

The Hindu Organ.

"Arise! Awake! and stop not till the goal is reached."

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Education in Ceylon since British Occupation.

A. CUMARASWAMY, M. A. (CAL. & LOND.) BAR-AT-LAW.

Mr. A. Cumaraswamy who returned from London last month after obtaining the Degree of M A 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 occupation. 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.

(Copyright.)

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

— J. Lawrence.

Within the boundaries of the small island of Ceylon there dwell a people of about five millions and a half whose original home was India. Prince Wijaya Sinha with seven hundred followers from Magadha (now Behar), came in 543 B.C. and established 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 kingdom 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 Moors whose "origin in Ceylon has been traced by some to a colony of exiles banished from Arabia for puerile conduct by Mahamed". Buddhism which is the religion of about sixty per cent. of the people was brought into the country in the reign of Devanampiya Tissa, who ruled from 253 to 213 B.C., by Mahendra, the monk brother of the Buddhist Emperor, Asoka. 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 members of his court, and the new religion soon gained a hold on the affections of the people. The very many dagobas and viharas now found all over the country bear witness to the spread of Buddhism, and there is hardly a village without one. The civilisation and culture of Ceylon is mainly Buddhist 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 interesting account of the ruined city of 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 ornamented 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 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 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 Egyptian dimensions and durability show

that they must have been built by a very numerous 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 Ceylon, 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 rubies, its caverns full of crystal—in a word the place which God chose for the terrestrial-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 property of the Sinhalese. "In their anxiety to secure wealth and power they were careless of the rights of the natives of the Island and committed many acts of cruelty and injustice." They remained masters of the maritime parts of the Island for about 150 years. In 1656 the Dutch dispossessed them. They 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 Chiefs of the Kandyan kingdom and Sir Robert Brownrigg.

By the time Ceylon had passed entirely into the hands of the British, it had experienced various vicissitudes 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 Christianity. Education in Buddhist Ceylon originated in and was conducted by the monasteries. The Buddhist 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 bhikkus lived together in groups in monasteries or viharas. These viharas formed a characteristic feature of Buddhism, and were widely spread in Ceylon. The Buddhist

system of education was open to all and not merely restricted to the "twice born" castes. In this respect the Buddhist 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 bhikkhu as his preceptor or "upajjhaya". "I prescribe, O bhikkhu, that young bhikkhus choose an upajjhaya. The upajjhaya or bhikkhu, ought to consider the saddhiviharika (i.e. pupil) as a son, the saddhiviharika ought to consider the upajjhaya 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 doctrine and discipline". The object of the Buddhist education was to "expel ignorance", 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 "sangha" or community and the bhikkus entered for such by teaching them the "3 r's" and some simple religious doctrines of the Buddhist faith. Thus besides training Buddhist recluses and monks, these monasteries were the agents of popular instruction. "During part of the year the bhikkus often travelled from place to place, spreading their doctrines and teaching the adherents of the Buddhist faith."

The pansala schools never could boast of any imposing structures. "The school is a mere shed, open at the sides, with a raised platform in one corner, covered with sand, on which the letters are traced by the finger of the child when learning to write." There was no regularity and order in them as we find in the schools of today. "The children do not all attend at the same period of the day; as they have leisure, they go to the pansal, 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 under their own King while the coastal portions were under the sway of the Dutch. "The inhabitants thereof", he says "are the chief principal men, inasmuch 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 Portuguese, apart 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 propaganda is to be seen today in the abiding and expanding influence of the Roman Catholic 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 objectionable methods, judged by modern standards, to achieve their aim. When resistance to conversion was offered, the Portuguese resorted to coercion. In a report of the Dutch records in the Government Archives in Colombo, printed in 1907, the following estimate of Portuguese and their policy is given. "The Portuguese were extremely fortunate in discovering so fine an Island, and to do them justice they were not negligent in profiting by the discovery. They paid the greatest

Continued. pp

"Kidnapped by Gandhiji."

MAHATMA'S NEW DISCIPLES.

SWISS PROFESSOR'S WORK FOR PEACE.

"Kidnapped by Gandhiji." This is the humorous remark made by Dr. Edmund Privat, a professor of Geneva University, in explaining his visit to India with his wife.

This Swiss couple recently arrived in this country with Mahatma Gandhi from Europe. Dr. Privat, who had arranged Mahatma'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 Mahatma. The idea appealed to Dr. Privat and his wife, who at once joined Mahatma's party to come over to India. That is how they were "kidnapped."

Rhythm of Life.

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

After visiting Mahatma'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 looks forward to seeing the old relics of Emperor Asoka's time, as he had made a close study of Buddhism and the history of the times of Asoka. 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 the various books on India published by Messrs. Ganes 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 matters—which 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 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 judiciary, affected to treat the Emperor and his family with indifference and contempt, nay even sought 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 craft 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 Christians in the Island belong to the Roman Catholic Faith.

(To be Concluded.)

NOTICE.

JAFFNA SIVAN KOVIL
PANGUNY FESTIVAL PROCESSION

Vehicle traffic will be restricted in certain roads in Jaffna Town on the following dates:—
1st March 1932 from 7 p.m. to 10 p.m.
4th to 24th March 1932 from 6 a.m. to 2 p.m.
6 p.m. to 2 a.m.

The roads chiefly concerned are Kankesanthurai Road, Mainpaya Road, Sivankovil Ponnai Road and the loop Road opposite the Sivan Temple.
Police Office, R. J. WEERASINGHE,
Jaffna, 24th, February, 1932. Supt. of Police.
(S. 188 251b) Northern Province

The Hindu Organ.

JAFFNA, THURSDAY, FEBRUARY 25, 1932.

PETITION AS PANACEA.

OF THE MANY EVILS WHICH FLOW FROM continued association with an alien government, not the least is the attitude of helpless dependence which such association 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 administration of government needless to that extent. To justify its own existence, 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, utterly 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 utter a cry of distress pitched to the key which the relation between himself and his servitor shall warrant—varying from the inarticulate 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 missionary to thoughtful house-keeper and absentee master lordling 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 Government—from the higher elevations of life.

Evidence of the depth of degeneracy to which we have sidled during a century and 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 excommunicated 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 Councillors and address petitions. The attack 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 helplessness and marshal their facts and figures in petitions 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 petitioners bemoan 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 Secretary 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 Governmental spoon-feeding. It is futile 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, Thelapuram, 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 Catholic 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 of the market.

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 behoves 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.

It was the belief of our ancestors that everything within the Bharata Bhumi was her own production; but the science of language has made it feasible to trace all tribes to their respective places of origin. Where the limits of history cease, and the historical evidences sink, there the language and its history furnish us with information regarding the pre-historical times of a nation, and trace it back to a central place, whence the people first separated from their early community.

The recent opinion is that the Thamils are a branch of the now extinct Chaldean Elamite race, who migrated into India in very early times from Acadian Chaldea. It is also asserted that the

Original Home of the Thamils

was in Western Asia—the fertile land between the two rivers, the Tigris and the Euphrates—which was once esteemed as the Paradise of the world. This fertile land was divided into two halves, the Sumir in the North-west and the Akkad in the South-east. Elam (probably the same as *Ilam* 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 primitive home of the Thamils. The Thami Puranas still extol the "*Elam* or *Elaviridham*" and Ceylon is still known to the South Indian Thamils as *Elamandalam*.

The above theory is well supported by the remarkable resemblance in language and religion between the Thamils on the one hand, and the Fins, the Babylonians and the Akkadians on the other. From the latest researches scholars have found that the Sumerian language, in which the oldest Babylonian inscriptions appear written, belongs to the same group as Thami; and that the Fins are the descendants of the ancient Sumerians. According to some authorities, the Qushites gave origin to the Akkadians by inter-marriage with the Sumerians. Thus the linguistic affinities which the present languages of South India found to bear to the Sumerian, and the prevalence from very ancient times up to the present day among the Thamils of practices which are well-known to have been in vogue among the old Akkadians, would seem to place the theory of the racial identity of the ancient Thamils with the Sumero-Qushites of antiquity on an unshakable basis.

The close resemblance between the forms of worship prevalent among the Chaldeans and the ancient Thamils, namely the worship of the Sun and the Moon; the similarity in the structure of the Salve temples to the Jerusalem temple of the Chaldean Hebrews; the striking resemblance between the images, such as the *asturals* (Karampasu and the like, in the temples of South India and the statues found in the temples of Nineveh and in the palace of the old Chaldean Kings; the strange coincidence in names—"Javen" being the Chaldean Moon god and "Obiva" the Thamilian Moon-god;—the same mode of burial in jar-shaped earthenware coffins prevalent among both nations; these and many other reasons compel us to conclude that these races must be scientifically classed under one head. Moreover, the fact that the ancient Thamils had invariably a mountain home clearly indicates that their original home must have been also in a mountainous place. The very word *Ur* (meaning "city" in Thami) appears to be the same as *Ur*, the mountain capital of ancient Chaldeans.

The theory that the Thamils are the

Descendants 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 Chaldeans.

It is interesting to note here the startling similarity between "Akkad," the name of the great son of Kush, and Akkadiyar, the most prominent Thami or pre-Aryan India. This can be explained only by the theory advanced above.

Migration to India.

The ancient Thamils are said to have moved eastwards from Chaldeans in two distinct stages. Their first exile dates from the time

of Manu, the Lord of Dravids, when occurred the famous South Indian deluge. One clan, 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 Malsya ("the mountain") region in the Western Ghats, not far from Cape Comorin, and colonized the Southern continent known as Pandu, and from there were descended the Pandyan kings of the South, and the Pandavas, the heroes of the Maha Bharata war.

There is an interesting tradition related in the Maha Bharata and the Puranas about the first settlement of the Thamils in South India. During a deluge in those very early times, Manu floated in an ark towed by a bull which had been trained for the purpose; and when the flood subsided, the ark rested on Malaya (from Thami *malu*, 'mountain'). Malaya is the name of a mountain range in the Western Ghats between Travancore and Tinnevely, properly Mount Pothiyar, the abode of Akkadiyar in later days. Manu was accompanied by seven other Rishis, of whom one was Pulastya Muni, the progenitor of Akkadiyar, the first Thami grammarian, and of Ravana, the King of Lanka. It may also be noted here that the flag of the Pandyan bears the emblem of the fish in commemoration of the tradition relating to their first settlement.

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

The word Bharata, derived from the root *bh* (Malayalam) *uri* or *uor* (Thami), "mountain," means a mountaineer. This is supported by the fact that to every early King in India there was within his dominion a mountain which was to him a sanctuary and a home. Later on, the name of Gandas was given to those Bharatas who lived in Hindustan, and Dravidians to those in Deccan. Dravida was also the name by which the later Aryans designated the land of the Thamils.

The Thami Land of yore extended further to the South than at the present day. The ancient classics speak of a large Continent which was submerged by the ocean during a certain inundation at a time not far removed from human recollection. According to these works, the submerged land was bounded on the North by the river Pattui and on the South by the Mount Kumari, and consisted of 49 districts to the South of the present Cape Comorin covering an area of 700 yojanas. The author of Sumpadikaram in canto XI, Nakkirar in his introduction to Irreyanar Agapuri, Hampuranar in his preface to Thokkappiam, and Nambhinarkattiyar in his commentary on the same, make mention of this defunct Continent (Lemuria). From here the ancient Thamils are said to have dispersed to many of the then known civilized countries. "The Indian Ocean formed a Continent," says Professor Haackel, "which extended from Sundra Islands along the coast of Asia to the East coast of Africa. This large continent of former time is of great importance from being the probable cradle of the human race." Dr. Maclean in his Manual of the Administration of the Madras Presidency says: "Investigations in relation to race show it to be by no means impossible that Southern India was once the passage ground by which the ancient progenitors of Northern and Mediterranean races proceeded to the parts of the globe they now inhabit." This is proof positive of the intercourse between South India and the other parts of the world in the olden days.

Continued up

"Kidnapped by Gandhiji"

(Continued from page 1.)

Humanity

Gandhiji's chief 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 message that Buddha and Christ preached for the individual life has been translated by Gandhiji into a principle for collective life, preaching collective responsibility for a community or nation to observe certain moral or spiritual ideals. "This aspect of Gandhiji's work," said Prof. Privat, "I regard as a great contribution to human progress 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 Austria, Switzerland, Germany, Bulgaria and Scandinavia, where questions of ethics, religion, unity and vegetarianism were very much discussed. There was great ignorance in Europe about the true facts in regard to India. 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 romantic 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.

Impression

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 pleasant experience of himself and his wife during their voyage to India, while travelling as deck passengers with Gandhiji's party. Surrounded by fowls, dogs, potatoes, motor cars and all variety of cargo, this Swiss couple discussed with Gandhiji questions of the highest philosophy and ethics. They all slept on the floor, like other deck passengers.

"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 luxuries 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 sympathetic book on Gandhiji's life and teachings has introduced the Saint of Sabarmati to the Western world. They are both neighbours, living in a village bordering on a beautiful Swiss lake, with only the Castle of Chillon (immortalised by Byron) standing between their houses. Prof. Privat is honorary president of the International Movement for Esperanto, and wrote the life of its founder Zamenhof, 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 of the world.

At the age of 18, Prof. Privat started a magazine called "The Young Esperanto". 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 Paris 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 European languages. For several years past, he has been a professor at the University of Geneva.

—"Indian Daily Mail."

Pandit Nehru's Health.

An Allahabad Correspondent writes:—

"While in the Central Prison, at Naini Pandit Jawaharlal 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 Jawaharlal 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 Bareilly, Jawaharlal used to get a slight rise of temperature towards the late afternoon everyday which went down by bed time. By the end of January last, the pain on the side subsided after fomentation and application of a liniment."

"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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IN THE DISTRICT COURT OF JAFFNA.

Testamentary Jurisdiction No. 8015.

In the Matter of the estate of the late

Velupillai Kudditamby of Palai in Tellip-

palai, late of Achuvally,

Deceased

Suppreamaniam Rajaratnam of Achuvally

Vs. Petitioner,

Minors. { 1. Kudditamby Singhi Arjyaratnam

2. Kudditamby Segarasasegaram

3. Kaddipillai Rajakulasurfer, all of

Achuvally

Respondents.

This matter coming on for disposal before D. H. Balfour Esquire, District Judge on the 29th day of December 1931 in the presence of Messrs Sivaprasasam & Kathiresan, Proctors on the part of the Petitioner and the affidavits of the Petitioner dated the 21st day of October 1931 having been read.

It is ordered that the abovesaid 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 abovesaid shall, on or before the 2nd day of February 1932 show cause to the satisfaction of this Court to the contrary.

Egd. D. H. Balfour,

District Judge.

January 26, 1932.

Extended for

29th February 1932

Egd. D. H. Balfour

District Judge.

O. 833. 27 & 25.

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