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Studies in Tamil

Tirumurukattuppadai

NATURE OF THE WORK

By S. R. Muttukumaru

Tirumurukattupadai derives its name from Tiru-Muruku-Aru-Padu, meaning, That which shows the way to divine Murukan. It consists of 317 lines in Akaval Metre, in which one who has been rewarded with grace by God Murukan directs another to His presence, in order that the latter may also receive from him a similar boon.

It differs from the other panegyric poems in this that it takes its name from the chief or the donor of the gift, while the rest take their names from the recipients of the gifts. Moreover, it deals with Heaven (சீவ), the highest fundamental of the Saiva religion, while the others deal only with one or all of the other three minor ones, Viz. Virtue (அற), Wealth (பொருள்) and Pleasure (இன்பம்). It is, therefore, considered to be the foremost of all the panegyric poems.

Another peculiarity in this work is that certain lines in it are considered to possess magical powers. These lines were, and are still, chanted by local magicians to ward off evils and cast off devils. They are:

Preamble

சுருமுரு காவுவென்று னுன்னக் குளிர
வருமுரு காவுவென்று வாய்வெரு வாழ்த
பச்சைகிங்கனெ
சுருமுரு காவுவென்று தான்புலம் பாதிப்பத
தையன் முன்னே
திருமுரு காந்துப் படைபுட னேவருஞ்
சேவகனே

Mantra

செடுமபெருஞ் சிவமயத்து சீவப் பைங்
கனே
வையவரு சொருவ வணக்க யேற்பு
வறுவர் பயந்த வாரமர் செவ்வ
வாங்கெழு கடவுட் புதல்வ மால்வரை
மலைமகள் மகனே மறேறர் கூற்றே
வெற்றி வெல்பொர்க் கொற்றவை சிவவ
வினையுணி சிறப்பிற் பழையோன் குழவி
வாழேன் வணங்குவிய் றுனைத் தலைவ
மலை மார்ப துலி புலவ
செருவி லெருவ பெருவினை மன்ன
வந்தனர் வெறுக்கையித்தோர் சொன்
மலை

மக்கையர் கணவ வந்த தோறே
வேல்கெழு தடக்கைச் சாம்பெருஞ் செவ்வ
குன்றம் சொன்ன குன்றக் கொற்றத்து
வின்பெரு கொடுவரைக் குறிஞ்சிக் கிழவ
பலப் புதற் கன்மெழிப் புலவரோறே
யரும்பெறன் மரபிற் பெருபெயர் முருக
கையுட்க் காந்த மகசேப ராச
வலத்தோர்க் கனிக்கும் பொலம்பூட் சேளர்
மண்டவர் கடத்தின் வென்ற டகலத்துப்

(1) இன்னை தீவந்து கோ நிலங்கினை
கெடுவேற் செம்மல்
பன்னிரு செவியு மார்ப் பருகு தாக்
யோதின
உன்னிய வுன்னி யாங்கு குதவு
தாசிப் பாயு
முன்னு வந்து திரு முருகாந்துப்
படைமொழிந்தான்
கிகளத்திப்பாணம் தக்கத்தந்தக்கர், 115

தக்கீர்த் தாமரைத் தன்முருகாந்
துப்படைபை
தற்கோல காடோறுஞ் சாந்திஞன்—
முற்கோல
மாருகன் வந்து மணக்கவலை தீர்த்
தருளித்
தானினைத் வெல்லார் தரும்.

Tirumurukattuppadai Appendix 10.

A NEW DECISION OF BOARD OF EDUCATION

Monthly Grants To Recognised Societies

The Board of Education has decided that in the case of recognised Societies managing Sinhalese, Tamil and Bi-lingual schools, the grant should be paid to the managers monthly.

This decision was arrived at by the majority of one vote at a special meeting of the Board on Friday.

In the case of private institutions of this type conducted by individual managers, as already sanctioned by the State Council on March 15, the payment of salaries will be made direct to the teachers by the Department.

Description of God Murukan's person, the garlands worn by Him; the characteristic actions of the Asura women, the victory over Surapadman, the greatness of the Madurai city, and the natural resources of Tirupparankunram.

Though much space here is devoted to a description of God Murukan and His exploits, we have in these descriptions pen pictures of Nature in all her glory, of sea and sky, of Sun and Moon, of hills and dales, of trees and flowers, and of the joyous songs of various birds, all of which help a true devotee to see God in every phase of Nature's beauty.

It may be observed here that Nakkirar follows a natural order. If one is to be introduced to an august personage, the first thing to be done is to furnish him with a description of the personage he desires to see, his personal habits, his achievements, and finally of the beauty and resources of his dwelling place. The first poem presented is, therefore, that of the Sun in all his glory rising over the bluish green waters of the sea, and bringing to all light and pleasure. (1).

The Sun was the first created being in this universe. Of all inanimate things it bears the closest correspondence with God. What it is in the natural world, the Supreme Being is in the spiritual world. The Sun was, therefore, in ancient times a symbol of God in all religions of not only the several races in India, but even in other countries, including the remote Great Britain. Rev. Edward Madley says:— "The Druids worshipped the Sun as the most glorious representative image of God, and the remnant of these observations is still extant in Ireland in the Boltein bonfires and fairs of the first of May. In the idolatrous observances of Molech, another name for the Sun, the priests and people leaped from the flames". Even unto the present day, this "leaping from the flames" has its parallel in the "Fire-walking Ceremony" performed at Katragam and in several shrines of the Batticaloa district in Ceylon.

The Hindus believe that Isvara Sakti is in the centre of the Sun, and they also think that it is only by going to the Sun first after death that they can afterwards go to heaven; and the ancient Gayatri is the mantra addressed to the Sun by the Brahmans of India, when they worship

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(1) உலக மூலப் புவனமேற்பு திரித
பலர்புகழ் ஞாயிறு கடந்தகண் டர்புகழ்
.....1,2

Orange Cultivation

By W. R. C. Paul, M.A., M.Sc., D.I.C., F.L.S., A.L.S.A.,
Dip. Agric. (Cantab.) Divisional
Agricultural Officer, N. D.

IN THE Northern Province, the growing of high quality oranges has considerable possibilities. With a semi-arid climate, irrigation facilities and a well-drained soil conditions seem very favourable for the growth of oranges, and every attempt should therefore be made to produce the improved commercial varieties grown so extensively in the different orange producing countries of the world.

Oranges, like most other Citrus fruits of commercial importance, are now almost exclusively propagated by budding and the superiority of budded plants over seedling trees is so well known that it needs no comment.

The raising of budded plants is not solely confined to the horticulturist. The practice has now extended to the amateur grower who has, without much difficulty, acquired the skill necessary for the budding of his own nursery stock.

I propose to describe here as briefly as possible the method of raising budded orange plants.

Root Stocks

In the choice of a suitable stock plant on which budding is to be done, several factors have to be considered—climate, soil and the influence exerted by certain stocks on some varieties.

Two of the most widely used stocks are the Sour Orange and the Rough Lemon (T. narathai), the former being more suited to Wet Zone regions and the latter to the Dry Zone areas of Ceylon.

Selection of Seed

Seed for stock plants should only be selected from fully ripe fruits taken from the most vigorous and good bearing Rough Lemon trees. The seeds should be floated in water and those that are flat, light and undeveloped, should be discarded. The rest should be sown while still fresh before they dry out. As fruit is usually available about March—May, the seed can only be sown about this time.

Seedlings

The seeds should be sown in boxes evenly and not too thickly but where large numbers of seedlings are required for budding, they should be sown in nursery beds of any convenient length and about 4 ft. wide. The seed should be sown about 2 ins. apart in rows 6 ins. apart at right angles to the length of the bed.

After sowing, the beds should be watered and covered over with coconut or palm-leaf leaves as shade. Watering should be judiciously carried out and the soil kept constantly stirred to prevent crust formation with its concomitant twisting of the roots and the development of a shallow root system. After germination, the shade should be raised so that direct sunlight does not strike the seedlings at any time of their growth.

Transplanting

When the seedlings are about 5—7 months and about 10 ins. high, they should be transplanted during the rainy season—i.e. about October—November. They should be

lifted carefully, seedlings which have twisted and poor growth should be discarded and only those with well developed tap roots and straight stems transplanted into beds. The tap roots should be trimmed with a sharp knife to a length of about 8 ins.—12 ins., and the seedlings set about 12 ins.—18 ins. apart in rows 3 ft. wide. The holes should be made with a pointed stick and should be deep enough to take the whole length of the tap root of the seedlings.

The transplanted seedlings should be allowed to grow in the nurseries for about 6—12 months before they are ready to be budded. During this period the seedlings should be kept pruned to a single stem in preparation for budding. The nursery bed should be covered with artificial shade effected by coconut or palm-leaf leaves. The shade should be gradually thinned and later removed altogether to harden off the wood.

Method of Budding

Budding is done about April—when the stocks are about 1—2 diameter and the green bark is beginning to show greyish streaks. Inverted method (1) should be practised. Bud-wood should be selected from the best imported varieties giving heavy yields of good quality fruit. The following is a list of the better varieties of budded orange plants imported into Ceylon:—

Washington Navel
Valencia late
Santara
Malta
Mediterranean Sweet.

Bud-wood should only be taken from mature trees and the buds should be cut preferably towards the apex of the current season's twigs. For convenience in budding, the bud-wood twigs are usually cut into pieces 8'—12' long. All the leaves should be removed and the sticks wrapped in moist paper or cloth.

Budding should be done at not less than 1' and preferably 18' from the ground. Before budding, the stem of the stock should be pruned clear of all thorns and branches. Using a budding knife, an inverted T should be cut by making a vertical incision 1½" long through the bark, and the wood and then a horizontal ½" long at the base. With a twist of the knife, the bark at the junction of the horizontal and vertical cut should be opened.

The bud should now be cut from a stick of bud wood, selecting a bud preferably from near the apex of the stick and a shield shaped piece cut about 1½" long with a smooth flat cut surface. The bud should then be inserted by gently opening the flaps at the junction of the two cuts and pushing it upwards into the vertical cut. It should then be wrapped round with waxed tape or plain flannel leaving the actual bud exposed.

After 10 days the bud should be inspected and if it is still green it has taken. The bud begins to grow about 2—3 weeks after budding and as soon as it has sprouted the portion of the stock above the bud should be removed by means of a long slanting cut to force out the bud. When the new shoot has grown to about 6" it should be tied to a stake fixed in the ground near the plant.

All young shoots up to a height of 30 ins. whether arising from the stock or scion should be rubbed off by hand and then cut back to 27 ins.

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THE INDIAN BANK LTD.

(Incorporated in British India
In 1907)

The Public and Constituents of the Bank are hereby informed that a Branch of the Bank will be opened at Jaffna, at Grand Bazaar, on Thursday, the 13th of June, 1935.

(MIS. 78. 3-6. 13-6-35)



Hindu Organ.

MONDAY, JUNE 3, 1935.

INCREASED PRODUCTION

MUCH OF THE POLITICAL DISCONTENT of the Tamils, as indeed, of every race the world over, is directly traceable to economic causes. Politics is the handmaid of economics. Political freedom is sought mainly because it is the only means to throw off the fetters of economic bondage and gain the freedom necessary for full economic self-development. England holds Ceylon in political subordination because the latter produces raw materials to be exchanged for the manufactures of the former. Even if the statesmen of England are prepared to grant us freedom, the manufacturers in England and fruit-growers in Australia who have built up profitable export business with the Island will place obstacles in the way of translating into action the generous intentions of British statesmen. One way to weaken the desire to keep down Ceylon is to make her economically less dependent on the foreign manufacturer and producer.

In formulating a policy for the upliftment of the country, it is well to bear in mind the economic aspects of the problem and to give adequate attention to them. The glamour of politics excites so strong a fascination in the educated classes in society that economic problems have hitherto escaped the attention of political organisations in the country. Political bodies will gain in strength, popularity and usefulness if they addressed themselves to measures calculated to increase the per capita production of the community. The total gross value of all products in Jaffna is estimated at 12½ million rupees (Rs. 35 per head of population). This is very low when compared with many other countries. The reason for this state of affairs was pointed out by Mr. K. BALASINGHAM who said: "There is no very great effort in this district in any direction owing to the paralysing thought that Ceylon is after all a small place and that Jaffna is but an insignificant part of it with a small population and that it has no natural resources for indus-

trial or agricultural development."

The growing of special crops such as bananas, mangoes, and oranges offers ample scope for adding to the wealth of the community. For this reason, we welcome the efforts of Mr. W. R. C. PAUL, Divisional Agricultural Officer, to popularise orange cultivation in the district. In his lecture published elsewhere, Mr. PAUL explained to his audience in Veli-North the several steps in the successful growing of orange and indicated the best methods suitable to the local grower.

We have no doubt Mr. PAUL's enthusiasm will stimulate interest in orange cultivation in the district. That the local demand for this fruit is ahead of production is borne out by the fact that foreign oranges are obtrusively in evidence in our markets.

The commercial possibilities of fruit-growing, especially, mangoes, bananas and oranges have not been tapped by us. Jamaica, a small country of 4,450 square miles, exported in 1929 bananas to the value of 26 million rupees and oranges to the value of Rs. 1,200,000.

It is well known that fruits grown in Jaffna are sweeter than varieties grown elsewhere. If we have not given our attention to fruit-growing in the past, it is perhaps, because our youngmen found no difficulty in securing employment either here or elsewhere. But, now there is admittedly an over-production of educated youths and the economic position of the community is causing anxiety to our leaders. To our mind the only solution lies in increased production. And in the words of Mr. Paul:

"In the Northern Province, the growing of high quality oranges has considerable possibilities. With a semi-arid climate, irrigation facilities and a well-drained soil conditions seem very favourable for the growth of oranges, and every attempt should therefore be made to produce the improved commercial varieties grown to extensively in the different orange producing countries of the world."

It is in the nature of things for anybody from anywhere in Ceylon to go anywhere else to earn a living. Those in the North go South, and those in the South come up North. There is a fair presumption that every new-comer to the North is honest. During the last few years many Sinhalese have settled down to work in Jaffna, and it must be said to the credit of most of them, that they are honest hard-working men and women. Such an organised form of imposition on public credulity as the notorious Oliver bureau is happily no longer possible in Jaffna. Yet, unfortunately, a few of the undesirables of Colombo find their way to this country and secure employment as chauffeurs, boys or cooks in Tamil homes. The man involved in the recent Mallagam murder was, we believe, a cook. We have a practical suggestion to make about Sinhalese arrivals in Jaffna, that is, of course, of those of the domestic servants class. It would greatly help the police and the public if every Sinhalese man coming this side of Elephant Pass in search of domestic menial or other like service should be required to report himself to the police within six hours of his arrival, and there should be a book kept at the police station for the purpose of entering in it all particulars

about him. Some particulars could be had from his pocket book if he is a registered servant, or his finger-prints might be taken and information gathered that way. Omission to report should be penalised. Legislation along these lines might be initiated by one of our Northern Councilors.

Feeling sore at the isolation forced on them, the good people of the Island of Pungudutivu in the Northern Province have for some years

past carried on a persistent agitation for the construction of a causeway to connect the Island with Velandi. Every conceivable step was taken to bring home to the authorities the urgent need for the causeway. Every time the Governor visited the Province the prayer for a causeway was renewed and every time the people were satisfied that the project would receive the early attention of Government. The Hon. the Acting Minister of Communications and Works who recently went round the Island to acquaint himself with the needs of the different provinces before he drew up his program of public works for the ensuing financial year, visited the Island of Pungudutivu. He had ample opportunities to note the hardships the inhabitants have to face to reach the mainland. The Member for Kayts who was assiduous in according a warm reception to the Acting Minister could not have missed the opportunity to use his gifts of persuasive eloquence to strengthen the case for a causeway. Mr. Geo. E. De Silva, Member for Kandy, also came, saw and left apparently impressed with the arguments urged in favour of a causeway. But the draft programme of public works just issued by the Ministry of Communications and Works makes no reference whatever to the Pungudutivu causeway, though provision is made for heavy projects elsewhere involving large expenditure spread over a number of years. We do not grudge the provinces the amenities proposed for them by the Ministry. We do, however, say that the question of a causeway for Pungudutivu has been hanging fire long and, if Government were disposed to grant the request of the people, a beginning might be made with a vote at a time when the state of the country's finances is tempting Ministers to hatch magnificent schemes of doubtful utility to the permanent population. Let us hope it is not too late yet for the Northern Members to seek the co-operation of their colleagues in Council to get at least a token vote for the causeway included in the forthcoming budget proposals. It would be a pity if the sustained efforts of the people of Pungudutivu to elicit the practical sympathy of Government for the provision of better facilities for communication should end in disappointment. We would suggest to the Pungudutivu Maha Jana Sabha which has issued a brochure on the subject to continue the agitation and bide its time.

Personal

Mr. V. Visuvalingam, has been appointed to act in addition to his own duties, as Assistant Collector of Customs, Jaffna, from May 25, 1935 until further orders.

Mr. S. Rajapillai, Music Instructor at the Jaffna Hindu College and Branch Schools, left for South India, on leave, and will be back in Jaffna next month.

OUR CONSTITUTION AND ITS REFORM—II

By R. C. P.

TO understand the limitations set by, and mischief implied in, the Donoughmore Constitution, one should have a clear notion of what is meant by the term *politics*. Politics, according to Webster's Standard Dictionary, is 'that part of Ethics which has to do with the regulation and government of a State or nation, the defence of its existence and rights against foreign control and conquest, the augmentation of its strength and resources, and the protection of its citizens in their rights with the preservation and improvement of their morals.' In the light of this definition, politics is the chief concern of man in his associated relations and conditions all other modes of activity whether economic, industrial, educational or social. It will also be seen that since we cannot claim to be a sovereign state, having lost our independence, our field of activity must necessarily be limited. Realising this fact and acting within the narrow limits defined by the Donoughmore Constitution, we should endeavour to evolve our country's political salvation.

Secondary Meaning

The word '*politics*' has also a secondary and derivative meaning, which is, the management of a political party, devising means and ways for party victories, advancement of persons to managerial and manipulative positions, and the furtherance of party interests. It is this secondary meaning, which is referred to as a *party* or *party* understanding, that is accounted an uncomplimentary designation.

Implications

The conditions implied in the secondary meaning are an outgrowth in countries enjoying unhindered liberty to practise *politics* to the fullest possibilities implied in the primary meaning of the word. It is obvious that, if we were started on the practice of politics on the basis of the implications of its secondary meaning, the result would be most unfortunate: the wood will become hidden by the trees; instead of advancement retrogression will follow; our second stage would become worse than the first. We should lapse into tyranny and then get under subjection over again. And yet it is the activities of the 'secondary kind' that we seem to relish. The stock-in-trade needed for its practice, among others, are slogans, shibboleths and catch phrases, and we seem to be ready with them. These have been used to create prejudice, suspicion, hatred and an attitude of unreason. Airily, in the spirit of sport, as an exhibition of the capacity of our young people to imitate the manners and mannerisms of the more advanced West, certain things may be done, but if the seriousness of consequences that should result from the frolics of imitations be weighed, I trust exponents of the 'art' of politics—in the secondary sense—will desist from adopting the practices, realising the possibilities of influencing the passions of the masses who are illiterate, undisciplined and unaccustomed to the implications and use of those tactics and methods.

Importations Into Ceylon

That Ceylon is singularly free from the evils of 'non-touchism', religious antipathy or hatred, caste animosities and racial segregations or jealousies has been admitted on all sides. And yet we persist in importing into our political controversies words which, by long usage in India have acquired special meanings depicting social and political conditions of that country

and use them here to refer to conditions with the inevitable suggestion that these are as bad. We talk of 'untouchables', 'communalism', 'racialism' as if the existence of deep rooted prejudices, hatred and cleavages have needed the use of the words. I emphatically deny the existence of such a state of things.

The majority of voters are not literates. The system of culture under which the labouring classes of our country lived and had their being ceased to function on the loss of our independence in the year 1591 when the country passed on to the Crown of Portugal. Since then the people have lived drawing on the 'old traditions'. There is evidence that the old stock is giving out. It should forbode evil to our country, if the masses come to be fed in 'political' slogans and catch-phrases designed to breed suspicion, hatred and ill-will. To impart education to them on the partisan lines is to cut them adrift from their moorings and leave them adrift on the ocean tossed by waves of passion and self-seeking.

Present Troubles

We, the indigenous Tamils, refuse to merge our identity into that of the Sinhalese and lose ourselves. If facilities were open to us to enable us to progress on the lines of our history, traditions and genius we shall be content and the unity of Ceylon will be an accomplished fact. It is generally admitted that after the institution of Government under the Donoughmore Constitution, the various communities have gone distinctly apart. The fundamental consideration in constitution-making is suitability (in Kant's expression) "to the elements of which a people is composed, the period of its development, its local habitation, or its historical traditions." It is the non-recognition by the Donoughmore Commissioners of the fundamental considerations that has brought us the present troubles. The conditions of the country seem to need a system of graduated franchise. While we have no power over the public purse, control over fiscal matters or the Public Services, the conferment of adult franchise should be deemed an ill-advised step. Another danger anticipated by Mill in his *Representative Government* is rearing its head in Ceylon. He said "the numerical majority in any Community must consist of persons in the same social position, These people will be led by the same desires, passions and prejudices. If supreme power is lodged in the class with no corrective force to counteract its excesses, the whole fabric of society will be impressed and moulded in this one mean type of human nature."

Representation in the Past

It is an accepted proposition that an institution of government, like an institution or practice of society is a growth, not a creation. Can it be said by any manner of means that Donoughmore constitution is a growth, expansion or development of the older constitution, known to us as the Manning Constitution? It is not. Under the Manning constitution, of the 37 un-officials, 3 were nominated by the Governor and 34 elected. Of the 34 elected members 23 came from the territorial and 11 from communal constituencies. The Provinces, on consideration of their extent, population, and relative importance were assigned the following quota of members, viz. the Western Province 5, the Northern Province 5, the Southern Province 3, the Central Province 3, the Eastern Province 2, the North-Western Province 2, the Sabaragamuwa 2, and the Uva Province 1. The 11 Communal Constituencies returned members thus:—Europeans 3, Muhammadans 3, the Burgher Community 2, the Indian Community 2, the Ceylon Tamils of Colombo 1.

Men And Matters

(By Kapil)

A COUPLE of years ago, and on a public occasion the Rector of St. Patrick's College exhorted the hundred or so of University Graduates on the waiting list to try and get into the 30 or 40 vacancies of the General Clerical Service likely to occur thenabout, on the well known principle that the top rung in the in the Government Service is reached in the end by first ascending the step nearest the ground. As was to be expected, the Varsity men seem to have followed the advice of the Clerical Oracle, forsooth, an educationalist of eminence in the know. I have not heard to what extent these Graduates were provided for in other departments. But the refrigeration, one of their praterity (a B. Sc.) received in the cold chambers of U.D.C. will take some time yet to dry up and incline him to once more try the above way. Really, the winner in the recent competition for the much coveted Clerkship on Rs. 40 per mensem had—so to speak—the luck of the Irish Sweep. Its incubation began with the wooing (and winning later) of his sister by the Chairman's brother. Who do not know that "coming events cast their shadows before them." When our youths better qualified educationally knock at the doors of all kinds of offices with applications bulging in their pockets, here a "town" office job is simply thrust on the fortunate brother-in-law for no other reason than that not one of the other candidates had as brother-in-law, a brother of the Chairman. Thus the ambition of the B. Sc. has been nipped in the bud. He, no more, could aspire to be a member of the U. D. C. (perhaps, the Chairman, when he becomes a member of its Secretary either. All things considered, the Council has done well in rejecting this intellectual (scientific!) giant. Unequal combination is always bad to the weaker one.

The choicest men of education and breeding who fatten in other wales of life, sit around the board of the Council with the avowed object of doing Social Service. This type of men, found on the road, in her peregrinations in Jaffna, 35 years ago were referred to in glowing terms by the Linesman in the columns of the Blackwood Magazine as having had the department and mien of a British Judge. (Exact words slip from my memory) Surely, then, we have fallen from this Eminence to Bad Eminence now!

One should have thought that the tabulated list embodying the results of a Clerical Examination in any year would furnish sufficient field for choice by all Departments including the U. D. C. till another is held. There would therefore appear to be no need for separate examinations to cater for departments like Surveys, Posts and Telegraphs etc. etc. respectively.

There is further the larger issue arising out of this petty "preference" of a relative to a Graduate. Now, Sir Baron Jayatilaka, the Leader of the State Council waits before the portals of the office of the Secretary of State with Reform proposals cut and dry. One such proposal is to do away with the Public Service Commission and instal instead the Ministers. It grieves me to think that this inconsiderate, tactless, unwise, irresponsible unpatriotic action of the Jaffna U. D. C. will provide the Great Moghul at "Home" with a peg to hang that part of the proposal on the sure ground that there exists today countless number of brothers-in-law, not to say other relations of closer texture all over Ceylon whose needs for jobs are bound to be served first before others are thought of—notwithstanding that the latter have everything in their favour to make an ideal servant of the Crown. That Justice and Fairplay would have no part in the councils of Ceylonese if they are entrusted with the duty of

making appointments on the establishment. The strength of the weaker link is the strength of the chain.

Infant Mortalities

In a town like Jaffna, mortality of children caused by such preventable diseases like fever, anæmia, hookworm, bowel complaints, especially in wet season should arrest the attention of City Fathers.

Electric Installation Vs Water Supply

A Municipal Body, which considered that a supply of electricity was more urgently called for than a supply of potable water must, indeed, have been perverse. Practically there is no population on the road at nights here, Jubilee Celebrations once in 25 years. Governor's visits once in a year or two but none if there is a Boycott. Meetings on the Esplanade as and when the leaders think them necessary excepted. This Council is, perhaps, in league with burglars, dope smugglers &c who by electric lights, easy Police men coming in their direction from at a distance and making good their escape. At any rate there are no hidden dangers to the people of such enormity as resultant from a water supply of impure source, which is the case everywhere within the U. D. C. limits except Tinnevely. Strange to say that electric fans except in barbers' saloons have not yet rendered the Pungahs obsolete even in Law Courts and Kachcheries. The motto on the door of the New Town Hall and offices would read "Festina lente".

It is now time to think of an electrically pumped up supply from the well at Tinnevely for the Town and its environs. The investigations into the possibilities of this Civil Engineering project should be expedited.

Also, the sewage &c. by pumps driven by electricity may be tried. Drains to carry off surplus water and sewage in a country like Jaffna situate at almost the sea level is not feasible. The miniature "Culebra" cut in front of the Hospital for drainage is a piece of engineering not seen in other parts of the world. Engineering is a highly specialised science. Like Harley Street specialists, there are water works, Hydraulic Harbour, Sewage, Electrical, Anti-malarial &c. Engineers. Superintendent of Works, unless he can claim relationship equal to or closer than that of the recent successful applicant for a clerkship, should have at least the qualifications of a Country Surveyor in England.

The Esplanade

The primary function of a Municipal Body like U. D. C. is to provide open air spaces and not endanger them, particularly in built up areas. The site on which the offices are going up has not one feature to recommend it to Architects, leave alone Town Planners. The building, nuzzling as it does, the old Dutch Cemetery, when completed would nestle between Ridgeway Hall and the roads flanked by canal, godowns, Rest houses and offices. That bit of ground which serves as the only lung of the Jaffna Town (The Esplanade) will be congested. The aesthetic effect of the Styx lotus pond at its fringe need not be mentioned here. This is a splendid advertisement to Jaffna. Dhoby's Ghat at Chemana Street, the lotus pond at Cannabiddi and Tharakulam really add to the beauty of the Town?

Selection of sites for buildings is a science. A Town Planner would not have allowed the above monstrosities for a moment. This collection of water is a source of great danger to the public health with open surface latrines on their flanks.

Massacre of The Innocents

The vagaries of dog trappers employed by the Council are unparalleled anywhere else. The animals are caged, when caught, in a covered van. Its seating capacity or rather standing capacity is not noted anywhere on it. It looks as though the dog seizers would find accommodation in a single van if the whole canine population of the U. D. C. area elect to commit hara

STUDIES IN TAMIL

(Continued From Page 1.)

him. The famous verse in *Sekshara Upanishad* echoes this view (?). As the rising sun dispels darkness and brings light and pleasure to all creation, so God Murukan, after his victory over the Asura hosts (evil nature), comes riding in the sky in his magnificent peacock, removes from us the dark veil of Maya, and bestows on us his infinite grace. The bluish green peacock corresponds with the sea, and God Murukan, whose countenance is of a ruddy hue, is represented by the morning red-coloured sun.

The next picture presented is that of God wearing on his chest garlands of red Kandamba flowers (?), and on his crown the bright flowers of the red Kantal tree (?). In the language of flowers these are emblems of raids and wars. The wearing of them, therefore, implies that God Murukan was the War God of the ancient Tamils.

In this connection, it is interesting to note that the Tamils were originally a race of warriors, as will be understood from the use of the following words: *Kalam* (கலம்) meaning a battle-field is now used for a threshing floor; *Pori* (பரி) meaning a battle is used for a stock or a heap of unthreshed corn; *Kola* (கலா) meaning a military weapon, is used for a plough. We also find that in ancient times the Tamil society comprised four classes of people, viz.: *Thudiyar* (துதியர்), *Panar* (பனார்), *Paraiyan* (பரையன்), and *Kadampar* (கடம்பர்). The *Thudiyar* were dancers who played a small hour-glass shaped hand drum (*Kolam*) to the accompaniment of the martial songs of the *Panar* (minstrels). *Paraiyan* not only beat the war drum for the mastering of the army, but were also the drum-majors leading the Tamil warriors to their eager fights. On this account, they are still known as *Mooppan* (மூப்பன்), meaning an elder or leader. *Kadampar* were soldiers, and they derived their name from the Kadamba tree (*Eugenia racemosa*) sacred to the Thamilian War God. Like their tutelary Deity, they were indomitable warriors and a terror to their enemies. Dr. G. U. Pope, therefore, says that "the Tamil soldiers were with Olive in Arcot, with Cook in Porto Novo, with Forde at Masulipatam, and in fact wherever a good fight had to be fought."

(The first instalment of this article appeared in the "Hindu Organ" of May 27 1935.)

(2) I see the Great Purusha, such like beyond the darkness. A human who knows Him truly passes over death; there is no other path to go. (iii, 18)

(3) இருந்தப் பொதளிய பரணா மராத் தருஞ் தண்டன் புரு மர பிணன்.....10-11.

(4) சருமபு மூசாக் கடர்ப்புழை காத்தப் பெருந்தன் கண்ணி மிலந்த சென்னிடை...43,44.

(5) துடியன் பணன் பறையன் கடம்பன் நிகரன் தலவது குடியு மிலை

Purananuru, 335: 7,8.

kari on of sympathy for their friends in peril of life. The dogs while still alive in the van are dipped into the lagoon till the coolies consider that life is extinct, probably they are coddled, in addition to make sure doubly sure and buried in Villoundi (a sacred place?) without even a death certificate from a vet. Perhaps, among the lot thus dealt with, may be expectant mothers who, if exhumed, like the lady from the grave (as recently reported in the Press) may, give birth to twins if they are in for it! Guillotine, drop pits electric chairs, and bullets resorted to kill condemned criminals are very primitive indeed when compared with this device. Over a century after of British rule and several centuries of European culture and civilisation on the top of our own find us in this frame of mind to despatch our companions to the land from whose bourne no traveller returns. They suffer this Cruel fate for venturing to use the King's highways when romantic love or their natural instinct to quarrel compel them to do so. R. L. P.

PARAMESHWARA COLLEGE JAFFNA

Ramanathan Scholarships

The following are the winners of the Ramanathan Scholarships:
Arts Scholarship: (1) S. Rajadurai
(2) V. Chelliah
Science (1) M. Pasupathy
(2) T. V. Perumaiar

Review

RAMANA SANNITHI MURAI:
(Tamil) By Baradwasi Mukharai Kanna Murukanar; Sannuganathan Book Depot. Price Rs 1.

We have not had the good fortune for many years to come across a book of such surpassing merit in Tamil as the one under notice. The author is a Tamil scholar of high standing. After some years of the "ups and downs" in life, he appears to have renounced worldly attachment and devoted himself to the quest of the Truth Eternal. It is not surprising that Maharishi Ramana of Tiruvannamalai who captivated the critical and sceptical Mr. Paul Brunton and numerous other seekers after Truth should have kindled the dormant spirit of the author into Life and Light.

The author who is a master of all models of Tamil poetic composition pours forth his thanksgiving to his Master and Lord in verses of incomparable beauty. His hymns on the model of the immortal and honey-tongued Manickavasagar waft the reader on to a plane of peace and attain him to the Infinite. The verses play on the whole gamut of human feeling and reveal the receptive heart of the author and the exalted teachings of the Saint. We commend the book to the Sadhakans as well as the student of Tamil classical poesy.

Auction Sale

IN THE DISTRICT COURT OF JAFFNA No. 3113

1. Kanapathippillai Kanthappu and wife
2. Valliammai both of Karativu West. Plaintiffs.

Vs.
1. Murugar Velloppillai of Karativu West
2. Chinnaatmay Ambalanar of Do Defendants.

Under and by virtue of Commission issued to me in the above case I shall sell by Public Auction the undermentioned properties at Karativu West on Saturday the 22nd June 1935 commencing at 3 p.m.

(a) A piece of land situated at Thangodai in Karativu West called Palaikkadu in extent 47 Lms. V. C. with palmyrahs old and young spontaneous plants and cultivated plants taravai and tank and bounded on the East by the properties of Kathiravelu Murugesu and shareholders and the properties of Arumugam Velloppillai and Sinnathamby Ambalavanar, on the North by the properties of Arumugam Velloppillai, Sinnathamby Ambalavanar Seethoey daughter of Ellathambay and shareholders and Arumugam Kandappu, on the West by the properties of Parupathy wife of Ponampalam, Seethoey daughter of Ellathambay and shareholders and Murugar Velloppillai and shareholders and lane and on the south by lane and the properties of Sivakany daughter of Sannugam Kathiravelu Murugesu and shareholders. Of this excluding the right of using the path for passing to the land in the northern side belonging to Parupathy wife of Ponampalam along the Northern Western boundary of this land from the Western boundary lane. The whole of the remainder.

(b) An undivided 12 Lms. P. C. of a piece of land situated at Do called Mookkappiddy in extent 18 Lms. P. C. with palmyrahs old and young and bounded on the East by the properties of Parupathy wife of Sinnappu and Sannathamby Ampalavanar, on the North by the properties of Ampalavanar Arumugam, on the West by the properties of Parupathy widow of Murugar Kandiah Velloppillai and shareholders and on the South by the property of Sinnappu Murugesu.

Karativu A. S. KANDIAH
23-5-35 Commisioner
(Mia, 74, 3-6-35)

A MODEL SOAP FACTORY

Government to Erect One

It has been decided by the Standing Committees on Industrial Development and Research who met on Tuesday, that a model soap factory should be erected by Government.

It is not to be a rival to private enterprise but an institution where demonstrations are to be given to soap manufacturers.

The Director of Commercial Intelligence, Mr. J. C. W. Reck, and the Industrial Expert, Mr. E. D. Guha, who were present, emphasized the necessity for the introduction of some regulations to ensure a minimum standard in the manufacture of soap.

This would eventually, it is pointed out, lead to improving the quality of locally made soap.

The Committee agreed with the recommendation and decided accordingly.

Another subject considered by the Committee was the establishment of a cement factory. The Committee would hear the views of a few experts in this line and of Mr. Guha before arriving at a decision.

The recommendations made by the Industrial Expert in his report with regard to industrial education were also considered and it was agreed to deal with them at a joint meeting of the Executive Committees of Education and Labour.

Orange Cultivation

(Continued from page 1)

or 30 ins. This will insure the main branches being set upon stronger wood. The framework of the tree should now be gradually built up so that a well shaped tree may result. After cutting back the stem to about 27 ins.—30 ins., buds at the apex will commence to sprout. A minimum of 3 and a maximum of 7 laterals should be allowed to develop radially from the main axis between 28 ins. and 35 ins. from the ground. These lateral branches should be spaced as widely apart as possible over this length as otherwise if branches develop too close to each other the strain would be localised over a small area and likely to lead to branch fracture and subsequent malformation of the tree. All other buds on the main axis should be nipped off.

The plants should be ready for lifting and planting out in the field when about 18—22 months old, and this should preferably be done during the months of November and December.

Before removing the plants from the nursery the lateral branches should be pruned back to about 1 ft. and about 5 days before their removal from the nursery. The interval of 5 days between the cutting back of these branches and the lifting of the plants is allowed to stimulate the growth of buds and so encourage rapid growth after transplanting.

All plants should then be lifted carefully with as much of the earth covering the roots as possible and after pruning any broken roots, they should be set out in the field, care being taken not to expose any roots to the sun.

Method of Planting

Holes 3 ft. x 3 ft. should be dug and filled with a mixture of top soil, refuse and well rotted cattle manure which should be allowed to settle for at least three three months before putting the young plants in. They should preferably be planted on the top of the filled hole and earthed up to the required level at the collar of the tree. The soil should be well pressed down after planting so as to bring all the roots into actual contact with the soil.

Planting should be done at not less than 22' x 22' and preferably 25' x 25' on the equilateral triangle system.

The young plants should be shaded during the early stages of their growth.

The subsequent care of the young orchard should be the periodic removal of suckers and all dead and diseased wood that may arise at any time. The plants should not be allowed to become too dense but should be kept fairly open by occasional trimming of twigs that are too crowded.

NOTICE

N. Kandiah
LICENSED
AUCTIONEER
AND
Commissioner of Sales
KODDADY, JAFFNA.
(M. 75, 1-6 to 31-12-35) (T)

Order Nisi

IN THE DISTRICT COURT OF JAFFNA
Testamentary No. 77.

In the matter of the estate of the late Thangam-
mah wife of Arumugam Thangarajah of
Neervely Deceased
Arumugam Thangarajah of Neervely

1. Annammah daughter of
2. Thangarajah Sachchithanathan
3. Thangarajah Palasubramaniam and
4. Thangarajah Kathirgamathamby all of
5. Neervely

This matter coming on for disposal before
C. Coomaraswamy Esquire District Judge
Jaflna on the 10th day of May 1935 in the pre-
sence of Mr. S. Malveganam Proctor on the
part of the petitioner and the affidavit of the
petitioner having been read. It is declared
that the petitioner is the husband of the said
intestate and is entitled to have letters of ad-
ministration to the estate of the said intestate
issued to him unless the respondents or any
other person shall on or before the 19th day
of June 1935 show sufficient cause to the satis-
faction of this court to the contrary.

Sgd. C. Coomaraswamy.
District Judge.

This day of May 1935.
(O. 20, 30 & 3)

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Water highly recommended for
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Apply to:-

S. Thirayappah,
Tinnevely North,
Jaflna.

or

S. Sabaratnam,
66 Peradeniya Road,
Kandy

(Mis. 69, 23-5 to 22-6-35)

Auction Sale

No. 6278.

Vairavapillai Kandiah of Tellippalai
East Plaintiff.
Nalluagum Vinayagalingam of
Irupalai Defendant.

In terms of the commission issued to
me by the District Court of Jaffna in
case No. 6278, the following property
will be sold at the spot by public
auction on Thursday 27th June 1935
at 4 p.m.

PROPERTY.

Land called "Velyitseeema" and
other parcels and Valavu in extent
38 Lms. V. C. with well, palmyrae,
cultivated and plantations and houses
and situated at Irupalai and bounded
on the East by Rasammah wife of
Thambiah, Vally wife of Kanthan and
Poothy wife of Sinnadiah, North by
Velan Konan and Vally wife of Kan-
tan and lane, West by lane and South
by Sivakampillai wife of Sivakumara
auriar and Kanthan Sivaseubramaniam,
subject however to half the life interest
in favour of Manicam widow of
Kandiah Mudaliyar of Irupalai.

MOSSES and PONNAPPAN,
Jaflna, Commissioners.

28th May 1935,
(Mis. 73, 3 to 35.)

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Y. 116, 1-10-34—30-9-35 (M)

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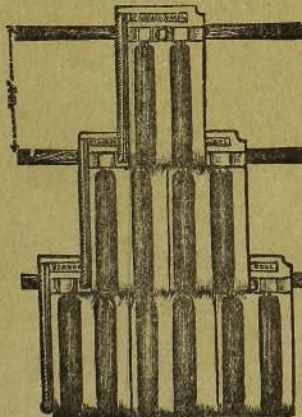
Y. 187, 1-11-34—31-10-35 (M)

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(M's)

Y. 27, 1-5-35—30-4-36

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Assurances in force	6,95,93,793	11,56,12,828

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Y. 54 1-1—31-12-35

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