





"Arise! Awake 1 and stop not till the goal is reached." THE ONLY NEWSPAPER IN CEYLON FOR THE HINDUS

HAS THE WIDEST CIRCULATION

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Education in Ceylon since British Occupation.

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Mr. A Cumaraswamy who returned from London last month after obtaining the Degree of MA in Education at the University of London, is contributing the first of a series of articles on Education in Ceylon, tracing its history and development in the Island since British cccupation. The materials for this interesting subject were collected at the Colonial Office Library and at the British Museum, and Mr. Cumaraswamy will be glad to receive criticism and suggestions.

The first two of these series form an introductory background in which he proposes to show the State of Education in the Pre-British Period.

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"Christian things done in a Christian way will never alienate the heathen"

- J. Lawrence.

Within the boundaries of the small island that they must have been built by a very nuof Ceylon there dwell a people of about five millions and a half whose original bome was India. Prince Wijsya Sinha with seven hundred followers from Magadha (now Behar), came in 543 B C and cetablished the Sinha dynasty in consequence of which the people became known as the Sinhalese Because of the close proximity of Ceylon to India and the invasions from the Chola king dom there is a small number of Tamils in the North and the Eastern provinces of the Island, who, though a minority, yet play a conspicuous part in the life of the country today. There are also a handful of Moore whose "origin in Ceylon has been traced by some to a colony of exiles banished from Arabia for puellianimous conduct by Moba med". Buddhism which is the religion of about sixty per cent of the people was brought in a the country in the reign of Devanampya Tissa, who ruled from 253 ho 213 B. O., by Mahendra, the monk brother of the Buddhist Emperor, Ascks. He came with four of his colleagues to spread the new religion. The teaching of the preachers backed by the influence of a monarch so powerful as Asoka was readily accepted by King Tissa of Ceylon as well as the mem. bers of his court, and the new religion soon gained a hold on the affections people. The very macy dagobas and vibarafound all over the country bear wit ness to the spread of Buddhism, and there is hardly a village without one. The civilian and culture of Ceylon is mainly Buddhistic and the ancient dagobas and viharas have withstood the ravages of time and the "enemies" of Buddhism, bearing witness to the strong hold which Buddhism had over the minds of the people. If ruined cities can tell stories of long ago, then the lateresting account of the Anuradhapura given by Colonel Colebrook in his Report on the Island of Ceylon printed in 1832, will give a fair idea of the standard of civilisation and culture that the country must have attained. "I saw here ornament ed capitals and balustrades, and bas reliefs of animals and foliage, that have nothing of the rudeness and grotesque forms conspicuous in the modern Sinhalese sculptures. I cannot the modern Sinbalese sculptures. I cannot better express my opinion of their elegance than by saying that, had I seen them in a museum I should, without hesitation, have pronounced them to be Grecian or of Grecian deposit. One semi-sireplantable of the foot of descent. One semi-circular slab, at the foot of a stair-case is carved in a pattern of foliage which I have repeatedly seen in works of Greece and Roman origin. This flourishing state of art proves wealth and taste, and there are enormous conical buildings of brick, called dagobas, whose Fgyptian dimensions and durability show

merous and laborious race. The immense tanks, of which I saw the ruins, and by which the country was irrigated, were the cause of its permanent fertility so long as they were kept in repair."

In the year 1505 the maritime districts of the Island lost their political independence, and their subsequent history tells a different story. The Portuguese were the first Europeans who established a regular intercourse with Oeylon, for "it was an Island," in the words of an officer to the king of Portugal, "whose surrounding seas are sown with pearls, whose woods are cinnamon, its mountains covered with rubles, its caverns full of crystal—in a word the place which God chose for the terrestial paradise." The Portuguese, "sea men by nature, conquerors by descent and crusaders by tradition and creed," settled on the West and South coasts and gradually extended their power, and in so doing spared neither the lives nor the pro-perty of the Sinbalese. "In their anxiety to soure wealth and power they were careless of the rights of the patives of the Island and committed many sois of cruelty and injustice." They remained masters of the maritime parts of the Island for about 150 years. In 1656 the Dutch dispossessed them gave way in turn, after a period of suzerainty for 140 years, to the English who have held the maritime provinces since 1796, as well as the whole Island, including the interior and mountainous kingdom, which neither the Portuguese nor the Dutch occupied, since 1815, as a result of a treaty between the Chiefe of the Kandyan kingdom and Sir Robert Brownrigg.

By the time Ceylon had passed entirely into the hands of the British, it had experi-enced various viciesitudes in its political, social and religious life. The indigenous schools of that part of the country occupied by the Portuguese were supplanted by foreign ones which were mainly established to convert the "heathens" to Ohristianity. Education in Buddhistic Ceylon originated in and conducted by the monasteries. The Buddhistic education was a logical consequence of Buddha's view of life. He believed that for the attainment of rapid spiritual advancement a life of retirement from the world was necessary; this was urged upon those who wished to be earnest in their pursuit of freedom from earthly desires. A life of meditation in the solitude of a forest was considered to be the best of all, but this complete retirement was adopted only by the very earnest, and the majority of the monks or bikkus lived together in groups in mon-asteries or vibaras. These vibaras formed a characteristic feature of Buddhism, and were widely spread in Coylon. The Buddhistle

system of education was open to all and not merely restricted to the "twice born" castes. In this respect the Buddhistic system had a great advantage over its predecessor in India, the Brahmanic system. When a pupil came in for admission, he was required to choose a bikku as his preceptor or "upsjjhaya". "I prescribe, o, bikkus, that young bikkus choose prescribe, c, bikkus, that young bikkus choose an upsjipaya. The upajipaya oh bikkus, ought to consider the saddhivibarika (i. e. pupi) as a son, the saddhivibarika ought to consider the upajipaya as a father. Thus these two united by mutual reverence, confidence and communion of life, will progress, advance and reach a high stage in this doutring and discipling. The object of the Buddhistic education was to "expel ignorance", and prepare its pupils not only for this ance" and prepare its pupils not only for this world, but also for the next. A very high ideal indeed, but the pupils who sought admission to the monastic schools did not all intend to become members of the "saugha" or community and the bikkus entered for such by teaching them the "3 r's" and some simple religious doctrines of the Buddhistic faith. Thus besides training Buddhist recluses and monks, these monasteries were the agents of popular instruction. "During part of the year the bikkue often travelled from place to place, spreading their dootrines and teaching the adherents of the Buddhistic

The pansala schools never could boast of any imposing structures. "The school is a mere shed, open at the sides, with a raised mere shed, open at the sides, with a plat form in one corner, covered with sand, on which the letters are traced by the finger till when learning to write." There was no regularity and order in them as we find in the schools of today. "The oblider do not all attend at the same period of the day; as they have leisure, they go to the paneal, repeat their lessons, and then return home, or go to their employment in some other place". This description gives us some idea of a pansala as it existed in the middle of the 19th century when its influence began to wane, but at one time it helped to form the character of the nation as can be inferred from what Robert knox says of the people, Knox remained in Ceylon from 1659 to 1679 and describes the people of Kandy noder their own King while the cosstal portions were under the sway of the Dutoh. "The inhabitants thereot", he says "are the oblef principal men, incomuch that it is an usual saying among them, that if they want a King, they take a man from the plough and he by reason of his quality and descent is fit to be a King. And they have this peculiar privilege that none may be their Governor but one born in their own country"

The main effort of the Portugese, from gaining control of the whole Island, was to convert the Sinhalese to Christianity. Evidently their success must have been very great, and the influence of their propa-gandism is to be seen today in the abiding and expanding influence of the Roman and expanding influence of the Roman Oatholis faith, which flourishes in every hamlet where it was introduced by the Franciscans. There is no evidence to show that the Portuguese attempted to capture the people while young by compulsory education, as the Dutch at a later time did, but they appear to have used most chjestlonable methods, judged by modern standards, to achieve their aim. When resistance to conversion was offered, the Portugese resorted to In a report of the Dutch records in the Government Archives in Colombo, printed in 1907, the following estimete of Portuguese and their policy is given. "The Portuguese were extremely discovering so fine an Island, and to do them justice they were not negligent in profiting by the discovery. They paid the Continued. up greatest "Kidnapped by Gandhiji."

PRICE 5 CTS.

MAHATMA'S NEW DISCIPLES.

SWISS PROFESSOR'S WORK FOR PEACE.

"Kidnapped by Gandhijl," This is the humorous remark made by Dr. Edmund Private, a pro-fessor of Geneva University, in explaining his visit to India with his wife,

This Swiss couple recently arrived in this ountry with Mahatma Gandbi from Europe. Dr. Privat, who had arranged Mahatmaji's tour on the continent, was travelling with the latter to his port of embarkation, and on the way he expressed his desire to visit India in future. "Why not at once?" suggested Mahatmaji. The idea appealed to Dr. Privat and his wife, who at once joined Mahatmaji's party to come over to India. That is how they were "kidnapped."

#### Rhythm of Life.

In Bombay, the couple lived with Mahatmaji at Mani Bhuvan for a week till bis arrest, sharing and enjoying the simple life of the inmates of this historic place. "We have adapted curselves to the rhythm of your life," said Mrs. Privat.

After visiting Mahatmaji's Ashram at Sabarmati, they are now touring other parts of India. Their tour will include a visit to the Shantiniketan Ashram of Dr. Rabindranath Tagore, whom Prof. Privat had previously met in Europe. He locks forward to seeing the old relies of Emperor Asoka's time, as he had made a close study of Buddhism and the history of the times of Ascks. After spending about two months in India, the couple will return to Europe,

#### Indian Literature

Prof. Privat, who has been interested in India for the last ten years, was attracted to Gandhiji by reading Romain Rolland's book on his life, 'Young India" (Gandhiji's English weekly) and and the various books on India published by Messrs. Genesh and Co., of Madras. For the last several years, he has been lecturing to European audiences on Gandhiji's life and work. Among his numerous books is one entitled "The Psychology of Patriots" (in French), which contains a chapter on Gandhiji's efforts to teach his people an impartial, non personal and non-violent behaviour in national and international matterswhich is a unique feature of his teachings.

(Continued on page 4)

#### Continued

attention to agriculture and commerce, and erected fortifications that to the inhabitants must have appeared not only formidable but impregnable. No sooner had they finished with the these they grew insolent and overbearing, and conducting themselves in a manner not warranted by the laws of nature and of nations invested in themselves the supreme judicature, affected to treat the Emperor and his family with indifference and contempt, nay even fought to take his life and lastly endeavoured to make themselves masters of the whole Island, with the further design of converting the people of Ceylon to the Catholic faith, by means of fire and sword. This they first attempted by oraft and and address, to which purpose they made use of the superior abilities and understanding of the Jesuits who at that time were in the highest estimation." Today 83% of the Ohristians in the Island belong to the Roman Catholic Faith.

(To be Concluded.)

#### NOTICE.

PANGUNY FEBTIVAL PROCESSION

Vebicular traffic will be restricted in extain roads in Jaffon Town on the following daise:—

1st March 1982 from 7 p m to 10 p, m.

4sh to 24th March 1982 from 6 a, m. to 2 p, m.

The roads obisily concerned are Kankosantorat Boad, Manipay Road, Sivankovil Pannat Road and the loop Road opposite the Sivan Temple.

Polite office,

R. J. WEERASINGHE,

Jaffon, 24th, February, 1982. Suptit of Police.

(G. 183 25th)

# Che Bindu Organ.



JAFFNA, THURSDAY, FEBRUARY 25, 1932.

PETITION AS PANACEA.

OF THE MANY EVILS WHICH FLOW FROM continued association with an alien gov-ernment, not the least is the attitude of helpless dependence which such ass cianeipless dependence which such assume tion breeds in the subject people. It is in the interest of government to foster such a feeling, for the growth of self-reliance in the people is bound to render the ministration of government needless to that extent. To justify its own exis-tence, the Government extends its ramifications of service into spheres which are, or ought to be, outside the pale of normal Governments. In the end the people become spoilt even as a child petted and fondled by its parents grows to obese idleness, utierly unaware of its own powers. Surrounded on all sides by willing servants to attend to his wants and comforts, the child grows, degenerates rather, to manhood and knows, only to atter a cry of distress pitched to the key which the relation between himself and his servitor shall warrant—varying from the in-articulate cry of the nursery, polite request of the school-boy to the abject whine of the old beggar. The attitude of the attendant himself changes from being God's missioner to thoughtful house-keeper and absentee master lord-ing it over through his deputies. This helplessness breeds moral cowardice in the one and arrogance in the other which in the end keep both-people and Goveroment-from the higher elevations of

Evidence of the depth of degeneracy to which we have sidled during a cenand more of British control of this country is available all around us. When the people are up against a difficulty their first impulse is to appeal to Government They have lost the gift to explore ways and means of setting right the difficulty themselves Not even first-aid they know. They will sit round with up raised brows and timorous looks till "I-am-Sir-your-obedient servant" arrives. Quite recently a Church-authority ex-communicated a few members of a congregation. Dissatisfied with the order the members concerned are praying to the Governor for intercession Last year the high-festivals in a Hindu temple could not be performed without the good offices of the Superintendent of Police. Two small communities are unable to live in peace and agree as to the use of a wretched lane; they must move the law, engage lawyers, invite Conncillors and address petitions. The stack of petitions attended and unattended in any Provincial Kachcheri will testify to the facile readiness of the people to invite, beg, and pray for Governmental interference. The husband unable to solve the riddle of his wife's continued sojourn in her mother's village resorts to petition. In short, there is no situation in the eyes of the village folk that will not ease itself under a petition. Nor is the weakness confined to the country-dweller, the townsman in dress and manners only seemingly superior to his cousin, is a firm believer in the potency of petitions. The educated man and the influential association confess their helpleseness and marshal their facts and figures in peti-tions in the fond belief that logic and reason appeal to government. When the usual reply "that the Governor sees no reason to interfere" is received the peti-tioners bemoon their fate and find themselves at the end of their resources.

The State Council consisting of the best men, more or less, in the land now find it necessary to petition the Secretary of State against the exercise of extraordinary powers by the Governor with regard to the Income Tax Bill. The cretary of State may grant the prayer of the Councillors or, what is more likely, he may not. The reason for his action either way will not be found in the many paragraphs of the petition or even in the feelings sought to be aroused in the concluding prayer.

One need not be surprised that a crisis had arisen with regard to the legislative activities of the State Council The story of the Donoughmore State Council itself is a series of crises in which Honourable Ministers and Councillors have struggled their utmost to keep the show up to the billed time. We are concerned more with the method they have adopted to obtain relief They feel they are impotent and unable to help themselves and seek assistance from the Secretary of State who lives six thousand miles away and is responsible solely to the British House of Commons. This is the result of British tutelage and Govern-mental spoon-feeding. It is futuile to talk of Self-Government when we are unwilling to give up the leading strings of the Colonial Office. We shall have Self-Government when we realise our own strength and resort to direct action and withdraw as an act of self respect from tortuous methods of securing relief. The man with the begging-bowl may be assured of the kingdom of God but he is certainly denied the kingdom of man.

#### The Voice of the People.

We publish elsewhere a report of the proceedings of a public meeting of the inhabitants of Changanai, Thelpuram, Moolai, Vaddukoddai and Chulipuram under the Chairmanship of Mr S. Raja retnam, Advocate, last week protesting against the proposal of the Government to hand over the old Dutch Church building at Changanai to the Roman Oatholic Mission. Tradition has it that the materials for this building were found by demolishing the Vishnu Temple at Ponnalai and the Dutch authorities did not have the peace of mind to consecrate the building for religious worship. The Hindus lost no time to make amends for the sacrilege committed in the name of authority and set up a Vairava Temple in the immediate neighbourhood of this building. This temple is very popular as may be seen from the large attendance of devotees at the annual "pongal" from the different villages of the parish.

It is to be noted that there is not a single Catholic Christian family within the radius of a mile all round this building save a dwindling congregation of less than half-a dozen who have a Church all to themselves on the South Eastern corner

The proposal of the R C mission to acquire the building and the site from the Government has for its object the creation of a base to extend their "sphere of influence" right into the heart of a Hindu population. We trust the Government will heed the protest of the people and stay action. In an Eastern country like Ceylon, the people feel keenly any trace of bias against their faith far more than any discrimination in matters temporal. It behaves the Government to hold the scales even and save the Hindus from the ardent attentions of religious enthusiasts of any faith what-so-ever.

### THE SHORT STORY.

A short story by Mr. M. A. Masilamani, a portion of which appeared in our last issue, has been crowded out of this issue, and will appear in the next-

# Dispersion of the Thamils.

S. R. MUTTUKUMARU.

(Retired Head Clerk, Batticaloa Kachcheri) Jaffna.

everything within the Bharata Bhami was her own production; but the science of language has made it feasible to trace all tribes to their respective piscos of origin Where the limits of history cease, and the historical evidences eigh, there the isogueg and its history furnish us with informatio-regarding the pre historical times of a nation and trace it back to a contral place, whence the people first separated from their car y

The recent opinion is that the Thamils ar a branch of the now extine Chaldate Elamis-race, who migrated into Iudia in very early times from Acadian Chaldea. It is also asserted that the

#### Original Home of the Tnamils

was in Western. Asia-the fertile lanbetween the two rivers, the Tigris and the Euphratus-which was once esteemed as the Paradise of the world. This fertile land wa divided into two halves, the Sumir in the North west and the Akkad in the South essi Elam (probably the same as Illam in Thami meaning 'Home') was another name of the Babylonian Akkad, as well as the mountain on it; and it is said to have been the primi tive home of the Thamile. The Thamil Puranas still extel the "Etam or Elaviridham" and Ceylon is suil known to the Bouth Indian Thami's as Elamandalam.

The above theory is well supported by the remarkable resemblance in language and ratigion between the Thamils on hand, and the Fiere, the Babylonians and the Akkadians on the other. From the latest researches scholars have found shat the Someriau language, in which the cides: Babylonian incertptions appear written, belongs to the same group as Tham; and that the Finns are the descendants of the ancient Sir-race. According to some authorities, the Cushites gave origin to the Akkadi ans by inter marriage with the Su-merians Thus the linguistic affinities which the present languages of South Ladia found to bear to the Su-merian, and the prevalence from very ancient times up to the present day among the Thamile of practices which are well-known to have been in vogue among the old Akkadians, would seem to place the theory of the racial indentity of the neight Thamils with the Sumero-Oushiess of antiquity on an unshakable basis.

The close resemblance between the forms of worship prevalent among the Chaldeans and the ancient Thamlis, name y the worship of the Sun and the Moon; the simularity in the etructure of the Salvite temples to the Jarusalem temple of the Chaidean Hebrews: the striking resemblance between the images, such as the ansnaus (Karampasu and the like, in the temples of South India and the statues found in the temples of Ninevah and in the palace of the old Uhaldean Kings, the strange coincidence in names-"Javen" being the Unaldean Moon god and "Obiva" the Thamilian Moon-god-; the same mode of barial in jar-shaped earthenware coffins prevalent among both nations; these and many other reasons compains to conclude that there races must be actensifically classes. under one head. Moreover, the fact that the ancient Thamile had invariably a mountain home clearly judicates that their original home must have been also in a mountainous place. The very word Ur (meaning "city" in Thamil) appears to be the same as Ur, the mountain capital of ancient Chaidea.

#### The theory that the Thamils are the Decendants of the Chaldeans

would explain many facts more satisfactorily than any other supposition. I may also add that evidence is daily accumulating in favour of the theory of the racial identity of the primitive Thamils with the Akkadians of Chaldes.

It is interesting to note here the startling similarity between "Akkad," the name of the great son of Kuch, and Akaddiyar, the most prominent Thamii or pre Ariyan India. This can be explained only by the theory advanced above.

Migration to India.

The ancient Thamlis are said to have moved eastwards from Chaidea in two di -

It was the belief of our ancestors that | of Maou, the Lord of Dravids, when occurred the femous South Indian deluge. One clau, led by Manu, passed through the Persian Gulf, crossed the Arabian Sea, and landed on the South west coast of India. These immigrants first occupied Malaya ( 'the mountain') region in the Western Ghate, not for from Cape Comorie, and colonized the Southern continent known as Paudu, and from them were descended the Pandyan kings of the South, and the Pandavas, the herces of the Maha Bharata war.

> There is an interesting tradition related in the Maha Bharata and the Puranas about the first settlement of the Thamile in South ndia. During a deluge in those very early imes, Manu floated in an ark towed by a ush which had been trained for the purpose; and when the flood subsided, the ark rested on Malaya (from Thamil 420, 'mountain'). Malaya is the name of a mountain range in she Western Ghats between Travancore and Timesely, properly Mount Pothlys, the abode of Akaddiyar in later days. Manu was accompanied by seven other Rishies, of whom one was Pulatiya Muni, the progentor of akaddiyar, the first Thamil grammarian, and of Ravana, the King of Lanks. It may also be noted here that the flag of the Pandyane hears the emblem of the first in commemoration of the tradition relating to sheir first gettlement.

Another branch of the Elamite race, after quitting their original home in Western Asia, matched through Baluchistan, entered Northern India by the Butan Pass, colonizing at the same time the Southern borders of the Persian Guil and the Arabian Sea, and settled in the Gangetic valley. This invading nost was led by its chief, Bharatan, the strongest and bravest of them all. He is said to have been the descendant of Dushyanta by Sakuntalai. These Bharatas word so numerous and so powerful that the whole country from the Himalayas to the coean in the South soon came under their sway. It is said in the Vishou Purana that on this account India was then known as Bharatavarsha.

The word Bharata, derived from the root பா (Malayalam) பார் or பரை (Thamil), "mountain," means a mountineer. This is supported by the face that to every early King in India there was within his dominton a mountain which was to him a sanctuary and a home. Later on, the name of Gandas was given to those Buaratas who lived in Hindustan, and Dravidians to those in Decoan. Dravida was also the name by which the later Aryans designated the land of the Thamits.

The Thamil Land of yore extended further to the South than at the present day. The ancient classes speak of a large Continent which was submerged by the ocean during a certain innundation as a time not far removed from human recollection. According to thees works, the submerged land was bounded con the North by the river Pattur and on this South by the Mount Kumari, and conpresent Cape Comorin covering an area of 700 yojanas. The author of Shappadikaram in canto XI, Nakkirar in his introduction to The author of Susppadikaram Irrayanar Agaporul, Hampuranar in his pretace to Thotkappiam, and Nachchinarkiniyar in his commentary on the same, make men-tion of this defunce Continent (Lemuria). From here the ancient Thamils are said so have dispersed to many of the then known civilized sountries. "The Ladian Cocan oivilized countries. "The lodian Cocan formed a Continent", says Professor Haecket, which extended from Sundra Islands along the coast of Asia to the East coast of Airlos. This large constnant of former time is of great importance from being the probable craule of the human race." Dr. Macican in his Manual of the Administration of the Macras Presidency "Investigations in relation show it to be by no means impossible that Southern India was once the passage ground Southern India was cute the passage ground by which the ancient progenitors of North-ern and Mediterranean races proceeded to the parts of the globe they now inhable. This is proof positive of the intercourse between South India and the other parts of the world South India and in the older days.

Considered up .

# Egypt and the Thamils.

Egypt and the Thamils.

We are add that a persion of the Thamils migrated to Egypt, and settled there. Some colour is given to this tradition by the many resemblances between the two nations. The southern Bharata was also in the ancient days named Pandu (as recorded in the Egyptian letter), whence the ancient Egyptian release believed themselves to have proceeded. The Egyptians held Pandu to be a holy land. Mann, the progenitor of the solar dynasty, was called the son of the Sun god. We learn that the chief God of the accient Egyptians was called Ra (Ravi in Thamil), the Sur; and the Kings of Egypt called the male is gone of Ra. The inscriptions on the tombs of the old Egyptian Kings show that rome of the dynasties belonged to the "Bolar race" and some to the Allunar race" as in India. It is also alleged that the architectural structures of the ancient Egyptians bear resemblance to the old buildings in Madura,

We also read in the Egyptian annals that Haisse, a Queen of Egyp', entered into commercial relations with "Fout", which is spoken of as the Holy Land from which the Egyptians received their Ammon worship. It may here be remarked that Ammon in Thamil is the dealgue, tion of the Goodees Parvaid or Umsi, the Consort of the Taamilian God Siva. The descriptions given of that land make mention of "coccanat paims overshadowing the hots." Funt has been generally identified with southern Arabia, but among the articles and products of the land mentioned in the Hatssu inscriptions, there are several which arabia could not probably have furnished. It may teerefore be presumed that the land of the ecocanut paims was the southern perion of India, which, as I have already said, is supposed by many to have been the cradle of the human race.

#### Settlement in China

China is another country to which the ancient Taumils migrated in large numbers. The spirit of maritime enterprise and adventure, as well as of maintains construction of commerce, led the to maintain a continuous intercourse by sea wit China from a very remote period. The eviden to maintain a continuous intercourse by sea with China from a very remote period. The evidence of the oldest coins in China proves that in the seventh century B. C., Indian merchants had established a powerful settlement on the coast of Ocina, introduced the first coins in that country, and exercised a most remarkable influence on Chinase civilization. Professor Terrien De Lacouperie proves in his "Western Origin of the Early Chinasa Civilization" that the sea traders of Early Chinese Civilization" that the sea traders of the Indian Ocean founded about 680 B. C., around the Present Guil of Kiac-tehon, a colony which the present Guil of Kiac-tehon, a colony which thuy called Lang-ga or Lang-ya after the old Ceylonese Lanks; and that they had a mart and a mint at a place called Tel much or Tel moh to the north of the Guil. These scatters at Laug-ya & Tel mob met with many successes and reverses in their adopted country, and were finally absorbed in the Kingdom of Cambodia founded by the Hindus in the Indo-Chinese Feninsula about the commencement of the Christian era.

This fact is supported by well established in-ternal evidence. The Chera Kings called them-selves esses, essecutes, goodnesse or, meaning exactly the Celestials of the Chinese. The Thamil words & (You), res (1), wra (We), Ques (Female), a % & (Weapon), som (Ink or Paint) and other words are said to be identical with their equivaltote in the Chinese language.

#### In Java, Burmah and Malaya.

We read in Manimekalat of other Thamil settle-ments in the East founded before the Ohristian era. The Thamile appear to have migrated to bumatra, Eurmah, Java, the Malay Islands and conner places in these waters. Java was then known as Chayakanadu. One Punnyarajan was ruling the country called Nagapuri (the City of the Nagae), and Manimekalat is said to have paid him a view. Here are still the remains of buildings and tempils of the anotent Thamile, though many of the images in these temples have been removed to Leyden by the later Duich settlers. Even at the present day, the Javanese Calendar begins with the Univaliana Era (78. A. D.) of the ancient Thamils. Dr. A. O. Hurnell contends in his Elements of Bouth Indian Paleography that his Elements of South Indian Paleography that South India is the source of the carly civil-zation of Java, and that the Kaivi, and hence the mocent Javanese aiphabets, come from the Pallawa type of ancient India. Professor Legge in his translation of Fa Hier's Record of Bundhits Kingdoms Says: "After proceeding in this way for rasher more than ninety days, they arrived at a country called Javanupp, where various forms of error and Branmantem are flourishing, while Buddhism in it is not worth speaking of."

Eastbarrance in "Paninappalai" it is said that

Farthermore, in "Passinappaia;" it is said that ships from Kalesian (the sections name of Kanda-tan in Barmas) broughs articles of merchandice to Kaveripumpatnam, the great emporium at the mouth of the river Kaveri.

Phayre in his History of Burmah says that Lower Burman or Pegu was conquered by emi-grants from the Telugu land on the Bay of Bangal, and consequently the people of Pegu have long been known to the Burmese and to all foreigners been known to the Burmese and to all foreigners by the name Tsiang. We also read in the Blinch Gazesteer that Makins jur Muslumanegare, the modern Martaban near Musliment, was built infree years after the foundation of Pegu on 576 A. D., by Thama la (Thomis), the fires King. 'Dr. F. Holzsch in Epigraphica India also mentions in inscription to a Vishau temple at Mani Pagan in Burmah, which is assigned by him to the 18th

Continued, up

Northern Assizes. ATTEMPT ITO COMMIT MURDER

The case in which a Sinbalese prisoner in the Juffina jail stood charged with attem to commit murder of two Jail Guards attempting tried before the Ohiof Justice and an Englishspeaking Jury. The accused guilty and sentenced to two years' rigorous imprisonment.

The accused is now undergoing 8 years' imprisonment of which two years have elapsed. With the two years' imprisonment now passed on him he will serve

#### ACCUSED ACQUITTED

The next case taken up was one of attempt to commit murder from Malleksm. A Veilela man, Pounddural, was charged with the offence. This case is connected with another case from Maliakem in which a Nalava was sentenced to death in the last assizes.

The accused is said to have thrown a stone at one Empolayan who died long after the inoident on account of the wound. Mr. T.R. Nalliah instructed by Mr. R. R. Nalliah defended the accused. The Jury unanimously found the accused not guilty and he was acquibled.

#### Sri Ramakrishna Jayanti

#### CELEBRATION IN JAFFNA

The Sri Ramakrishua Jayanthi was celebrated The Sri Ramesrishua Jayanini was colectrated in Jaffua at the Vaideshwara Vidyalaya hail on Sundaylash. A full day's programms was gone through. In the morning pools was offered at the shrine. In the atternoon there was balana. A largely attended public meeting was held at 6 30 p. m. Mr. S. Natesapilial presided. Songs specially composed for the occasion were recited

Paudit Ramasami Sarma and Mr. V. Mahalingasivam spoke on the life and teachings of the Baint. Mr. Shivapathasundaram spoke on ''வின்ப்பயன')

With the Chairman's closing remarks and the singing of Thevaram, the meeting terminated,

#### Continued

century A. D. Last, but not least, Sir William nes, an erudite oriental scholar and pioneer in Jones, an erudite oriental sendiar and pioneer in Indian researches, says: "Of the cursory obser-vations of the Hindus, which is would require volumes to expand and illustrate, this is the result, that they had an immemorial affinity with the old Persians, Ethiopians and Egyptians, the Pocencians, Greeks and Tuscans, the Scythians, or Goths and Ucits, the Chinese, Japan

The facis enumerated above amply support the theory of the early dispersement of the Tram to various countries, both Eastern and Western.

### This Habit of Emigration

still survives among the Thamils of South India and Ceyion. Dr. G. V. Pope therefore says: "There is no doubt that in many respects the Tamit people are among the toremost in the British Empire. Wherever Englishmen are found seese mase their way. There is no Indian dister, a knowledge of which will carry a man forth; than the Tamil. Tamil soldiers were with Cive in Accot, with Core at Porto Novo, with Force at Musainparam, and in fact wherever a at Musanpasam, and in tace wherever a good fighs had to be fought. We believe that Tamil chincal poetry has tended very much to fashion Tamil character."

் இரைகட கோடியுக் இரவியக் தேகு" Avveyar.

#### Order Nisi.

IN THE DISTRICT COURT OF JAFFNA.

Testamentary Jurisdiction No. 7584.

In the matter of the estate of the late Aronasalsm Vytialingam of Vaddukoddai Esst

Deceased Maximuttammah widow of Arunasalam Vytialingam of Vaddukkoddal East

This matter coming on for disposal before D. H. Balfour Ecquire, District Judge, on the 12th September 1931, in the presence of Mr. P. Canenalty well by

12th September 1801,
Canapabyppillsy,
It is ordered that Letters of Administration
be granted to the Petitioner to the said estate
unless sufficient cause be shown to the contrary
on the 21st October 1931,
Bgd. D. H. Balfour,
District Judge,

September 24 1931 Extended to 29.h February 1982.

O 834 25 & 29

Dutch Ruins at Chankanai. PUBLIC MEETING PROTESTS AGAINST TRANSFER

A large gathering of over 500 people consisting of the leading and influential people of the parishes of Chankanal and Vaddukoddai met at the Hiddu Temple at Checkanai on Sunday the 21st instant at about 6 p. m. to Consider the proposed transfer of the Du ch Church rules and the Prown land on which it stands by Government to the Roman Catholic mission. The meeting began after worship in the temple and was presided over by Mr. S. Rejaratoam, Advocate and General Manager of the Hindu Board Schools. Proctor R Kandaiya was e ected Scoretary of the meeting. The Chairman rose amidst cheers and said that shough he was unwell and cou ly speak he had travelled up there to take bardly speak he had travelled up there to take part in the proceedings of the meeting as it was so important a matter. He said there was nothing in the ruins of any Archeological value and even if there was any, there was no difficulty for gvernment to retain it as it was not at all an expensive affair. On the other hand the transfer of the land to the Reman Catholic mission means disaster to that old and sacred shrine and would be a source of endless trouble basween the Catholics and the Hindus. Government never be justified in making such a He then called up Mr. S. Bhivepadasondaram to propose the first resolution.

Mr. Shivapadasundaram said that they had mes shere for an important purpose and shat their work that day would have the blessing of God. He said there were only a few Roman Catholic families at Chankanal wto had a Roman Catholic Church for themseives. There was no need for Roman Catholic establishment in that village, Neisber is shere anything sacred attaching to the spot as it is only a manument of the full-good iniquities of the Dutch Government which bulk it out of the stones taken from the walls of the outer court of the Pannaisi Temple. What does government stand to gain by preserving a monument of iniquines? Even if government should have good reasons to preserve it the Chankanai Village Comittee could gladiy take it up. Or the worshippers of the Hindu Temple would take charge of it. The offer should have been made to the authorities of the Hindu Temple. The temple is believed to be as old as the Church and is held most sacred by the whole of Vallikamam West especially of the Udaiyarships of Chankanai, Vaddukoddai and Udaiyarships of Chankanai, Vaddukoddai and Arati. The presence of such a large number of Arait. The presence of such a large number of leading men of those villages at the meeting showed the high regard in which the temple is held. The occupation of the land by the Catholics would make religious worship impos-Catalottes would make religious worship impos-sible in the Hindu Temple, The Crown land extends aimost to the eaves of the Pongal shed. There is also a Sacred Bo-tree by the side of the temple, with spreading branches inclined towards the runs. Several riche have been caused by the intolerance of religious communities to processions and music. The proposal of government we simply kill the temple. It is therefore duty to request government not to transfer land so any other religious community. With these words be moved the following resolution saying that the sixth reason mentioned in it is the vital and all-mportant one.

The inhabitants of Changansi and Vaddukoddai in public meeting assembled, feel pained on heating of the proposed transfer of the old Dutch Church ruins and the land on which it stands to the Roman Catholic Mission and request Govern-ment to rotate possession of it on the following grounds.

That it is the site of a very ancient Shaiva is having processional festivities. That there is another temple nearly forty

years old.

3. That there is a madam adjacent to it belong-

years one.

3. That there is a madam adjacent to it belonging to the tormer semple.

4. That the whole land is associated with Shawa working.

5. That the church ruins have never been treated as place of working by any religionist.

6. That the establishment of a Roman Catholic church adjacent to the two temples would always distant working in both places causing strained feelings which might lead to oreach of peace.

Mr. U. Mucaliar Localiappah, Manager Victoria College, in a lengthly speach traced the History of the tample and seconded the resolution.

Then the 2nd resolution was proposed by Proctor P. Kanapaupillal and seconded by S. Sivacambe, V. U. Member, Chankanal.

A committee was appointed to carry out the resolutions.

resolutions.

With the varam the meeting came to a close.

—(Cor.)

(Continued from column S.) and sisters and South by the property of Vartitingam Muttukumaru and brother the whole hereof.
6 Land at Chavakacheheri called

Kuiaikkadu and other parcels in extent 3 Lms. v. c. the whole.
v. a. Durayaffah,

1 3

JAFFNA, 28-2-82, Mis 468 25th

## Auction Sale.

IN THE DISTRICT COURT OF

Testamentary Jurisdiction No 7603
In the matter of the estate of the late V. Arumugam Kulantharvelu of Vannarponnai, Jaffus.

Deceased. Mucugesu Canagaretnam and
 Muttuppillai both of Vannarpo

East, Jaffca.

Administrator and by virtue of the commission issued to me in the above case I shall sell by public auction the undermentioned properties on the following dates and time:—

On Tuesday the 8th March 1932 175

On Tuesday the 8th March 1932 and Commencing at 4 p.m.

1. Land situated at Vannarponnai East called Pathiriyady, Parithiadaippu, Kaladdy and Pathirivalavu and Aathiodai in extent 1,7/8 in Lms. V C with well, palmyrahs and cultivated and spontaneous plantations and bounded on the East by Arumugam Mylvaganam and Arumugam Vythilingam, North by Sionathangam wife of Ramalingam, West by Annapooranam wife of V. A. Nadarajah and on the South by Ponnachchippillai wife of Thillaiampalam and others. Of this an undivided haif share.

2. Land situated at do called Chemankidanku in extent 27½ Lms V C and

2. Land situated at do called Cheman-kidanku in extent 27½ Lms V C and bounded on the East by the property of the heirs of the late Vythiningam, North by Sabapathy Kandiah and others, West by the property of the heirs of the late Thambiah and bye-lane and South by the property of the heirs of the late Nalia-thamby. Of this an undivided half

share.

On Wednesday the 9th March 1932—
Commencing at 4 p.m.
3 Land situated at Katthady Navatkuly called Erukalamkulayayai in extent
29,5/5th Lms. P. C. and bounded on the
East by Kanapathy Suppan, North by
the property of the heirs of the late
Mathuvaikaly, West by the following 4th
land and on the South by the property of
Arumugam Mylvaganam and brothe.

Of this an undivided 7/12th share.

4 Land situated at Katthady Navary

Arumugam Mylvaganam and brothe of this an undivided 7/12th share.

4 Land situated as Kaithady Nunavil called Erukalamkulavayal in extent 31 Lms P C and pounded on the East by the abovesaid 3rd land on the North by Veerapathira Chettiyar Muthuvaikaly, West by the property of the heirs of the lase Arumugam Ponnambalam and on the South by Arumugam Mylevaganam and Arumugam Vythilingam.

V A Durayappah, Commissioner.

Jaffna, 19-2-32. (Mis.467 25th)

#### AUCTION SALE.

IN THE DISTRICT COURT OF JAFFNA Testamentary Jurisdiction No. 7801

In the matter of the will and Testament of the late Thamptharampillai Sathasivam of Chavakachcheri

Visuvanathar Thamotharampillai of do.

Under and by virtue of the com-mission issued to me in the labove I shall sell by public auction case the undermentioned properties on Saturday the 12th March 1932 com-

mencing at the 4 p. m. at the spots.

1 Jand situated at Chavakachcheri called Kulaikkadduvalavu in extent 5 Lms. v. c. and bounded on the East by the properties of the the East by the properties of the heirs of the late Sathasivam, North by the property of Sithambarappillai Sathasivam, West and South by Of this an undivided 5/12th share-

3 Land situated at Chavakach-cheri called Kommaddithoddam and Karadikuti in extent 29 Lms. V.C. and bounded on the East and South by lane, North by the property of Sinnachchy wife of Karthigesu, West by the properties of the heirs of the late Sathasivam and Candar Vallipuram the whole hereof.

4 Land situated at do-Erumaipaddypulam in extent 29Lms V. C. and bounded on the East and North by the property of Sitham-barapillai Sathasivam, West by the property of the heirs of the late Sathasivam, Sanmagam Abraham

Continued on previous Column

#### "Kidnapped by Gandhiji"

-:0:-

(Continued from page 1.)

Gandhiji's oblef contribution to humanity was explained by Prof. Privat in an interview to an "Indian Daily Mail" representative. Gandhiji is giving, he said, a message of the same importance as Buddha or Christ did in their times. The mesi sage that Buddha and Christ preached for the individual life has been teanelated by Gandhij into a principle for colorie life, preaching collective reasonability for a community or mation to lective responsibility for a community or nation to observe certain moral or spiritual ideals. "This aspect of Gandhiji's work", said Prof. Private "I regard as a great contribution to human pro grees on the road to peace."

"How are the peoples of European countries interested in India?"

Replying to this question, Prof. Privat said that the interest in India and Gandhiji was strong in Austris, Switzerland, Germany, Bulgaria and Scandinavis, where questions of athics, religion, unity and vegetatianism were very much dis-cussed. There was great ignorance in Europe about the true facts in regard to Iudia. But the saintly character of Gandhiji was now giving them an entirely different view of India from what they had hitherto conceived. Their common idea of India was a romanito India with fabulous scenes like princes, fakirs, elephants and tigers, etc. All this was now being changed by a more correct understanding of this country.

Asked about his impressions of India, Prof. Privat said that he was particularly impressed with the good-natured and kindly character of the Indian people. He and his wife felt greater security in the streets of Bombay, than they felt in the street of Paris. In Europe, people were always in a hurry and consequently very rough to others. As contrasted with this, he found the Indians a very loving and gentle race. They also seemed to be very sensitive, quick to feel injustice or improper conduct on the part of others.

#### On The Steamer

Prof. Privat humorously narrated the pleasart experience of himself and his wife during their voyage to India, while travelling as deck pa . sengers with Gandhiji's party. Surrounded by fowls, dogs, potatoss, motor cars and all variety of cargo, this Swiss couple discussed with Gandh it questions of the highest philosophy and ethics. They all slept on the floor, like other deck pas-

"It was a great privilege," said Prof. Privat, "and we enjoyed our experience very much".
"Besides", he added with a laugh, "It is a very cheap way of travelling".

This last remark led the professor to a discussion of the high standard of comforts and luxurics among the Western peoples. They have, he said, an illusion about the necessity of comforts which many of them cannot afford. Europe is in very much need of the message of simplicity which Gandhiji preaches and symbolises in his own life.

#### Rolland's Neighbour

Prof. Privat is a great friend of M. Romain Rolland, the French 'savant' whose appropriates to book on Gandhi's life and teachings has introduced the Saint of Sabarmati to the Western world, They are both neighbours, living in a village bor. dering on a beautiful Swiss lake, with only the Castle of Chillon (immortalized by Byron) standing between their houses. Prof. Privat is honorary president of the International Movement for Espranto, and wrote the life of its founder menhof, a well known philosopher and linguist, who advocated a common ethical code and the use of a common auxiliary language, as a means of bringing together different religions and peoples

At the ege of 18, Pro', Privat started a magazine called "The Young Espranto". At 18, he went to Cambridge to learn English (which he now speaks very fluently and correctly), and later studied for three years at the Parls University, which conferred on him the degree of Doctor of Literature. He is a competent linguist, and is well versed in French, German, Italian and other Enpopean languages. For several years past, he has been a professor at the University of Geneva.

-"Indian Delly Mail."

#### Pandit Nehru's Health.

An Allahabad Correspondent writer:-

"While in the Central Prison, at Naini Pandit Jawaharial Nehru developed pain on the right side on the 25th January last. The Superintendent of the Jail found, on examination, that there was a slight pleural congestion in the same place when Pandit Jawaharial had pleurisy a year ago while still in jail at Naini before the amnesty.

"From the 25th January to the 6th instant when he was transferred to Barcilly, Jawa-harlal used to get a slight rise of temperature towards the late afternoon everyday which went down by bed time. By the end of Jacuary last, the pain on the side subsided after fomeotation and application of a

"He was still getting temperature when he was transferred to Bareilly—one degree above his normal—and used to feel a little tired physically towards evening. Otherwise he was perfectly cheerful. I was in the same barracks with him until his transfer."

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#### ORDER NISI.

IN THE DISTRICT COURT OF JAFFNA.

Testamentary Jurisdiction No. 8015. In the Matter of the estate of the late Veluppillai Kudditamby of Palai in Tellippalai, late of Achuvely, Deceased

Suppiramaniam Rajaratnam of Achuvely Vs. Patitioner.

Kodditamby Singhi Ariyaratnam 2. Kudditamby Segarasasegaram

8. Kasippillal Rajakulasurier, all of Achebuvely

This matter coming on for disposal before D. H. Balfour Esquire, District Judge on the 29th day of December 1931 in the presence of Mesers Sivaprakasam & Kathiresu, Proctors on the past of the Petitioner and the sifidavit of the Petitioner dated the 21st day of October 1931 having been read.

It is ordered that the abovenamed 3rd Respondent be appointed Guardian ad litem over the minors 1st and 2nd Respondents and that Letters of Administration be issued to the Petitioner accordingly unless the Respondents abovenamed shall, on or before the 3rd day of February 1982 show cause to the satisfaction of this Court to the contrary.

Sgd. D. H. Balfour,
January 26, 1982.

District Judge,

January 26, 1982, Extended for 29th February 1982 8gd, D. H. Balfour District Judge,

O. 838. 27 & 25.

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