

# The Hindu Organ.

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(X. 7. 19-18-1-32.)

### Order Nisi.

IN THE DISTRICT COURT OF JAFFNA.

Testamentary Jurisdiction No. 7906

In the matter of the estate of the late  
Neelar Nagamuttu of Karanaval South

1. Valli Valattiar and  
2. wife Theivanal, both of Karanaval South  
Deceased.  
Vs.  
Petitioners.

Neelar Selampu of Karanaval South

Respondent.  
This matter of the petition of the abovenamed  
Petitioners praying for Letters of Administration  
to the estate of the abovenamed deceased coming  
on for disposal before D. H. Balfour Esquire,  
District Judge, on the 6th day of June 1931,  
in the presence of Mr. T. Arumainayagam,  
Proctor on the part of the Petitioners and the  
affidavit of the Petitioners dated the 29th day of  
April 1931, having been read, it is declared that  
the petitioners of whom the 2nd Petitioner is the  
daughter of the said intestate are entitled to have  
Letters of Administration to the estate of the said  
intestate issued to them unless the Respondent  
or any other person shall, on or before the 27th  
day of July 1931, show sufficient cause to the  
satisfaction of this Court to the contrary.

Sgd. D. H. Balfour,  
District Judge.  
July 8, 1931.  
Extended till 18th December 1931,  
O. 812, 14 & 17.

### ORDER NISI.

IN THE DISTRICT COURT OF JAFFNA.

Testamentary Jurisdiction No. 7965

In the Matter of the estate of the late  
Paramu Arunasalam of Karative East

Deceased.  
Sanmugam Velopillai of Karative East  
Vs.  
Petitioner.

Arunasalam Thirunavukkareen of Karative  
East

Respondent.  
This matter of the Petition of Sanmugam Vela-  
pillai the abovenamed Petitioner praying for  
Letters of Administration to the estate of the  
abovenamed deceased Paramu Arunasalam of  
Karative East coming on for disposal before D. H.  
Balfour Esquire, District Judge, on the 28th day  
of September 1931 in the presence of Mr. T.  
Arumainayagam, Proctor on the part of the Peti-  
tioner and the affidavit of the Petitioner dated the  
1st day of September 1931, having been read, it is  
declared that the Petitioner as son-in-law and  
creditor of the said intestate is entitled to have Let-  
ters of Administration to the estate of the said  
intestate issued to him unless the Respondent or  
any other person shall, on or before the 18th day  
of November 1931, show sufficient cause to the  
satisfaction of this Court to the contrary.

Sgd. D. H. Balfour,  
District Judge.  
October 9 1931.  
Order Nisi extended till 18th December 1931.  
O. 813, 14 & 17.

### Order Nisi.

IN THE DISTRICT COURT OF JAFFNA.

Testamentary Jurisdiction No. 7885.

In the matter of the estate of the late  
Sandralegaram Perampalam of Sandirup-  
pay

Deceased.  
Manonmayi widow of S. Perampalam of  
Mandipay  
Vs.  
Petitioner.

1. Sathasivam Velanthar of Sandiruppay  
2. Perampalam Elangamayagam of do  
3. Perampalam Sandanayagam of do  
4. Valliammal widow of Thambiah of do  
Respondents.

This matter of the Petition of the Petitioner  
Manonmayi widow of S. Perampalam praying  
for Letters of Administration to the estate of the  
abovenamed deceased Sandralegaram Peram-  
palam coming on for disposal before D. H.  
Balfour, Esq., District Judge of Jaffna on  
the 28th day of September 1931, in the presence  
of Mr. S. V. Chinniah, Proctor, on the part of  
the Petitioner and the affidavit of the Petitioner  
dated the 18th day of September 1931 having  
been read, it is declared that the Petitioner  
is the widow of the said intestate and is entitled  
to have Letters of Administration to the estate of  
the said intestate issued to her unless the  
respondents or any other person shall, on or before  
the 9th day of November 1931 show sufficient  
cause to the satisfaction of this Court to the  
contrary.

The returnable date is extended  
to 21 12 31.  
October 7, 1931.  
O. 810, 14 & 17.

Sgd. D. H. Balfour,  
District Judge.

### Order Nisi.

IN THE DISTRICT COURT OF JAFFNA.

Testamentary Jurisdiction No. 8008.

In the matter of the Intestate estate of the  
late Revd. Joseph Kingsbury Sinnathamby  
a Minister of the Ceylon American Mission  
of Chavakachcheri

Deceased.  
Soosan Thangammah widow of Sinna-  
thamby of Chavakachcheri

Petitioner.

1. Vallipuram Ponnasamy and wife  
2. Thairasatnam and  
Minor. 3. Sinnathamby Jayasingham of do

Respondents.

This matter coming on for disposal before  
D. H. Balfour Esquire, District Judge, Jaffna,  
on the 18th day of November 1931, in the pre-  
sence of Mr. V. Canagaratnam, Proctor, on the  
part of the Petitioner and the affidavit of the  
Petitioner having been read: It is ordered that  
the abovenamed 1st Respondent be appointed  
guardian ad litem over the minor the 3rd Res-  
pondent and the Petitioner be declared entitled to  
have Letters of Administration to the estate of  
the said intestate be issued to the Petitioner un-  
less the Respondents shall appear before this Court  
on the 11th day of January 1932 and state objection  
or shew cause to the satisfaction of this Court to  
the contrary.

Sgd. D. H. Balfour,  
District Judge.  
December 8, 1931.  
O. 811, 14 & 17.

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—(Y. 8. 1-31 12 32.) (C.)



## Change of Name

I, Tennakoon Mudiyselage Wanniamige Hethubamy of Mamaduwa, presently a clerk employed in the Village Tribunal, Yavuniya do hereby inform the Government and the Public that I was hitherto known by the name of "T. W. Hethubamy" and that from January 1, 1932 I will be called "Tennakoon Mudiyselage Wanniamige Hethu Senaviratna" and sign my name as "W. H. Senaviratna".

T. W. HETHUBAMY.

Mie 432 17, 21, 24.

## The Hindu Organ.

JAFFNA, THURSDAY, DECEMBER 17, 1931.

THE LATE SIR P. RAMANATHAN.

THE FIRST ANNIVERSARY OF THE DEATH of Sir P. Ramanathan was celebrated with great enthusiasm in the important centres of the Island. A public meeting was held at Colombo and similar meetings were also held at Jaffna and Kandy. At every meeting the various speakers paid eloquent tributes to the many sided activities of the Knight and said that he would find an abiding place in the history of his country.

What is there in the life and career of this distinguished leader which neither the ravages of time nor the whisper of calumny can dim or erase from the memory of posterity? Sir Ramanathan was a great politician and he filled a large place in the political life of the country for nearly two generations. He lived at a time when political cynicism was the passport to official preferment but he kept himself clear of it. As pointed out by Mr. Francis De Zoysa, "though born in the land of slaves, he was no slave. He rose superior to all environment. He championed right against might. He always stood up and fought against all injustice, all oppression, all misgovernment and all tyranny." The same spirit of independence and fearlessness which he showed in the defence of the rights of the people characterised him when he stood up and warned the people, whenever they were misled by the dangers ahead by following blindly the sweet words of demagogues. In short Sir Ramanathan was a pure, unselfish patriot. The example of his life is a permanent legacy for the younger generations to follow and to emulate.

Sir Ramanathan was one who was blessed by Fortune. He was a rich man in the sense in which the term is understood in the Island. But unlike other rich men he realised that wealth is a gift that should be devoted for the service of his fellowmen and of God.

Like Mepporul Nayanar he realised that his wealth should be spent for the promotion of Siva Thonun. The temple which he re-built at Colombo is a fine specimen of Tamilian Architecture and will stand as an monument of his religious devotion and piety. The two colleges at Jaffna which he has built and endowed will always remind posterity of his single minded devotion to Hindu Education in the Island.

There is another aspect of life which is not properly emphasised by those who paid tributes to his immortal services. That is his contribution to the Philosophy of religion. It is in this field of knowledge rightly understood that the human soul finds a sanctuary. In the region of pure thought there is no geographical boundary nor is there any distinction of caste, creed or colour. It is in this region that the human soul realises perfect unity and freedom. Sir Ramanathan's interpretation of the two Christian Gospels, whatever differences of views might be expressed, is a great contribution to the religious literature of the world. As an author and interpreter of religious life and experience he will be always remembered by posterity.

## Income Tax Bill.

## COMMITTEE TO EXPEDITE WORK

At Tuesday's meeting of the Standing Committee "A" to consider, the Income Tax Draft Ordinance, a few minor amendments were made.

It was decided that the Committee should sit daily till 8 p.m. in order that the Committee work may be completed before the Christmas holidays.

## Breakfast-room for Clerks.

## INCONVENIENCE AT NEW SECRETARIAT

It is understood that a large number of clerks at the new Secretariat, Colombo are thoroughly disappointed at the scant courtesy with which the Government has treated their petition stating the great inconvenience they had to undergo in not having a suitable place to take their meals.

It is reported that the Government has turned down their proposals for a new and better breakfast room. They intend, it is learnt, to submit another petition to His Excellency the Governor.

## Batticaloa Local Board Defalcation.

## SECRETARY REMANDED

The Secretary of the Batticaloa Local Board, one Mr. T. T. Nallaretam, has been charged at the Batticaloa Police Court with forging documents and signatures, uttering them as genuine, criminal breach of trust and misappropriation.

Some defalcations were discovered by the audit during the inspection of the accounts of the Batticaloa Local Board. The sums of money involved amount to Rs. 15,636 50.

The Magistrate remanded the accused till the 19th instant.

## Flood Alarms.

## EXESIONS ON THE NORTHERN LINE

The installing of flood alarms on the Northern Line of the Railway which is being carried on since the Madawachchi railway disaster some years ago is being gradually extended to cover the whole of this section so that whenever the railroad is inundated the nearest station might be warned by means of this apparatus, says the "Daily News".

The latest instalment of this device has been on the Maho Galgamuwa and Galgamuwa-Tammuttegama sections of the railway which was brought into operation from this week. This controlling apparatus has been fitted at Galgamuwa Station and the apparatus for receiving alarm at Maho and Tammuttegama.

## Lloyd George Sailing Today

Mr. Lloyd George and party leave Ceylon by the P & O R. *Jeune* which is expected to sail for Europe at noon today. The ship arrived in Colombo yesterday morning.

## Government Publications.

## DISPLAYED AT NEW SECRETARIAT.

A new departure in the arrangement of Government publications available to the public has been made at the Government Record Office at the new Secretariat, says the "Daily News".

The lobby on the ground floor (the portion facing the entrance from the lake side) has been utilised as a show room containing Government publications displayed in special show cases for the convenience of the public. Post card reproductions of exhibits of interest in the Colombo Museum are also displayed and are priced at five cents each.

## Personal.

Mudaliyar C. Arasaratham, Interpreter, Supreme Court, has been promoted to Class I of the Clerical Service.

Mudaliyar C. Arumugam assumed duties as Interpreter at the Kandy Assize Court on the 2nd instant, relieving Mudaliyar T. Waiyathan who has come down to officiate at the Metropolitan Assize Court.

Mudaliyar T. Waiyathan will be officiating at the 1st Northern circuit, 1932 Jaffna, which will be presided by His Lordship the Chief Justice. (Cor.)

## Jaffna Electric Lighting Scheme

## OPENING OF POWER STATION

The Jaffna Town Electric Lighting Scheme came into operation on Monday last at 6 p.m. when the Chairman of the Jaffna U.D.C., Mr. R. Sivagurunathan, performed the opening ceremony by switching on the current and thus illuminating the town in the presence of the sitting members, and the newly elected members and a large number of the general public.

The Chairman addressed the gathering and explained how the scheme was going to benefit Jaffna. [The speech will appear in the next issue.]

The estimated cost of the whole scheme is Rs. 280,000/ which amount was obtained by the Council as a loan from the Local Loans and Development Fund to be repaid in 25 annual instalments with interest at 5 per cent. The work was entrusted to Messrs. Walker Sons and Co., Ltd. the well known Electrical Engineers who at present are in charge of many such Town Schemes.

## The Power Station.

The Power Station is situated on the Hospital Road near the Grand Bazaar in one of the lands belonging to the Council. The Power House is 70 feet long by 39 feet wide with a store room and Office. The floor level was raised by one foot over the highest flood level there. It is built with cement bricks with red tile flooring and glazed water up to the window sill with a brown tile boarder. The outside is cement pointed. The roof is of asbestos, cement corrugated sheets.

There are three "National" "Vertical" Crude Oil Engines of the old starting type driven by coupled to alternators. Two engines are of 200 h.p. each and one of 50 h.p. The alternators are capable of generating 400 Volts for power purposes and 230 Volts for lighting.

The engines are cooled from an overhead tank of 3600 gallons capacity, the hot water flowing out into a stump from where it is taken by an electric pump to a "Smiths" mechanical cooler. From here the cooled water is pumped into the overhead tank by another electric pump. This type of cooler is the first of its kind in the Island.

The switchboard has three generator panels, and one four circuit feeder panels complete with oil immersed circuit breakers and other modern safety devices and equipments.

The distribution is approximately 10 miles supplied by four underground cables and cement concrete poles of 27 feet and 29 feet. There are at present 250 street lights and already about fifty private consumers have been given house connections. With the opening of the Power Station applications are pouring in for house connections and before the year is out it is expected more than 100 private consumers will take current. The rate charged by the Council is 50 cents p.r. unit; when meter is provided, with a meter rent of Rs. 1/- per meter. There is also a flat rate of Rs. 2/- per meter for one lamp and Rs. 4/- per meter for two lamps.

The Power House is now in charge of Mr. A. V. Chinaiyan, the Council's Superintendent.

## A New Reading Room at Tellippalai

A new Reading Room at Tellippalai was opened on Monday the 14th instant at about 5.30 p.m. There was a large and representative gathering of people from Tellippalai and the adjoining villages. The Reading Room is housed in a building adjoining the Post Office.

Mr. S. Subramaniam Proctor B.C. and Notary in law, the President of the Reading Room to declare the room open, made a brief speech stressing the need for such an institution at Tellippalai and strongly appealed to the residents of Tellippalai, particularly those employed in outstations to give this undertaking their whole-hearted support.

Mr. T. S. Tharalappah, Notary Public, Manager of schools and President of the Association, declared the Reading Room open for the use of its members.

All those present, then entered the beautifully decorated Reading Room and partook of the light refreshments which were served lavishly. This was followed by a musical entertainment.

The President and Mr. S. K. Ariyanayagam, one of the Joint Secretaries, thanked those present for their support and the interest they had shown in establishing the Reading Room which was going to supply a long felt want.

The following are the office-bearers:—President: Mr. T. S. Tharalappah; Secretaries: Mr. S. K. Ariyanayagam and Mr. A. Vijayarajasekaran; Treasurer: Mr. V. Nallathambi. —Cor.

## News &amp; Notes.

Pundit Madan Mohan Malaviya was received by the Paris University authorities on Tuesday evening.

The League of Nations Commission of Enquiry into International Traffic in Women and Children in the East after a three day's sitting in Madras left for Colombo on Sunday evening.

The Orissa Congress Committee has so far raised Rs. 23,000 towards the expenses of the Paris Congress session. It is estimated that in all, two lakhs of rupees will be required for the purpose.

The inquiries of the Simon Commission and its auxiliary inquiries had cost the British Exchequer, by way of contribution, £ 80,000, stated Sir Samuel Hoare, Secretary of State for India, in the House of Commons. Printing and publishing the Commission's reports had cost £ 10,461 but this was more than covered by the sale proceeds.

For the first time in Turkish history a woman, Fatma Hanoum, was publicly hanged on Monday last, having been found guilty of the murder of a woman with a baschet in order to marry the latter's husband, says a message from Constantinople. After reciting prayers from the Koran, she advanced to the gallows and adjusted the noose round her own neck.

Pedestrians in Gothenburg were startled by a stellar surprise which would have been ascribed by their Scandinavian forefathers to the wrath of the Pagan gods, says a special cable to the "Herald". Standing on a pavement they saw a glowing meteor appear in the sky right above them and crash thirty yards away, another fell into Lake Maelor shortly afterwards with a terrific splash.

Before Messrs Justices Garvin and Maartens yesterday, Mr. M. T. de S. Amersekere supported an application by the Hon. Mr. D. B. Jayatilaka, Minister for Home Affairs, for an order of payment, in his favour for Rs. 2,894-37, being the costs awarded to him by the Privy Council against a common informer, Mr. D. C. W. Aveysekere, of Barber Street, Colombo, the appellant in the Dictionary Law suit. Their Lordships allowed the application.

An Allahabad message states that the police carried out several searches on Tuesday under the new ordinance including Anand Bhawan (Pandit Jawaharlal Nehru's residence which is practically untenanted as Pandit Jawaharlal is at present in Bombay), the offices of the District and Town Congress Committee and the press where the no-rent and bills are alleged to have been printed.

The seventh All India Educational Conference will be held at Bangalore (Mysore State) from the 28th to 30th instant under the presidency of Sir C. V. Raman. The Conference which is annually organised by the All-India Federation of Teachers' Associations is open to teachers, educationists and educational administrators and Inspectors. An All-India Educational Exhibition has also been planned on a grand scale.

The train service between India and Ceylon is still interrupted as a result of the breaches on the South Indian railroad. There was, however, a slight improvement in the situation, when through traffic up to Tinnevely on the Maniyachi-Trivandrum section was resumed as was also the booking of passengers up to Trichinopoly. The railroad that was breached between Paramakadu and Paribandur has also been repaired and this section is now clear. The transferring of passengers between Pamban and Rameswaram continues.



# RAMANATHAN DAY CELEBRATIONS.

## Procession and Public Meeting in Jaffna.

### GLOWING TRIBUTES TO THE LATE KNIGHT.

As reported in our last issue the Ramanathan Day was celebrated in Jaffna on Sunday last. A large y<sup>e</sup> attended public meeting under the auspices of the North Ceylon National Association was held in the Valdeswara Vidyalaya at 6.30 p.m.

Mr. W. Duraiswamy, President of the Association, occupied the chair.

The proceedings which were in Tamil commenced with the singing of national songs.

The Chairman addressing the gathering said that that day was the anniversary of the death of Sir P. Ramanathan. The North Ceylon National Association had organised the celebrations and had thus given an opportunity for the people to recount the several services their late revered leader had rendered for the country. An attempt to touch on all the aspects of Sir Ramanathan's life would be vain, for no one could touch the fringe of that rich and full life. His public life covered about 60 years. He was honoured not only in Ceylon and the eastern countries, but also in America and the West. His life presented a great example for people to emulate and also served as a beacon light. It was therefore, no wonder that meetings were being held that day in all parts of Ceylon to celebrate his anniversary. Though he died one year ago, he was still with them in the record of the services he had left behind and the noble qualities that had characterised his life and had marked him out as the greatest man of Ceylon.

They were having the celebrations that day for their own good. The life of their leader was capable of inspiring them to noble ideas and great deeds. Sir Ramanathan lived not for himself. He had done many great things for his country. The secret of his success in life was due to the fact that he always had the consciousness that he was acting only as an agent of Parameshwara. He never for a moment thought it was he who was doing all these things. That was the chief character in Sir Ramanathan's life which impressed the speaker most. Another great trait in him was his fearlessness even in the face of death. His risky voyage to England through the mine strewn seas, in the dark days of 1915 was an instance of it. This fearlessness was born of his spirituality. His philanthropy, charitable leanings and a multitude of noble qualities which it would not be possible for the speaker to touch upon in that brief speech were too well known by all people.

### Best Form of Gratitude.

In conclusion the Chairman said that the best form of gratitude they could show to their leader's great services to them, was by trying to live up to the great ideas he had placed before them. They must take stock of their daily activities and see what they had done in that direction. If they did that they were sure to advance as a people. He had faith in his countrymen who were great patriots. He hoped for a day in the near future, when they would have proved themselves true to their revered leader and the cause he served.

Mr. Navies Selvadurai speaking next said that last year they mourned the death of Sir P. Ramanathan. They also rejoiced then because of the thought that he was the only man who for 50 years had served his country faithfully. What the Tamils could be proud of and hold dear was that no other man in Ceylon had such a record of service as the late Sir P. Ramanathan. What gave him the strength to do such great things was his spirituality, his faith in God. Sir Ramanathan was a very great devotee. The speaker used to visit him at times. On all those occasions he had to listen for 2 or 3 hours at a stretch to his discourse on religion. Sir Ramanathan never got tired of speaking on religious subjects. In fact he was one who was well versed in Hindu as well as Christian Scriptures. The speaker had not seen another man so well versed in Christian Scriptures as he. He used to say, that to increase one's faith in God there was a lot in St. John's Gospel. It was this faith in, and devotion to, God that gave Sir Ramanathan all the strength to achieve the great things in his life. To the youth who were there, the speaker would commend that aspect of his

life for emulation. They should be religious, no matter to what faith they belonged. If they followed that ideal in life, then they would have many Ramanathans among them.

### Inspiration to the Youth.

Continuing Mr. Selvadurai referred to Sir Ramanathan's two colleges as two great monuments of his service in the cause of education. His ideal of education was to make the students learn to discriminate between the permanent and impermanent, the real and the unreal. Sir Ramanathan's temple in Colombo the only one of its kind in Ceylon, was another monument of his great life. Mr. Selvadurai concluded that they who knew their Grand Old Man would never forget him. It was to tell their children and children's children of him that such celebrations were necessary. His life would inspire the youths to greater things in life.

At this stage, Mr. Duraiswamy got leave of the gathering and left the meeting as he felt indisposed. Mr. S. Rajaratnam, a vice President of the N. C. N. A. occupied the chair.

### Navalar's Successor.

Mr. S. Shivadasu, the next speaker in the course of an eloquent tribute said that in 1879 Sir P. Ramanathan and Advocate Britto were the sponsors to a nominated seat in the Legislative Council. Due to the efforts of the late Arumuga Navalar who was then alive, Sir Ramanathan was selected for the seat. Navalar died soon after. What they could read in these events was that while alive Navalar had selected Sir Ramanathan as his successor. Thus he died, leaving his successor to carry on the work he had been doing. Sir Ramanathan was true to the great Navalar reposed in him.

He worked for the cause of Tamil and Hinduism, the two platforms of Navalar himself. These two were very dear to Sir Ramanathan himself. That was why he opened two Colleges for Hindus. Feeling the necessity for more Hindu schools, he organised the Hindu Board of Education and started many Tamil schools under its management. He loved the Hindu Board so ardently, that when he pronounced the words Hindu Board, they came out with a peculiar sweetness from his lips. He loved it as his life.

The speaker referred to Sir Ramanathan's versatility as an author, commentator, speaker and etc. Of the many books he wrote was a Tamil Grammar. To the Inspectors of Schools, grammar was now an anathema. But Sir Ramanathan knew how useful it was. How could they expect a competent merchant to assess the value of precious stones? Grammar made one's intelligence keen. The speaker's knowledge of Logic was due to the knowledge of Grammar he had. The speaker gave some interesting anecdotes in Sir Ramanathan's life and said that he was a very restless, unquiet man, but fearless and courageous. He was a man of no likes and dislikes—a Goliath. His life and not his deeds, that they should try to follow. For if they followed the great ideals in his life, they might achieve greater things than even what he achieved. Therefore they should make it a point to celebrate his anniversary every year.

### Hero-Worship.

Pandit K. O. Nethan spoke next. He said that if they tried to follow one aspect of Sir Ramanathan's life they would become great. His life was one of many such great aspects. Celebration of the anniversaries of such great heroes had been a custom in their country. But for a century they had neglected it, with the result that the country failed to produce great heroes now. The present awakening in India was due to hero-worship. In Sir P. Ramanathan they had a hero who was worthy their adoration. It was he who had made Ceylon known to other countries. Sir Ramanathan was one who believed that in the greatness of a country's education lay the greatness of the country itself. Education according to him was to train the children to worship and to make them spiritual. That was why, in both his Colleges, he made it a point to build temples. The speaker said that, without meaning any insult to them, he would strongly advocate a policy of pulling down those temples which had no worshippers and to establish schools in their places and to institute temples in those schools for the children to worship. So then, they would have temples which would have worshippers.

The speaker then recited some poems he had composed for the occasion, in the course of which he said that it was Sir Ramanathan who had given a status for the turban in Colombo and in foreign countries.

In celebrating the days of such great men they should see that they tried to carry on the work they loved. The Hindu Board of Education was one of the things he loved most. It was therefore the duty of the people to see that the work of the Hindu Board was carried on smoothly. In conclusion the speaker appealed to the audience to follow at least one aspect of Sir Ramanathan's life. If they did that their country would become great. He saw signs of life in the youth, and found some hope in the Youth of the country.

Mr. T. N. Subbiah proposed a vote of thanks to the speakers and the audience and also appealed to the Hindus to help the Hindu Board which was so dear to Sir P. Ramanathan.

### AT TELLIPPALAI.

The first anniversary of the death of the late Sir P. Ramanathan was celebrated under the auspices of the Tellippalai East Young Men's Sabha Association in the Tellippalai Mahajana English High School hall on Sunday, 13th inst., at about 6.30 p.m. The celebration took the form of a meeting which was presided over by Mr. T. S. Thuralappah, Notary Public and Patron of the association. Messrs K. S. Kanagarayer, Proctor, K. Thamoisampillai B.A. Teacher, and T. O. Rajaratnam Proctor spoke at length on the several sterling qualities of head and heart of the late venerable Tamil Knight. Special stress was laid on his manifold achievements as a scholar, statesman, lawyer, debater, author and philosopher. The speakers pointed out the numerous services the late Grand Old Man of Ceylon had rendered to the public of Ceylon in general, and to the Singalese in particular, especially during the riots of 1915. They also said that he was abiding with great splendour as a brilliant star in the firmament of public life for over half a century, and was regarded as a priceless ornament of the Tamil community. It was said that the Ceylonese, especially the Jaffnese, should ever be grateful to the late Knight for the Northern Railway line, The Post Office Savings Bank, and the two magnificent educational institutions are some of the brilliant fruits of his labours. The speakers exhorted the young men to follow in the footsteps of the distinguished Knight if they wanted to lead a happy, successful and useful life. They said, was the best way of commemorating the multifarious public services rendered by the Grand Old Man at considerable self-sacrifice.

Mr. T. K. Ponniah, Inspector of Schools, spoke in appreciative terms about the services of the late Sir Ramanathan. Mr. K. Thamoisampillai B.A. entertained the audience with songs to the accompaniment of musical instruments.

Then the Chairman after having thanked the members of the Association for having organised the anniversary celebration in such a fitting manner, spoke on the points touched upon by the speakers. He also thanked the lecturers on behalf of the Association after which the meeting terminated at about 9.30 p.m.—Cor.

### RAMANATHAN DAY AT CHILAW.

Sunday the 13 December, 1931, was observed at Chilaw as the "Ramanathan Day" by the public of Chilaw. The celebrations began at the Munneswaram Shrine from six o'clock in the morning. A special Rudra Ashtakam ceremony was performed at this shrine, which is not only one of the oldest shrines in the island but, as the Puranas say, it was founded by the Holy Rama of the great epic of Ramayana. The religious ceremony began at 6 a.m. and went on till 12 noon. Then a grand feeding of the poor, who assembled in large numbers, took place till 4 o'clock in the evening. At 4 p.m. a public meeting was held in which many spoke on the greatness of the late Sir P. Ramanathan and many invoked that sons of the type of the G. O. M. of Lanka were a fine quality at this stage of progress of their motherland. Many speeches were made in Sinhalese and Tamil and leaflets in both languages were lavishly distributed in the district of Chilaw. Amongst the speakers, was Raja Yogi Sangara Suppiyar Avergal, whose melodious speech and hymns kept the hearers in great solemnity and prayer. Just as the G. O. M. was a Karma Yogi fully engaged in work for the good of others till the very minute of his departure, so the audience also was exhorted to be like him, whom they had come to revere and respect that day at great personal sacrifice. The speakers at the meeting impressed on the audience that there was no service by the photographs of the G. O. M. hung on their walls unless they were going on to cultivate the noble qualities of Sir Ponnambalam. Everyone second, they were told, try to be a great man, and be a brave son of Lanka.—Cor.

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Y. 14. 12—11.3.32.

## Gandhiji Leaves Italy

### CROWD'S ROMAN SALUTE

Brindisi, Monday  
Mr. Gandhi sailed for India at 12.40 p.m. today by the S. S. Pilsna. He was greeted by a crowd with the Roman salute. He reaffirmed his admiration for Italy.

## Princes Prays with Gandhi.

### KING OF ITALY'S YOUNGEST DAUGHTER

Rome, Monday  
Princess Maria, the youngest daughter of the King of Italy, paid an unexpected visit to Mr. Gandhi last evening shortly before Mr. Gandhi left for Brindisi.

The Princess conversed with Mr. Gandhi for half an hour and also attended the evening prayers with Mr. Gandhi.

[Princess Maria, regarding whom rumours are current in Rome of a love match with Prince Sigvard, second son of the Crown Prince of Sweden, is the youngest member of the Italian Royal Family. She will be seventeen years old on December 26.]

## No Privileges to any Nation

### GANDHIJI ON THE NEW INDIA

Rome, Monday  
Mr. Gandhi declared that the Indian nation did not intend to extend privileges to any nation. The new autonomy must be realised through a union with the most important minor nationalities in India, but with their own leaders who arise to supplant the present ones who are too saturated with old traditions.

## To Continue the Struggle

### MAHATMA GANDHI'S RESOLVE

Rome Monday  
India with her vast masses can create new civilisation, but this work of reconstruction is for the future. Today the whole Indian nation is called to the work of destruction—"boycotting," said Mr. Gandhi in an interview with the "Giornale d'Italia."

He added: "The Round Table Conference which has brought a definite break in relations between Britain and India has been for us a long and slow agony, but it served to prove to the British authorities the spirit of the Indian nation and its leaders, and to us the real intention of Britain."

"I return to India to continue the struggle against England which will be, as heretofore, without violence. Violence will mean India's defeat, but in passive resistance India has formidable reserves, strength and means which England has reason to fear."

Mr. Gandhi anticipated that England would be badly hit by the boycott which as in the past would be directed not against persons, but against British policy, institutions and things. (Observer)

## Auction Sale.

IN THE DISTRICT COURT OF JAFFNA.

Testamentary Jurisdiction No 7603.

In the matter of the estate of the late V. Arumugam Kulanthavai of Vannarponnai East, Jaffna.

Deceased.  
Murugesu Canagaratnam and wife Mustupillai both of Vannarponnai East Jaffna.

Petitioners.

Under and by virtue of the commission issued to me in the above case I shall sell by public auction the undermentioned property on Monday the 4th January 1932, commencing at 4.30 p.m. at the spot.

Land situated at Vannarponnai East called Pathigudi Paruthiadappu and Kaladdi in extent 10 Lms V.C. of this one half share in common and bounded on the East by the property of V. Arumugam Kulanthavai, North by the property of Sinnatnam wife of Ramalingam and others, West by the heirs of the late Suntharam wife of Tellaiyampalam and by lane and South by the property of Ponnachipillai wife of Tellaiyampalam and others with house, well and cultivated and spontaneous plantations.

V. A. DURAYAPPAP, Commissioner.

Jaffna, 14/12/31.  
Mis. 431. 47h.



## Hindu Civilization of Malaya.

The Rev. O. F. Andrews writes in the "Indian", Singapore:—

Continued from our last issue)

For nearly a thousand years a widespread civilizing tradition of Indian culture, religion, and literature was very slowly accumulated all over this part of the South-Eastern Asia. This country with its adjacent islands, was rightly and truly regarded as an extension of India itself and of Hindu Buddhist civilization,—a kind of cultural empire. With the advance of the Buddhist missionary expansion the same Indian traditions carried still further eastward and also to the north of the Malay Peninsula. Burma and Siam owe not merely their original civilization, but also their permanent religious creed to these Indian immigrants. Whatever strength they have had in their long history, as civilised countries, they have drawn from the Buddhist religion which had its origin in Hindu India.

It is not necessary at this point to go still further and point out in detail how Buddhism from India went right on to the shores of the Pacific as far as North China, Korea and Japan. For the story of this further spiritual conquest would carry us beyond the bounds of the special purpose of this essay which is to show how closely Malaya has been linked up with India itself. But it may be mentioned that while the Mahayana Buddhism was advancing in a North-westerly direction and hence penetrating Central Asia through Afghanistan and Kashmir, the South-Eastern expansion was going on simultaneously.

In corroboration of this historical account of Hindu and Buddhist settlement from India all along the sea-border and in the nearer islands of the Malay Archipelago, we have evidence from another source which may be briefly referred to here. The most important Western account of Farther India and the Golden Chersonese (as Malaya was called in the West) is found in Ptolemy's description of the world, dating from the first half of the second century after Christ. Ptolemy came from the city of Alexandria in Egypt which was the great emporium of the eastern trade. He informs us that, in his time, the coastline of Farther India was inhabited throughout its length by the Sindri (Hindus). Their widespread importance in the Far East at that time was enough for this accurate Alexandrian geographer to describe them as a race of wide distribution. This great and lasting advance to Hindu culture under ancient conditions of sea voyage must have taken some centuries to spread so far and wide. It must have been going on, century after century, even before the southern regions of India itself were wholly penetrated by Brahman influence from the North.

It is important to notice, that the whole of this

### EARLY COLONIZATION

made its long voyages by sea and not by land. It did not proceed gradually along the coast of Arakan and Burma by any land routes. Indeed, Burma, for very many centuries, appears to have been almost passed by. It would even seem as if the Hindu penetration of the south-east of Asia preceded by many centuries its full entry into Burma itself. Indeed, even today, it is in Cambodia, on the north-eastern side of the Malay Peninsula, that the richest finds in ancient Hindu inscriptions have been made and the strongest traditions of Brahman culture still exist.

As a consequence of all these early settlements and occupations, the name Indonesia has now been rightly given by modern geographers to the greatest and most populated group of islands in the world, which lies around Malaya and stretches out for nearly 2,500 miles towards the Far East into the midst of the Pacific Ocean. Wherever one goes in these islands, there are still to be found the faces of the old Hindu culture, which lasted for over one thousand years. Therefore, it is entirely wrong and unhistorical to regard the Indian immigration which is happening to-day in Malaya as something strangely foreign and contrary to Hindu custom and tradition. For the whole area has been saturated with Hindu culture from very ancient times and its present civilization under Islamic rule and British protection cannot really be understood unless this Hindu Buddhist foundation is clearly recognized and fully acknowledged.

After the year 1,200 A.D. the history of Malaya Peninsula becomes obscure again for a time, but we have important clues. We find out from the Chinese records that the various rajahs in the north of Malaya were obliged to fall back against the rising power of Siam. We know also that Siam itself was being hard pressed from the east by the ever-increasing sway of the Khmer dynasty which was a part of what is now called Indo-China.

In addition to this information, we have the record of an expedition in 1273 of Kertanegara of Tumpapel against Malaya which utterly destroyed the southern part of the Peninsula. We find that the Hindu Maharejab of Majapahit which was the rising power in Java, invaded again the Malay Peninsula and brings into subjection most of the coast. The famous inscription already mentioned, which was found at the mouth of the Singaperi river, probably refers to this conquest, but since it is only a small fragment, definite information cannot be gathered from it with any certainty.

But Java itself was soon to be overcome by fresh invaders, when Marco Polo in A.D. 1292 visited Sumatra he found Islam already in possession at a little port called Perlak. Very rapidly Islam spread thence among the people of the Peninsula. There are important records showing that the missionaries of Islam came chiefly from the western coasts of India, just as the Buddhist missionaries a thousand years before had come from the eastern coast which looks out upon the Bay of Bengal.

The Islamic trader, who came over western India, were very rich and powerful. They seemed to have opened up this great field of Islamic conquest, which was taken advantage of from Asia and Persia afterwards. Within two centuries the whole of this coastline from Penang to the extremity of Java, and over a large part of Sumatra also, had accepted the Islamic faith and welcomed Islamic rulers. Such an amazingly quick conquest could have only happened owing to the weakness and decay of the earlier Hindu-Buddhist civilization. Thus for a second time the Malay Peninsula and the neighbouring islands were conquered from India and acknowledged this definite religious conquest by allowing who belong to India by race.

In the book called "The Malay Annals" we have a vivid account of these Sultans. Their reigns in the newly conquered lands appear to have been for the most part taken up with,

### War and luxurious living.

At the same time, the religion of Islam obtained powerful hold over the minds of the common people, and made such a deep impression upon them that through all the different changes which followed these village people have still continued faithfully to observe the precepts of Islam.

At the beginning of the sixteenth century, the next invasion came from the extreme west of Europe. Portugal had risen quickly to power as a maritime people. The Portuguese had been the first to circumnavigate South Africa and to enter the eastern seas by the long voyage up the African east coast to Mombasa crossing thence the Arabian Sea to the coast of Malabar in South India and thence reaching Ceylon and the Far East. "The Malay Annals" give a vivid account of the arrival of the first Portuguese captain at Malacca in 1509. It reads as follows:

"All the Malays crowded round him in wonder at the appearance of the Portuguese. They said, 'Thee are white Bengalis.' There were dozens of Malacca people round every Portuguese; some pulled their beards and patted their heads, others seized their hats or clasped their hands. The Portuguese captain went to interview the great Malay chief, the Bendahara. The Bendahara gave the captain's little son Malay costume. The captain presented the Malay chief with a golden chain, and himself flung it over the sacred head of the chief. The chief's followers were angry, but the Bendahara restrained them, remarking, 'Take no notice; or he is a person of no manners.'"

The Portuguese, who thus began to found an empire in the Far East, were at this time a preciously brilliant and adventurous race. They numbered among them some of the greatest names in the history of the sixteenth century. Three are specially famous. Alfonso d'Albuquerque was the outstanding imperial statesman of the time. Probably no conqueror who came from Europe to the East since Alexander, left a deeper impression on Eastern history than he did. The second name, which is still famous in literature to day is that of the Portuguese poet Camoens, who served as a soldier in the Far Eastern Empire of Portugal. He wrote his famous epic while thus living in exile in Malaya. The third name is the greatest of all. It is that of Saint Francis Xavier who lived first of all in Western India and thence went forward to the Far East. He made many converts from the outcaste Hindus and then tried to win the Muhammadan population to the faith of Christ. When he could not succeed in this endeavour he passed on to the Far East. At his death, his body was first buried at Malacca in the Malay Peninsula and then removed to Goa.

The rule of the Portuguese was shortlived. In 1640 the Dutch captured Malacca and took all the Portuguese possessions from them. During the next century and a half this southeastern corner of Asia was treated as a place for plunder rather than as a seat of civilization. The islands close to Malaya were used for the purpose of obtaining cloves and spices. A Dutch monopoly was held in this trade against all comers. The natives of the islands who grew the spices were treated as slaves of the company and they were ruthlessly pillaged on many occasions. The story of those days as told in the contemporary Dutch history makes terrible reading. At last, the monopoly of the Dutch was challenged by other rival European Powers but the Dutch interests were not completely broken until towards the middle of the eighteenth century. In India French rivalry sprang up in the Madras Presidency. The East India Company then began to press in on every side and towards the close of the eighteenth century the British succeeded in getting a footing not only in India itself in the three coastal areas of Madras, Bombay and Calcutta, but also in the Malay Peninsula at Penang. Malacca was captured in 1795. Then came the Napoleonic wars with the final struggle for power in the world outside Europe between the British and the French.

Early in the nineteenth century Sir Stamford Raffles came to this part of the world. He was

### A Genius of the highest order

and wherever his influence penetrated he left a mark which is noticeable to-day. From 1811 1817 he ruled over Java, and it was his deep interest in the archaeological remains of the East which rescued Borobudur from decay and ultimate ruin. At the end of the war against Napoleon, the division of the spoils in the South-East of Asia between the Dutch and English were finally ceded to Great Britain. Sumatra and Java and other islands of Indonesia were handed over finally to the Dutch.

At first, the British settlements in Malaya were only at the coast. Penang and Malacca were the two ports that were made the bases of sea power at first; but in 1819 a momentous step was taken. Sir Stamford Raffles took possession of a sheltered harbour on a small island at the very foot of the Malay Peninsula which was called by the ancient name of Singapura, the Lion City. Raffles foresaw clearly the great geographical importance of the position and declared it a free port, from the first, in order to destroy the Dutch monopoly. Today Singapore is reckoned to be the seventh port in importance in the whole world, and the volume of trade which passes through it is increasing every year. It is also being made into an immense naval and aeronautic base, which will be the strongest in fortification in the whole of the Far East.

The occupation of Singapore by Sir Stamford Raffles is formed.

### The Turning point

In the history of the British power in South-Eastern Asia, along with Penang and Colombo it gave to Great Britain a complete protected sea route. This in turn made the trade with China naturally fall chiefly into British hands for a whole century. The importance of Singapore, however, is not merely that of commerce and trade; it has also become the centre of immigration for millions of Chinese, who have come there chiefly from Canton and the southern parts of China in order to make money in Malaya and then afterwards return to China.

This Chinese immigration has now been for nearly a century more or less a floating population. The work of day labour of the Malay Peninsula has been carried on by these immigrants, who come on account of the high wages offered and then as soon as possible return home again. The vast extent of this seasonal migration in the past may be judged by the fact that between 1911 and 1912 more than a million Chinese went back to China and yet at the same time the Chinese population in Malaya increased by over 28 per cent. The most remarkable fact since the end of the World War has been the number of Chinese women who have accompanied their husbands owing to the disturbed conditions in China itself. This is likely to increase the permanent Chinese population as against that of India which has come for labour purposes across the Bay of Bengal.

I have ventured elsewhere to forecast with some confidence that Malaya must become in the future an integral portion of Greater China. The reason for this is not the immense flow of immigrants to and fro between Singapore and Canton, but rather this new feature of Chinese family life in Singapore and Malaya. For since the Chinese who are now coming to Singapore are bringing with them their families they will soon far exceed any other race.

The policy of the British Government at Singapore has been one of encouragement of this migration from China, leaving it to take its own free course. But one sinister aspect of this traffic has been the monopoly of opium which the Government of Singapore has possessed. The Chinese immigrants are in reality taxed for a very large part of the expenditure incurred in Singapore itself by the payments they make to the Government for opium smoking. In one year, not very long ago, the whole local expenditure of Singapore was covered by this opium taxation.

During the early period of the nineteenth century, up to the year 1857, the different possessions in Malaya, such as those of Singapore, Malacca and Penang, were governed from Calcutta by the Governor-General of India. They were actually a part of the British Indian administration. This made the connection with India very close indeed.

When

### The Queen's Proclamation

was published in 1858, promising equal treatment of all races, the Proclamation was issued in Penang and Singapore as well as in Delhi and Calcutta.

After the year 1858, a new chapter in the history of the Malay Peninsula began. For the Straits Settlements were made into a colony and placed under the Colonial Office. They have remained under the Colonial Office ever since. It can be shown historically that their progress has been far more rapid under the Colonial than it was under the British Indian Government. The anarchy, piracy and free booting, which was rife in the neighbouring Malay States, made it more and more difficult to keep the peace of the whole country intact without taking under protection one Sultan after another, and federating the Malay States under British rule.

A careful reading of the conditions during the period before they came under British protection shows that when once Penang and Singapore were occupied the further unification was inevitable. On the whole, the material progress of the different States, since the time when they came under British protection, has been remarkable.

Continued up

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Manager.

Continued.

I have myself travelled both in the Federated and Unfederated States, and I have no doubt personally that the great improvement in the administration which has taken place is due—(1) to the separation of Malaya from the Government of British India, (2) to the remarkable series of administrators who have been able to work side by side with the Sultans of Malaya giving them help in their difficulties, keeping the peace, preserving order, and at the same time leaving them as far as possible with their own local powers intact. The settled peace which has prevailed in the Malay Peninsula ever since the time when it was separated from the British Government in India, has produced a remarkable effect in racial union and racial intermarriage. Without this settled peace the races, which are so diverse as those of China, Malaya and India, could never have been kept side by side among their illiterate members without friction. Also the habits of docility which had become almost a second nature in Malaya, might have gone on increasing. But owing to the settled administration the races have remarkably intermingled. Indeed very rarely have races so divergent become so friendly together as those in Malaya and in so short a time. A harmony has been springing up between all the three races and in certain important directions intermarriages are constantly taking place. The only stock which does not intermarry is the Hindu society where some caste tradition have been maintained. In other directions what we observe to-day is the formation of a new human stock in which three different cultures and different races will probably in the end intermingle and unite.

Thus the Indians who go to Malaya do not go there as foreigners. They pass out across the Bay of Bengal to a country with which India has intimately connected from the very first. The Hindu traditions are not alien to Malaya, but a vital portion of the most ancient civilization of the land. The Malays themselves have already imbibed that culture, and it remains deeply embedded in their legends, folk plays and songs beneath the exterior ceremonial of Islam. There should be no difficulty whatever in its revival. It is true that the course of events points to a pre-dominance of Chinese population in the near future, but there is no reason why the cultural traditions of India should not remain as the background of the whole scene of human life in this wonderful land, if only the spiritual enterprise which prevailed in India in Hindu Buddhist times is not now lacking.

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