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TO ADVERTISE

HINDU ORGAN INTHUSATHANAM.

Temples in Ancient and Medieval India

Centres of Intellectual and Spiritual Life

By Prof. K. S. Srikantan M. A.

THE temples in ancient and medieval times were great centres of learning. The Samkhas, the Sabhas, the Samitis and the Parishads appear to have met within the four walls of the temples. Scholars from foreign universities carried on their disputations with local professors in the spacious halls of the temples. It was again is the of the temples. It was again in the temples that the Gurus chanted the Vedas. In short from Vedas. In short, from these tem-ples radiated all that was spritual and intellectual. It is indeed un-fortunate that such temples which were once upon a time the meeting-places of men of intellectual eminence should now have been made should now have been reduced almost to the position of fish markets. Coffee hotels, fruit stalls, and tailormarts are seen in the very es where a hundred years ago is only too fully justified in the contempt with which he speaks of these works of a great people, which have fallen into the hands of such unworthy successors."

In Ancient and Medieval Times

It may be useful to know the position and status of temples in ancient and medieval times. We are indeed fortunate in having numerous copper plates and several inscriptions giving us a graphic account of the influence al inscriptions giving us a graphic account of the influence graphic account of the influence of temples on society and of their management. The social and religious life of the people centred round the local temple. The kings vied with one another in building temples. Krishna of the Rashtrakuta dynasty, Raja Raja and Rajendra of the Chola dynasty, Vishnu Vardhana of the Hoysala dynasty, to mention only a few, were some of the greatest builders of temples.

Lands granted to the temples were exempt from all assessments. As it is to-day, the management was in the hands of a committee. But funds meant for special religious services were left with the priests alone. The temple committee was constantly subjected to royal inspection and audit. Kings like Uttama Chola, Parantaka and Raja Raja took particular interest in the efficient management of the temple. The committees seem to have discharged their sacred trust to the satisfaction of all. An inscription from Tirukoilur mentions that a temple committee recovered from a person ten cows on the evidence of an entry in its accounts that his grandfather had received ten cows from a chief Lands granted to the temples

The temples in ancient and mediaval times were expected to devote a major portion of their funds to social service. Almost all the inscriptions refer to the facilities provided in the temples for feeding the poor and the helples. An inscription of Rajendra Deale Computer the situation of for called after the King and Kundava-yalwar. It is impossible to think of a worthier channel of expenditure for the tem (finds than that of feeding the pop has destines.

of ancient and weare at the purpose of univer-Most of the Chola for purposes of ophical discussions. Grammer, Medicine, of ancient and medie places where a hundred years ago schelars studied and priests chanted the Vedas. In place of religious and intellectual discussion, we have in modern temples, higgling and haggling. It is no wonder, therefore, the spiritually inclined avoid the temples altogether. In the words of Fergusson, "the outer enclosure (of Srirangam temple) is practically a bazan, filled with shops, where pilgrims are lodged, fed and fleeced. At Rameswaram and more so at Madura, barbarous vulgarity has done its worst and the traveller is only too fully justified in the con-Tevaram and the Nalayiram. An inscription at Sendalai makes mention of provision for the reading of the Maha bharata in the Sundareswara temple. Similar provision was made in the Nageswaraswami temple at Kumbakonam for expounding philosophy Again, a Triruvottiyur inscription records the gift of sixty velis of land for maintaining the Vyakarana Dana Vyakhyana Mantapa and for wershipping the God who appeared before Panini and taught him the 14 aphorisms in fourteen days. The Venkateswara Perumal temple at Tirukkudal near Kanchi puram maintained a hospital, a hostel mal temple at Tirukkudal near Kanchi puram maintained a hospital, a hostel and a college. We learn in the Pattinappalai that men of learning and reputation put up flags inviting combatants to challenge their scholarship. The Gurus who expounded the various systems of philosophy were presented with large areas of land. A Vatte luthu inscription of Thirukoshtiyur mentions such a gift in the 11th year of Raja Kesari Varman. The Gurus or teachers occupied a very important position inside the temple. With the birth of Saivism and Vaishnavism, the propagators of these faiths began to birth of Saivism and Vaishnavism, the propagators of these faiths began to hold an honoured place in society. The Vaishnava Alwars and the Saiva Nayanars sang about the temples in their hymns. These Gurus exhibited such a profound faith in God that they themselves came to be worshipped. Their hymns became highly popular and were often set to music, and special provision was made for singing them in the temples. The temples themselves thus became institutations where music was encouraged as a fine art. It is thus became institutions where music was encouraged as a fine art. It is needless to mention that the hymns of saints like Manikkavachagar, Appar, Thirugnana Sambandar and Sundarahave almost attained the status of a Veda But for the encouragement given to these saints in the temples. South India would have lost some of the finest pieces of her literature. Competitions were held in the temples among the reciters of the sacred hymns.

The influence of the temples in ancient and medieval times was en-

(Continued on page 1)

CEYLONESE NOT INDIANS

SELANGOR INDIANS'
PROTEST

The Town Hall of Kuala-Lumpur was crowded to overflowing yesterday when a mass meeting of Selangor Indians adopted three resolutions, referred to the State one of which one of which referred to the State Council resolution which brought Ceylon Tamils within the definition of the word Indian. Mr. L. R. Chandran, President of the Selangor Indian Association, occupied the

The Resolution

Mr. R. Ramani proposed the fol-

lowing resolution:
"This public meeting views with This public meeting views with grave concern and misgiving the action of the Government of Selangor in interpreting the term 'Indian' as including persons of the Tamil Race whose fathers or more remote ancestors were born in Ceylon. This multiple meeting material. lon This public meeting protests against a heterogeneous classification of this nature, especially in view of the fact that such a classification has been and can be used to destroy in practice the right to to destroy in practice the right to an Indian tepresentative on Govern-ment and other public bodies, achieved by the Indian community in their own right as an integral and homogeneous community.

'This public meeting while not denying the Ceylonese Tamils any right to representation to which they may be entitled, calls upon the Government to preserve whole and entire the right of the Indian community to be represented in public entire the right of the Indian community to be represented in public bodies by their own Indian representatives; and requests the Government to withdraw this new interpretation of an Indian."

No Ill-feeling

He prefaced his remarks on the resolution by assuring their friends, the Ceylon Tamils, with whom the the Ceylon Tamils, with whom the Indians had had the privilege, and still hoped to have the privilege of, their cordiality and association in this country, that these resolutions did not come from any ill-feeling did not come from any ill-feeling against them. It was not against them, as a Tamil race that the resolution was placed before any public meeting and, secondly, he wished to state categorically that this resolution was not placed before the meeting

was not bracet before the meeting as a sort of counter-blast.

In April, 1935, in the year of our Lord, the British Government, through the British Resident, moved a resolution suggesting that term "Indian" for the purpose the resolution suggesting that the term "Indian" for the purposes of that Constitution includes persons of the Tamil race whose fathers or more remote ancestors were born in Ceylon. Mr K.N. Iyangar who spoke next had written seven years ago in the English supplement of the Tamil Nesan as follows:

Unhappy Consequences

Unhappy Consequences
"We are also doubtful whether the
Indians at any time will make up
their mind to submit to the idea of a
Coyloses being deputed to represent
the interests of the Indian community
in the local legislature if such a contigency were to occur. Therefore it
is that we feel constrained to suggest
that the Coylonese should not through
any false conception of their position
agree to an arrangement which how-

The Cause Of Sorrow

HOW TO REMOVE IT

By J. Krishnamurthi

NO ILL-FEELING FOR CEYLON TAMILS

Kuala-Lumpur, June 12.

The Town Hall of Kuala-Lumpur was crowded to overflowing yesterday when a mass meeting of Selangor Indians adopted three resolutions, mas,c reeds, religions, particular rites

-everything, because no one can,
for a single moment, discover his for a single moment, discover his true purpose in life, or life itself, with all these unessential things. When man has completely detached himself from all unessential things he can begin to discover what that he is seeking. It is as an individual, that he must make the discovery.

Desire Is Life

Each man is seeking to free himself from sorrow. Desire is life, and that desire is constantly battling against limitation. It seeks to be free. In search for happiness it is constantly breaking away from limi-

Men are all the time looking for perfection. Imperfection is a limi-tation, and the individual life, which begins in limitation, which goes from corruption to corruption, is ceaselessly seeking incorruption and freedom. So long as there is limitation there is sorrow, and it is from sorrow that all would escape. They are trying to find a way out of suffering, out of their entanglement in the wheel of sorrow and pain. In the attainment of perfection is libera tion to be found, and in nothing

"The One Problem"

Seek perfection therefore rather than philosophies, theories, dogmas, religions and objects of worship—which are all unreal, childish, unwhich are all unreal, children, distracted by all these, do not attack the one problem which lies at the root of all that suffocates them, which creates havoc in their individual growth.

Do not waste time with shadows, which vanish as the morning mist.

All Gods False

So, we come back to that dynamic thing which is desire. You may worship false gods—and all gods are false—you may cling to the unreal, but desire will grow and the unreal, but desire will grow and overwhelm you, unless you encourage that desire towards perfection. With the thought of perfection alone you must dwell, because that is life; that alone will overcome the chaos, the unrealities to which men cling, instead of to the real.

True Perfection What is the cause, therefore, of

ever pleasing temporarily is fraught with unhappy consequences to the two communities concerned. Our ideal should be to co operate willingly and rightly and never to compromise our permanent interests in a foolish endeavour to create a temporary atmosphere of make believe or doubtful security. Only a wholes de sense of satisfaction and trust can engender perfect concord and followheeling. Anything else will only postpone the day of true realisation of genuine communal solidarity.

The resolution was put to the meatever pleasing temporarily is fraught

The resolution was put to the meeting and carried.— Cor.)

exist, as plea useless to try to escape from Only when you are absolutely un-disturbed by either will true perfec-tion arise in your heart and

Cause of Sorrow

The self is ever climbing towards perfection by self assertion. It asserts "I am," as it climbs the mountain of experience. That self-assertion of "I am," creates echoes and tion of "I am," creates echoes and those echoes return as sorrow, pain, pleasure. That self-assertion of "I am" is inevitable. You cannot escape from it. Self-assertion in imperfection creates individuality. You are all the time asserting "I am," "I" think so and so, "I" feel this, "I" am much greater than some one else. The "I" is all the time creating this whytholog of echoes which else. The "I" is all the time creating this whirlpool of echoes which return to you and bind you. But when you have attained the fulfilment of life, your "I am" will no longer create echoes, no longer create whisleools. In the process of selfwhirlpools. In the process of self-assertion, the love of life which is the whole—to which all life individual or universal must come—is

Self-Expression

What is self-expression? You express yourself, not knowing your true self. You express whatever comes into your mind, and hence there is this combative chaos of the different selves. As a tree in the forest steals the light of its neighbour, and the property of the self-expression to the self-expression of the self-expression of the self-expression? so do you in your self expression steal the light, the understanding, the happiness of another, and so create compiness of another, and so create sorrow, misfortune, weariness. True self-expression must be the outcome of the love of life, which is freedom, which is perfection. Then you caunot come into conflict with another. not come into conflict with another. Then you will have true friendliness for your neighbour. Then you will know that unit of which you speak so glibly. The moment you lose the love of life and interpose your self-expression of the moment between you and the eternal, in your limitation you are bound to suffer, to create pain for yourself and others. For that reason you should know what is the final fulfilment of all life. When once you have a vision of perfection, as part of yourself in translating that vision—which again is self assertion—lies true creation. Creation te most people means building houses, painting pictures, writing poems. That is not true creation, that is only the creation of the self in limitation. True creation is the outcome of that harmony which is perfection, the delicate poise of reason and of love. Life itself is creation, life itself is the greatest artist. Directly you are also becoming the true creator because you are one with life itself.

You cannot escape from self asser-Then you will have true friendliness

You cannot escape from self assertion, because existence itself is self-t assertion. But the self must be made perfect through self-assertion, through the realisation that as long as that self assertion is within bondage, within limitation, it is bound to create sorrow and pain. When you break that limitation, because you have understood, you will have fathomed the love of life.

Wanted

"A dwelling house and compound for occupation from 1-8-35 within a of 3 miles from Jaffina town preferably in good healthy locality easy access and water facility. Please apply with full particulars of rent required, stating assessment, light, conservancy charges, etc. if any, to Mr. K. C. S. Muthoo. C/o "Hinda Organ," Jaffna."

(Mis. 88. 24-6 to 1-7-35.)





TEMPORALITIES

THE ARTICLE APPEARING ON THE front page today cannot fail to bring home to the thoughtful reader the need for action to extend the scope of the usefulness of our Temples to spheres other than the purely spiritual. In olden times, the Temple occupied a unique position in society. It was all in all to the villager and constituted the outward symbol of the bond of fellowship between man and man and inspired the progress of the community along lines of spiritual endeavour. There was hardly any activity in the village in which the Temple did not exercise its direction or influence. The distinction between the material and spiritual concerns of life had not become so sharply defined as today and all life's activities were viewed as one indivisible whole and centred round the Temple. With the passage of time, however, and the break-up of the old solidarity as a result of social and political changes, the village Temple was relieved of many of its functions by secular institutions.

The Temple is today left with the sole duty of inspiring and sustaining the piety of its devotees. That our Temples continue to minister to the spiritual needs of the people cannot be denied, though it is possible to heighten their influence in this direction by appointing priests who excel in piety, learning and character, than in their hereditary claims to officiate in a particular Temple. The priest in the village Temple should be a father unto the whole village. He was responsible for the prosperity of the village and as such occupied a pre-eminent position in the village where he lived. We are apt to complain of the rarity of such priests today. Hindu Society is much more to blame than the priests themselves for this state of things. There was a happy time when every Hindu deemed it his duty to seek the assistance of priests to practise worship and devotion. Many amongst the higher classes lived a life which was rather religious than a purely social one. It was, therefore, incumbent on the priest to render Temples,

himself a being higher than those around him. But the Hindu around him. But the Hindu having considerably receded from such an ideal of life, there was little demand for the services of priests.

That the priestly class still exists is due to a large extent to our love for the husk with which our love for the husk with which we fill our social granary. The priestly class, moreover, is not well supported by the disciple-class which accounts for many families giving up their profession. It is the paramount duty of the Hindus of the present generation to reform the priestly community and this can be easily effected by fostering the growth of a sincere and earnest desire to learn and live the religious life to learn and live the religious life with the help of the priestly class. The Priests' School at Chunnakam is doing good work in teaching members of the priestly class thier special duties. Our Temple managers would do well to en-courage those who have had training at this school by offering them office in their Temples.

While the functions of our Temples have become restricted, their incomes would seem to be growing by leaps and bounds. Temple managers do not seem disposed to regard the offerings made by devotees in the light of a trust for the community. comes are disbursed according to the sweet will and pleasure of the individual manager and no thought is given to the needs of the community. The manager of a Temple looks upon the income of his Temple as his private property and expends it in the man-ner he thinks best or hoards it up to swell the dowry of his daughter or the patrimony of his son. In this manner, enormous sums of money which might have been available to the community have been annexed by private indi-

There is, no doubt, provision in our law to restrain the extra-vagance and cupidity of the manager. But the Trusts Ordi-nance is expensive and cumbersome and leaves many loop-holes for the unscrupulous manager to embezzle temple-funds. A Temporalities Ordinance on lines similar to those of the Buddhist Temporalities Ordinance should answer our purposes well. vision should be made for diverting surplus funds of a Temple for educational and other community

The present opportunity of uncontrolled exploitation of the temporalities is responsible for wasteful and protracted litigation among parties claiming management of Temples and Madams.
There are on the files of the District Judge no less than 33 suits in which rival claimants are out to try their rights to hold the office of Manager. There are numerous instances where the poojas in the Temples have been suspended at the instance of rival parties for months, while the claimants to the Temple key fought their battle in the courts. Such conduct proves beyond doubt the denial of the community's right to the temple built at public expense or dedi-cated to the public for worship.

We trust public opinion will express itself strongly on the al-most scandalous state of affairs of some Temples and press for early legislation to protect our Temples and their Temporalities from spoliation by uncrupulous Managers and enable the community to reap the full benefit of the tem-poralities belonging to the

In another address again, W. R. C. Paul, Divisional cultural Offi-Fruit Cultivation cer, N.

in Jaffna has pointed out the exceptional advantages this district offers for the cultivation of mangoes and citrous fruits. There can be no doubt that the Department of Agriculture is keen on encouraging fruit cultivation but the people seem to be indifferent and apathetic The Tamils, at any rate, should realise that complete reliance on their own exertions would secure for them the solution of their problems than hankering after jobs or seats. A fruit-tree planting campaign during the July New Moon week which is week Moon considered an auspicious time for tree planting, is cer-tain to stimulate enthusiasm fruit cultivation. would suggest that the opportunity should not be allow-ed to slip by. A tree planting festival should be organised in every village and hamlet and students

LETTER TO THE **EDITOR**

encouraged to take part in it.

Who will give the lead?

RENAMING THE JAFFNA U. D. C. LIBRARY AFTER A GREAT TAMIL

Sir,—I understand that the motion of Mr. V. A. Duraiappah, Member, U. D. C., Jaffna, to rename the "Central Free Tamil Library, Jaffna" as "Sir Ramanathan Public Library, Jaffna" has been referred by the Urban Council to the Library Committee of the Council and that the motion will be brought again in the next Council for final decision.

This is certainly a matter in which the public of Jaffna should have a full say and I am sure you will allow your columns for a full expression of opinion. The Library Committee and the Council will be greatly influenced by the nature of the public opinion expressed. The council must ultimately respond to

There is no legal objection to name or rename a library or a street or building by any name. In the Colonal of Municipality, there are several buildings and roads named after several great men. It is the same case among the Urban councils.

by several responsible and most prominent geatienen of the Jaffia Tamil community some 20 years ago. The notice called upon the public of Jaffia to do 'son ething to public of Jaffra to do son ething to recognise the va table services rendered by the late Sir P. Ramanathan. But I find nothing has been done. Thereafter attempts were made twice to collect funds to erect a statue to honour this great man. The organisers of such power have yet. organisers of such moves have not carried through their programme and carried through their programme and the matter appears to have been neglected. If ever we had a great man in Ce lon, the greatest man of the Tamils of Ceylon, the great-est patriot and philanthrophist, it was the late Sir P. Ramanathan. If we cannot be grateful to our great man, we are certainly then traitors man, we are certainly then traitors to our country and cul His educational institutions culture both girls and boys stand as his benefaction towards his community. Let us name the public library of Jaffna after this great man. I am sure the public will support the move of Mr. Duraiappah

Yours Truly,

K. M. CHELLAPFAH. Jaffna, 19-0-35.

TWO HOME PICTURES

By Miss Thanga Lakshmi

THE MANSION

THE man was needlessly bullying. The effects of last night's drink were still upon him. His wife kept away, for on such occasions he was mercilessly barsh on her.

"Where is Kamala?" he was yelling, "Gone to the neighbour, ch? She is always there. I shall teach her a lesson, I shall positively—"

He hastily rushed to the door but reeled and supported himself on the

That is Kamala's life at home. And yet there are many in the Club to envy her clothes and her car and fine ornaments. She is a rich woman, being the wife of a rich man.

That low moan, issuing from inside the room—it is Kamala's. She has had a sound thrashing. It was all due to the dressmaker's bill an use to the dresmaker's bill having been presented when Kishen was drunk. A mischievous servant did it, against strict injunctions of the lady of the house that no such bills should be presented to the master, except by herself.

Kishen simply left his friends with whom he was driking, walked up to Kamala's room and thrashed her to his heart's content. But that her to his heart's content. But that Kishen's mother happened to be by to rescue Kamala from a drunkard's she might have been even killed.

"My daughter—" kindly whis-pered Kishen's mother, "I am sorry for you. Have you no ir nee on for you. Have you no in him to make him desis

"None, mother—he now-a-days."

"She is Kishen club, as whisper goes round whisper goes found can, as Kamala gets down from her car. She is in the dress for purchasing which she had been thrashed only that morning. Her tears, however, are dry. The smile is on her face as she mingles with her friends who flock round her to admire her dress and her jewellery.

per, "Life one round of joy! All she wants is hers." "How happy is she?", they

For once the shade of sorrow flits on her beautiful face, but Kamala rallies at once. It is not for her to rallies at once. It is not for her to needlessly disillusion her friends. And yet how Kamala envies the pocrest dressed member in the club

pocrest dressed member in the club as she hastily looks at the clock and hastens: "It is time for my husband to return. I must make his tea."

If only her husband would miss Kamala! But he does not. He has servants and valets and bearers and tries do with whom he can drink and tries do with whom he can drink and make maker when he is not and make merry when he is not driving his car or making purchases Kishen is a wealthy man and Kama-la bad been given in marriage to him by the exchange of a princely

"My father did for the best-I am in the eyes of the public a happy woman worthy to be enviedbut God knows that my burden is too heavy.'

Personal

Mr. J. N. Culandaivelu Secretary the Badulla District Court, is under orders to proceed on transfer to the Kalutara District Court in a similar capacity.

Mr. A. K. Alvapillai, Secretary and Interpreter of the Mannar Courts, has been appointed to Badulla in place of Mr. Culandai-

Dr. V. D. Scevaratnam, of the Civil Hospital, Jaffna, is in the Planters' Ward of the General Hos-pital, Colombo, having undergone an operation.

THE MUD HUT

"I PROPHESY that you have had a good day. me

It is the voice of his wife that falls sweetly on the ears of the working man as he returns home, just as the sun beats down fire from

Savithri had been waiting for him at the door: he ought to have come t.n minutes earlier, not that she has any watch with her, but she knows Her daily work over, her he cleaned, her children fed and put their moonday nap in these hot days. Savithri has nothing else to do but to sit at the door stitching her husband's clothes that she bad carefully soaped and cleaned.

Yes, it had been a good day—and why should it not be, he asks, when he has an angel at home slways praying to God? And he bends and takes her in his arms and gives her in

The supreme smile and happiness on Savithri's face as his lips touch hers!

"You are a wonder, indeed—" the fond husband exclaims as he eats off the plate handed by his wife. Yes, Savithri is a good cook and an economic housewife. It is Savithri's pride that she can make one anna go fa that she can make one anna go lather than a rupee in the hands of a wealthy woman—and that one anna brought better things too Their children were healthy, their little house was clean— and who can describe the cleanliness and charms of the platform under the and charms of the piatform under the neem tree where they slept at night! Savithri called it "Paradise." It was the delight of the village to sit there and watch the children play. Savithri, though poor, divided her little with the children who came to play under her seem tree. her neem tree.

her neem tree.

"Now, hoys and girle," she used to say," the fee to play here is that each of you cat a handful of leaves. And afterwards I give you sweets." The children did eat the bitter neem leaves. And they were the better for it, for the leaves protected them from contagion. contagion.

III

The wife of a cooly? Yes, that Savithri was. No one envied her May be, as she went to the temple in her clean sari, her contented happiness radiating a sweetness from her face, her two lovely children clinging to her, some one enquired: "Who is she?" And then the answer came: "She is the wife of a cooly." There it ended. There was no one to envy her clothes or her ornaments.

But the happiness of her home and her heart? What would not Kamala, the wife of Kishen, give to experience one hour of that supreme pleasure of a fond talk and smiling thankfulness from her husband to her?

Temple? What faith can do? Savithri prayed daily to God that her husband might be happy, that her hiddren might he heathy. There

havinni prayed daily to God that her husband might be happy, that her children might be harthy. There was no prayer for herself. She never wanted wealth. She never wanted luxury. She prayed for the health and happiness of her husband and children.

She wanted nothing: she was the Mother. Her food was love. She lived for others. (Roy's Weekly)

Obiter Dicta

"EXIT THE TAMIL" on Monday, July 1.

#*PPPPPPPPPPPPPPPPPPPPPPP*

A Co-operative Medical Hall At Moolai.

A proposal is on foot is establish a Medical Hall at Moolai on cooperative basis. A meeting of the leading residents of the village is fixed for today at the Co-operative Union Hall to give practical shape to the proposal.

A CRITICISM

By S. Ambikaipakan, B.A.

The publication of the Jaffna Association memorandum has given a new turn to politics in Ceylon. What is striking is that some of the erstwhile nationalists have given their support to this memorandum. The purpose of this article is to find erstwhile present situation and to show that though there may be reasons. out the causes that have led to bresent statator and to show that though there may be reasons for such an action at this juncture, yet in the long run it would do in-estimable harm to the country.

When the Donoughmore Report was published, the cry was that did not take us sufficiently far. was thought to be a retrograde ste which would throw the country into which would strow and the political servitude. Abolition of communal representation and the introduction of adult franchise were considered to be the only relieving features. The majority of the politically minded young men boy-cotted the constitution because they thought it was a retrograde one. that time nationalism was holding its sway and communalism was hiding itself in the drawing-rooms of of the elders who 'had read History aright.' Whenever Ceylon History aright.' Whenever communalism tried to raise its head it was given such blows that it re tired to his hiding place.

Why Now?

Then why is it that communalism is raising its head now list is faising its fleat now list-ly, to many nationalism was not the result of conviction. During the boycott days, many became nation-alists because it was the fashion to do so. Such people are repentant now and feel that they had done a now and feel that they may come wrong thing in forsaking their former ally—communalism. Secondly, to some, the action of some of the Sinhalese leaders has been a disappointment. They feel that Jayatilakes and Senanayakes have be-Sinhalese leaders has been a disappointment. They feel that Jayatilakes and Senanayakes have betrayed their cause. The latter class deserve some sympathy. The majority community could have been magnanimous. If the Sinhalese leaders were real statesmen, they would have done everything in their power to win the sympathy of the minority community. That they have failed in this is apparent to all.

The Remedy

Then what is the remedy? The Jaffna Association has suggested its remedies in its memorandum. It advocates above all (1) The revival of communal representation and the (2) Astention of the Special Powers of the Governor and of the three Officers of State.

The memorandum says that a re-vival of communal representation is vival of communal representation is necessary to save the Tamile from political extinction. It would have been truer, had it said, political extinction of a few leaders. After all by been truer, had it said, political extinction of a few leaders. After all by communal representation, it is only a few leaders that would be benefited. When the leaders fight for the loaves and fishes of office, no nation building work can go on. So the masses will suffer. If anyone wants light in this matter, then let him go into the history of the Justice Party of Madras. There the leaders were fighting for posts under Government and the masses were ignored. Now the Justice Party has been completely wiped out by the Congress.

Then as regards the special powers

Then as regards the special powers of the Governor, we know only too well that they are rarely used to protect the minorities but frequently used to protect the interests of the white man. As long as the special powers are there, there can be no real responsibility.

Provincial Autonomy

If these suggestions are not satisfactory, then what is the alternative? Someone suggests provincial autonomy. In advocating this he has been playing with fire. Provincial autonomy will take us again to the pre-British period of Ceylon History. The three groups will be quarelling among themselves and the unity so

NEWS IN BRIEF

Germany's Under taking re Submarine Warfare:—Germany has undertaken never again to resort to unrestricted submarine warfare. This important fact was made known in the House of Commons on Tuesday by the First Lord of the Admiratty, Sir Bolton Eyres-Monsell.

China's Drive Against Drug
Addicts—The Chinese Government
propose to execute all uncured drug
addicts in China after 1937. Thus
fact was revealed by Mr. Vacour Ho,
the Chinese delegate to the Advisory
Opium Commission of the Langue of
Nations.

Two Proctors Suspended: - Messrs Two Proctors Suspended.—Messrs E. G. Jonklass and C. Wickremascortys, Proctors were found guilty of deceit and malpractice within the meaning of Section 19 of the Courts Ordinance by a Divisional Bench of three Judges, and were suspended from practice, the former for six months and the latter for three mouths.

Timber and Fire wood .- Indica-Timber and Fire wood.—Indications from available evidence tend to show that the date is not far distant when the population of the Island will have to depend almost entirely on its forest reserves to meet the timber and fire wood requirements, states Mr. H. E. C. Lushington, Acting Conservator of Forests, in his Administration Report for last year.

Sir T. B. Sapru in International Court of Justice:—Sir Tej Bahadur Court of Justice: Sir Tej Bahadur Sapru has accepted the nomination of the Government of India as a candidate to the seat in the Court of International Justice at the Hagus rendered vicent by the death of Mr. Adatoh, the Japanesa representative. Sir Tej Bahadur Sapru after a brief visit to Geneva left for Bombay on Monday.

lemen in the F. M. S.
a of the Silver Jubilee
K. Chellaturai, Chief
Riys, K. Lumpur,
iah, Pay Master,
Japt. K. L., Mr. M. F. M. S. Jept, K. L., Mr. M. Sivakolu Jub-treasurer; Batugajah, D. S. Muthu, Deputy
Medical over Seremban Mr. P.
Sinnappu, Surveyor, Mr. V. Kanapathypulal, State Treasurer, Kuala
Lipis, Mr. S. Subramaniam, Drainage
and Irrigation Dept, K. L., and Mr. S.
Rejaratnam, Land Officer, Kuala
Lumpur.

Brighter Outlook for Copra:—
Presiding at the annual general meeting of the Straits Plantations Ltd.
London, Mr. Euric MacFayden, said that copra prices had now touched bottom levels. He thought that an improvement could be expected in view of the United States Government's curtailment of the cotton crop, with a consequent shortage of cotton seed oil There were also, he said many signs that 'certain European markets' had overdone the exclusion of tropical produce, while a limit had been set on the production of whale oil which in recent years had seriously disturbed the vegetable oil market. Brighter Outlook for Copra:-

far achieved will disappear. These are not imaginary fears.

When a federal constitution was first proposed for India, this was strongly criticised by constitutional lawyers of such eminence as Sir P. S. Sivasamy S. Sivasamy What they Iyer, Sastri and others. What feared was, that the federation lead to fissiparous tendencies v would ruin the unity so far achieved. They advocated a strong central

This does not mean that everything ought to be centralised. The central government can delegate some of its powers to local bodies. What is obpowers to local bodies. What is objected to is the division of powers. There is ample scope for the development of local self-government in Caylon.

But what is really wanted are parties. We want parties based on polti-cal and economic principles. This is the only way to kill communalism. If the only way to kill communalism. If there are parties based on political and economic principles, then each party will contain members of different communities. People who hold the same views will join together irrespective of the communities to which they belong. For example, the Socialists will form one group, the Liberals will form one group, the Liberals another and the Conservatives a third. It is on the growth of such parties that the future of the country depends.

X'IAN MEDICAL AND EDUCATIONAL WORK

Gandhiji On Conversions

The current Indian Christian Messenger (Allahabad) publishes an account by the Editor of a day spent with Gundhiji at the Wardna Ashram recently. In the course of the tulk, among other questions, Gandni-ji was asked for a definite statement of his view regarding conversions. He gave it as follow:—
"I must frankly say that to day

He gave it as follow:—
"I must frankly say that to-day com unadism is using conversion to gain its ends. Various communities are out to gain more numbers. Arya Sam jists, many Mohamadan propagandists and Christian Missionares have given me ample prove of this conviction of mine. Preaching pure and simple I cannot possibly oppose. I am a preacher myself. But religion is such a sacred matter that when it is and simple I cannot possibly oppose. I am a preacher wyself. But religion is such a sacred matter that when it is preached the motives should be unsullied and pure. Besides, religious preaching should in the first instance be practised and lived and unless word is backed by life I am suspicious of its least that a state of the land of the l of it. I could prove it to you that a great deal of Christian medical and educational work is not for its own sake but with a view to add people to the Christian community. If a person the Christian community. If a person wanted to be out and out a follower of Christ and was at the same time devoted to his country and all the good in it, I would be the last one to

good in it, I would be the last one to orpose his conversion. But I maintain that such conversions are rare. "At this point the Mahatma asked me if I had been converted to Christianity of my own choice. I replied that it was my father who had accepted Christianicy but added by saying that I was trying to be Christian in my individual capacity and not remain satisfied by having had birth in the Christian community. I went on to speak of the persecution which my father had to undergo when he became a Christian. He said it greatly a Christian. He said it greatly grieved him to hear of wide-spread religious intolerance and persecution religious intolerance and persecution extended to those who changed their religion. But regretful as this was, at the same time it should not be forgotten that missionaries were to blame too, for, from the very start they did not make an effort to help. Christian disciples to be loyal to their good traditions and brotherhood. Even names were changed and foreign manners and methods of living were exchanged, and secluded mission compounded lives were advocated."

FRUIT CULTIVATION IN THE NORTH

Favourable Conditions

Mr. W. R. C. Paul, Agricultural Officer of the Northern Division, delivered a lecture recently on Fruit Cultivation in the Northern Di-

One of the essential conditions for the production of good quality fruit is a dry climate during flowering and ripening, (he said). The Northern Division in this respect is more favour ed than most other parts of Ceylon-Under a dry atmosphere the flavour, colour and keeping qualities of certain fruits are best developed. Citrus fruits, for example, in the wet zone areas of Ceylon frequently remain green and lack flavour, while those produced in the dry regions are much superior. Again with mangoes, rain or humid conditions interfere with flawering and setting of fruits, and it is the dryness of the atmosphere which has largely made the Northern Province famous for its mangoes.

Soil and Site One of the essential conditions

Soil and Site

In the selection of the soil and site for growing particular fruits, attention should be paid to certain general requirements. The soil should be open and well drained without any rock layers beneath. The site should be sheltered as far as possible, but if exposed to winds protection should be afforded by establishing wind-belts. The modern orchardist should confine his attention to growing a few good varieties rather than a multiplication of them, so that he can market a uniform quality of fruit. The most important varieties of ly should be used, for oranges and other citrus the rough lemon or the sour orange is recommended. The budding is done by the inverted 'T' Mathod (L).

Budded or grafted plants generally come into bearing earlier than seed-ling trees, but premature fruiting during the first three years of growth should not be encouraged. After harvesting fruits should be graded for size and all diseased and misshapen fruits discarded.

In the selection of stock plants for budding or grafting and share of well stan boundary, and bou Rathiravelly Sapapatry Subirthavalty wife of by lane and Sellamnt West by the heirs of 'James Matther Sinna Muttukuman Sinnap during the first three years of growth and Muttukuman Sinnap and well belong the provided of the provided in the selection of stock plants for budding or grafting and share of well stan boundary, and bou Rathiravelly Sapapatry Subirthavalty wife of James Matthewaman Sinnap during the first three years of growth and share of well stan boundary, and bou Rathiravelly Sapapatry Subirthavalty wife of James Matthewaman Sinnap during the first three years of growth and stance of the standard of the state of the land, within the land, within the state of the land and share of well stan boundary, and boundary.

Matthewaman Sinnap during the first three years of growth and standing or the land, within the state of the land, within the state of the land, within the land, within the state of the land, within the land, within the land, within the land, within the l In the selection of the soil and site

A Slim Figure With a Bag

DESCRIPTION OF ACCUSED IN OPIUM CASE

Police Charge Fails

The case in which Sub-Inspector Weinman of the Jaffna Police, charged Mr. Kanagasabai of Chavakach-cheri with possession of opium was concluded on Tuesday, when Mr. K. Alvappillai, the Police Magistrate acquitted and discharged the accused.

Before calling the defence witnesses the Magistrate, called Sub-Inspector Weiman into the box to lear some points.

Answering the Court, Mr. Weinman Answering the Court, Mr. Weinman said that he casually met Sub-Inspector Corea at Quilon Bank and picked him up. He did not go in search of him. He did not know the accused before. Even if he had missed Corea he would have found the accused, from the description his informant had given him. The accused was described as a slim figure, with a broad forehead always figure, with a broad forehead, always dressed in white, the head a little bald and always carried a small hand

Court:-With all that you were running a risk of your raid.

The Defence

The Defence
Ramanathar Kanagasabai, the accused in his evidence stated he had been in the Excise service for about 20 years. On the day in question he came to Jaffna with Velupillai to redeem a pair of bangles. After attending to that business, and to some others, (mentioned by accused) he went with Velupillai to the Railway Station. He bought two tickets and both of them entered the platform, and the train was just steaming in Sub Inspectors Corea and Weinman were on the platform. The latter asked Corea whether he was the man. Corea replied in the affirmative. Weinman then got hold of witness's wait-cloth. When questioned by witness, the Inspector pushed him into the 3rd class waiting room and while searching him Inspector Corea, stooped and picked up a parcel. Weinman asked witness what the parcel was. Witness told him that he should ask Corea about it. After describing what happened later, witness said that he suspected that the Police did it on Proctor Canagaratnam's instructions. The trouble between the witness and Mr. Canagaratnam was the latter wanted to cut down a margosa tree to erect a tower on the spot in memory of his wife. Witness along with some others petitioned the Government Agent, who prevented the Covernment Agent, who prevented the Covernment Agent, who prevented the cutting down of the tree. Witness suspected Corea was behind this case. Velupillai, a relative of Proctor Canagaratnam gave his car to Weinman to go to Colombo for the Jubilee celebrations. Witness never possessed opium. It was an absolutely false case. Under cross examination witness said that go to Colombo for the Jubilee celebra-tions. Witness never possessed opium. It was an absolutely false case. Under cross examination witness said that while searching him, Inspector Corea came to his right with his hand in the pocket and stooped down and took the parcel. Witness surmised that Corea had dropped the parcel. He pocket and stooped down and took the parcel. Witness surmised that Corea had dropped the parcel. He told the Station Master so. Witness knew that something would happen to him, but never thought that they would dare to do that kind of thing. After examining some more witnesses for the defence, the Magistrate acquitted the accused.

may be suited to this zone are oranges, grape fruits, lemons and mangoes.

Fruit plants are now almost exclusively propagated by budding or grafting. These should be purchased from reliable horticulturists, or raised by the grower himself from previously tested varieties. In the selection of stock plants for budding or grafting certain varieties only should be used; for oranges and other citrus the rough lemon or the sour orange is recom-

TAMIL COUNCILLOR FETED IN F. M. S.

Mr. Vethavanam, M.S.C.

A garden party was held at the Hotel Majestic on the 19th instant by the Selangor Tamil, Ceylonese and Indian communities, in honour of Mr. J. R. Vethavanam I. S. M., on his appointment to the Selangor State Council. Nearly all members of the State Council and Sanitary Board, Federal Councillors and leaders of the various communities at. Board, Federal Councillors and leaders of the various communities attended. The Hon. Dr. S. R. Krishnan M. F. C., M. S. C. presided. A printed address, enclosed in a silver casket was presented to the guest of honour by Mr. R. P. S. Rajasooria, Secretary of the Reception Committee.

Speeches were to by the Charman, Mr. John Shook

Mr. Vetha Mr. Reja on behalf those present

lably.

Proctor Relieved Of Cash

Information is to hand that Mr V. Canagaratnam J. P., U. P. M., Proctor, of Chavakachcheri, who was travelling by the night train to Co-lombo, on the 25th instant was reliev-ed of Rs. 300 between Anuradhapura

Order Nisi

IN THE DISTRICT COURT OF JAFFNA.
Testamentary No. 8551.
In the matter of the Estate of the late
Rasammah wife of Vinayagamoorthy
Mahalingam of Valvettiturai

Deceased. Kumarasamy Kandappasegaram of Val-vettituraî

Vs.
Annapooranam wife of Kumarasamy
Kandappasegaram
Nakamuttu Subramaniam
Nakamuttu Kanagasundram
Nakamuttu Tharmalingam
Nakamuttu Sivapiragasam
Vinayagamoorthy Mahalingam all of
Valvettiturai

on the part of the Petitioner and affidavit of the Petitioner dated 24th May 1934 having been read.

« It is 'declared that the Petitioner as the husband of one of the heirs of the Intestate is entitled to have Letters of Administration to the Estate of the said Intestate issued to him unless the Respondents or any other person shall on or before lst August 1934 shew sufficient cause to the satisfaction of this Court to the contrary.

[Sgd] C. Coomarasamy, District Judge, Extended for the 12th September 1934, [Sgd] C. Coomaraswamy, Extended for 3rd July 1935.

[Sgd] C. Coomaraswamy, C. Sgd] C. Coomaraswamy, C. Sgd

Auction Sale

No. 7403 D. C. J.

1. Arumugam Krishnaswami and wife
2. Kanakambikaiammal both of Maviddapuram.

Vs. Plaintiffs.

Valliammai widow of Ponnampalam of Tellippalai East, as legal Representative of the estate of the late Randapillai Ponnampalam.

Interms of the commission issued to us by the District Court of Jafina in Case No. 7403, the following property will be sold by public auction, at the spot, on Friday, 12th July 1935, at 4; p.m.

Temples in Ancient and Medieval India

(Continued from page 1)

hanced by their close co-operation with the Mutts. These Mutts were presided over by some eminent San nyasis. The Mutts vied with the temples in their hospitaire, grims. Often, in the early period, the Matathipathis occupied a good portion of the temple. It was only later, when the functions of the Matts increased that they had establishments of their own. A Vaishnava Mutt according to one inscription appears to have been established at Thiruvadanai by the residents of that place and privisions were made for free feeding. Several scholars after their training in the temple appear to have secured decent positions—the Mutt. ples in their hospitality to the pil-

Activities

the centre of all so and the young. There are nardly any activity with which the temple was not connected. Naturally, temple going formed a part of the daily programme of every villager. In Raja Raja's time we hear of a theatre and a dancing hall as adjuncts to the temple. One inscription refers to a gift of a piece of land to professional actor by a rural assembly for staging the seven Acts of the Arya Koolim. An inscription of Kullothunga III's time registers a gift of land for the maintenance of a Nanavida Nataka Salais. Music and Dancing appear to have been the favourite pastime of the people. The temples did their very best to develop aesthetic taste in the people. As evidence of their interest we have on the stone walls of the Tiruvannamalai temple beautiful sculptured represent ation of Bharsta Natya Raja Raja appears to have collected from all parts of South India as many as 400 dancers while his son Rajendra Chola made endowments for enacting a drama called Raja Rajaswara Nataga. An inscription of Raja Raja III refers to a dancing master who had to dance with appropriate gestures. As a result of this, dancing women were held in high esteem. They danced in the audience hall and feasted the eyes of Gods and men alike. Privileged as they were to dance before God, they were looked upon with awe and reverence. The contempt with which these are referred to day was conspicuous by its absence. We have to day the same halls groaning under the weight of clubs and shop; and the dancing girls who once danced with joy are ashamed of their very profession, served as a meeting id and the

Temple as Bank

The temple also acted as a bank to the poor people. We are told in one record that the village assembly of the place borrowed money from the temple treasury and purchased house-sites. Interest was paid on the amount borrowed. A record belonging to the Brd year of Rajendra Deva tells us of the help given by the temple to the inhabitants of a famine-stricken village. Even temple jewels were sold to meet the needs of the people. In times of depression the temple authorities freely loosened their purse strings.

In the matter of management, the temples were free from petty fights. The village assembly was the supreme authority, while the minor details appear to have been looked after by a smaller committee. The accountant of the temple had the heaviest responsibility and he was subjected to constant as the supervision. Reference to mismanagement and embezzlements are far and few between.

NOTICE

N. Kandiah LICENSED AUCTIONEER

AND Commissioner of

Sales KODDADY, J (M. 75, 1-6 to 31-12-35) JAFFNA.

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Order Nisi

This matter of the Petition of the Petitioner praying for Letters of Administration to the octate of the (O. 31, 24 & 27-6-35.)

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction No. 115.
In the Matter of the Estate of the late Theivanaippillai wife of Subramaniam of Maviddapuram

Deceased Gnanasegarampillai Arumugam of Maviddapuram

Petitioner.

Thangamutfu widow of Gnana segarampillai Subramaniam both of Maviddapuram

Respondents.

This matter of the Petition of the Petitioner sand the affidavit of the Petitioner and the affidavit of the abovenamed deceased, coming on for

Signed this 1st day of June 1935.

Sgd. C. Cumaraswamy, District Judge.

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(Y. 53. 1-1-31-12.35.)

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