

The Hindu Organ.

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Order Nisi.

IN THE DISTRICT COURT OF JAFFNA.

Testamentary Jurisdiction No. 7987.

In the matter of the estate of the late
R Subramaniakurukkal of Nallur

Deceased.
Yogambigayammah widow of Subramaniakuruk-
kal of Nallur

vs.

1. S. Ramaswamy Aiyar
2. R. Sarmugakurukkal of Nallur

Petitioner.

Respondents

This matter of the Petition of the abovenamed
Petitioner coming on for disposal before D. H.
Balfour, Esq., District Judge of Jaffna on
22-11-31 in the presence of Mr. O. T. Kumara-
samy, Proctor, for the Petitioner and the affidavits
having been read,

It is ordered that the 2nd Respondent is
appointed guardian-ad-litem over the 1st Respon-
dent and Letters of Administration be issued to
Petitioner unless sufficient cause be shown to
the contrary on or before the 9th December 1931.

Sgd. D.H. Balfour,

District Judge.

November 27, 1931.

Order Nisi extended for 13-1-32.

O 817. 7 & 11.

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Y. 14. 12-11-3-32.

ORDER NISI.

IN THE DISTRICT COURT OF JAFFNA.

Testamentary Jurisdiction No. 8005.

In the Matter of the estate of the late

Muttukumar Ramalingam of Chonnakkam

Deceased

Kandar Aiyampillai of Chonnakkam

vs.

1. Ramalingam Sarvananda and
2. Ramalingam Sukanasundaram
3. Kadirkamar Vallipuram of Vannarponnai

Petitioner.

Respondents.

This matter of the Petition of the abovenamed
Petitioner praying that the abovenamed 3rd Res-
pondent be appointed guardian ad litem over
the minors the abovenamed 1st and 2nd Respon-
dents and that Letters of Administration to the
estate of the abovenamed deceased be granted to
the Petitioner coming on for disposal before
D. H. Balfour Esquire, District Judge of Jaffna
on the 9th day of November 1931 in the presence
of Messrs Kumarasamy & Kanagaratnam, Proctors
on the part of the Petitioner and on reading the
affidavits and Petition of the Petitioner.

It is ordered that the abovenamed 3rd
respondent be appointed guardian ad litem
over the minors the abovenamed 1st
and 2nd Respondents and that Letters
of Administration to the estate of the abovenamed
deceased be granted to the Petitioner as father-
in-law of the said intestate, unless the above
named Respondents appear before this Court on
the 18th day of January 1932, show sufficient
cause to the satisfaction of this Court to the
contrary.

Sgd. D. H. Balfour,

District Judge,

December 11, 1931.

O, 816. 7 & 11.

Order Nisi.

IN THE DISTRICT COURT OF JAFFNA.

Testamentary Jurisdiction No. 7555.

In the matter of the estate of the late
Nagamamah wife of Kathiravelu Kumara-
samy of Suthumalai

Deceased.

Kathiravelu Kumarasamy of Suthumalai, Jaffna

Petitioner.

vs.

Minors. { 1. Thiruvillankam Maragayapillai
2. Thiruvillankam Resala

3. Periasamy Kathiravelu all of

Suthumalai.

4. Naganathar Kanagasabai

5. Naganathar Thambimuttu both

of Manipay

The 1st and 2nd appearing by

their guardian ad litem the 3rd

Respondent

Respondents

This matter of the Petition of the abovenamed
Petitioner praying that Letters of Administration
to the estate of the abovenamed deceased be
granted to the Petitioner coming on for disposal
before P. O. Villavarayan Esquire, Adsl. District
Judge, Jaffna, on the 24th day of June 1931, in
the presence of the Petitioner and the affidavits
on the part of the Petitioner dated the 18th day of March 1930
of the Petitioner dated the 18th day of March 1930
having been read: It is declared that the
Petitioner as the widower of the said intestate
and is entitled to have Letters of Administration
to the estate of the said intestate issued to him
unless the Respondents or any other person shall
on or before the 16th day of October 1931 show
sufficient cause to the satisfaction of this Court
to the contrary.

Sgd. D. H. Balfour,

District Judge.

October 22, 1931.

Time to show cause is extended

for 25th January 1932.

Sgd. D. H. Balfour,

D. J.

O 818. 11 & 18.

NOTICE.

In order to avoid inconvenience and
delay, our friends, who are good enough
to send us advertisements, are kindly
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Manager.

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(X. 7. 19-18-1-32.)

Ourselves.

—:O:—

The Offices of the "Hindu Organ" and the Saiva Prakasa Press will be closed on Thursday the 14th instant for Thai-Pongal and there will be no issue of the paper of that date.

FREE! **FREE!!**
HINDU ORGAN CALENDAR
1932.

Those of our subscribers who have paid, or who pay up, their subscriptions for the current volume of the "Hindu Organ" (July 1931 to June 1932) before the 20th instant will be given a Calendar free.

The Calendar is a neatly finished one with a beautiful picture of Lord Nataraja and giving Christian and the corresponding Tamil dates and noted Hindu days.

Manager.

The Hindu Organ.



JAFFNA, MONDAY, JANUARY 11, 1932.

AWAKENED INDIA.

—:O:—

SAVE THE SORRY BAND OF PANICKY creakers who make no secret of their self-appointed role of guarding "British vested interests" there are few Britons who deep down in their hearts would withhold their admiration for the heroic struggle in India for freedom. Britons love freedom and their instinct responds in sympathy wherever and wherever the cause of freedom galvanises a whole people to direct action. That the present movement in India is not confined to a small section of loud mouthed agitators but is nation-wide embracing in its sweep every minor and major community was freely admitted by the British Cabinet and responsible Ministers in England. Lord Irwin has more than once testified to the influence enjoyed by the Indian National Congress. It would be too late in the day to belittle the importance of the Congress or doubt the earnestness of the Indian Nation when the latter speak through their General—Mahatma Gandhi.

Sir Francis Younghusband writing to the London "Times" on 4th December says:—"They (Indians) have been sensibly rising in their own esteem. And for 30 years they have been pressing their claim for self-Government. They have chafed at their position of subjection..... This is the basic fact with which we have to reckon. And in reckoning with it might we not acknowledge that there is in the Indian claim nothing criminal to be deprecated but that it is a manly and noble ambition for any nation to have?"

When Gandhiji entered the political arena, long winded speeches and pious resolutions and all the rest of the genuflection of the whimpering mendicant gave place to activities based on self-reliant assertion. The wonderful personality of Gandhiji, so simple, sublime yet so baffling in that its kinship with the humblest toiler of the soil no whit suffered in its communion with the universal, quickened to life the dry bones of a starving and emaculated nation. The battle has begun in right earnest. The Viceroy and the Government of India backed by the Imperial Government in England are marshalling their forces to break up, rout and crush this Divine urge of expression. The Indian Government say that they are taking severe measures to repress the forces of "disorder and anarchy". They might honestly feel what they say. Are they not looking only at one side of the shield? Perhaps

it is not possible for them to look at the situation from the point of view of the Indian people. The world will have an opportunity not now, but in the near future, to say on which side the balance of Truth or Justice heaved. The "half-naked fakir" has drawn the love and admiration of the world to the Yerowada Jail. He has exhorted his rank and file, consisting of the illiterate men, women and children of India to suffer all privations and give up their all for Swarajiam. Lathi charges and bullets are to be endured in meekness and with love for the enemy. The world is called upon to witness a grim and titanic struggle between the destructive weapons which modern science has invented on one side and the age-long armour of India. The one concentrates on destruction while the other suffers to fulfil. The action of the one is swift that of the other is slow but sure. In his message to the nation which Gandhiji gave his followers he has appealed to them to have no ill-will towards those who cause bodily suffering to them. Will not Lady Drummond Hay the Journalist, note another parallel between Gandhiji and Jesus Christ? The struggle might last for weeks, months even, but there can be no doubt as to the ultimate issue. The forces of violence will recoil in remorse and humanity will stand vindicated. The brute in nations will slink away with its diminished head between its fore legs. The world will then rejoice to see India fulfil her world mission of demonstrating the mysterious power of love to overcome hate and usher in a new outlook which will enable even weak and subject nations to live in peace with their brawny neighbours. Need one say that the present struggle in India today is fought for the safety of civilisation in a more real sense than the Great War of 1914.

Protection for Jaggery.

A keener student of economic problems than Mr. K. Balasingham is hard to find. Economics may be said to be the breath of his nostrils. Though he is not in Council—we trust his absence from the Nation's Council Board will not be more than three years yet at the outside—his appetite for facts and figures still continues strong. His views are entitled to respectful consideration in as much as they represent the matured wisdom and experience of more than a decade of continuous study and service to the country. In a recent contribution to the press Mr. Balasingham strongly advocates a protective increase in the duty on sugar and other articles which may be produced locally. Many people are under the impression that sugar is a necessity of life. The opinions of food-experts are quoted with a view to undermine the popular faith in sugar. It appears that the craving by children for sugar is not a natural one. On the other hand experts would seem to hold that it is positively dangerous to life and harmful to the teeth. Tea-drinking is a widespread habit in Ceylon as may be judged from the innumerable tea-shops scattered all over the island, and the quantities of sugar consumed in Ceylon. The consumption of sugar per head was 13 lbs in Italy and in Ceylon it was 33 lbs! Mr. Balasingham gives very interesting figures with regard to the consumption, importation and the revenue aspects of an increased duty on sugar. There are many articles in his list which with a little enterprise might be produced in Ceylon and the large amount of wealth which these articles carry away from our shores retained. We have selected sugar for the special attention of the people of this Province. The prejudice against cane (white) sugar still lingers in the religious scruple of the Hindus to its use in the religious offerings. Most people believe that Palm Jaggery is less harmful than sugar. There are many villages in Jaffna where the manufacture of jaggery is carried on even to-day. The revival of the jaggery industry is certainly bound to offer useful employment to numbers of people including tappers, treacle boilers, basket weavers and assure a fair income to owners of palms. We feel certain that this industry could be helped

to realise its possibilities even as a Cottage Industry if a demand is created for Jaggery. In this, as in most other activities for the industrial revival of our country, Mr. Balasingham would do well to enlist the active co-operation of the youth of the country.

The Urban Council.

We congratulate Mr. R. R. Nalliah, Proctor, on his unanimous election by the Urban Council, as its Chairman. Mr. Nalliah has earned for himself a high reputation for integrity and unsullied devotion to the commonweal. A man of sound commonsense he has been an acquisition to public movements in Jaffna. The fact that, a very busy practitioner as he is, he has found time to devote to public work is proof of his public spirit. As Secretary of the Friend-in-Need Society, Mr. Nalliah is doing splendid social work. We are sure the experience he has gained during long years of association in public work with the late Sir A. Kanagasabai and Mr. A. Sabapathy, especially in the Jaffna Association, will stand him in good stead in the work that lies before him. He has special qualification for the Chairmanship of the Urban Council. By long and intimate association in the work of the local Town Council he is in a position to know along what lines reform is needed in its administration to make it more and more useful to the residents of the area. In Mr. R. Subramaniam, the new Vice-Chairman, he has an energetic colleague. There can be no doubt that these two gentlemen will successfully steer the administration of the affairs committed to their charge.

Play the Game!

When you go to the market buy Ceylon Jaggery. If you order for Refined Cane Sugar you are simply giving foreign workmen employment that should go to your own kith and kin.

Ceylon jaggery for Ceylon folk

READ MR. BALASINGHAM'S
PLEA FOR PROTECTION.

Speeding up of Night Mails

SAVING OF ONE HOUR

An improvement which is under contemplation by the Railway Department is the speeding up of the night mails on the Northern and Talaimannar lines says the "Times of Ceylon."

Speaking to a representative of the "Times of Ceylon" an Official of the Railway stated that the introduction of electrically fitted headlights on all engines, will enable the night trains to be run at the same speed as it attained during the day, and by increasing the speed of the Jaffna and Talaimannar mail trains a saving of an hour on each run could be effected. There is every likelihood of the change being made by about the middle of February.

At present the train to Talaimannar leaves Fort at 8.15 p.m. but under the proposed scheme it will leave at 7 p.m. and reach Talaimannar at practically the same time as at present.

As far as the Jaffna mail is concerned it has not been decided as to whether it will leave at the same time and arrive at Jaffna an hour earlier or leave Colombo an hour later than at present and arrive there at the same time.

As far as the down mails are concerned the probabilities are that they will be run to arrive in Colombo an hour earlier.

In connexion with the down Jaffna mail it is also proposed to run it express from Mirigama and to introduce a slow train to carry local passengers.

The changes will result in a slight alteration in the time of connecting trains, but these will not be of a far reaching nature.

Letter To The Editor.

THE REFRESHER COURSE FOR TEACHERS.

Dear Sir,

May I request you to publish the following facts regarding the refresher course for Teachers held recently in Jaffna in your valuable paper.

The course which began with all pomp is now over and it will be interesting to know what benefit it has actually done to the teachers—rather how many were really benefited by it.

Though all were informed that about 140 teachers had expressed their willingness to reside at the St. Patrick's College and attend the course, it is stated that only 60 teachers actually resided at the College. Even assuming that this novel scheme removed racial prejudices among the 60 teachers who resided at the St. Patrick's College by their eating together and that they became experts in "Rural Science" "Elementary Science" "Scheme of studies" "Geography" "English Literature" "History" and a lot of other subjects in six days how is this course going to do good to all the assisted English Schools in the Northern Division, when the majority of men teachers were not allowed, because they were not willing to eat together and when all the women teachers were excluded?

A perusal of the time-table of the course will convince anyone that even those who resided at the college and ate together could not have been much benefited. In the six days' course the time allotted for each of the subjects, Elementary Mathematics, Psychology, The Scheme of studies, Notes and Records, Application, "Scheme of studies", "Notes and Records" in the one hour allotted for each. If the object of the course is not "the study of particular facts," it is difficult to conceive how any knowledge "in matters of general interest" can be acquired by the limited group of about sixty teachers and some Inspectors and outsiders within the four walls of St. Patrick's College. The next question will naturally be "what are the matters of general interest?" a knowledge of which can be imparted to the pupils?

Most of the teachers are very sorry that on account of our Inspectors' trying to introduce a custom which was not in vogue in Jaffna almost all men teachers and all women teachers were deprived of the opportunity of hearing the lectures of Rev. Father Legoo, Dr. G. O. Mendie, and Mr. A. G. G. who are admittedly authorities on subjects as Rural Science, History and Geography. As for the lectures of the local guardians of education we are sorry to have missed that of our learned Dr. Sandeman who, we all know, can independently give us something original and instructive. As for the lectures of the other guardians of education, we do not at all feel sorry. We know fully well how much knowledge some Inspectors who lectured to us on Art of Teaching, Methods etc. in the class held for English school teachers in the early part of last year imparted to us and how at the end of the lectures we were left to doubt whether they imparted any knowledge to us or whether any knowledge was imparted to them.

Regarding the "value of residence" may I remind our guardians of education that Ceylon rather Jaffna is not Europe, America or Japan. The social and religious customs here are quite different from those of Europe, America or Japan. The teachers know where they are and do not want any interference with their freedom in religious and social matters. It will be interesting to know whether all the Inspectors actually resided and ate together with the teachers who resided at the St. Patrick's College.

Yours etc.

Jaffna,
9th January 1932.

Pedragosa

Jaffna Urban District Council.

ELECTION OF CHAIRMAN.

URGENT NEEDS OF THE TOWN.

The first general meeting of the new Jaffna Urban District Council was held on Saturday the 9th instant at 9 a. m. at the Jaffna Kachcheri. Those present were Messrs R. R. Nalliah, R. Subramaniam, K. Aiyadurai, R. Sivagurunathar, P. Moses, R. Rajadurai, A. M. Brodie, S. A. Sabapathy, A. H. Nathaniel, the Provincial Engineer Dr. S. C. Thuraijra, the Medical Officer of Health, and Mr. E. T. Hitchcock the Secretary. Mr. R. Sivagurunathar proposed and Mr. P. Moses seconded that Mr. Nathaniel should occupy the Chair (pro tem). The minutes of the last general meeting of the old Council were read and confirmed.

A Point of Law.

Mr. Sivagurunathar said that before proceeding with the business in the agenda he wished to bring to their notice that the Council was short of one member. He did not know why one member was not yet nominated by the Government. They were now eleven in number. He did not know whether number eleven was a lucky one. He brought that their notice since he was bringing forward a substantive motion presently. As there was every chance that the omission might be made good soon, the Council might be adjourned for a week and the Secretary be asked to write to the President, Local Government Board, on the matter. According to Section 11 of the Ordinance their Council "shall consist" of twelve members. At present they had only eleven members. Even from the point of law he doubted if they could carry on the business. Besides there was a point of expediency, in that the gentleman to be nominated might on account of his experience and capacity be an asset to their Council and also might be of immense assistance in choosing their Chairman and Vice Chairman. The nominated member might sometimes be one fit to fill the post of Chairman or Vice Chairman. He therefore moved that the business of the day be postponed and the Secretary be instructed to write to the Local Government Board. They need not fear that the work of the Council would come to a standstill, the Secretary who had carried on the work till then could safely attend to it for another week. Mr. K. Aiyadurai seconded it.

Local Govt. Board's Ruling.

The Chairman said that there was a motion before the Council by the member for Ward No. 7. He just wanted to tell them that there was a telegram from the President, Local Government Board, in reply to a telegram sent by their Secretary which was as follows: "First meeting summoned tomorrow. Fourth nomination not received. Will meeting be regular, beg instructions." The reply was: "Your wire of today meeting regular." Continuing the Chairman said that there was something in what Mr. Sivagurunathar had said. It was left for the Council to consider the course of action. If there was any irregularity in that day's meeting the President of the Local Government Board had got to answer it.

Dr. Thuraijra wished to bring to their notice that during the interim between his nomination and the departure of his predecessor the Council was functioning.

Mr. A. M. Brodie said that from the papers they saw that they were the last to choose the Chief Executive, the Chairman. He strongly felt that they should not lose any more time.

Mr. R. Subramaniam said that in regard to the point of law raised by member for Ward No. 7 he wished to point out that their Council was not constituted that day for the first time. It was constituted in 1923 and was continuing till then. The point of law therefore would not hold good in their case.

Mr. P. Moses pointed out that the State Council had given them a precedent (appliance). The State Council was carrying on its business though some seats were vacant.

Mr. Sivagurunathar said that he was unable to see why the Secretary should not be allowed to carry on the work for another week, if the Council was going to throw out his motion he proposed to enter his dissent to the Council's decision.

The motion was then put to the house and lost only the mover and seconder voting.

The Chairman then called upon the house to elect its Chairman. Mr. Moses proposed and Dr. Thuraijra seconded that Mr. R. R. Nalliah be elected Chairman. As there were no other names proposed Mr. Nalliah was declared unanimously elected. Mr. Nathaniel then vacated the Chair.

Continued up

Parameshvara College.

Dr. A. Kandiah D. Sc., Ph. D., London, and Mr. T. Muttukumar B. A. (Hons.) have been appointed on the staff of the Parameshvara College. The College is strengthening its staff with a view to preparing students for the higher examinations of the London University.

Intermediate in Arts and Intermediate in Science Classes will it is stated, be started almost immediately.

Personal.

Mr. A. Comarasamy of the staff of the Jaffna Hindu College, who went to England on study has returned to Jaffna on the 5th instant after obtaining the Mr. A. degree in Education at the University of London. He has resumed work at the Jaffna Hindu College.

Continued

Urgent Needs of the Town

Mr. Nalliah on taking the Chair expressed his sincere thanks to the members for having unanimously elected him Chairman. He said that he felt rather diffident to accept the office, as he thought he would not be able to fill that chair which was occupied by no less an able administrator than the late Mr. Otagarathnam and later by his predecessor Mr. Sivagurunathar whose affability and courtesy were well known to them. But having been a member of the Urban Council from its inception and also for a time a member of the defunct Local Board he felt he would be failing in his duty by his constituency if he did not accept that office. In the discharge of his duty as Chairman of the Council he expected the assistance and co-operation of all the members for the successful working of the Council. He wished to refer to some of the urgent needs of the town. Now that the Electric Lighting Scheme was an accomplished fact they meant to derive some income from it and hoped to take up some works as Sanitation and drainage. They were all aware of the recent floods from which they suffered very badly for want of proper drainage. There were eleven schemes of drainage prepared by the P. W. D. of which three had been completed with the help of the Government who contributed half. There remained eight more schemes to be completed. It was rather difficult for the Council to take up such a gigantic work. Besides that, they had the question of water supply. They had several estimates and the last of which was ten lakhs. With a revenue of 1½ lakhs the Council could not take up that work unless the Government came to their help. There was again the question of a habitation for the Council. They had already voted 15,000/ for it. This was but not the least was the Karayar housing scheme. They expected to get some money from Government and hoped to begin the work. There were other important matters like the improving of markets and the opening of Ayurvedic dispensaries. With a limited revenue at their disposal he did not know how much of these they would be able to accomplish. He once more thanked the members for the confidence reposed in him.

On the motion of Mr. Brodie seconded by Mr. Sivagurunathar Mr. R. Subramaniam was unanimously elected Vice Chairman.

Mr. Subramaniam thanked the members.

Mr. R. R. Nalliah, formally moved that they should place on record an appreciation of the services of the outgoing Chairman. Mr. Moses seconded.—Carried.

Cleaning Day for Town

The Provincial Engineer, Mr. Nathaniel, suggested that as the walls in the Urban Area had been polluted by the floods, the Secretary should be authorised to inform the people by boat of tom-tom and handbills that they should boil the water before they drank it and thus conserve their health. Bacteria and dysentery and other bowel diseases were bound to spread owing to the pollution of wells.

The M.O.H. suggested that people should be instructed to disinfest their walls. The suggestions were approved.

The P. E. made another suggestion that they should have a day set apart as a cleaning day in the Urban Area, once in six months. He also suggested that members should go round their wards with the M.O.H. and find out the needs of the wards and their sanitary condition. It was agreed that the members should go round on the 3rd day of every month.

Mr. S. M. Sabapathy gave notice of a motion that meetings of the Council should in future be held at 2 p. m. instead of 9 a. m. as at present.

Protection.

BY K BALABINGAM.

Some opponents of protection urge that protective tariffs should wait till the country becomes more prosperous and that we should not add to the burdens of the poor in this period of depression.

It is with the object of putting money into the pockets of manual and intellectual labourers that protection is advocated in every country.

If it does not conduce to that today, it will not do that when we return to prosperity.

If protection will make us rich, stop the drain of wealth from this country and provide work for the unemployed, let us have it today.

But if we can develop our resources to the full and become prosperous by continuing to be a free trade country when all other nations have renounced free trade and imposed high tariffs, let us not resort to protection at all.

It is in a sense fortunate that we are a free trade country, for we can now use effectively the strong lever of protection to lift us out of the prevailing depression, and to provide work for the unemployed as England is doing today.

What industries should be protected is a question of detail.

The following are some of the points which may be considered in setting the details of a protective tariff:—

Is there any probability of our producing the imported article in this country to meet most of the local requirements, within a reasonable period of time?

Does the production of the article require much capital outlay? Is there any likelihood of getting the required capital on reasonable terms?

Is the protection proposed likely to give additional work to a large number of people or only to a few?

The manufacture of Hats, Shirts, Ties, Soap, Umbrellas, Shoes, Leather Goods, Canned Fish and Fruits, Jam, Perfumery, Toys, Tea Chests, Tiles, Exercise Books, Account Books, Printed Forms etc., does not require much initial outlay of Capital. They can be easily produced and give work in proportion to their value to a large number of persons.

Similarly Tobacco, Timber, Fish, Agricultural products, like Beans, Gram, Peas and Pulses, Gingelly, Poonce, Guts and Sheep, Eggs, Bran, Potato Milk and Sugar, Biscuits, Beer etc., can be easily produced in Ceylon, and a higher duty on articles like these, while yielding for a time a large revenue, will also help to find profitable work for the unemployed.

In the scheme of protection suggested by me as a basis for discussion I have not included necessities of life, or even articles which may be regarded as necessities by many.

I have not included Rice, Onions, Chillies, Cloth or Kerosine Oil among the articles which should bear a higher import duty for the present.

The total value of imports in 1929 when the effect of depression was just beginning to be felt was 408 1/2 million rupees. Of this 108 1/2 million rupees went for the purchase of rice 9 1/3 million (cwt) and paddy 8 1/4 million (cwt).

Of the remaining 300 millions about 75 millions represent the value of articles which we can easily produce, but which are not necessities of life.

It is probable by imposing a higher tariff on these and such other articles, we can have for some years an additional revenue of about 9 or less 10 million rupees and eventually stop the annual drain of about 75 million rupees which go for the purchase of these goods.

There are some who protest that sugar is a necessity of life and must not be taxed. Medical opinion classes salt among the prime necessities of life and sugar as a luxury and in the concentrated form of white cane or beet sugar as a substance to be very sparingly used.

Government buys salt at about 50 cts. a cwt. (1/2 ct. a lb) and sells at Rs 8/ (8 cts. a lb) and owing to the numerous restrictions as to possession and sale of salt, the retail price of salt is about 6 cts. a lb.—i. e. 12 times the actual cost price. Why should not salt be free and sugar be taxed?

Mr. Charles Hebb, Secretary of the Food Education Society, writing in September last on sugar says: "Sugar is a luxury which of late years has been indulged in far too freely with disastrous consequences from a health point of view," and advocates the larger consumption of fruits and honey.

Says Mr. Percy Prond L. D. S.:

"The so called craving by children for sugar is not a natural one. One might as well say that adults had a natural craving for alcohol."

The teeth have been ruined by this excess of sugar, the mouth has become a mass of septic roots and the health has been so undermined by septic absorption as to make it (child's) life a burden to it, and to its parents. In this manner the seeds of consumption are frequently sown. It is nonsense to say that sugar as popularly known and consumed is a necessity of life."

The British Medical Journal in a leading article wrote that cheap sugar had "done disservice to our people."

Says another expert:

"Why does the ignorant stupid British public shriek out for so much sugar. Our teeth go to his almost entirely owing to it, our digestions cannot stand it. Why not savour our food with other things, as it is a mere matter of taste." (Dental Magazine September, 1931, page 948)

The Chinese and Russians do not take tea with sugar, and it is from China we learnt to drink tea, and a good deal of the sugar we import is produced in China. Some idea of the rise in consumption of cane sugar can be had from the following:

In 1920 we imported 269,648 cwt of sugar
" 1925 " " 794,287 " "
" 1930 " " 1,430,856 " "

The consumption in 1930 was double that of 1925 and about five and one-third times that of 1920.

It may also interest readers to know that the consumption of sugar per head was 19 lbs. in Italy (1929) and in Ceylon (1920). It was about 83 lbs. of imported sugar and imported jaggery and if we make a rough estimate of 7 lbs. per head as the local production of jaggery, the total consumption per head was about 40 lbs., which is more than double the amount consumed in Italy. The consumption of sugar per head in England was 4 lbs. per head 200 years ago, and before the War it was about 100 lbs. per head.

Continued up

E S L C Examination.

JAFFNA SUCCESSFULS.

The following candidates from Jaffna have come out successful in the E S L C Examination held in last November:—

Jaffna Centre.

Boys' English School, Karadiv:—S. Somasundaram.

Boys' English School, Vaddokkaddai.—N. Thambirajah.

Hindu English School, Kokuvil.—S. Ramasathan.

Hindu College, Jaffna.—P. Arulampalam (date of birth: April 2, 1911); P. Kanapathipillai, S. Navaratnam, A. Ponnudurai, P. M. Rajaratnam, K. S. Rajaratnam, S. Rajaratnam, E. Sabaratnam, S. Edisariya N. Saravanamuttu.

Boys' English School, Mallagam.—M. Chelliah P. Kandapper, K. Selladurai S. Vallthilagam, S. Vallthilagam.

Dieberg English School, Chavakachcheri.—S. Nadarajah, A. Ramanayagam.

Hindu English School, Chavakachcheri.—T. Komaraswamy, P. Muttiahambay, P. Nadarajah S. Saravanamuttu, M. Somasundaram.

Hindu English School, Ummattal.—S. Ampalavanar, K. Kanagasigam, M. Muttiahambay, S. Nadarajah, M. Pappasamy (first division), K. Poomrananthan, K. Saravanamuttu, V. Thuraiasingam.

Victoria College, Chellipurem.—M. Balasubramanian, A. Kandiah, V. Paramasayer, T. Sengarapillai, V. Somasundaram.

C. M. S. English School, Ummattal.—S. Alagaratnam, T. Ramanayagam.

Mixed English School, Ponnalaikkadcan.—K. Kanagasatnam, K. Navaratnam, M. Vignayalingam.

Kilmer College, Jaffna.—N. Santhanarajah, S. Thirunamakaran, T. Viruthasalam.

Stanely Bilingual School, Jaffna.—M. Arumugam, K. Kurunthadipillai.

St. Anthony's Boys' English School, Kayis.—M. Bastampillai, S. Philipipillai, A. Thanisayagam.

St. Henry's English School, Illaval.—A. K. Mahabharan, S. Manuppillai, P. Nishanipillai.

St. John's College, Jaffna.—J. Ashbury, A. Michael, S. N. Gnanaprasgasm, S. Kandiah, J. M. Sellathurai.

St. Xavier's English School, Mannar.—V. A. Alwin, A. I. Santhipillai.

English School, Tellipallai.—M. Vethasayagam.

Mann's English School, Udavil.—A. Kandiah, S. Nadarajah, S. Raviiah, K. S. Pathorai, Vaidyeswara Vidyalaya, Vannarppoonal.—D. Sivaprasgasm.

Girls' English School, Udavil.—K. Venkathambay.

Convent English School Illavil.—J. M. Peter.

Private Study.—S. Durairajah, Vasavilan, Atechuvail, S. Kanapathipillai Iravil South, Chonnagam, S. Sabanayagam, Soma Vasa, Tellipallai.

Kantarodai Centre.

Boys' English School, Kantarodai.—S. Arumugam, K. Rajanayagam, V. Somasundaram, A. Thambirajah, J. P. Vethanayagam, E. Vignathar.

Private Study.—T. Kanagasigam, Alaveddy South.

Point Pedro centre.

Sacred Heart English School, Vathiy.—K. Kandiah, O. Hinnathambay, A. Sivaprasgasm.

Central English School, Vadamarachchi.—K. Kanapathipillai, S. Subramaniam.

Vigneswara College, Karaveddy.—S. Chittampalam.

Hindu English School, Tandamannar.—P. Kanapathipillai, S. Navaratnam.

English School, Udappilly.—S. F. Gnananayagam.

The Present Awakening.

PUBLIC LECTURE AT TELLIPALLAI.

A very inspiring lecture, under the auspices of the Tellipallai East Young Men's Club Association, was delivered by Swami Swami Ghanasanda of the Ramakrishna mission (Calcutta Branch) on "The Present Awakening" on Friday, 1st January 1932 in the Tellipallai Magazina English School hall. Mr. T. S. Thuraijra, Notary Public and Patron of the association presided. Mr. A. Vythilingam of the C. I. D. gave a summary of the Swami's speech in Tamil for the benefit of those who did not know English.

Mr. A. Manalanayagam one of the Vice presidents proposed a vote of thanks to the lecturer.

(—Or—)

Continued

Jaggery is less harmful than white cane sugar and can be produced in quantities large enough for local needs. Those who acquired perverted tastes may well be asked to pay a higher price. In 1929 we paid for imported sugar and jaggery about 16 million rupees.

The local jaggery industry should be adequately protected. An increase of Rs. 5/60 per cwt in the duty will give the quantity of sugar imported in duty will give the quantity of sugar imported in 1930 be imported in 1932 a revenue of nearly 10 million rupees; but for 2 years we can reckon on 7 million rupees as the probable annual yield of sugar.

An annual saving of 75 million rupees, if it can be made by protective tariffs, is worth a little inconvenience, especially as the protective duties on the articles mentioned will give an additional revenue of 7 to 10 million rupees for about 2 years.

When the Customs revenue disappears from a large local production, then the prosperity of the country will contribute to the revenue of the country in numerous ways. That is the experience of countries which have adopted wise expedients for starting and protecting local industries. Countries which adopt an ill round protectionist policy lose in the long run; but if the industries are wisely selected protection is a powerful aid to prosperity.

(—The Ceylon Liberal League G note)

Hindu Board of Education.

FMS RESPONDS FOR APPEAL FOR FUNDS

With a view to responding to the appeal of the Hindu Board of Education, Jaffna, through the latest issue of the "Hindu Organ", for a sum of Rs. 100,000 wanted immediately for the purpose of maintenance of Schools under its management, a public meeting of Ceylon Savitres was held in the Thambasampillai School Hall, Sental, Kuala Lumpur, on Saturday last at 8.30 p.m., Mr. R. V. Karakandan occupying the chair.

The Chairman explained in a long speech the work of the Hindu Board of Education and the numerous difficulties it has been experiencing from time to time owing to lack of sufficient funds to maintain the schools under its management and emphasized that it ought to be the duty of every true Ceylon Savitri to attend to calls of distress and calamity such as this, from their country and do what was possible.

Messrs. K. Reimam and S. Arumugam also spoke, both maintaining that the co-operation of all Malayan Ceylon Savitres was most essential to achieve success in raising the amount appealed for, or a part of it, and remarking that if every Malayan Ceylon Savitri realised it was his duty to give his share, then the amount could be easily realised.

The Chairman proposed the following resolution: "That this meeting of Ceylon Hindus assembled at public meeting in the Thambasampillai School Hall, Kuala Lumpur, this 19th Day of December 1931 resolves to collect funds in aid of the Hindu Education movement under the auspices of the Hindu Board of Ceylon."

which was seconded and carried unanimously.

The following gentlemen were appointed to form the Business Committee: Messrs. R. V. Karakandan, E. K. Ponniah, A. Velupillai, K. Reimam, S. Arumugam, C. Eliatamby, S. Ponnusamy, K. Sinnathamby, and S. Navaratnam.

The Chairman in conclusion said that every effort should be made by the Committee to collect funds throughout Malaya and that a meeting of all those who made contributions should be convened at a later date to decide as to how the amount collected should be dealt with.

There was a large gathering and the meeting terminated at about 8.30 p.m. with a vote of thanks to the chair.

"The Unknown Volunteer."

SJT. RAJAGOPALACHARIAR'S TOUCHING TRIBUTE.

Unveiling the memorial stone in recognition of all those that suffered during the last Civil Disobedience Movement, Sjt. C. Rajagopalachari said:—

"A life of bondage is a pain and a shame even for a single individual. For a whole Nation, it is infinitely more shameful and injurious. Political freedom is necessary for the true moral and material welfare of a nation.

On behalf of the Congress in Tamil Nadu and on behalf of all her grateful men and women I have unveiled and boisted the flag on this noble monument raised to honour all those who silently suffered in our struggle for freedom. It is a monument nobler and more inspiring than any cenotaph or statue raised for perpetuating the memory of men who died in the attempt to rid of suffering on others, or who greatly succeeded in their attempt. Statues and monuments are seen all over this city and elsewhere in our country. They represent at best this memory of an old world method of righting wrong.

But this cenotaph of ours will stand nobler than them all representing a better creed and a nobler method. It will be there to remind the free men and women of our land, in future years, how freedom was attained for India through a new and wonderful way.

Patience and Suffering.

This monument is a humble addition of our times of those monuments of our land that stand unapproachable in nobility and grandeur of purpose in the whole world, monuments left by our great Emperors Asoka. This Cenotaph belongs to that class, for like Asoka's rocks and pillars this, too, glorifies not great slaughter of anger or hatred, but great patience and suffering undertaken to move the enemy's heart in the faith that this world belongs not to Evil, but to God and His rule.

I am confident that this monument will be preserved and venerated by all succeeding citizens of our land who shall enjoy the freedom for which the suffering that this Cenotaph commemorates was undertaken. I am confident that the time is near when this shall be deemed as the most precious monument among all the statues and monuments in this city.

We have raised this not only to represent the sufferings already borne. It represents the yet greater volume of voluntary suffering that awaits to be undertaken in this great cause. This monument is not to commemorate the great services of the martyrdom of any single individual. It commemorates the unknown volunteer, the spirit that moved all the three thousand men who according to collected figures went to prison from our Province and the many others who suffered

Continued up

Right to Take Processions.

NAVANTURAI INCIDENT BEFORE STATE COUNCIL

The Hon. Sir D. B. Jayatilaka, Minister of Home Affairs, will present the following report of the Executive Committee of Home Affairs, and to move that it be accepted at the next meeting of the State Council tomorrow:—

"Mukkuwas" and "Thimilars," subsections of the same community, who earn a livelihood by fishing, live in the fishing quarter of Navanturai within the Urban District Committee limits of Jaffna. Two metalled roads, the Navanturai road and Concoery road, run at right angles to each other through this quarter. This Mukkuwa community live on either side of the Navanturai road and mostly to south of it. To the North of this settlement are the Thimilars dwellings which are reached by feeder lane, called "Olangal," opening on the two main roads referred to above.

2. These simple fisher-folk, who are all Roman Catholics, have a practice of organizing and conducting wedding processions with music by circuitous routes, as they believe it to be unlucky to retrace their steps, on their way to and from the Church. On these occasions each section of the community has resented the other's passage in procession through its own quarter. This is a long standing dispute. The decisions of the police, in recent times, either to allow or disallow processions under the provisions of section 69 or 80 of the Police Ordinance, 1865, have resulted in several appeals to the Courts under "The Police (Amendment) Ordinance, No. 14 of 1924." On several occasions these processions have led to undesirable consequences, and the necessity for police intervention, including prosecution for obstruction.

3. The Mukkuwas claim the right of moving in procession through one of the main lanes, "Edducarapiddy Olangal," through the Thimilars quarter. From 1912 it has been the practice, with few exceptions, to disallow Mukkuwa processions through this lane on the ground that it is a devious route through a quarter occupied by people who object to Mukkuwa processions and that the lane itself is unsuitable for processions with vehicles. Thimilars processions have, however, been allowed to pass along the Navanturai road as it was considered to be a way of necessity to reach the Church. But the Thimilars too have not refrained from adopting circuitous routes.

The position in law is that where the police issue a licence, their decision is final and no appeal lies to the Courts; but if the police decide to refuse to grant a licence an appeal lies from the police decision to the Courts. It must, however, be noted that where the police issue licence for a procession they take upon themselves the responsibility for maintaining law and order during that procession.

To avoid constant disputes, litigation, and breach of the peace it is considered desirable that a definite policy should be laid down with regard to the granting of or the refusal to grant licences to either party in the future.

The Executive Committee of Home Affairs discussed this matter on September 28th, 1931, and resolved:—

"As both parties are Roman Catholics and processions appear generally to be connected with wedding ceremonies the Government Agent should be asked to approach the Bishop of Jaffna with a view to exploring further possibilities of an amicable settlement."

This attempt to bring about an amicable settlement has not met with success.

The Executive Committee considered the matter further on November 17th, 1931, and was of opinion that objections by one party, on alleged caste distinctions, to another's right to the ordinary use of the highway in procession, should not be upheld, and passed the following resolution:—

"The right of people to proceed along a highway in orderly procession should be maintained and this principle should be enforced in respect of the present dispute."

It is requested that the decision of the Executive Committee in the preceding paragraph be approved by the State Council in accordance with Article 46 (2) of the Ceylon (State Council) Order in Council, 1931.

Continued.

blows and gave up their lives to quench the anger and madness of our Government during the last struggle.

Want no Recognition.

They did not expect or want recognition of any kind, they did not expect or want even offices in Congress Committee, they did not expect or enjoy any just or human treatment in jail, they were content to be classed with criminals, with thieves and cheats when their offence was only patriotism and they pleaded guilty to it in a noble indifference to pain and privation. This is a monument of the purest devotion to the Motherland. It commemorates the most silent and most effective forms of suffering that the children of Tamil Land offered at the foot of their beloved Mother.

Ashalya was made into stone. Ashalya was said to be compared to the beauty picked out of all the most beautiful things in the World. So also this monument contains in its silent composition the picked essence of the noblest and the most beautiful martyrdoms of all the volunteers. It is a composition as beautiful in spirit as Ashalya was in body. This monument also will wait in patient silence to be quickened into life at the touch of Swaraj, even as Ashalya waited for the touch of Rama and then jumped into beautiful life. May God grant early fulfilment of our hope. May He grant us the determination and strength to suffer for that fulfilment.

(Free Press Journal)

The Birth of Religion

By Swami Vivekananda
(This is a writing of the Swami that has hitherto remained unpublished)

The beautiful flowers of the forest with their many coloured petals, nodding their heads, jumping, leaping, playing with every breeze; the beautiful birds with their gorgeous plumage, their sweet songs echoing through every forest glade—they were there yesterday, my solace, my companion, and to-day they are gone; where? My playmates, —the companions of my joy and sorrow, my pleasure and pastime—they also are gone—where? Those that nursed me when I was a child, who all through their lives had but one thought for me—that of doing every thing for me, they also are gone. Everyone, everything is gone, is going and will go. Where do they go? This was the question that pressed for an answer in the mind of the primitive man. "Why so?" you may ask, "did he not see everything decomposed, reduced to dust before him? Why should he trouble his head at all about where they go?"

To the primitive man everything is living in the first place, and to him death in the sense of annihilation has no meaning at all. People come to him, go away and come again. Sometimes they go away and do not come. Therefore in the most ancient language of the world death is always expressed by some sort of going. This is the beginning of religion. Thus the primitive man was searching everywhere for a solution of his difficulty—where do they all go?

There is the morning sun radiant in his glory, bringing light and warmth and joy to a sleeping world, slowly he travels and alas, he also disappears, down, down below; but the next day he appears again—glorious, beautiful. And there is the lotus—that wonderful flower in the Nile, the Indus and the Tigris, the birthplaces of civilisation—opening in the morning as the solar rays strike its closed petals and with the waning sun shutting up again. Some were there then, who came and went and got up from their graves revived. This was the first solution. The sun and the lotus are therefore the chief symbols in the most ancient religions. Why these symbols? —because abstract thought, whatever that be, when expressed, is bound to come clad in visible, tangible, gross garments. This is the law. The idea of the passing out as not out of existence but in it, and only as a change, a momentary transformation, had to be expressed, and reflexively that object which strikes the senses and goes vibrating to the mind and calls up a new idea, is bound to be taken up as the support, the nucleus round which the new idea spreads itself for an expression. And so the sun and the lotus were the first symbols. There are deep holes everywhere—so dark and so dim; down is all dark and frightful; under water we cannot see, open our eyes though we may; up is light, all light, even in night the beautiful starry hosts shedding their light. Where do they go then, those I love? Not certainly down in that dark, dark place, but up, above in the realm of Everlasting Light. That required a new symbol. Here is fire with its glowing wonderful tongues of flame—sitting up a forest in a short time, cooking the food, giving warmth and driving wild animals away,—this life-giving, life saving fire; and then the flames—they all go upwards, never downwards. Here then was another—this fire that carries them upwards to the places of light—the connecting link between us and them that have passed over to the region of light. "Thou Ignis," begins the oldest human record, "our messenger to the bright ones." So they put food and drink and whatever they thought would be pleasing to these "bright ones" into the fire. This was the beginning of sacrifice.

So far the first question was solved, at least as far as to satisfy the needs of these primitive men. Then came the other question. Whence have all this come? Why did it not come first? because we remember a sudden change more. Happiness, joy, addition, enjoyment make not such a deep impression on our mind as unhappiness, sorrow and subjection. Our nature is joy, enjoyment, pleasure and happiness. Anything that violently breaks it makes a deeper impression than the natural course. So the problem of death was the first to be solved as the great disturber. Then with more advancement came other questions: Whence are we? Everything that lives moves; we move, our will moves our limbs, manufactures form; under the control of our will. Everything then that moved had a will in it as the motor, to the machinery of ancient times as it is to the child-man of the present day. The wind has a will, the clouds, the whole of nature is full of separate wills, minds and souls. They are creating all this just as we manufacture many things; they—the "devas," the "Elohim," are the creators of all this.

Now in the man-made society was growing up. In society there was the king—why not among the bright ones, the "Elohim"? Therefore there was a supreme "deva," an Elohim Jahveh, God of gods—the one God who by His single will has created all this—even the "bright ones". But as He has appointed different stars and planets, so He has appointed different "devas" or angels to preside over different functions of nature,—some over death, some over birth, etc. One supreme being, supreme by being infinitely more powerful than the rest, is the common conception in the two great sources of all religions, the Aryan and Semitic races. But here the Aryans take a new start, a grand deviation. Their God was not only a supreme being but He was the Dyauz Piter, the

Continued up

Vannarponnai Central Volley Ball Union

ANNUAL CELEBRATION

The annual celebration of the above Union came off on the 2nd January 1932, at 8 p.m. at the grounds of the above Union in front of the Pillayar Temple at Kaladdy in Van: North East. There was a large gathering of its members and well wishers.

The Secretary of the union, Master S. Velayuthapillai presented the report of the work done for the year 1931. Then Messrs. S. R. Spencer, S. Nagalingam and Master K. Navarajam spoke at length on the good activities of the union and thanked the audience for their wholehearted support. On behalf of the committee members Mr. S. T. Kandiah thanked the union for having granted the function to a success. There were other speakers too among whom was Mr. V. Ponnampalam, the Chairman of the meeting, who spoke a few words on the importance and influence of a union of its kind in moulding character of the youth and making them true players in the "Great Game of Life".

The following were elected office bearers for the year 1932. Sports Director: Mr. S. R. Spencer, Captain. Master S. Somasundaram, Secretary. Master S. Velayuthapillai, Treasurer. Master K. Nagalingam, Vice Captain. Master K. Vaidhilingam, Asst. Secretary. Master V. Rajaratnam.

At the close of the meeting a group photo was taken and light refreshments were served.

(Cor.)

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Continued

Father in heaven. This is the beginning of Love. The Semitic God is only a thunderer, only the terrible one, the mighty Lord of hosts. To all these the Aryan added a new idea, that of a Father. And the divergence becomes more and more obvious all through further progress, which in fact stopped at this place in the Semitic branch of the human race. The God of the Semite is not to be seen, nay, it is death to see Him; the God of the Aryan can not only be seen but He is the goal of being; the one aim of life is to see Him. The Semite obeys his King of kings for fear of punishment and keeps His commandments. The Aryan loves his father and furthermore he adds his mother, his friend. And "love me, love my dog," they say. So each one of His creatures should be loved, because they are His. To the Semite this life is an outpost where we are posted to see our fidelity; to the Aryan this life is on the way to our goal. To the Semite if we do our duty well we shall have an ever joyful home in heaven. To the Aryan that home is God himself. To the Semite serving God is a means to an end, namely, the pay, which is joy and enjoyment. To the Aryan enjoyment or misery—everything is a means, and the end is God. The Semite worships God to go to heaven. The Aryan rejects heaven to go to God. In short, this is the main difference. The aim and end of the Aryan life is to see God, to see the face of the Beloved, because without Him he cannot live. "Without thy presence, the sun, the moon and the stars lose their light."

(Vedanta Kesari)

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