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Tamil Classics and the Impact of Two Civilisations

ANCIENT TAMIL & ARYAN CIVILISATIONS—A CONTRAST

BY PROF. S. S. BHARATI, M. A., B. L.

(Professor of Tamil, Annamalai University, Chidambaram.)

(Special to the "HINDU ORGAN")

THE soul of every race is best revealed in its culture; its truest expression is found in its literature. All progress is impelled and maintained by the inexorable natural factors of hunger and sex, which in advanced communities ultimately blossom in their literature in the shape of love-lyrics and war-songs. And the history of the Tamilian culture in the classical times is no exception to this general rule. In fact we do find all the Tamil Sangam classical poetry or literature was always divided into the two broad categories of *Aham* and *Puram*. *Aham* of course stands for and represents all poetry that relates to and expresses love psychology and its concomitants. Similarly, *Puram* deals with the whole range of poetry that bears on all human interests outside the home.

Tamil and Sanskrit Literatures

In the domain of Sanskrit literature, it is laid down that the aim of all poetry must be to promote one or more of the four-fold *purusharthas* viz., Dharma, Artha, Kama and Moksha. And this rule is rigorously enforced and adhered to in all classifications of Sanskrit poetic literature; whereas in the earliest extant Tamil classics we are confronted with the characteristic Tamilian ideal of dividing all literature into only *Aham* and *Puram*. Of course any poetry may easily be brought under one or more of the *purushartha* category; and thus even the Sangam Tamil classics may be so arranged as to seem to conform to this four-fold division. But the Tamilian convention of classifying all human interests under the two large heads, viz., domestic or private and social or public life of man, seems to be more natural and really comprehensive. The Sanskrit four-fold division would seem to be logically somewhat deficient. For, education or culture for its own sake is not held out to be as important and deserving of attention as Artha or Kama, and it will not readily fall into any of the four heads. On the other hand, this four-fold Sanskrit classifications would not militate against, but would easily fall into their proper places in, the all comprehensive two-fold division of literature upheld by the Tamil grammarians. This in fact, appears to be almost one of the earliest and most important points of difference in the distinctive outlooks or points of view upheld in the classical literatures of the Tamils and the Sankritists.

Their Confluence

More than two millenniums ago, these two great streams of Aryan and

Tamilian cultures have met; and their confluence has since been flowing regularly and harmoniously ever since fertilising the whole Southern continent known as Tamilaham to its best advantage. Tolkappiam may safely be taken as the Prayag at the head of this confluence of the waters of these two ancient cultural streams of Bbaratha-Bhumi. It enshrines in itself all the evidences of the first mixing of the two cultural streams, which may be likened to the confluence of the clear, dark waters of the Yamuna and the muddy but fertilising brown stream of the Ganges. At this distant day of over two thousand years after the fusion of these two cultures, we are like those who stand at the Calighat or Howrah on the bank of the united single river, roughly over two thousand kilometers away from Prayag where the waters first meet and mix together. At Calighat we cannot and need not try to separate the water in the united Ganges severally into the original nascent native aquas of the Yamuna and the Ganges. We might, however, and must if we wish to, go to Prayag to visualise the actual confluence of these two streams, and to study the dynamics of the uniting waters with a view to gauge the currents and guide our floats on this united stream in its steady sea-ward flow. Shorn of the metaphor and in plain language, it means that any one who wishes to have some idea of the characteristics of the two great ancient Indian cultures may advantageously dip oneself into this masterpiece of the greatest Tamil grammarian and profit by a diligent critical study of this book from an antiquarian point of view. The picture of the Tamilian culture with its distinctive traits and essential and characteristic features herein attempted is only one of the results of such a study of Tolkappiam.

The Genius of the Tamil Race

On an impartial critical study of this book it will not be difficult for us to see at a glance that the genius of Tamil race in that dim distant past, so far as it is projected in the earliest Tamilian classical literature extant, appears to be essentially simple, self-imposing, peaceful and individualistic. Whereas that of the Aryan culture would seem in marked contrast to be complex, uncompromisingly aggressive, cohesively organic and corporate.

The Home of Tamils

Let me here try to elucidate and elaborate these points somewhat more concretely. We shall first take the *Aham* or domestic division of Tamil-poetry. It requires no great effort or scrutiny to discover that the Tamil people of those times were already a people with advanced civilization and settled home and public life. They formed a homogeneous community settled from time immemorial in their own native home known as Tamilaham. All the fantastic school-book theories ascribing a foreign origin to the Tamils as an immigrant Scythian or

PHILIPPINE FREEDOM

Awakening Among Young Filipinos

A NEW YOUTH MOVEMENT

The rising generation of young Filipinos are awakening to the desire for independence and the requirements of a sound Government which will merit independence, writes Dr. Sudhindra Bose in his "American Letter" to the *Hindu*.

A Philippine youth movement appeared upon the scenes early this month. It was launched under the sponsorship of Manuel Roxas, former Speaker of the Lower House of the Philippine Legislature, with an avowed aim to foster clean Government in preparation for independence.

Approximately 1,000 signed under the new organisation, which is called 'Young Philippines'. Although it claims to be non-partisan, its close association with the champion of the independence movement—Mr. Roxas—could not fail to bring it to attack Manuel Owezon, under whose leadership the Hawes-Cutting bill for Philippine independence, passed by the United States Congress last spring, was rejected by the Philippine Legislature.

A committee of 200 was charged with the organisation of a bureau of 2,000 speakers. Dr. Rafael Palma, who recently resigned his presidency of the University of the Philippines, has predicted the young Philippines would be a strong force.

Youth Movement

The new youth movement is complete with all the manifestations of a patriotic society, including even the Fascist salute. But, in spite of some of its outward tendencies, it has a serious purpose which thinking persons in the United States are viewing with satisfaction.

For three decades the United States has promised the Islands their freedom when they had a sound, stable Government capable of keeping order and maintaining economic security. For many years bitterness and guerilla warfare made up the Filipinos' answer. Now, however, it seems that the Philippines have awakened to greater efforts for a free Government. Will the Americans show their willingness to redeem their pledge?

Dravidian race, entering from outside India either through the north-western or north-eastern mountain-passes, and gradually driven southward by the successive waves of the Aryan hordes that came after them, are as unwarranted as they are opposed to the internal evidences found crystallised in the Tamil literature. The ancient Tamil classics now proved to be over two thousand years old, expressly identify the home of the Tamils to be a region bordered by the Venkata-Hills in the north, and extending southward very much further into the Indian Ocean than Cape Comorin and the Island of Ceylon, forming one contiguous country where the Tamil people were the indigene. In fact one of the poems in Kalithogai expressly speaks of a deluge causing the subsidence of a large slice of land in the south of Tamilaham, and driving survivors from the submerged lands

(Continued on page 3.)

Ceylon—"A Horrible Example"

SIR HENRY PAGE-CROFT'S OUTBURST

Who Is This Die-Hard 'Standard-Bearer'?

HOW THE WIND BLOWS IN PARLIAMENT

'Sir Henry Page-Croft, M. P., is a tall, handsome and apparently healthy man, but he has a heart that is subject to violent palpitation whenever the word Empire is mentioned says the London correspondent of the "Hindu". Without consulting "Who's Who" I cannot say whether Sir Henry has ever seen anything of the Empire, though I have reason to doubt it after examining his scheme under which he proposes to shift anything up to half a million of our unemployed in the next ten years and dump them down in Australia, Canada, New Zealand and South Africa. For one thing he does not appear to know that, however deserving our unemployed may be, the aforesaid Dominions do not want them, seeing that they have large numbers of their own people unemployed and have no idea what to do with them. According to a telegram from Melbourne on February 2 Australian Ministers estimate that 23 per cent of the potential working population is unemployed, and according to other official reports from the Commonwealth practically every scheme of emigration from England has been a ghastly and costly failure. These facts may not be pleasant reading but it is well to cite them to indicate what a well-informed and deep-thinking Imperialist Sir Henry Page-Croft is and so give to his utterances a ponderousness which otherwise they might lack.

What he thinks of Ceylon

Sir Henry is at this moment the principal standard-bearer of the Diehard Division. His pronouncements on India have had considerable publicity, occasionally accentuated by severe criticism of his statements of fact. His latest outburst on the subject of Empire took place in the Commons this week when he moved for a Parliamentary Commission to proceed to Ceylon and report upon the working of the Constitution in that spiny isle. With that fine juridical temperament which marks the Diehard Imperialist Sir Henry quite anticipated any judgment such a commission might reach by declaring that in Ceylon we have a startling lesson in the failure of democratic government planted on unsuitable soil and a warning to any further experiment in that direction—meaning India. In other words he is sure that Ceylon is a "horrible example", and if what he said is true it is certainly no part of the Empire to be included in his grandiose scheme for "Empire settlement." It is, in fact, a country which Englishmen are leaving; a land where cases of crime increased by 795 the year after the Constitution was made operative; where the democratic system leads to the "baiting" of the Governor who in return has to exercise his veto and reservation powers frequently, and in general everything

seems to be going to rack and ruin. The lesson Sir Henry draws from all this is that unless Ceylon is taken in hand at once it will be lost. Having declared himself that the Constitution operated for two and a half years, has completely failed, he wants a commission to go out and "see whether a grave blunder has not been committed before setting in motion a democratic avalanche which might come crashing down and overwhelm our Indian Empire."

Also Not True

The picture might be sad—if true. Mr. Malcolm MacDonald (son of the Prime Minister and Under-Secretary for the Dominions) rather emphasised that it was not. He described Sir Henry Page-Croft as a master of the art of selection—one who took what was unusual and made it appear usual, and took the exception and made it the rule. Mr. MacDonald declared that as between the Governor and the Government of Ceylon relations were quite satisfactory, and that the veto had never been exercised. In one case only had the power of reservation been used and that in an instance where, instead of a measure being passed enthusiastically as Sir Henry had declared, it got through with a majority of one. By the time the Minister had finished with the case put forward by the exponent of Empire rule it was as full of holes as a fishing net. All the same when the mover of the resolution sought to avoid it being talked out by applying for the closure of the debate the Government could only defeat what was intended to be a hostile vote by 138 votes to 93.

Signs of Tory Revolt

Though it would seem ridiculous to anticipate any situation in Parliament in which the present Government could not rely on a majority to help it out of a critical corner, there is undoubtedly a very refractory element among the 550 or more votes which it commands. How many of these votes might be cast against the Government in a split over India is a matter of interesting speculation. Just lately the size of the Government's majorities in divisions has dropped sharply in one or two spectacular instances as on the occasion of Sir Henry Page-Croft's motion and the vote on a Tory amendment to the Unemployment Insurance Bill to provide three shillings a week as the minimum relief for the children of persons no longer entitled to what is called 'dola.' Pressing the matter to a division the Tories with the assistance of Labour and Liberal oppositions registered 125 votes against the Government's 177. Well over a hundred Conservatives abstained from voting. They did not wish to defeat the Government and at the same time they were eager that their names should not be found in opposition to the popular demand for proper treatment of children—a fine example of political and moral cowardice for which the absentees have been soundly rated by all sections of the press.

Notice

Jaffna Sivankovil Panguny Festival Procession.

Vehicular traffic will be restricted in certain roads in Jaffna Town on the following dates:— 10th March, 1934 to 1st April 1934 from 6 A.M. to 2 P.M.

The roads chiefly concerned are Kankesan-turai Road, Manipay Road, Sivankovil Pannai Road, and the Loop Road opposite the Sivan Temple.

R. J. Weerasinghe
Supt. of Police, N. P.

Police Office,
Jaffna, 1st March, 1934.
Mis. 224. 8-3-34.



Hindu Organ.

THURSDAY, MARCH 8, 1934.

DEPARTMENTAL DELAYS.

IN ANOTHER COLUMN TODAY, "Fair-play" invites the attention of the authorities to the hardship and loss caused to many people in Vali-North by the departmental delay in approving applications for permits to tap sweet-toddy. It is a matter of common knowledge that the manufacture of jaggery from sweet-toddy is carried on to this day in many poor homes in Vali-North and Vadamardchi as a cottage industry. It provides useful occupation for the poorer classes in these areas and the returns are not negligible in meeting the demands of the family budget. There are not a few families to which the manufacture and sale of jaggery constitute the sole means of livelihood, while the careful house-keeper who has not shed her "house-wifely bias" considers it her duty to make all the jaggery needed for the household. Jaggery-making is, perhaps, the only industry that has not completely died out as a result of competition from the foreign manufacturer. It might not be possible for the people to organise immediately the industry on such a scale as to meet all the requirements of the home market. The time may soon come when the capitalist, the Government and the people will have to explore the possibilities of multiplying the sources of production and take steps to utilise the material resources of the land and progressively discourage the dependence of the people on the foreign manufacturer for goods that could be easily produced in this country. The jaggery industry has a great part to play in the economic development of the future. The stress of unemployment and financial depression has not shaken the people out of their attitude of smug self-complacency towards the economic problems of the country. There is need to strengthen and foster existing cottage-industries and introduce new ones to provide useful occupation for the man-power now condemned to idleness. When the problem of economic reconstruction is seriously taken up, we have no doubt, the local jaggery industry will receive the measure of attention it deserves.

In the meanwhile, however, we trust, neither the people nor the Government will deny the industry the protection it needs to maintain its present position, precarious in many respects though it is. There are many educated and well-to-do people who still

prefer local jaggery to its imported rival. Not a few are firm in their faith in the dietetic value of jaggery and have banished foreign sugar from their cupboard. Educated young men hold it economically sinful and unpatriotic not to use local jaggery. Sentiment and conviction seem ranged on the side of palm-jaggery.

It is very disturbing, therefore, to be told that applicants for permits to tap sweet-toddy in Vali-North have been put off for months on end without a definite reply from the authorities. The Government does not levy a fee for these permits. But, the procedure regarding applications for, and the issue of, permits involving as it does reference to headmen and excise authorities entails no little delay, trouble and expense to the applicant, that the poor villager invariably finds it beyond his patience and power to go through the formalities necessary to obtain the permit. We would suggest to the Government Agent to introduce a simple, expeditious and inexpensive procedure for issuing permits. There can be no objection whatever to Chairmen of Village Committees who are also unofficial Excise Officers being given authority to issue or recommend permits.

We need hardly point out that delay in issuing permits is bound to cause loss to the applicants who, in many cases, might find it difficult to fix upon tappers once the tapping season has started. Moreover, the tapping season wears away with the hot months of the year. Let it be borne in mind that sweet-toddy and jaggery bring in a small income to the palm-owner as other produce of the palm do not carry much money value in the village.

We trust the Government Agent will look into the whole question and with his well-known zeal for the welfare of the people take steps to minimise the difficulties pointed out by "Fairplay."

YOUTH CONGRESS AND ELECTIONS

Executive To Consider Congress Policy

The Executive Committee of the Youth Congress, Jaffna, meets on Saturday to consider the following:

- (1) The attitude Congress should adopt in the event of a nomination day being granted.
- (2) The debate in Parliament on Ceylon's Constitution.
- (3) A suggestion that a Special Session of Congress be held.

Ceylon Debate in Parliament

CONGRESS TO INITIATE DISCUSSION IN COUNCIL

At a meeting of the Executive Committee of the Ceylon National Congress held on Monday, it was decided that a discussion should take place in the State Council regarding the recent debate in Parliament on Ceylon and the Constitution.

State Council Elections

ANOTHER CANDIDATE FOR PT. PEDRO SEAT

Mr. R. Sri Pathmanathan is now at Pt. Pedro and, it is understood, is visiting his supporters with a view to put himself forward as a candidate for the Pt. Pedro Seat in the State Council, in the event of an election being fixed.

"THE HINDU ORGAN" EARTH-QUAKE RELIEF FUND

"Bihar Needs Your Hearts"

	Rs.	Cts.
Previously acknowledged	896	28
Through Mr V. Kathirgamur HeadMaster Suvvite School Sangathanai		
Chavakachcheri	8	50
Mr. S. V. Murogesu, merchant Talawakele	2	00
M. Arumgam "Chelvam", Chavakachcheri	1	00
R. Mailvaganam, Inuvil	1	00
Mr. P. Chinnadurai, Manipay	2	00
R. Ampalavanar, Karainagar	1	00
Total	911	78

Professor of Physics FOR University College

COUNCIL APPROVES NON-CEYLONESE APPOINTMENT

By 37 votes to 10 the State Council passed a resolution agreeing to the appointment of a Professor of Physics for the University College, on a three years' agreement on a salary of £1000 per annum and with the allowances and conditions at present in force for officers serving on agreements.

The object of getting a Professor of Physics from outside to provide facilities for students in Ceylon to take the B. Sc. honours examination.

SRI RAMAKRISHNA DAY IN COLOMBO

99th BIRTHDAY ANNIVERSARY CELEBRATIONS

The Ninety-Ninth Birthday Anniversary of Sri Ramakrishna Paramahansa the Prophet of Modern India, was celebrated with great éclat at the Ramakrishna Mission School Building, Wellawatta, Colombo, on Sunday the 4th March 1934. The Hall was tastefully decorated and a portrait of Sri Ramakrishna Deva was placed on a *Vembanam* made of flowers and evergreens. In the morning there was *Pooja*, accompanied by devotional music by Mrs. K. Karala singham and daughters, Miss R. Janaki, Srijat ManiAiyer and a few members of the Madras Amateurs' Party (who happened to be present for the morning programme)—which was highly appreciated by the audience. With the distribution of Prasadam the morning function came to a close.

At 4-30 p. m. the evening session began with music instrumental and vocal by Prof. C. R. Maharaja and his party and Mr. Sarangupta Amarasinghe of the Santiniketan University, India, and his party to the great enjoyment of the audience. This was followed by a public meeting presided over by Mr. T. L. R. Chandra I.C.S. Agent of the Government of India in Ceylon, when Rev. Bhikku Ananda Maitreya, Mr. Sivapragasam, Mr. H. H. Basnayake, Crown Counsel, Mr. K. Vaidyanathan C.C.S. and Dr. R. Saravanamuttu, M.R.C.P., L.R.C.S. spoke on the various aspects of the *Life and Teachings of Sri Ramakrishna Deva*. In his illuminating speech the learned President spoke on the Ramakrishna Mission and its Doctrine of Service, appealed to the audience for the founding of a permanent home for the Mission at Colombo and concluded his speech with the reading of the spiritual message delivered by Mahatma Gandhi in London. With a vote of thanks to the Chairman, lecturers, and all who contributed in coin or in kind for the success of the function, the meeting then terminated.—(Cor.)

LETTERS TO THE EDITOR

Licence for Tapping Sweet-Toddy

Sir,—It is a matter of common knowledge that a large number of poor families living in different parts of Jaffna depend to a large extent for their livelihood on the Jaggery manufactured from the sweet-toddy tapped from their palmyrah trees. They were able to get sweet-toddy tapped without anybody's interference from time immemorial till about three or four years ago when a system of issuing licences for getting sweet-toddy tapped was introduced for the first time in the history of Ceylon. Whatever the reasons may have been for the introduction of the system in Jaffna, no sensible person will find fault with the authorities, if the licence can be obtained within a certain limited time by going through a well-defined procedure. The members of certain poor families are obliged to go to some educated persons a number of times to request them to write for them an application to the Government Agent for a licence. In past years one could get a licence within a month from the date of application.

The procedure of the powers that be this year in regard to the matter of issuing licences is very obscure, and those who applied for the licence about two or three months ago have not yet been granted the licence, nor have they been informed why there is a delay in issuing the licence and when it is likely to be issued. Some persons who applied for the licence some months or weeks ago were sent a certain form which they have returned to the Government Agent with the necessary particulars duly filled. In the case of certain applicants, it is more than two weeks since the forms have been returned to the Government Agent, but they have not been informed when they would be granted the licence.

There is a rumour afloat to the effect that the Government Agent and the officers of the Excise Department have long been in correspondence in regard to this matter. This is confirmed by some Headmen who are being pestered daily by those who have applied for the licence. The Government Agent could have at least informed the applicants through the Headmen what the cause of the delay is and when the licence would be definitely granted.

The Government Agent and his chief advisers are expected to be aware of the fact that the tapping of sweet-toddy commences every year in the month of January and in certain cases even earlier. Full two months have now passed and the inexplicable delay in issuing licences has caused considerable loss to a large number of persons who are not a little disappointed at a turn of events which they never anticipated. It is feared that the licences may not be granted for another two or three months at the end of which period practically all the palmyrah trees in the peninsula would have become unfit for sweet-toddy tapping. The absence of any members from Jaffna in the State Council will now be keenly felt by those who have been adversely affected by the unnecessary delay caused in issuing the licence. Our members, if there had been any, would certainly have suggested that a matter like this could safely be entrusted to the various Village Committees and that the officers of the Excise Department might, if necessary, be asked to exercise a certain amount of control. It should certainly be admitted that the responsibility of issuing licences for sweet-toddy tapping is too much for the Government Agent whose other duties leave no room to enable him to give prompt attention to the matter of issuing licences. If the Government Agent had decided that he should personally attend to the details connected with the issuing of the licence, he would have done well to have considered the matter before the end of December, so that no person might sustain loss on this account.

May we hope that the Government Agent will realise the hardship and inconvenience experienced and the heavy loss sustained by a large number of poor families in Jaffna and cause the licences to be issued to the appli-

MR. SPEAKER ABSENTS FROM COUNCIL

Deputy Speaker Takes The Chair

Colombo March 6.
When the State Council met this afternoon, the Hon. Mr. A. P. Molanure, the Speaker, was an absentee, and the chair was taken by Mr. F. A. Obeyesekera, Deputy Speaker.

cants without any further delay or leave the matter entirely in the hands of the Chairmen of the Village Committees?

"FAIR PLAY"

Communal Bickerings

Sir,—In your issue of 21st Dec. 1933, Mr. Thanbhayah's statements outlining the existence of Sinhalese official domination would naturally cause some ominous apprehension in the minds of many. These communal bickerings and effusions slowly and steadily become the obsessions of a few ultra-communalists, whose politics and actions are so changing, that they ever remain enigmatic.

In a widely complacent manner we countenance the coming of a Mr. Bull or a Mr. Brown as Jaffna's G.A., but to see a Mr. Senivaratne or a Mr. Kannagara holding a similar position is anathema and anti-Tamil. Instead of industriously and with unflagging enthusiasm devising means and ways of flinging away an alien yoke that has galled us for centuries we are only maliciously feeding and palliating a communal spectre which when left alone dies a natural death. When we nap vigorously on easily bridgeable differences, we are poisoning our country which has been bled white with the dual weapons of Western materialism and imperialism, on a mole-bill of communal volcano, which may with more than dramatic suddenness sweep away the pleasant golden schemes of a Youth Congress which, though in its embryo stage, is steadily but surely achieving a communal unity, that would naturally give birth to a political cohesion.

So for Heaven's sake and posterity's sake, let no Tamil play the role of scare-monger or that of an alarmist in his anxiety to see a few Tamil G. As. etc. If the hope of communal difference is brought to the stage unceasingly, then this monster would become the pawn of Lord Rothermere and his sophisticated political fans in their game of check-mating our natural moves for emancipation and self-help. So tarry no further in pulling yourselves together to cast away this rusty iron spoon which has been successfully employed, all these decades, to feed us with.

The spoon-feeder has been giving us a prescribed diet devoid of Vitamins and the consequences are premature intellectual death, inertia, psychophany, inferiority complex and last but not least sectarianism. If we could feed ourselves with our own spoon, then all that we desire could be obtained and assimilated. Sink all differences if there be any artificial ones, to assume to ourselves the responsibility of prescribing our own food.

It is quite apparent that there is bankruptcy of leadership. The essential qualifications of a leader, as I conceive, are self-denial, disinterested service, unostentatiousness, and a readiness to be dictated by his conscience. If there is one who embodies in oneself, at least 50% of these qualities and exercises them, then our chances to assert ourselves as a nation cannot be remote.

I am quite confident that such leaders are in the making within and without the Congress circles, but they find difficulty in sprouting up and asserting themselves because they are embedded under old weeds. Unless our elders relax their resistance to innovation in the social and political spheres, then Lanka's clock of progress will be set back to the beginning of Portuguese domination.

It would be silly to speak of economic prosperity, unless there can be some sort of political tranquillity.

I am, yours etc,
S. Chinniah,
Singapore,
22nd Feb. 1934.

"PERVERSE" VERDICT

Judge Disapproves Conviction

VELANA ABDUCTION CASE AT JAFFNA ASSIZES

"The Jury have convicted you and it is my duty to sentence you. It has not befallen me before to sentence persons whose conviction, I am fully satisfied, is not justified by the evidence produced against them."

Thus observed Mr. Justice Dalton in sentencing to one day's imprisonment five persons who stood charged at the Northern Assizes, with having abducted one Letchumiamma, daughter of S. Marugesapillai of Velana, molested her and wrongfully confined her.

The jury brought in a verdict of "guilty" against the accused, but the Judge disagreed with the verdict.

Why He Disapproves

His Lordship addressing the accused gave the reasons for his disapproval of the Jury's verdict. He said:

"It has been my good fortune during nine years on the Supreme Court Bench in Ceylon to have had very few complaints indeed about verdicts returned by juries in cases tried before me. Differences of opinion there may have been on occasion as to the value of different items of evidence, but that will happen in every walk of life. I have, however, on no occasion before, so far as I can remember, had cause to say that in my view of the case, the verdict was a perverse one and in no way justified by the evidence put before the Court.

"I regret all the more then to have to say now that on the evidence led in this case the verdict of the jury against you is not justified. The guilt or otherwise of a person tried in these Courts must be tested by the evidence led in the Court at the trial and by no other means. We are concerned further with the offences against the law of the land, and not with offences against morality only.

Extraordinary Story

"The principal witness for the Crown, the girl Letchumiamma, on her own admission in the course of some of her statements had very little regard for the truth. There was no corroboration of her story as regards her alleged abduction, unlawful detention, etc. Her alleged forcible seizure on May 25th in a public street in Jaffna town had not a single witness to support it. Her still more extraordinary story of her journey in the middle of the morning of May 26th, after her alleged escape earlier that day, a journey for about one mile along public streets, pursued, harassed and captured again after traversing a good portion of one of the main streets of Jaffna past public officers, is not supported, not seen, apparently by anyone.

"Absurd"

"Her journey back by another route that afternoon in captivity again is not supported by a single witness. Her account of her sitting by the road side for an hour or so with one of the accused, learning out of his mouth the false story she first gave to the police about her movements, for the purpose she says of incriminating the others is absurd. She had the wit in that hour to learn her lesson with all that hour of detail, forgetful apparently for the time that her abductors were still pursuing her."

His Lordship said that the medical evidence supported her complaint in one respect "but the doctor was unable to find so much as a scratch on her body to support her story of being abducted, roughly treated, pushed and dragged along the roads and over compounds in spite of her resistance on those two days.

"She undoubtedly made a complaint to the police on the afternoon of May 27th. A large part of the complaint she admitted later to be untrue. She had ample opportunity earlier on her own admission to complain of the

CAMB SENIOR RESULTS

298 Boys Out of 1195:
77 Girls Out of 240

The results of the University of Cambridge Senior Local Examinations, which were held last December, were received by air mail on Tuesday.

Out of a total of 1,195 boys who sat for the examination, only 298 were successful. These include 40 candidates who obtained honours.

The percentage, therefore, of passes among the boys was approximately 25.

Girls

The number of girls that sat for the examination was 240. Of these 77 came out successful and among them were ten who obtained honours.

The percentage of passes in the girls section is thus approximately 32.

It is expected that the results of the Junior Local examinations will be received by next week's a.r. mail.

Jaffna Hindu College

The following candidates from the Jaffna Hindu College were successful:

Balasingham C, Kanthappu V, Pasupathy M, Swaminathan Elayathambi Kandiah N, Ramanathan S, Saravanamuttu C, Suppiah Saravana muttu, S u b r a m a n i a m S.

Six Months' R.I. for Colombo Proctor

ALLEGED BREACH OF TRUST

Mr. Fritz Mack, Proctor, Hultsdorp, Colombo, who stood charged with having committed criminal breach of trust in respect of a sum of Rs. 1,500 received by him from Mr. S. S. J. Akbar, in his capacity as agent of the Rev. N. H. P. De Silva, and dishonestly misappropriating the same, was found guilty by Mr. W. S. De Saam District Judge, Colombo, and was sentenced to six months' rigorous imprisonment on each count, the sentences to run concurrently. The accused is appealing.

Fruit Growing In Ceylon

NOTICE OF MOTION IN COUNCIL

In the State Council on yesterday Mr. Geo. E. de Silva gave notice of the following motion:

"In order to encourage fruit-growing in Ceylon and also find markets for same, in the opinion of this Council every facility should be extended towards the development of the fruit canning industry."

alleged abduction, etc., of May 25th — if she had in fact been abducted, etc., as she states.

Jury Desire to Continue

"I asked the jury at the end of the third day of trial, with the concurrence of Crown Counsel, if they wished to hear any more of the case, and they expressed their desire to go on with it. All they heard, therefore, only added to the unsatisfactory nature of the story.

His Lordship concluded:—"I do not wish to say more about the case except this. The procedure adopted in the lower Court at the preliminary enquiry was, in my opinion, such as to facilitate the manufacture of false evidence, if any person was so inclined. The long drawn out proceedings, the numerous occasions on which the principal witness was recalled, and the delay in the production of other witnesses, who could speak to relevant matters, are particularly noticeable.

"The jury have convicted you and it is now my duty to sentence you. It has not befallen me before to sentence persons whose conviction, I am fully satisfied, is not justified by the evidence produced against them. It is for that reason that I have addressed you at some length.

"You have since your conviction been in confinement over the weekend awaiting sentence. The sentence I now pass upon each one of you is one day's imprisonment. That will therefore entitle you to leave the Court now."

Twenty New Doctors

PROPOSED TEMPORARY APPOINTMENTS

D. M. S. S' Scheme for Visiting Staff

The Executive Committee of Health decided at its Tuesday's meeting, to recommend the employment of twenty newly passed out doctors at the General Hospital in Colombo and at hospitals at Kandy, Jaffna, Galle, Anuradhapura and Kalutara.

These appointments which are to be non-pensionable and temporary, are in connection with the Scheme for the appointment of honorary visiting staff formulated by the Director of Medical and Sanitary Services

TAMIL CLASSICS & THE IMPACT OF TWO CIVILISATIONS

(Continued from page 1)

to colonise in the northern territories of their great Tamil continent. The consciousness of the Tamil people as evidenced by their literature from the earliest times has always been that they were the aboriginal natives of this southern continent, and the Aryans came to them from northern India and were freely admitted as peaceful settlers with the consent and hospitality of the Tamil people.

Peaceful Tamils and War-like Aryans

The old classics frequently refer to the Aryans as Vada-Aryas or the Aryas that came from the north, and their language, Sanskrit, is always known to the Tamils only as Vadamozhi or the language of the northerners in contrast to Tamil which was known as Thenmozhi. I just mention this fact only to emphasise the fact that the Tamils lived quite a happy, peaceful life in the maritime southern continent with all that characterised the life of such a maritime race. They lived in peace undisturbed by alien enemies. They had no need incessantly to be thinking of preparing and organising for war and military exploits, unless it were only for inter-clan warfare among the clans incidental to the tribal life of the Tamilian people themselves. Where as the Aryans in upper India formed but a small civilized minority community in the midst of primitive and barbarous savages always hostile to the Aryan settlements. Naturally therefore the primary need of the Aryans in their new settlements was always to fight down and combat these barbaric hordes of uncivilised non-Aryan races and to consolidate, preserve and promote their position, culture and civilization. Hence the need of the Aryans was ever to be vigilant and war-like.

Aryan Marriage

In the earlier stages the whole attention of the Aryans was obsessed by this need for conquest and aggrandisement. The result was they had no leisure to indulge in domestic peace and family pleasures. Their one aim was self-preservation. This made them organise their family essentially on lines of a co-parcenary for strength as a federal unit. They always needed more fighting hands, and naturally desired, therefore, to enlarge and multiply the male element indispensable to a small community incessantly fighting hostile folks of savages and barbarians. The Aryan in those circumstances naturally cared more for his male progeny than for his sexual happiness. He, therefore, married more for progeny than for love. Preserving his racial purity was a dominant necessity for the then Aryan. He therefore ordained that girls of his own or neighbouring alien race should be bought or borrowed for marriage to ensure and enlarge his pure Aryan set. He had no leisure nor need even to give any importance to the factor of mere love as such in the matter of his family unions. Hence we find the Aryan making mar-

ATTEMPT ON MOUNT KAILASH

Forthcoming Indian Venture

New Delhi, Feb. 28.

An attempt to visit Mount Kailash 23,000 feet high, during the ensuing summer by an Indian expedition, is being organised under the auspices of the Indian Himalayan Expedition Club. The party will consist of about 200 men of Indians, from all parts of India. They will leave from Almora in the United Provinces about the third week of May. The objects of the expedition are stated to be to practise mountaineering and to carry out scientific observations. Applicants desirous of accompanying the expedition, should address the office of the Club for details.

It will be remembered that the Indian Himalayan Expedition Club was formed in Delhi last year, when, in their first attempt, they visited the Pindari-Glacier. This year's attempt is on Mount Kailash. The next assault in 1935 will probably be on Mount Nanda Devi, 28,000 feet high, in Kumaon.

Personal

Mr. H. A. P. Sandrasegra K. C. arrived in Jaffna yesterday morning.

riage more a racial sacrament and a means of enlarging his ever-expanding joint-family or co-parcenary with a view to strengthen his fighting power to combat and keep down his enemies.

Tamilian Marriage

The Tamilian on the other hand lived in peace, unassailed by any hostile enemies in his own native home, in the midst of his fertile lands that yielded him both plenty and peace alike. He gave greater thought to and made the element of love as a condition precedent for a happy life-union. The Tamil literature inexorably insists upon mutual love and courtship as a sine-qua-non for all Tamilian marriages, while the Aryan Dharma Sastras almost leave no room for any would-be bride-groom to see the girl he was to take as his bride. He could meet her only at the time of marriage and had to love whom he was marrying. The Tamilian was after a happy home-life and so sought to marry only whom he loved, and whose equal love for him was equally well-ascertained before the union. Not that the Tamilian loved his issue less than the Aryan. The former's love centred around his fiancée first and foremost; and the issue of such mutual love was naturally loved by the loving parents. In short the ancient Aryan married for love of progeny; whereas the classical Tamilian loved his progeny because of his love for their mother.

Tamilian Ideals of Marriage

The Tamil patriarch took such a rosy view of, and laid such an emphasis upon, a happy home life that he came to insist upon voluntary union between the sexes entirely and exclusively based upon mutual love.

(Continued on Page 4)

AFTERMATH OF 'QUAKE'

Epidemics In Bihar

BABU R. PRASAD'S IMPRESSIONS

Patna, March 5

Reports from Monghyr indicate the breaking out of diseases as measles, broncho-pneumonia, influenza, chicken-pox, cholera, diarrhoea, etc. Medicinal stocks have been requisitioned. Relief organisers suggest appealing to manufacturing chemists and druggists in the country for medicines.

BABU RAJENDRA PRASAD'S IMPRESSIONS

Babu Rajendra Prasad, who is touring in the interior of the devastated districts of Muzaffarpur, Champaran and Darbhanga, crossing the river by country boats, contributes an enlightening study of the situation in the countryside in the course of his tour diaries. He asserts that the general impression that houses have been demolished only in towns and that villages have escaped more or less comparatively in this respect is false in the case of several areas. In one of these he says sixty per cent. of the houses have collapsed or been badly damaged. He mentions several important village centres, which present the same appearance as towns. He states that large tracts, apart from innumerable fissures and gushers, are still under water, six weeks after the earthquake.

Vast Sheet Of Water

Entering the district of Champaran one is presented with a vast sheet of water. Here, he says, the land is turned and twisted. Bridges, which have not crashed, have become like waves. The level of the ground has considerably changed at places and he saw villages where fields all round, have been pushed up and villages have sunk down and are in a hollow. There is water all round them.

With reference to another area, he says that there is a village where there is still some oozing out. The whole of this area will be converted into a big lake during rains and presents more or less the same appearance now, except that there are patches of dry land here and there.

Babu Rajendra Prasad apprehends that it will become a mucky swamp and malarial. Babu Rajendra Prasad who is accompanied by Mr. Boyd Tucker of Shantiniketan, Mr. S. K. P. Sinha, Engineer and Mr. Mathura Prasad, is expected to contribute four diaries, from day to day containing a survey of the rural position.

(Hindu Cor.)

Obituary

Mr. KANDAVANAM

The death occurred in the early hours of Tuesday morning at Neeruvindy of Mr. Kandavanam (80) father of Mr. K. Aiyadurai, Proctor. The funeral took place in the evening and was largely attended.

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Tamil Classics & the Impact of Two Civilisations

(Continued from page 3)

Love and courtship be conceived to be the natural and necessary condition precedent to all love unions in solemn wedlock. This deep-rooted Tamilian sentiment came therefore to be reflected in all the classic Tamil poetry of yore. Kalavu (கலவு) or love and courtship is emphatically insisted on as a sine qua non for all Karpu (கர்ப்பு) that is, marriage and wedded love. Both Tolkappiam and all Tamil classics recognise this Tamilian sentiment and unequivocally enforce its observance as a religiously indispensable pre-requisite for all unions between sexes. The rigour of this Tamil ideal of love before marriage is so strong as not only to make the grammarians expressly lay it down as an inviolable axiom or rule of propriety in their classical codes, but also to compel even the master-poet like Kambar to deliberately alter in his poetic reproduction of the most sacred Sanskrit epic the original plots and incidents in order to make them conform to this unalterable ideal, convention and sentiment of the Tamil race. Not only love before marriage, but also undying and undiminishing love through life after marriage is what the Tamil literature enforces. The finest superbly spiritual axioms and postulates known as Thurai (தூரை) in love literature simply conform and integrate this cardinal root-principle of the need for and emphasis on enduring love for all sex unions. For instance *Iravayinottal* (இரவையினொட்டல்) or Equal love both before and after the marriage is held out to be one of the primary and principal elements of all unions. Man's love for his mate must be so genuine as to endure for all time through life irrespective of all other factors which might otherwise attract his first attention to her, such as her youth, beauty, grace or charm of any kind that may not ever last but wither with her age and decay. Ascertained and assured undying love and deathless fidelity, unalterable affection and undiminishing admiration between lovers only for each other's sake must alone and always warrant wedlock. The exquisite and undying corner pillars of the four-square edifice of conjugal life are said to be love (அன்பு), hebetude or inappetency (மடங்கு) tenderness (சூயல்) and transparent candour (இன்பு). *Anbu* is described as the 'feeling of indispensability, that is inability of each to live without the other; *Madam* is said to be blindness of each to the other's fault. These are held to be at least as ideals ever to be striven after in sex-relations.

A Contrast

There are also numerous references in classical Tamil literature to the effect that the early Tamils considered no formal ceremony or rite of any kind to be necessary for a Tamilian marriage. Love first and love for ever was the only requisite to warrant wedlock and to sustain and enrich the happy home life. The futile and almost frantic attempts of some Brahmin or Braminised grammarians to harmonise the irreconcilable and artificial Aryan institutions and conventions with the Tamilian conventions and ideals in this realm of love are too transparent and too well-known to need enumeration here. The so-called eight Aryan marriages are most of them misnomers. It would be a travesty and abuse of language to call the Raksbasa of the Pisasa form a marriage in its accepted sense. And even the much boomed Ghandarva-form ensures no lasting union at all; it simply represents any casual coming together of persons of the two opposite sexes, which might be even for only once, with no thought whatever, of keeping up the union or any subsequent relations between them. To correlate and compare this passing sexual explosion with the Tamilian ideal of *Kalavu* or *son's hunger for its mate* is an atrocious sacrilege, and must be dismissed as a mere fantasy of some heated and morbid imagination. The other five Aryan marriages do not stipulate or prescribe for any love as an indispensable condition for wedlock. In fact love is not at all adverted to as an essential pre-requisite in these Aryan unions; and it is also patent that they are planned and praised as acceptable sex unions even where there may never be any scope for the play of love as such at all.

[In the second part of this article which will appear in our next issue, the esteemed Professor gives one an insight into the social and political life of ancient Tamils]

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