

Town Delivery	Inland India etc.	Foreign F.M.S.
R.C.R.C.	R.C.R.C.	R.C.R.C.
Eng.	5-00	8-00 9-00
Ind. & Tamil	9-00	12-00 13-00
		Yearly

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ABORIGINES IN CEYLON

The Veddahs Who are Losing Their Original Form and Colour

By R. C. Tharmaratnam
(Special to the "Hindu Organ")

If one were asked what the solid attraction that the sightseer, the tourist and the anthropologist cannot afford to miss in Ceylon, one would unhesitatingly say that it is that strange savage tribe called the Veddahs. The Veddahs according to one school of anthropologists and historians are supposed to be the descendants of the Yakkas, the original inhabitants of Lanka; another set of historians would maintain that their origin can be traced to the pre-Dravidian race that extended thousands of years back from Australia to Africa and the remnants of that race are still found in India, in the Malayan Archipelago and in the Polynesian Islands.

References to this tribe are found in the great Indian epic "Ramayana" in the Skanda Purana and in the Singhalese epic Mahavamsa, but one can easily sift the facts from these myths. Ceylon cannot boast of pure Veddahs. Wave after wave of Singhalese and Tamil invasions into their settlements have made the race more sophisticated and less pure, though one may call the clans living in the jungles of Hinbedde and Bingoda as the purest survivors of the original stock.

Three Groups

The Veddahs are a short, wavy haired sturdy race unlike the Singhalese and the Tamils. They have long narrow heads and broad noses and the eyes are deeply set and the firmness of the mouth indicates energy. The Veddahs can be divided into three groups, the rock Veddahs, the village Veddahs and the coast Veddahs. We may vote the first group as the almost unsophisticated and unmixed descendants of the original race. The rock Veddahs today live in their immemorial rock shelters and tomorrow under the trees by streams. They are essentially a nomadic tribe and their usual food consists of the jungle yam, berries, dried flesh and honey. Their greatest luxuries are the iguana and the ape; they hunt the former with dogs and little axes. This race is not a race of agriculturists but they make pretence of clearing chenas. The influence of the Singhalese and the Moors is seen in their crazy old muzzle loading guns, which they borrow in return for a lion share of the flesh they bring.

Veddah Villages

Village Veddahs live in family groups in huts walled with mud and bark slabs. A village in a forest is nothing but a clearing, the area of which is about four or five square miles. This tribe retains the best tradition of the original race, and even the same time leads itself to the adoption of a top-simulation of the coast Veddah. They cultivate a few acres of land and grow rice, coconuts, and other crops. They are the most civilized of the aborigines and are found along the coast of Batticaloa and some of them serve as ferry-men in those parts.

They enjoy a free social intercourse with the Singhalese and specially with the Tamils. In fact they can be distinguished from the latter only in name. This race will soon fade into the refinement and glamour of modern civilisation and would serve as an example of the evolution of the original man.

The Veddah's Language

The language of the Veddahs is mainly Singhalese but some of them speak a strange dialect, which contains elements of Singhalese, Hindi and Marathi. They are untaught and will remain unteachable for an indefinite period of time; now a days the British Government has civilised a good number of them; it has conferred on them the boon of dispensaries and schools and has taken them to the regions of civilisation. Though the Veddahs look savage, yet they are not characterised by the vices and dispositions of savage tribes. They are the ancestors of the peasant of our remotest villages, perhaps Wordsworth might invoke his muse to sing the doings of this repulsive, but simple race.

Habits and Customs

A deep insight into the habits and custom and institution would reveal the fact that they are in command of such social and political organisations as the ancestors of the civilised man had two thousand years ago. The head of every clan is the strongest and sturdiest man; he is not elected to rule them, but to distribute the honey which they gather. The family plays an exceedingly important part in the politics of the clan. The Veddahs social system is a social organisation with female descent.

Marriage Customs

Their marriage customs are not entirely different from those of the neighbouring Singhalese and Tamils. A Veddah cannot marry within his own family; the correct form of marriage is for a man to take the daughter of his mother's brother. Marriage before puberty is allowed and pre-nuptial connection between allotted couple is not discouraged. Polyandry common among the Kandyan Singhalese at one time is unknown among the Veddahs, but there are stray cases on record where two brothers shared one wife and two sisters shared the same husband. Veddahs like the Singhalese and Tamils believe in a form of dowry system.

Their Religion

Their religion is the cult of ancestor worship; God, Providence and the Eternal reality do not form a part of their spiritual outlook. Some of their ceremonies and practices are analogous to devil worship and the greatest religious ceremony is the dance performed before their hunting equipments like the bow and arrow and such offerings as honey, venison, and coconuts.

It is a matter of regret and pity that the children of nature are gradually driven into the clutches of modernism and are slowly losing their original form and colour.

MARKET FOR COLONIAL TIMBERS

Secretary of State's Query

The Secretary of State for the Colonies has addressed a communication to His Excellency the Officer Administering the Government inquiring whether Ceylon will contribute towards the cost of maintaining a new Forest Department in England.

The new organisation has been set up under the Colonial Office as the Colonial Forest Resources Development Department for the purpose of finding a market for Colonial timbers. This work was hitherto done by the staff of the Department of Scientific and Industrial Research attached to the Forest Products Research Laboratory, but it has now been regarded as being outside the province of that by the Secretary of State for the department.

Unless this and also the work in connexion with the investigation and development of production, transport etc. in the Colonies can be maintained, the Secretary of State says that the testing of Colonial timbers carried on at the laboratory, will be of very little value.

The personnel of this new department will consist of Major F. M. Oliphant and Major J. R. Cosgrave who are at present attached to the laboratory. They will have an office in London and the necessary clerical staff. Each officer will be paid a salary of £1,100 a year and in the case of Major Oliphant, he will be paid an extra annual £100 for the purpose of making tours of different Colonial territories to investigate timber resources, organisation of Forest Department and the Commercial Exploitation of timbers. When so employed, his salary, subsistence and travelling expenses will be charged to the territory visited and should be refunded to the United Kingdom Government.

Major Cosgrave will keep in touch with the timber trade in England and discover the possibility for the marketing of Colonial timbers.

The sampling and testing of colonial timbers will be carried on as usual at the Forest Products Research Laboratory, but it has been suggested that the cost of work performed for the colonies should be paid to the laboratory by such territories who seek their assistance.

MALARIA SITUATION IMPROVES

Decrease in Hospital Attendances

A Press communique issued on Friday states that the improvement in the malaria situation mentioned in the communique issued last week has continued, particularly in the Kandy district, where attendances have in most places fallen appreciably.

According to the D. M. and S. S., 77 patients were admitted to the General Hospital, Colombo, on August 14th, and of that number 33 were malarial patients.

No deaths from malaria were reported at the hospital on that day.

At the Outpatients' Department, 339 patients were attended to. Of that number 69 were malarial patients.

THE ROMANCE OF EXCAVATION

Pre-Aryan Civilisation Unrivalled By Mesopotamia & Egypt

K. S. Srikantan, M. A., F. R. E. S. (Lond.)

Cert. Liber, (Madras University)

THE importance of excavation in reconstructing the past of a nation cannot easily be exaggerated; in fact, the neglect of this important work is in no small measure responsible for the innumerable uncertainties in the history of Pre-Massalman India. The study of literature alone cannot carry us a long way in writing the history of a country. Long before man learnt the art of writing, history began. A study of the condition of these times has therefore to depend entirely upon the relics of their customs and manners which are found in abundance underground. These tell a tale absolutely unprejudiced. It is really unfortunate that such an important subject as Archaeology should have been neglected in almost all our universities. What Archaeology has done to restore the past of a nation would only be too clear if attention is focussed for a moment upon the remarkable work that the excavators have done in Egypt and Assyria. The works carried out in these two places have become so important that they are now the subject matter of two sciences called Egyptology and Assyriology.

Rosetta Stone

There is hardly anyone who has not heard of the Rosetta stone. It is merely a small piece of bleak basalt 28½ "wide and 45" in length. The stone, though destroyed, is one of the world's greatest treasures; for it has given the clue to the past, unfolded for us the romances of ancient Egypt and enabled us to glimpse the Pharaohs in all their glory. The Rosetta stone is divided into three sections, each of which is covered with a writing going into the surface. The top section is composed of hieroglyphics, the curious picture-writing of ancient Egypt, the middle section is in the everyday writing of the ordinary people of ancient Egypt and the bottom section is in Greek. The Rosetta stone is a gift of Napoleon to world's knowledge of Egyptian civilisation. "Had the Rosetta stone not come to light, one of the vital links with Egypt's past would have been missing. We might still be groping in the dark, wondering what all the quaint picture writing of the Egyptians meant seeking for the clue that would tell us."

Mohenjadaro

The field of the excavator in Harappa and Mohenjadaro is limitless. The area excavated so far is not much but already most remarkable things have come to light. In Harappa in the Punjab, more than twenty walls (each going up to a length of 54') have been unearthed. Each wall runs parallel to its neighbour with an aisle of 24' between them. The walls vary in thickness. Some of them are 9' at their base showing clearly that these must have reached fabulous heights. But an excavator could hardly hope to find a more promising site than that of Mohenjadaro, though it is much smaller than Harappa. Mounds rising up to 40' have been unearthed. For a more scraping of the mound,

the excavator has had the privilege of seeing hundreds of seals, beads, bangles and other stores. Immediately below the surface a finely built city, of the Chalcolithic period has come to light and beneath this city, layer after layer of earlier structures are well on the way of being found out.

One feature in these buildings is the lack of ornamentation. This work-a-day appearance of the buildings and the signal absence of decoration is the more remarkable; because Indian architecture is notorious for the rich exuberance of its ornament and the art of brick carving itself was developed to a wonderful pitch as far back as the Gupta age. It is, however, possible that carving was limited in this period to only wood and that might have been burnt. An extraordinary feature of these buildings is that most of the houses are provided with bath-rooms well-paved and provided with drains connected with the system of drains in the street. These are found both on the ground floors and on the upper floors. The horizontal drains are all of them built of brick. The vertical ones are of terracotta pipes with spigot and faucet joinings. There are also sluices built into the walls for throwing out rubbish. These lead into the public rubbish bins built in the street. The drainage system compared to what it is in Madura must be pronounced as most remarkable. The roofs of most of the houses are flat, laid on stout timbers covered with planking and beaten earth. Certain huge public halls have been the meeting places of the Samiti, or the Sabha, or the Vigatha or the Samaja about which there are numerous references in the Vedas. The houses range in size from those containing only two rooms to those which contain as many as twenty five rooms. The general plan of these houses is that there is a courtyard in the middle, and the opening into the streets is generally by means of a single entrance. There are sometimes two or three in very large houses. The rooms are built all round the courtyards, and doors and windows open into these courtyards. The rooms upstairs have a different design and are provided with bath chambers from which water can be carried by drains to the courtyard, below and out into the streets. The ground-floor rooms where houses have an upper floor seem generally intended to serve household purposes, such as kitchen, bath rooms, and store rooms. Some of the rooms upstairs appear to have had balconies projecting into the courtyard.

Public Baths

But the most enviable feature of the city of Mohenjadaro appears to have been its public baths. Of the several baths, one alone requires mention. This bath shows that there was a huge hydropathic establishment. In fact this great bath is the most imposing of all the remains. Its plan is simple; in the centre an open quadrangle with verandahs on its four sides and at the back of three of the verandahs various galleries and rooms; on the south a long gallery with a small chamber in each corner; on the east a single range of small chambers including one with a well; on the

(Continued on page 3)

Order Nisi

IN THE DISTRICT COURT OF JAFFNA
 Testamentary Jurisdiction No. 8519.
 In the Matter of the Estate of the late
 Tangamah wife of Tambiah of Vannar-
 Tangamah Deceased,
 Kandyipillai Tambiah of do Petitioner.
 1. Tambiah Kanesalingam
 2. Maheswary daughter of Tambiah
 3. Tambiah Sundralingam and
 4. Arumagam Vinayagar Tambiah all of
 do, the 1st, 2nd and 3rd respondents
 are minors by their Guardian-ad-litem
 the 4th respondent Respondents.
 This matter of the petition of the Petitioner
 praying for Letters of Administration to the
 estate of the above-named deceased coming
 on for disposal before C. Coomaraswamy
 Esquire, District Judge, on the 18th day of
 September 1934 in the presence of Mr. S.
 Patanjali Practor on the part of the Petitioner
 and the affidavit of the Petitioner having been
 read, it is declared that the Petitioner is the
 father of the said intestate and is entitled to
 have Letters of Administration to the estate
 of the said intestate issued to him unless the
 4th Respondent or any other person shall, on
 or before the 18th day of October 1934 show
 sufficient cause to the satisfaction of this
 Court to the contrary.
 Sgd. this 5th day of October 1934.
 Sgd. C. Coomaraswamy,
 District Judge.
 Time to cause extended to 21st
 August 1935.
 (O. 66. 13)



Hindu Organ.

MONDAY, AUGUST 19, 1935.

THE BUDGET AND NEEDS OF THE NORTH

IT IS TO BE DEPLORED THAT SOME members of the State Council have not out-grown the temptation, so reminiscent of school debating societies, to indulge in captious criticism and allow personal feelings to cloud the central issues involved in the Budget proposals. The public expects the elected representatives to bring to the consideration of the budget policy of the country a calm, dispassionate and sagacious attitude of mind free from passion, prejudice and personal idiosyncrasy. It cannot be said that every member who has so far spoken on the Appropriation Bill has directed his attention to the cardinal features of the proposals to the exclusion of parochial affairs. Perhaps, this is inevitable under a system in which the members are returned to the Council by votes of men and women who may justly demand some achievement in return for their continued support of their member. The Budget debate has always furnished the opportunity for the slacker to make up in words what he lacked in deeds. The end of the life of the present Council, despite the efforts to prolong it, is in sight. And, not unnaturally, these members who may not have the chance of participating in another Budget discussion, make the most of the present opportunity to rehabilitate their losing hold on their constituents. One is also able to discern in the speeches a marked tendency to limit one's vision to one's own constituency and ignore the interests of the rest of the country. This partiality for one's own electors cannot help the growth of representative institutions in the country nor foster the all-embracing national spirit so essential for the achievement of Self-Government.

We congratulate the members of the Northern Province who have shown a remarkable grip of the essentials of the problems facing the country and have stated the needs of the country in plain, unvarnished words.

Our own view is that the Budget proposals while presenting cer-

tain sound and unexceptionable features are yet weighted down by high salaries and inequitable taxation. It must be borne in mind that till the salaries of public officers, especially of the higher officers in the services, are reduced to a reasonable level, and the burden of taxation is lightened, sufficient funds cannot be found for development works nor the producer assured of freedom from chronic embarrassment.

We must perhaps await a better day when the State Council will secure complete control of the country's purse for these most desirable improvements. Within limits, it must be admitted, the Board of Ministers have done their best to respond to the needs of every interest in the country.

It is desirable, however, that the members of this Province should join hands to place before the Council the special needs of this district. By concerted action, they should secure the support of the Council for some of the urgent public works which may be in danger of being overlooked in the scramble for parochial prominence.

The opening of the Northern ports for passenger traffic will decidedly result in increased prosperity for the District and provide wholesome employment for large gangs of sea faring folk who have now, perforce, to divert their energies to illegal trade in contraband. The old Legislative Council favoured this proposal and appointed a Committee to consider the question. We cannot see what possible objection the State Council could have to open the ports in the North for passenger traffic.

The Pooneryn Causeway which has been favourably reported upon by successive Government Agents and which has received the earnest support of Mr. E. Rodrigo, C.C.S., while he was acting as G. A. here should be taken up as a measure of relief for the starving cattle in this District and to stimulate food production in the country.

The Aided Colonisation Scheme at Klinochchi which, we understand, has already won the approval of the Hon the Minister for Agriculture and Lands should be taken up without delay so that the best type of Colonists might be attracted.

We trust our members will realise the importance of these works for the prosperity of this district as a whole and secure their early acceptance by the State Council.

DEATH PENALTY AGAIN

Goldsmith Found Guilty of Murdering Father-in-Law

A goldsmith, Kasipillai Rasiah of Tellipalai, was sentenced to death at the Northern Assizes on Friday. The accused stood charged with the murder of his father-in-law Nagalingam; Murugesu Kandaswamy with aiding and abetting the murder. The Jury found the 1st accused guilty of murder and the second not guilty. His Lordship acquitted the second accused and sentenced the first accused to be hanged.

DR STANLEY JONES' MISSION

"SOCIAL RECONSTRUCTION"

(Letter to the Editor)

Sir,—Very recently I had occasion to send a note to Dr. Stanley Jones, the well-known Christian evangelist who had been lecturing at Colombo and Kandy recently on various socio-political subjects as seen from a Christian view-point, and to Mr. Nevins Selvadurai, M. S. C., who presided at the lecture on the above subject. Unfortunately, I was at the moment in the jungles beyond Haputale and could only indite the note in pencil with an apology and send it to the post some forty miles off to be put into a cover and addressed to them through the Secretary, Y.M.C.A., Colombo, I do not know if they did receive it but as the contents might be of more than passing interest to all Hindu readers, I am recalling them from memory and with addition of more details sending them to you.

"The titles of the lectures by Dr. Stanley Jones in the above cutting are intriguing. He is obviously attempting to adapt modern Christianity to current conditions of human existence. But, unless he first discovers the Christ of the Orient out of the mutilated fragments of His life presented the last two thousand years by Churchianity and present to us the true Christianity of Asia, the results will be very disappointing. "Social reconstruction" presumes that the whole of human society has completely, floundered, but is it so? I do not see any such confusion in the midst of these jungle folks who are not touched by modernity and continue their uneventful placid lives as it was a 2000 years ago. No doubt society with the big S. needs overhauling but it is the wrong interpretation of the Christ by the Modern and his forcing his interpretations at the point of the sword to the Orient that hath upset society. The relations of the Christ of Asia are at one with any of the revelations of His predecessors and successors in Asia and were these truly obeyed and practised in daily life there would be no need for any "reconstruction" of any society. The Hindu Rishis, had discovered the fundamental principles of Evolution of Life for a whole epoch of Time, lived it as organised society millenniums ago but the inevitable changes brought about by Time (Karma) have now obscured them. For instance, over 12,000 years ago, Agasthiya Rishi, who founded our culture and social order, had discovered and revealed unto our Hindu ancestors the secret of life and millenniums fostered the growth and development of our society on eternal principles, which are true for all time and all space during any particular evolutionary cycle, because humanity and life are one and hence their growth and development must inevitably be homogeneous in the fundamentals.

The Sanatana Dharma

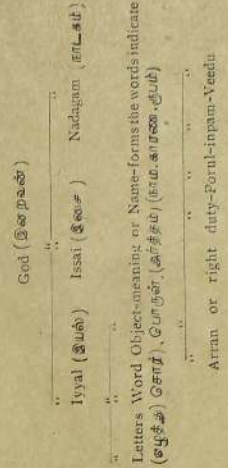
"Long before the Christ or Krishna or Buddha or Mohamet, they discovered that,

God is One without a Second (Ekameva na dwaitiyam.)
 God and phenomenal world are One (Tat twam asi.) (Tat sat.)

God is here present within us and without us everywhere throughout manifested universe as the Virbat-radiator or Prana, (Nadana-Saba Pathi., Bintha-Natha-Sabda Artha. Chit ambala-vanam., etc.) That is, the universe of form-names (Nama-Rupa)—the result of God vibrating radiating as the Prana-mula-anu or in modern terms, Energy-motion-heat-light-ether-mind-Matter-sound-colour-form-growth ion-proton-atom-cell-letters-words-thought-image-rhythm-harmony-speech-wave-length (infonation, inflection, time-space measurement) action-creation-production-form-manifestation in the physical world.

The principle according to which God thus evolves in the one law of righteousness or right relationship between the Subject and Object and between the objects themselves and between all the composite parts and functions of the objects, that is, each object vibrates and radiates or throws out or projects forth, just as the Ether-

nal Subject God does, only righteous thought-ideas, words, speech actions into its particular environment in order that it may be responded to in a similar manner with right vibration reactions and thus the whole social organism or any other similar mass-organism evolves towards the Goal harmoniously as one whole. This principle they applied as follows and founded and unfolded society on them thus.



Universal Social Order

In the physical world as psychophysical units of life, humanity was organised as society on the last four stages of growth with the first six items as aids or equipment within and without man. The ancients did not separate the physical man from the psychical as the moderns do but even according to the latest of modern biologists the obvious goal of all the physical evolution of the universe is Man-woman, who are at the top of the ladder of physical evolution, the Goal of these two-in-one is obviously God-realisation on earth. To secure the Advaita or in other words two Union with God or Veedu revealed by all the Seers and Saints. The principle for this evolution is right relationships which imply love, truth, beauty rhythm-harmony, justice, detachment, duty sense etc. Hence in the social order they founded, the individual had first to be taught this Arran or duty-responsibility or right relationship to himself and to all lives in his particular environment as to time, place, stage of Karmic evolution etc. by a Seer-Guru to the age of 24, observing purity of both mind and body and conserving all his vast creative powers as the vehicle wherein God sports; then begin his objective existence by contacting himself with other objects, the first of which is a wife, and entering into the creative productive period of their lives enlarging the circle of objects as children, relatives, clan, state, ministers, king pithris, elements, sun, moon, stars, the Agencies of God and so on, striving through right relationships to realise each object as one with themselves, thus first going through the Advaita Union with God here as the objective world and enjoying the bliss or righteousness happiness and contentment thereof, which for each age period comes to a change at the of "menopause" for the mate when productivity ceases. This ends the householder/producer period and the eldest son will be ready to take over the duties as householder and continue the heredity of type and race and provide bodies for the souls ready to come down for working off their karma here, while the man/woman take to Thuravaram or contemplative life reviewing their past on the mental plane and assimilating the experiences with the contents of their intellect and memory and reacting with them on the finer planes of life thus becoming finer themselves and preparing for a higher stage next birth. Thus proceed eth the individuals in society, birth after birth, till desire ceases, the impermanent nature of all phenomena dawns and duality disappears, which would automatically lead into renunciation and sannyasam and Veedu. Without each Man-woman unit going first through this four fold socio economic order no real impam nor Veedu is ever possible, it is not there in the order of evolution and nature. Hence, it was necessary to organise society and equip it as above. In this society there was no Varnam or socio-heredity divisions but the entire race was classified according to their occupations and economic life and the attitudes and produce of the class of land they occupied because that alone determined with the climate what occupation could be carried on in that environment (Time Space). These were the five fold

Kataragama Temple Management

SUPPRESSION OF SCURRILOUS PLAYS

Saiva Paripalana Sabhai Resolutions

At a meeting of the Saiva Paripalana Sabhai, Jaffna, held yesterday the following resolutions were passed:—

"The Saiva Paripalana Sabhai, Jaffna, representing the Hindus in Ceylon, requests His Excellency the Governor to be pleased to take such steps as to enable selected members of the Hindu community to be associated in the administration of the Kataragama Dewale in as much as the majority of the worshippers of the said Dewale are Hindus who hold the Deity consecrated therein in the highest veneration and make annual offerings of great value and the present management is indifferent to the spiritual needs of the Hindus and has neglected to provide for the regular spiritual services and observances."

Scurrilous Plays

"That in view of the strictures passed by the learned District Judge of Jaffna and concurred in by the Hon. the Supreme Court on the character of the Tamil drama the staging of which was held to have caused a serious rioting, arson and murder among the Roman Catholic Christians and the Hindus in the Island of Pungudutivu in the Northern Province and which said drama was condemned by public opinion as calculated to wound the religious susceptibilities of the Hindus the Saiva Paripalana Sabhai, Jaffna, representing the Hindus in Ceylon requests the Government in the interests of peace and communal harmony to take effective steps to suppress the said Tamil drama and prevent the staging thereof or of any play or plays likely to provoke religious animosity."

"That in view of the efforts of certain religious propagandists to belittle and hold up to ridicule the faith of other religionists by staging plays calculated to wound their religious susceptibilities and stir up religious animosity by spoken words, suggestions, implications and gestures which are likely to cause serious breaches of the peace, the Saiva Paripalana Sabhai, Jaffna suggests that the Government Agent, N.P., and the Superintendent of Police do withhold permission for the staging of any play unless the text of such play has been perused and approved by a Committee composed of unofficial men of different faiths nominated for the purpose."

race with the fourfold Ashram as above of Arran porul impam-Veedu and not the Varnashram as they are called now, which have no natural co-ordination with the realities of existence as the above true Ashrams are, which proves their temporary character as introduced to tide over a temporary emergency, which is nothing less sacred than to save the continuity of the Sanatana Dharma and preserve it as long as possible, as it was being threatened at the time varnam was introduced by the vast influx of wild central Asian tribes with barbarous cults and practices. By adopting varnam, the Rishis were able to stem the tide of ignorance and get a control over the hordes and gradually develop them to be included within the Aryan fold. It is automatically disappearing and we need not artificially prevent its passing away under modern conditions. Whenever it will be necessary again at another later remote age no doubt it will come back.

The Struggle for Existence

In the above social order, there was no struggle for existence and hence no need for reconstruction. Porul was shared equally by all and "Love thy neighbour as thyself" was the single law of society which is Arram.

Yours etc.

"SINGHATEN SINGHAN"

Neckapota

Haputale, 14-8-35.

LETTERS TO THE EDITOR

CATHOLICS AND THE "ANANDA VIKADAN."

Sir,—I find a great crusade carried on by Catholics in South India and Jaffna against the "Ananda Vikadan." The latter exposed the Bishop of Salem in converting the Hindu inhabitants of a village barring one by a monetary grant and destroying their Hindu temple and erecting a Catholic Church in its place. In this civilized period, the act of the Bishop is high-handed, brutal, insulting and disgraceful. The Editor of the Vikadan has drawn the attention of the Hindus to the tactics adopted by Catholics in carrying out conversion. He has also succeeded in pricking the conscience of other non-Hindus of the discreditable and scandalous action of the Bishop. If the Bishop had only repudiated the charges levelled against him and satisfied the public of his act it may be possible for the public, to condemn the "untruthful" editorial of the Vikadan. But what the Catholics attempted to do was to hide these faults and raise a protest for a word torn off from its context. I challenge the whole Catholic population or any other population to state the Editor of the Vikadan has spoken ill or well of Jesus. I am only sorry to find that the Catholics have proved incapable of reading and understanding simple sentences in Tamil. I invite Father Gnana-nagarasay to say whether that word was meant to discredit or disgrace Jesus. I would request the Government Agent, N. P. and the Superintendent of Police to have the last two editorials on the subject translated and find for themselves the hallowness of the Catholic crusade. The Editor of the Vikadan has in his second and third editorials commented on the acts of the Catholics. It is worthwhile. He has again invited the Bishop to disprove his statements. I invite the Catholics to take up this challenge instead of warring for a word which the Hindu Editor meant well by Jesus. The ignorance of the Catholics is no plea for him to omit to use such word.

The Christian Missions consider that, for the growth of Christianity, conversion is necessary. To carry out conversion, they must find field among the Hindus and other non-Christians. It means war on other religionists. If the non-Christians protest, it is natural and right. The Christians must give up conversion once for all. If the Hindus carry on an active crusade to re-convert Christians to Hinduism, then only the Christians will open their eyes. We are not opposed to any preaching. We strongly oppose conversion.

3. The native Christians are not interested in conversion but the Christian padres and the Catholic clergy. It is open to the native Christians to check their clergy in attempting conversion by any means. We still remember the barbarous methods adopted by the Portuguese and the Dutch in destroying our temples and forcing conversion. The Hindus cannot brook that insult any more. "Love thy neighbour as thyself."

"HINDU."

CATHOLIC DRAMA AT KARAMPAN.

Sir,—The News given in your columns by your Karampan Correspondent is very disconcerting. If the Catholics are determined to give us a new and trouble to the Hindus, the machinery of Government would crush them down. The Hindus would be well advised not to take the law into their own hands.

If the Hindus had taken steps to have the book proscribed in connection with the Pungudutivu riots, there will be no room for the Catholics to agitate the Hindus against the law and administrative officers of

RESIGNATION OF SUPREME COURT JUDGE

Notice of Motion in Council

In the State Council on Friday Mr. Geo. E. de Silva, (Kandy) gave notice of a motion that all papers, files and correspondence with reference to the appointment and resignation of Mr. Stanley Oleysekera, Commissioner of Assize, should be obtained and tabled before the State Council goes into committee on the Appropriation Bill.

50 TONS OF SALT!

Shortage at Jaffna Store Detected by Surprise Audit

A shortage of nearly 50 tons of salt at the Salt Store at Beach Road, Jaffna, has been detected by the Assistant Auditor-General, Mr. J. J. Jacob and the Chief Audit Examiner, Mr. M. S. Seevaratnam, on a surprise visit. The value of the missing salts is Rs. 3000.

Mr. V. Visuvalingam, Office Assistant, Kachcheri, is holding an inquiry.

Government of this province have equally failed to do their duty. They ought to have taken steps to have the book proscribed when it was brought to their notice. Their indifference is causing hardship to the Hindus.

The District Magistrate, Jaffna, in connection with the Pungudutivu riot case observed as follows:—

"At this Drama there was to be a scene in which a Brahmin priest figured. The Roman Catholic priest was to have a controversy with a Roman Catholic saint the result of which was the humiliation of the Brahmin and the belittling of the Hindu Religion...."

"In this connection, it is necessary to make some reference to the offensive scene in the Drama. Apart from the mere controversy between the Roman Catholic saint and the Brahmin priest which ends in the latter's discomfiture and humiliation, there are certain remarks of a most offensive nature made by a disciple of a priest and the Roman Catholic saint about some of the Hindu deities. A scene like this only shows the low mentality of its author. The Parish priest very properly had banned this scene. He even told the organisers of the drama that if this scene or any other scene against any other religion is included he would stop the drama altogether. But the scene was continued to be rehearsed."

The Supreme Court Judge in appeal observed:—

"For some time prior to the date of the riot, the Valankaman (Pariab, community) had arranged for the presentation of a religious drama on the 20th of May and one scene in this drama in which the Hindu religion was grossly insulted. This fact had led to considerable ill feeling between members of the two communities."

Did the Government Agent or the Superintendent of Police take any action to have this drama proscribed and if not, why? What did the Saiva-paripalana Sabha do? What did the Bishop of Jaffna do?

I utter a note of warning to both Hindus and Tamil Catholics. You can afford to live in peace as neighbours but do not encroach. Proselytisation is mean, dirty and dishonest. If it is stopped, there is no need for one community to belittle the other.

I call upon the Government to frame an ordinance to check proselytisation. It is very likely that we are heading again for religious strife. The Hindus and the Buddhists have been chosen as good fertile ground by the Christians for proselytising. I appeal to a Hindu or a Buddhist member of the State Council to press for such a legislation. The aggressive nature of the organised Church must be checked. Ceylon should not be made the happy hunting ground of foreign Missionaries.

I am, Sir,
Yours truly,
K. SUPPIAH

17-8-35

Karampan Catholics Yet Hopeful

FURTHER EFFORTS TO STAGE PLAY

Situation full of Possibilities

(From Our Special Correspondent)
Kayts, August 16.

Disappointed and yet hopeful of success, the Catholics of Karampan, with the assistance of some Catholics from Jaffna, are still persisting in their efforts to stage the drama, "Thee-pusee" at Karampan. In this they are being egged on, it is understood, by a Government Officer, at Kayts, who is a Catholic and a relative of the author of the play.

A Catholic peace-officer of the place is also reported to be in favour of staging the play. Some Catholics seem to think that the play could be staged without a licence, but in the event of any breach of the peace ten persons on either side would be charged by the Police.

A Catholic from Jaffna town has joined the Karampan Catholics in their endeavour to get a licence for the play. They, your correspondent understands, approached the Maniagar, with a request to reconsider his decision, on their undertaking to

THE ROMANCE OF EXCAVATION

(Continued from page 1)

north a group of several halls and fair-sized rooms. In the midst of the open quadrangle is a large swimming bath some 39' long and 23' broad and sunk about 8' below the paving court with flight of steps at either end and at the foot of each a low platform for the convenience of bathers who might otherwise have found the water too deep.

The temples stand on elevated ground and are distinguished by the relative smallness of their chambers and thickness of their walls. Whether the worship performed in those temples was iconic or aniconic has yet to be determined. The only objects found in association with them and intended apparently for cult worship

drop the objectionable portions. It is rumoured, your correspondent is not certain about it, that the Maniagar has asked the minor headmen of the place to meet the Catholics and Hindus and to report whether any agreement in regard to the staging of the play could be brought about between them. The Catholics are prepared to drop the objectionable portions from the drama, but the Hindus maintain that the whole drama is an insult to them.

In the meantime heated discussions are going on in the streets and in the market between Hindus and Catholics and there is excitement all over the place. The situation seems to be full of possibilities.

we the ringstones and chesamen. The former, have been compared with the mace heads of Sumer, but the undulating shape and the ponderous size of many of them make it very doubtful if they were intended to represent mace heads at all. The latter are sometimes of faience, sometimes of stone or other substances. The fact however that no anthropomorphic images have yet been unearthed in these temples must not be interpreted as proof that the worship of such images was unknown. On a tablet of blue faience, is depicted a figure seated cross legged like Buddha or Dakshinamurthi on throne with a kneeling worshipper to right and left and behind the worshipper a snake, while at the back is a legend in the pictographic script of the period. This suggests that the worship of image was not unknown.

3rd and 4th Millennium B. C.

Enough has been said in the foregoing paragraphs to show that a remarkable civilisation flourished in the third and fourth Millennium B. C. That these were a happy people is clear also from the figure of a girl. One bronze figure of a young girl has her left arm entirely encased with bangles up to the armpit. Bangles covering the whole arm still commonly worn in Gujerat. Numerous earthenware vessels such as offering stands, goblets with pointed bases, heaters and stone jars and a multiplicity of other vessels, each adapted to its own particular purpose are found. The offering stands might have had some ritualistic or ceremonial significance. These are commonly found among the offerings made to the dead about which we will see later. The goblets with pointed bases were perhaps customary drinking cups of the periods as is conclusively shown by a large number of them found round some of the public drinking wells. The fact they are turned upside down in tens of thousands suggest that it might have been a practice with the Indus folk as it is still with the Hindus to throw away the cup from which they have once drunk.

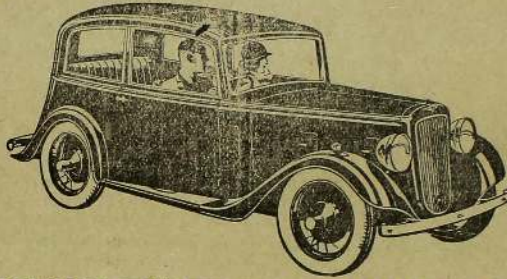
The disposal of the dead was matter of great concern to our ancestors. The most usual method of disposing of the dead in the flourishing period of Indus civilisation was by cremation. That cremation was practised is conclusively proved by the finding of urns and other receptacles containing human bones with vessels of burnt and other offerings.

Some Conclusions

The finds show that long before the Aryans entered India she had a wonderful civilisation. It has been commonly supposed that the Pre-Aryan peoples of India were on an altogether lower plane of civilisation than their Aryan conquerors, that to the latter they were much what the Helots were to Spartans or the Slavs to their Byzantine overlords; a race so servile and degraded that they were commonly known as Dasas or slaves. The picture of them gleaned from the Rigveda is that of black-skinned flat-nosed barbarians, absolutely different from the fair Aryans who considered themselves their superiors, in speech and religion, though at the same time it is evident they must have been rich in cattle, and good in fighting; they possessed numerous forts in which they defended themselves against the invaders. These forts were however explained by Vedic scholars as being no more than occasional places of refuge, simple earth works surrounded by rough stone walls; for, seeing that the Aryans themselves were still in the village state and that their society was in other respects correspondingly primitive, it was deemed impossible that the older races of India, the contemptible outcast Dasas could already have been living in well built cities or fortresses or in other respects have attained to a high state of culture. Mentally, physically, socially and religiously their inferiority to their conquerors was taken for granted and little or no credit was given to the achievements of Indian civilisation. Never for a moment was it imagined that 5,000 years ago, before ever the Aryans were heard of, the Punjab and Sind, if not other parts of India as well were enjoying an advanced and singularly uniform civilisation of their own closely akin, but in some respects even superior to that of contemporary Mesopotamia and that of Egypt. Yet this is what the discoveries at Harappa and Mohenjodaro have now placed beyond question. They exhibit the Indus people of the 3rd and 4th millennium B. C. in possession of a highly developed culture in which no Indo-Aryan influence is to be found.

(Dharmarajya)

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(Y. 137. 19/8/35 to 18/8/36.)

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(Gr. 130. 12-5 to 11-11-35)

Auction Sale

No. 5227, D. C. J.

Saraswathy Ammal wife of Sathasivam Ponnudurai and daughter of Kathirkamatamby of Tellippalai East Plaintiff.
1. Saravanamuttu Kanagaretnam and 6 others of Tellippalai and Annakato Defendants.
In pursuance of the commission issued by the District Court of Jaffna in Case No. 5227, the following property will be sold by public auction at the spot, on Monday, 9th September 1935, at 4 p.m.

Property

An undivided three fourth (¾) share of a piece of land situated and known as "Pallakaladdy" and other parcels in extent ten laachams of Vargu culture (10 Lms. V. C.) situated at Tellippalai East, Jaffna, and bounded according to Deed on the East by Lane, North by Sornam wife of Samugam and of others, West by Road, and South by Sinnamma wife of Sivagurunater and of others, together with the whole of the stonebuilt houses, share of spontaneous and cultivated plantations, well, kitchen and other appurtenances.

MOSES & PONSAPPAI,
Commissioners.

Jaffna, 10th August 1935.
(Mis. 135. 19 8 35.)

Order Nisi

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction No. 15.
In the Matter of the Estate of the late Samuel Kanapathippillay Ariyanayagam of Tellippalai Deceased.
LOUISA Thangammah widow of S. K. Ariyanayagam of Tellippalai Petitioner
Vs.
1. Samuel James Ananthanayagam of Tellippalai
2. Samuel John Jayanayagam of do

The 2nd Respondent is a minor appearing by his Guardian-ad-litem the 1st Respondent Respondents.

This matter of the petition of Louisa Thangammah widow of S. K. Ariyanayagam of Tellippalai praying for Letters of Administration to the estate of the abovenamed deceased Samuel Kanapathippillay Ariyanayagam coming on for disposal before C. Coomaraswamy Esquire, District Judge, on the 24th day of May 1935 in the presence of Mr. S. V. Chinmiah, Proctor on the part of the Petitioner and the affidavit of the Petitioner dated the 9th day of May 1935 having been read, it is declared that the Petitioner is the widow of the said intestate and is entitled to have Letters of Administration to the estate of the said intestate issued to her unless the Respondents or any other person shall, on or before the 12th day of July 1935 show sufficient cause to the satisfaction of this Court to the contrary.

Sgd. this 26th day of June 1935.
Sgd. C. Coomaraswamy,
District Judge.
The returnable date is extended to 23-8-35.
(O. 59. 15 & 19-8-35.)

Order Nisi

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction No. 68
In the matter of the estate of the late Kandavanan Arumugam of Alaveddy Deceased
1. Vairamuttu Thambirajah and
2. wife Tharayalayaki both of Alaveddy
Vs.
1. Valipparam Somasunderam and
2. wife Parameswary of Alaveddy

Respondents

This matter of the petition of the abovenamed Petitioners praying for Letters of Administration to the estate of the abovenamed deceased Kandavanan Arumugam of Alaveddy coming on for disposal before C. Coomaraswamy Esquire, District Judge, on the 14th day of March 1935 in the presence of Mr. T. Arumanayagam Proctor on the part of the Petitioners and the affidavit of the Petitioners dated the 20th day of February 1935 having been read, it is declared that the 2nd Petitioner as one of the heirs of the said intestate and the 1st Petitioner as the husband of the 2nd Petitioner are entitled to have Letters of Administration to the estate of the said intestate issued to them unless the Respondents or any person shall on or before the 15th day of May 1935 show sufficient cause to the satisfaction of this Court to the contrary.

Signed this 12th day of April 1935.
(Sgd.) C. COOMARASWAMY,
District Judge.

Order Nisi extended for 2-8-35
Extended for 30-8-35
(Sgd.) C. Coomaraswamy,
District Judge.

(O. 38. 15 & 19-8-35)

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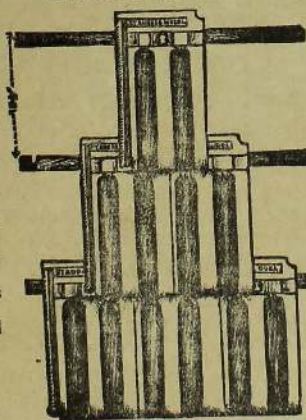
(H. 50. 16-5 to 15-11-35.) (M)

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