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NOTICE.

Entries for the Christmas (Dec. 1917) Certificate and lower form examinations of the London College of Preceptors close on June 30.

Examination centre will be Jaffna town.

V. THIAGARAJA.

Manipay,
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The Hindu Organ.

JAFFNA, THURSDAY, MAY 31, 1917.

THE CEYLON WAR LOAN AND PREMIUM BONDS.

The Government of Ceylon has at last decided to float a local War Loan for £1,000,000. This loan is over and above the contribution of £1,000,000 provided for by the "War Contribution Ordinance No. 24 of 1915." We published in our last issue a summary of the draft Ordinance to authorize the raising of the War Loan. The loan is limited to one million pounds or Rs. 15,000,000. The interest is fixed at 3 per cent, and the bonds will be for fifty rupees each. In addition to the said interest, but also by way of interest, a sum of Rs. 1,230,000 will be awarded in the form of 2,980 premia or prizes ranging in value from Rs. 15,000 each to Rs. 200 each. Of the 300,000 bonds issued, one-tenth or 30,000 bonds are to be redeemed yearly and out of these 298 will secure prizes. The prizes are determined by drawing of tickets. There will be provided two revolving boxes marked A and B. The box A will contain the numbers of all the bonds issued. The box B will contain 298 discs inscribed with the value of the different prizes. One member of the Committee before whom the drawing is to take place shall draw from the box A a disc while another member shall simultaneously draw a disc from the box B. When 298 discs from each of the boxes are drawn and the prizes determined, the Committee shall draw out haphazard 29,702 discs from the box A to complete the number 30,000. It will be seen from this that the bonds are to be redeemed to the extent of 30,000 a year and out of these 298 will secure prizes. The chance of winning a prize must therefore increase as each year passes, for though 30,000 bonds are redeemed every year and eliminated from the box A, the prizes in the box B remain at 298 every year. The present scheme has many advantages over the ordinary drawings conducted by Turf Clubs. No one here loses his money, every one gets back his money with an interest, and in addition has a chance of winning a prize of which the highest will be for Rs. 15,000. In order to meet the annual recurring charge consequent on the redemption of 30,000 bonds every year, for 10 years the revenue of the Island is to be raised by an increase in the stamp duty and the rate of import duties on certain articles.

The draft ordinance will come up for consideration at the meeting of the Legislative Council to be held on the 6th proximo. It is to be hoped that the unscrupulous members who are well acquainted with the feelings and the financial resources of the people will try to make the scheme more attractive to the public. The more contemporary in the metropolitan were brought out some suggestions worthy of adoption. The rate may be raised by an addition of 10 per cent. The Ceylon loan,

gives only 4 per cent, including the sum set apart for prizes. It is reasonable therefore, to offer the Ceylon public the same terms as in India. It is well known that in Jaffna, and in most parts of Ceylon, the prevailing rate of interest, especially for small investments, is between 12 and 24 per cent. But we hope our countrymen will not regard investments in the War Loan in a mere mercenary spirit. Our countrymen have done their part well, in subscribing to the Prince of Wales War Fund and the other funds which have appealed to their patriotism. They should now regard the War Loan also in almost the same light and make up their minds to forego a good portion of the interest they might otherwise earn in private investments.

"He gives twice who gives quickly" said the Maharaja of Bikaner in his communication to the "London Times," referring to the political privileges that will be given to India. We too, in Ceylon ardently long for similar privileges from the British Government. The more we make sacrifices in the discharge of our duty to our King and the Empire, the greater and stronger will be the proof of our fitness for political privileges. By giving quickly our gifts become doubly effective. Belated, half-hearted gifts lose their effectiveness. The war has already dragged on long enough. We cannot contemplate without a shudder and a deep sigh, the vast load of misery it must have entailed on millions of our brothers and sisters in Europe. We also regard with the highest admiration the high and pure motive of the allied powers and the matchless heroism of their armies who are sacrificing their all at the altar of human liberty. Our countrymen cannot but see clearly how the most vital interests of our country are bound up with the speedy success of the Allies in this momentous conflict. Let us therefore wake up to the seriousness of the situation and make our contributions to this sacred cause, in men or in money, as quickly as possible, so as to make them more effective. What is even more important—let us back up our contributions with our united will power, strong, concentrated and holy in its aim, firm in our conviction that by so directing our united will-power we render our service more powerful and effective in its operation against our enemies.

Another point in the loan scheme which deserves to be modified is the provision limiting the bonds to fifty rupees. The point has been already noticed in the press and we have no hesitation in saying that it may be modified so as to reduce the minimum to ten rupees. The change will be a great boon to a very large number of our countrymen with limited means, as it will give them an opportunity to subscribe to the loan.

It may not be inappropriate to mention here how loyally and patriotically our fellow-subjects in India have played their part. From a statement made at a meeting of the Supreme Legislative Council, by the Hon. Sir William Meyer, it would appear that India has placed on active service in the different theatres of the War about 300,000 trained soldiers and also bears the normal cost of their maintenance. The total net contribution made by India towards the cost of these Expeditionary Forces amounts to about £11½ millions. India has also invested in British War Securities about £46½ millions. And now by a resolution of the Supreme Council, India has made the striking contribution of 100 million pounds to the Imperial Government. The raising of the War Loan in India in this connection has met with phenomenal success.

THE RELIGION OF THE ANCIENT TAMILS.

(By S. Sabaratna Mudaliyar.)

PART FOURTH. THE DRAVIDYAN VIEW. CHAPTER XXXIX.

THEIR HISTORICAL THEORIES.

History has no doubt a great educative value. Although the Tamils have no history of their own, their ancient literature abounds with such historical facts as will be highly useful to them for purposes of their education. Modern Tamils would not pay any attention to this aspect of their history, but they work hard in building fanciful theories on flimsy grounds, evidently with the objects of satisfying their curiosity. They exhaust their energy in fixing the times of archaic historical facts, and they draw largely from their imagination as regards the succession of events of ancient days. I

cannot say how far these empty theories and fanciful imaginations will be useful to us except to be known as being possessed of a scientific turn of mind.

It is rather amusing to find that in tracing the history of our religion the modernized Tamils of our day proceed entirely on Western material lines, and on the gratuitous presumption that man was originally a savage race. They do not give us any reason for maintaining such a position, nor is it possible to give any such reason. Ancient nations all over the world had their own legends and a study of these legends would clearly shew that the people of the different periods to which those legends belonged were not savage races. The legends may differ from the literature of the present day in various respects—and this is evidently due to the difference in the types of civilization belonging to the different periods. No endeavour is made at present to glean the truths that underlie these legends, but they are branded as myths and are rejected wholesale as totally unworthy of our consideration. It cannot be denied that the conditions prevailing in a country vary from time to time—and we could clearly see this in the different periods of the English history itself. This difference will be immensely greater when we compare the conditions of different aeons—and it is this difference that is known as the Yuga Dharma of the cosmic law of the Hindus. But our modern materialists, with whom the English knowing Tamils of our day try to identify themselves, would not give any consideration to the prevailing conditions or to the type of civilization that belonged to any period, but they very conveniently bury them all under the word myth. The so called myths disclose a state of things largely charged with spiritual ideas; and such a state of things being not in a line with the material condition of our own time, they are rejected as mere fabrications utterly unworthy of our credit! Can we call this a true spirit of Historical research? Conditions of every land change from time to time, and if every thing that undergoes a change is to be rejected as myth, can we expect to be profited at all by history? History, as it is understood at present, is only a record of events that transpired on material lines, and that too of a period to which our tiny knowledge can extend. Even here, the inferences that we draw are mere conjectures suggested by our material fancy; and yet we hold out these conjectures as unassailable truths in the name of Science and in the name of History! Such is our material conceit!

Progress and decline have their own turns all over the world, but our modern scientists who explore ancient history, build theories on the presumption that the world is just seeing the light of civilization after it was created. If there was any civilization prior to the dark age that is just passing away, surely the influence of that civilization would have left its impression on the dark age itself; but our scientists are not prepared to concede any thing like that. They consider it a sacrilege to concede any civilization except our own, and they seem to think that they are the only civilized people, and that they alone have a correct idea of the past and the present—and perhaps of the future too—while our forefathers were all jungle tribes! Our Scientists have great confidence not only in their civilization, but in their infallibility itself! Whatever they put forward in the name of Science and in the name of History has to be accepted as truth, and as nothing but truth! If any one doubts the correctness of any of their theory, he forfeits his claim to be called a civilized person! Such is the method of propagandism of their material creed! But they will themselves admit that many an inference drawn in the name of science and history has often been found subsequently to be quite erroneous. Still their conviction in the correctness of their inferences is so strong that they want us to give up all our traditional beliefs and swallow their novel theories. I am not speaking of Scientific truths the correctness of which has been verified and found to be quite sound; nor do I speak of the Westerners who have no clear idea of the ancient history of the East; I am only speaking of our own men who try to ape the Western scientists and build air castles on slender probabilities from which they drop bombs to demolish the fortress of our traditional beliefs. If this is Science and if this is History, the sooner it is done away with, the better it will be for our country and for our race! Our modernized Tamils will render the nation a signal service if they will desist from inflicting on their nation a serious and a permanent harm in the name of

modern science and in the name of historical research.

According to the Religion of the Tamils, the religious and spiritual activities of the world are generally in a descending scale, and this will be seen from the order in which the four Yugas of *Kretha*, *Thretha*, *Thvapar* and *Kali* are said to repeat themselves. First in order is the *Kretha Yuga* which is known as the *Saththiya Yuga* in which spiritual activities exhibit themselves in full force. Then comes the *Thretha Yuga* in which those activities are a fourth less. The third in order is the *Thvapar* Yuga in which those activities are reduced by half; and in the last or *Kali Yuga* only a fourth of those activities are left. The four Yugas repeat themselves in rotation, and although progress is made in the long run, the progress so made is in a descending order in each cycle—and this, I should think, is fully borne out by the history of the world. If we take any period of the world's history and examine it carefully, we could clearly see that spiritual activities are generally in a descending order—and this is owing to the material propensity of man. There may be several sub-divisions or seasons in a Yuga, and there may be ebb and flow of spiritual activities during these several sub-divisions; but if we take a period as a whole and examine it in the light of religion, we could plainly see that spiritual activities are generally in a descending scale. But our modern scientists, whose view of things cannot extend beyond one of these sub-divisions, jump into the conclusion that originally man had no sense of spirituality, and the idea dawned in his mind only a few thousand years ago. By doing so they commit themselves unawares to the Christian doctrine that man was created only six thousand years ago!

LOCAL & GENERAL.

THE WEATHER.—A refreshing shower of rain fell on Tuesday night in several parts of the district.

FEE FOR PASSPORTS.—We understand that it has been decided by Government that on and after June 1st the stamp fee for passports to India including Burma will be reduced from rupees five to rupee one.

MATRIMONIAL.—The marriage of Srimathi Tharumalakshmi Ammal, daughter of Mr. V A Ramalingam, and grand daughter of the late Mr. T Visuvanather, Secretary, District Court, Trincomalee, with Mr. S Sellathurai of the Provincial Registrar's Office, Jaffna, nephew of Mr. V Ramalingam, Registrar of Marriages and Tamil Pundit, Kokuvi, takes place this noon at the residence of the bride at Vannarponnai. The bride is a niece of Mr. V Thampi of the Education Office, Colombo, and sister of Mr. R Shanmugaratnam of the tutorial staff of St. Joseph's College, Colombo.

PERSONAL.—Mr. V Thampi of the Education Office, Colombo, arrived in Jaffna on Tuesday morning last on two weeks' leave.

—Mr. R A Naganather, Pensioner, F.M.S., has returned to Jaffna and is staying with his family at Vadukodai.

THE ARRACK RENT OF JAFFNA.—was bought by Mr. K V Subramaniam for Rs. 278,900. Last year the sum was Rs. 251,555.

SWAMI VEDACHALAM IN COLOMBO.—Last Sunday the Swami addressed a large and representative audience of 1500 at Sriman Thambayah Mudaliyar's Chatram. The subject was "Uma Maheswaram" or the fatherhood and motherhood of God. In his sweet and ringing voice the Swami lectured for two hours. The summary of the lecture will appear in another issue. The Samarasa Sanmarga Sabha's third anniversary celebrations, and the Saiva Siddhantic and Tamil Literary Conference commence on Saturday next. The Chairman will be Swami Vedachalam. On the first day there will be the Presidential Address and a lecture on the Antiquity of Tamilian Civilisation by Pandit Mylvaganam. On the second day there will be an open lecture on Kumarakurupura Swamikal by Mr. Teyvanayagampillai. The third day lectures will be on Anmalakshanam by Vidvan Thamoorthampillai and Divine Love by Mr. Veluppillai. —By Telegram.

THE HON. MR. N H M. ABDUL CADEE.—The complementary dinner to the new Mohammedan Member in the Legislative Council, arranged by the Moorish Community of Colombo—postponed from March last owing to the indisposition of H. E. the Governor at the time—was given on Saturday night at the Public Hall and proved a brilliant success—the arrangements being on an elaborate and lavish scale. Among the guests there were representatives of every community, while the hosts were present in large numbers. The Volunteer Band under the baton of Sigr. Guidotti discoursed a varied selection of excellent music. The hall was tastefully decorated and brilliantly illuminated. A wealth of flowers was arranged with much taste. The Hon. Mr. W M Abdul Rahiman, J.P., who presided, had the Hon. Mr. N H M Abdul Cadee, the chief guest, on his right, while the Hon. Mr. Harry Creasy sat on the

