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THE Hindu Organ.

The Only Newspaper in Ceylon for the Hindus.
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Studies in Thamil.

Auvaiyar, the Poetess

By S. R. Muttukumaru.

(Continued from our last issue.)

Heaven

THE modern ideal of social fabric is based on materialism. It is Tamasa (sloth) and Rajasa (action), never Satwika (harmony). Self-gratification and self-convenience are its underlying principles, never self-sacrifice. From the standpoint of Auvaiyar, however, this universe is a school of discipline; this discipline is temporal as well as spiritual.

Auvaiyar is thus a Karma Yogi, as well as a Gnana Yogi. She is a firm believer in the philosophy of Karma, which teaches: "As a man soweth, so shall he also reap." Karma is therefore the Law of Cause and Effect in the universe.

தடுத்த முயன்றது மாரு காணன்றி எடுத்த கருமங்க னாகா—தொடுத்த உருவத்தானீண்ட வுயர்மதங்ககெல்லாம் பருவத்தா லன்றிப் பழா.

Muthurai

"Although, in foliage richly glad, they rise In figure faultless, and mature in size, As has no fruit except in season bear, In any project sooner to succeed, And gain the end before the time decreed, Nor toil avails, nor wealth, nor wakeful care."

தாந்தா முன் செய்வலினை தாமே யதுபலிப்பார் பூந்தாமையோன் பொறிவழியே—வேந்தே ஓத்தாரை செய்கையொழுமெல்லா மொன்று வெறுத்தாலும் போமோ விதி."

Nalvali

"O King! man's lot is ruled by deeds Of former birth 'neath sway of Brahmín, How can we help those plagued? though all The land should deprecate, fate holds!

Attached to the wheel of births and deaths man roams about in the universe, and in his rambles he goes forth from the womb to the womb and vice versa. The wheel of rebirth revolves on its own axis, the Law of Cause and Effect. The Law of Karma being such, our daily thoughts should be to live up to the three golden rules:—

- I. "Kill out ambition; but work as those work who are ambitious."
- II. "Kill out desire of life; but respect life as those do who desire it."
- III. "Kill out desire of comfort, but be happy as those who live for happiness."

Though Auvaiyar believes in the Law of Karma, she does not preach the gospel of the inexorability of fate, nor the futility of man in trying to overcome fate. She therefore suggests a sure remedy for mastering this fate.

செவாய கமவென்று சித்தித் திருப்போர்க் கபாய மொருநாளு மில்லை—உபாயம் இதுவே மதியாகு மல்லாத வெல்லாம் விதியே மதியாய் விடும்."

Nalvali

"To those who meditate and cry 'O Siva, hail!' no ill ever comes; This stratagem is wisdom true, All else will lie within fate's ken." From this it is evident that, while Auvaiyar is not an opponent of exoteric Hinduism, "whose symbols and imposing ceremonies give

grace and beauty to the faith of the simple souls, she is also aware that through "self-knowledge alone Union with God is possible. She is thus a Gnana Yogi as well.

வினைப்பயனை வெவ்வதற்கு வேத முதலாம் அனைத்தாய் நூல்கந்து யில்லை—கிளைப்பதெனக் கண்ணுறவ தல்லாற் கவலைபடே நெருக்கெமெய் விண்ணுறவார் கில்லை விதி."

meaning:—

"Search all the sacred books, one thing Alone avails to thwart stern fate, Bid care be gone and thought destroyed, In Brahm dwell; for thought is fate."

Auvaiyar is also a true vedantist, as seen from stanza No. 38 in *Nalvali* which reads as follows:—

நன்றென்றுக் தீதென்று காணென்றுக் தானென்றும் அன்றென்று மாமென்று மாகாதே—கின்றநிலை தான்தாந் தக் துவமாஞ் சம்புறுத்தார் யாக்கைக்குப் போனவா தேழும் பொருள்."

meaning:—

"Reed-cutters seek not other band To tie their load, but draw a reed; To let this content you, not to know Or good or evil, 'I' or 'not I'."

It may here be observed that some scholars are of opinion that Auvaiyar was a Vaishnavite by religion. In support of this assumption they quote the 56th aphorism in her *Attisudi*, which says:—"திருமாலுக் கடிமை செய்—Dedicate thyself to Vishnu." This is apparently an erroneous view, when we take into account the 28th aphorism in her *Konraiventhan*, which reads thus:—"சிவத்தைப் பேணிற் றவத்திற் கழகு—To adore Siva is the beauty of penance." She gives expression to the same sentiments in *Nalvali* which has the following:—

செவாய கமவென்று சித்தித் திருப்போர்க், கபாய மொருநாளு மில்லை—உபாயம் இதுவேமதியாகு மல்லாத வெல்லாம் விதியே மதியாய் விடும்."

Nalvali

Meaning:—

"To those who meditate and cry 'O Siva hail!' no ill e'er comes; This stratagem is wisdom true, All else will be within Fate's ken."

Nalvali

The fact is that Auvaiyar was one who had realized the unity of all sects of religion. She says:—

தேவர் குறளுக்கு திருநான் மறைமுடிவும் சூழார் தமிழு முனிமொழியும்—கோவை திருவா க்கழகு திருமுறை சொல்லும் திருவா க்கமென் றுணர்."

meaning:—

"Mark this! the Kural divine, logia of the Vedas four, Vyasa sutras and Tamil hymns of the saintly Trio, Kovai, Tiruvasagam, and mystic words of Tirumular, Are in essence one all the same truths teach."

It will thus be seen that the works of Auvaiyar embrace all the phases of the Hindu Dharma; and that they have been, and are still, and shall ever be the solace and delight of all, both the young and the old, on the land of the Tamils.

CEYLON FOOD VALUES

Survey by Imperial Institute

180, Fleet Street, Feb. 3.

During the past year a very large number of investigations have been carried out by the various departments of the Imperial Institute. Of particular interest to Ceylon is the dietary survey which is now in progress.

The composition has now been determined of dried samples of bread-fruit, jak fruit, king yam, sweet potato, and manioc which had been submitted by the Bacteriological Institute at Colombo.

The possibility of manufacturing coir products in Ceylon for export to the United Kingdom was under consideration by the Department of Agriculture, and, following a preliminary discussion with a member of the Department when on leave, information was furnished with regard to coir industry and particulars of imports in recent years of coir mats, matting and yarn were given, with a guide to the prices obtained for the products. Reference was made to the difficulty likely to be experienced by Ceylon in attempting to compete with the established industry in India.

Canned Fruits

A consignment of canned fruits of several different varieties prepared experimentally by the Department of Agriculture in Ceylon, has received for report as to suitability for the English market. Samples were submitted to technical authorities and commercial firms, and their reports were forwarded to the Department.

Subsequently, assistance was given to an officer of the Department, while on leave, in studying recent developments in technique and research on fruit products, arrangements being made for visits to a firm manufacturing canning equipment and to jam-making and fruit-juice bottling factories, as well as for consultation with the Chairman of the Empire Canning Council and other authorities.

Other investigations were concerned with the manufacture of foot-rules in Ceylon and the properties and uses of oil obtained from a quantity of "Kekuna" seeds (candle nuts).

BIG RAILWAY DEFICIT

4 1/2 Millions for the Current Year

"The deficit resulting from the working of the Railway is estimated at Rs. 4,500,000 for the whole financial year," states a note in the Treasury statement of revenue and expenditure for January issued on Monday.

UNIVERSAL CONSCIOUSNESS

BY N KRISHNAMURTHI SASTRI

THE conclusions a student of comparative philosophy may arrive at after studying the great Vedanta literature may be briefly indicated as follows:—

The purest and best simplified human consciousness divested of all its grosser and external modifications will be found to be one and indivisible, infinite, universal whole of experience which appears only fragmentarily under ordinary operations of the human mind. The repeated proclamations of Vedanta remind the individual human mind of its sublime universal character which is deeply hidden beneath the several grosser levels of consciousness. The purest level of individual human consciousness can be said to be on a par with the universal consciousness which has been admitted by all theists to be the prime source of all objects of experience giving rise to various degrees of agreeable feeling. At times the individual human consciousness also is deemed by many, to be endowed with the power of creating desired objects of the sensual and imaginary worlds. In this respect some conscious units appear to be superior to others and those that feel inferior in their power of creation such as children and the uneducated can do well to please their immediate superiors by lineage and culture, by due homage done to them and have their own legitimate wants fulfilled through their aid. In the relative sphere of human aspirations the laws of mutual cooperative obligation and free voluntary subordinated service continue in operation and there can be no grudging of subordination in limited spheres of human progress.

Spiritual Self-Sufficiency

When the claim is made to the absolute sphere of spiritual elevation one cannot but turn his attention to the central principle of the universal spiritual philosophy taught in the Vedanta literature. For the convenience of modern readers this central principle may be spoken of as the *spiritual self-sufficiency of man* and the consciousness of his infinite wholeness. The spiritual self-sufficiency of man cannot be too often repeated to individual human minds chafing under innumerable self-imposed burdens, to enable them to recover their neglected spiritual freedom. This is frequently done by the secret spiritual voices audible to the purest few, known as *Vedanta vakyani*. Earnest and prolonged spiritual psychological preparations will be found necessary till an individual human mind can render itself eligible for receiving such sublime lesson of the universal spiritual life. *Yagna, dana, and tapas* in the earlier stages and *Santi, danti, uparati, titiksha, sraddha and samadhi* in the later stages of spiritual elevation are enumerated as such preparations by the spiritual seers.

Absolute Spiritual Whole

The logic of the absolute universal spiritual whole which is to be studied critically under competent

spiritual masters may be briefly stated as follows:—

The science of psychology to reach its completion should take into account all kinds of mental phenomena including those of dream experiences which are generally omitted by modern investigations owing to admitted inability of modern enquirers of the western school. Introspection, trained and sustained, is the only method that can be suggested to discover the subtlest content of such human experience as is common to both the dreaming and waking states of life. What can be recommended as aids to such introspection are *Saravana, manana and uiddhihyasana*. It may be stated here, to begin with, that some advanced modern psychologists are agreed as to the unity, continuity and universality of consciousness. It is true of both the individual and the possible universal consciousness.

The logical operations of the human mind analyse each fragment of experience presented in time and space through the senses and its automatic reflection into a subjective factor and an objective content. The subjective factor will always be found necessarily connected with every piece of transient experience wherein objective contents vary both temporally and spatially.

Thus the subjective factor involved in all experiences will be found to transcend all space and time limits prescribed by finite mentalisation for intelligible understanding and it may therefore be declared to be as infinite in character as the absolute universal spiritual consciousness recognised by all theists as the eternal witness of all possible creations for experience not ordinarily witnessable by individualised minds. The ceaseless individual human aspirations to witness hitherto unwitnessed scenes of experience suggest a vague consciousness of its own original infinite value as Carlyle appropriately remarks "Man's unhappiness comes of his greatness. It is because there is an Infinite in him which with all his cunning he cannot quite bury under the finite."

To resume the original infinite value one cannot but resort to an unbiased study of the proclamations of the Vedanta confirming the oneness of all conscious experiences of all conscious beings of the universe. To see life as a single indivisible universal spiritual whole, constitutes the best psychological feat of any thoroughgoing individual spiritual aspirant. For this purpose the help of a competent spiritual master may be required in most cases. Those also of the humanity who entirely throw their life in devotion at the disposal of the omniscient personified God can hope to rise to such high spiritual elevation by His benign grace. Various degrees of spiritual worship are also taught in the Vedantas for the benefit of the less spiritually elevated souls.

Among such methods the best is pointed out to be spiritual self-reverence, meaning thereby, the worship of one's own innermost real self, as a completely universal whole of experience devoid of all discomfitures of minor experiences.

(The Hindu Mind)

Manager's Notice

The "Hindu Organ" Office will be closed tomorrow for Maha Sivaratri and on Tuesday for the General Election in Jaffna. There will be no issue of the paper on Monday, the 24th inst.

MANAGER, "Hindu Organ"

NOTICE

To whom it may concern I do hereby inform that the testimonial given to me by Mr. S. Ampikaipakan, Headmaster, Vaideshvara Vidyalaya, cannot be cancelled as it was not obtained by misrepresentation of facts. Kanagasabai Veerasingam Maviddapuram Tellippallai 19-2-36

[Mis. 280, 20-2-36]

Land Development Notice

The Government Agent, Northern Province, will receive applications up to the 10th March, 1936, from middle-class Ceylonese for allotments of land in the Island of Delft. For further particulars see the notification in the Gazette of the 21st February or apply to the Government Agent, Northern Province.

C. L. Wickremesinghe, Land Commissioner, Colombo, 18th February, 1936. [G. 65, 20-2-36]



Hindu Organ.

THURSDAY, FEBRUARY 20, 1936.

MAHASIVARATRI

Yusavo namarupahyam ya devi sarvamangala, Tayossamsaravampusam sarvato jayamangalam.

"Blessings on all hands rain down on people who call to mind Him who is Siva (the auspicious One) in name and form and Her, His Consort, who is all bliss". Such is the description of Sambasiva who has to be worshipped to-morrow. He, who is said to be beyond the reach of speech and mind, whom even the Vedas can define only negatively, is, curiously enough, capable of being visualised by those who worship Him devoutly through all the four quarters of the night to-morrow. Just about midnight comes the hour of lingodbhava, i.e., the appearance of the Lord in the form of a lingam. This hour is considered to be particularly sacred and beneficent. Many are the stories told of sinners who have attained beatitude owing to their having had a glimpse of the Lord at this hour. Dry must be the heart of the man which does not well up with emotions at the worship of the Lord at such an hour.

But it is easy to mistake mummery for worship. In one of his most impassioned utterances, Mazzini declared that the worship of God is the worship of Humanity. In Mazzini's land it has been little more than an empty phrase. Romulus and Remus, suckled by a she-wolf, have, through a series of incarnations, culminated in Mussolini. But this has not been so in our land. In more

places than one, in more incarnations than one, in more ages than one, the Lord Himself has proclaimed: "I reside in all beings as their soul. Despising them, a man makes an exhibition of piety by offering Me materials of worship. He who, forsaking Me, that abide in all beings as their soul, worships Me in other forms, is a mere fool pouring libations of ghee on ashes. Peace never comes to the mind of the man who is selfish, who discriminates against others, hates Me in their person and bears rooted enmity to any living thing. If a man despises his fellow-beings, he can never please Me with his rites and ceremonies, however elaborate they may be, or with his pompous worship in public places employing materials of all kinds, high and low. Doing his duties, he may worship Me in the routine way so long as he, in his heart of hearts, feels My existence in all beings. Death reserves mortal terrors for him who discriminates against another by making invidious distinctions between himself and that other. Therefore, with gifts and tokens of regard, and with a loving and impartial eye, one should reverence Me who am the soul of all, and have built My temple in every living thing". If our devotion to God is sincere, this sublime declaration must lead to real searchings of heart in us. Then we shall be confronted with the tremendous question: Have we always paid heed to the counsel contained in this declaration? In answer to it, we of the present generation can only hang down our heads in shame and beg pardon of the Lord as one of the greatest of our race did in these words about a century and half ago:—

சிவனேனுமொழியைக் கொடியசண்டனம் செய்திடினவனுடனுறை அவனெனில் கலந்து பேசக் கூவனே தருகிறார் தன்னுகவென்றும் உவமையில் சுருதியொருடன நம்பா ஜுமரோடேன் பயில் கொடியோன் இவனெனக் கழித்தாங்கையனே கதிவே நெனக்கில்லை கவலய்ச யண்டலகையே

"O sovereign Lord of Kalasai, I can go nowhere else for refuge if you should spurn me on the ground that I am a heartless man consorting with the deaf-mutes who do not believe in this matchless saying of the Sruti: 'If a person utters the word Siva, dwell with him, hold him in intimate discourse, and enter into commensality with him even though he happens to be a cruel chandala.'" We shall have worshipped the Lord in vain if this lesson of universal love is not burnt into our hearts by the temple lights at the lingodbhava hour of tomorrow night.

ELECTION CAMPAIGNS

(Contributed)

ELECTION CAMPAIGNS ARE APT TO throw people off their balance. Though we may think that this statement applies only to people of unstable equilibrium, we seldom pause to inquire how few of us are really blessed with a stable equilibrium, so that it may well happen that we are ourselves displaying the instability of our equilibrium even while we are accusing others of their shortcomings. The incidents reported to have taken place some days ago in several parts of Vadamardchy in connection with the ensuing elections for the Point Pedro seat are likely to produce hysterics in some quarters. We do not, of course, refer to alien opponents of political

progress in India and Ceylon who are never tired of pointing to such incidents as convincing proofs of the unsuitability of western institutions to eastern races. We are rather referring to such of our own people who—on the strength of these incidents—set up a jeremiad over what they call the corrupting influence of Western civilization on eastern life. While we strongly condemn the excesses committed at Vadamardchy as highly reprehensible and heartily commend the measures taken to punish them and to prevent their recurrence, we are not prepared to look upon them either as the outcome of Western corruption or as evidence of Eastern incapacity. They, as much as the lamentations of our Jeremiahs and the ipse dixits of the opponents of our national aspirations, have their origin in the want of equilibrium characteristic of all these types of humanity. People who have lost touch with the philosophic tradition of their race as well as people who have yet to create such a tradition are prone to grow excited at the acquisition of a right strenuously fought for, a right whose value is great but may be easily exaggerated. This accounts for the fact that shillelachs in Erin and brickbats in Brittaina were, till recently, so much in evidence at election-campaigns. With people like these, the dawn of sanity begins to break as soon as the novelty of the right has worn off. In course of time, this sanity, unless carefully preserved, may even degenerate into imbecile apathy. How else are we to account for the extraordinary fact that, at the recent elections in the British Isles. When problems of vital importance were in issue, as many as 10 million voters or nearly a third of the total number of voters refrained from going to the polls? We, in the East, generally underestimate the value of the vote. Some of us, however, have such an exaggerated notion of it that we think we may go to any lengths in winning it for the party whose cause we espouse. This is entirely due to want of balance and does great discredit to the boasted superiority of our hoary culture and tradition. We would, therefore, appeal to all our countrymen to realise that, valuable as the vote is, it is not more valuable than sanity, our reasoned adherence to the immemorial tradition of practical philosophy for which we have always been among the envied of the races of the world. And so we bid God-speed to the candidates and their canvassers!

CHEATING THE P. M. G.

—O—

Accused Acquitted

The case was taken up for trial on the 19th instant, before Mr. Justice Akbar and an English-speaking jury, with Mr. E. P. Rasiah as foreman, in which P. Ramalingam of Mallakam stood charged with having altered the date of his birth in the birth certificate for admission to an examination of the Postal Department and thus cheated the Postmaster General.

Mr. A. H. R. Weerasooriya Crown Counsel, prosecuted. Mr. S. Natesan instructed by Mr. H. R. Arinacuty defended the accused.

The defence was that the identity of the accused was not proved.

The jury found the accused not guilty. His Lordship acquitted the accused.

LETTERS TO THE EDITOR

SYLLABUS FOR THE J. S. C. EXAMINATION

Sir,—The frequent change of syllabus for the J. S. C. examination is a source of great inconvenience and discouragement to the school authorities and is prejudicial to the interests of not a few students. The change of text books prescribed for English Literature from year to year is also very undesirable. Pupils who happen to fail in the J. S. C. examination are not allowed to take up the examination again before the lapse of six months. In the last November examination a very large number of candidates are supposed to have failed and these candidates can again sit for the examination only in July 1936 at the earliest. In November, English was the only compulsory subject and Literature was regarded as a separate section. But according to the 1936 Syllabus, English and Literature together make up one section and this double subject section has been made compulsory. Besides Tamil for Tamil candidates or Sinhalese for Sinhalese candidates has been made an additional Compulsory subject for 1936. Moreover, Mathematics which could have been offered as a separate section in addition to Elementary Mathematics in the last November examination cannot be offered as such in 1936 by those who propose to offer Elementary mathematics as one of their sections. The text books in Literature for the last November examination are different from those to be studied for the examinations to be held in 1936. Thus it is clear that a candidate who offered Literature and Higher mathematics as two of the sections for the last November examination should study two more subjects newly, if he is to sit for the July examination. The section known as English which is compulsory has been made extraordinarily difficult for those who propose to appear for the examination in July, as they have to study new text books in Literature during the six or seven months at their disposal. To add to all these difficulties, Tamil or Sinhalese has been made compulsory for the first time in the history of this examination, and consequently those who are weak in this additional language have no chance of passing the July examination. In other words, a good number of the pupils who failed in the last November examination cannot dream of passing the J. S. C. examination of July 1936, however much they may try or wish to do so.

It is reported that the Syllabus for 1937 is now in the course of preparation. One change that has already been announced is that the examination will be held twice in 1937 in the months of June and November and not thrice as was the case this year and for some years in the past. What the compulsory subject or subjects are going to be and what subjects the candidates would be allowed to offer as their optional subjects in 1937 are things known only to those who are responsible for the decision. We fail to understand in what way the Minister of Education and the members of the Board of Education are rendering their service in regard to the preparation of the syllabus for the J. S. C. examination which has become almost a scandal in this country.

May we hope that the Director of Education will see that no changes of a radical nature are made in the syllabus from year to year? If Literature is to continue as a part of the English section, it is very necessary that the text books should be the same for a number of years, as otherwise there is no point in holding the examination twice a year. Pupils of more than average

intelligence only will be able to study in six months the Literature text books prescribed for the examination. Instead of making it easy for those who failed mysteriously in the last November examination to take up and pass the examination to be held in July 1936, the Department has made it unusually difficult to such an extent as to discourage them altogether. Does this show justice and sympathy on the part of the powers that be?

SPECTATOR,

BATTICALOA HINDUISM

Readers of the "Hindu Organ" would be aware how I brought to light certain facts in the columns in one of its issues some time back regarding the decadent position of Hinduism in Batticaloa, while endorsing the sweeping remarks of "Vigilant" of Mandur on "Rural education and conversions", which also appeared in that paper previously.

Therein I pointed out the inevitable doom that awaits that Faith, and the gradual degeneration of the Hindu race and how many of them co-operate and assist in diverse ways, towards the development, and expansion of an alien faith, thereby, enabling their own religion to decline to a low level, and the dangers that are looming ahead. It is rather pathetic and deplorable that there is not a single genuine and patriotic leader in their midst, who could come forward to eradicate the many evils and defects that have crept into the community and to take active steps to combat the several disintegrating and destructive forces that are at work towards its total extinction from the country.—The silence either in the press and on the platform to contradict those statements of mine is a clear proof of the helplessness of its leaders.

As I mentioned before, Christianity continues to make rapid and steady headway in all quarters, trying by all possible means to absorb the whole country within its fold. Conversions by hundreds take place yearly through the several orphanages for boys and girls, training and practising schools that are scattered all over the District. A part from the above channels and agencies, destitution, poverty, financial obligations, special concessions for students, matrimony and social disabilities are also the main causes for the Hindus to join the Roman Catholic fold hitherto unknown in remote Hindu villages and hamlets. Education is almost entirely in their hands and Batticaloa, within a short space of time, would be another Negombo or Trichinopoly. By this swift and ingenious process of conversions, this country, which boasts of a predominant Hindu population, is fast losing ground and deteriorating in every respect. The intelligent and the educated sections of the population are either Catholic or Protestant Christians, and those that are Hindus are generally ignorant masses. Religious enthusiasm, zeal, love and patriotism are almost nil among the Hindus.

Their priests, who are supposed to be the custodians of their religion have become the subject of ridicule and contempt by the masses as many of them are wholly ignorant of the fundamentals of their Faith.

Every man going out of the Hindu fold is not only a man less but an enemy the more as will be gauged from the attitude of the comments made by students and teaching community, who are imbued with the doctrine of hatred of the "heathen Hindu," and whose chief object in life is to convert to their newly acquired faith, more of their kinsmen and friends, who come in contact with them by promising them direct passport to heaven instead of "eternal damnation." Ye Hindus of Batticaloa! Whether are you drifting?

What is to be the future religion of your country? Roman or Hindu?

PESSIMIST.

Batticaloa, 12th February, 1936.

MR. DURAISWAMY FELICITATED

Reception At Jaffna Hindu College

On the invitation of the Principal and Staff of the Jaffna Hindu College, the Board of Directors of the College and the staffs of the branch schools assembled in the College Hall upstairs on Wednesday the 5th inst. at 4-30 to accord a cordial reception to Mr. Duraiswamy on his being returned uncontested to the State Council by the Kayts constituency. The entrance was tastefully decorated for the occasion, and Mr. Duraiswamy, on his arrival, was received by the Principal and the Staff and was taken to the Upper Hall. The Principal, Mr. A. Cumaraswamy, presided. After the singing of Devaram, the Principal garlanded Mr. Duraiswamy, and said, "Sir, we are sincerely happy to receive you this afternoon, as a member of the State Council. And while we congratulate you and offer you our felicitations, we wish to congratulate the Kayts constituency on the unique manner they have elected you as their representative in the State Council. Among the many traditions that have grown round our College, one is that the College has been singularly fortunate in being able to supply representatives to the State Council from among members who have been associated with it in one capacity or another. The late Sir Ambalavarnar Kanagasabai who was the President of the Board till the last day of his life, had been in the Council for several years. The late Mr. A. Sabapathy, sometime Manager, was nominated by His Excellency the Governor to be a member of the then Legislative Council, in recognition of his public services. Then again, our veteran Principal, Mr. N. Selvadurai was elected by your constituency, at the last bye-election. We are proud, to see our Manager returned uncontested and it is a token of the confidence and respect that the people have for you. We do hope, Sir, that greater honours are yet in store for you, and that a portfolio will be placed in your hands. And as a Minister we wish that you will concentrate your energies to devise ways and means to build up the manhood and womanhood of the country. There is a colossal neglect of human resources in the island, and men and women pass their lives in utter ignorance, ignorant of their rights and duties as citizens. The real wealth of a country is its people and every state should do its best towards the fuller development of its manhood and womanhood. We congratulate you Sir, once again, and pray that God will continue to guide you as He has done in the past." An address was then read by Mr. S. Sivapragasam B.Sc. Speeches were then made by Gate Mudaliyar A. Naganathan, J. P. U. P. M. on behalf of the Directors, Mr. V. Nagalingam, B. A. and Pandit V. T. Sampanthar on behalf of the Staff of Jaffna Hindu College, Mr. M. Karthigeen and Mr. Sabaratnasinghe on behalf of the Branch Schools. All of them touched on the sterling qualities of Mr. Duraiswamy, of his preeminence in public life, and of his patriotism. They all expressed the feeling that he, who admirably adheres to great principles regardless of cost was the best person to represent the people in the State Council. Mr. Duraiswamy spoke feelingly at length and said in reply that he deeply appreciated the spontaneous expression of love towards him. After the singing of Devaram, and call for "Three Cheers" to Mr. Duraiswamy, by one of the pupils of the College, the function terminated at about 6 p. m.

INTER COLLEGIATE CRICKET MATCH

Jaffna Central College Beats St. Henry's College

Played on the Jaffna Central College grounds, the home team won the toss and went in to field. St. Henry's were all out for 119 runs. Christopher was top scorer with 20 runs. Satgunam bowled best for Central capturing 6 wickets for 38 runs. Central replied with 157 runs. W. R. S. Nalliah and V. Arumanayagam (the captain) were associated in a bright partnership—the former scored 27 and the latter scored 25. R. R. S. Nalliah bowled best for St. Henry's capturing 6 wickets for 65 runs.

In their second innings St. Henry's scored 118 runs, chiefly through the efforts of R. F. Thyriar, who played enterprising cricket for 54 runs. Thangarajah, Satgunam, and R. R. S. Nalliah shared bowling honours.

Central went in to bat again with a deficit of 80 runs and scored 95 runs for the loss of only 3 wickets. Once again W. R. S. Nalliah and V. Arumanayagam defied the St. Henry's bowlers and safely saw their side to victory. Nalliah batted freely all round the wicket for his 39 (not out), while Arumanayagam played a solid captain innings scoring 24 (not out).

| | |
|-----------------------------|-----|
| St. Henry's 1st Innings | 119 |
| " 2nd " | 118 |
| Central College 1st Innings | 157 |
| " " 2nd " | 95 |

(for 3 wickets)

Order Nisi

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction No. 47.

In the matter of the estate of the late Kandiah Muthukrishnan of Chunnakam Deceased
Vaitianathar Kandiah of Chunnakam Vs. Potitioner.
Swaminathar Thamotharampillai of do Respondent.

This matter coming on for disposal before C. Coomaraswamy Esquire District Judge Jaffna on the 19th day of February 1935 in the presence of Mr. M. Ratnasingham Proctor for Petitioner and the affidavit and petition having been read.

It is declared that the Petitioner as the sole heir of the said intestate is entitled to have Letters of Administration to the estate of the said intestate issued to him unless the Respondent or any other person shall on or before the 1st day of August 1935, show sufficient cause to the satisfaction of this Court to the contrary.

This 11th day of July 1935.

(Sgd.) C. COOMARASWAMY District Judge.

Order Nisi Extended to 28th February 1936.

Sgd. C. Coomaraswamy, District Judge.

[O. 118, 20 & 27-2-36.]

GENERAL ELECTIONS

Pt. Pedro Goes First to the Poll

Point Pedro is the first of the Northern constituencies to go to the poll where the polling takes place on Saturday the 22nd instant.

Pt. Pedro

Polling: Saturday, February 22
Electorate: 44,767

Candidates:

Mr. K. Balasingham
Mr. G. G. Ponnambalam

Jaffna

Polling: Tuesday, February 25
Electorate: 59,915

Candidates:

Mr. A. Mahadeva
Mr. Nevins Selvadurai

Kankasanturai

Polling: Thursday, February 27
Electorate: 47,961

Candidates:

Mr. S. Natesan
Mr. A. Ponniah

Notice to Revoke Will.

We the undersigned Karthyagar Ayadurai at present working as Steward of the General Hospital, Kuala Lumpur, Federated Malay States, and Sivakolunthu daughter of Appapillai and wife of the said Karthyagar Ayadurai do hereby notify and make public that we hereby jointly and severally revoke the first will made by us both during the month of May 1931 when we were on leave in Jaffna which will was attested by Mr. C. Subramaniam, Proctor and Notary Public of Jaffna. Further we declare that the will mentioned above is null and void for any purposes whatsoever mentioned therein.

K. Ayadurai
க. கையாரு
(Sd. A. Sivakolunthu)

[Mis. 272, 17 to 20-2-36.]

Notice

CANCELLATION OF TESTIMONIAL

To all whom it may concern I do hereby cancel the testimonial granted to Mr. Kanagasabai Veerasingham of Tellipalai as the same was obtained on misrepresentation of facts.

S. AMBIKAIPAKAN,
Head Master,
Vaideswara Vidyalaya.

[Mis. 276, 17 & 20-2-36.]

TREE TAX SYSTEM SUCCEEDS

Plan to Extend It Over All Jaffna

The tree tax system introduced into Valikamam North, Jaffna, at the beginning of last year has operated satisfactorily.

The Excise Department now propose to extend it to the whole of the Jaffna peninsula. They are formulating a scheme to be put before the new State Council.

The system, which the Excise Department worked for a year, is said to have exceeded their most sanguine expectations. According

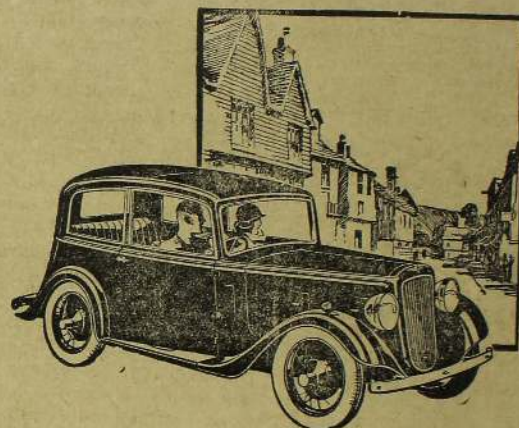
to departmental calculation revenue of Rs. 55,000 was expected, but the actual yield has been in the neighbourhood of Rs. 70,000. This year a further increase is expected.

Apart from increased revenue, this system has been responsible for a considerable decrease in drunkenness.

There were only two prosecutions for drunkenness last year in the Village Committee Courts in Valikamam North and in one of these the man had obtained his toddy at the neighbouring tavern.

Jaffna prefers the Tree Tax System to the Tavern system, and the people have at various conferences and by petitions requested the Department to establish the Tree Tax System. The Excise Department too welcomes it. (Times.)

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(Y. 137, 19/8/35 to 18/8/36.) HOSPITAL ROAD, JAFFNA.

THE QUILON BANK LIMITED, QUILON.

BALANCE SHEET AS AT 31ST. DECEMBER 1935.

| Capital and Liabilities. | Rs. | as. | ps. | Rs. | as. | ps. | Property and Assets. | Rs. | as. | ps. | Rs. | as. | ps. |
|---|-----------|-----|-----|-----------|-----|-----|--|-----------------|-----|-----|------------|-----|-----|
| Capital: | | | | | | | Fixed Capital Expenditure. | | | | | | |
| Authorised 50,000 shares of Rs. 50/- each | 25,00,000 | 0 | 0 | | | | [a] Lands & Buildings at cost Rs. 87,699 15 6 | | | | | | |
| Issued and subscribed 30,000 shares of Rs. 50/- each | 15,00,000 | 0 | 0 | | | | Less amount written off up to 31-12-1935 | Rs. 10,096 13 2 | | | 77,603 | 2 | 4 |
| Less calls in arrear Rs. 60,635 0 0 | | | | | | | [b] Safes & Furniture at cost Rs. 81,056 0 6 | | | | | | |
| Less calls not made Rs. 8,08,530 0 0 | 8,69,165 | 0 | 0 | | | | Less amount written off up to 31-12-1935 | Rs. 10,761 14 9 | | | 70,294 | 1 | 9 |
| Paid up Capital | | | | 6,30,835 | 0 | 0 | Loans, Bills Discounted, Promissory Notes and Temporary Overdrafts | | | | 1,47,897 | 4 | 1 |
| Reserve Funds: | | | | | | | 1. Debts considered good and in respect of which the Bank is fully secured (including Loans on Gold Rs. 15,61,842 6 1) | | | | 35,36,874 | 8 | 0 |
| General Reserve Fund | 95,000 | 0 | 0 | | | | 2. Debts considered good for which the Bank holds— | | | | | | |
| Reserve for Bad and doubtful debts | 35,000 | 0 | 0 | 1,30,000 | 0 | 0 | [a] Joint and several Promotes | 3,85,665 | 6 | 11 | | | |
| | | | | | | | [b] Promotes by several persons singly | 3,95,722 | 3 | 3 | | | |
| Deposits: | | | | 78,49,696 | 9 | 8 | [c] Bills discounted and Bills purchased | 9,42,108 | 2 | 8 | | | |
| Time, Demand, Savings Bank, Staff Security, Provident Fund, and other deposits | | | | | | | [d] Cash Credits and Temporary overdrafts [The above include Rs. 1,36,410 -5 8 due by Directors severally.] | 16,02,169 | 12 | 6 | | | |
| | | | | | | | 3. Doubtful debts | 48,682 | 12 | 8 | 69,11,142 | 14 | 0 |
| Dividends Not Drawn | | | | | | | Bills Lodged for Collection | | | | 6,15,967 | 6 | 7 |
| Bills for collection as per Contra | | | | 8,610 | 6 | 6 | Sundries (Including accrued interest, Remittances in transit and Branch adjustments) | | | | 1,48,171 | 10 | 7 |
| Sundries (Including interest accrued due, rebate, remittances in transit and branch adjustments) | | | | 6,15,967 | 6 | 7 | Investments | | | | | | |
| | | | | | | | In Government Promissory Notes of face value of Rs. 9,13,000/- (Market value Rs. 9,83,100) | 9,34,227 | 11 | 6 | | | |
| Profit and Loss A/count: | | | | 9,20,196 | 5 | 4 | Other investments | 63,908 | 11 | 6 | 10,18,136 | 7 | 0 |
| Balance as per last Balance Sheet | 9,692 | 9 | 6 | | | | Cash | | | | | | |
| Net profit for the year | 81,135 | 11 | 0 | 90,828 | 4 | 6 | On hand and with Bankers at call | | | | 14,04,818 | 6 | 4 |
| | | | | | | | Total | | | | 102,46,134 | 0 | 7 |
| | | | | | | | | | | | | | |

Total

Total

Jaffna Oriental Studies Society

The Secretary of the Jaffna Oriental Studies Society, writes to say that the examinations of the Society fixed for the 25th inst. have been postponed for March 1st, 19 and 20,

SANGEETHA ABIVIR- THI SABAH, S'PORE

A Successful Musical Performance

To a large respectable gathering of ladies and gentlemen at the Victoria Theatre, Singapore, on Saturday the 1st February, 1936, the girl students of the Sangeetha Abivirithi Sabah, presented a musical performance which was well appreciated. The party consisted of girls who have attained a very high standard in music.

After a welcome song by 5 girls, there were Violin Solos, Harmonium Solos, Singing and a violin piece by five girls.

The following took part in the programme: Saraswathi Kanapathippillai, Kanagambikai Ratnasabapathy, Parameswari Ponniah, Kamalambikai Ratnasabapathy, Gnanampikai Ratnasabapathy, Paramsothi Ramasamy, Saraswathi Chelathurai, Kokilambal Praisoody, Jaysothi Duraisamy, Maheswari Chelliah and Ratnapackiam Senegarattam.

At the beginning of the programme the president of the Sabah made an interesting speech in the course of which he said:—

"This concert was to have been held under the distinguished patronage of His Excellency The Governor and Lady Thomas. His Excellency does not feel able to extend his patronage to any public entertainment at this time of mourning. We regret very much that our arrangements have not permitted us to postpone this performance.

We record our profound grief at the death of His Majesty George V and express our loyal and heartfelt condolence to His Majesty King Edward VIII and the Royal Family in the great loss sustained by them and the British Empire.

On behalf of the Sangeetha Abivirithi Sabah, I thank you all most heartily for the very generous patronage which you have extended to us today.

Our Society was established 12 years ago to provide facilities for the study of music and art by both adults as well as young students of the Tamil community. Our endeavours have been very successful much beyond all our expectations. We have trained about 500 students so far in developing their latent talents. We train them not only in the vocal expression of music, but also in the best use of such musical instruments as Veena, Violin, Harmonium, Miruthangam, etc.

Last year, a few of our old students gave a number of musical entertainments in the great Tamil land of Jaffna. Those who were present at the entertainment and also the newspapers of the place expressed their great admiration of the very high standard of efficiency attained by the students.

We sent a representative last year to South India to study and report on the latest methods of teaching and training adopted by the leading Musical Colleges in that great country. The valuable observations made by our representative are now being adopted, with advantage, by our Institution.

Our Board of Examiners conduct annual examinations in music, and issue Diplomas to the successful candidates.

The Committee of Management is at present taking such steps as will make our Institution to develop, before long, into a recognized College of Music in this country.

Mr. Musiri Subramania Iyer, who is a musician of great renown in South India, visited our Institution last year and expressed his high appreciation of the method of teaching adopted in our Institution, and the great efficiency of our students.

In addition to the teaching of music and art to children, we train amateurs to produce dramatic performances on the stage. Our amateurs have screened about 30 plays in the various centres of Malaya.

The Sabah is in need of permanent premises of its own. Our present visit to Singapore is intended to collect funds towards the erection of a permanent building.

On behalf of the Sangeetha Abivirithi Sabah, I thank you all ladies and gentlemen once more for the warm support which you have all extended to us

(Cor.)

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(Q. 237. 23-12-35—12-3-36)

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(Y. 53. 1-1-31-12-36.)

Auction Sale

IN THE DISTRICT COURT OF
JAFFNA
No. 8981.

Malevarayar Kandiah of Puttur

Plaintiff.

1. Ponnupillai widow of T. Sangarappillai of Nallur
2. Sangarappillai Ragnath alias Ranganatha Mappana Mudaliyar of Do.
3. Visaladchiammah widow of S. Arumuga Mappana Mudaliyar of Vannarponnai West per orally and as Administratrix of the estate of the late Sangarappillai Arumuga Mappana Mudaliyar in Testy Case No. 4713 D. C. Jaffna.
4. Ramanathan Ponnampalam of Vannarponnai West

The 1st and 2nd defendants personally and as heirs of the late Sangarappillai Arumuga Mappana Mudaliyar of Nallur Defendants.

spot at Nallur the undermentioned properties on Saturday the 14th day of March 1936 commencing at 3 p.m.

1. A piece of land called "Ampoduvay or Ampoduralavu and other parcels in extent 35½ Lms V. C. with wells, stone-built houses and other buildings and cultivated and spontaneous plants and other appurtenances situated at Nallur in the Parish of Nallur in the Division and District of Jaffna and bounded on the East and North by road on the West by the property belonging to the Kandasamy Temple and Tank and on the South by the property belonging to the heirs of the late Sinnammah wife of Ramalingam.

2. A piece of land called "Kurukkalvalavu" and other parcels in extent 10 Lms V. C. with share of well standing on the Northern boundary land with right of way and water-course and other appurtenances situated at Nallur aforesaid and bounded on the East by the property of Stephen Lawrence Rasmah, on the North and West by the property of Sangarappillai Vaitilingam and on the South by the property of Annammah widow of Muttiah.

A. S. KANDIAH
Commissioner

10th February 1936
(Ms. 278. 20-2-36)

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