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Tamil			

THE Hindu Organ.

The Only Newspaper in Ceylon for the Hindus.

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THE FIVE-FOLD RACE OF MEN

By V. I. K. Singham

ACCORDING to Griffith's Translations of the Rik Vedha, Chap. VII, sloka 9.10, thus.

"Indra, who rules with single 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 He hear?"

To the Tamil 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 various 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 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 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 introduction and not a part of the original social growth. In addition, 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 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 past' yet tenaciously and most pathetically, because it is a losing fight, hold 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 enjoined by the revelations by all alike during the most active and vigorous portion 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?

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 barbarous races, the Scytho-Hun tribes from Central Asia, broke into India through the North-West passes and Naga-Mongol tribes from

the North-West, when the particular Arram-Dharma already developed by the Northern Hindus was threatened to be swamped and lost. After every Pralaya mankind disperses, loses memory of all prior 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 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 Agasthya to the South. A minor pralaya (Nimithika Pralaya) appears to have occurred hereabouts at this time.

Agasthya Rishi

Tirumullan has two slokas relating to Agasthya which cannot be refuted by any authority, being Revelations, but which are very significant for more reasons than one. In the first sloka Agasthya complains 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 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 were 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 Pharaoh who got the Israelites to build Sakaras; and Angki or Vanki is the Tamil term for fire, also fire or sun-worshippers and also Agasthya.

If we turn to Tholkappiam we find in the Payirani that Agasthya 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

The later Caucasians or Aryans had not yet come down. The Egyptian Princes 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)

Promotion of Tamil Learning

MORE INSTITUTIONS NEEDED

Madras Presidency Tamil Conference

Tinnevely, Dec. 30.

The second session of the Madras Presidency Tamils' 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 as old as five thousand years, according to scholars, was a striking evidence of the high development which Tamil had attained in ancient times.

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 to generation of scholars, the speaker referred to the facilities available for study of Tamil literature at present. He said that 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 glad to learn that colleges for training Tamil Vidwans would be started shortly, one by the Karanthai Tamil Sangam, Tanjore, and another by the head of Sri Gnanar Mutt of Thiruppuliyur. He paid a tribute to the Mata-thipathi, Gnanar Mutt, Thiruppuliyur, who had instituted a scholarship of Rs. 1,000 per year to the student who passed first in the Vidwau examination.

Proceeding, the President observed that the present facilities for advanced study of Tamil were inadequate and that more institutions for the study of Tamil ought to be started not 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-steps of their predecessors in ancient times, who pursued Tamil studies for their own sake while they continued in their hereditary occupation. He pleaded that the Tamil scholars should be given preference in the Registration Department and the copyists' and other similar services and dwell 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 network of well-equipped libraries, spread of knowledge on a wide scale would be hampered.

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

Plan To Give Everybody 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. Some 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 harder in build than the peoples of tropical and sub-tropical regions. To be alive in temperate and cold countries man must be active in a special degree. 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 harder body than the peoples of the 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 England, the need here is greater indeed. By nature a people of weaker build, have we become the weakest and the softest as the result of strange habits of life induced by foreign contacts and the consequent abandonment of simple, active, open-air 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 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 and fashionable life has 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 better.

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

UNTOUCHABILITY

Hindu Maha Sabha Resolution

The following important resolution on untouchability which makes no mention of inter-dining or inter-marriage was moved at the all India Hindu Maha 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 present age."

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 23.

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 concerned.

healthier and harder people in Ceylon. Enough to eat and the knowledge of what to eat—what the medical man calls the balanced diet—are two aspects of the problem at which the two ministries may organise work of more production and wider dissemination of health knowledge.

JAFFNA HINDU COLLEGE

Inter Arts and Science

The Jaffna 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 possesses equivalent qualification with Tamil as a subject for appointment as Fore-man and Chief Clerk to the Press Department of the Saiva Paripalana Sabha, 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 Sabha,
Vannarponnai, 27-12-35.



Hindu 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 sternerly 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 members must bend their energies and put into operation a planned scheme of rural uplift. The problem of rural re-construction is not one of merely theoretical sympathy for the poverty-stricken masses, but of a substantial change of outlook in the intel-

lectual people of the country as regards the real nature and meaning of the problem itself. The broad masses of poor, uneducated rural population, still groan under the burden of ancient traditions and age-long customs. They can be revived 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. We would suggest that re-construction should be strictly on the lines of planned economy. Agricultural production must be restored to the level our land is capable of. That would necessarily 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 such 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 should 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 non-malarious locality and every encouragement given to the colonists 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 lads attending English Schools with a view to earning a living in subordinate positions in 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. But now the opportunities for our young men have been restricted to what extent no one may know. It is necessary that a public declaration should be made by Government with regard to its policy regulating the admission of candidates to Government service. The assurance of Sinhalese leaders in this respect have not allayed the feeling of suspicion 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 of agricultural occupation to our educated young men. The re-opening of the Northern ports, the revival of the Indo-Ceylon 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 Northern members.

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 sleep. 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 prayer. 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 prayer 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 perfection. One cannot ignore 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 need for discipline continues. Patience, faith and humility are required. The arduous of the ego-ridden heart and the violence 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 often 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 forsaken me"? In such moments, the higher experience is forgotten and bitterness and despair 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:

"வருகின்றீர் தினும் திருப்பெயர் சிலவாக்
மற்றவர்கள் அநியேயம் மறுமாற்றம்
ஒருக்கொன்றுக் கொருமருக் துரையாய்
ஒற்றியுரைந்து குறைவானே."

is the comforting assurance of St. Sundaramorthy.

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 Divine 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-

knowledge is only the experience of the *modus* 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 cannot give that knowledge-vision in which the Reality is realised and felt in our satisfied being as part of ourselves in knowledge. This realisation depends on the devotion and persistence with which we respond to the call and following the path of discipline besiege by our will and love the hidden Lord. "Arise, Awake"—that is the message of the awakener at dawn.

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 doctors 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 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 cheetus, 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 Ceylon.

Brahmin Priest Stabbed

A Brahmin priest who was preparing for the Thiruvemba 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 priest Vathespara 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 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 Samungam 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 evidence in a stabbing case against the accused who was convicted and sentenced to one year's imprisonment. 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 the shop-front.

The accused was arrested and enlarged on bail.

FIND OF IDOLS NEAR KODIKKARAI

Buried Centuries Ago

Tanjore, Jan. 1.

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

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 Nataraja, Sivakamasundari Ambal, Neelathambika Ambal Neelayathakashi (?) Sri Somaskandar, Sri Vinayakar, Appar, Sundaramurti, Chandikeswarar, Thani Annan and Kandar, all of them measuring about 4 feet in height. They are of exquisite 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 after the idols were buried the temple was submerged under the sea.

The idols are in the custody of the Sub-Magistrate of Vedaranyam and the railway authorities have moved 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 Agastiampillai-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

Plenary Session on March 23

The Working Committee of the Indian National Congress at its meeting on the 1st inst. fixed the dates of the Lucknow Session of the Congress. The Committee will sit 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 22.

The plenary session of the Congress will commence on the evening of March 23 and conclude on 25.

The Working Committee has 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. G. is expected in Jaffna tomorrow

Answer to Correspondent

Mr. P. C. GNANASUNDRAM—
Will you please meet us in our office?
(Ed. H. O.)

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(Q. 172. 13-10 to 12-1-36.)

GRAND BAZAAR, JAFFNA.

THE FIVE-FOLD RACE OF MEN

(Continued from Page 1.)

In 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 formulae 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 rhythmic sound-color vibrations of all objects in nature as they unfold and evolve 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 translating their sensations into concepts, precepts and ideas, speech etc. Hence the second series contain sluthu or letters (their issai and Nadagam) Word-symbols of objects or Nama-Karanams for the Nama-rupas and porul or the meaning of words as objects, their issai and nadagam.

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 age-long evolution below, God Nature had produced the bi-sexual Man woman as the last psycho-physical unit. Hitherto these were just developing on the mere 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 Agathyam 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 needs and gradually, as he develops in right understanding, knowledge and living, lead to God. Thus, the entire evolution from the physical atom-anu as God-Shakti Energy motion-(nadanam-natham) heat-sound color form or matter mind to the plasmic genes cell ovary Energy-motion-heat-sound-color-form and through the lower species to man and from the dual psycho-physical man-woman through Mind-Intellect-Reason-Will-Ego-Atman to God or from God through atom cell-letters-universes 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 men's wants increased or mind became more matter-involved and less apprehensive and ego limit became shorter that easier outward ceremonial methods than pure concentration were needed to keep men's attention on the higher path.

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FOREMOST AYURVEDIC REMEDIES

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