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people themselves. The reluctance on the part of the Government to extend the principles of local self-government could be seen from the fact that the wholesome provision of having an elected Chairman for the Village Committees was carried by a majority of one in the Legislative Council that preceded the present one. The "Times of Ceylon" which represents the European opinion in the island commented on this provision and said that within the last fifty years that no greater revolution has taken place than by the insertion of this clause which cut away the Head of the Provincial Administration from the rural life of the country.

In Ceylon Village Committees, Mr. Rasanatnam continued, should be taken as the centre of self-governing institutions. In this country about 85 per centum of the people live in villages and only 15 per centum in urban areas. Then Mr. Rasanatnam criticised the provisions of the Local Self Government Ordinance of 1920, pointed out the inapplicability to rural areas and said that they should be confined to urban areas only. The rural areas should be looked after by the Village Committees. When questioned by the Commissioners about the areas served by the Village Committees, Mr. Rasanatnam said that there are 32 parishes in the Jaffna District and each parish has got a Village Committee. The Chairman questioned whether the parish is a single village or a number of villages. Mr. Rasanatnam answered that a parish consists of a number of villages varying from 4 to 6 and sometimes even more and each parish should be taken as the unit of a Village Committee. The question of finance is the crux of the Village Committee administration. The Central Government should allow certain heads of revenue for the Village Committees and the Committees should be in charge of drainage, sanitation, communications etc. of the villages and they should be subject to the control of a general District Council, to which each Village Committee should be entitled to return a member. Such a Council, Mr. Rasanatnam continued, is necessary to bring about greater co-ordination and co-operation among Village Committees for the distribution of the funds of the Central Government and to appoint and remove officers to carry out the public services in the various villages. When questioned by Dr. Shieles regarding further local taxations, Mr. Rasanatnam said that the local self-government Ordinance imposed a property tax which the people will like to have imposed on them and it will not be fair to subject the people to further taxation unless there is an equitable readjustment in the incidence in the present system of taxation.

IMAGINARY V. O. ELECTION.

Finally the Commissioners told Mr. Rasanatnam that he had given them a detailed information on many subjects and asked him whether he could describe an imaginary Village Committee election. Then Mr. Rasanatnam described one of such an election. First he said that notice was given generally by town town fixing the time and place when and where the meeting of the inhabitants of the parish will be held. The agenda for the meeting also was published. (1) The desire of the people regarding an un-official Chairman, (2) The election of members of the Village Committee, (3) The vesting of the rule-making power on the Committee. Previously the Manager of the Division was the Chairman. His agents and the minor headmen go about canvassing the support of the people to keep the Manager as the Chairman. To counteract this propaganda and to educate the people the rights and privileges of the Village Committees and the advantage of having an elected Chairman public meetings are held in various centres in the parish. There addresses are delivered on the subjects connected with Village Committee elections and the people were asked to assemble at the time and place fixed in the notice. On the day in question the Government Agent of the Province presides. The first question that is generally decided is that of having an official or unofficial Chairman. If there is no opposition to have an elected Chairman then it is passed unanimously. If not those who are for the proposition and those who are opposed to it will go to two different places and the votes will be counted by show of hands. After the announcement of the result of the poll on this matter election of members takes place. Written nomination papers are submitted or names are orally proposed and seconded. After the election of the members the resolution for vesting of the power of making rules on the Committee will be put through. In the case of Committees which have decided to have elected Chairman a day will be fixed for the election of the Chairman when either the Government Agent or the Manager will preside. Notice will be sent to the members of the Committee to assemble at a certain time and place to elect the Chairman. At the meeting the members will be asked whether the election should be by open vote or by ballot. After its decision a candidate for the Chairmanship will be proposed and seconded. Vote will be taken according to the decision of the Committee. After the election of the Chairman the Committee is constituted and it goes on to work. When asked as to the nature of the election and whether it worked satisfactorily Mr. Rasanatnam answered that it was a manhood suffrage and that the election worked satisfactorily.

Our Colombo Letter.

(From our own Correspondent.)

Colombo, Dec 20

THE THIRUKARTHI DAY IN COLOMBO:—This day was celebrated with much enthusiasm and piety. Almost all the Hindu residents of Colombo except those who find refuge in the empty terms of Theosophy and Atheism and the like, observed the sacred day ardently. Before twilight set in all Hindu houses were illuminated brilliantly. Unlike ten years ago when people thought it unbecoming a Colombo life to follow the traditions of old and dismissed them with the one word "superstition", Colombo today is as Hindu as it is either Buddhist or Christian.

FRANCHISE FOR WOMEN:—The rare rapidity with which associations, unions, leagues, parties and other similar bodies have sprung up at the eleventh hour to present each man's case to the Commissioners cannot compete however with the promptitude and pertinacity that marked the inauguration ceremony of the Ceylon Women's Union. The proceedings as reported in the press reveal the topsy-turvyism that prevailed. The more experienced of the hundred representatives of the fair sex who assembled first took to teaching the others the first principles in the art of conducting a meeting. The better halves of some of the most distinguished sons of fair Lanka were entrusted with the more responsible posts in view of the services of their husbands. There was hardly any room for any contest for any post. With the appointment of the committee there was none left to be an ordinary member. The question of the franchise qualification added congestion of thought to confusion. The committee has met and drafted a memorandum. They were modest may be said to differ from the Congress principle. In unmistakable terms they endorsed every word of the Congress on the question of female franchise. One need not question the representative character of this Union to speak on behalf of all Ceylon women, because this Union was formed on y to show Mr. Willie, who the other day opposed female franchise on the ground that Ceylon women never asked for it, that at least there is some awakening amongst them. With the granting of women franchise, the husband will have to contend with the wife for a Council seat, the more enthusiastic and energetic women will become labour leaders and strikes amongst women labour will be frequent. Then there is the question of the Hindu, Buddhist and Muslim women. Will they refuse to accept the grant of women franchise? Will they place religion above politics or the other way? These are questions that arrest the attention of the Hindus.

THE CLAMOUR OF A FEW:—Sir Marcus, Mr. Harry and Dr. Isaac, these three are the only Christians living in Ceylon. Each one of them has told the Commissioners of the vehement awakening in the Catholic ranks and their request for a special seat in Council. There cannot be any thing more courageous than this attempt of this timid trio to set at naught the considered opinion of the Catholic clergy and the Catholic laity who are more than anybody else opposed to Christian representation. How cleverly have they disclosed the argument that there is a Christian majority in Council today. To this trio Mr. Balasingham is a half Christian, Mr. Freeman is a free thinker, Mr. Wikramanayake is a never minder, Mr. Obeyesekere is a Buddhist-Christian, Mr. E. W. Perera is a Congregationalist. Unless and until Sir Marcus Fernando, Mr. H. A. P. Sandrasekera and Dr. Isaac Thambayah enter the Legislative Council, Christianity will be at the peril of being swamped out by the other religions. The Commissioners know their business, and will not take much time to scan the Political situation in Ceylon. It is not in the loudest voice of a clamorous few, in the strange manoeuvres of sectional press, in the strange manoeuvres of unions of mushroom growth, that the judgment of Commissioners rests. In presenting their case to the Commissioners these men of light and learning did not fail to throw mud at the selfless leaders of other Faiths, to defame and disrepute the Hindu Councillors, to abuse and scandalise all and sundry who opposed their movement. It is an open secret that not one of this esteemed clique ever stands the chance of gaining popular favour. Why? Not that they are Christians but that they are anti-national. Each one of them had stood his trial in days when this question of Christian representation was not dreamt of. And how else are these unfortunates to get into the Legislative Council? No doubt Sir Marcus is a great intellect. His intelligence stood him in good stead. The idea of Christian representation struck him. He lost no time to make his idea a popular one by forming unions and parties and resorting to the press which he knows is a very powerful factor today in the island. This is the history in short of this movement. Dr. Isaac Thambayah, a litterateur who had spent much of his time in the study of the Hindu religion, no sooner he arrived in Ceylon after a long and brilliant career as a lawyer in the Malay States, than he took to the preaching of Hindu trespass. He realised that at least in his grey years he must be a leader. The target of his vehemence was the Hindu Councillor. He would not let him pass easily. The Hindu Councillors, he

Continued.

Jaffna Oriental Studies Society.

FIFTH ANNUAL GENERAL MEETING.

The Fifth Annual General Meeting of the Jaffna Oriental Studies Society was held on 3rd December 1927 at 4.30 p. m. at Parameswara College with S. A. Kanagasabai (may his soul rest in peace—Ed) in the Chair.

LACKING A HOME AND LIBRARY.

The Chairman expressed his regret at the unavoidable absence of the Director of Education, the President of the Society, who should have presided on that occasion. He then briefly outlined the object of the Society and called upon the Secretary to read the minutes of the last Annual General Meeting. The minutes of the last meeting, the statement of accounts for the year 1926-1927 and the annual report were read and adopted. With reference to the annual report the Chairman pointed out the urgent necessity for the Society of a home and a library, and proposed the following members to form a Committee to consider and report steps that should be taken to provide a home and a library for the Society. Mr. M. S. Rajaratnam seconded:—Mr. S. Nadarathil; Srimati Swamy Vipulananda; Modaliyar C. Rasanayagam; Messrs. V. Oomaraswamy; S. Kandiah and M. Sabaratnam Singh and The Secretary J. O. S. S.

The certificates issued to those who passed the Examinations conducted by the Society in 1927 were given away by the Chairman.

ELECTION OF OFFICE BEARERS.

The election of office bearers and standing committee for the ensuing year was as follows:—Modaliyar C. Rasanayagam and Messrs. S. Oondiah and S. Nadarathil were re-elected Vice Presidents; Mr. K. Kandiah was re-elected Secretary; Mr. V. K. Nathan was elected Treasurer. The following committee members were elected:—Messrs. V. Oomaraswamy and Navanetha Krishna Barathy; Rev. Father S. Gnanapragasam O. M. I.; Rev. Brother Philip S. S. J. Messrs. M. S. Rajaratnam, T. A. Thuralappapillai, C. Arulambalam, S. Ganeshalingam and A. Ponnaly and Sri Math S. Sallakurukkal.

GOVERNMENT RECOGNITION TO BE PRESSED.

The Secretary read two letters addressed to the Director of Education as President of the Society. The signatories are some of those who have passed the Examinations conducted by the Society and they request that their certificates be recognised by the Education Department for purposes of salary etc. Messrs. N. K. Barathy, and M. S. Rajaratnam, Srimati Swamy Vipulananda, Messrs. S. T. Sribhagavapillai and Sabaratnam Singh spoke in favour of the petitioners' request. Hon'ble Mr. A. Kanagasabai explained his position as a Legislative Councillor with regard to this question and pointed out some of the difficulties in the way of getting Departmental recognition for those who have passed the Examinations of the Jaffna Oriental Studies Society. As a result of the discussion the following Committee was appointed, proposed by Mr. V. Oomaraswamy and seconded by Mr. M. S. Rajaratnam to draw up a memorandum to Government on this question:—Srimati Swamy Vipulananda, Modaliyar C. Rasanayagam, Mr. M. Sabaratnam Singh, Mr. T. A. Thuralappapillai with the Secretary as convenor. The Chairman spoke at length on the usefulness of the Society and urged upon the members to actively co-operate in making the Society more useful than it is now and in making it fulfil all its objects.

A vote of thanks to the Chairman was proposed by Mr. V. Oomaraswamy and seconded by Mr. M. S. Rajaratnam and carried with acclamation. The meeting terminated at 6 p. m.

News from Ponnalaikadduvan.

Ponnalaikadduvan Dec 23

NEW SUB-POST OFFICE:—A mass meeting of the residents of Ponnalaikadduvan and its adjoining villages was held on the 18th instant at 3 p. m. to consider what further steps are to be taken regarding the newly opened Sub-Post Office and its delivery area.

GOVERNMENT SCHOOL:—This school was closed last week for the Christmas and "Thaipongal" Holidays and will reopen in January next when it is expected to enter into its new buildings which are nearing completion.

ENGLISH SCHOOL:—The annual examination of this school was held recently and the school is expected to be raised to an Elementary School from next year.

Y. M. H. A.:—The second annual general meeting of the Ponnalaikadduvan Y. M. H. A. took place on the 18th instant at 4.30 p. m. When, after the reading of the annual report, the election of office-bearers for the ensuing year took place.

Continued.

thought were a stumbling block to the realisation of his ambitions. The League of Christian Citizenship was soon formed. This was the forerunner to the Unionist Party. He would not mind the existence of a strong section of Christians who are opposed to Christian representation. In Sir Marcus and Mr. Harry, he found two of the most useful colleagues. Dr. Thambayah gave vent to his feelings which got the better of him and begged redress at the hands of the Commissioners of his grievances. It is still a doubt if he would be made a Councillor.

THE Y. W. O. A. GRANT:—The graves of all blinders, as a morning daily put it, have been committed because it could not have been refused when the question was started by the "Prince of Obarmers", the Colonial Secretary. At a time when religious feeling tended to grow, the introduction of such a delicate question was nothing but a blunder. That the passing of this grant would lead to many a similar appeal from other religious bodies was known to every Councillor. Yet without much division this grant had been allowed. The very convincing arguments that were advanced by those who opposed the grant were treated with little attention. It would not be long before appeals from the Y. M. B. A. and Y. M. H. A. for help are made. Would it then be another University Site debate one wonders.

Letter To The Editor.

Y. M. H. A.'s AND THEIR IMPORTANCE.

Sir,

It is needless to say at this democratic stage of the world what importance associations and co-operative bodies play in the moulding of an idealistic people to a party. That belongs to, and having recognised the usefulness of such bodies, the Hindus have started some years back Sabhas so that the Hindu public may be brought to a centre and educated in their ideals. There are at present spread all over the Island a hundred or so of such associations of the Hindus doing excellent work. It was the leader of the Hindus, Sir P. Ramanathan, who was its patron and still he is so, and very rightly too. Almost all the Hindu leaders have lent their name and actively supported the movement, and as already stated, the good wish and blessing of these devoted souls have resulted in very many associations holding up the banner of Hinduism very lofty by starting schools and causing lectures to be delivered to the Hindu public. But there is one drawback to this, in my opinion, in the Hindu and that is naming each of their religious associations by fancy names. One association is called Salva Paripalana Sabha, another Salva Maddhina Mahasabha, a third one Vithakanda Society, and so on. The aim of the Hindus should be to focus and unite their body; and the only popular name to prevail upon the world should be "Y. M. H. A." All different names are good, and it is still better if, what that name means is understood by not only the Hindus themselves but by others also. It is more a virtue than a vice for the Hindus to let them know by the outside world what their position is. And the lack of this sense has partly eclipsed the strength of the Hindus in the Island alone who form as large a body as a million and two hundred thousand, if not more, of the population of Lanka. The Hindus mentally seem to border more on exclusiveness than on unity. Each man wants to stand on his own whim and fancy. This is against the established custom of any society. It is fervently hoped that thoughtful Hindus will give their best attention to this diversity of names, which tend more to exclude than to unite. Everyone knows that an association—particularly a religious and social association—is meant to afford facilities to those individuals who have left their school careers and are out to play their part in the world to earn money and carry on the duties of a citizen. Shortly to say, one individual leaves the school and enters an association to keep his spirits and ideals up. If this is accepted by the Hindus, no Hindu should rest satisfied till he provides such institutions to the old and the young of the type described. It is far too short a number to boast of only a hundred associations when the population of the Hindus go over a million and two hundred thousand. Therefore there is ample room for us to start societies with a view to carry on the truths of the noble Hindu religion to each and every corner of the land. There are, according to the census, almost sixteen thousand villages in the Island and a cursory view over the census statistics will show that every village more or less is blessed with a Hindu devotee. Does not this fact suggest that the number of a societies are far, far too low to cater for the needs of the Hindus? As at present a Hindu boy, no sooner he leaves his school and home, he is driven away into a wilderness so to say, and the lives of many a useful Hindu youth are lost in the meshes and temptations of the world. There is no association to unfold them into its bosom and give directions which such a novice to the world is so much in need of. Will the Hindu parents take a note of this? Will the Hindu devotees set to their feet straightaway to remedy an evil which saps the life blood of their fold? Is it only the other day, a student in the pages or the "Hindu Organ" was depicting the colour of boarding life that prevails in the Metropolitan. What the student said in that article is true, and that is what is going on here in Colombo not to say of the other parts of the world. The Hindu youths should be made to practise what they have learnt in school, and for that associations and hostels under those associations should be established. This campaign will not cost the Hindus much. It is a duty to protect the Hindu youths.

Colombo,

16 Dec. 1927.

Yours etc.

M. CHRISTIAN

THE INDIAN STATUTORY COMMISSION:—The Statutory Commission will sail for India on the 19th January.

DEVADASI SYSTEM IN INDIA:—Lord Birkenhead is corresponding with the Government of India on the question of further legislation on the Devadasi System.

ALL INDIA MUSIC CONFERENCES:—Paniti S. Ramanamy Aiyer, the well known Violist of Colombo, has been invited to attend the forthcoming All India Music Conference in Madras. He has consented to take part in the Musical performance also. Mr. Ramanamy Aiyer has been chosen as a delegate from the Ceylon-Sangeetha Samaj to represent the music loving people of this island. He will bring before the Conference matters connected with the teaching of Tamil Music in Ceylon Elementary schools, already approved by the Education Department.

Life Sketch of Ramdas.

PATRIOT SAINT OF MAHARASHTRA.

By E. W. GUNATTANANDA.

It was only recently that the tercentenary birth-day of Shivaji the founder of the Maratha Empire was celebrated with great fervour and enthusiasm right throughout India. The fact that this year it was made an national awakening that augurs well for the future of India. Shivaji was an invincible hero, a first class statesman, an adept in the art of diplomacy and, what is a great devotee who combined in him the highest chivalry and a thorough grasp of the goal of life. He had great talents, possessed supreme power and evinced remarkable bravery—qualities which were fostered, nourished and kept alive by Ramdas to whom he owed not a little. It is proposed to give below a brief history of the life of Ramdas who was both the spiritual and political Gurn of Shivaji.

WHERE THERE'S DEMAND THERE'S SUPPLY.

A study of the world's history incontrovertibly demonstrates the existence of the mysterious law of Nature that where there is a demand there is always also the supply. This law holds good not only in the realm of matter but also in the spiritual world. We see great personalities appearing on this globe from time to time to meet a special need, to fulfil a certain mission, to deliver a certain Divine message or to impart an impetus to the country, nation or community in which they are born. They come with Divine power and they do not fail to get, as they march on in their lives, suitable persons to help them in carrying out their special work in this world. They are equipped, so to say, with just the qualities of head and heart as will ensure the fruition of their mission. Through self control, strict discipline and severe austerities they prepare themselves, consciously or unconsciously for the huge task that Providence has meant them. Witness the lives of Buddha, Christ, Mohammed, Chaitanya and Sri Ramakrishna. To the galaxy of these saints belongs Samarth (abli) Ramdas, the hero of our narrative. To form an adequate idea of the value of the life of Ramdas and of the part he played in the formation and rise of Maharashtra, a knowledge of the then political situation of Maharashtra is absolutely necessary. During the reign of the Mogul Emperor, Shahjahan and Aurangzeb, Hinduism was in danger of being obliterated from India. Hindus were being trodden down by the fanatic Mohammedans who were bent on converting them to Mohammedanism by all means in their power. No method was too low for them. They spared no pains—allemort, threats, force were being freely used to proselytise the Hindus. Some embraced Islam for fear of losing their property, others for preserving the chastity of their wives while others for acquiring the good will of the Emperor and through it enormous riches. Hindus were thus helpless and their condition was simply deplorable. In fact the Hindu Society was in danger of getting wrecked for want of a bold leader who could steer clear of all danger. Just at this juncture there arose on the horizon of Maharashtra Ramdas shining in Divine Light.

VISION OF SRI RAMA.

Samartha Ramdas was born of Soryaji Pant Thosar who was a Kulkarni of the village called Jambagori. Soryaji Pant Thosar was a Devantra Brahmin of Awalewari Shikha and was neither rich nor poor. He was an ardent worshipper of Sityanarayana. He had a wife by name Renu Bai who was known for her chastity, modesty, love and kindness. Of such a pair was born Ramdas as their second son, the first being Gangadhar a few days as Brahma. This second son was born to the year 1608 on the auspicious day of Sri Rama Navami on which Sri Rama, the well-known incarnation of Vishnu, was born. The parents cherished him as Narayan. While a boy, he was shrewd, active, energetic and playful. He was fond of climbing trees, jumping into rivers and swimming. In due time he was put in school and there he was known for his diligence. As was the custom in those days he has taught Sanskrit just sufficient to know all about daily rites—Sandhya, Deva-Puja, Agni-Karyas—the study of the Vedas being left to his option. He was also taught to write Modi characters which were in use then. In his fifth year the Upanayana (thread-wearing) ceremony was performed and thence forward he observed the routine duties of a Brahman Bala. The object of education in those days was, more than the acquisition of material knowledge, to ground the beginners in religious ideals, in spirituality and to make gods of men. He had a great aptitude for learning so much so that before he attained his twelfth year he had acquired a good knowledge of the Upanishads, the Gita, Bhagawad and Ramayan. And there arose in him a craving for spiritual knowledge. During this period his elder brother, Brahma, used to give initiation to many people who went to him. This all the more kindled Ramdas's thirst for the Truth and though but eight years old he approached his brother and expressed his desire to be initiated. The elder brother wanted him to wait till he grew a little older, at which he got greatly vexed, secretly left the house and went into the temple dedicated to Maruti (Hanuman the servant of Rama) and stayed there long without the knowledge of his brother or mother, immersed in prayer. Maruti took pity on him and appearing before him asked him what he wanted. The young Narayan without in the least getting nervous boldly replied, "I want nothing but Auranga" meaning thereby initiation. Maruti thereupon meditated for sometime and looked Sri Rama to appear before the boy and confer on him the desired boon. The boy was thus blessed with a vision of Sri Rama with his and Lakshmana. Here the vision disappeared the boy was christened Ramdas—the name by which Narayan was ever afterwards known—and Sri Rama is said to have enjoined on him the duty of undertaking the revival of Hindu religion and of securing solace and comfort for weeping beings—a task in which he was promoted help from a king who would be born in a Maharashtra family living by the side of the river Krishna. Ramdas quietly returned home and was pursuing his studies until his 12th year when he lost his father.

THE NOTE OF WARNING.

Then came the turning point in his life. The widowed mother and his affectionate brother who had been his guardians soon arranged for his marriage. Many relations and friends were invited and the marriage ceremony was going on in full swing. Preliminary ceremonies and rites being over, the Brahmins who presided at the marriage held the screen between the bride and the bride-

groom according to the custom and began to chant *Mangalashataka Mantra* repeating at the end twice the Sloka which means "This is the auspicious moment (in your life) be on your alert or keep awake." The poet Morepant has very beautifully said "In all places, Brahmins as the auspicious time of marriage have said 'be awake' but it was given only to Ramdas to grasp the inner meaning of it—my salutations unto him." To a minute observer and deep thinker Hindu Scriptures appeal in one way and to the dull in another way. While to the one the Hindu Scriptures appear to lay down mere conventionalities which have to be mechanically and formally observed, to the other they give a note of warning hearing which the goal of life becomes easily attainable. The mind of Ramdas, not tainted by worldly thoughts and desires, free from "Kanchana and Kamini" was pure as crystal and at once reflected in lucid colours the meaning hidden in or intended to be conveyed by the Mantra referred to above. When he heard the words "be on your alert or keep awake" uttered twice his keen and untrammeled intellect at once pointed out to him the danger he would run if he neglected to listen to the warning and exhorted him to decide at once the course he should take. And Ramdas as if by instinct got up and boldly ran out of the house bestowing not even the least thought on how his guardians would feel or how the assembled guests would feel insulted.

TWELVE YEARS IN SEVERE PENANCE.

Our young Brahmin with burning Vairagya in his heart straightway went to Panchavati in Nasik and there selected a place called Telkili where he spent twelve complete years in severe penance, meditation and prayer. Tradition has it that he used to stand in the waters of the Godavari for hours and hours together, fully engrossed in making *japam* and that his concentration was so great that he was unmindful of the fish bites on the lower part of his body. It is rather unfortunate that no detailed account of his Sadhanas has been preserved; suffice it to say that many and varied should have been the Sadhanas he practised as is evidenced by the wonderful Siddhis (powers) he possessed and the high spirituality he attained.

VISITED CEYLON IN HIS PILGRIMAGE.

After finishing the Sadhanas in which he was strenuously engaged for twelve long years and during which he led a life of seclusion in forest, he took to Parivrajaka life (life of wandering) and travelled all over India from the Himalayas to Cape Comorin mingling with people of all grades and circumstances associating with mendicants of all denominations and moving with itinerant monks whose rule of life is not to stay in any place for more than three days. During this period of his life he initiated many thirsting souls and established temples in various places for the worship of Sri Rama, his Ishtam (chosen deity). In the temples he established he made all the necessary arrangements for the daily *Pujah* and appointed one of his own disciples to be in charge of each. As was expected of the monks of his order he visited the four great places of pilgrimage—the Chaturdharma—the Badri Kedar in the Himalayas, the Sathu Bandha Rameswar in the South, Jagannath Puri in the East and Dwaraka in the West. In this Parivrajaka life besides various other places of pilgrimage he is said to have visited also Ceylon finally returning to Nasik. And all his possessions these twelve years were a pair of wooden sandals, a rosary in his hand, another round his neck, and a Yagadanda (a monk's stick) in the hollow of which he carried writing materials of his work the *Das B dha*. And all his clothing was a long conical cap upon his matted locks and a Genua (ohre) coloured cloth round his loins.

MEETING HIS MOTHER & RESTORING HER VISION.

On his return from pilgrimage, he wished to see his mother and brother. So he went to his native place Jambagori. Thus after having lived a wandering ascetic's life for twelve years he entered his native village and went to the temple of Maruti first where he got his initiation and worshipped the deity who had showed him the Light and guided him in all his wanderings. Then he went to his house and entered it loudly uttering the words "Jai, Jai Bhagavati Samarth"—words which he used to utter whenever he went for alms. His mother hearing these words directed her daughter-in-law to give alms. Brahma's wife accordingly came out with alms at which Ramdas said "I am not come here as a mendicant to take alms." From the not unfamiliar voice the mother took him to be her son and asked, "Who is he? Is it Narayan, my child? Up came the reply "Yes mother, it is I." So saying he prostrated at her feet touching them with his head. What joy resulted from this meeting between son and mother after the lapse of nearly twenty-four years on better he imagined than expressed. The old mother who had lost her eyesight by constant weeping for the son who had run away caught hold of him with her hands and asking him by her side constantly patted her hand over his body. After a little time the mother told her son "Naroba, (that is the name by which she used to call him) you have grown big! How I long to see you with my physical eye! But alas! how to get the sight?" This moved the heart of Ramdas and he invoked his deity Rama and fervently prayed to him to restore his mother her eyesight. And then he gently touched her eyes with his fingers. At once, by the grace of the Lord, she got her vision back, and unbounded was the joy of the mother to see her son. And she exclaimed "What Naroba! All this whilest have you learnt with the help of some ghost. Oh! Tell me the name of the ghost that restored my eyesight." Then on the very spot Ramdas composed a song which says, "Oh mother! that ghost is none other than the resident of Valukutha (abode of God) who came to Ayodhya to be born as the son of Kausalya for the purpose of exterminating Ravana the mother became ostentatious and embraced her son and again. His brother who was beside engaged in worship hearing all this, came out and embraced Ramdas with a brother's joy. After spending a few days in the company of his old mother and brother, he took leave of them saying that the deity in the temple on the side of the Krishna had imposed on him a duty which required his presence elsewhere. At this time he was thirty six years old, the first twelve years of his life having been spent at home, the second twelve years in Panchavati in Tapasya and the next twelve years in parivrajaka life. This brings the Sadhana period of his life to a close and we shall hereafter see him launching in light earnest on his life's mission—the building up of the Maharashtra nation on a religious basis.

Ceylonese Naturalized in U.S.A.

MR. KIRA VISITING BACK CEYLON.

By The Oriental Press
of
New York City, U. S. A.

Mr. K. Y. Kira is the most distinguished Singhalese gentleman in America. He first came to this country in 1904. In 1920 he was naturalized as a citizen of this great Republic. As a citizen he never fails to vote in the American national, state and city elections. And as an honest and loyal citizen he is much admired by countless Americans. He makes his home in New York, and has a devoted wife and two delightful daughters.

Mr. Kira left New York a few days ago for a short visit to his friends and relatives in that most beautiful island of Ceylon. He also expects to travel a good deal on the mainland of India before he returns to America next February.

BLESSSED LORD BUDDHA.

Though an American citizen, Mr. Kira never forgets the welfare of India and Ceylon. And as a Buddhist by faith he never fails to try his best to follow the Dharma as taught by the Blessed Lord Buddha. He is the Honorary Secretary of The Maha Bodhi Society of America founded by The Venerable Anagarika Dharmapala in 1926. He patronized the publication of "The Message of Buddha" by Anatole France, and "China's Debt to Buddhist India" by Professor Liang Chi Chue. And it was at his home that the great China-India Friendship Dinner on Lord Buddha's birthday was held last May. The Honorable Mr. W. A. and Mrs. De Silva of Colombo, the Consuls of China, Japan, Persia and Egypt, and many more distinguished orientals and occidentals were his guests on this historic occasion. All over the Buddhist world Mr. Kira is known as a great patron of Buddhism.

CEYLON—INDIA INN.

In America he is also known from coast to coast as the prosperous proprietor of the Ceylon—India Inn in New York. This beautiful inn at the centre of the richest city of the world is one of the most important of our national institutions in America. It is an artistically picturesque place. Its walls are decorated with the reproductions of Rajput, Mogul and Singhalese paintings. For the last ten years almost all our important national functions are being held at this place; and it is also here that the Orient and the Occident meet for dinners, meetings and conferences. Mr. Kira is also a patron of the Hindu—than Association of America which is doing invaluable work for the progress of education in India, Burma and Ceylon. In fact there is not a worthy national cause that does not receive his sympathetic support, both moral and financial.

It is most earnestly hoped that when Mr. Kira returns to America he will bring with him a thoroughly qualified Buddhist to preach the gospel of Lord Buddha in America.

Ceylon Government Railway
NOTICE.

Opening of Valaichchenai, Eravur and Batticaloa Stations for Goods Traffic.

On and after January 4, 1928, Valaichchenai, 192m. 43., Eravur, 209m. 163., and Batticaloa, 217m. 43., stations on the Batticaloa extension will be open for acceptance and delivery of Goods Traffic.

Goods will be accepted at open line stations for despatch to above stations from 8th January.

Colombo, Dec. 20, 1927.
G. 554.T. E. DUTTON,
General Manager.Ceylon Government Railway
NOTICE.

RAILWAY CLERICAL EXAMINATION.

An examination for admission of candidates to Class II of the Railway Clerical Service will be held on February 16-18, 1928, and candidates desirous of presenting themselves for same should apply to me for forms on or before January 14, 1928, stating date of birth and educational qualifications.

Candidates must not be under 17 or over 23 years of age on the date of examination, must be of good physique, and must have previously passed—

(i) The Cambridge Senior or the London Matriculation or higher examination of the University of London; or

(ii) The Cambridge Junior or the Elementary School leaving Certificate Examination, and either (a) the examination for the Commercial Certificate of the Government Technical Schools or of the Ceylon Chamber of Commerce; or (b) the examination for the London Chamber of Commerce Junior Certificate in English, Arithmetic, and either Book keeping or shorthand and Typewriting.

Letters from candidates who do not possess the necessary qualifications will not be replied to, and original certificates need not, therefore, be sent in the first instance.

General Manager's Office,
Colombo, Dec. 21, 1927,
G. 553.T. E. DUTTON,
General Manager.

SWADESHI.

There is much waste over reforms. There is none in Swadeshi. Every yard of yarn spun is so much labour well spent and so much wealth added to the national treasury.

M. K. G.

WANTED.

A Principal for The Jaffna Hindu College. One with administrative experience preferred. Salary Rupees 4800—6000 per annum according to qualifications. Annual increment of Rupees 240 rising up to Rupees 7200. Free quarters. Apply to Hon. Mr. W. Duraiswamy, Manager, before the 15th January. Mis. 1119.

Ceylon Government Railway
NOTICE.

Rail Motor Service between Pallai and Kanke. Seasonal will commence running on 2nd January, 1928.

Posters giving the times the motors leave stations and having places are exhibited at stations and copies may also be obtained from the Divisional Transportation Superintendent, Anuradapura.

T. E. DUTTON,
General Manager.Colombo, 24, Dec. 1927.
G. 555.

NOTICE.

This to inform the General Public that the Power of Attorney dated 15th, June, 1923 and signed by the Magistrate Kuala Lumpur, whereby I appointed Mr. P. Thambusamy, of Chankana, Jaffna as my Attorney, has been cancelled and revoked as from this date that the said Mr. P. Thambusamy is no longer my Attorney, and I shall not be liable for any act done by him on my behalf after this date.

Timber Overseer,
P. M. S. Railways,
Port Swettenham.

P. MUTTUTHAMBY.

Mis. 1115.

The Continental Provident
Insurance Society Ltd.

HEAD OFFICE - MADRAS.

Wanted a clerk on a monthly salary of Rs. 40/- and free Quarters for our KANDY BRANCH. F. M. S. Government Pensioner preferred. Cash Security of Rs. 300/- is essential. Apply stating age and previous experience to the Managing Director, Royapettah, Madras.

Q. 92.

Notice.

"The Asiatic Home."

The "Asiatic Home" 80-4, facing Tank Road Railway Station, two storeyed building and most delightfully situated with commodious rooms upstairs suitable for boarders and lodgers.

Separate bath rooms and lavatories in each storey with all sanitary conveniences.

Meals provided suitable to all tastes.

Passengers are met at Tank Road Railway Station and on the Steamers. Luggage taken charge of and called or shipped as desired.

All possible assistance rendered to passengers, etc.

Passages booked to any port. Applications should reach in reasonably good time with an advance of 10% balance payable on delivery.

CHARGES MODERATE

Solicit the patronage of the Asiatic.

For full particulars apply to—

THE MANAGER.

"THE ASIATIC HOME"

80-4, Tank Road,
SINGAPORE.

Q. 90.

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