

The Tamil Organ.

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HAS THE WIDEST CIRCULATION

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Ancient Tamil Society.

S. R. MUTTUKUMARU.

I NEED hardly state that the material prosperity of a nation depends upon its favourable situation, maritime intercourse and extensive commerce. Peaceful and industrious habits add no less to the wealth of that nation. The ancient Tamils enjoyed the blessings of continued peace and tranquility; and, owing to the vicinity of the sea, they commanded an extensive trade and commerce, and held a very influential position among the then civilized nations of the world.

Their past Social Life appears to have been almost the same as in the last days of their decline. The Tamils always kept themselves separate from the various races that entered India subsequently. They adopted to a certain extent, but assimilated thoroughly, the civilization of the later immigrants without abandoning their own peculiarities.

This unobtrusive obstinacy and conservatism of the Tamils must be patent to any careful observer of their ways and customs. Indeed, it is this peculiar characteristic of this ancient race that has successfully withstood so many waves of foreign invasions and influences. After all, this obstinacy has something to commend itself. When a nation copies wholesale the civilization of another without due discrimination, the whole fabric of its Society is seriously disturbed; and this very often causes a national death. The continuance of the life of a nation depends upon the restoration of the equilibrium after such disturbances, though not in the same position as before. This can only be done by exercising a certain amount of conservative obstinacy.

The Tamils therefore have to the present day preserved many of their old traits and features in Society, Religion and Politics, that now serve, as a torch to light up their pre-historic connections and practices.

Their social

Life Was Essentially Religious,

as will be seen from their literature. They considered their sojourn on earth as a mere preparation for eternal beatitude. They therefore ordered that one and all, man and woman, high and low, should each practise Dharma (Religion) in his or her own way to obtain final liberation. Duty was thus the keynote of their Social Life. Their highest ideal was Duty which consisted in each one confining himself to his station, and doing his Duty faithfully and unselfishly. This was considered sufficient for attaining all the highest ends; and no man was despised on account of the occupation he followed. Every Duty was considered holy, and devotion to Duty was reckoned as the highest form of worshipping God.

The Society of the ancient Tamils was originally

Divided Into Three Classes;

viz.—**Mudaliyar** (Upper class), **Idaiyar** (Middle class) and **Kadaiyar** (Lower class). As the nation grew, it was again classed under four heads as shown in the following stanza from Purananuru:—

“கடியன் பாண்டர் பழையன் கடம்பன்
நகரன் கல்லறு குடியியிலை”.

Parar were learned men and well versed in music and dancing; and they were thus the favourites of kings and chieftains. They were also called **மாநகரன்**, as they lived outside the city canton, and were grouped into **கூடல்பாளன்**, **யாழ்ப்பாளன்** (from which Jaffna

takes its name), **மண்டைப்பாளன்** etc. Their females were known as **கிரகியர்** from the fact that they danced till the varietal maidens sank to the ground quite exhausted. Their original occupation seems to have been fishing. Aingurunuru says:—

“அருள்வோடி யகங்கடைப் பாண்டன் னின்பின்
சேர்த்து பன்னெறி பெறும் பாண்டர்”

Thudiyar were dancers and drummers, and nothing much is known about them.

Parayar, in patriarchal and martial times, not only proclaimed the king's orders, but also beat the war drum. In cattle raids and war against enemies, they were the drum-majors leading the Tamil warriors to their eager fights. They were held in high esteem at the time as will be seen from the following canto in **Purapporul Vemba Malai**:—

“For my grandsire's grandsire, his
grandsire's grandsire
Beat the drum! For, my father, his
father and the same
So he for me. From duties of his clan
he has not swerved;
Four forth for him one other cup of palm-
tree's purest sweetest wine”.

The Parayars are still known as “Moopans” meaning elders; and unto the present day they discharge the same function more peacefully on festive occasions (**மணப்புகழ்**) and on funerals (**சேணப்புகழ்**).

Kadambar derived their name from the “Kadamba tree (*Eugenia racemosa*) sacred to Murgu, the Thamilian war God. Like their tutelary Deity, the Kadambar were indomitable warriors, and a terror to their enemies. Dr. G. U. Pope says that “the Tamil soldiers were with Clive in Arcot, with Cook in Porto Novo, with Forde at Masulipatam, and in fact wherever a good fight had to be fought.”

It will thus be seen that this four fold division of the ancient Tamil Society was a local one based purely on occupation, and had no reference whatever to the four **Varnas** of the Aryans. This will be readily understood from what we learn in **Puranuru** about Pari, one of the seven reputed donors of the Tamil land, who had his fortress in a hill called Parambu, and who held 300 villages round it. So great was his liberality, that he gave away all these villages, and gradually became the lord of the hill only. After his death, poet Kapilar, his particular friend, tried to marry the two daughters of Pari, Ankavai and Sankavai to Vichchikona and Irunovel, two Vellala chieftains. Failing in his attempt, the poet is said to have cursed the disoblighing chieftains, and married the girls to Brahmins. From this we make out that the Brahmins at that time did not enjoy that elevated position which they managed to usurp in later days.

The above four communal divisions were superseded by

Four Territorial Divisions

namely, 1. **Maruta Makkal** (agricultural tribes), 2. **Kurinci-Makkal** (mountain tribes), 3. “**Mullai-Makkal**” (pastoral tribes) and 4. “**Neithal-Makkal**” (fishing tribes). They were scattered in various parts of the country, and living apart by clans, each having its own tutelary deities and following its own customs and manners. On account of this division, the whole Tamil land was then known as **Nanilam**. Later, the wandering tribes were also given a name, and they were called “**Palai-Makkal**” (nomads). They were a mixture of the pastoral and the mountain tribes.

Marutha-makkal consisted of **Ulvay** (ploughmen) and **Kadaiyar** (agricultural) labourers. Their females were called **Ulat-**

tiyar and **Kadaihiyar**. Their land, **Marutha-nilam**, is so called from the **Marutha** trees (*Terminalia alata*), and their towns were known as **Ur**, **Perur** (large village) and **Mudur** (old village). Their chieftains were called **Uran** (lord of the village), **Kilavan** (elder or owner) and **Makinan** (dispenser of happiness). They fed upon rice, white and red, which they cultivated, and drank the water of the stream that ran past their fields. Their occupation consisted of ploughing, sowing, reaping and celebrating festivals.

Kurinci-makkal were known as **Kuravar**, a name preserved to this day, but indiscriminately applied to foresters and snake-charmers, and also as **Maravar** (hunting tribes or warriors) and **Irvular** (those who live by chase). Their females were **Marattiyar** and **Kodichiyar**, and they were the handsomest of all, owing to their hardy and out-door life. They were therefore readily taken in marriage by the men of the other clans. The name of their district, **Kurinci**, is derived from a species of large tree in hilly districts bearing the same name. Their chiefs were called **Porunan** and **Chilampan**, and their towns were small clusters of huts modestly styled **Sirukudi** or **Kurumporai** (little huts). They fed upon bamboo rice and millet which alone the poor soil of their lands was capable of producing, as well as honey and yams which they collected from forests.

Mullai-Makkal were called **Ayar** or **Idaiyar**, and their chieftains **Kurunporinadan** or **Thonral**. Their land was the abode of stags, hares and wild fowls, on which they fed as well as on the produce of their cattle and the grain which they obtained by exchange. Their chief occupation was grazing cattle; and the favourite pastime of the youthful cowherds were bull fighting and dancing hand in hand with young cow-herdresses on the luxuriant meadows to the accompaniment of flutes playing their tribal air, **Sathadari**. They lived in villages called **Cheri** and **Padi** (from **Padu**, to sing), probably called so from the clamorous songs and joyous sounds in which they delighted as well as for their bucolic sports.

Neithal-Makkal were known as **Parathar**, **Mulaiyar** and **Umanar**, and the women as **Parathiyar**, **Mulaihiyar** and **Umandiyar**. Their chiefs were called **Konkan**, **Cherppan**, or **Pulampar**; and their towns were called **Pakkam** or **Pattinam**. Originally, applied to small fishing villages, the term is now used to designate only large towns and cities, as **Chennapatnam** (**Macras**), **Nagapattinam** (**Negapatam**), etc. This is evidently due to the fact that these villages gradually rose to importance by maritime commerce. The occupations of the people consisted in fishing, fish-curing and salt-making. Fish was an important item in their daily diet.

Palai-Makkal were the ferocious **Vedar** (hunters), **Kurumpar**, **Maravar** and **Eyinar**. Their chief was **Kalai**. They generally inhabited desert tracts and forests, and lived on hunting and plunder from the adjoining countries. Their descendants are still known as **Kallar** (thieves) and **Maravar** (men of violence), and they ply their old trade whenever it is possible.

As time passed, the ancient Tamils were

Classed Under Eight Heads.

viz.—**Arivay**, **Ulvay**, **Ayar**, **Veduvay**, **Karnalar**, **Padaidachiar**, **Valayar** and **Pulayar**.

The **Arivay**, who were sooth-sayers, were a small band of ascetics, living outside the towns. They knew, or at least pretended to know, the past, present and the future. They predicted the auspicious days when any concern may be undertaken and carried out with success. **Ulvay** or farmers were next in rank. They were also called **வேண்டனார்** (lords of the floods) and **காரனார்** (lords of the clouds). They formed the aristocracy of the Tamil land. The third in position were the **Ayar** or shepherds. Next to them were the **Veduvay** or hunters. The fifth class, **Karnalar** or **Kammalar**, consisted of smiths of all kinds. **Padaidachiyar** were armed men, and formed the military class. The last two classes were composed of fishermen and scavengers respectively.

The **Arivay** have since ceased to be a distinct class, but

The Ulvar or Vellalas

are still the leaders and aristocrats. The eminent position they held in the ancient Tamil society may be gauged from the ten qualities attributed to them, viz:—1. **இணைவழி கீற்றல்**, keeping an oath, 2. **அழிந்தோகா சிறு ததல்**, raising up the fallen, 3. **கைக்கடவூற்றல்** being obliging, 4. **கெவத்தனமை**, having compassion, 5. **ஒக்கல் போற்றல்**, supporting relations, 6. **நுவா முயற்சி** perseverance, 7. **மணலிதைத்தருகல்**, paying taxes, 8. **ஒற்றமை போடல்**, being peaceable, 9. **கிருந்த புறந்தருகல்** hospitality, and 10. **சிறுசீயி வொழுக்கம்**, correct conduct.

Pattinappalai, the oldest of the Ten Idyls, also has the following:—

“கொடுக கடித்துக் கையுக் கீழியும்
அமரப் பேணியும் ஆகி யருத்தியும்
கல்லாடுகுறி பகடெம்பியும்
காண்மறையோர் புகழ்ப்பயிவியும்
பண்ணிய மட்டியும் பகம்பதல் கொடுத்தும்
புண்ணிய முட்டாத் தண்ணியல் வாழ்க்கைக்
கொடுமேறி கணச யுளவார்
கெறிதத்தும் பகல் போல
கடுவ சிந்த கண்டுதிருள்
வடுவருள் வாய் மொழிந்த
தமலும் பிறவும் ஒப்ப நாடித்
கொள்வதூஉ மிகக் கொளாத
கொடுப்பதூஉக் குறற்பாடா
பல்பண்டம் பசுந்த கிசை
தொல் கொண்டித் தவன் திருக்கை”

There is reason to believe that the **Vellalas** originally came from the **Gangetic** valley, as will be understood from the fact that they called themselves **கங்கா புத்திரர்** and **கங்கா குலத்தர்**. The **Vellalas** of **Kannadam** are known as **கங்கர்**, and those of **Konku** as **கங்கடர்**, which means that they came from **கங்கா** by the banks of the **Ganges**. **Mysore** (**முதுகங்கா** or **ஏகுமங்கா**) came to be called **கங்ககங்கா** after its conquest by the **Tamils**. **Nachinarkiniyar** in his commentary on **Tholkappiam** 8375:—“**தவாபதிப் போத்த நிலக்கடகை கெறிமுடியுள்ளல் வழிச்சுந்துச் பதினெண்மையும் பதினெண்மேடி வேளிநுள் சிட்டாரையும் அருவாணையும் கொண்டு போத்த காடுகெடுத்த நாடாட்சிப் பொயிவிக் களிஞ்சுந்து”**.

Poet **Kapilar**, praising **Irunovel**, also says:—

“கீய வடபான் முனிவன் நடவிலைட்டோச்சித்
செம்பு புனைச் சிறுநிய சென்றும் புரிசை
யவா கிசைத் தவகா யாண்டு
காந்த் தொப்பத வழிமுற வந்த
வேளிநுள் வேளே”

—Purananuru.

The **Vellalas** are also said to be a portion of **Chalukkiyar**, one of the tribes ruling the lands to the south of the **Vindhya** Mountains, and who were grouped into **கீழ்ச்சூழ்சியர்** and **மேல்சூழ்சியர்**. **Divyakaram** says that the southern **Chalukkiyar** were known as **வேள் பரவார்**, and **Pingalanthai** has the following:—

“நாசகாரியுற் றுக்கிய வேள்தனும்
வேளிவானனும் வேளெனவாகும்”

The lands occupied by these, **Vellalas** known as **வேலூர்**, comprised **வேண்டு**, one of the twelve “**nadus**” surrounding the **Thamilakam** and now known as **கொல்லை**, as well as **பொலிங்காரை**, **முத்தூறுக்கற்றம்**, **யிழைக்கற்றம்**, and other places.

The **Vellalas** were well versed in **காசத்தொழில்** (Kingship), **படைத்தொழில்** (military tactics), **செந்தொழில்** (smithery), **மண்கெடுத்தொழில்** (pottery) and **கெய்தற்தொழில்** (Weaving).

Some of the reputed seven donors, such as **ஆவி**, **ஆய்**, **கவளி**, **பாசி** and **பேசன்**, belonged to this class, and **Nachinarkiniyar** says that the daughters of these **Vellalas** were often married to the kings of the three **Thamil** lands.

The **Vellalas** were also trusted ministers and generals of the three **Thamil** kingdoms; The **Pandyan** ministers were styled **கவளி**, and **Manimekalai** tells us that the **Chola** ministers were known as **சகுதி**.

The word **வேளிர்** afterwards applied to all **குறுங்குலமன்னர்** (chieftains) from whom **வேளாண்மை** (agriculture) takes its name

Continued on page 3



The Hindu Organ.

YALPPANAM, MONDAY, JUNE 20, 1932.

LIP LOYALISTS.

—:O:—

SHREWD, SELF-CENTRED AND RESOURCEFUL though he is, the Chetty money lender is an ardent member of the Nagaram—the community guild. His pride of race is a valuable asset on which he could rely in times of stress or difficulty. The guild concerns itself with all affairs of the community temporal as well as spiritual. A Nagaram, in one of its periodical fits of religious fervour decided upon a Milk Immersion to the deity in the local temple and each member was bidden to pour into a cauldron with a lid his share of the milk offering. It was difficult to disobey the decision taken by the Nagaram as grave consequences of a personal character would follow should any member refuse to perform his portion of the task. Milk was an important article of food, and being unwilling to forego even for a day the pleasures derivable from milk, a resourceful Chettiar bethought himself of the simple expedient of carrying to the temple, for his share of the contribution, a jug-ful of filtered water quite innocent of any traces of milk. This gentleman's calculations were sound in so far as he was concerned; it was his fervent hope that his petty trick would escape detection as the rest of the members would pour in sound, unadulterated milk and the true character of his offering would disappear in the mix up of milk and water. When the abishekam was over he too could come in for a share of the honours and merit of the performance. The day dawned. One by one the Chettiars trooped in each with a jug of—what he knew to be water and having emptied the contents through the opening in the lid sat in the Hall of the temple not without an unwonted throb in the heart and striving to stifle the voice within with animated gossip. The hour for the abishekam struck and all was in readiness. There was, however, a fly in the ointment little suspected by the company. The lid of the cauldron was opened and the devotees stood round with heads bowed in shame. There was not a drop of milk in the cauldron. Each of the members thought he had out-witted the other with the result they saw before them.

The "Buy Ceylon" campaign has the blessing of everyone; but, few people seem ready to undergo a little inconvenience for the sake of the movement. In this province, the campaign restricts its activity solely to popularising jaggery in place of refined sugar. It cannot be said that people are ignorant of the merits of jaggery as an article of food or the enormous advantage to the local industry if refined sugar could be kept out of the market. Apathy and indifference alone can account for the slow advance the movement is making. It is agreed on all hands that the times are propitious for reviving and fostering the few local industries we have left with us. There is no organisation in the country which can devote its efforts solely to this work. It is the duty of every one who is alive to the critical times we are passing through to persuade his friends to seize the opportunity to do any little he can to help the country out of the economic morass it has strayed into. There is much scope for propaganda in this direction. The message of swadeshi has not been carried to every home and even the intelligent sections of the people do not seem to have grasped the realities and

implications of the movement. The success of the campaign depends on the efforts to capture the popular imagination. There is need for workers in this field of national uplift. The work does not entail much sacrifice in time or energy. What is needed at present is a touch of earnestness on the part of some men or women who will persuade their friends to forego imported sugar. As we have pointed out more than once in these columns, it should be a religious duty on the part of those who desire to serve the cause of jaggery, to use jaggery themselves and point to their friends their example. Example in these matters tells more than figures.

It is a matter for great satisfaction that the Women's National Service Association have addressed themselves to the cause with great earnestness. This is as it should be. No movement can hope to grow to its full measure of success without the active Co-operation of women. Indeed, the political movement in India was weak and ineffective before the women stepped in heroically to take their place by the side of men. The influence of women in a campaign of economic revival is decidedly great and more so when the industry sought to be fostered concerns an article of food, considered necessary in every household, and still more so, in a country like ours, where woman's ancient prerogative in the household has not weakened as a result of the introduction of English education.

We trust that the Women's National Service Association will take early steps to secure the Co-operation of their sisters high and humble alike and save the country from the annual drain of 16½ million rupees for its foreign sugar bill. In this work of national uplift they will have the glorious example of their sisters in India to inspire and sustain them.

BY THE WAY

—:O:—

The Retrenchment Commission did have a good time of it in Jaffna. They will find it hard to sift the corn from the chaff but that is the job they have heroically undertaken to do. Perhaps, they expected Jaffna to be united in their views and may be, they regretted the divergencies in the evidence placed before them. We trust they will see that Jaffna is united with regard to the necessity for retrenchment as to the Boycott of Council. There is bound to exist difference in the views of witnesses with regard to particular items to be placed under the axe. Quot homines tot sententiae. Some witnesses contended that M. O. H.'s were very necessary to suppress plague and pestilence, while others were equally convinced that these should be suppressed as plague and pestilence. Yet others opined that their duties might be conveniently undertaken by the P. S. or D. M. O. No one seemed to have a good word for the Excise Inspectors though why any one should condemn their cars and invite an action for damages on the part of the makers, it is not easy to see. Excise Inspectors and S. P. C. A. Inspectors, howsoever honest in their duties cannot escape the cloud of disrepute which overhangs their duties.

The Excise officer in his laudable endeavours to put down illicit drinking puts up the price of toddy and arrack. The S. P. C. A. man in his anxiety to prevent cruelty to animals inflicts cruelty to human beings. We trust the Excise Inspectors will be sent to the Ware-houses till the depression lifts. Some witnesses were vehement in their praise for the C. M. He, it was stated, interprets important things to the G. A. This is just one of those bits of quiet work for which it is hardly fair to ask a salary. Is it not enough to be on the good side of the G. A. and enjoy his confidence? There are many who

The All-Ceylon Conference.

ALL COMMUNITIES AND INTERESTS REPRESENTED

UNITY ACHIEVED AT LAST.

Delegates of 26 Political Bodies
Meet in Conference.

DOMINION STATUS THE GOAL.

ADVISORY COMMITTEE APPOINTED.

THE All-Ceylon Conference summoned by the Liberal League met in Colombo on Saturday last and took important decisions with regard to the political work of the future.

Mr. Francis de Zoysa, K. C., presided and in a lucid speech welcomed the delegates and indicated the task before the people of Ceylon. He said that if the ministers and members of council did not support them they would have to fight in spite of them. Though the European Association had thought fit to keep out of the conference there were many Britons who were in sympathy with their aims. The Youth League thought they were moving slowly but he expected them to join them when active campaigning is undertaken.

They were all united in their desire and determination to secure for Ceylon full responsible Government with the Status of a Self-Governing Dominion. He dwelt on the necessity for a strong Committee to devise means and ways to achieve their goal.

Mr. S. W. R. D. Bandaranaike, M. S. C. and President of the Ceylon National Congress said that he fully agreed that the motions standing in the name of Mr. E. W. Perera M.S.C. constituted a good advance towards dominion Status. The motions were a definite basis for the Committee to act upon. He was strongly in favour of a National Committee vested with dictatorial powers to act on behalf of the Conference. Propaganda work was urgently needed to educate public opinion. It was necessary for them to evolve the machinery to carry through their decision if the Secretary of State refuses to see eye to eye with them.

Mr. A. M. Brodie (North Ceylon National Association) asked what the attitude of the National Congress was towards the question of the Committee system.

Mr. Bandaranayako said that the Congress would support Mr. Perera's motions and decide about the continuance of the Committee

system later on. Mr. W. S. Niles (Colombo Tamil League) desired a small Committee to advise on the question of communal representation.

Mr. N. H. M. Abdul Cader (Muslim League) said that all that the Muslim Community wanted was special safeguards. If these were denied them there was no hope of co-operation.

Mrs. Geo. E. De Silva (Women's Franchise Union) desired representation for women on the Committee.

Mr. N. K. Choksy and Dr. H. M. Pieris were agreed that immediate action was necessary.

Mr. A. E. Goonesinghe M. S. C. Leader of the Labour Party endorsed the views of the President of the C.N.C. and said that his party would support not only the demand for Dominion Status but even Purana Swaraj if only the different parties were united on it.

Mr. T. N. Subbiah (North Ceylon National Association) expressed willingness to co-operate with any organisation formed to support their march towards complete freedom. He felt that unless they employed economic weapons there was not much hope for success.

Mr. Sam. A. Sabapathy (Youth Congress, Jaffna) said that his mandate was to ask for a definite period of time for the attainment of their goal by negotiation.

Mr. H. M. Desai (Indian Association) exhorted the members not to commit the blunders of some Communities in India by stressing communal claims.

Mr. G. G. Ponnampalam, Advocate referred to the urgency of the minority problems.

Mr. H. A. P. Sandrasegara, K. C. said that there need be no fear for the magnanimity and courage of his Singha'esse brethren.

A representative committee consisting of ladies and gentlemen was appointed to report within six weeks on the constitution and composition of the National Committee.

Lady Simon's Myth Exploded.

Mr. Justice Driberg has given the much needed quietus to the groundless belief that cruelty to child servants is more rampant in this country than elsewhere. His Lordship acquitting an accused lady who had been sentenced to six months' rigorous imprisonment said:—

"It appears to me that the Magistrate has not directed his mind to this case as he would to any ordinary criminal case. He regards a case such as this as disgracing this country before the whole world; I am not aware that cruelty to child servants is peculiar to Ceylon, or that it is more frequent here than elsewhere....."

The Malayan Ceylonese Association

We understand that the annual meeting of the above Association comes off on Wednesday 22nd inst at Keerimalai. We trust that the present depression and the ways and means of combating the same will not escape their attention

regard the C. M. as a more native A. D. C. to the G. A. The fact is the C. M. can be anything to the G. A. clerk or confidant according to the character and disposition of the G. A. M. S. E.

Unemployment?

Several cases of shop-lifting by night have been reported from Chankana market. In one instance an unfortunate trader was relieved of 350 bottles of arrack along with other shop-goods. It is understood that the G. A. proposes to provide police protection against the attentions of the night visitors.

Sri Sanmuganantha Dramatic Sabhai.

SHAKING THE PAGODA-TREE

The second play of this Sabha which was staged on Saturday last attracted exceptional crowds. The Royal Theatre was full to overflowing. Even those who had booked their seats in time had to return home disappointed. The crowd at the door was so great that a man at the door had to ply a riding whip on the backs of those who forced entering into the hall armed though they were with tickets. We wish the police gave more attention to keeping order a limit set on the sale of tickets.

Gampaha Election Petition.

Mr. Justice Akbar delivered judgement last week dismissing with costs the petition against Mr. D. P. Jayasuriya in which his election was challenged.

rising. The Empire expects every country to do this duty for herself. Thus alone will the Empire attain enduring greatness.

Vigorous assertion by the Dominions of their rights, though regarded with fear and anxiety by many, was encouraged by far seeing British Statesmen and the growth of the Dominions in power has been the source not of weakness but of great strength to England. Similarly the work of Morley, Montagu and Mac Donald will make India add greater strength to the Empire, which is not decadent, but only in her infancy if that liberal policy is pursued.

To the King an emblem of Empire, loyalty is due and it is not disloyalty to strive to become a partner of equal status with the foremost parts of the Empire, if we are worthy of that recognition.

Today little Newfoundland, with one twentieth the population and 1/5th the revenue of Ceylon, has the status of a Dominion, but you cannot lower even a punitive Police Tax in Ceylon.

What has been conceded to Newfoundland about 80 years ago is yours if only you assert your claim.

Little Tasmania, which today has 1/25th of your population, was granted in 1856 full responsible government for which you are now asking.

If it be said that the number of people and the wealth of a country are not the only things that qualify for recognition as a Dominion, you have only to ask whether there are not in Ceylon today men of such learning and capacity for managing her affairs as Newfoundland had 80 years ago.

Even brown races who know to assert their rights have received due recognition. Our Chief Secretary, Sir B. Bourdillon, boasted at the farewell dinner a month ago that Iraq, where he was serving for some 4 years, had been trained by Britain for self-government in that short period and admitted as a member of the League of Nations. He alluded, at the same time, to Bishop Heber's well-known lines about vileness of Man in Ceylon.

I wonder whether Sir Bourdillon thereby intended to suggest a reason for his inability to bring Ceylon up to the status of Iraq. Cuba after 3 short years received independence from the U. S. A. The Philippines has now been assured independence after about 30 years and has already been managing her own affairs for nearly 2 decades.

First Step.

How are you to get that recognition. The first step is to create a yearning for it in every village in Ceylon and then no power on earth can properly withhold that recognition. The peasant must give up the old idea that it matters not whether Rama reigns or Ravana reigns. If that yearning is created further effort may be unnecessary.

The intensity of that yearning is easily measured at the Customs. Your reduced imports will show that you are determined to have Swaraj, in a matter which is very largely within your control. To create this yearning you may have to carry on a vigorous propaganda in the Press and on the platform, and in doing this, you may come into conflict with short sighted administrators in each district.

Three Maxims.

If you came into such conflict, Christ has given 3 maxims of conduct, which can give you more power than all the maxim guns which were ever made or will ever be made. These maxims are:-

"Whoever shall smite thee on thy right cheek turn him the other also". "Pray for them that despitefully use you and persecute you" The third is "Be not afraid of them that kill the body." It is not surprising that it is only an Indian—a Gandhi—who has understood the full significance of the teaching of Christ—for that is also the teaching of India through the ages. The second of these maxims, prayer, can work miracles. Prayer can draw out the highest powers that is in the nation as it does in the individual. Let the entire population meet in temples, churches, "viharas" and pray for strength to suffer in patience. Let festivals and "pinkamas" be held weekly for the attainment of equality. It will give the nation a will to suffer mutely as nothing else can.

To make the people to give expression to that yearning, you do not want to resort to picketing. You must create an atmosphere, in which one is not merely ashamed to buy unnecessarily foreign goods, but feels that he is insulting Mother Lanka by doing so.

If after creating that universal yearning we see no change of heart in the Government, we might have to take other measures to secure due recognition.

Other Measures.

But I do not expect that other measures will become necessary if only we are able to create an intense yearning in the hearts of every man, woman and child. The struggle is on.

The Vel Festival Bank Holidays.

His Excellency the Governor has fixed July 18 and 19, 1932, as the two days to be observed as Bank Holidays on account of the Vel Festival.

Kala Nilayam

Pandit S. Kanapathipillai of the Tinnevely Training Institute will deliver an address on Sinnathambiy Pulavar, at the Kala Nilayam on Thursday the 30th instant at 6 p. m.

Personal.

Mr. S. Pararajasingham, J. P., has been appointed a member of the Board of Management of the Coconut Research Scheme as from June 1, 1932, as nominee of the L. C. P.

Mr. K. C. Selvadurai, Chief Clerk, Office of the Registrar of Motor Cars, has been appointed to act as Assistant Registrar of Motor Cars from June 15 to July 26, 1932 during the absence of Mr. M. Sinnathambiy.

THOLPURAM HINDU VERNACULAR SCHOOL.

The Tholpuram Hindu Vernacular Mixed School, under the management of the Hindu Board of Education has been registered as a grant-in-aid school with from March, 1931.

MATRIMONIAL.

ARUMUGAM — GANAPATHIPILLAI

The marriage took place on the 18th instant at "Ganapathi Vasa", the bride's residence, at Chankarattai, Vaddukoddai of Mr. S. Arumugam, B. Sc., son of the late Mr. V. Snamugam, Chief Clerk, Police, office, Jaffna with Srimathy Ratnam, daughter of Mr. and Mrs. N. Ganapathipillai of Changarattai. A largely attended reception was held for three days at the bride's residence.

A Gruesome Discovery

MURDER WILL OUT

The dead body of a young Sinhalese woman with injuries on the head and other parts of the body was found yesterday morning under the Vallai causeway on the Jaffna—Point Pedro Road and information was conveyed by some fishermen to the P. V. who is taking steps. It appears the body was tied to a millstone by means of a wire apparently to cause the body to sink. The miscreants do not seem to have taken measure of the depth of the water before they deposited the corpse. We trust they will soon find themselves in deep water.

ANGLO-CHINESE SCHOOL MAGAZINE.

We thank the Editor for a copy of the June Number of the School Review which is the Magazine of the Anglo-Chinese School, Klang. The review contains some interesting articles and a full description of the activities of the College. The article by the Principal Rev. G. V. Summers on "Education, Whither Bound?" ought to have a special appeal to students in these days of depression.

(Continued.)

gle in India will help you considerably. Iddia is winning. You will also win when India wins, if you agitate from now. It may be that those who have the power will not surrender it without any struggle. If there must be a struggle, your weapons must be the maxims of Christ only. Then you will find that your suffering will be nothing when compared to the suffering of many other nations—to the sufferings of the Irish, the Boers, the Egyptians or Indians. You will get the recognition you want with the ease with which the Philippines or, Cuba or Australia or Canada or Newfoundland or Iraq obtained it.

Let me conclude with an earnest appeal for a united effort, for slavery is for them who will remain divided.

Ceylonese Begging, Aliens Thriving.

GOVERNMENT'S POLICY CONDEMNED.

Addressing the Students' Literary Association, Nawalapitiya, Prof. C. Suntheralingam referred to the future of students after they passed their student stage. He said that there were 10,000 non-Ceylonese in the Island, all above the grade of clerks. Since the introduction of the Income Tax three months ago there were several importations from Madras to fill the places of Accountants and Auditors. There were over 200 Indian graduates in Ceylon schools while the young men of the land went begging from door to door. That naturally led to the idea of Ceylon for Ceylonese. In this connection he recalled that during the war there was a dearth of men and a certain factory in Bristol indentured for Chinese labour. The trade unions, however, raised such a hue and cry that all the Chinese were repatriated. He could not understand, he said, why in Ceylon the doors were open to all outsiders. The recognition of merit in the selection of candidates for Government appointments was, he regretted, not strictly followed in Ceylon.

Here a poor man's son had little chance against the son of an influential man while in the West people of merit were pushed up, here they are held down.

In conclusion he advised the students not to make the public service the be-all and end-all of their lives.

An Indian Elected.

PRESIDENT CAMBRIDGE UNION.

Mr. S. S. Khavan of Emmanuel College, was elected President of the Cambridge Union Society without opposition.

This is the second time an Eastern student has been elected President of the Union, the first occasion was in 1882 when Mr. J. Pieris (the late Sir James Pieris) won a similar distinction.

Mr. Khavan comes from North India. He took his Cambridge B. A. last year and has just completed the second part of Law Tripos. At the end of next year he hopes to go on a lecturing tour in the United States. He speaks with distinction on a variety of subjects.

Sir C. V. Raman to be Honoured.

RECOGNITION BY FRENCH UNIVERSITY.

Madras, June 23. A Vizagapatam message says that Sir C. V. Raman, who is now in Waltair, has received intimation that the University of Paris will confer upon him degree of Doctor, "honoris causa," at a special convocation on November 5.

Sir C. V. Raman proposes to leave India early in October to receive the degree in person. "C. D. N."

The Three-fold Path of Salvation.

(Continued from page 1)

imagination sweet smelling flowers, incense, lights, water, food &c., the more will Sivan be revealed in it and the more like குணமலம் will wear out. At last the malam will entirely leave it. Therefore internal worship is absolutely necessary for salvation. புறம்போய்ப்பாசகழல்கண் பூசிக்கவேண்டிப் பூசுதலின் தேயுநீர்ந்தபோது தூய்மையானது நிறந்தாராருநீர்ச்சிவனை நூலானதாரல்குச் சிந்திக்கும்படியிக்குச்சிந்தித்துப்போன்றி யறம்பலங்கட்குநூலென்கடவெனொன்ற மான்கடவனைக்கண்டகாலையுறமென்குதே திறங்காடுவணியெய்துநிறையென்கு சேடியார்மருங்கடயெய்திரானே. சித்தியார்.

If the gnanee feels inclined to worship Siva externally also, he may do so, with flowers lying at the feet of flower-trees. As he worships internally by gnanam, so should he externally. Realising that he has no control over good and evil deeds, he should remain steadfast in His service. When seeing Him externally, he should make no discrimination between His internal and external presence. Is not this the service to be rendered by His devotees? Internal worship is described in the following stanza.

"சாட்சிநித்யந்தானுசைபிணையாயார் குணமுதந்ததுவந்தாலெனவிரிநூனத்தாய் மூட்டிநெய்வினித்ததலித்தமலைமூட்டாய் | தாய்க் குணுமித்தெட்டகந்தகண்ணமுறைமயினிநூடை கார்ப்பிலைநகைமேயிர்ந்தாய்வாயுமுது கணானந்ததாமயிவந்திண்கண்ணகுஞ்சத்தி விட்டையமுந்நிவனமுந்நிமாராருநிச்சத்தி மேலாநிவந்திண்கணவந்திப்போற்றே". சித்தியார்.

All the thuthuvams (தத்துவங்கள்) from earth up to Sakti are the different parts of the lotus flower of the heart, which is the seat. Sakti is the body seated on it, and Siva the soul in the body. Knowing this truth, worship Him in thy soul. To be Continued.

Order Nisi.

IN THE DISTRICT COURT OF JAFFNA

Testamentary No. 8091
In the matter of the estate of the late (சிவநகரகக்கல் மணியசையகரகக்கல்) Obolapuram, Jaffna.

- Decesed, Ponnammah widow of Obolapuramkakkal Matisamayarkkakkal of Obolapuram. Petitioner
- 1. Katanambal Va.
- 2. Sandrambal
- 3. and Naculambal daughters of Obolapuramkakkal Matisamayarkkakkal all of Obolapuram and
- 4. Ka hiraekakkal Matisamayarkkakkal of do, Respondents.

This matter of the petition of the Petitioner praying for Letters of Administration to the estate of the abovesaid deceased coming on for disposal before D. H. Balfour Esquire District Judge on the 6th day of June 1932 in the presence of Mr. R. Candiah, Proctor on the part of the petitioner and the affidavit of the petitioner dated the 27th day of April 1932 having been read; It is declared that the petitioner is the lawful widow of the said late estate and is entitled to have Letters of Administration to the estate of the said late estate to be granted to her unless the Respondents or any other person shall on or before the 4th day of July 1932 show sufficient cause to the satisfaction of this Court to the contrary.

June 22, 1932. Fgd. D. H. Balfour, District Judge. O. 860 27 & 30

Auction Sale.

IN THE DISTRICT COURT OF JAFFNA CASE NO. 378.

Under and by virtue of a commission issued to me in the above case, I shall offer for sale by public auction on Wednesday, July 13, 1932 at 4 and 4-30 p.m. the undermentioned properties at the spot:-

1. An undivided 1/4 share with its appurtenances out of all that piece of land situated at Vaddukkodai East called "Eippanrikalady" in extent 5 1/2 lms. V.C. with palmyrahs and other cultivated and spontaneous plants and bounded on the East by T. Rasasuntharampillai, North by lane, West by road and the property of Sadsathewary and on the South by Pilliar Temple.

2. An undivided one half share with its appurtenances out of all that piece of land situated at Changanai called "Karanthen" in extent 1 1/4 lms. V.C. with cultivated and other plants and bounded on the East by the properties of Sivagamipillai and others, North by road and others, West by M. Kathiravetpillai and others, on the South by A. Kanagasai.

J. A. SETHUPATHY, Commissioner. "Sethupathy Vasa", Jaffna. Mis. 515. 27.

Wanted.

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Obituary.

MRS. CANAGASABAI.

The death occurred at "Mudatayar Valavu", Manipay, on Sunday the 19th instant of Alagamma beloved wife of Mudaliyar V. Canagasabay, retired Station Master C. C. Jaffna, and the youngest son of the late Mr. P. S. Page, the well known educationist of Jaffna. The deceased was a daughter of the well known Photographer and scholar, late Mr. S. K. Lawton, and was 75 years of age at the time of her death. Her funeral took place the next day and was largely attended. She leaves, besides her husband, 3 sons, 2 daughters, a grandson and a host of relatives and friends to bemoan her loss.—Cor.

MRS. MOOTATHAMBY

We regret to record the death of Kamalamba, wife of Mr. M. Mootathamby, Broker, Holland Ceylon Commercial Company Ltd, last week. The remains were removed for cremation to the General Cemetery, Borella, from her residence "The Lete", Rosmead Place Colombo.

REVIEW.

It is our pleasure to welcome the first appearance of the 'Harbinger of Health', the organ of the Health Association...

One would have supposed that in the journal of the Association—at least in its very first issues—some attempt would be made to indicate in what ways the various activities of the association are directed and what success has been obtained in any direction.

In this connection we may, perhaps, say something about the last Health show. It smacked too much of officialdom.

It may be that clinging to officialdom gives the association a certain amount of prestige. Probably were it not for this, the well dressed matrons with their pretty daughters would not have been there, charmed by their men folk.

The Journal opens with an eloquent foreword by Colonel McCarrison, a great authority on matters relating to food. His article on 'Food the Foundation of Health', is one that should be thoroughly studied, and specially so by all Urban Councillors.

Fifty years ago, the Jaffna Man had a well balanced diet. Rice was not so conscientiously consumed as now and when used was always so pounded that a good deal of the pericarp (செடி) was left attached to the grain.

Scientific research of the present day proves how rational such a diet was. And how healthy it was, could be, seen even now, in the Delta Islanders, whose diet is more or less the same, who have such ivory physiques and who are so remarkably free from disease and proverbially so long lived.

The diet of the present day Jaffna man is extremely poor. Rice is his staple diet. Home pounding is entirely out of fashion! Rice is over-milled with the result that a good deal of the vitamins are lost.

There is a wide field for the association to do useful work and instead of opening the pages of its journal to the advertisement of artificial milk foods which no doubt have their value under certain limits it should stress the value of milk, both human and cow's, in the building up of a fine race of men and women.

This one of the most essential works before the association would be to explain the essentials of a well balanced diet, to restore to their pristine place of honour certain articles of indigenous food which are now almost discarded and above all to insist, both by precept and example, that snobbery should have no hand in the selection of a rational dietary.

The other articles in the journal are no doubt interesting. The one on combating old age should interest our elders and our politicians. Dr. S. O. Paul's article on ancient Hindu customs in relation to Hygiene should provoke much thought.

The printing of the magazine is good, but one is inclined to ask why go all the way to Colombo? Is it the same reason as of those who insist that the invitation cards for their wedding should be printed in Colombo because it is more genteel.

The journal has started well and we only hope that it will be, what it promises to be, the means of inculcating our people in the elements of sanitary knowledge.

Order Nisi.

IN THE DISTRICT COURT OF JAFFNA Testamentary Jurisdiction No. 8061. In the matter of the estate of the late Latchumpillai wife of Veerakattiar Velupillai of Karavetty.

Deceased. Veerakattiar Velupillai of Karavetty West. Vs. Petitioner. 1. Velupillai Sabanayagam 2. Sinnachchippillai widow of Do.

This matter coming on for disposal before D. H. Balfour, Esquire, District Judge, on the 27th day of April 1932 in the presence of Mr. K. Muttukumar, Proctor, on the part of the Petitioner and the Petition and affidavits of the Petitioner having been read:

It is ordered that the Petitioner as the husband of the deceased be declared entitled to take out Letters of Administration and that Letters of Administration be issued to him accordingly unless the Respondents or any other person shall appear before this Court on or before the 1st day of June 1932 and show sufficient cause to the satisfaction of this Court to the contrary.

(8d) D. H. Balfour, District Judge. May 25, 1932. Order Nisi extended till 24th June 1932. O. 864 16 & 20

Order Nisi.

IN THE DISTRICT COURT OF JAFFNA Testamentary Jurisdiction No. 8060. In the matter of the estate of the late Visaladeby wife of Sinnathamby Karthigesu of Alaveddy.

Deceased. Karthigesu Kandiah of Alaveddy Vs. Petitioner. 1. Karthigesu Sivapragasam of Alaveddy. 2. Sinnathamby Karthigesu of Alaveddy.

This matter coming on for disposal before D. H. Balfour Esquire District Judge, on the 7th day of March 1932 in the presence of Mr. S. Ilayatambi, Proctor on the part of the Petitioner and the affidavit of the Petitioner dated the 7th day of March 1932 having been read, It is declared that the Petitioner is the brother of the said intestate and 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 the 20th day of June 1932 show sufficient cause to the satisfaction of this Court to the contrary.

Sgd, D. H. Balfour, District Judge. May 31, 1932. O. 868. 16 & 20.

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