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INDIAN MUSIC

PAST, PRESENT AND FUTURE.

(BY REV. H. A. POPLEY)

There is a Bengali legend to the effect that the God Siva finding men undisciplined and unruly gave them art in order to quieten and discipline their passions. When this failed to produce the needed result he taught them music and so they learnt discipline and order. This reminds one of the saying of Ruskin in 'Athena of the Heavens':—

"Music in her health is the teacher of perfect order and is the voice of the obedience of angels and the companion of the spheres of heaven; and in her depravity the teacher of perfect disorder and disobedience"

The history of music in India goes back into the dim past and in the earliest books we have reference to the musical art, which presuppose a long period of development. The number and variety of musical instruments found all over India and pictured for us in fresco and stone also bear testimony to the long process of development in the art of music in this land.

A Highly Developed Art.

The mere enumeration of the musical instruments mentioned in the 'Rig Veda' is sufficient to give an idea of the extent of musical culture in the early days of the Aryan people. Various kinds of drums, cymbals, lutes (vina), flutes, and trumpets are mentioned. The rules for the chanting of the 'Sama Veda' also presuppose a highly developed art. These rules seem to suggest that the scale was considered to consist of two tetrachords and the whole of the seven notes are given. So music early came to occupy a central place in Hindu worship and it has retained that place throughout all the centuries until to-day it has become one of the most difficult practical problems in Hindu-Muslim co-operation. There is also plenty of evidence in the early literature for the high place which music had reached in the general life of the people of India. This is true not only of the Aryans, if such a distinct people ever existed, but also of the Dravidians as well. Both Ravana and Sugriva were accomplished musicians and the literature of the Tamils reveals the existence of a musical art and culture independent of the Sanskrit art. The drum was the battle-flag of the Tamils and the office of drum-beater was an honoured office in the army. The 'Ramayana' mentions the ancient system of Jatis, which were evidently the ragas of ancient days, and this indicates that there was in those days a science as well as an art of music.

Musical Instruments.

Bharata's 'Natyasastra' is the first Sanskrit treatise containing an account of the Science and Art of Music, which is considered as a section of dancing. This work belongs probably to the sixth century of our present era and the chapter on music in it shows a science highly technical, presupposing a long period of development. By that time the Vina had come to its present position as the premier musical instrument of India. The elaborate instructions given in the 'Natyasastra' for tuning the Vina to the Madhyama Grama show that the instrument had seven strings and that the art of playing upon it was a high accomplishment. It is a pity that the author of this work has not given us any measurements and so we are not able to-day to understand the pitch of the strings or the exact relationship of the gramas to one another. According to the 'Natyasastra' the scale is divided into 22 srutis or intervals, thus indicating that the Indians, like the Greeks, had a discriminating ear and could recognise these microtonal intervals. The 'Silappadikaram' is a Tamil work of the same period as 'Natyasastra' and the precise scientific

details regarding the musical system of the Dravidians given in this work bear out the same conclusion in regard to the high development of music in the South of India. It is evident, too, that the Dravidian art developed along its own lines and was not a mere imitation of the Sanskrit art.

Indian and Grecian Music.

There has been a good deal of controversy about the relationship of Indian and Grecian music. Both recognised 22 intervals and both used similar forms of scales, but there is nothing to show that there was any borrowing the one from the other. Vincent Smith, in the latest edition of his history, says: "Greek and Hellenistic influence upon India was slight and superficial, much less in amount than I believed it to be when the subject first attracted me thirty years ago." While it is not impossible that the music of the Greeks and Hindus had some influence upon each other in the early centuries, the history of Indian musical theory during the Christian era suggests a course of development on its own lines and largely uninfluenced by extraneous elements. Further we have so little knowledge of Indian music prior to the Christian era that it is hardly possible to come to any definite conclusions on this subject.

It seems more likely that Assyrian and Egyptian music had some influence in India. The pictures of lutes found among the sculptures at Atravati and Sanchi and also in the frescoes at Ajanta show a great similarity to the instruments found in Assyrian and Egyptian sculptures. It is a significant fact that many of the pictures and sculptures show that the use of instrument in those days was very little different from those in use to-day. Drums, trumpets, tambur, are all seen in these representations substantially the same as we have them now.

Music and Religion.

Between the seventh and fourteenth centuries we see music and religion going hand in hand to inspire the great Bhakti movement which spread all over India. In South India the Saivite singers and the Vaisnava Alvars from the seventh to the tenth centuries, in Bengal Jayadeva, Vidyaapati, Umapati and Chandi Das in the twelfth and thirteenth centuries, Jnanadevara and Namdev in Maharashtra in the thirteenth and fourteenth centuries and Namdev and Ramananda in Upper India at the same time—all these poured out their ideals of 'bhakti' in beautiful devotional songs which have become the precious heritage of the people of those provinces and are still sung by millions to express their noblest thoughts. Thus music became the treasured possession of the ordinary people—the men of the fields, as we may call them. There is an interesting story told of Appar, the great Saivite singer of South India, who is said to have sung one of his hymns in order to open the door of the ancient temple at Vedaranyam which had been closed for centuries. This is regarded as an allegory of the fact that the songs of these 'bhakta' did open the door of the Vedic temple to the common people and enabled them to enter into the inner shrine of Hindu worship and devotion. From the point of view of music, however, the value of this movement was the great impetus given to the study and practice of the art.

Musical Treatises.

From the thirteenth century onwards we have a succession of musical treatises by scholars and musicians describing the principles and practices of the music of their day. The first of these

Continued up.

A FURTHER NOTE ON "YALP-PANAM".

BY REV. S. GNANAPRAKASAR, O.M.I.

Now that the U. D. C. of Yalppanam has pronounced that our town shall no more be known as 'Jaffna', it may seem that further discussion on the origin of the venerable name 'Yalppanam' is not called for. But the question is of considerable historical interest. Two scholarly writers, 'Agricola' and my own friend Mudaliyar Rasanayagam have been contributing some illuminating points to the discussion. If the *Hindu Organ* will favour me with a little space, I should like to offer a further note on the subject.

'Agricola' was positive that "the fact remains that the name (Yalppanam) was in use long before the invasion of the Sinhalese under the leader Sempaka Perumal alias Sapumal Kumareya, which is beyond doubt." As a proof of this assertion he added: "The name Yalppanam occurs in the inscriptions found at Rameswaram, a Rajah there claiming to have subdued Elam, Yalpanam and Kampolam at some period anterior to the invasion above mentioned." This was a surprise to me. I knew the inscriptions in question, and was sure they were not older than the Sinhalese invasion. There might have been some really old inscriptions at Rameswaram, but they were either destroyed or replaced by forged ones, during a lawsuit between the Rajah of Ramnad and the priests. Under these circumstances I was thinking of requesting 'Agricola' to kindly furnish his sources in the interests of historical research. But Mudaliyar Rasanayagam has settled this question as well as that of the date of Kailaya Malai on which 'Agricola' wanted information. The learned Mudaliyar writes that the first mention of the name Yalppanam (in this case Yalpatatuna) is in the Sinhalese *Kokila Sandesa* of the time of the Sinhalese occupation of Jaffna—after about 1450 A. D., and that "the next authoritative documents in chronological order in which the names Yalpanam, Yalpana-patinam and Yapa-patinam appear are the inscriptions of the Rajahs of Ramnad of years later than 1604 and Kayilayamalai of the same period." It should be noted that this is the period in which our Peninsula was under Portuguese suzerainty.

It is common ground, therefore, that the name Yalppanam does not occur earlier than the period of the Sinhalese occupation of our Peninsula. The earliest mention of the name, in Tamil documents, is found only nearly two centuries later. Supposing that the name came into use during the Sinhalese occupation and that it was continued (as we find in the case of Pasaiyur, mentioned by the Mudaliyar which, we know, comes from (Continued up.)

Continued.

scholars was Pandit Sarngadeva whose treatise, 'Sangit Ratnakara', has come down to us intact. He lived in the first half of the thirteenth century. Sarngadeva evidently takes his *sruti* arrangement from Bharata, but unfortunately he also does not describe it in such a way that we can be sure of having the same notes as the author used. It is quite evident that the music of both the North and the South had an intimate connection with Bharata's 'Natyasastra', though at present we are not able to trace that connection in detail.—'Hindustan Review.'

the Portuguese Passo, a pass) ever since, there was ample time to tamize it and find a folk-etymology for it too. We know that the Sinhalese name Ura-tota, still in use among the vulgar as Ura turai, has been tamized into Urkaval-turai with the folk-etymology of "guarding the village"! So too Yappana (if it was the original name) might have been tamized as Yalppanam, and a story invented to explain its meaning. A famous writer of our own day did a similar feat with regard to many place names in Jaffna. He made, for instance, Narandanai (Narangdeniya) to represent Narayanan Tantai and also created an imaginary army of which Narayanan was the generalissimo! The current idea of connecting Kandaswamy with Kantarodai is well known. But we know that the original name was the Sinhalese Kadurugoda, as seen in the Nampota. It had become Candaracudde in the Portuguese Foral do Reino de Jafanapatam, but now a perfectly Tamil name. I said there was ample time for inventing a story for the tamized name Yalppanam, for, according to the Mudaliyar, the author of the Kailayamalai lived later than 1604 A. D. From internal evidence of the work I would put down his time much later than 1604. The Setupatis mentioned in it for instance, came into power certainly after 1604 when Sadaikka Tevar Udayar made a bid for independent rulership over Ramnad. (See Sewell's List of South Indian Antiquities) Mutturayan, the first to mention the story of the lutist, might have himself concocted it in order to account for the tamized name Yalppanam (supposing always that it represents Yappana) as Muttutambipillai in our days, concocted so many stories for a similar end. But Mutturayan's mention of the story does not show that it was current before the advent of the Portuguese as the learned Mudaliyar thinks. His argument is that because Queiroz mentions the story and Queiroz is a Portuguese, therefore he must have got hold of a tradition that was current before the Portuguese in Yalppanam. But when did Queiroz write? It was only in 1687. The Portuguese were driven out of Yalppanam by the Dutch in 1658 and the story might have been taken by them to Goa where Queiroz was to write his book. And for all we know, Mutturayan might have lived any time before 1658 and even later, provided we do not bring him down to a time later than Mayilvakana Pulavar who quotes him!

Such are our uncertainties about points in history of Yalppanam! We see absolutely no evidence to show that the tract of land now known as Pasaiyur and Karaiyur were gifted to a Panan by a king reigning from Sinkatnakar, as the Mudaliyar affirms. I am afraid that this suggestion itself is based solely on an etymological guess. We have the word Panan in the name Yalppanam, and Panan represents a man of the fishing profession. Further, Pasaiyur and Karaiyur are inhabited by people of the fishing profession. Therefore, the land occupied by these people is the land given to a Panan of old. This seems to have been the process by which the story was evolved.

I do not deny the force of the arguments adduced by the Mudaliyar against a foreign origin of the name Yalppanam. But that it is a *new* name which began to be used only after the Sinhalese invasion of the North of Ceylon is abundantly clear. I was not the first to suggest the Sinhalese origin of the name. It was Mudlr. A. M. Gumbak who put it forward in the first instance. 'Agricola' puts forward another suggestion: "It may be," he says. Sinhalese writers subsequent to the invasion designated the Peninsula as Viceroyalty of the heir-apparent which Sapumal Kumareya claimed to be, the throne of Cotta calling it Eppatunna (Epa=heir apparent; patunna or patika, division or city), in either case the transition to Yappa patunna may be explainable." If Patunna was the original word associated with Yappa, then the difficulty proposed by the Mudaliyar in connexion with the word Patunna will vanish. Although originally the Tamil Paddanam meant a seaboard town, it is also applied both in Tamil and Sinhalese to other small towns, as the Mudaliyar himself is aware,



The Hindu Organ.

YALPPANAM, THURSDAY, JUNE 30, 1932.

CEYLONESE UNIONS IN MALAYA.

THERE IS NO MORE ENCOURAGING SIGN for the future of this Peninsula than the constant and abiding interest evinced in the welfare of the mother-country by those whom a callous land policy and a soul-strangling education have banished from their native country. The fault, if any, was of those here who did not seek out profitable investment for the large amounts of money that were sent over here and which represented the thrift, industry and in many cases, sacrifice of the exiled sons of Yalppanam. Love of one's own family which gradually broadens into love of country is still strong and breathes its message of service. There are few who have been swept off their feet and been content to live a narrow and self-centred life; the majority have remained true to the ideal painted by Sir Walter Scott in the immortal lines:

"Breathes there the man with soul
so dead
Who ne'er to himself hath said this
is my own, my native land."

No mortal hand can snap that divine tie which binds one to one's country. There is no public cause here which has not claimed and received the support of our countrymen in the Malaya. Temples, schools, churches, madams, industrial and agricultural joint-stock companies have received ample support from our countrymen over-seas who did not pause to calculate the possibilities of profits or dividends but extended their patronage with the sole object of encouraging local enterprise.

The liberality of the Thamil-man in Malaya was so well-known that unscrupulous individuals set out on collection-tours for all sorts of causes and often with unexpected success. We are glad that enlightened opinion asserted itself against indiscriminate charity. The genesis of Ceylonese unions in the Malaya is traceable to the desire for protection against parasitic "bleeding." The fruits of concerted assistance are now seen in the number of schools and other works of public utility in the different parts of this Province. It is gratifying to note that our countrymen do not seem now to be content, as was their wont some years back, with sending this money. They do now feel it their duty not merely to subscribe funds to a cause but extend their interest to ascertain how the funds have been utilised. This is evidence of the growth of a new spirit which is bound to bring the benefactors into closer touch with national work and lay on them the duty to continue their support even after retirement from active work and return to their native land.

Local Committees to direct the work done here and report progress to the main Union have been appointed in several places and this augurs well for the future of the many local undertakings.

Our countrymen in the Malaya in common with us have been victims of unpremeditated depression involving drastic and bitter adjustments. We are doing our best to make ends meet. It is difficult to guess how long the spectre of unemployment and financial stringency will stalk the country. The best efforts of the nation are needed to meet the change over. Service at this hour of the country's distress is the true test of patriotism.

Government is slow to move. It will not create a panic by appraising parents and pupils of the chasm of unemployment which yawns to greet the present generation of boys in English schools when they step out into the larger school of the world eager to find suitable exercise for their capacities. They little realise the disappointment that awaits them. If we had a national Government a bold policy of adjustment in education and agriculture would have been taken instead of relief works which at least could prove to be only palliatives.

It is satisfactory to learn that the Pungudutivu Union has decided in favour of opening a weaving school in that beautiful Islet. No more useful work could be conceived at the present moment. There are large tracts of land suitable for cotton cultivation and it should be possible to supply the needs of the island-inhabitants in the matter of clothing. It is easy to persuade the girls to take kindly to the spinning wheel.

With inspiration and support from their countrymen in the Malaya, Pungudutivu will be an object lesson to the other islands and the mainland on the capacity of the people to combine for national work.

The present hard times may be turned into great opportunity by discrimination in adopting means to achieve ends. An intensive educative campaign is necessary to awaken the consciousness of the people and enable them to realise the implications and opportunities of the situation. We trust that adequate support will be forthcoming to strengthen and enlarge the reading-room attached to the Hindu School and steps taken to acquaint the people of the efforts made in other countries to stave off disaster. The Co-operative Department is alive to its duties to the people of this Island as witness the number of Co-operative Societies started there; what is needed is a little purposeful effort on the part of the members of the Village Committee who should now rise to the occasion and realise the trust confided in their hands.

A Pilgrim's Progress Marred.

With a view perhaps to lighten the burden of the pilgrim, a man Kandiah, snatched the gold chain a child was wearing yesterday at the town Railway Station. The mother of the child who was on her way to Madhu caught the man and handed him to Police custody.

The Next Budget.

FACED WITH A VERY SERIOUS DEFICIT.

The Budget for 1932-33 will probably be presented to the State Council on July 19th. A larger deficit than in the present financial year is expected and the Board of Ministers have before them several schemes for curtailing expenditure.

"At the end of the year we shall be faced with a very serious deficit," said the Governor to the Uva Planters on the 23rd instant "and the task of framing the Budget next year, even after every form of retrenchment has been explored, will be an extraordinarily difficult one."

Europeans and Ceylonese.

NO RACIAL ANTAGONISM.

His Excellency the Governor gave the lie to the idea assiduously propagated by interested Europeans that there is a growing anti-British feeling in the country. The Governor in his address to the Uva Planters took the occasion to say that "at present there is a feeling that Ceylonese communities are antagonistic towards the Europeans." I would say that no such antagonism exists in general. It does not exist in the villages, nor does it exist in the State Council. Even in the State Council, three or four weeks ago measures for a preference were taken for advertising and the prohibition of the export of rubbishy tea were passed. I do not think that general hostility existed in the State Council.

The Communal Menace.

DANGER AHEAD: A WARNING AND AN APPEAL.

(By M. S. B. S.)

A gloomy truth is a better companion through life than a cheerful falsehood. It is infinitely better to be brutally frank and outspoken rather than assume an air of diplomatic reticence. So let me be as harsh as truth and give expression to what I am firmly convinced to be the truth. I believe that communalists and those who advocate modified or qualified communalism have no faith in Nationalism. Sentiments of true patriotism—not that brand of it which is the last refuge of scoundrels—have no "abiding place" in their heart. They cannot go beyond their creed or community. They place the welfare of their own community in the forefront and want to safeguard that and assign only the last place, if any such there be in their scheme of things, to the welfare of the nation; the larger and greater human collectivity in the midst of which they live. There is really no divergence of interest between all citizens of Lanka to whatever race or religion they may belong. Everything possible should be done to promote identity of interest instead of stressing the separatist feeling. Communal Representation, in whatever shape or form the communalists masquerading as patriots may try to camouflage or disguise it, will give Lanka only a communal form of Government and tyranny. That form of Government will be a negation of the democratic form which practically all sane and right-thinking men and women of the Island desire to secure.

I would request those who trot out from public platforms the argument that no constitution can function successfully and satisfactorily unless the rights of the Minorities are safeguarded—statutorily safeguarded—to read, mark and inwardly digest the Minorities Guarantee Treaties of the League of Nations. To cite parallels and precedents from the Antipodes is symptomatic of the "crudity" of their demands. The aborigines, the sons of the soil of New Zealand, are the Maoris. The Whites penetrated into New Zealand by the introduction of gin and Mammonism and made the Maoris a vanishing race. After contributing towards their effacement they have ostentatiously given them special representation, perhaps to save their faces or as a salve to their conscience. The example from New Zealand would apply if all the citizens of Lanka wanted to grant the Veddahs special representation. It does not materially help either Mr. T. B. Jayah or Mr. G. G. Ponnambalam in their impassioned plea for special representation for the Moslems. I very much fear whether that instance of special representation from New Zealand can be utilized to bolster up the cause of the communally minded Moslems, who occupied according to Mr. M. B. A. Cader who spoke in grand defiance of history, settled in Lanka long before Mohammed was born, and who claimed that Islam is democratic and international. Mr. Jayah in his truculent speech quoted another European parallel, Czechoslovakia. The tangle of composite Nationalities in Czechoslovakia was "solved" by the Minorities Guarantee Treaties of the League of Nations. To run counter to the Minorities Guarantee Treaties which according to Mr. A. Henderson, President of the Disarmament Conference, are "part of the public law of Europe and the world" would be an unwarranted and impolitic interference with the international equivoque set up after so much of anxious thought and deliberation by the collective wisdom and statesmanship of the world in the interests of world-peace and order. The "tangled" problem of composite Nationalities can be satisfactorily solved by the provisions of the Minorities Guarantee Treaties of the League of Nations which will be found adequate to secure to the Minorities all the protection which they are entitled to claim and at the same time permit the growth of a harmonious and strong National Self Government. Messrs. Ponnambalam and Jayah instead of endeavouring to find a solution for the Communal problem in the light of the Minorities Guarantee Treaties fanned the dying embers of Communalism by their strident advocacy of statutory safeguards for Minorities special representation, reservation of seats, and cumulative votes. We are all out to achieve some form of democratic Government and all that is inconsistent with democratic government must be brushed aside. Since these communalists who are masquerading as patriots and practical politicians have lost the communal seats the discredited device of separate communal electorate having been abolished by the Donoughmore Constitution they have "clutched at the idea" of obtaining a few seats by the new and ingenious device of special representation, of reservation of seats coupled with statutory safeguards and the cumulative vote. All these devices have no place in any modern civilized system of National Self Government. All these makeshifts are advocated by these communalists in disguise for the purpose of injecting into and infecting the body politic with that communal virus which had been

ejected by the Donoughmore Constitution. These communalists want to introduce masked Communalism almost surreptitiously. Eternal vigilance is the price of National liberty. The country expects the National Committee to be on the alert. A mistaken sense of generosity should not influence the National Committee and induce it to concede the demands of the camouflaged communalists. There should be no sacrifice of principles. If the National Committee yields to the special pleading of the camouflaged communalists it will be doing one of the greatest disservices that can ever be done to the National cause and will let loose not forces of enlightenment, progress and liberty but dark forces of reaction and disruption.

The communities that feel that their legitimate interests would not be safeguarded in a proper scheme of democracy will be entirely in the wrong. The provisions of the Minorities Guarantee Treaties give them ample safeguards. If special provisions be needed for the representation of special interests, it will be more salutary and "statesmanlike" to group individuals on principles which are understandable, such as residence and not principles which are fixed, permanent or hereditary. These are the principles on which parties are formed and not communities or creeds. Religious or social communities have no place in the legislature. We must enter as citizens of an all-embracing State. Carving out electorates within electorates is indefensible on principle. If those who want to serve in the legislatures cannot adjust themselves to the interests of others and cannot win their confidence, they have no other way of making themselves heard except by way of petitioning to the proper authorities. Those elected by electorates within electorates will not be in a position to command any influence in an assembly consisting mainly of territorially elected members. To allow them to get into legislatures independently of the national or territorial constituencies is to perpetuate the gulf between the representatives of special and those of the general electorates, to the detriment or disadvantage of those returned by special or narrower electorates. The special constituencies which communalists like Mr. Jayah with the aid of Mr. Ponnambalam want to carve out for themselves and "gerrymander" will be wholly wrong and appear to be the evil growth of a discredited innovation. Legislators must enter the legislature as citizens of an all-embracing state and not as partisans of an exclusive group.

Mr. Ponnambalam in the course of his special pleading for the introduction of camouflaged communalism wanted the State Council to be fully representative of all the communities and interests. He wanted the State Council to be like a mirror reflecting the views and opinions of all the elements in the State. Any idea more absurd, futile and impracticable is unthinkable. He talked glibly of practical politics. He professes to have studied politics and policies. It will be patent even to the meanest intelligence that the ingenious electoral device advocated by Mr. Ponnambalam will make the State Council a mirror of the undecided mind of the electorate. If every community, creed, class, section, interest, group, opinion or variety of opinion were to have its meed of representation based on population, if every struggling minority wish to see itself wrangling in a parliamentary replica of the social whole—the only reflection that will emerge will be a reflection of the competing and conflicting doubts of the undecided electoral mind, and the only expression, the inchoate expression of anti-social purpose—a veritable chaos. What is desired is a decisive formulation of a developed social purpose and that will not be secured by Mr. Ponnambalam's device.

If on the score of political expediency special representation by means of reservation of seats aided by the cumulative vote be granted to one community, the other communities will also clamour for the same special protection or safeguard and it will be difficult to draw the line. Let us not extend special safeguards and protection to one community and thereby estrange the others. The evil spirit of communalism should be exorcised if nationalism is to prevail, if the country as a whole is to progress and prosper. Communalism can neither be eliminated nor sublimated by the device advocated by Mr. Ponnambalam. His device will give a fresh lease of life to camouflaged communalism. There is no imperative need to recast communalism which is already in the melting pot. The best method would be to leave it in the melting pot to be converted by the white heat of Nationalism. Whoever wants to arrest the unifying process retards his countrymen unitedly marching towards freedom. Whoever lends his tongue or prostrates his eloquence to stress the separatist feeling instead of endeavouring to promote the identity of interest is a self-seeker, is an enemy of that community whose cause he champions for vote-catching, and does incalculable harm to that community whose ignorance he exploits and is a traitor to the National cause. Communalism is nothing but an extension of selfishness. It is

Murdered while Asleep.

YOUNG FISHERMAN OF
MATHAGAL

A murder is reported from Mathagal on Monday of one Thomas Sellathurai alias Amirthanathan, a fisherman aged 25 years. It appears the deceased was murdered while asleep. He usually slept by the seashore at Mathagal. His mother finding that he had not returned in the morning went to sea-shore and found the body covered with a piece of mat. Two deep gushes were found in the neck besides an open wound on the skull.

TO ENJOY OTIUM CUM DIGNITATE.

We learn that Mudaliyar S. T. Chittambalam, Sub-Collector, H. M. Customs, Jaffna, retires from the Public Service from 1st July. He has put in 35 years of service in the Customs Department and was conferred the rank of Mudaliyar four years ago. He was a popular officer and was regarded as a competent adviser on every aspect of Customs work. We trust he will devote his time and energy for the social amelioration of his countrymen.

To Lay down the Shackles.

It is reported that Mr. S. Candiah, Supervisor of Tamil Education, retires from Government Service at the end of this month. Mr. Candiah is an exceptionally efficient officer and reached the top place in his Department without much effort. He is said to be responsible for many innovations in the vernacular branch of the Department. It is fervently hoped that when Mr. Candiah is free of the shackles of office, he will give the Hindu Board of Education the benefit of his experience and capacity for organisation.

The Jaffna Hindu College

SUIT WITHDRAWN

Loved not Wisely, But too well.

The action filed by Mr. P. Ragupathy, B. A., claiming damages from the Board of Management of the College for alleged dismissal of the staff was withdrawn on the 28th inst. Mr. Advocate Nadarajah of Colombo brought the parties together and effected the settlement.

Personal.

Mr. T. C. Jayaratnam, I. C. S. Secretary to the Home Department of the Indian Government who was on leave resumes duties on 7th July.

Mr. N. Sadasivam of the Preventive Staff, succeeds Mudaliyar S. T. Chittambalam as Senior Customs Officer, from 1st July.

Farewell to Mr. S. W. Russells

On the evening of 10th June the Tuan Imam Haji Akub of Jesselton gave a farewell dinner to Mr. S. W. Russells, Government Printer of North Borneo, and his family, who is shortly retiring from the service on well-earned pension after completing 35 years of continuous work in the North Borneo Government's Printing Department. Several farewell functions were held in honour of Mr. Russells who left for Jaffna on the 22nd inst.

Continued.

communal selfishness. It is almost impossible to make out of selfishness a torch that will light the path out of darkness, until it rots. Of all the evils which can be inflicted upon man there is none worse than that of a corrupted religion—a religion that has been prostituted to gain selfish ends.

Our self-preservation demands that we should be ever on the watch with our loins girt, our armour shining and our weapons sharpened. We cannot afford to relax our fibres or fall behind others in the march of creative civilisation and national organisation. The task is great and difficult. There are sympathies to arouse, there are suspicions to allay. There are hopes to excite, there are fears to calm. There are faint-hearts to sustain, there are hot heads to restrain. There is the dormant interest in right to wake up, there is many a vested interest in wrong to be beaten down. We require faith, faith in genuine Nationalism, faith in Reason and Courage to proclaim and persist in and fight for what genuine Nationalism real Reason show to be true.

The Three-fold Path of Salvation.

BY VYASA.

Continued from last issue.

As God is present in the universe, so is He present in the body. Thus we see that both external and internal worship are necessary—the latter to gnanes and the former to all. Without adequate practice of external worship continued in many births in succession, success in internal worship is impossible. This is the teaching as regards idolatry of Saiva Sithandham in particular and of Hinduism in general. Those who want to know more about idolatry will do well to read one or two agamas (சாஸ்திரம்). Before estimating the value of idolatry one should know how much Hinduism is indebted to it. But for it, there could have been no devotional literature such as Thevaram Thiruvagasam, nor Vedantism, nor Sithandham. In short there could have been no Hinduism.

Many determined attempts have been made to destroy idolatry, but to no purpose. The Muhammadans who ruled India for more millenium did everything in their power to destroy idolatry. They demolished temples and overturned idols and broke them. The crusade they had proclaimed against it and continued for many long centuries ended in absolute failure. It remains as fresh and vigorous as ever. At the present day strenuous attempts are being made to destroy it. Enemies have risen against it within the camp. The followers of Brahma Samaj and Arya Samaj are striving hard to uproot it. Protestant Missionaries leave no stone unturned to crush it. But it remains to be seen what is the measure of success these attempts will meet with.

Having adduced some of the arguments in support of idolatry, the writer will, with the reader's permission, put before him some of the arguments usually advanced against it, because it is necessary to hear both sides before arriving at a decision.

1. Idolatry is a sin against God's first and second commandments. "I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage. Thou shalt have no other gods before me. Thou shalt not make unto thee any graven image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth. Thou shalt not bow down thyself to them, nor serve them: for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation that hate me."—Exodus 20—1—5.

2.—On the face of it idolatry is an absurd institution. To whom will ye liken me, and make me equal, and compare me, that we may be like. They lavish gold out of the bag, and weigh silver in the balance, and hire a goldsmith: and he maketh it a god; they fall down, yea, they worship. They bear him upon the shoulder, they carry him, and set him in his place, and he standeth; from his place shall he not remove: one shall cry unto him, yet can he not answer, nor save him out of his trouble". Is 46—5—7.

3. Idolatry is the parent of all other sins. For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness: Because that which may be known of God is manifest in them; for God hath shewed unto them. For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godheads, so that they are without excuse. Because that, when they knew God, they glorified him not as God, neither were thankful, but became vain in their imaginations, and their foolish heart was darkened. Professing themselves to be wise, they became fools and changed the glory of the incorruptible God into an image made like to corruptible man, and to birds, and four-footed beasts, and creeping things. Wherefore God also gave them up to uncleanness through the lusts of their own hearts to dishonour their their own bodies between themselves: Who changed the truth of God into a lie, and worshipped and served the creature more than the creator, who is blessed for ever. Amen. For this Cause God gave them up unto unclean affections." Rom 1. 18—26.

4. Idolatry is a great hinderance to spiritual growth and advancement. Those who in their worship require the aid of a visible symbol can never rise beyond it, and hence will never be able to worship God in spirit and in truth. "God is a Spirit; and they that worship Him must worship Him in spirit and in truth." St. John 4.

The writer will not undertake the invidious task of weighing both the pros and cons and of arriving at a decision, but will most gladly leave it to the reader, reminding him that truth is greater than all the religions in the world put together. If he has

(Continued on p.)

Held Over.

Pressure on our columns compels us to hold back from this issue the following:

Summary of the arguments advanced at the Public Debate in Kandy for and against the participation of Ceylon in the League of Nations as at present constituted.

A report of the Lecture to the Youth League at Chunnakam delivered by Mr. J. Tiyyagarajah M. A. on the 26th inst.

Buddhism and the Vedas by Swami Jagadishwarananda.

The text of the lecture on "Foundation of Culture" by Mr. J. Tiyyagarajah M. A. delivered to the Vivekananda Society.

Address on Saiva Siddhanta by Mr. S. Shivapathasundaram B. A.

MATRIMONIAL.

BALASUBRAMANIAM — SIVASITHAM-
PARAMPILLAI.

In the presence of a large gathering of relatives and friends the marriage was registered on Monday the 27th inst. at the bride's residence at Pannalai, Tellippalai, between Mr. T. Balasubramaniam of the Provincial Registrar's Office, Kandy, son of Mudaliyar S. Tiruchittampalam, Sub-Collector, Customs, Jaffna, and Sowbagyavati Meenakshiammal, the elder daughter of Rao Bahadur T. K. Sivasithampampillai, retired Superintendent of Police, Ambasamudram, South India, and now of Pannalai and of Mrs. Sivasithampampillai. Mr. N. Selvadurai, J.P.M.B.E., and Dr. S. Subramaniam, Provincial Surgeon, attested the register as witnesses.

Vaddukoddai Union of Malaya.

The sixth annual General Meeting of the above Union was held at the Selangor Ceylon Tamil Association Hall, Kuala Lumpur, on Sunday the 19th June, 1932 at 11-30 a.m. with Mr. K. Sannugum in the Chair. The Report and Accounts for the year ended 31-3-32 were unanimously adopted.

Donations of \$25/- each to the Selangor Asiatic Unemployment Fund and Hindu Board of Education were approved.

The election of Office bearers for the current year resulted as follows:—

Mr. K. Sannugum,	President.
Mr. D. V. Kandiah,	Vice-President.
Mr. S. A. Ponniah,	Hon. Secretary.
Mr. S. Muttiah,	Hon. Treasurer.

—Cor.

Malaya Pungudutivu Iyik Sangam, Kuala Lumpur.

The annual general meeting of the Sangam was held at the Kuala Lumpur Vivekananda Ashrama Hall at 4 p.m. on Sunday the 19th instant.

The report and the statement of accounts were adopted unanimously. The following Office-bearers were elected.

President:	Mr. M. Pasupathipillai
Vice-President:	" S. Ambalavanar
Hon. Secretary:	" N. Ponnambalam
Hon. Treasurer:	" N. Arumugam

Assistance for the scheme to introduce weaving and encourage local industry and farming in our Island was discussed.

A donation of \$25/- to the local committee of the Hindu Board of Education, Jaffna, was approved. (Cor.)

Continued.

some acquaintance with metaphysics both Eastern and Western, he will see that there is hardly any position in it without its contradictory position. Therefore it behoves us to learn patience, forbearance and tolerance. Very often the writer has wished if all the leaders of all the religions in Ceylon joined together and making common cause against materialism in theory and practice alike fight it tooth and nail. The mortal enemy of Christianity is not Hinduism or Buddhism nor vice versa, but practical materialism, which eats into the vitals of temples, churches, viharas and mosques. "Eat and drink, for tomorrow you die" this is the philosophy of a great majority of the Ceylonese. "Seek ye first the Kingdom of God, and His righteousness; and all these things shall be added unto you." How many are there who act according to this precept. Let the Hindus, Buddhists, Christians and Muhammadans understand one another and practise charity, tolerance and forbearance towards one another.

UTTERANCES OF THE WEEK.

—O:—

In Council.

MR. E. W. PERERA:

There were two lungs in a representative Legislative Assembly. They were the power of the purse and the right to legislate. If an Assembly were deprived of those powers or controlled by an outside authority, such a Council would be nought else but a corpse.

MR. S. W. R. D. BANDARANAIKE:

The stark fact remained that there was not a man outside the Council who was satisfied with the Constitution. In these circumstances their position in Council was entirely unjustifiable because even the British Government acted against public opinion and he felt that it would be better to go back to the old Crown Colony system than carry on the present system of Government.

I trust and I can almost say that we shall not—I shall not personally—be content with the mere passing of this resolution in this Council and sending it to the Secretary of State. I have finally come to the conclusion that I will rather get what we are asking for, particularly this resolution, or I would prefer in the eventuality of not getting that, going out to the wilderness and fighting until such time as we get it.

MR. D. S. de. FONSEKA:

An Englishman's words might be as good as his bond in the sphere of commerce but it certainly was not in the history of politics. The whole of their Colonial history gave lie to that boast. The one indelible trait in that was the unbroken record of broken pledges and broken promises.

MR. GEO. E. de SILVA:

He would say that bad laws could be well administered by those who wanted to and good laws would be badly administered by those who could not carry them out.

MR. S. W. DASSANAIAKE:

They had been under British rule for well over a hundred years. The people of this country had been highly honoured for many years, but were not trusted with the control of the purse. They had always been courteous, seeking to hold the olive branch, but had been deprived of their due. The olive branch was withering and the time had come for them to make a firm bid for their rights.

MR. F. A. OBEYESEKERE:

He differed from those Members who were prepared to sink or swim in the attempt to get their full demand. There were degrees of action that people could take to achieve their object. He did not believe in going across the waters to devise means to achieve that object. He hoped to remain in that Chamber as long as the present Constitution functioned.

HON. MR. D. B. JAYATILLAKA:

"I accepted this Constitution with my eyes fully open, open to all its merits and also to its defects. I publicly stated wherever I went that there were grave defects in this Constitution and I stand to-day as regards this matter absolutely impenitent."

Whatever reforms they might hereafter obtain there would be no going back on the question of franchise or on the question of communal representation. On those pillars they would build the future Constitution. If they had rejected that what were they to build upon?

MR. E. A. P. WIJEYERATNE:

India, down trodden, suffering and going through her travail was showing them what the correct procedure of constitutional agitation was. The leaders were in Jail and the youth and the manhood of the country were prepared to undergo any suffering to gain freedom for their country.

HON. MR. C. W. W. KANNANGARA:

In any free country if the Legislature was to control the Executive, if the Legislature was to initiate certain policies, if the Legislature was to initiate taxation then they remove from it all the restrictions he had mentioned and they should give it the complete control of the purse.

Ceylon Savings Bank.

—O:—

CENTENARY OF ITS ESTABLISHMENT.

The centenary meeting of the Ceylon Savings Bank was held at the State Council Room on Wednesday previous. C. W. Bickel was in the chair. The meeting was attended by a large number of members of the public.

MEMORIAL To Sinnathamby Pulavar.

A fund has been opened in this Office to erect a suitable Memorial to the memory of the immortal Sinnathamby Pulavar.

Subscriptions will be received by me and acknowledgments made in these columns.

A meeting of contributors will be held before deciding upon the shape the Memorial should take.

M. S. ELIATHAMBY,
EDITOR, HINDU ORGAN
HINDU ORGAN OFFICE JAFFNA.
12-5-32.

Order Nisi.

IN THE DISTRICT COURT OF JAFFNA
Testamentary Jurisdiction No. 8089.
In the matter of the estate of the late
Poonnam wife of Subramaniam Vijaya-
ramnam of Point Pedro

Deceased.

Subramaniam Vijayaratham of Point Pedro
Vs.
Petitioner.

1. Kaveriammah daughter of Vijayaratham
 2. Vijayaratham Balasubramaniam
 3. Vijayaratham Balasubramaniam
 4. Vijayaratham Balasubramaniam all of Point Pedro
 5. Kasiar Nagalingam of Urumparal
- The 1-4 Respondents are minors appearing by their guardian-ad-litem the 5th Respondent

Respondents.

This matter coming on for disposal before D. H. Balfour Esquire District Judge, on the 11th day of May 1932 in the presence of Mr. K. Muttukumar, Proctor on the part of the Petitioner and the Petition and affidavit of the Petitioner having been read.

It is ordered that the Petitioner be declared entitled to take out Letters of Administration to the abovesaid estate as the husband of the deceased 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 13th day of June 1932 and show sufficient cause to the satisfaction of this Court to the contrary.

Sgd. D. H. Balfour,
District Judge.
May 26, 1932.
Order Nisi extended to 18th July 1932.
O. 871, 80 & 4.

Order Nisi.

IN THE DISTRICT COURT OF JAFFNA
Testamentary Jurisdiction No. 8119.
In the matter of the estate of the late
Aromugam Sanmuganathan of Pannalal

Deceased.

Packialachamy widow of Sanmuganathan of Pannalal

Vs. Petitioner.

1. Sanmuganathan Jegala Jegaprabhathan of Pannalal
2. Jegaprabhathan daughter of Sanmuganathan of Do
3. Ponnammah widow of Aromugam of Alval South

The 1st and 2nd Respondents are minors by their guardian ad-litem the 3rd Respondent.

This matter coming on for disposal before D. H. Balfour Esquire District Judge, on the 10th day of June 1932 in the presence of Mr. K. Muttukumar, Proctor on the part of the Petitioner and the Petition and affidavit of the Petitioner having been read.

It is ordered that the Petitioner as the widow of the deceased be declared entitled to take out Letters of Administration and that Letters of Administration be issued to her accordingly unless the Respondents or any other person shall appear before this Court on or before the 6th day of July 1932 and show sufficient cause to the satisfaction of this Court to the contrary.

(Sd.) D. H. Balfour,
District Judge.
June 13, 1932.
O. 870, 80 & 4.

Order Nisi.

IN THE DISTRICT COURT OF JAFFNA
Testamentary No. 8001
In the matter of the estate of the late
Chinnabharathi Mathasanyalathakal
Mathasanyalathakal, J. Hon.

Deceased.

Ponnammah widow of Chinnabharathi Mathasanyalathakal of Chinnabharathi Mathasanyalathakal, J. Hon.

Vs. Petitioner.

Chinnabharathi Mathasanyalathakal of Chinnabharathi Mathasanyalathakal, J. Hon.

Chinnabharathi Mathasanyalathakal of Chinnabharathi Mathasanyalathakal, J. Hon.

Chinnabharathi Mathasanyalathakal of Chinnabharathi Mathasanyalathakal, J. Hon.

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Chinnabharathi Mathasanyalathakal of Chinnabharathi Mathasanyalathakal, J. Hon.

Chinnabharathi Mathasanyalathakal of Chinnabharathi Mathasanyalathakal, J. Hon.

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Y. 21. 10-9/12/32.

Continued

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. K. Gandiah, 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 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 4th day of July 1932 show sufficient cause to the satisfaction of this Court to the contrary.

Sgd. D. H. Balfour,
District Judge
June 23, 1932.
O. 869 27 & 30

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Manager.

Order Nisi.

IN THE DISTRICT COURT OF JAFFNA
Testamentary Jurisdiction No. 8041

In the matter of the estate of the late
Thillaimattu wife of Aromugam Velupillai of Vaddokkoddai West late of
Kejang in the F. M. S.

Deceased.

Aromugam Velupillai of Vaddokkoddai West

Vs. Petitioner.

1. Kandiah Subramaniam
2. and wife Ponnammah of Vaddokkoddai East
3. Velupillai Subramaniam
4. Sabapathipillai Murugesu of do.

Respondents.

This matter of the Petition abovesaid 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 29th day of January 1932 in the presence of Mr. V. Nagalingam, Proctor on the part of the Petitioner and the affidavit of the Petitioner dated the 26th day of January 1932 having been read, it is declared that the Petitioner is the husband 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 6th day of June 1932 show sufficient cause to the satisfaction of this Court to the contrary.

Sgd. D. H. Balfour,
District Judge.

May 5, 1932
Extended to 11-7-32.
O. 868 80 & 4

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