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Hindu College, Jaffna, 26-12-27.

Mis. 1125.

The Hindu Organ.

JAFFNA, THURSDAY, DECEMBER 29, 1927

HINDU TOLERANCE.

THE SPIRIT OF TOLERANCE, WHICH Hindus and Buddhists have all along been practising towards the people of other faiths, has only helped to make the latter more and more aggressive. If eminent men like Sir Anton Bertram throw in their lot with padres and long for a Christian Ceylon, then we could understand the unholy aspirations of those co-religionists of his who are less fortunately placed in life than he. It is one thing to think of winning Ceylon for the Christ but it is altogether another thing to spread calumny and falsehoods about other communities without any foundation for such. The evidence given by some of the Tamil Christian leaders of Jaffna before the Reforms Commission has revealed the fact that their propaganda to secure special Christian representation is based on sheer malice and revengeful spirit than on any actual disabilities they are suffering under. We shall be doing an injustice to the cause of justice and truth, if we do not challenge some of their irresponsible utterances and show to the world how utterly false they were.

Only the other day, the people of Jaffna witnessed the image laying ceremony performed at Sri Nagavibhara, a Buddhist temple. The first image was laid by a Buddhist and the second and third were laid by Hindus. The proof of the highest spirit of tolerance was given by the Hon. Mr. W A de Silva when in his speech he referred to the fact that even the land on which the Vihara was built was leased out by the authorities of one of the foremost Hindu temples in Jaffna, namely, the Vannai Vaideswara Temple. Many Christian schools and hospitals in Jaffna owe a greater portion of their buildings to funds raised chiefly from Hindus resident in Ceylon and in the F. M. S. As a matter of fact, it is a patent fact well-known to every body that, the moment all Hindu support is withdrawn from Christian institutions, the latter are doomed and that is why the missionaries are so much alarmed by the new awakening among the Hindus.

There is not a single Christian school in Jaffna where they will be prepared to have a Hindu principal or Hindu directors to help in the management. Mr. Nevins Selvadurai, who spoke so much about the cry of religion during election time, was himself principal of the premier Hindu institution in the North for more than three decades till the time of his retirement and is even now perhaps enjoying a pension voted out of the funds of that College. The Manipay Hindu College has two leading Christians on its directorate. Even then there are Christian schools in Jaffna where a Hindu cannot hold office even as a peon. Such is the spirit of tolerance among Christians in Jaffna.

Even during the last elections, there was ample evidence to prove not only the spirit of tolerance on the part of Hindus but also the cordial relations that exist between Christians and Hindus. Mr. Balasingham who was returned to one of the seats is a Christian and was, for a long time, and is, perhaps even now, connected with the management of Jaffna College, the premier Christian institution in Jaffna. Mr. H mer Vaniasingham, Mr. H A. P. Sandrasegaram, illustrious Kiaman, was, unlike Mr. Sandrasegaram himself, universally loved and

respected by all Hindus and, but for his untimely death, would probably have been in Council today. Even Mr. Sandrasegaram received the largest support from the Hindus. His chief agents were Hindus while the chief agent of his Hindu rival was a leading Roman Catholic of Colombo. A Sarva Koralakki presided over an election meeting in favour of Mr. Sandrasegaram while all the Roman Catholics of Mullative supported Mr. Sabaratnam. Then there is Mr. J. K. Channugam, who though a disappointed candidate, has all along asserted openly that it was the Hindus who supported his candidature most strongly and that his defeat was largely due to the want of support of his co-religionists.

Where then is the cry of religion? If it is anywhere, it is in the minds of a designing few, who command neither the confidence of their own community nor that of other communities. Some of them want to capture some seat or other by hook or crook. Because of their own weakness of which they are conscious, they are afraid to face a general electorate. Hence their manoeuvring to get into the Council through the back-door of special representation. Therein again only one man will be allowed to enter. Then the rest will begin to quarrel among themselves and their last state will be worse than the first.

EDITORIAL NOTE.

THE TAMIL DEMAND:—In our last issue we stated that the Tamil demand for representation is in the proportion of two to three. That was, of course, the original demand. In practice, however, it is found desirable to have representation in the proportion of one to two only—a very reasonable demand and one which has been already conceded by several Ceylonese leaders. This does not, however, mean that the Tamils do not accept the principle of territorial representation. It is their firm belief that purely on a territorial basis the required proportion of Tamils could be returned, provided that, in the allocation of seats, the Tamil Provinces are fairly well represented.

LOCAL & GENERAL.

A CORRECTION.—In our last issue we stated that the proportion of representation of two to three should be read as one to two as it was mistated by oversight.

OURSELVES.—Mr. M. S. Rasaratnam, B. A., Advocate, Editor Hindu Organ is on leave and Mr. M. Sabaratnasinghe, B. A., is acting for him from the 23rd inst. and will continue to be so till 31st proximo.

PROPOSED EXCISE STATION IN JAFFNA.—It is understood that the Excise Commissioner has made a proposal to the Government pointing to the necessity of the establishment of an Excise Station in Jaffna so as to prevent every possibility of liquor being smuggled into the Jaffna Peninsula and to keep a closer check. This proposal involves the centralisation of the activities of the Excise Department in Jaffna and the reinforcement of the present staff by providing for preventive work to be undertaken in the matter of the liquor that happens to get smuggled into the peninsula.

Y. M. H. A. SITTANKERNEY.—Under the auspices of the Sittankerney Young Men's Hindu Association an interesting and eloquent lecture on "The Children of Malaya" was delivered by Mr. S. Thiruvirasingam, Teacher Govt. school, Kamb, at the Ganeshwara Vidiyasalai on last Sunday evening. The lecturer dealt chiefly on the Unity prevailing among the various communities of Malaya and wished to see a similar thing in Ceylon. Finally he concluded by expressing his duty to his motherland by way of a promise of few dollars to the Association.

News from Ponnalakkadduvan.

Ponnalakkadduvan Dec 23.

DISPENSARY INSTRUCTION.—The Provincial Surgeon-N. P. Jaffna paid his half yearly visit to the Govt. Dispensary last week and was well satisfied with the work done there.

PRESIDENTIAL.—Mr. K. C. Balasubramaniam, President, Y. M. H. A. has left for Madras yesterday to attend the Indian National Congress.

—Mr. V. Mahalingam, S. M. A'pura has been transferred as S. M., K. K. Nagar.

—Mr. P. E. Kumparam, formerly of the Ramakrishna Mission, K'ampur, who was here on long leave has left for the F. M. S. on the 19th inst.

All-India Music Conference.

The following is the full text of the address read by Pandit Ratnasamy Iyer at the All-India Music Conference, Madras, on the 27th inst.:

It is very deplorable indeed that I should bring into this house resounding with news of musical progress throughout India a tale of woe. It is my sad lot to relate to you the history of Music in Ceylon. Our little Island as you are all aware has a glorious history behind it. Its traditions, its institutions and its civilisation have been linked with those of India for many centuries. Your great saviour Mahatma Gandhi during his recent tour of our Island has told us on more than one occasion that we are part and parcel of India. But it is my duty to tell you that we have hitherto not just find the flattering words of the Mahatma. We in Ceylon lack that wide outlook of Oriental culture, that proportionate sense of National pride which you in India treasure as your birthright. In fine, learned Sir, India has owing to her civilisation and heritage with an amazing steadfastness and heritages which we have been incapable of; and it causes great pain to me when I say that of the many sources which is fast leading Ceylon to the status of an European institution, that has been misplaced is the want of cultivation in Oriental Music. Some sage has said that the soul of a nation finds expression through its music. If that be so the soul of the Ceylonese can find no expression whatever. Of all things which the Ceylonese have imitated from the Westerner, none has been so slavishly addicted to than their music. Far be it from me, to attempt to cast any slur or insult to Western Music and its exponents. It has its excellent qualities its unrivalled harmony and range of expression. Its exponents have been great men and some of the world's greatest geniuses. But just as much as Western Music has its excellent qualities, its artists and its geniuses, even so, if not in a greater degree, we in the East possess our music, our artists and geniuses. In as much as Western Music has its times, tones and tunes, we have our ragas, talas and kirthis. Why then do the Ceylonese forbiddly adapt themselves to a system which was obviously not meant for them? This is a most gigantic paradox to me as it appears to you.

As far as the Sinhalese are concerned the error is pardonable. The Sinhalese as a race have no heritage of Music. The limited supply that now and then issues itself out of local theatres and playwights are direct adaptations from Sanskrit, Hindustani, or Tamil Music. They have no fundamental base which corresponds to the "do, ray, me, fa,.....etc" of English Music or the "sa re ga ma.....etc" of Tamil Music. They have forced themselves into a division that is mainly religious, the Christians among them preferring to follow the Western mode while the Buddhists feel that they must follow the Eastern mode. But apart from the question of religion it is hardly conceivable that a race, who call themselves Aryans by birth and origin but in reality Dravidian by preference, who possess a rich and beautiful language and whose history is recorded as the most glorious in the East, should so soon fall a prey to Western influence. Whether it is a question of mentality or of national decay is one that is yet to be discovered.

It gives me great satisfaction to mention that the case is different in the majority of Tamils. Except in a few cases, the religious note is not so marked. Tamils whether Christian or Hindu have, in a generality of instances, followed the Eastern system. The original centre of Tamil influence was and still is Jaffna, which derived its name from yal Padai, a pal singer from South India. True to his memory the Tamil all over the Island have endeavoured to learn their music, with the result that today in all Tamil houses of means, the scrapples or the vials if not both find an important place. A few well-known singers and musicians from South India have occasionally graced the Island with their voices and music and the crowded houses that greet them all over the Island bear ample testimony to the eagerness of Ceylon Tamils for Oriental Music. But in spite of all this the encouragement given to Oriental Music is little or none at all. With the formation of the Ceylon Sangeetha Samaj, of which I am the President and which I represent here, things took a turn for the better. Concerts were organised and broadcast and an endeavour was made to popularise Oriental Music. The Samaj realised that the remedy for the existing state of affairs lay in the type of education imparted to children. After repeated efforts on the part of myself and the Samaj, permission was obtained from the Director of Education of the Colony to include Tamil Music in the curriculum of elementary Tamil schools. But we in this little Island realise that without the help, the guidance and advice from you the talented musicians of India, much cannot be done. It is to you, that we in Ceylon look up to, for inspiration in all matters relating to Oriental culture and art. We cannot forget that India mothered and nurtured Ceylon from time immemorial. We cannot forget that our ancestors came from India. The art and the literature of India is the art and literature of Ceylon. Therefore it is that I, on behalf of all Oriental Musicians in Ceylon appeal to you of India to guide us during this critical moment of transition that we are undergoing at present.

Sir,

The following passages appear in a correspondence published in a recent issue of a Christian Paper. "A liberal education to all should include as I have put it a reverent study of our Ishta." (Quoted from Mahatma Gandhi's reply to Mr. J. K. Channugam's question at the Central College). "I shall say to the 75 per cent Hindu receiving instruction in this College that your lives will be incomplete unless you reverently study the teaching of Jesus." (Ibid). "It is not a momentous loss to shut out the study of such a man (Mahatma) from the curricula of studies in any Hindu school....."

A fourth form teacher in a certain school put on the black board the above passages and asked the boys what they thought about the conclusion arrived at in the last passage from the first two premises. A boy said, referring to the second passage alone, that it was impossible for any man to receive a complete education. The education of any one, he said, was bound to be incomplete. Then another boy stood up and returned the *tu quoque* to the first passage, that a Christian boy's education would remain incomplete unless he reverently studied other faiths. Therefore, he continued, the conclusion irrespectively to what Christian schools in Ceylon should include in their curricula a reverent study of Hinduism, Buddhism and Mohammedanism.

On a second occasion the same teacher put another passage to the black board in the same class. This time the passage selected was from an Editorial in the same issue of that Christian paper and it was this: "The statements of one conciliator that there was no split between Hindus and Christians in Jaffna was effectively (frustrated mine) met by the reading of an extract from Mahatma Gandhi's speech to Hindus in which he expressed his grief at the existing split between the two communities, and exorated Hindus to refrain from attacking Christian institutions." The teacher asked the boys what they would have taken of the argument that was advanced by the reading of the extract from the Mahatma's speech had they been members of the Commission. It was a third boy this time who got up and said, "Mahatma Gandhi had only a short stay of four days in Jaffna. It is impossible for any man to know the real situation in our country in so short a time. Some Christian followers in Jaffna must have told him that there was a split between the Hindus and the Christians in Jaffna. And he repeated mechanically what he heard from his followers. Thus Mahatma Gandhi is no authority for us in these matters though we might respect his own opinions." The boy would have asserted that it was *argumentum ad verecundiam* had he only been initiated into the subtleties of logical fallacies.

It is indeed a matter of deep regret that the Christian propagandists in Jaffna have fallen on the plan of throwing dust in the eyes of the Hindus by quoting the Mahatma whose words are unthinkingly accepted as authority on all matters by the majority of the Hindus.

Alaveddy
24/12/27.

Yours etc,
A Teacher.

MR. J. M. HENSMAN'S SOMERSAULT

Sir,

Mr. Hensman, who corresponds to the "Morning Star" very enthusiastically, by fits and starts, is once more on the scene pleading for the missionary cause on the prop of the Mahatma's message to the Hindu students of the J.F.S. Central College. The selected words in which he harps his tune read as follows:—Your (i.e. the Hindu students') lives will be incomplete unless you reverently study the teaching of Jesus Christ." The Hindu public, why, the enlightened Christians, too, will feel very sorry for the poor wisdom of Mr. Hensman to see his own selfish selection of words to expose his folly. Our friend would not have tumbled down so miserably, had the Mahatma added the words "in addition to your own religion", which, any literate man will make out, was understood in his statement. Mr. Hensman should never have thought that the Mahatma, a Hindu of Hindus, would ever advise the Hindu students to study Bible and Bible only, that is also in Christian institutions. Will our old friend understand that this advice of Mahatma's was meant only to the common folk, not for Sautis, like Macleay-Vassagar, whose lives were far ahead of Jesus' teachings.

Our friend, after making a start for his acrobatic feats with Mahatma's words, he makes his trial jump over the words "Current Hinduism" as there is change in the attitude of mind of every creed with the springing of Avatars and Mahatmas, there may be a little change in Hinduism. We are at a loss to know why he lays so much of emphasis on those words.

That a good number of festivals and the Purana reading at certain seasons are quite sufficient to keep the Hindu students safe, in his second unbalanced reason for his ad-

Continued up.

FIRST ANNIVERSARY CELEBRATION

The first anniversary of the Young Men's Hindu Association, Sandilipay was celebrated in the Saiva Venucaular School, Sandilipay North on the 26th instant at 8.30 p.m. Mr. V. Venkatesam B.A., Principal Manipay Hindu College, presided and distributed prizes to the winners for various sports of the Association. After the Annual Report was read by the Secretary, a scenic showing of the evils of immemorialism was given to the great appreciation of the audience. After this Mr. K. Sivasubramaniam delivered a speech on "Service." In the end the Chairman addressed the meeting touching mainly on the necessity of such Associations, the importance of physical culture, the want of religious knowledge among the Hindus of the present day, and the superiority of Hindu Ideals.

ELECTION OF OFFICE BEARERS.

The following members have been elected as office bearers for the ensuing year:—

- President:—Mr. K. Somasundaram, B.A.
Vice-President:—Messrs. M. Kumarasingham, P. Madhavan, Segarajasingham and T. Ponnampalam.
Joint Secretaries:—Messrs. C. Somasundaram and S. Thalliyampalam.
Treasurer:—Mr. C. Chinappoo.
Committee Members:—Messrs. T. Subramaniam, T. Rajandram, A. Muthukumaraswamy Iyer, A. Nagesan, P. N. Ganesan, P. Navaretnarejah, and T. Villavarajah.

Continued.

monition to their studying of Bible in Christian schools. What a mid day robbery it is! Let Mr. Heasman understand that, by these preliminaries, our boys are not safe; besides they can be taught Bible by any elementary teacher in any Hindu school, if they like to follow Mahatma's advice.

Beyond his crocodile tears for the Hindu students, our friend's attempts to compare the outpourings of the divine joy of our Saviors with the scrappy sayings of Jesus which he calls in an elevated style scriptures not knowing to differentiate between the songs of Thyumanavar, Manuvassagar, and other Saviors, is simply ridiculous. He calls the songs of all the Saviors by one name. Where he learned this is a painful wonder to know. More wonderful it is to note why Mr. Heasman makes such blind attempts. Does he mean to say by this comparison that nobody would attain salvation by chanting these songs? If so, I shall tell him, if a person, who recites always these ravishing and entrancing songs, cannot get into the Divine grip and reach salvation, that his scripture will never reveal the truth to a person. Heab plays a great part in a person chanting Holy songs and raising the truth. The old gentleman will not deny if he believes Jesus and his teachings. He bewails over his and his pundit's inability to understand the sacred songs and then generalises the conclusion. What a sympathy is due from the Hindus to Mr. Heasman during his old age for his repeated unsuccessful attempts to understand Hinduism! I say, "repeated" for, our friend confesses that the adwaita conception appeared to him to be better result of a long process of the most rigorous logic some seventy-five years ago. So, he is trying to understand Saiva Siddhantam for ever, still he has not.

After shooting at one gem-like song, he throws his biggest thunderbolt on the story of "Yakke", as he calls her. Where did he get all these new names? He calls her story to be useless. Example is better than precept is a proverb known to Mr. Heasman's English mind. That will suffice to say Mr. Heasman that this small story—whether true or false—will teach any illiterate person that success depends on the firm "grip of the Divine Being" is Pakkity.

Saying that many enlightened Hindus, too, have accepted Jesus as one of the great gods, Mr. Heasman makes an effusive plea for the betterment of the Hindu boys. What a jugglery is this? He has got his Christian brethren to address. They are quite ignorant of Hindu Sastras and Hindu Saints which many enlightened Christians accept and honour. Let the old Christian gentleman turn to the direction where he has a better right to admonish and lead and tell his Christian boys to learn Hindu Sastras in Hindu schools.

Without knowing what scriptures there are in Hinduism our friend makes bold to say that there are no books of revelation. I studied Bible for more than three years in one of the leading Christian colleges; nothing is revealed to me, I am very very sorry to say. As it does not contain abstract and metaphysical sayings, as our friend observes, I found it to be good to foster materialism and to be quite suitable for the current civilization. One I touched Saiva Siddhantam, I realised the Truth to some extent. More and more I am enlightened by the study of Periapattanam, a treasure house of Hindu Saints.

If Mr. Heasman does reverse the Mahatma and his words, let him not advise Hindu students, but let him study all the religions in general and Hinduism in particular, even as Gandhi does, know the right significance of Shiva and Parvathy, live a Hindu of Hindu and be a small Ghadi to be followed by all both Hindus and Christians.

Early, Yours etc. M. Sivasampalam.

IMAGES OF BUDDHA INSTALLED.

A large gathering including Hindus and Christians attended the ceremony of the laying of the foundations of three images of the Buddha at the Sri Naga Vihara, Jaffna, on the 21st inst. In response to the invitation sent by the President and members of the Young Men's Buddhist Association of Jaffna, the temple had been prettily decorated for the occasion.

Hon. Mr. W. A. de Silva laid the foundation of the first image. Hon. Mr. W. Duraiswamy and Mr. M. H. Kantawala laid the foundation of two other images. The priest in charge of the temple chanted pirith during the ceremony, and a band of Tamil musicians was in attendance.

At the close of the ceremony those present assembled in a hall erected near the Vihara, and after prayer was taken, a meeting was held. Mr. De Silva, who was voted to the chair, and Messrs. Duraiswamy and Kantawala were garlanded.

SPRIT OF RELIGIOUS TOLERANCE.

Mr. De Silva, on behalf of the Young Men's Buddhist Association, next thanked those present. He said he was very glad to find the Hindus and Christians in sympathy with their Buddhist brethren, who had come from various parts of Ceylon. The very land on which their Vihara stood belonged to a Hindu Temple and the Hindus had been kind enough to give it to them. What more proof of tolerance did they want than that? It was up to the Buddhists to endeavour to prove themselves worthy of the kindness of their Hindu brethren. The only way to do that was by being good citizens and by living the life desired to them by their Teacher. Mr. De Silva in conclusion explained that owing to illness the Hon. Mr. D. B. Jayatilaka, who was also expected to take part in that ceremony, had been unable to come. At the request of his Buddhist friends, he invited Mr. Duraiswamy to say a few words.

CORDIAL RELATIONS BETWEEN JAFFNESSE AND BUDDHISTS

Mr. Duraiswamy said that he was very glad that the Buddhists extended invitations to the Hindus and Christians. He had seen and it was a happy thing to find that the Buddhists and the people of Jaffna lived in cordial relationship and by their very ways had earned the sympathy and support of the Jaffnesse. Their Patron (Mr. De Silva) was doing very useful and good work for them both in Council and outside. He hoped that the good feeling and sympathy between the Buddhists and the Jaffnesse would continue for ever unperurbed.

With the singing of some specially composed songs the proceedings came to a close, and after partaking of light refreshments the gathering dispersed.

Reviews.

THE WORLD COMPLEX. OR GOPALA-NESARATNAM.

[A Tamil novel written by Pandit V. T. Sambandan, Editor, "Inthusaathanam" and published by S. Subarathnam. Printed at the Clough Printing Works, Demy 8 Vo; paper cover; first edition 1,000 price 75 cts.]

The above is an original novel that appeared in parts in the Inthusaathanam in the column headed "The World-Complex." It depicts social life in Jaffna in its true colours and gives us a fair insight into the domestic life of Christian evangelists. How Missionaries interfere with the domestic affairs of their followers and how the latter often find themselves on the horns of a dilemma having to decide between the claims of blood on the one hand and the preposterous demands of Missionaries on the other, is clearly depicted in the pages of this well written novel. The language is simple and throughout there runs a vein of delightful humour for which the learned Editor of the Inthusaathanam is well-known. This book should be read by every one interested in the socio religious problems of Jaffna.

THE "CEYLON INDIAN"

The latest issue of a weekly paper called the "Ceylon Indian" has been received in this office. It is edited by Mr. R. S. Thiavagayara Iyer, Advocate of Colombo. This weekly has been started to watch over the interests of Indians in this country and to record their various activities. The latest number contains an account of the visit of Sir N. Venkataswami Aiyar, Chairman of the Board of Directors of the Siam Navigation Co. Ltd. and other Marathi press of Bombay.

RAMANATHAN COLLEGE MAGAZINE.

We have received a copy of the July number (Vol. 1 No. 2) of the Ramanathan College Magazine organised by the O. G. Girls and edited by two lady members of the Staff Srimathi R. Thevaganam and C. Thangarajam. The magazine contains about 23 among which are two good articles contributed by an O. G. Girl and a present Girl of the Senior Form. "Ramanathan College and her place in the development of National Culture" is a contribution by Srimathi K. S. Rajamma (Mrs. Nicholas) and "Whims and Fancies" is the article written by Srimathi P. S. Sivasubramanyam (Miss Ponniah). There are other items of interest viz an account of the Shiva Mangayar Sabai and the various lectures delivered under its auspices. It reproduces an extract entitled தமிழ் மொழியும், the Majesty of the Tamil language, from the 11th volume of a most noteworthy book in Tamil called "தமிழ் மொழி இலக்கணம்," the Characteristics of Classic Tamil by the Hon. Sir P. Ramanathan K. K. C. M. A.

DELIBERATIONS OF 42ND SESSION

DR. ANSARI'S PRESIDENTIAL ADDRESS.

The forty second session of the Indian National Congress opened at 2 p. m on Monday, December 26th, at Congress Nagar, Madras, amongst scenes of spirited enthusiasm under the presidency of Dr. M. A. Ansari, the great Muslim leader who has been in the thick of the Congress' fight for Swaraj and has won, by his manifold sacrifices and services, the affection and admiration of Hindus and Muslims alike.

The Congress pavilion was a beautifully decorated with national flags, khaddar breakings and floral hangings. The President's dais was specially decorated and made lovely with embroidered canopy and floral hangings. There was accommodation in the pavilion for about 2,000 members of the Reception Committee, 3,000 delegates and 15,000 visitors. The rates for visitors' tickets ranged from Rs 10 to 1,000. It is said that about 6,000 costly visitors' tickets have been sold before the opening day.

There were several Indian leaders present among whom were Mahatma Gandhi, Mrs. Sarojini Naidu, Mr. S. Srikrishna Iyengar (Retiring President), Maulana Shaukat Ali, Maulana Mohamed Ali, Dr. Annie Besant, Pandit Malaviya and Mr. C. N. Muthuranga Mudaliyar, Chairman Reception Committee.

The President elected was taken from his tent in a procession with oriental music to the pavilion where the proceedings commenced at 2.30 p. m with the singing of the Bandemathram and other national songs. The Chairman of the Reception Committee then welcomed the President and delegates. Dr. Ansari was garlanded amidst cheers and without the usual formality of speeches before installing him as President he delivered his presidential address, the reading of which took him about one hour.

The following are extracts from the Presidential Address of Dr. Ansari:—

Flow Delegates, ladies and gentlemen,—I find it difficult to put into words my deep sense of gratitude at the confidence you have placed in me by calling upon me to preside over the deliberations of the Indian National Congress, at this critical juncture in the history of our struggle for freedom. This meeting of the Congress, at Madras, takes me back to the day—more than a quarter of a century ago—when as an under-graduate, full of hope and enthusiasm, I had my first glimpse of our great national gathering. Little did I dream then that in that very city it would fall to my lot to occupy the chair which has been filled in the past by some of the greatest sons of India. Our national movement has increased in force and volume since those days. The political awakening of the people has become widespread, the intensity of the struggle has become more severe and, with the march of time, the problems we are called upon to solve have grown more and more complex. The task of your President has, in consequence, become delicate and difficult. It was only the hope that I could count upon your indulgence towards my shortcomings and your generous support in the discharge of my duties that encouraged me to undertake this heavy responsibility.

The interdependence of political problems in different countries and the dangers arising out of the economic and political bondage of India to the peaceful progress of humanity at large, especially to the interests of the workers in Great Britain, are being gradually realised and while Imperialist and Capitalist interests are carrying on an organised campaign of misrepresentation and vilification against India in order to justify and perpetuate its exploitation and subversion, the presence, among us to day, of the distinguished federal delegates from across the seas, gives hope that fellow-victims of Imperialism and Capitalism in other parts of the world have begun to appreciate the necessity of closer co-operation and joint action to fight the common enemy. I offer these friends a sincere and cordial welcome on behalf of the Indian National Congress and the people of India.

A matter of greater pleasure and satisfaction to me is that my appeal for a reunited Congress has met with such a generous response. I rejoice to find among us once more veterans and tried champions whose names are inseparably associated with India's fight for freedom. I cordially welcome all these comrades and fellow workers back to the fold of the Congress and hope and pray that, as in the past so in the future, the country will derive the fullest benefit from their services.

RELIGIOUS DISPUTES.

So far as political differences are concerned the Congress adopted a satisfactory formula for their solution at Bombay. But religious and social points of difference still remained to be settled and the President gave the leaders of the two communities an opportunity at Simla, to come to an agreement on them. When the protracted negotiations ended in a fiasco the President took advantage of the meeting of the All India Congress Committee to be held at Calcutta and issued invitations to prominent Hindu and Muslim leaders to give the Committee the benefit of their advice and help him in the Committee to complete the good work begun at Bombay. The result of their efforts is summarised in the two resolutions passed at the Unity Conference and adopted by the All India Congress Committee.

1. Convention—"The All India Congress Committee resolves that every individual or group is at liberty to convert or reconvert another by argument or persuasion but no individual or group shall attempt to do so, or prevent its being done, by force, fraud or other unfair means such as the offering of material inducements. Persons under eighteen years of age should not be converted unless it be along with their parents or guardians. If any person under eighteen years of age is found stranded without his parents or guardian by persons of another faith, he should be promptly handed over to persons of his own faith. There must be no secrecy as to the person, place, time or manner about any conversion or reconversion, nor should there be any demonstration or prohibition to support of any conversion or reconversion." (Continued on page 4.)

WANTED.

A Principal for The Jaifna 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 1110.

AUCTION SALE

Following coconut Estates of late Bajanand Mahabala will be sold by public auction on the respective premises and fixed dates.

- 1. All that eastern portion of all that coconut estate called Yakkachchy estate, with coconut plants together with well, bungalow, kitchen, sheds and other appurtenances, situated at Yakkachchy Kovvilayal Kottandarkulam and Mullaipattu in Pachchalaipali Division containing in extent 176 Acres, 3 Roods and 2 1/2 Perches and bounded on the East and North by Crown Jungle on the West by the western portion of this estate belonging to the heirs of Bajanand Mahabala and on the South by Road on Saturday 4th February 1928 at 3 p. m.
2. All that jungle land called Pikkukkadu, with well and other appurtenances situated at Uruvaakkappattu in Mialathiru in the Division of Pachchalaipali containing in extent 65 Acres 3 Roods and 32 Perches and bounded on the East and North by reservation along Road on the West by Crown Land and on the South by the property of Kairivamar Siamaddy and Thampillai Popuar on Saturday 4th February 1928 at 4 p. m.
3. All that coconut estate called Ilakkayappidi and commonly known as Kallady coconut estate with coconut plants and other appurtenances situated at Kallady in Thanmaradchy Division containing in extent 257 Lns, V. O. and 13 1/2 kulis and bounded on the East by the property of Tutagar Siamasambay and others and lane, North by the property of Sandirasegar Apputunai, West by Road and on the South by Kaadar Ramalingam on Saturday 14th January 1928 at 4 p. m.
4. All that coconut estate called Karuthai, with Coconut plants well, bungalow and spontaneous plants, situated at Sorampattu and Malvile in the Pachchalaipali Division, containing in extent 319 Acres and 26 Perches and bounded on the East by lane and Crown Jungle and on the North by lane and tank, and on the West by the property of Araketel and tank and Road and on the South by road, on Saturday the 28th January 1928 at 3 p. m.
5. All that coconut estate and paddy fields commonly known as Ravalai coconut estate, with bungalow, sheds and other cultivated and spontaneous plantations and other appurtenances situated at Kallakandy Navakuly in Thanmaradchy containing the total extent of 72 Acres 3 Roods 16 Perches and bounded on the East and North by lanes and the properties belonging to the temple of Ampalavaneswamy at Sthambaram and Kannakulam temple at Velampirai, West by the Property of Kannakulam temple and here sold on the South by salt River (Lagoon) on Saturday 14 January 1928 at 3 p. m.

Y. A. DURAIAPPAN, Commissioner, JAFFNA.

Mis 1120.

Continued from page 3.

Whenever any complaint is made in respect of any conversion or reconversion, that it was effected in secrecy or by force, fraud or other unfair means, or whenever any person under eighteen years of age is converted, the matter shall be enquired into and decided by arbitrators who shall be appointed by the Working Committee either by name or under general regulations."

THE PROBLEM OF UNTOUCHABILITY.

If I have discussed at length the question of Hindu Muslim differences it is because like the ubiquitous microbes it has infected every sphere of our national activity. I am conscious that the question of Hindu Muslim relations is only a part of the broader problem of the rights of minorities and backward classes. The Sikhs in the North and the non Brahmins in the South and the so called Depressed Classes all over India, equally deserve our close attention. I do not propose to deal at length with the Sikhs or the non Brahmins but I cannot resist the temptation of putting in a plea on behalf of the millions of "untouchables". The removal of untouchability, although a problem of essentially for our Hindu brothers to solve, must still be a matter of the deepest concern to every Indian in as much as the presence of such a large section of our fellow-countrymen suffering under grievous social and political disabilities cannot but retard our efforts for the emancipation of our country.

NATIONAL HEALTH.

I have taxed your patience by dwelling at such length on the problems of communal harmony and the unity of political parties for they are of the utmost importance for our national well being at the present moment. There is, however, another subject which deserves the most serious attention of all those who have the love of India at heart. It might be urged that the problem of National Health, strictly speaking, does not fall within the purview of a political organisation and it is probably for this reason that it has, so far, not received that attention at the hands of the Indian National Congress which it deserves. It is such an important bearing on some of the most vital questions connected with the future of our people as a self governing nation that I think it is high time the Congress realised its importance in our national economy and directed its attention towards it.

It does not require any great powers of observation to notice that there is a general deterioration in our health which has become especially noticeable during the last fifty years. Without going into any elaborate details a mere comparison between the physique of a young man of the present generation and that of the young men of the past two generations will clearly establish the fact that there has been a steady decline. The men of the past two generations, perhaps less brainy, were comparatively more active, possessed greater powers of endurance, were more courageous and less susceptible to disease. The contrast becomes more marked when we compare our level of general health with that of any other country in the West. If we examine the causes of this deficiency they would resolve themselves into climatic, social, economic, educational and hygienic.

In a tropical climate, where the heat during the greater part of the year is intense, there is greater general relaxation and quicker exhaustion of the system, hence, for the same number of hours of work a man is more fatigued in the tropics than in temperate and colder regions and yet the working day is longer in India than in the West. There being not enough rest or recreation the Indian worker has not much chance of recoupment while the drain on the system is kept up from day to day. This has a disastrous effect on the period of average life and on the standard of efficiency.

The evils of our peculiar system are so well known that it is not necessary for me to dilate upon them. Every worker in the social cases know the havoc played by isolation and segregation on our female population, early marriages and rules confining the choice of marriage to a limited circle. The rigidity of the social rules affecting our domestic life is so crippling that it dwarfs the physical and mental growth of the family and has a particularly harmful influence on children. Nature is relentless in its revenge. If we defy the accepted laws of eugenics our common stock is bound to suffer.

The general economic condition of the workers in the fields and factories, who between them selves constitute more than three fourths of the total population of the country is such that it is with difficulty that they can keep body and soul together. They are over-worked and under-paid, ill-fed, ill-clothed and badly housed. Their power of resistance to disease is so low that they fall as victims to the ravages of epidemics, Cholera, plague, influenza, small pox and malaria claim their heavy toll of millions year after year.

The growing evil of drink threatens further to undermine not only the public health of the country but our entire social structure. Forbidden by his religion to the Moslem and held to be pernicious by the Hindu, the evil of drink would never have spread so rapidly and extensively had the Government taken a sympathetic attitude towards those who were endeavouring to stop it. On the contrary obstacles were placed in the way of national workers who wished to eradicate the evil and hundreds of young men who peacefully picketed liquor shops were sent to jail to pay the penalty of their reforming zeal. The arm of the law was used to "protect" the liberty of the citizen, to intoxicate others and to get intoxicated himself, in order to compensate him for the denial of liberty in the political sphere. Well might India complain "some are born drunkards, others contract the habit and some have drunkenness thrust upon them." The health of the nation may suffer, crime may increase, efficiency of the peasant and the labourer may decrease, their peasant and their children may starve but prohibition cannot be introduced on the deficiency in the budget must be balanced. Is it too much to expect the Government to meet the wishes of the people at least in this matter by finding other means to satisfy the requirements of a balanced budget?

The conditions obtaining among the middle and the lower middle classes cause no less anxiety. With limited incomes and forced to maintain a

INDIAN & FOREIGN.

INDIAN CUSTOMS REVENUE IN NOVEMBER.—The grand total of gross Indian Sea and Land Customs Revenue excluding Salt Revenue in November amounted to Rs. 440 lakhs as against Rs. 424 lakhs in the preceding month and Rs. 403 lakhs in November, 1926.

COURT SENTENCE BY BLOOD TEST.—The Berlin Court of Justice has for the first time in Germany delivered a sentence based on a blood test in a paternity case. A man, a woman and a child were submitted to the test by the State doctor of Wartenberg. The doctors reported that the man and woman belonged to the "second blood class (A)", whereas the child belonged to the "fourth blood class (A and B)" and as 'B' existed neither in the man nor the woman the child must have acquired that characteristic from another person. The man was acquitted and the woman was found guilty of perjury and sentenced to six months' imprisonment.

AMERICA'S INCREASING POPULATION.—The Director of Census (Mr Stuart) U S A, estimates that by 1930 the population of the United States will reach 124,000,000, compared with 92,929,000 at the first census in 1790.

BRITISHER'S MONSTER PETITION.—It is announced that a monster petition, signed by over a million Britishers, has been presented to the Premier declaring the refusal of the signatories to support or render war service to any Government, which resorts to arms, because they believe all disputes between nations are capable of settlement by other means.

PREPARATORY COMMISSION AND SOVIET DELEGATE.—On the opening of the meeting of the Preparatory Commission on Disarmament, the Soviet delegate proposed the complete abolition of all land, marine and air forces of destruction, and all means of warfare and legislative prohibition of military propaganda and military training.

Continued.

higher standard of life in cities, where living is comparatively denser, they suffer great hardship indeed. Their hand to mouth existence and consequent melancholia together with residence in congested, unhealthy areas, make them particularly susceptible to tuberculosis. The appalling figures of infant mortality and deaths during child birth, both in rural and urban areas, are matters of great concern and deserve our immediate attention.

These evils are aggravated by a lack of proper provision for health and hygiene. There is much room for improvement in our general standard of cleanliness both in relation to the person and the household. Houses should be built with better provisions for ventilation and light and with satisfactory sanitary arrangements. Villages and towns should be planned with due regard to water supply, sanitation and conservancy arrangements. Stricter supervision of food stuffs and better control of markets in every town and village, however small, is another crying need of the country. Medical relief should be organised on a wider scale. By these methods alone can we bring under control all preventable diseases and eradicate them finally.

MASS EDUCATION.

The question of public health and hygiene is intimately correlated with that of mass education. Unless the masses mind is prepared by a process of suitable education it can neither appreciate nor carry out the most elementary and essential reforms affecting the health and happiness of the masses. Our municipalities and local boards, in spite of the many restrictions placed on their powers, can still do a great deal to arrest the decline in physique of the people and raise the general level of the health of the nation.

IMPORTANCE OF PHYSICAL CULTURE.

I have so far discussed the question of national health in its relation to our disabilities, but making every allowance for them I cannot but deeply regret the general apathy and neglect shown towards the all important question of physical culture. Even well to do people, who have both leisure and means, do not take much interest in it. This apathy was perhaps an inevitable result of the complete disarming of the nation and depriving the youth of the country of opportunities of developing its talents for military leadership. People were forced to rely on others for the defence of their homes and hearth. A spirit of dependence settled down on the nation. Old arsenals and gymnasia disappeared and with them the spirit of self reliance, the very essence of national self-respect. Government shows a nervousness, difficult to appreciate, whenever the question is moved that this emasculating general disarming of the people be put an end to and Indians given a chance to prepare themselves for the defence of their country. The fear that carrying of arms is likely to disturb the general peace and tranquillity, is entirely baseless. There have been fewer breaches of the peace in Indian States where there is no Arms Act, than in British India where even sticks beyond regulation size may not be carried. Establishment of gymnasia and centres of physical culture, in fact, the entire question of national health comes in Finance. Private efforts, however well organised, cannot meet the needs of the situation. It is only by devoting a substantial portion of public revenues that such reforms of a real nation building character can be taken in hand. Sixty per cent of the revenues of India is absorbed by the Military Department to the name of the defence of the country, but the Government ought to know that there can be no defence of the country when people are allowed to exist in such a state of utter physical degeneration. The defence of the country does not lie in building costly block houses and erecting fortifications, nor even in procuring expensive armament or the mechanisation of the Army. Money can make trenches but men alone can man them. The real defence of the country lies in tackling the problem of manhood and improving the general health of the nation. —"Hindu".

Mahatma's Autobiography.

VALUE OF FASTING.

This, the latest instalment of Gandhiji's Autobiography is taken from "Young India":—

Just about the time when I gave up milk and cereals and started on the experiment of a fruit diet, I commenced fasting as a means of self-restraint. In this Mr. Kallenbach also joined me. I had been used to fasting now and again, but for purely health reasons. That fasting was necessary for self restraint I learnt from a friend. Having been born in a Vaishnav family and of a mother who was given to keeping all sorts of hard vows, I had observed, while in India, the Ekadasi and other fasts, but in doing so I had merely copied my mother and sought to please the parents. At that time I did not understand nor did I believe in the efficacy of fasting. But seeing that the friend I have mentioned was observing it with benefit and with the hope of supporting the brahmacharya vow, I followed his example and began keeping the Ekadasi fast. As a rule Hindus allow themselves milk and fruit on a day of fast, but that fast I had been keeping daily. So now I began complete fasting, allowing myself only water.

When I started on this experiment, the Hindu month of Shravan and the Islam month of Ramzan happened to coincide. The Gandhis used to observe not only the Vaishnav but also the Shaivite vows, and visited the Vaishnav as also the Shaivite temples. Some of the members of the family used to observe *pradosh* in the whole of the month of Shravan. I also decided to do likewise.

A RELIGIOUS COMBINATION.

These important experiments were undertaken while we were at the Tolstoy Farm where Mr. Kallenbach and I were staying with a few Satyagrahi families, including youngsters and children. For these last we had a school. Amongst them were four or five Mussulmans. I always helped and encouraged them in keeping all their religious observances. I took care to see that they offered their daily *namas*. There were Christians and Parsi youngsters too, whom I considered it my duty to encourage to follow their respective religious observances. During this month therefore I persuaded the Mussulman youngsters to observe the *ramzan* fast, but I had of course decided to observe *pradosh*, but I now a day had the Hindu, Parsi and Christian youngsters to join me. I explained to them that it was always a good thing to participate with others in any matter of self denial. Many of the Farm inmates welcomed my proposal. The Hindu and the Parsi youngsters did not copy the Mussulman ones in every detail; it was not necessary. The Mussulman youngsters had to wait for their breakfast until noon, whereas the others did not do so, and were thus able to prepare delicacies for the Mussulman friends and serve them. Nor had the Hindu and other youngsters to keep the Mussulmans company when they had their last meal before sunrise next morning and of course all except the Mussulmans allowed themselves water.

The results of these experiments was that all were convinced of the value of fasting and partial fasting, and a splendid *esprit de corps* grew up among them. We were all vegetarians on the Tolstoy Farm, thanks I must gratefully confess, to the readiness of all to respect my feelings. The Mussulman youngsters, I dare say, must have missed their meat during *ramzan*, but none of them ever let me know that they did so. They delighted in and relished the vegetarian diet and the Hindu youngsters often prepared vegetable delicacies for them, in keeping with the simplicity of the Farm.

I have purposely digressed in the midst of this chapter on fasting, as I could not have given these pleasant reminiscences anywhere else, and I have indirectly described a characteristic of mine, namely that I have always loved to have my co-workers with me in anything that has appealed to me as being good. They were quite new to fasting and partial-fasting, but thanks to the *pradosh* and *ramzan* fasts, it was easy for me to interest them in fasting as a means of self-restraint.

FASTING TO CULTIVATE SELF RESTRAINT.

Thus an atmosphere of self restraint naturally sprang up on the Farm. All the Farm inmates now began to join in keeping partial and complete fasts, which I am sure was all to the good. I cannot definitely say how far this self denial touched their hearts and helped them in their strivings to conquer the flesh. For my part, however, I am convinced that I greatly benefited by it both physically and morally. But I know that it does not necessarily follow that fasting and similar other disciplines would have the same effect for all. Fasting can help to curb animal passion, only if it is undertaken with a view to self-restraint. Some of my friends have actually found their animal passion and palate stimulated as an after effect of fasts. That is to say, fasting is futile unless it is accompanied by an incessant longing for self-restraint. It is a mistake to think that mere physical fasting can by itself effect self-restraint. The famous verse from the second chapter of the Bhagavad Gita is worth noting in this connection:

"For a man who is fasting his senses outwardly, the sense objects disappear, leaving the yearning behind; but when he has seen the Highest, even the yearning disappears."

Fasting and similar disciplines is therefore one of the means to the end of self-restraint, but it is not all, and if physical fasting is not accompanied by mental fasting, it is bound to end in hypocrisy and consequent disaster.

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.

Continental Provident Insur.

A JAFFNESE ENTERPRISE IN INDIA.

The Resident Secretary at Kandy sends us the following:—

The Annual General Meeting of the Members of the Continental Provident Insurance Society, Ltd., Madras was held at the Office of the Society at Madras on 15th December 1927. The Directors had much pleasure to admit their Report for the year 1926-27 and a statement of accounts for the year ending 30th June 1927. The accounts had been duly audited in conformity with the Indian Companies Act, VII. of 1923 and as well as the Provident Insurance Societies Act V. of 1912.

CLAIMS.

The Directors felt glad to record that during the year under review ten claims had been paid in the marriage branch with varying profits the prompt settlement of which had been acknowledged with high appreciation by the recipients in many unalloyed testimonials. Hence it is a source of gratification to note that the Society is progressing in the estimation of the public as a cheap insurance company, solely intended for the promotion of thrift and domestic economy among the poor and labour classes.

PROGRESS.

The Directors recorded here that the number of new admittances had been steadily increasing in each month and the collection of monthly premiums of the Society had been treated to what was in the previous year. In this brief retrospect of the business during the year under review, it is noted therefore that a remarkable progress had been made despite the unfavourable impression already formed against insurance in general but provident insurance in particular. For it will be recalled that many such institutions, a few years ago, appeared like much room growth in India and vanished off like the prophet's gourd. It should therefore be a source of gratification to note that the public, with the payment of claims at a higher percentage of profits to the policy holders, are beginning to appreciate the utility of such an institution as the "Continental" and understand the many-sided benefits by insuring their lives and marriages therein.

BRANCHES AND AGENCIES.

Keeping in view the original scheme of the promoters of the Society to extend the advantages of cheap insurance to the masses in general, nine Branches had been opened in India and Ceylon and there are a good number of agents representing the Society in important places. The Directors had therefore been emboldened to state that in the next two or three years, the Society will occupy an enviable position amongst its kind, and will extend its usefulness to those millions, who, through lack of cheap insurance business houses as this and for want of correct understanding about the multitudinous benefits for their dependants, by laying out a small sum monthly during their earning period and when it is immediately due, regularly lay their heads at every night yawning with no meals or half meals. It is the item and considered opinion of the Directors, that by opening numerous agencies in every important place throughout the whole of India and Ceylon in order to popularize the cheap insurance scheme among the masses and explaining the numerous benefits of insurance the sufferings of the poor classes emanating directly from indigestion at high rates, to a great extent be alleviated and remedied, so that at the time of celebration of marriages or deaths the people can, by effecting an insurance, receive an advance payment a comparatively decent sum to meet expenses on such occasions.

REMOVAL OF HEAD QUARTERS.

In accordance with the resolution passed at the last Annual General meeting, the Head Quarters of the Society was shifted to the capital of the Presidency on the 10th of June 1927 and since then a remarkable progress in new admittances had been noticeable.

MANAGING DIRECTOR COMMANDED.

In concluding the report the Directors did not miss the opportunity of recording their appreciation of the arduous and commendable work which their Managing Director Mr. S. K. Subramaniam of Karavetti, Kules Pedro, as the Founder of the Society had done both to the public and to the Society as well ever since it was established and brought to the present flourishing condition, by his labours and zeal. They thanked also the agents in different places and the office staff who had contributed their quota of share towards the progress and success of the Society, especially the work of the Branch Office at Kandy was much appreciated by them.

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.

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