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Kalpaka And Mirkasiras Or மர்கசிரசு

(BY DR. S. RAMANATHAN)

In the Bagavad Gita we read "of months I am Mirkasiras". This is the month of மர்கசிரசு so sacred to all Hindus. The worshippers of Ganapathy have Vinayaga Sashti, the worshippers of Vishnu have Vaikunta Ehadasi the worshippers of Siva have Markali Tiruvaturai sacred to Nadarajah Darasana. Similarly on Vaikuntha Ekathasi huge crowds gather at Sri Ranganam where everyone vies with one another to pass over the threshold of the 'Gate of Heaven' on earth. But to the Souras, to whom the Sun is the visible emblem of the invisible God the most important event of the year is the winter solstice and turning back northwards of the Sun Uttarayana Aramba which takes place in the midnight of the Gods with three starred constellation of orion's belt is overhead and the zodiacal (sideral) sign of Virgo is rising in the Eastern horizon (ascendant). All these sacred days make Markali a very holy month. In Saivaites Temples Thiruvempavai and in Vaishnavite Temples Thirupavai are sung by the priests. The singing of Thirupalli Eluchi reminds us that we have to get up from the slumber of ignorance and sloth and enter the light of knowledge and actions while the birth of the unconquered Sun is taking place. The long nights of the cold winter makes us long for the warmth and light of the Sun the giver of life and health. The necessity for the blessings of the Sun will be more evident as we go northwards to the Polar regions, where life in general becomes dormant and trees shed their leaves appearing like ghosts while animals hibernate and nature looks bleak with snow and ice all over. But the heavens appear brilliant with many stars if the weather is fine and to watch the stars in their

course as interesting as it is instructive. Of these the constellar groups in sideral zodiacal sign of Aries, Taurus, Gemini and Cancer are very bright. Rarely, an evergreen tree defies the weather and retains its verdure and becomes an object of veneration. Perhaps this was the beginning of Tree worship, Katpaka Virukea the tree that gives whatever one desires, which is now represented by the Xmas Tree so popular among children. Though Xmas tree is popular in all lands and climates yet it is always associated with snow and evergreen showing its origin from the Northern latitudes especially in Germany, where old tradi-

tions yet linger. With the advent of Christianity it has gained special significance, as the nativity of the child Jesus almost coincides with the winter solstice which was a pre-Christian festival. For the inhabitants of the Northern hemisphere especially those living in the northern latitudes Xmas is always associated with cold, snow ice, misiltoe, that defies the winter and old Sanata Dharma is expected to come in the midnight on sleighs with presents to the children. The people living in the tropics and who have never been in the temperate and Arctic regions cannot imagine the conditions that obtain in the latter regions. Thus the month of Markali is sacred to the Christians too with their Xmas falling on the 24th midnight. From the above one can see how climate and environment shape our reli-

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City Fathers Chosen For Jaffna

Five Former Members Forfeit Confidence

The results of the Jaffna M. C. Elections have attracted island-wide attention, the defeat of the M. P. for Jaffna and the set-back of the Federal Party being the topic talk of the town. The scramble for Mayoral Power has started.

| Ward 1 | | Majority 202 |
|-------------------------|-------|--------------|
| A G Rasasooriar—Ind. | 208 | |
| S Selvaraja—Ind. | 293 | |
| I S Rasanayagam—Ind. | 94 | |
| Majority 215 | | |
| Ward 2 | | Majority 94 |
| P M Icho—Ind. | 1,019 | |
| J F Sickenmalingam—Ind. | 935 | |
| A Joseph—Ind. | 538 | |
| Majority 35 | | |
| Ward 3 | | Majority 35 |
| M Jacob—Ind. | 927 | |
| W Salvadurai—Ind. | 735 | |
| N Aservatham—Ind. | 416 | |
| D James—Ind. | 308 | |
| Majority 192 | | |
| Ward 4 | | Majority 320 |
| S J Alagiah—Ind. | 1,069 | |
| A T Duraiappah—M. P. | 667 | |
| Majority 705 | | |
| Ward 5 | | Majority 322 |
| Dr S A Tharmalingam— | | |
| F P | 446 | |
| T Kandiah Ind. | 322 | |
| S A Vaidialingam—Ind. | 201 | |
| Majority 94 | | |
| Ward 6 | | Majority 35 |
| K S Nadarajah—Ind. | 1,048 | |
| S C Mahadeva—F P | 1,013 | |
| Majority 35 | | |
| Ward 7 | | Majority 320 |
| A Nadarajah—Ind. | 824 | |
| K Thuraiasingam—F P | 504 | |
| S Paramirupasingam— | 442 | |
| Majority 320 | | |
| Ward 8 | | Majority 705 |
| A Thuraiasingam— | | |
| LSSP | 705 | |
| Majority 705 | | |

(Continued on page 6)

Philosophy: Its Key

By Sri Swami Sivananda

Philosophy, in the true sense of the term is a rational investigation of the nature of Truth. And Truth is what stands the test of non contradiction. All phenomena are subject to appearance and disappearance, to change and transformation. Whence nothing that the human mind is capable of knowing can be called Truth. If appearances also are to be classed as truths we shall have many truths vying with one another. This cannot, obviously, be the true state of affairs. We hanker after something which we wish to experience as a substantial possession, as a thing which will endure, not as anything that will vanish or perish in time. What is it what we really want in life?

Not wealth, name and fame, power or a status in society, not even food, clothing and shelter. These we employ as means for the enjoyment of another something, which we cannot easily describe in words, which we try to call peace, delight, joy, satisfaction, happiness, completeness, eternity, and so on. But nothing of this kind can be really found in this world. No one has yet found it. For the Imperishable cannot be dying every moment, to be reborn in the next. The world is a process, not being, and we wish to be.

What never changes at any time is the knowing consciousness within. This consciousness cannot be confined to space, time or causation. Thus, Consciousness is infinite, and being above time, is immortal. This alone can be the Truth. Man has not heard of any other. In knowing ourselves in our essence, we have known the Truth. This Truth is therefore not personal, for it is the background even of the universe. Self-analysis, self finding is the finding of reality.

This absolute knowledge

of one's own true substance as it really is means the tearing off of the veils of the psychological cloggings; of the clouds of thought, doubt and distraction of desire, greed, anger and passion, and the like. All psychic functioning is, after all, a changing mode, a way of becoming, not the permanent substance, as such, Truth or the Absolute is therefore designed as supermental, transcendent, to be realised is non mediate experience and not felt or seen as psychoses or objects of the world are. To know the self is to be free. To be constricted to the operations of thought and the modes of external objects is to be ever enthralled.

Friends! To live the true life is to recognise this fundamental fact of our unison with the cosmic being, with God, as we would like to call it. Not until we have acquired full possession of this stupendous wisdom can we call ourselves philosophers worth the name. The philosopher is the spectator of all time and all existence, says Plato. All life is a participation in universal existence. It is God that is peeping through the individuality of man, and asserting His majesty in every act of creation. We, as human beings endowed with the ratiocinating capacity, have to behave in a way that is in consonance with the truth that the universe is one. We are in a Universe, not in chaos. We live in a cosmos, an organised constitution, of which we are integral parts. All kinds of hatred, quarrel and misunderstanding are the outcome of our inability to comprehend our true relation to this magnificent whole to which we are related as waves to the sea. True humanity lies in recognising this position, this truth. Here is our Glory and greatness. This is life. A knowledge of the true life is Philosophy.



தமிழ்நாட்டின்
மதச்சிவாயவே ஞானமும் உலகமும்
கமச்சிவாயவே நானறி விச்சையும்
தமச்சிவாயவே நானறிந் தேத்துமே
தமச்சிவாயவே நானறிந் காட்டுமே
சஞ்சிவாயவே

Hindu Organ

FRIDAY, DECEMBER 23, 1960

Treasure These Thoughts

God is ever with us in all situations of life. Only we should be aware of it. And then our life will be imbued with true joy and peace.

MEETING THE MENACE

Disregarding even the reasonable requirements of democratic practice and arbitrarily dismissing the legitimate demands of the Tamil-speaking people, the S. L. F. P. Government have finalised the scheme for making Sinhala the one and only language of this country. All promises that were made time and again when the S. L. F. P. had found itself in danger of losing power have been thrown to the winds. Even the Tamil Language (Special Provisions) Act which by no means had been welcomed by the Tamil speaking people has been ignored. Now the Tamil speaking people find themselves confronted with the greatest calamity in their political history. But the menace has to be met.

It is an admitted fact that the leadership of the Tamil speaking people has lamentably failed. The need of the moment is for the people to act by themselves with a view to making a new approach to the question of meeting the political threat. The gravity of the situation is such that no single party or even combination of parties can provide the necessary basis for devising means to regain for Tamil its traditional and legitimate rights. The people stand aggrieved and not the leaders or parties. The people, therefore, have to get together to work together irrespective of parties and political labels. The rights and claims of the Tamil-speaking people have to be maintained by every constitutional and lawful

Letters to the Editor.

Some National Requirements

Sir,—The enthusiasm among all sections of the people to serve the country is great. This spirit of enthusiasm though very commendable is not sufficient and cannot bring the desired results unless accompanied by deep appreciation of our national requirements.

Inter alia, the following points, in my humble opinion, merit being kept in mind in our attempts at national service.

(1) Religious and spiritual progress is the prime requisite for national prosperity and happiness. Other things have to take a second place, including

means. The stage of empty demonstrations and token protests has past. Every step that is taken must constructively lead to more helpful ones.

In this hour of hardship and trial it becomes the duty of every Tamil speaking person to help the cause of the community. Let us avoid the viewing of the situation from the narrow angle of party prestige. The calamity is for the entire Tamil speaking people, whose language has not only been dethroned but is being threatened with planned displacement in the unofficial sphere too. Let patriotic workers who have faith more in the practical and prudent approach to problems than in the tub-thumping methods of sensation-mongers be called on to save the situation. In India Premier Nehru has reminded his party men of the need to be cautious in utterances and even deeds. It is unfortunate that those who volunteer to speak for the Tamil-speaking people are not at all cautious in their expression of views.

There is hardly any time left to be lost in demonstrations that tamely end in oratorical displays. The Tamil speaking people as traditional and legitimate partners in possession of this Island cannot agree to the course of history being diverted by the might of numerical advantage for making Sinhala the sole language of Lanka. Patriotism demands that the Tamil speaking people should meet the menace of the imposition of Sinhala only on them, in true spirit,

the standard of living, if the expression as is often used, is intended to convey the meaning of material comfort and convenience. As a corollary, it follows that plain living and high thinking are required and not so much high living. "The spirit alone saves". This is a maxim which has to be kept in mind.

(2) Goodwill and co-operation among the various communities and religious groups resulting in National Unity are indispensable. If the age-long principle of All for One and One for All is acted upon, there will not be much difficulty in attaining this ideal. Millenniums ago, it was said by Lord Buddha,

"Hatred does not cease by hatred;

Love alone conquers hatred;

So have the ancient sages said".

The "ancient sages" referred to are no doubt the Hindu sages.

The following maxims from Tirukkural are inspiring and represent some of the highest flights of Hindu Religion and Tamil Culture:

1. Anger is bad, even when it cannot injure; when it can injure, there is no greater evil.

2. Forget anger towards every one, as fountains of evil spring from it.

3. If a man would guard himself, let him guard against anger; if he does not guard it, anger will kill him.

4. Destruction will come upon him who regards anger as a good thing, as surely as the hand of him who strikes the ground will not fail.

5. Though one commit things against you as painful (to bear, as if a bundle of fire had been thrust upon you, it will be well, to refrain, from anger.

6. If a man never indulges anger in his heart, he will at once obtain whatever he has thought of.

7. Those, who give way to anger, are no better than dead men; but those,

who are freed from it, are equal to those who are freed (from death).

In this context, the appeal made by the Venerable Madihe Pannasiha Nayake Thero of Vijiraramaya to the public some time ago is a moving and weighty pronouncement, if I may be permitted to say so.

In the course of his excellent address, the Venerable Thero says:-

"It is well to remember how the great Emperor Dharmasoka of India worked for harmony and peace among the many races and religions of his day. He honoured all the different religious sects in India then and supported them; he wished amongst all the development of the universally good and true, which he called the core ("Sara").

(3) An untrammelled use of Sinhalese, English and Tamil is indispensable in order to achieve national unity and greatness.

(4) The co-existence of State and denominational (private) schools is also another requirement if the country is to achieve national unity and greatness. Both sets of institutions could supplement the efforts of each other in promoting religion, culture, National Unity and Patriotism, and to work out a New Synthesis.

(5) Systematic and joint efforts at the reduction of crime and drunkenness.

(6) Greater State aid for the promotion of Religion and Culture. The Ministry of Cultural Affairs which the late Prime Minister Mr. Bandaranaike so wisely established for the first time is a recognition of a salutary principle.

(7) A suitable Constitution for Ceylon to be evolved by the people of the country to meet the country's national requirements in place of the present constitution which is the result of British influence and ideology is necessary.

(8) Constitutional methods are preferable to direct action of any kind, in the conditions and circumstances prevailing in Ceylon.

(9) It has been wisely said of old that hurry is waste. In Ceylon, the best results could be obtained only by hastening slowly towards the achievement of our ideals and by not trying to force the

pace. Ceylon has regained her national independence and it is not necessary to force the pace in any department of activity. Such attempts will do more harm than good, sometimes even irreparable harm.

(10) While Ceylon has regained her political independence, she has not regained her spiritual and intellectual independence. She is still under the sway of foreign and Western concepts of Thought including political ideology and materialism. True and lasting happiness and greatness cannot be achieved until the country frees itself from unthinking allegiance to Materialism and Western concepts of Thought.

(11) A spirit of forbearance towards those with whom we disagree is badly wanted. The following words of Shri Jawarlal Nehru recently uttered in the Indian Parliament are very helpful:-

"May I respectfully suggest that all the troubles of the world are not due to the fact that sincere men are up against insincere people. The troubles of the world are due to fact that sincere men are equally up against sincere men on the other side. They may be misled, they may be wrong or right but they are sincere in what they believe. That is the trouble of the world. When sincere persons come with a rigid attitude and believe in it, then trouble and conflict come. That is the the major trouble".

(12) The matters enumerated above are some of our urgent national requirements. All these along with several others are worthy of being pursued. No single item to the exclusion of others could lead the country to greatness and prosperity. One of the world's greatest thinkers and sages, who was also a politician, Sri Aurobindo Ghose, from India (Bengal) said:-

"It is the very nature of the mind to take up a part and call it whole and exclude all other parts".

Ceylon's greatness, prosperity and happiness depend on the spirit of exclusiveness and on the whole hearted cultivation of the spirit and method of Synthesis.

S. Sivasubramanian

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LETTERS TO THE EDITOR

ARYANISM & DRAVIDIANISM

Sir,

The purpose of my letter in the Hindu Organ of 28-X-60 was not to set the unwary readers against anybody. Every one is entitled to his own opinion. The purpose of my letter was to point out to my unwary Hindu brethren the modern trend of thought about the so-called 'Aryan race' and its invasion of India. It is absolutely necessary that the Hindus must know all the details about this theory, its implications and its consequent reaction in the form of 'Dravidian race' theory. Both 'Aryanism' and 'Dravidianism' are racist theories. They appear in a pseudo scientific garb. Racism is a disease that eats into the vitals of culture like T. B. which eats into the vitals of the human body. "Origin of racism is not scientific but political. It is used by enemies to justify their fighting each other although they may be of similar racial composition. The racist myths of the twentieth century must seem to be based on science although, according to Prenant it may be" at the price of the most shameless falsifications and contradictions. (Unesco.)

Racism is different from an objective study of the facts of a race. It involves an assertion that a particular race is superior to another unconditionally—inherently and by its very nature. To quote an example, in the last century, the Aryan racists believed in the superiority of the 'Aryan race' and declared that all the great civilizations of the world were created by them. "Where the Aryans did not penetrate" they declared "there was no civilization at all." Then came the reaction. A 'Dravidian race' was postulated and a 'Dravidian racism' came into existence. "the Hindu civilisation is '14 annas in a rupee' Dravidian. etc. When these racists were unable to hold their theories against the new discoveries of science, especially anthropology and ethnology, they slowly slipped into a 'cultural theory'. According to some of them, there never was an 'Aryan race' or a 'Dravidian race' but an 'Aryan culture' and a 'Dravidian culture'.

The truth is something entirely different. Both the race theory and cul-

tural theory are falsehoods. They are the biggest lies of history. Simply because Dr. R. S. Krishnan and Sir C. P. Ramaswamy Iyer believe in them, do not make them true. Men greater than them had believed otherwise. Swami Vivekananda, Rajaji, Maharishi, Aurobindo had attacked these theories with all their force. I shall refer to them later.

India racially is one and culturally one. This does not mean, that India did not have invasions of other races. She had many invasions of many races. Like the mighty rivers that enter the sea, the various invading races were lost into the people. India is culturally one. Various peoples with varying cultures had entered India, but the culture of India remained the same—the Hindu culture. Then what about the hundred and odd theories about the racial composition and cultural synthesis in India? Let them remain. They are mere theories or opinions of people based partly on prejudice and partly on political necessity. "All these theories are at the most tentative in character. No finality could be reached and no conclusions could be drawn on the slender foundations of possible evidences. It is impossible to reach any final conclusion at the present stage of our knowledge of the early social history of India."

A bird's eye view of the various racial theories of the Indian population would convince an unbiased reader that these theories are at the most opinions drawn on slender foundations and need not be taken seriously.

Risley divided the peoples of India into seven types; according to him the seven are:—

(1) Targo-Iranian (2) Indo-Aryan (3) Scythio-Dravidian (4) The Aryo-Dravidian (5) The Mongolo-Dravidian (6) The Mongoloid (7) The Dravidian.

But Dr. Hutton does not see eye to eye with Risley. He speaks of (1) Negritos (2) Proto-Australoids (3) Early Mediterranean (4) civilized or advanced Mediterranean (5) Armenoids (6) Alpines (7) Nordics or Vedic Aryans (8) Monogloids.

Again Dr. B. S. Guha, Director of the Anthropological survey of India in his latest work "Racial Elements in the popula-

tion work out the following division. (1) Negritos (2) Proto-Australoid (3) The Mongoloid—(a) Palaeo-mongoloids (b) Tibeto-Mongoloids (4) Mediterranean comprising of (a) Palaeo-Mediterranean (b) Mediterranean (c) Oriental (5) Western Brachycephals, consisting of (a) Alpinoid (b) Dinaric (c) Armenoid (6) Nordic.

Finally The American ethnologists sum up the racial position of India thus; "Following such data some authorities place the people of the Northern and Western portions of the sub continent *caucasoid racial group* and describe the Southern and Eastern sections, including Bengal, as a mixture of the *Caucasoid* and *Negroid* elements." (Encyclopedia Americana Vol. XV page 11).

F. J. Richards tells the same fact in a different way: The 'Aryans' of the Vedic Civilization are ethnologically the same as the 'Dravidians' but belonging to the Nordic type and not to the Mediterranean proper." The same view is held by Mr. V. Rangachari, Professor of History, Presidency College Madras, in his book 'Pre-his-orig India'. The great Italian Anthropologist Sergi came to India to see the Indian Branch of the 'Aryan race'—the so called 'Indo Aryans' and "was extraordinarily startled when realising the absence of the so called 'Aryan type' from the actual population of India and not daring to affirm that the Aryan invaders had been absorbed by the former inhabitants of the country astonishingly concludes that the 'Aryans of India were anthropologically different from the Aryans of Europe, who were brachycephalic." Something very similar happened in Germany. Before 1914 William II—William Kaiser wanted a racial map of Germany to be produced displaying the incidence of the 'Aryan' element in the population. However, the data assembled could not be published since heterogeneity was so marked and in the whole regions such as Baden there were no Aryans.

The greatest exponent of 'Aryan race' theory in Germany was an Englishman, Houston Stewart Chamberlain, son-in-law of Richard Wagner, the great German musician and

dramatist. Like Max Muller, he was later convinced of the falsity of his theory and started asserting, "In fact what type of man was the 'Aryan'?" and explains that philosophy, anthropology and ethnology cannot give an exact and detailed description of the Aryan people, and adds "who knows what will be taught about the Aryans in 1950? Other German 'Aryan race' theorists wriggled out of the difficulty by postulating a cultural theory. They said the 'Aryans' were not a race and that an 'Aryan soul' may be joined to a non-Aryan body" and that "an Aryan man may be recognised by his deeds and not by the length of his nose or the colour of his eyes". Here we are able to see how the German 'Aryan race' theorists when they were unable to hold their race theory against the facts of science hide their faces in a 'cultural theory'.

In India the 'Aryan race' theory was imposed wholesale without any hesitation. The reason is not far to seek. Prof. S. K. De M. A. D. Litt. in the course of his address delivered at the Ramakrishna Mission Institute of Culture, Calcutta had beautifully summarised the situation (Vide, Free India April 3, 1955)

In the last century most scholars, headed by Max Muller formulated the hypothesis of a highly cultured Aryan race, the prototype of the present day Europeans and Indians, spreading in ancient times as a great civilizing force. It was surmised that the original inhabitants of India were dark-skinned Barbarians, if not actual savages, possessing very little material or intellectual culture. "To this land of barbarians came a white race of Aryans, who for the first time brought with them civilization with its art and ideals"

"Such was the picture of the origin and foundation of Indian Culture drawn by scholars, mostly European in the last century; and it found its way into our school and college text books to become almost canonical.

"The example of the present day Europeans, spreading through a restless urge as a superior race into the land of darker races and imposing their culture on them, naturally tempted and coloured this hypothesis of a superior and civilizing Aryan people in prehistoric India"

"As on the one hand, it flattened the European

sense of superiority and was readily accepted in Europe, so, on the other hand, the higher and educated classes in India, who had absorbed the European mentality from their European studies, found no difficulty in subscribing to it, in as much as the theory gave them, as the unquestioned descendants of the Aryan conquerors a sense of glorious origin as well as the secret satisfaction of a close relationship with their English rulers."

"This mental attitude was fostered by various causes.... There was in India the absence of social assimilation of the higher classes with the masses, partly emphasized by the fully developed notions of caste and further aggravated by the disintegrating forces of European ideas, which bred in the newly educated Indians a sense of superiority to and aloofness from the lower and uneducated groups. "So, the theory of a civilized and civilizing Aryans coming with a mission of culture to the dark races, became fully established; and it was considered rank heresy to question the superiority of the Aryans in any walk of life".

If great men like Dr. Radhakrishnan and Sir P. Ramaswamy Iyer believe in an 'Aryan race' and its invasion of India, they have committed no crime. They could not help it. The atmosphere was surcharged with the 'Aryan race' theory. Very great men in Europe had believed in this theory and wrote many books about it "Of the English group it will be enough to recall some of the ablest, Thomas Carlyle, J. A. Froude, Charles Kingsley, J. R. Green. What these men have written on the subject has been cast by historians into the limbo of discarded and discredited theories". Dr. Julian Huxley, M. A., D. Sc., F. R. S. (Not Aldous Huxley his brother, novelist and philosopher).

If the great scientist Dalton is brought back to life, certainly, he will not quarrel with the modern scientists for splitting the atom simply because he postulated a theory that an atom was indivisible.

Similarly when the UNESCO—the great world organisation for scientific, Educational and cultural affairs—declares that "Generalizations about 'Aryan' race and its superiority are based on arguments which lack all objective validity and are erroneous, contradictory and unscientific"

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Letters To The Editor

(Continued from page 3)

sensible people must accept it. Anyhow, it is not a sentiment expressed by the UNESCO. It is the result of prolonged research, in the field of ethnology and anthropology.

"There is no biological warrant at all for such terms 'Aryan race' 'the British race' etc. 'Aryan' is a linguistic term for a hypothetical early language. Indeed to speak of an 'Aryan race' is as great an abuse of words as to speak of a 'black-skinned' language and this should be made clear to children"—another statement under the auspices of the UNESCO. This statement was made "after it was examined by twenty-six experts who came from lands as far apart as Mexico, Poland, Canada, Germany and India." This certainly cannot be a sentiment.

Years ago our own great men had said the same thing. Swami Vivekananda says: "And what your European Pandits say about the 'Aryans' swooping down from foreign land, snatching away the lands of the aborigines and settling in India by exterminating them is all pure nonsense, foolish talk! strange, that our Indian scholars, too, say amen to them; and all these monstrous lies are being taught to our boys! This is very bad indeed,

I am an ignoramus myself; I do not pretend to any scholarship; but with the little that I understand I strongly protested against these ideas at the Paris Congress. I have been talking with the Indians and European savants on the subject and I hope to raise many objections to this theory in detail, when time permits. And all this I say to you to our Pandits—hunt up your old books and scriptures, please, draw your own conclusions." (Vivekananda's Works. Vol. V 436-437)

Chakravati Rajagopalachari (our Rajaji) the veteran Statesman and scholar says "These theories are imaginary stories. They were made and introduced with the object of dividing India into warring camps". In another place he says: "The native Pandits from English High Schools and colleges started on their researches from foundations laid down by these Wes-

tern scholars. It was they who magnified the differences by new and fantastic theories."

Maharshi Anrobindo says: "What then of the sharp distinction between Aryan and Dravidian races created by the philologists? It disappears. If at all an Aryan invasion is admitted, we have either to suppose that it flooded India and determined the physical type of the people, with whatever modifications, or that it was the incursion of small bands of a less civilized race who melted away into the original population."

When hard facts in India refused to agree very badly with the fantastic 'Aryan race' theory many modifications were made to the original theory. We shall note three important modifications: (1) There was an 'Aryan race' and it did invade India, but the number was so small that it was absorbed into the population. There are two exponents to this theory and what they have written is very interesting to read. The first is J. C. Nesfield. He wrote: "Such a theory as the above is not compatible with the modern doctrine which divides the population of India into 'Aryan' and Aboriginal. It presupposes an unbroken continuity in the national life from one stage of culture to another, analogous to what has taken place in every country in the world whose inhabitants have emerged from the savage stage. It assumes, therefore, as its necessary basis the unity of Indian race. While it does not deny that a race of white complexioned foreigners who called themselves by the name of Aryas invaded the Indus Valley Via Kabul and Kashmir some 4000 years ago and imposed their language and religion on the indigenous races by whom they found themselves surrounded, it nevertheless maintains that the blood imported by the foreign race became gradually absorbed into the indigenous, the less yielding to the greater, so that almost all the traces of the conquering races eventually disappeared, just as the Lombard became absorbed into the Italian, the Frank, into the Gaul, the Roman (of Roumania) into the Slav, the Greek into the Egyptian, the Norman into the French man, the Moor of Spain

into the Spaniard and as the Norwegians and Germans are at the day becoming Englishmen in North America.....and the physiological resemblances observable between the various classes of the population from the highest to the lowest is an irrefragable proof that no clearly defined racial distinction has survived, a kind of evidence which ought to carry greater weight than that of language on which so many fantastic theories of ethnology have been lately founded." The latest exponent of this theory is Father Heras, the late Professor of History in the University of Bombay. In his valuable book "Studies of Proto Indo-Mediterranean Cultures" he writes "with the Indian branch of the great Indo-European family a phenomenon took place similar to the phenomena that occurred likewise in Greece, Italy and Spain. It is what happens to a

tree transplanted from a cold country to a warm one. The tree thus planted to a country of brighter sky and warmer breezes has an extraordinary growth in the course of one or two generations: luxuriant leaves cover its branches, its flowers count more petals than in former days; its fruits are of a size never imagined in its pristine habitat. Yet after this unusual manifestation of luxuriant life, the tree cannot live any longer in this new climate, one day the leaves fade away, the stem bends its head as if for the last time saluting the land that had given it that extraordinary growth, and finally the whole plant collapses at the first kiss of the winter wind. Something like this happened to the Aryan race in India". (2) A second modification to the original 'Aryan race' theory: The 'Aryans' were of Asiatic origin and descendants of the Huns, lacking all the elements

of true culture, without the smallest notion of the concept of liberty and democracy, and deserving extermination to the last man". These barbarians were responsible for the destruction of all civilization both in the East as well as in the west. Mr. Stuart Piggott in his book 'Pre-Historic India' says "This movement of peoples, this sack of the ancient cities by the outer barbarians, is something not confined to India in the centuries immediately after 2000 B. C." (p. 239). There is a corollary to this theory which must be noted before we pass on to the third modification. And that is this: The barbarians imperceptibly assimilated the traditions of the civilization they have despised yet prized; they had conquered only to be themselves conquered at last by its persuasive and subtle power". (Piggott 241.)

(To be continued)

Astrological

WEEKLY FORECASTS

'SRI PATHY'

FROM 25-12-60 TO 31-12-60

ARIES Aswini, Barani, Kartikai 1st part [Medha Rasi]

Gains through lands and landed properties promised this week. Old investments likely to bring in good results. Some changes in routine shown. Mind your health specially abdominal complaints.

TAURUS Kartikai 2, 3, 4, Rohini, Mirugasirisha 1, 2 [Idapa Rasi]

You will be quick to pick up quarrels this week. New ventures will be delayed. Clashes with relatives also likely. But don't worry much. Better times assured ahead.

GEMINI Mirugasirisha 3, 4 Thiruvathirai, Punarpusam 1, 2, 3 [Mithuna Rasi]

Health will not be very satisfactory. New ventures will have to be handled with care. Expenses will soar. But you will get enough to meet them.

CANCER Punarpusa 4, Pooasa, Ayilya [Kataka Rasi]

You will be able to steer clear of most of the obstacles placed in your way this week. Financially a good week. Ruin to enemies also shown. But there will be no mental peace.

LEO Maha, Pooram 1, Uttiradasi [Singha Rasi]

Sunday and Monday will have to be spent with care. Misunderstandings in the domestic circle and troubles in the office likely. Rest of the week will be comparatively favourable.

VIRGO Uttiradasi 2, 3, 4, Attam Chittirai 1, 2 [Kanni Rasi]

The first two days will be favourable for new deals. But spend Monday night Tuesday and Wednesday with care. Rest of the week will turn favourable again.

LIBRA Chittirai 3, 4, Swathi, Visaka 1, 2, 3, [Thula Rasi]

Professionally a good week. Success in agricultural pursuits also promised. Friends will be very helpful. Second half of the week will be somewhat unsteady. Spend Thursday Friday and Saturday with care.

SCORPION Visaka 4, Anuradha, Kettai [Vrischika Rasi]

Financially a good week. Brothers, and sisters will be very helpful. But minor health upsets likely. Spend Saturday afternoon with care.

SAGITTARIUS Moolam, Pooradam, Uttiradasi 1. [Thamara Rasi]

Expenses will soar. Your mind will not be at rest. Paternal relatives will cause you much annoyance. Domestic upsets also shown.

CAPRICORNUS Uttiradasi 2, 3, 4, Thiruvonam, Avittam 1, 2. [Makara Rasi]

There will be no mental peace. You will have to face much opposition and criticisms. But triumph over enemies promised.

AQUARIUS Avittam 3, 4, Satyam, Pooraddati 1, 2, 3 [Kumbha Rasi]

Old investments will bring in good results. Fame and social success also indicated. But health will be a problem for some time.

PISCES Pooraddati 4, Uttiradasi, Revathi. [Meena Rasi]

Clashes with relatives likely. Some changes in routine likely. Friends of the opposite sex will be helpful. Better times ahead.

Saiva Siththantha (55th) Conference

At Thiruketheeswaram

The 55th Conference of the Madras Saiva Sithantha Maha Samajam will be held at Thiruketheeswaram on 30 & 31-12-60 & Jan. 1 1961.

The hoisting of the Samaja flag will be performed by Shri A. Somasunthara Chettiar M A

Shri S Natesan, B A B L former Minister will deliver the inaugural address.

Welcome address will be delivered by Sir Kandiah Vaithianathan.

The Presidential address will be delivered by Shri S. Satchithanandampillai, B A L T.

Shri P Alala Sundaram Chettiar, M A.

Dr. M Rajamanikkanar M A. M. O. L. Phd.

Shrimathi K T Athi-
ledchumi Ammal.

Shrimathi Vidvan S.
Kulanthaiammal.

Shri S Ramalingam M A
Shri Palavar Murugavel
M A, M O L

Shri Vidwan Paloor
Kannappa Muthaliar.

Shri Vidvan Ampaisan-
garanar.

Shri Siththantha Kalai
mani S Arunawadivelu
Mudaliyar.

Shri G Kalyanapillai M A
Shri Siththantha Sika-
mani K Vachchavelu
Mudaliyar and Professor
Sivaraman M A are among
the large number of speak-
ers who are participating
in the Conference.

Jaffna Saiva Paripalana Sabhai

72nd Annual General Meeting

The 72nd Annual General Meeting of the Jaffna Saiva Paripalana Sabhai will be held on Sunday January 8, 1961 at 9.30 a. m. at the Sabhai Ashrama Navalar Hall.

AGENDA

1. Thevaram
2. Minutes of the last Annual Meeting
3. Secretary's Annual Report
4. Audited Accounts of the Sabhai and the Saiva Prakasa Press.
5. Election of Members of the Committee—Group C.
6. Election of Office-bearers for the new term
7. Resolutions
8. Distribution of prizes to those who obtained credit pass in the S. S. C. (T) in Saivaism
9. Any other business
10. Vote of Thanks
11. Thevaram.

Anaipanthi,
21-12-60.

A. THANABALASINGHAM,
Hony. Secretary.

N. B. - Resolutions to be submitted at the Annual Meeting should be forwarded to the Secretary before 28/12/1960.

2. Members in arrears of subscription will not be entitled to vote in the Annual Meeting. Members are therefore, kindly requested to pay their subscriptions to the Treasurer before the Annual Meeting.

3. Questions arising out of the statements of accounts should be forwarded to the Treasurer before 31/12/1960.

SCHOOL OF TECHNOLOGY, JAFFNA.

Academic Year 1961 - 62 commences
18 - 1 - 1961. Admission to the following
Courses closes on 10 - 1 - 61. :

Electrical Engineering Practice
Automobile Engineering
Draughtsman Apprentices
Building Construction
Surveying and Levelling
G. C. E. (Advanced Level) Economics.

Candidates should have passed G. C. E.
with English, Pure Mathematics and Physics.

Apply for Forms to—

Director.

"Citadel"
Chundikuli.
Jaffna, 26 - 11 - 60.

IN THE DISTRICT COURT
OF JAFFNA

No. 913/T

In the matter of the
Intestate Estate and
effects of Vairavanather
Subramaniam Mylvaga-
nam of Tirunelveli
North, Jaffna.

Deceased.

Mañeswary widow of
Mylvaganam of Tiru-
nelveli Jaffna:
Petitioner

Vs

- 1 Mylvaganam Thurai-
singam,
- 2 Vimalaswary daugh-
ter of Mylvaganam,
- 3 Naguleswary daugh-
ter of Mylvaganam
all of Tirunelveli
North, Jaffna:

Respondents.

This matter coming on
for disposal before C.
Thanabalasingam Es-
quire, District Judge,
Jaffna on the 30th day of
November, 1960 in the
presence of Mr. R. Siva-
supramaniam, Proctor on
the part of the petitioner
and the affidavit of the
abovenamed petitioner
dated 29th day of Nove-
mber 1960 having been
read

It is ordered that the
said petitioner be and
she is hereby declared
entitled to have Letters
of Administration to the
estate of the deceased and
that the same be issued
to her as the widow of
the deceased unless the
respondents abovenamed
or others interested shall
on or before the 23rd day
of January 1961 show
sufficient cause to the
contrary to the satisfac-
tion of this Court.

This 30th day of Nov. 1960

Sgd C. Thanabalasingam
District Judge, Jaffna.

(O 158 23 & 30)

Order Nisi

IN THE DISTRICT COURT
OF JAFFNA
No. Testy 873

In the matter of the
Intestate Estate of the
late Visuvalingam Sub-
ramaniam of Inuvil

Deceased.

Sivayogavally widow of
Subramaniam of Inuvil
Petitioner.

Vs

- Minor 1 Subramaniam
Kirupanandan of
Inuvil.
2 Velupillai Visu-
lingam of do.

Respondents

This matter coming on
for disposal before C.
Thanabalasingam, Es-
quire, Additional District
Judge of Jaffna on the
21st day of September,
1960 in the presence of
Mr. V. Navaratna Rajah,
Proctor, on the part of
the petitioner and the
affidavit of the Petitioner
dated 20th day of
September, 1960 having
been read.

It is Ordered that the
2nd respondent be ap-
pointed guardian ad-litem
over the 1st respondent
minor and that the Peti-
tioner be entitled to have
Letters of Administration
to the estate of the
deceased abovenamed
issued to her as widow of
the said deceased unless
the respondents or others
interested shall on or
before the 31st day of
October, 1960 show suffi-

cient cause to the satis-
faction of this Court to
the contrary.

This 21st day of Sep-
tember, 1960.

Sgd C Thanabalasingham
Addl. District Judge,
Jaffna

5 12-60

Time to show cause
extended to 9-1-1961

Sgd C Thanabalasingham
District Judge
(O 161 23 & 30)

ORDER NISI

IN THE DISTRICT COURT OF
JAFFNA

Testamentary Jurisdiction
No. 921/T.

In the matter of the intestate
Estate of the late Soosai-
pillai Philip Soosapillai of
Toll pallai, presently of
Trincomalee

Deceased

Agnes widow of Soosapillai
Philip Soosapillai of No. 243
Hospital Road, Jaffna.

Petitioner

Vs

- Minor 1 Soosapillai Joseph
Fatimakaran
2 Soosapillai Philip
Thiruchelvam of
Poompugar, Ilavalsai.

Respondents

This matter coming on for
disposal before C. Thanaba-
singam, Esquire District Judge,
Jaffna on the 13th day of
December, 1960 in the presence
of Mr. S. Visuvalingam, proctor
on the part of the Petitioner
and the Affidavit of the
petitioner having been read;

It is ordered that the
2nd Respondent abovenamed
be appointed Guardian ad-litem
over the minor the 1st Res-
pondent abovenamed and that
the said Petitioner be declared
entitled to have Letters of
Administration to the estate
of the abovenamed deceased
be issued to her as his widow
and that she is entitled to have
Letters of Administration
issued to her accordingly
unless the Respondents above-
named or other person or
persons interested shall on or
before the 20th day of January,
1961 show sufficient cause to
the satisfaction of this Court
to the contrary.

It is further ordered that
the Petitioner do produce the
said minor in Court on the
20th day of January, 1961.

This 13th day of Decem-
ber, 1960.

Sgd. C. Thanabalasingam.
District Judge, Jaffna.

Drawn by
Sgd. S. Visuvalingam.
Proctor for Petitioner.
(O 162 23 & 30)

The Engineering & Industrial Co. Ltd.

"The Citadel", Chundikuli, JAFFNA.

★

Why not become an Engineer, Draughtsman,
Surveyor, or a skilled Technician.

Join the School of Technology

To ensure your future career.

Apply for particulars
to Secretary.

City Fathers.....

(Continued from page 1)

V Kanagasabapathy—C P 688
S Cathiravetpillai—F P 243
Majority 17

Ward 9

N Devapalasundaram—LSSP 633
S S Navaratnam—Ind. 563
M Vaithilingam—F. P 329
K Aiyadurai—Ind. 126
Majority 70

Ward 10

T S Thuraijah—Ind. 1,355
M Karthigesu—CP 898
M Balasingam—FP 243
Majority 457

Ward 11

Hadji V M M Aboosali—Ind. 883
Muhamad Yousuf Sahip Maraiikkar—Ind. 872
Majority 11

Ward 12

M M Sultan—Ind. 937
M A C Sultan Abdul Cader—Ind. 650
Majority 287

Ward 13

S Rajaratnam—Ind. 753
V Theivendram—Ind. 603
M Mahesan—F. P. 28
Majority 150

Ward 14

N Sellathurai—F P 939
T K Rajaratnam—Ind. 917
R C Manmatharajan—Ind. 403
K Sivakumaran—Ind. 185
Majority 72

Ward 15

P S Somasundaram—F P 482
J T Rajaratnam—Ind. 370
S Aseervatham—Ind. 258
S T Solomons—Ind. 232
Majority 112

IN THE DISTRICT COURT OF
JAFFNA

No. 914/T

In the matter of the Last Will and Testament of Anne Beatrice Kadramar widow of R. D. Kadaramar of Kokuvil East, Jaffna

Deceased.

Joseph Milroy Stanley Kadramar of New Road, Kokuvil East, Jaffna:

Petitioner.

Vs

1 Mary Pearly Rajamanie, 2. Magdaline Juliet Sarojini both of Kokuvil East, Kokuvil

minors appearing by their G. A. L. the 3rd respondent, 3. Gabriel Anton Edward Kadramar of Kokuvil East Kokuvil G. A. L. of 1st and 2nd respondents.

Respondents.

This matter coming on for disposal before C. Thanabalasingam Esquire, District Judge, Jaffna on the 30th day of November 1960 in the presence of Mr. R. Siva supramaniam, proctor on the part of the petitioner and the affidavit of the petitioner dated 3rd day of October 1960 and the affidavits of the witnesses and Notary to the Last Will dated 28th and 30th days of November 1960 having been read:

It is ordered that the Will of Anne Beatrice Kadramar dated 24th April 1960 and numbered 1294 be and the same is hereby declared proved unless the respondents or others shall on or before the 23rd day of January 1961 show sufficient cause to the satisfaction of this Court to the contrary.

It is further declared that the 3rd respondent be appointed guardian-ad-litem over the 1st and 2nd respondents and that the petitioner be issued Letters of Administration with Will annexed as an heir of the deceased unless the respondents or others shall on or before the 23rd day of January 1961 show sufficient cause to the satisfaction of this Court to the contrary.

This 30th day of November 1960
Sgd. C. Thanabalasingam
District Judge, Jaffna
(O 167 23 & 30)

ORDER ABSOLUTE IN THE FIRST INSTANCE

IN THE DISTRICT COURT OF
POINT PEDRO

Testamentary Jurisdiction
No. 688 T

In the matter of the Last Will and Testament of the late Kanthappasekarar Arulumbalam of Valveddy.

Deceased.

1 Paramaguru Muttusary and

2 wife Gnanapoongothaiammah of Valveddy

Petitioners.

This matter coming on for disposal on the 19th day of November 1960 before N. Sivagnanasundaram Esquire, District Judge in the presence of Mr. S. Appadurai

ORDER NISI

IN THE DISTRICT COURT OF
Point Pedro

Testamentary Jurisdiction
No. 685

In the matter of the intestate estate of Murugappar Karthigesu of Puloly West.

Deceased.

Ponnammah widow of Karthigesu of Puloly West.

Petitioner.

Vs.

Karthigesu Pathmanathan of Puloly East.

Respondent.

This matter of the Petitioner praying that Letters of Administration to the estate of the late Murugappar Karthigesu of Puloly West be issued to the Petitioner coming on for disposal before N. Sivagnanasundaram Esquire, District Judge, Point Pedro on the 16th day of November 1960 in the presence of Mr. K. Vallipuram Proctor on the part of the Petitioner and on reading the petition and affidavit.

It is ordered that Letters of Administration to the estate of the late Murugappar Karthigesu be and the same is hereby issued to the Petitioner, unless the Respondent or any other person interested shall on or before the 13th day of January 1961 shew sufficient cause to the satisfaction of the Court to the contrary.

This 16th day of November 1960

Sgd.

N. Sivagnanasundaram
District Judge

Drawn by

K. Vallipuram
Proctor for Petitioner
(O 155 23 & 30)

Proctor on the part of the Petitioners and on reading the Last Will of the said deceased dated 3-1-1948 and attested by S. Appadurai N. P. under No. 4146 and the affidavits of the 2nd Petitioner and of the Notary who attested the said Will and of the attesting witnesses having been read:

It is ordered that the said Will be and the same is hereby declared proved and that Probate there of be granted to the 2nd Petitioner as Executrix named in the said Will.

This 19th day of November 1960

Sgd

N. Sivagnanasundaram
District Judge

Drawn by

Sgd S. Appadurai
Proctor for Petitioners
(O. 160 23 & 30)

Kalpaka And....

(Continued from page 1)

gious practices, customs and usages. In the background we can see the importance the Sun plays in these and realise that the worship of the Sun by our primitive forefathers paved the way to our religious practices some of which are common to all of us irrespective of colour, caste or creed and sect. With people understanding each other the way to universal peace and good will among nations will be much easier. For us Kalpaka Viruksa is the tree of knowledge that gives us wisdom showing the path to moksha. It is the asvatha mentioned in the Gita with its roots in heaven and leaves dangling below that are the Vedas. It was under an asvatha tree that Gautama sat and performed Tapas attaining enlightenment or Bodi; hence it is also called the Bodi tree—a sapling of the Bo tree was brought from Gaya by Sangamitta to Sri Lanka in a Markali Masa 2000 years ago. To Buddhists too Markali is sacred.

ORDER NISI

IN THE DISTRICT COURT
OF JAFFNA

899 T

In the matter of the Estate of the late Ramanathapillay of Puttoor Deceased
Sellamma widow of Ramanathapillay of Puttoor
Petitioner

1. R. Subramaniam
2. R. Natarajah
3. R. Masilamany all of do
Respondents

This matter coming on for disposal before C. Thanabalasingam Esquire District Judge Jaffna on 9-11-60 in the presence of Mr. C. T. Kumaraswamy Proctor for Petitioner and her petition and affidavit of 20 8-60 having been read.

It is ordered that the petitioner abovenamed be and she is hereby declared entitled as widow of the deceased abovenamed to have letters of administration to the above Estate issued to her unless the Respondents or any other person interested shall on or before 16th day of January 1961 show sufficient cause to the contrary.

Sd C. Thanabalasingam
District Judge
(O 156 23 & 30)

THE JAFFNA MUTUAL BENEFIT FUND Ltd.

(Established 1918)

BANKERS

Authorised Capital Rs. 800,000.00
Amount of Calls made Rs. 616,313.00

Shares 8000 shares of Rs. 100/- each 80 monthly instalments of Re. 1/- per share will earn Rs. 100/- for each at the end of the period. Shares issued all time

Current Accounts opened and interest allowed at 1% per annum on the average monthly balance when it does not fall below Rs. 500/-.

Fixed Deposits received for periods of 12 months and 36 months and interest allowed at 6% and 8% respectively.

Drafts issued on the National and Imperial Banks to Colombo and the Principal cities of India. Remittances to and from F. M. S. by special arrangements.

Loans on the security of Jewels a speciality. Part payments accepted.

FOR FURTHER PARTICULARS

APPLY TO:

S. KANAGASABAI,
Shroff.

வாங்குநிலை வட்டி பெய்க மலிகைஞ் சாக்கம்மன்
கோட்டுறை யாக செய்க குறைவினா தயர்கன் வாழ்க
சான்மறை யறங்க கோங்கு நற்றம்மன் கோவிலி மல்க
மேன்மைகொள் சைவ சீதி வினக்குக கலக பெய்கார்.

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Editor: R. N. SIVAPRAKASAM.