

# The Hindu Organ.

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

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HAS THE WIDEST CIRCULATION

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## Zoroastrianism.

K. D. Choksy

[It was a happy thought which inspired Swami Ganananda, the head of the R. K. Mission, Wellawatta, to summon a Conference of representatives of different faiths to expound the cardinal tenets of each of them. The conference was a great success, in as much as the doctrinal aspects of the different religions were expounded without sectarian prejudice and the audience were enabled to view the different religions only as different roads leading to the same goal. Today we publish the clear enunciation of the salient features of Zoroastrianism by Mr. K. D. Choksy of Colombo, the father of the popular Advocate of that name. Mr. Choksy has done justice to the subject within the limits allotted to him.]

In these days of exceptional material progress of modern civilization with its scientific achievements Zoroaster and other old-world teachers might be deemed out of date. "What earthly use" the twentieth century hero might say "is there in turning to the light of an ancient nation?", safe as he is amidst the splendours of the new world. In an age of great discoveries and inventions, culminating in the most intricate flying machines and wireless telegraphy how much can the age worn pages of the Zand Avesta (sacred writings) help a restless soul? But, however antiquated the Hymns of Zoroaster may be, however remote the times when Persia held sway over many countries, ancient Iran can as a mother of nations, teach the modern world some sound lessons in wisdom and truth. With righteousness and faith within her heart she can still deliver messages which the modern world must hear with patience. Zoroastrianism has been tested by the touchstone of time and has proved to be a mine of spiritual gold. He taught not for one age or for one people but for all ages and all peoples.

Prophets come and pass away at certain critical moments in the world's history. They are bearers of religious robes, eternally inspired by their great ideals. The ideals of purity and light taught by Zoroaster of Iran, the ideal of perfect sacrifice taught by Jesus of Nazareth, the ideal of renunciation and selflessness taught by the Buddha of Gaya, and that of unity by the Prophet of Mecca are all undying lamps for every age and for every country. Imperfect as we are, we need to be reminded again and again of these laws of life. Man needs these ideals to complete the great Cycle of evolution from the thoughtless and speechless creature to the divinely inspired genius.

Dr. Martin Haug says he cannot assign to Zarathustra Sp name (family name) a later date than about 2300 B. C. Thus he lived not only before Moses but even perhaps before Abraham. If we consider the early age in which he lived it is not surprising that the high and lofty ideas which he proclaimed were early misunderstood and misinterpreted for he stood far above his age. So he was the first prophet of truth who appeared in the world and kindled a fire which thousands of years could not entirely extinguish.

The whole fabric of Zoroastrianism is based upon the three virtues of purity of thought, purity of speech and purity of action. The great Zoroastrian Law is purity. It is the dominant note which sounds again and again throughout our sacred Scriptures. We have to harness, curb, and subdue evil. When a man makes an honest effort to cleanse himself day by day of his evil thoughts, evil words, and evil deeds, then will follow in their wake, as the day night, the good thoughts, good words, and good deeds. But the contrary method of merely

harbouring good thoughts, words and deeds will not be so effective, for the evil thought, word, and deed, that lay slumbering in us for years will wake up at an unguarded moment and take possession of our souls. Purity ought therefore to be carefully distinguished from innocence. No man can call himself pure until he has met and overcome the evils and temptations which beset his path and subdued and turned to nobler channels the passions with which he is born. Just as gold needs to be put in a crucible before it can be freed of its dross so a man needs to be put in the larger Crucible of the world's rough and seductive ways before he can rightly consider himself to be free of earthly dross.

Truth is deemed the basis of all excellence, while virtue alone is happiness in this world and its path the way of peace. Good actions are considered most acceptable sacrifices to God; industry is deemed a guard to innocence and a bar to temptation. Hospitality, philanthropy and benevolence are strongly inculcated while untruth is paraded as the worst of sins, wickedness as the garment of shame and idleness as the parent of want. Zoroastrianism teaches that God has provided the Soul with every kind of aid to perform successfully the work given to it to do. Among the chief aids are knowledge, wisdom, sense, thought, action, free will, religious conscience, practical conscience, a guiding spirit or good genius and above all the Revealed Religion. A disciple of Zoroaster was taught to seek only after the good, the true and the beautiful. All his life was to be attuned to these: the senses are to be kept purely operating on things of purity and when the man commenced with his soul it was through these three qualities that he learned to know his God. Tradition tells of altars raised on rocky heights whence the eye might roam over a glad bright world bathed in the light of God's angel, the sun, telling the heart that all was good, and if in after ages man with eyes less spiritual could not see beyond the symbol and lifted up their prayers and praises to that minister of God fitted with love and simple adoration for the glorious gift of light and life, strength and beauty, are we ones to creep and sneer. But the lowliest follower of Zoroaster knew even then as he knows today that the sun is but a symbol of God and fire is the Sun's representative on earth. Thus though the Parsi may turn upwards or to the fire upon the altar in contemplative worship it is only that he may by these pure symbols be enabled to understand to some slight extent the glory lying far beyond them. They who saw in fire and sun the ministers of God's good will make no images of the Imageless. Zoroaster, their great teacher, directed them to turn towards the sun or the fire when they prayed, but the prayers which they recite in this position are addressed solely to the Sovereign Being and not to the symbols of Him.

### The Philosophy of Zoroaster.

In the "Light of Asia" a question is put as follows:—

How can it be that Brahman  
Would make a world and keep it miserable,  
Since, if, all powerful, he leaves it so  
He is not good and if not powerful,  
He is not God?

And likewise after two thousand five hundred years a man of ordinary intelligence, looking at the world around him and finding it full of strange contradictions and its things in a state of hopeless mediocrity, puts to himself the same question. He has been, in all probability, taught from his very childhood that God is good and all-powerful and as he grows up and sees the imperfections and various kinds of evil prevalent in the world, his faith in the comfortable doctrine of the all-goodness and all-powerfulness of his Creator begins to waver, for he argues and quite rightly, that if God is all-powerful and His intentions are always for the good of His creatures, why could He not have his will exercised in the world and put a stop to the evil and wickedness that he finds around him. And since evil and wickedness undoubtedly prevail in the world, he naturally comes to the conclusion that God is either not all-powerful or not all-good. This great problem engaged the attention of wise men of the remotest antiquity, just as it does those of our own generation. One day thousands of years ago Bishama Zarathushtra stood before the sacred fire surrounded by a circle of his numerous followers, meditating on this question of questions. Having contemplated the beams of fire for a long time with a most pious mind, he lifted his divine countenance to his followers and said:—

"I will now tell you who are assembled here the wise sayings of Mazda, the praises of Ahura (the Omnipotent Lord), and the hymns of the good spirit, the sublime truth which I see arising out of these sacred flames. In the beginning there was a Pair of Twins, two spirits, each of a peculiar activity; these are the good and the base, in thought, word and deed. Choose one of these two spirits; Be good; not base." This pair of twins solves the difficult problem of the world better than any other philosophical system that the human mind has ever conceived. "This, and this alone" says Mr. Samuel Laing, "seems to me to afford a working hypothesis which is based on fact, can be brought into harmony with the existing environment and embraces in a wider synthesis all that is good in other philosophies and religions."

Dr. Martin Haug says "The opinion so generally entertained that Zarathushtra was preaching a Dualism, that is to say, the idea of two original independent spirits, one good and the other bad, utterly distinct from each other, and one counteracting the creation of the other, is owing to a confusion of his philosophy with his theology. Having arrived at the grand idea of the unity and indivisibility of the Supreme Being, he undertook to solve the great problem which has engaged the attention of so many wise men of antiquity and even of modern times, viz, how are the imperfections discoverable in the world, the various kinds of evils, wickedness, and baseness, compatible with the goodness, holiness, and justice of God? This great thinker of remote antiquity solved this difficult question philosophically, by the supposition of two primeval causes, which, though different, were united, and produced the world of material things, as well as that of the spirit. Having realized the unity and indivisibility of the Supreme Being, Zoroaster called God "the Creator of the earthly and spiritual life the lord of the whole universe, in whose hands are all the creatures". There are important passages in the Gathas to show that in God were united both the spirits. Like in the Bhagavad Gita we hear three Krishna say, 'I am generation and dissolution, I am sunshine and rain, I am death and immortality, I am entity and non-entity. The various qualities incident to natural beings such as pleasure and pain, birth and death, fear and courage, renown and infamy, all distinctly come from me.' Polarity is only a scientific term for the two Primeval Principles of Zoroaster. In a magnet with its two poles we see it in its simplest form. For what is a magnet? It is only a special manifestation of the all pervading law of polarity by which energy when passing from the passive into the active state does so by developing two opposite or apparently conflicting forces of action and reaction so that there could be no pos-

sive without a negative and no North-Pole without a corresponding South Pole—like ever repelling like and attracting unlike. In chemical affinities and repulsions of atoms we see the same law manifested. When we come to the organic world, that is from the simpler to the more complex forms—we find that polarity is no longer a simple question of attraction and repulsion at the two ends of a magnet or at the opposite poles of an atom, but it appears rather as a general law under which as the simple and absolute becomes comes complex by evolution, it does so under the condition of developing contrasts or opposite polarities by which one half of the organic world maintains and is maintained by the other half. For instance the plant takes in through its leaves the carbonic dioxide of the air and decomposes it, building the framework by fixing the carbon in its root, stem, and branches and setting free the oxygen. The animal exactly reverses the process: inhales the oxygen thus set free, and combining it with the carbon of its food, exhales carbon dioxide. Thus a complete polarity is established; the plant and the animal act as necessary complements of each other, where the existence of either would be impossible without the other. Again as we ascend the scale of creation we come to the polarity of sex. Here the distinction is not so fundamental as that of the plant and the animal. There is an identity of essence at the base of the two sexes, developing itself by the principle of polarity in opposite directions. Not exactly in different directions and being unlike, the sexes attract each other with a kind of chemical affinity. Each has what the other has not; each completes the other, and is completed by the other, they are in nothing alike and the happiness and perfection of both depends on each asking and receiving from the other what the other only can give. The woman asks for strength, active courage, and all the sterner qualities of men in which she is by nature deficient. While the man asks for gentleness, submissiveness, and the rest of the softer virtues of woman in which he likewise is inherently deficient. In Biology we find the same law of polarity, so that life is evolved and balanced by the two conflicting forces of heredity and variation. In Astronomy we have the centripetal and centrifugal forces. In Mathematics we have for every plus a corresponding minus, and for every multiplication a corresponding division. In nature we have the seemingly opposing conditions of day and night. Yet both are necessary to give an interchange of work and rest so necessary for all organic life. In Politics, likewise, we have two great opposing forces—the rulers and the ruled. Society has ever been divided into two contrary forces of master and servant. Both are necessary and nothing can do away with them. In Ethics again we have the two opposing poles of right and wrong; virtue and vice; good and evil. The one is unthinkable without the other, and both are necessary. In Metaphysics we have the dualism of body and soul; free-will and destiny; real and ideal, objective and subjective, phenomenon and noumenon; matter and spirit; reason and intuition.

In our daily round of life we come across these twins in their manifold aspects of the rich and the poor; the strong and the weak; hope and fear; joy and sorrow; love and hatred; pleasure and pain; victory and defeat; labour and thought; work and play. Both are indispensable, and we can no more get rid of the one without at the same time getting rid of the other.

Nature is like a mighty balance holding in its scales an absolutely equal quantity of the two opposite states of things. If a quantity of evil is put into one of the scales, an equal quantity of good is put that instant automatically into the other. In fact there is, as Emerson says, a Law of Compensation in nature. For every sweet hath its bitter; every bitter its sweet. For every excess there is a proportionate defect and for every defect there is a proportionate excess. A perfect Equity seems to hold the evenly balanced scales of Nature. Now perhaps we shall be better able to treat the problem of good and evil. The first thing to be noticed is that in all seeming evil there is partial good. "The toad, ugly and venomous, wears yet a precious jewel in his head". There is no colour so dark and depressing as the black of the coal-tar which conceals yet the elements of the most beautiful and brilliant colours to which our eyes are sensitive. What is shown in weakness is raised in power. Our strength is made perfect in weakness. In a country a calamity brings out the best side of human nature by acting

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JAFFNA, MONDAY, MARCH 21, 1932.

## MOON-LIGHTERS AGAIN.

THE FRUITLESS ADVENTURE OF MUDALIYAR Subramaniam, J. P., and his comrades chronicled elsewhere, exposes the woeful deterioration in morale which has recently overtaken certain departments of Government under the direct control of the Government Agent. It is notorious that the Government Agent as a member of the Governor's Government strongly disapproved the boycott of the State Council. Mr. E. T. Dyson strove hard to persuade the people that the step they had taken was extremely unwise. At the formal opening of the V. C. Court-house at Kockuvil some months back Mr. Dyson endeavoured to show the people present to witness the function, that the State Council still had the power over the purse in as much as the Governor had accepted the suggestion of the State Council to effect a cut in the salaries of public officers. Mr. R. Sivagurunather, the then Chairman of the U. D. C. who happened to be present on the platform did not disguise his views on the financial powers of the Council and stated the reasons for the boycott. The views of the voters of Kockuvil and the adjoining villages were reflected later in the refusal of the members of the Village Committee to consider a resolution put forward by the Chairman to call off the boycott. It is true that the Chairman of a certain Village Committee who had signed the notice convening a meeting in favour of the boycott and another Chairman who, on that memorable day, was willing to play the 'dummy', put through in their Committees resolutions against the boycott. It is for our readers to judge the source of inspiration which brought these gentlemen a sudden gust of penitent wisdom.

The failure at Kockuvil made the G. A. to retire from the political stage and commission his Chief Interpreter to scour the country for signatures to a memorial. Reports to hand show that the Mudliyar is pursuing his task loyally, even heroically. We should be poor judges of men and matters not to expect differences of opinion in political questions and more so with regard to so important a step as the boycott of Council. Unanimity cannot, and should not, be in political questions. Differences in views make it possible to educate and awaken the political consciousness of the people. Parties holding opposite views organise their forces and address the people on the merits claimed for its policy by each of the parties. This, we submit, is clean political campaigning. Mr. Dyson comes to us from a country where political propaganda is done on honourable and healthy lines. It is all the more strange, therefore, that he should connive at the methods of his Chief Interpreter. If Mr. Dyson entertain a high notion of the powers of advocacy of Mudliyar Subramaniam J. P., we should expect him to release him from the shackles of office and give him freedom to address his arguments to the people in broad day-light and in plain language. Those who do not agree with him will, then, have an opportunity to meet him in argument and the people will be enabled to form correct views. Instead of this obvious course open to any opponent of the boycott, we find the G. A. condoning the nocturnal incursions of the C. M. to secure signatures to a memorial. This is a flagrant breach of General Order No. 165 which imposes a salutary prohibition on public officers and adjures them to bottle up their political enthusiasms.

The G. A. of this province is sometimes affectionately known as the Rajah of the North but this does not give him the license to inspire his subordinate officers to purposes calculated to satisfy his own personal whim or passion as some oriental potentates are wont to do. Though Mr. Dyson may be in Jaffna, he yet remains a Civil Servant under the obligation to respect the rules and orders of Government with regard to his own discipline and of officers under his supervision.

What avails Mr. Dyson to send the C. M. to secure autographs to the memorials he carries about from village to village? The vile propaganda indulged in to secure the signatures have been exposed. It does no one any good to whisper wild rumours and unfounded apprehensions and stir up jealousies amongst communities which have to live in amity and understanding.

We have yet to live to see a C. M. in office combine in himself the claims to leadership among the people. The system would hardly permit the enterprise. The Mudliyar is thus out to get a following by the potential powers residing in him even as the G. A. secures a willing ear from those that step into his office-parlour on business or otherwise.

It is our duty to point out that it is hardly consistent with the reputation for impartiality and fair-play necessary for the successful administration of the province that the G. A. should degenerate into a partisan. It is, to say the least, unedifying to see the G. A. take sides in a purely political question and directly or indirectly throw in his weight on one side or the other. The G. A. has some powers, so has the C. M. within a limited scope, and some people may be afraid of these powers but, be it remembered, that people hate those whom they fear and love only those whom they respect.

## Youth Congress, Jaffna.

### 8TH ANNUAL SESSION.

A meeting of the Executive Committee of the Youth Congress, Jaffna, was held on Friday the 13th instant at the Congress Office.

The eighth annual session has been fixed for the third week of April, the venue being to be determined.

The election of the President for the next year has been postponed for the next meeting, as the Secretaries are still in correspondence with certain gentlemen in this connection.

A handicraft, industrial and art exhibition will be held during the session and many exhibits from South Ceylon are expected.

It was decided to celebrate the national New Year by a flag hoisting ceremony on the 13th April.

## Medium of Instruction.

### A QUESTION CONFINED TO SUBJECT COUNTRIES.

The question of the medium of instruction was confined only to countries subject to the control of foreigners, said Mr. J. T. Sadasiva Iyer, District Inspector of schools, addressing a large gathering of teachers and others interested in education, at the Somakanda Vidya Bai, Putter, on the subject, Medium of Instruction.

Mr. A. Sivarman, the president of the Association, introduced the lecturer.

The lecturer began by explaining how and when the question of "Medium of Instruction" arose in the educational history of our Island and stated that this question was confined only to countries subject to the control of foreigners. He impressed on the audience the fact that the mother tongue gave great facility to young children for self-expression. The children were civilised and there was deficiency in mental bearing, when the medium of instruction was not the mother tongue. He dwelt at length on the disadvantages of teaching subjects other than English literature through the medium of English. He pointed out that the citizens turned out by the Osman University of Hyderabad (where the medium of instruction is not English) have among them great thinkers possessing vast powers of initiative and good command of English.

The president commented in high terms the lecture which was both interesting and instructive. He gave the opinion of the late Sir P. Ramaswami and a quotation from the report of the Sadler Commission to show the bad effects of a foreign medium.

Mr. Arulanandam, headmaster of the Nerbvill English School proposed a vote of thanks to the lecturer. —*Cont.*

# Prehistory.

Rev. Dr. T. Isaac Tambyah.

(A Lecture delivered before the Jaffna Historical Association on February 20, 1932.)

(Continued from the last issue)

### III

There are problems, riddles and risks in Prehistory. A great man once attempted to solve the Riddle of the Universe. He wrote a book with that title; he was Professor Haeckel of Germany. He claimed to know Prehistory, and set up a factory for fact-making. In 1909 a wide-awake scientist, Dr. Brass, made the startling discovery that Prof. Haeckel had taken from another man's book the figure of one animal, cut off its tail and made an anthropoid ape out of it! And Haeckel didn't deny the accusation of falsification. Here is his unblushing confession:

A small number (perhaps six or eight per cent) of my numerous drawings of embryos are really falsified.....that is to say, all those figures for which the material possessed by us is so incomplete and insufficient that when we come to make an uninterrupted chain of the evolutive stages, we are obliged to fill the vacancies by hypotheses, to reconstruct the missing members by comparative syntheses. After this confession, I should perhaps have to consider myself as annihilated. But I have the satisfaction that side by side with me in the prisoner's dock stand hundreds of fellow-culprits, many of them being among the most trusted and esteemed biologists. The majority of figures, morphological, anatomical, histological and embryological, which are circulated and valued in students' manuals and in reviews and works of biology, deserve in the same degree of being falsified. None of them is exact, but all are more or less adapted, schematized, reconstructed.

This one of the risks run by specialists in Prehistory, the temptation to fill gaps in the evidence, a proceeding which, if attempted in our ordinary work a day unanthropologist life, brings a man within the remorseless grip of the Criminal Law. As Professor Kerr of Glasgow puts it in his *Evolution*, p. 212:

Paleontological knowledge regarding man's past history is still of the most fragmentary kind. Each additional scrap becomes the subject of a voluminous literature and the basis of an edifice of speculation out of all proportion to the foundation upon which it rests, and not infrequently constructed in complete defiance of the accepted canons of morphological argument. No doubt this is quite understandable in view of the immense interest of the subject, but the serious student of evolution has to step very warily when he enters the field.

Mark again, the very desirable diffidence and sublime hesitancy and humility of Sir Oliver Lodge (The *Making of Man*, pp 71, 72)

Of ultimate origins science knows nothing. Its methods enable it to infer with more or less accuracy what will be from what is; and with somewhat greater confidence to gather information about the past from the present, inferring from what was, at any given epoch, something of what went on before it. But however far we thus go back, there is always and inevitably a time before that: just as there is always a future beyond our utmost mental horizon.....

But the very material of the earth has to be accounted for, if we really seek for origins. We may picture to ourselves electrons combining with atoms, and atoms uniting with each other into the molecules of the ordinary chemical substances we know. We may even go further back and speculate on the formation of electrons out of Eines; but we should be getting out of our depth; and still there would be no absolute beginning. Gaps in our knowledge are frequent at present; but in time they may fill up. There seems no limit to the probing power of man's mind.

### IV

Let me note very briefly some of the other "tentative men" who figure in the procession (according to the Gospel of Evolution) of ape, and man-ape and other monkeys.

1. Homo Heidelbergensis whose life-history has been evolved out of a lower jaw and its teeth found in Heidelberg in 1907. He lived 300,000 years ago!

2. Homo Neanderthalensis was a distinguished gentleman living quarter of a million years ago.

3. The Pittdown Man, a brainy British gentleman, who lived about 150,000 years ago. A tooth, a bit of lower jaw, and bits of skull; enter the full blown Pittdown Man whose baptismal name is Eiantropos Dawsoni. A lawyer called Dawson was the first to suspect something, and hence Dawsoni. The enterprising J. H. Mc Gregor gave his photograph,

4. As recently as 250,000 years ago there lived in France "the Old Man of the Cave", a representative of a strong artistic race. A skull; and we know all about him! How wonderful is science. Mr. H. G. Wells is able to say a great deal about him. We are told that it is one of the ordinary feats of a zoological expert to construct a whole animal, given a bone.

Other suggestive exercises are possible too;

Given a fin, find out the fish.  
Given a toe-nail, state the quality of the tobacco the fully constructed owner favours.

Given a long hair, discourse on the musical tastes of the duly restored lady human.

If I seem to be disrespectful to science I feel sure the learned will generously put it down to colossal ignorance. The average layman has a tendency, when confronted with some prehistoric conclusions, to succumb to a sort of Quakeronian scepticism which is due not so much to any intellectual misshapenness as to an inability to assimilate huge chunks of prehistory positiveness. The Indian when told of a prehistoric find in his estate, say the jawbone of an ass, feels no thrill in his reads, however, that the jawbone was, according to the best-assured results of modern research, the one which had been used by a very strong man, probably Samson, as a weapon wherewith to crack Philistine skulls (note the dents on the bone) and is agues. But the poor lay fellow is drowned in the unbelief (like an unfortunate King of England in a butt of malmsey) when a learned savant succeeds in the conclusion that the proprietor of the jaw bone was the famous Barham's Ass!!

In my college days in Jaffna I used to see, and be a trifle afraid of, the tallest man in the world, the then known world, broad-shouldered and very fearsome. He used to be seen on the Chivistera-Chundikul Road. Should some members of the Jaffna Historical Association be side tracked into prehistoric studies, probably as the result of my somewhat mad talk, and, in the course of their researches underground, unearth the unrecorded remains of the man of my early days, then, their special subterranean committee would be enabled to stagger the anthropological world with a sheet entitled: *Chundikulanthropus* or *Homo Jaffniensis*, and discourse in reams of ponderous pages upon the antiquity, culture and other things of a very early type of the genus homo, indignantly despatching poor, simple, god-natured though externally terrific, drumming of Chivistera into the limbo of a prehistoric reputation.

Let us revert to Mr. Chesterton and the Old Man of the Cave.

Mr. Wells is very familiar with the Old Man of the Cave. Mr. G. K. Chesterton does not approve and disagrees:

"To day all our novels and newspapers will be found swarming with numberless allusions to a popular character called a Cave-Man. He seems to be quite familiar to us, not only as a public character but as a private character. His psychology is seriously taken into account in psychological fiction and psychological medicine. So far as I can understand, his chief occupation was knocking his wife about, or treating women in general with what is, I believe, known in the world of the film as "rough stuff". I have never happened to come upon the evidence for this idea; and I do not know on what primitive diaries or prehistoric divorce-reports it is founded. Nor, as I have explained elsewhere, have I ever been able to see the probability of it, even considered a priori. We are always told without any explanations or authority that primitive man waved a club and knocked the woman down before he carried her off. But on every animal analogy, it would seem an almost morbid modesty and reluctance, on the part of the lady, always to insist on being knocked down before consenting to be carried off. And I repeat that I can never comprehend, why when the male was so very rude, the female should have been so very refined. The cave man may have been a brute, but there is no reason why he should have been more brutal than the brutes".

(To be Continued.)

"Dispersion of the Thamils".

A REJOINDER

S. R. Muttukumar.

I need hardly say that criticism may be of three kinds, viz (1) Destructive, (2) Constructive and (3) Destructive plus Constructive. By Destructive I mean that, when there is a fallacy or falsity in any hypothesis, Truth requires that it should be refuted, with the reservation that the method adopted is not irresponsible or wanton. By constructive, I mean the addition of further information on the proposed premises. By destructive plus constructive I mean the refutation of the inaccuracies in a proposition, which is accompanied by their building up of a correct aspect of that proposition. That is akin to demolishing a mud hut, and constructing in its site a brick house.

Destructive criticism, which is merely irresponsible or wanton, is execrable enough; but a second irresponsible criticism on the first wanton criticism creates nothing but confusion worse confounded. It serves no useful purpose, nor does it contribute an iota to the progress of knowledge. Both the combats in the effray generally emerge out of the contest almost beamed with mud and fish to the huge merriment of all spectators.

However, lest my silence be misconstrued, I have the indulgence of my readers to make the following observations on the criticisms of my article on the Dispersion of the ancient Tamils. The theory advocated by me was advanced by eminent scholars, both Eastern and Western, after careful research and well balanced thinking; and it therefore deserves our serious and sympathetic consideration and not our supercilious contempt.

The criticism of Rev. Father S. Gnanaprakasam O.M.I., whom I have the pleasure of counting as a school mate, does not come under any of the heads enumerated above. It is neither destructive nor constructive. However much I may try to appreciate the Rev. Father's attempt as passing, yet I must confess that his citation of "Casterbury-சத்தியம்" does not at all convey any vitality to the brain centre, but is carried only visually to the facial nerve. It would have been better if he had enlightened us on the point that the Tamils were already an established nation in the South several centuries before the reported arrival of the Semetic race in the North about 3000 B.C.

On the other hand, the criticism of Swami Viprananda, an esteemed friend of mine, is more sober and reasonable. It therefore deserves our careful study. He concurs with the facts mentioned by me, and admits the Dispersion of the Tamils, the main point in my article; but he differs from me in the side issue relating to the original home of the Tamils.

For the first time he has put into my head the idea of the possibility of the ancient Tamils having gone over to Chaldaea and not come from Ubsidea. As a Tamil, I would gladly welcome this theory; but as a lover of Truth, at least as far as my perception goes, I have to stick to the Elamite theory supported by me, till I am convinced to the contrary. I therefore submit the following additional facts for further consideration.

There are adequate reasons to believe that the Tamils migrated from the North to the South. They are said to have come down from the Gangeitic valley, as will be understood from the fact that they called themselves கங்கைகுலத்தார் or கங்கையுத்திரர், meaning thereby that they are the descendants of people who once inhabited the regions of the Gangeitic valley. The Tamils of Kanradav in South India are known as கவுடர், and those of Konku as கவுண்டர், which signifies that they came from கவுட-குடிய by the banks of the Ganges. Moreover, Mysore (மதுரைநாடு or ஏருமை நாடு) came to be called கங்கையாடி after its conquest by the Tamils.

Nachhikarkilyar in his commentary on Tholkappiam says:—"தவாரப்பிப் போந்து சிவன்கடைய நெடுமுடியயன் னல் வழிச்சன் அரா பதினெண்மதையம் பதினெண்கோடி. கோலிருவரிட்டாடையம் அருவா எனையம் கொண்டுபோந்து காடுகெடுத்து நடாக்கிப் பொதியின் வணிகுந்தனர்." The accepted notion is that Krishna came to Dwarka from the north and not from the south.

(Continued up)

SECRET AGENTS AT WORK.

Anti-Boycotters' Night Exploits.

Crocodile Tears and Rude Rebuffs.

This correspondence was received on the 24th ultimo and was held back to enable us to verify the allegations made against a public servant in the position of Chief Mudaliyar Subramaniam to whom General Order No. 165\* applies. We are now in a position to vouch for the truth of the incidents stated below and invite our readers to favour us with any facts they might be in a position to give regarding the adventures of the anti-boycott campaigners.—Ed. H. O.

A Night Adventure.

A correspondent from Moolai writes:— It may interest your readers to know that on the 21st ultimo at about 7 p.m. Kachcheri Mudaliyar G. Subramaniam with Mr. N. Muthiah, retired Postmaster and the headman of Moolai came to our place and requested my grand father to sign a memorial praying for a nomination day, which, he told us, would be brought round for signatures, in due course. At the outset my grand father hesitated to refuse the Mudaliyar's request, as he did not very much like to displease a prominent visitor and told him that he would consider his request.

Knowing as I did his views on the boycott, I asked him to say that openly to the Mudaliyar, without any mental reservation. Grand father, thereupon wanted the Mudaliyar not to trouble him any further about the memorial.

The Mudaliyar then argued with us. He instanced the case of Sivan Temple and that of Nannur Kandaswamy Temple and said that the Government was somewhat strict with them because of the boycott. He further said that unemployment among the Tamils was on the increase and that Government was not willing to help them for the same reason.

I then interrupted the Mudaliyar and asked him whether he was sent by the Government Agent or he came on his own responsibility.

The Mudaliyar replied that he came of his own accord as he felt for the unemployed youth in particular and for the country as a whole. He then vehemently argued that the boycott was a great

blunder and that it had achieved no useful purpose. He opined that it was only an accident and that it was effected partly through threats by a few hooligans and partly through the jealousy that existed between the different candidates, and accused the boycotters of demoralising the ignorant masses possessing their franchises, by not having educated them enough and got their views on the boycott before it was launched.

I then reminded him that it was he who was demoralising the people by using his official position to canvass signatures to the memorial from ignorant people who might not be in a position to refuse a request coming from a high official. I gave some instances, by way of support to my argument, from a different village, of people who had signed the memorial telling me in plain language that they were helpless when a certain headman brought the list and asked them to sign.

I then accused the Mudaliyar and explained to him the absurdity of the chief agent of the Government Agent going out to do propaganda work to undo the boycott.

The Mudaliyar then assured us, after about two hours of discussion, that he would not step into that area any further, as he found his feeling to that area was very strong in favour of the boycott.

General Order No. 165:—

\*"Government Officers are strictly prohibited from disseminating Political publications and from procuring signatures to petitions to Government or the Legislative Council"

(Continued)

Poet Kapilar admits in the following stanza from Purananuru that Irakkovai one of the noted Tamil chiefdoms of the south, is the 49th lineal descendant of the Muhi, who came from the north:—

"நீதமவடபாருணிகுந்தலிணுட்டோன்றிச் செம்புணை நதியாயிசெனெடுப்பரிசை புகளாண்டை துவையாண்டி நம்பத்தாண்டை துவழிமுறைநகந்த கோலிருவரிட்டோன்"

There are some of the internal evidences which I may add to these already puts forward. They are deserving of careful scrutiny.

In conclusion, I may add that I am always open to conviction.

- 1. "முண்ணிய நூல்பல கற்பினு மற்றுத்தன் னுணைமயறிவேயிடும."
2. "வெய்யாடு செந்தன்மைத் தாயினு மப் பெருகுண, மெய்ப்பொருள் காண்ப தறிவு."
3. "வெய்யாடு யாழார்வாய்க் கோட்டினு மப்பொருண், மெய்ப்பொருள் காண்ப தறிவு"

—Tiruvalluvar

ZOROASTRIANISM.

(Continued from page 1)

like a broad and powerful fan which, winnowing away the light and disintegrated parts, brings into a more compact union what has mass or matter. Evil is absolutely necessary that the good may be known and felt just as darkness is needed that the light may be seen, or silence that the sound may be heard.

What a grand philosophy we have inherited from our Lord Zoroaster. How perfectly it meets every practical want of our daily life. How restful and how happy we feel when we have once mastered the working of this fundamental principle of the universe and realized the truth that all Nature is but Art, unknown to us; all Chance, Direction which we cannot see; all Disorder, Harmony not understood; all partial Evil, universal Good.

HINDUISM.

BY SWAMI JAGADISWARANANDA

(Summary of a lecture delivered at the Conference of Religions in Colombo, 13th March)

Hinduism is the oldest Religion of the world and the Vedas, the Sacred Scriptures of the Hindus are the most ancient literature of the human race. Through barbarism and vandalism of the ages it has survived assimilating and expanding.

Hinduism is a revealed Religion and the Vedas are called Srutis. The Vedas are Aparosha, not of human origin, they are "anadi, without beginning," and Anata, without end. The Vedas are as old as man, if not as old as the world. They are the accumulated treasury of the spiritual laws that govern the spiritual world. These laws were discovered by different Rishis in different times. Those spiritual laws and truths that underlie all spiritual experiences and give birth to the scriptures, exist between man and man, man and God, God and the world as well as world and man are what Hindus really mean by the Vedas. These laws eternally existed even before our discovery of them and will remain even if we manage to forget them like the scientific laws of attraction or gravitation. If science is the Vedas of matter, the Vedas are the science of spirit.

Hinduism is the only independent religion of the world for it is not founded on the authority and experience of one man but of a legion of Rishis and prophets. If the historicity of founders of other religions are false they cannot stand but Hinduism has no such anxiety. Moreover Hinduism unlike all other religions has no fear of truth either of science or philosophy, of the present or of the future.

The name, Hinduism was given by the foreigners, the Persians. The scriptural name of our religion is Sanatan Dharma, the Eternal Faith. For it is not a religion like other sister faiths with certain set of dogmas and beliefs but the harmonising factor, synthesis the common basis of all philosophies and Religions.

The Vedic conclusion is, Truth is one but ages call it variously. Truth perceived in conscious realisation by all prophets was one and the same but perceivers made the difference in description due to their upbringing in different societies and environments. What remained then was to guide the people to this Vedic Ideal in different countries and ages according to respective needs.

This gave birth to another class of post Vedic scriptures as Sutra, Sruti, Purana etc. They are variable from province to province, from time to time, whereas the Vedas are eternal and supreme authority in matters of spiritual differences.

Hinduism has granted to the individual the magna charta of perfect freedom in thought and belief. This is what is called the Hindu doctrine of Ista Devata or chosen ideal. The path of soul to God must be chosen by itself. Its universality makes Hinduism not only tolerant but also absorbent of every possible faith and belief.

Religion according to the Hindus is yoga or Union with Absolute Truth. No man can go beyond this Absolute unity. Spiritual identity or Advaitam with the truth is the goal of all religions. To the worker this yoga means union between himself and the world of humanity, to the devotee, this yoga means union between himself and his God of love, to the mystic between his lower self and his higher self, to the philosopher between himself and the whole of existence. Hinduism classifies all the paths to God, indicated by all the scriptures and prophets under Jnana, Karma, Yoga and Bhakti or the paths of knowledge, action, mysticism and philosophy.

Hinduism generalises all the varieties of religious experiences as dualism or Dvaita, monism or Advaitism and qualified monism or Vistadvaitism. They were respectively founded in India by Madhva, Ramana and Shankar. Man begins with Dvaita and ends in Advaita. They are not contradictory but successive rungs in the ladder of spiritual evolution.

First general conception of the various sects of Hinduism is its theory of creation. Hindu believes creation is the "srishti" or projection of God, the kinetic state of the Primal Energy and destruction is pralaya or the potential state of this kinetic energy. The creation is cyclic in character. It is projected or dissolved in every Kalpa or cycle. Hindu Cosmology is quite in

(Continued on previous Column)

Continued

accord with the latest conclusions of science and physics. Dr. Jean, perhaps the greatest cosmologist, endorses the same view in his 'Eos' and 'Mysterious Qui Verat'. Modern Astro physics as interpreted by Sir Arthur Eddington, and Relativity Physics of Albert Einstein corroborate the Hindu view.

Next general conception of the vast complex of Hinduism is Karma theory. This theory of transmigration, or belief in the past and future retransmigration of man finally solves the problem of social inequality and difference. Heaven is a higher plane where we enjoy the merits of our good Karma, and Hell is a nether region where we suffer from the demerits of bad Karma. But heaven and hell are by no means eternal, but they are temporary. They exist till the exhaustion of Karma. Soul is spirit, not body or mind, of the perfect and infinite nature of God but somehow the finite and imperfect nature was superimposed upon it. We don't know when it began but the way to get out of this intricate maze is yoga or union with truth. Hindus believe in the theory of Divine Incarnation when God incarnates in human form to redeem the strayed mankind.

Vedic Sakti has two forces, central and peripheral as it were. The first—the principle of Aryansation was manifest in Buddha who awakened the whole of Asia. And the other Sakti was manifest in Shankar who spiritualised them in the light of the Vedas. The two forces of the Vedas are at work from the Vedic times down to the modern age. They are now manifest in the persons of Sri Rama Krishna and Swami Vivekananda, the twin souls of renaissance Hinduism. And the movements started by them are working at home and abroad on these Vedic lines.

The two fundamental factors of Hinduism are Divinity of man and spirituality of life, and all Hindu sects are unanimous in these points.

So, the message of Hinduism is the greatest message that any religion can deliver to man.

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## ORDER NISI.

IN THE DISTRICT COURT OF JAFFNA.

Testamentary Jurisdiction No. 7995.  
In the Matter of the estate of the late Seevaratnam wife of Ganapathippillai Navaratnam of Araly South

Deceased.  
Porampalam Ganapathippillai of Araly South

Vs. Petitioner.  
Minor 1. Navaratnam Nadarajah of Do presently of Katha, Upper Burma  
2. Ganapathippillai Navaratnam of Araly South presently Believing Station Master, Burma

Guardian ad-litem S. Marathappa Nagalingam of Araly South presently Post Master Katha, Upper Burma  
Continued up

## Auction Sale.

IN THE DISTRICT COURT OF JAFFNA

Under Testamentary Jurisdiction No 7622

Kamalambal wife of Veluppillai Nadarajah of Vannarponnai East. Deceased

Under and by virtue of the commission issued to me in the above case, I shall offer for sale the undermentioned property on April 1st, Friday 1932 at 4-30 p m. at the spot.

A piece of land situated at Vannarponnai East called Pulokuthithoddam alias Parankitharai in extent 7 lms V. O with house, well cultivated and spontaneous plantations and bounded on the East by Sirampadi Road, on the North by the property of Palani Narayanapillai, on the West by the property of Thaiyalmuttu widow of Arumugam and on South by the properties of Kanapathippillai Sinnatamby and others.

J. A. SETHUPATHY,  
Commissioner.

"Sethupathy Vasa"  
Jaffna. Mis. 480. 21.

Continued

Respondents.  
This matter coming on for disposal before D. H. Balfour Esquire, District Judge, Jaffna on the 5th day of November 1931 in the presence of Mr. S. Nagalingam, Proctor for Petitioner and the affidavit of the Petitioner dated 26th October, 1931 having been read.

It is ordered that the abovenamed 3rd Respondent be appointed Guardian ad-litem over the minor the abovenamed 1st Respondent and that Letters of Administration in respect of the estate of the abovenamed deceased be granted to the petitioner unless the abovenamed Respondents or any other person shall on or before the 14th day of December 1931 show sufficient cause to the satisfaction of this Court to the contrary.

Egd. D. H. Balfour,  
District Judge.  
November 28, 1931.  
Extended for 26 2 32.  
Further extended for 1 4 32,  
O, 842 17 & 21,

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## Order Nisi.

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction No. 7956.

In the matter of the estate of the late Nagammah wife of Ramalingam Basiah of Vaddukoddai West

Deceased.  
Valravanather Sapapathippillai of Vaddukoddai West

Vs. Petitioner.  
1. Sinnappillai wife of Valravanather Sapapathippillai of Do

2. Ramalingam Basiah of Do presently of No. 84 Brick Road, Seramban F. M. S.

Respondents.

This matter coming on for disposal before D. H. Balfour, Esquire, District Judge, Jaffna on November 5, 1931 in the presence of Mr. S. Nagalingam Proctor, for the Petitioner and the affidavit of the Petitioner dated November 3, 1931, having been read.

It is ordered that Letters of Administration in respect of the estate of the abovenamed deceased be granted to the Petitioner unless the abovenamed Respondents or any other person shall on or before December 14, 1931 show sufficient cause to the satisfaction of this Court to the contrary.

November 28, 1931, Sd. D. H. Balfour,  
District Judge,  
Order Nisi extended for 26-2-1932.  
Further extended for 1-4-32,  
O, 843. 17 & 21.

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