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THE FIVE-FOLD RACE Promotion of Tamil Plan To Give Everybody OF MEN

By V. I. K. Singham

sway men, riches and the five-fold race of those who dwell upon earth,

"For your sake from each side we call Indra away from other men's ours and none others! may

To the Thamil reader of the "Hindu Organ" I need not add that our race was found by Agasthya to have been already established on the simple basis of the altitude of the lands they occupied and the marine. simple basis of the altitude of the lands they occupations and economic life each unfolded in their respective environment as a five-fold race of Kurunji, Mullai, Marutham Neythal and Paalai. What does "From each side" imply in the above sloka? Was it the North and the South, both of whom the Marutha nilathar or plainsman, invoked Indra as the or plainsman invoked Indra as the god of rain, agriculture, harvests and plenty and fond of some juice in the

north and kallu in the south, the god of the settled agricultural Vellagod of the settled agricultural Vellalas? The above sloka in the Rik Vedha itself settles once for all the "damned' question of Varunam and the four fold Ashram, as a later introdution and not a part of the original social growth. In addition, we we may cite what Mahabharata says, as quoted by the Swami Vivekananda at Madras, thus, "The Mahabharata says, 'During Satya Yuga there was only one caste. By difference of occupations they went on dividing themselves they went on dividing themselves into different castes." Were we to into different castes." Were we to examine the Chinese evolution we will find that they also recognised only these five classes of one homogeneous democratic race; similarly everywhere with the rest of the world's cultures and civilisation. Our "Old men from the sea of India's Our "Old men from the sea of India's past" yet tenaciously and most pathetically, because it is a losing fight, bold on to their irrational ideas of privileged socio-economic positions wherein they could live like a parasite on the rest of society for ever. In fact in India today, half of her Hindu society are open parasites on the labour of the other half and hence her abnormal poverty and distress. Creation of wealth as ualf and hence her abnormal poverty and distress. Creation of wea'th as enjoined by the revelations by all alike during the most active and vigorous pertion of life, between 24 and 50, as householder, has been lost sight of, also the sharing of the surplus with all. Hence the fall of the Hindu. All creative knowledge is entirely lost by a 1000 years of aping-

Varnashram or Dharmashram?

years of aping-

shram?

It is this peculiar "Varnashram", irrational and unnatural in itself, as I shall demonstrate below, which makes Hindu society so peculiar and isolates it from the rest of mankind. Today this institution introduced obviously as a temporary measure to ward off the evils of too promiscuous mixing of heredities and types and cultures at a time when fresh successive hordes of bribarous races, the Scytho-Hun tribes from Central Asia broke into India through the North-West passes and Naga-Mengol tribes from

A CCORDING to Griffith's Trans-lations of the Rik Vedha, Chap. VII, sloka 9.10, thus.

"Indra, who rules with single"

the North-West, when the parti-cular Arram-Dharma already de-veloped by the Northern Hindus was threatened to be swamped and was threatened to be swamped and lost. After every Pralaya mankind disperses, loses memory of all prier cultural advances and begins from the primitive stage to develop and grow again. It is the highlands and hilly districts that would be first occupied by these nomads because of the fear of the Pralaya already impressed in the racial memory. Thus, the Mullai and Kurunji nomads live long in those parts and develop a simple monosyllabic speech amongst themselves to indicate their few wants. When these through growth of numbers and other economic causes seek the plains and riverbanks and become settled agriculturists they would naturally have riverbaoks and become settled agriculturists they would naturally have developed a larger vocabulary and more settled socio-economic conditions depending on seasonal variations and would need a more developed speech and writing and rudiments of elementary sciences and arts. It is at this stage that we must place the advent of Agasthja to the South. A minor pralaya this to the South. A minor pralaya (Nimithika Pralaya) appears to have occurred hereal outs at this time.

Agasthya Rishi

Tirumullan has two slokas relating to Agasthya which cannot be re to Agasthya which cannot be re-futed by any authority, being Re-velations, but which are very signi-ficant for more reasons than one. In the first sloka Agasthya com-plains to God-Shakti (probably Brahman or Irrayan as we have it) that the earth is inclining on her axis to a side and is being engulfed. Then God commands him to "go Then God commands him to "go and feature yourself there as the earth will right herself and will soon grow compact". In the second sloka "it seems that Agasthya was at the time performing Tapasu somewhere North and he came down with a personage from the West and had the lands from whence the tidal waves the lands from whence the tidal waves were receding prepared for occupa-tion". From the terms used it is obwere receding prepared for occupation". From the terms used it is obvious that the personage from the West was from Egypt. In the Tirupuranam later it is given as Vanika Sekkaran. Sekkara or Sakara is an Egyptian term for toring grain, a grain store and a king who stores grain, like that Pharoah who got the Israelites to build Sakaras; and Angki or Vanki is the Tamil term for fire, also fire or sun-worshippers and also agathya. If we turn to Tholkappiam we find in the Payiram that Agathya went to Dwaraka and brought immigrants to settle in the South after a minor deluge. Is this Dwaraka in Mysore or in Gujarat, as the port for the cities of the Indus Pre-Aryan civilisation? I believe the latter.

Socio-economics of Agathyam

Socio-economics of Agathyam
The later Caucasians or Aryans had
not yet come down. The Egyptian
Prince from these cities and Agasthya
founded the southern kingdom with
people from these cities As these
were already a civilised race with
some form of art and writing when
they settled in the South, Agasthya
prepared a more elaborate and scientific form of language and letters and
word symbols and also introduced
many of the sciences which were all
engulfed with the First Sangam.

Leaving everything else apart for
[Continued on page 4]

Learning

MORE INSTITUTIONS NEEDED

Madras Presidency Tamil Conference

Tinnevelly, Dec. 30.

The second session of the Madras Presidency Tannls' Conference was held this morning at the Hindu College, Tinnevely, under the presidency of Mr. V. Nadimuthu Pillai, M. L. C., President of the West Tanjore District Board. A large gathering was present.

In the course of his speech, the President pointed out that the greatness of a country depended on the greatness of its language and literature. The existence of Tholkappiam, the most ancient grammar in Tamil, which was a sale of the state which was as old as five thousand years, according to scholars, was a striking evidence of the high develop-ment which Tamil had attained in

After dealing with the other aspects of the greatness of Tamil language and literature and pointing out how through centuries, Tamil literature was enriched and handed down from generation of generation of scholars, the weaker referred to the scholars, the speaker referred to the facilities available for study of Tamil literature at present. He said that facilities for advanced and specialised facilities for advanced and specialised study of Tamil language and literature were available at present at the Annamalai University and at the Thiruvadi College. He was glid to learn that colleges for training Tamil Vidwans would be started shortly, one by the Karanthai Tamil Sangam, Tamira and another by the head of one by the Karanthai Famil Sangam, Tanjore, and another by the head of Sri Gnaniar Mutt of Thiruppipuliyur. He paid a tribute to the Matathipathi, Gnaniar Mutt, Thiruppa puliyur, who had instituted a scholarship of Rs. I,000 per year to the student who passed first in the Vidwau examination.

Vidwau examination.

Proceeding, the President observed that the present facilities for advanced study of Tamil were inadequate and that more instructions for the study of Tamil ought to be started out only by the Government but also by the District Boards, the heads of Mutts and wealthy philanthropists If the starting of colleges was not feasible, he suggested that a large number of scholarships should be instituted to encourage young men to take to a study of Tamil language and literature. He wanted the Tamil scholars to follow the foot-stops of their predecessors in ancient times, who pursued Tamil studies for their own sake while they continued in their hereditary occupation. He piended that the Tamil scholars should be given preference in the Registration Department and the copyists' and other similar services and dwelt on the need for imparting instruction in schools and colleges through the medium of Tamil The interest shown in the development of the Library movement in the West was so great and valuable, the speaker observed that the Tamils ought to follow it and take special steps for developing the Library movement in the Tamil country. The President observed that without a net-work of well-equipped libraries, spread of knowledge on a wide scale would be hampered. Proceeding, the President observed

He concluded by appealing to all to take a lively interest in the promotion of Tamil learning through all ways

Enough To Eat

Example of Other Countries

By Scrutator

THE Ministries of Health and Agriculture in England have launched an investigation to gather statistics for a scheme of increased food production and raising the standard of physique. Fome facts already gathered disclose that some 10 million people are not properly fed. While some are too poor to buy, others buy the wrong kind of food. The results of the inquiry and the plan based upon them would be worth study when they were published.

It takes self-governing nations to realise the importance of healthy, vigorous physique. The survival of man, individual and racial, depends on the hardiness of the body. The peoples inhabiting the temperate regions of the globe are hardier in build than the peoples of tropical and sub-tropical regions. To be and sub-tropical regions. 10 be alive in temperate and cold countries man must be active in a special de-gree. Where nature is niggardly man must put forth the utmost effort to secure the necessary warmth and means of livelihood. That is how Europeans came to possess a hardier body than the peoples of the tropics where plenty of sun and tropics where plenty of sun and shower provide warmth and food for the least effort.

As centuries rolled off the Europeans have developed a standard of life, aided by the spoils of tropical countries, which standard now bites into their morals so much so that thinkers of the type of Dean Inge fear that low morals arising out of high standards of life will eventuate in the ultimate extinction of racial type. Warned by the leaders of the nation and by the feverish activities on the continent of nation building, the British Government is stirring itself for the better feed and growth of the people.

If there is need for better feeding and more vigorous physique in and more vigorous physique in England, the need here is greater indeed. By nature a people of weaker build, have we become the weakerst and the softest as the result of strange habits of life induced by foreign contacts and the consequent abandonment of simple, active, openabandonment of simple, active, openair life. Life in foreign lands in pursuit of wealth has largely been responsible for the physical degeneracy. English education with all the evil expressions of dress and dispositions, has undermined the physique of the people in India and Ceylon.

The Tamils are the worst victims The Tamils are the worst victims to the devitalising forces. It is rare to find among the English educated even a few who are really hardy and robust. The tendency for soft jobs robust. The tendency for soft jobs and fashionable life bas spread to villages too. As a race we are physically very poor and unless the tide of degeneracy is stemmed either by Government effort or by people's own effort, the maintenance of the seed of race is exposed to grave risk. The Sinhalese are not much letter.

UNTOUCHABILITY

Hindu Maha Sabha Resolution

The following important resolution on untouchability which makes no mention of inter-dining or intermarriage was moved at the all India Hindu Maba Sabha:-

"The Hindu Maha Sabha reaffirms its previous resolution for giving equal access to all Hindus, irrespective of their particular caste and creed to all public amenities and institutions such as schools, wells, tanks, ghats and other places of water-supply, hotels, roads, parks, dharmashalas and public places of worship, burning ghats and the like. The Hindu Sabha further affirms its faith that untouchability must not be regarded as part of the Hindu religion and the social system.

"The Maha Sabha recommends to the Hindus the abolition of all distinction in Hindu society based on birth and caste in spheres of public, social and political life which such distinction ought to have no application or out of place at the

GENERAL ELECTIONS

Polling Days Tentatively Fixed

Polling for the forthcoming General Elections has been tentatively fixed to take place from Wednesday, February 19, to Saturday, February 29 exclusive of Sunday, February

Even if any further delay occurs, it is stated that the first day of polling will not be later than Monday, February 24.

The day for polling in respect of each electorate will be fixed after the nominations on January 15.

It is proposed that the dates of the polling should be fixed by arrangement between the Kachcheri officials and the candidates concern-

healthier and hardier people in Ceytide of degeneracy is stemmed either by Government effort or by people's own effort, the maintenance of the seed of race is exposed to grave risk. The Sinhalese are not much letter.

The local Ministries of Health and Agriculture may attempt to do something for the breeding of a knowledge.

Inter Arts and Science

The Jaffon Hindu College reopens after the Thai Pongal Holidays on the 20th of January 1936. Provision will be made to prepare students for the London Inter-Arts and Science Examinations. Students who wish to join should apply to the Principal before the 17th inst. (Mis. 242, 6-1 to 13-1-36)

NOTICE

WANTED A Jaffna Tamil Hindu young man who is a Matriculate (Lond.) or pos-Matriculate (Lond.) or possesses equivalent qualification with Tamil as a subject for appointment as Fore-man and Chief Clerk to the Press Department of the Saiva Paripalana Sabhai, Jaffna.

The selected candidate will be required before appointment to undergo a course of practical training at his own expense for six months in a prominent printing establishment in Madras and obtain a certificate of competence, before appointment.

Starting Salary: Rs. 50 per month on an incremental basis.

Applications must be sent to the undersigned on or before 31st January 1936.

C. A. Candappasegaram, Hony. Secretary. Saiva Paripalana Sabhai, Vannarponnai, 27-12-35.



Kindu Organ.

MONDAY, JANUARY 6, 1936.

NEEDS OF THE NORTH.

IN VIEW OF THE UNHELPFUL AND unsympathetic attitude of the Sinhalese leaders in the last term of the State Council, it behoves the next batch of members from the North to join hands and present a united front with regard to every question that may come up for discussion during the ensuing term. They would do well to take counsel with each other and act like one man. It should be possible for them by united action to make up for deficiency in numbers. They must sternly refuse to be deflected from their loyalty to the entire community by any proposal likely to be of immediate benefit to their respective constituencies. The experience of the past should warn them of the folly of pulling in opposite directions. At no time in the country's history was the need for united action greater than today.

The progress of the country cannot be achieved without the willing co-operation of the masses. To this end, the Northern memmust bend their energies and put into operation a planned scheme of rural uplift The problem of rural re-construction not one of merely theoretical sympathy for the poverty-stricken masses, but of a substantial must claim the at change of outlook in the intel- Northern members.

lectual people of the country as regards the real nature meaning of the problem itself. The broad masses of poor, un-educated rural population, still groan under the burden of ancient traditions and age-long customs. They can be revivified only through a perfectly rational and human scheme of reconstruction, neither imposed by an official agency nor forced upon the people by faddists. It has to be put in the very centre of the nation's drive on the cultural front. would suggest that re-construction should be strictly on the lines of planned economy. Agri-cultural production must be restored to the level our land is capable of. That would necess-arily imply the introduction of up-to-date agricultural machinery, the adoption of better methods of cultivation, the growth of co-operative marketing of agricultural produce and the application of scientific methods in farming. If we can initiate a scheme of planned rural economy on some lines, we will have truly begun the reorganisation of peasant life and with it the improvement of the standard of living in the country. Our members in Council stould seek the co-operation of other members who hold like views and form a Peasant Group for the purpose of securing State assistance to give effect to their schemes. The Tinnevely Farm School may be converted into a training school for educated young men desirous of taking up an agricultural career. A farm colony for trained young men must be opened in a nonmalarions locality and every encouragement given to the nists to try out scientific methods of production. Young men who have had the requisite training and experience may be induced to settle down in the village and teach the villagers by example to improve their lot.

The problem of unemployment is growing acute day by day. There does not seem to be any appreciable fall in the number of attending English Schools with a view to earning a living in subordinate positions Government or mercantile offices. The prospects for Tamil young men seeking to enter Government service by the open door of competition are decidedly gloomy. In the past intelligent and capable young men found it easy to enter Government Service. now the opportunities for our young men have been restricted to what extent no one may know It is necessary that a public de-claration should be made by Government with regard policy regulating the admission of candidates to Government The assurance of Sinhalese leaders in this respect have not allayed the feeling of sus-picion prevailing in the country. The Malayan Government has definitely closed its doors against Tamil young men. In the plantations in South Ceylon and in the mercantile houses the Tamil clerk is steadily losing ground. It is up to the leaders of the people to take steps to put young men on the land. The Pooneryn causeway, if constructed early, should result in not only relieving congestion in the mainland but also opening new avenues agricultural occupation our educated young men. The re-opening of the Northern ports, the revival of the Indo-Cey-lon and coastal trade, the re-organisation of the cigar industry under State guidance are also some of the urgent needs which must claim the attention of the

THE AWAKENER AT DAWN

STIRRED FROM HIS SLUMBER BY the sound of gong and conch at dawn, but refusing to recognise the call, the sluggard turns in his bed, mutters an imprecation and drawing the blanket over his face rolls down the precipice of sleen. The gong was sounded and the conch blown but the sleeper was not awakened. It is the month of Markali and the awakener at dawn has been known for years to announce his message with his matin hymns; let him pass on. Such indeed is the attitude of many a Saivite of the modern type to this age-long institution of the Hindus which enjoins an early bathe, purification and pray-Says the modern youth: Religion is a personal relation between man and his Maker. So it truly and essentially is. And the morning call to a with its attendant ablutions and ceremonies is necessary to achieve that relation. For the door of man's soul opens out on the world and the quest of the indwelling spirit proceeds from the outer to the inner. There must be gradations in the approach to the citadel of the spirit as in the progress to all other One cannot ignore perfection. the steps and hope to reach the heights at a single flight. One may, indeed, have a sudden vision of the full glory but such experience is often most insecurely held. Until the seeker is firmly established in the empire which knows no other but the Lord, the continues need for discipline Patience, faith and humility are The ardours of the ego-ridden heart and the viclence of the unpurified will to take the kingdom of heaven by storm lead to miserable reactions. The light that comes as a flash of lightning will fade away leaving the seeker in darkness and despair Not unoften the victim of such chance "light" stumbles and loses faith in his ideal. How many times has not the earnest seeker cried out: "Father, hast Thou for-saken me"? In such moments, the higher experience is forgotten and bitterness and dispair lash the soul into the depths of misery and helplessness. But the faith of the heart will re-emerge and the Lord who exceeds the heart and the intellect will uphold the true seeker even in his stumblings:

"வழுக்கிவீறினர் இருப்பெய சல்லால் மற்றுரான் அறியேன் மறுமாற்றம் ஒழுக்க என்கணுக் கொருமருர் கரையாய் ஒற்றியூசெனுமூ குறைவானே.''

Sundaramoorthy.

is the comforting assurance of St.

It is impossible to say when rituals and ceremonies will become unnecessary to the earnest seeker. They will drop away only when there is no use for them. They should not be put away in the foolish and arrogant belief that all has been achieved. When man has reached his Devine height the need for rituals and ceremonies in the prescribed form many cease even as the chick discards the shell to function in its newborn freedom. When life is transformed into a constant prayer and sacrifice and individual existence is merged in the universal and all action springs from the Silent Source and night and day are not, and the summits of our nature have been reached the necessity for set spiritual discipline may cease, not till then.

The educated young man who is thrilled by the achievements of intellect in the realm of the physical and would unlock the mystery of Existence by his puny reason alone, would do well to bear in mind that psychological self-larged on bail.

knowledge is only the experience of the modes of the self and that the loftiest intellectual representation of the reality is deceptive in as much as such knowledge being 'paroksha" in its nature give that knowledge-vision in which the Realty is realised and felt in our satisfied being as part of ourselves in knowledge. realisation depends on the devotion and persistence with which we respond to the call and fellowing the path of discipline besiege by our will and love the hidden Lord. "Arise, Awake"—that is the message of the awakener at

MAHATMA GANDHI'S HEALTH

Rise in Blood-Pressure

Wardhaganj, Jan. 3,

Mr. Gandhi, who was to have left for Ahmedabad to-night for three weeks' rest, was advised by his doc-tors to cancel his departure as blood-pressure showed sudden rise to-day and remained as high as 200 and 120 throughout the day. He is blood-pressure showed having complete rest in bed.

The cause of the sudden rise is not definitely known.

GOVERNOR'S ASSENT TO CHEETU BILL

Two More Passed Ordinances

The Ordinance to provide for the registration and control of cheefus, numbered 61 of 1935, is published in last Friday's "Gazette."

This was assented to by the Governor on December 21.

The Governor has also given his assent to the Ordinance to incorporate a Methodist Trust of Cevlon

Brahmin Priest Stabbed

A Brahmin priest who was pre-paring for the Thirnvemba Pooja in the early hours of the 3rd instant was stabbed by an unknown person within the temple premises at Moolai.

It appears that on hearing the peal of the temple bell at 2 a. m. the peal of the temple bell at 2 a. m. the priest Vaithespara Iyer got up and went into the temple for performing the early morning pooja at a. m. Having performed pooja shrine he went to fetch water at the temple well. The assailant standing behind a pillar rushed up and stabbed the priest on the chest. The ed the priest on the chest. The priest raised an alarm and the assailant fled from the spot.

The injured priest was removed to the Jaffna Hospital where he is lying seriously ill.

The assailant has not been traced. Police are making investigations.

A Bomb Thrown at Shop

The Jaffna Police charged one Sanmugam Sundaram with annugan Sundaram with throwing a dashing cracker at the shop of Mr. V-N Lingam at Vannarponne. The cracker contained steel nails, metal and glass pieces.

It appears Mr. Lingam gave eviio a stabbing case against the sentenced to one year's imprison-nient. In appeal the sentence was reduced to 8 months. The accused who was on bail, when he heard the result of his appeal went in a bicycle and dashed the cracker in

FIND OF IDOLS NEAR KODIKKARAI

Buried Centuries Ago

Tanjore, Jan. 1

During the excavation of earth for extending the Agastrampillai—Point Calimere railway line, the South Indian Railway authorities unearthed about a dozen valuable bronze idels said to have bear broided. said to have been buried centuries ago, at a place in the village forest near the Gulakar Temple at Point

The find was on the 25th December and it attracted a large number of people from the surrounding area

The idols are those of Sri Nata, raja, Sivakamasundari Ambal, Neelathambika Ambal Neelayatha-kashi (?) Sri Somaskandar, Sri kashi (?) Sri Somaskandar, Sri Vinayakar, Appar, Sundaramurti, Chandikeswarar, Thani Amman and Kandar, all of them measuring about 4 feet in height. They are of ex-quisite workmanship. Enquiries made in regard to the history of these idols go to show that a temple called "Koteeswaraswami temple" was in existence in the locality and was in existence in the locality and after the idols were buried the temple was submerged under the

The idols are in the custody of the ub-Magistrate of Vedaranyam and Sub-Magistrate of Vedaranyam and the railway authorities have moved the District Collector in response to the District Collector in response to local opinion for permission to retain them at Point Calimere or at the temple in close proximity to the railway station at Kodikkarai which is to be opened shortly for the purpose of installing them there for worship especially during the forthcoming "Thai Amavasai" festival. On the Collector's permission, the railway authorities propose to erect a temporary structure for installing the idols.

The Agastiampalli-Point Calimere railway line will, it is said, be opened for traffic on or about the 15th instant, when it will be opened formally by the Senior Government Inspector of Railways.

THE LUCKNOW CONGRESS -:0:-

Plenary Session on March 23

The Working Committee of the Indian National Congress at it meeting on the 1st inst. fixed the dates of the Lucknow Session of the Congress The Committee will on March 18 and 19. The A.I.G on March 18 and 19. The A.I.C.C which later converts itself into the Subjects Committee will meet for three days on March 20, 21 and

The plenary session of the Con gress will commence on the evening of March 23 and conclude on

Working Committee authorised the President to receive reports from the Provinces and announce the next President after scrutinising them.

Personal

Mr. M. Cathiravetpillai, Ayurvedic Physician, who went to Madras for the Ayurvedic Conference returned yesterday.

Mr. H. A. P. Sandrasegara K. C. is expected in Jaffna tomorrow

Answer to Correspondent

Mr. P. C. GNANASUNDRAM:

Will you please rucet us in our office? (Ed. H. O.)

THE KATRAGAMA MISSIONARY PROPA-TEMPLE

FACILITIES FOR HINDU WORSHIPPERS

NO PROVISION IN **ORDINANCE SAYS** GOVERNOR

REPLY TO SAIVA PARI-PALANA SABHA RESOLUTION

That there is no prevision of the Buddhist Temporalities Ordinance under which the trustee of the Kataragama Temple can be compelled to look after the sprittual needs of the Hindus and to provide for their ed to look after the spiritual needs of the Hindus and to provide for their spiritual services and observances, says His Excellency the Governor in reply to a resolution passed by the Saiva Paripalana Sabhai, Jaffna in August last, re the management of the Kataragama Temple.

Governor's Reply

The following reply from the Secretary to the Governor was received yesterday by the Secretary of the Sabhai:—

With reference to your letter of the 21st August, 1935, by which you forwarded a ccpy of a resolution passed at a meeting of the Jaffina Saiva Paripalana Sabhai regarding the administration of the Katara-gama Devale, I am directed to inform you that His Excellency the Governor is advised that it is not leadly noscible to interfere with the inform you that His Excellency the Governor is advised that it is not legally possible to interfere with the management of Temples governed by the Buddhist Temporalities Ordinance except as provided for by the Ordinance and that there is no provision of the Ordinance under which the trustee of this Devale can. which the trustee of this Devale can be compelled to look after the spiri-tual needs of the Hindus and to provide for their spiritual services and observances.

I am, however, to state that the Public Trustee is being instructed that when matters affecting the Kataragama Devale come up before his Advisory Board he should co-opt a prominent member of the Hindu community as a member of the Board under Section 6 (2) of the Ordinance

Order Nisi

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction No. 67.

In the matter of the intestate estate of the lete Sivakolunde wife of Kandish Vadivelu of Karanavai North. Deceased.

Veluppillai Arunasalam and wife Theivanaippillai both of Karanavai North Petitioners.

Vs. Kandiah Vadivelu of Karanavai North

This matter coming on for disposal before C. Coomaraswamy Esquire District Judge on the 10th day of Muttukumaru Proctor on the part of the Petitioners and the Petitioners having been read:

having been read:

It is ordered that the Petitioners as heirs and parents of the deceased be declared entitled to take out letters of Administration and that letters of administration be issued to them accordingly unless the Respondent or any other person shall appear before this Court on or before the 21st day of April 1935 and shew cause to the Satisfaction of this Court to the contrary.

Sgd, C. Coomaraswamy,
The 16th day of District Judge.
March 1935.
Extended till 16th January 1936.

(0. 106. 6 & 9 1-36.)

GANDA CONDEMNED

International Fellowship Council

Wardhagani, Jan. 1.

While ad nitting that honest and humble missionary work with the highest motives is possible, the Fifth Session of the All-India Council of the Federation of International Fellowships strongly condemnet the efforts of missionaries of all proselytizing religions to add only to the number of one's own fellow-religionists and to attract people by offering temporal facilities and conveniences. The Council met at Wardha from December 27 to 31 at the invitation

Berkerenes on experiences ELECTION **ADVERTISEMENTS**

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One column Rs. 10-00 Rs. 5-50 Rs. 3-00 Cts. -75 inch

Advertisements and all correspondence relative to advertisements should be addressed to the Manager not to the Editor.

Manager, "Hindu Organ". Bx1214345711111111111111111

of Mahatma Gandhi who, prior to his illness, kindly accepted the request to address the Session and ms filless, kindly accepted the request to address the Session and take part in its deliberations. As Mahatma Gandhi was anxious that the arrangements already made should not be disturbed because of his illness the Council decided to adhere to the original programme but instead of meeting at Maganwadi, the Session was held at Wardhaganj, The Council was entertained throughout its session by Seth Janualal Bajaj. Besides delegates of local organizations from Cocanada, Alleppey, Jammalamadugu, Tyavancore, Erode, Vellore, Madura, Delhi, Madras, Ahmednagar, Amritsar, Bombay, Bangalore, Belgaum, Kodaikanal and other places, there were kanal and other places, there were representatives of various religious bodies such as the Ramakrishna Mission, the Jain Swetambar Conof representatives from their religious organizations at the special invitation of the Council it must be pointed out, was a special feature of this Session.

KAYT'S SEAT

Support for Mr. Duraiswamy

Araly
At a meeting of the Maha Aikiya
Sabha held on 31st ult, it was unanimously resolved to support Mc. Duraiswamy's candidature. A committee was appointed to collect funds to meet the expenses in the event of a contest.

event of a contest.

Paruthiadaippu
At the meeting of the voters of Paruthiadaippu last night, it was unanimously resolved to support Mr. Duraiswamy's candidature at the ensuing general election.

Mis. 246. 6-1-36.

The Ceylon (State Council

The Ceylon (State Council Elections) Order In Council, 1931

NO 32—JAFFNA ELECTORAL DISTRICT

Notice is hereby given that the revised register of voters relating to the above named ectoral district has been certified, and that such register, or a copy thereof, is open for inspection during office hours at the Jaffna Kachcheri. during off Kachcheri.

E. T. Dyson Registering Office for No. 32 - Jaffna Electoral District

The Kachcheri, Jaffan, December 28, 1935.

NEWS IN BRIEF

Lunar Eclipse On Wednesday:

There is to be a total eclipse of the
Moon next Wednesday, the 8th instant commencing from 9.58 p. m. and
lasting till I. 21 a. m. on the 9th.

Headquarters for Industries Dept:-A site on General Lake's Road near the offices of the Friend in Ne.d S. ciety has been selected for the headquarters of the new Industries Department.

Jafina Health Association:—The Jafina Health Association is Jaffra Health Association:—The Jaffra Health Association is organising its Fifth Health week It will begin on January 27th and continue till February 1st. This week will have, it is said, several new features that are entirely new to the Island.

Coconut Sales Room:- The Coco out Sales Room in Colombo under the coco-put Sales Room in Colombo under the provisions of the Coconut Ordinauce will be in operation probably this week. It is situated in Queen's Street in the block of offices adjoining the National Mutual building.

Jubilee Stamps Withdrawn: - Over Juniee Stamps Withdrawn:—Over Rs 7,000,000 worth of Jubilee stamps were sold in Ceylon during the period in which they were on sale—May to December last. These stamps were withdrawn by the postal authorities on December 31st and four pictorial issues introduced instead.

One Crore for Rural Uplift:—His Highness the Gackwar of Baroda, has on the occasion of the completion of his reign, announced a donation of one crore of rupees for "The Diamond Jubilee Trost", the income from which will be spent for village uplift work, specially for uplift of the Depressed classes.

Entries for Matriculation:—1,198 candidates have entered for the London Matriculation examination to be held at eight centres in Ceylon from January 14th—17th. Only 30 are girls and they will have one centre, 8t Bridge's Convent. There will be four centres in Color bo, one at Galle, one at Kandy and two at Jaffna—8t. Patrick's College, for 199 and Stanley Bi-lingual School, for 189.

Stanlay Bi-lingual School, for 189.

Temple-Entry Satyagraha By
Harijans:—Mass Satyagraha for temple
entry by Depressed Classes is apprehended in several cities in the United
Provinces. Two of the Depressed
Classes leaders in Lucknow have
issued an appeal for recruiting 120
volunteers who will be sent out in
batches to offer Satyagraha at the
various Hindu temples in the province
where members of their community
are refused admission.

NOTICE

No. 30 Kayts

No. 31 Kaokesanturai

No. 32 Jaffaa

No. 32 Jaffaa

Electoral District
Offices:
Offices:
Offices:
Electoral District
Electoral District
Electoral District
Interpretation of general information
Interpretation areas
Interpretatio

Kayts
Velanai
Mandaitivu
Manippai
Vaodukoddai
Chankanai
Pandateruppu
Chunnakam
Punnalaikaddu-

Tellippalai Kankesanturai

Kankesanturai Kopay Puttur Achchuveli Chundikuli Jaffna Vanuarponnai Tirunelveli Vannarponnai Kokkuvil Kaitadi

Chavakachcheri

Kodikamam Varany R. O. Kudattanai R. O.

Karaveddi Valvettiturai Uduppiddi V. C. Court House

Point Pedro

5. Karainyan 6. Karainyan 7. Narantanai 8. Allaippiddi 9. Anaikkoddai 10. Arali 11. Chankanai 12. Makiapiddy 13. Uduvil 14. Maflakam

15. Tellippalai 16. Maviliddi

Mayiliddi Mayiliddi Puttur Achchuveli Chiviyateru Karaiyur Moor Street Nallur Vannarponnai East Kokkuvil

Kaitadi Chavakachcheri Madduvil Eluthumadduval Idaikurichchi Ampan Katcovalam Matcovalam Matcovalam

Karaveddi Kerudavil Karanavai

Chempianpaltu Kandavalai Cheddiyakurichchi Iranaitivu Tunukkai

Court Hou Pallai Kilinochchi Pooneryn Veravil R. O. Tunukkai R. O. Government Agent, N. P., and Registering Officer for Electoral Districts
No. 20 - Rayls, No. 31 Kankesanturai,
No. 32-Jathan and No. 33-Point Petro.
The Kachcheri,
Jaffina, 3rd January, 1936,
(G. 27, 6-1-36.)

A Vidan for Kokuvil West

Registrar General

At a public meeting held on the 3rd inst. under the anspices of The Gereral Welfare Society, Kokuvil West, a resolution was passed requesting the Government to appoint a separate Police Vidhan for Kokuvil West.

It is understood that Mr. F. C. Gimson, who is now in charge of election work, will act as Registrar-General when Mr. J, C. W. Rock goes on leave shortly after the general elections.

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Dr. S. Subramaniam, Retired Provicial Surgeon
R. R. Nalliah Esq. J. P., Chairman, U. D. C.
C. Muttuvelu Esq. J. P., Chairman, V. C., Kokuvil
K. Thambipillai Esq. Manager of Schools, Kankesanturai
A. Manicam Esq., Science Master, Skandavarothaya
College, Kanderodai.

(H. 192. 6/11/35 to 5/5/36.)

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(2) To provide Employment
(3) To revive possible industries
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5% SAVING

3% CURRENT

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V. 189, 1-11-35-31-10-36 (M)

Manager.

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Scientific manner.

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of Swedenborg's Works

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பக் பக பாகளினக்கிட 504 பக்கங்கள் தழைந்த அடைவில் ந 0—12—0
பாலுக்காருரைத்தியை 218 பக்கங்கள் தழைந்த அடைவில் ந 0—8—0
The Works of Swedenborg are Scientific Commentaries on Saivs
Siddhanta Philosophy. Even Siveganan Yogigal knew no Science and therefore his commentaries are not based on Science. The Saiva Siddhanta papers like the Siddhantam, The Hudu Sathanam, The Hindu Organ and other papers and leading Saiva Siddhanta Sabolars have spoken highly of these books of Swedenborg and others mentioned above.

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(Q. 227, 23-12-35 - 18-3-36)

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GRAND BAZAAR, JAFFNA.

THE FIVE-FOLD RACE OF MEN

(Continued from Page 1.)

the present, I wish to point out that this science of letters and words was also like its Chinese counterpart, an encyclopaedic work embracing all nature and evolution for a whole cycle. This Agathyam contained ten headings or furmulae which included cycle. This Agathyam contained ten headings or furmulae which included all that there was to know as knowledge for man to fulfill his evolutionary purpose. It began as a direct Revelation from Irrayanar, of Iyyal or all nature, Issai or the rythmic sound-color vibrations of all objects in nature as they unfold and evolute and Nadagam or the main typical forms and figures and symmetry and harmony of their growth development, decay and death. So far these three items included all inorganic and organic evolution up to man-woman. These being of dual constitution required a vehicle for thought imaging and trans lating their sensations into concepts, precepts and ideas, speech etc. Hence the second series contain cluthu or letters (their issai and Nadagam) Word-symbols of objects or Nama-Raranams for the Nama-rupas and porul or the meaning of words as objects, their issai and nadagam.

The Four Dharmashrams

The Four Dharmashrams

When the Subject is God then all nature and man become objects. At this stage man woman had to be set on the higher path of self-realisation and God realisation. After the ageslong evolution below, God Nature had produced the bi-rexual Man woman as the last psycho-physical unit. Hitherto these were just developing on the meter physical plane of food, clothes, habitats and the like. They had arrived now at more settled conditions of life and divisions of labour and an inner urge towards God was beginning to dawn. Hence Agasthyam provides the last four items of Arram-Porul-Inpam-Veedu as the method of socio economic development and growth for man, which will satisfy both his physical and spiritual needy and gradually, as he develops in right understanding, knowledge and living, lead to God. Thus, the entire evolution from the physical atom and as God. Thus, the entire evolution from the physical atom and as God. Thus, the entire evolution from the physical atom and as God. Thus, the entire evolution from the physical atom and as God. Thus, the entire evolution from the physical atom and as God. Thus, the entire evolution from the physical atom and as God. Thus, the entire evolution from the physical atom and as God. Thus, the entire evolution from the physical man woman through Mind Intellect Reason-Will-Ego-Atman to God or from God through atom cell-letters-universe to God, a complete cycle of evolution was thus embodied as knowledge or Vidya in Agathyam. All the later revelations and lay and religious works to the present day amongst us are merely expansions and expositions and commentaries from time to time as merely expansions and expositions and commentaries from time to time as merely expansions and expositions and commentaries from time to time as merely expansions and expositions and commentaries from time to time as merely expansions and expositions and expensed to keep men's attention on the higher path.

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H. 114 1/8/35 to 31/1/36.

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