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HAS THE WIDEST CIRCULATION

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appreciated both by Europeans and Indians of all castes.

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JAPPNA, THURSDAY, JANUARY 5, 1928

AN ALL=CEYLON HINDU MAHASABAH.

WE BELIEVE THAT THE TIME HAS COME for concerted action on the part of Hindus now scattered all over the Island. The success of the Hindu Board of Education, whose field of activity is supposed to embrace the whole Island, encourages ns to hope that similar bodies in other ns to nope that similar bodies in other parts of the Island may also unite with it for a common purpose. The Hindu awakening that is in the country should be utilised for further efforts to push be utilised for further efforts to push forward Hindu ideals. We are only just beginning to shoulder our responsibilities but, as is the case with every movement, it is at the initial stages that we have to meet with the bitterest opposition. First of all, there is the diffidence of those of our own faith who are still under the bypnotic influence brought to bear on them during their early school career. Then there is the opposition of those Then there is the opposition of those who have already been lost to us They were so weak that not only jobs and wives were found for them but even the Hindu names that they had were for the contraction. wives were found for them but even the Hindu names that they had were found unsuitable and they were branded with foreign names. It is these that are now crying out for emancipation. They are chafing against Hindu assertiveness because they are realising that they are becoming more and more enclaved under their spiritual masters. They are feeling depressed and they have already thrown in their lot with the depressed classes. If they are depressed it is their fathers and grandfathers that they have to blame and not the Hindus who are trying to set their house in order. have to blame and not the Hindus who are trying to set their house in order. The Hindus, however, are ever prepared to treat them with the utmost consideration but they must give up all their pretensions. The time has now come for the Hindus also to organise an All Ceyion Hindu Mission with a two-fold object, namely, to check proselytism and to reclaim those who have been converted to other faiths by unfair means. verted to other faiths by unfair means.

verted to other faiths by unfair means. There are, for example, various missionary bodies, other than Hundu, working among the Hindu coolies on the estates. The latter are so poor and oredulous that they could be easily imposed upon. Occasionally we come ecross some very good Estate Superintendents who not only look after their spritual welfare but also help to build temples and places of worship for them; but, in the majority cases, their spritual welfare is not operly looked after Similarly there is a bid deal of undermining work going on in the Wanni and the backward pattus of Batticalea Unless we have a properly organised mission with centres in various parts of the Island, it will be impossible to check the mischief that rears its head in another place when it is checked in one place.

We have now a number of institutions working in different parts of the Island. We have in Jaffoa the Hindu Board of Education, the Jaffoa Saiva Paripalana Sabai and the Sri Ramakrishna Mission; at Trincomalee, there is a Saiva Mahasabai; at Batticaloa, there is a Vivekananda Saciety; at Nawalapitiya, there is a Y M. H. A.; in Colombo, there is a Vivekananda Saciety; at Nawalapitiya, there is a Y M. H. A.; in Colombo, there is a Vivekananda Saciety; and the Ceylon Saiva Paripalana Sabai. All these bodies are active and d ing Hindu propaganda work by establishing and conducting Hindu schools, Hindu newspapers, etc. Their main object is the same though the methods they adopt may differ according to circumstances. Now it seems to us that it will be of advantage to these various bodies to meet bogether at least once in a year not only, to compare notes but also to co-ordinate their activities and to draw up, if possible, a united plan of work One of these bodies should take the lead. co-ordinate their activities and to draw up, if possible, a united plan of work One of these bodies should take the lead and invite the other bodies for a conference sometime in April The conference may be an annual fixture. Tois time it may be held at Keerimalai; next time at Trincomalee or at Kataragama according to the convenience of the majority. The time is opportune for such a conference We exceestly hope that the suggestions we have made will meet with the approval of all Hindus and that they will be carried out in the near future We invite suggestions from our readers on the subject

EDITORIAL NOTE.

Object of Mission Schools:—Elsewhere we publish a letter from a Manager of a Mission school who has thought it wise to dispense with the services of its Head Teacher because the latter had failed to make the school a centre of Missionary influence and consequently of no value to the Mission. It is only one of several such instances. We have heard of a case where a teacher in a Mission school was asked to leave because he subscribed some money for the Hindu Board of Education. That teacher was Mr. A Kandiah who is now teaching in the Nearvaly Hindu School. He was sent out of the Achuvaly Mission School. The great offence which he appears to have committed was that he parted with a portion of his private income for a good cause. Of course, we know only too well why Mission schools are started and why they are maintained. We are only very sorry that Government cannot see eye to eye with us. Missionary bidies will ran schools only so long as the latter are good centres for proselytism but, the moment they find their objects def-at-ed, they will close them. Yet Government is asked to aid them with grant from public funds and the public are asked to believe that Missionaries are performing a public and the public are asked to believe that Missionaries are performing a public service to the country. We are further asked to send to the Council only such men as will close their eyes to all these things. Surely, we are in a strange world!

LOCAL & GENERAL.

WEATHER -There is a change in the weather since yesterday. A refreshing shower fell this morning. It is cloudly and more rain may come down.

REDUCTION IN PETROL PRICES — The prices of petrol in Ceylon will be reduced from January 1st. The new rate for I gallon "naked" from cans is Rs. 1 60. The old rate was Rs. 1 70.

"Back to the Land".-In the course "BACK TO THE LAND".—In the course of his address at the Prize giving function at St. Patrick's College week before last Mr. H. A. P. Saodrasegara said that once Sir Hugh Clifford asked him why he (Mr. Sandrasegara) did not preach to the people to go back to the land. Hereplied that for 30 years he was trying to get back to the land and did not succeed. Land in Jaffna yielded only 3 or 4 per cent on the outlay.

Medical Changes —Dr. Ratnavale who was hitherto Acting as the Medical Supdt., Lunaire Asylom, Angoda, being relieved by Dr. L. D. Parsons, the permanent Medical Supds, takes up duties as Medical Supds, General Hospital Co-lombo in place of Dr. Van Langenberg who goes on leave.

STATE MORTGAGE BANK FOR CEYLON: The Morning Leader learns that the Chairman of the select Committee of the Chairman of the select Committee of the Legislative Council appointed some time back the Hon'ble Mr. F. J. Smith, has evolved a scheme on the question of a State Mortgage Bank for Ceylon whereby it would be possible to obtain no less an amount than Rs. 15,000,000 as capital to start with. This money is to be drawn from the reserves in the Loan B and, Ceylon Bavings Bank. If the proposal is approval it will be possible to start the Bank next year. is approval it will the Bank next year.

the Bank next year.

The Commission on Reforms resumed its stitings in Colombo on last Monday morning. Hon. Mr. H. B., Freeman gave evidence in public Among the other witnesses who gave evidence in public were Hon Mr. T. Reid, the Controller of Indian Immigrant Libour and Hon Mr Massan Marker. In the afternoon Hon. Sir P. Ramanathan gave evidence in camera. On Tuesday the Commission hold a private seasion. Hon. Mr. D. S. Sonanayake gave evidence before the Special Commission on Tuesday morning, and there was no session in the afternoon. The Commission will continue to hear evidence in camera until Eriday in Colombo.

Solutary New Year Honous:—The New

Soluters New Year Honous:—The New Year Hanours Liet this year contains the bame of only one officer serving in Clylon—Mr F G. Tyrcell, the Controller of Revenue —who has been made a Compation of the most Distinguished Order of Saint Michael and Saint George.

and Saint George.

Onvices Journal of Science—The Ceylon Georgement has undertaken the publication of the Ceylon Journal of Science dealing with Scientific and other researches in Ceylon The Journal consists of sections dealing with different subjects. Viz Behary, Zeology and Geology, Fabricies, Medical Science, Mathematics, Physics and Meteorology, Chemistry and Archaeology, Echnology Book section is issued in parts as often as circumstances permit.

Continued up.

Continued up.

Why Mission Schools Exist?

THEIR VALUE & THEIR INFLUENCE

It would appear that the Mission School at Koddady is no longer a centre of Mission School at Koddady is no longer a centre of Mission to which it belongs has found out that a change of Head Teacher is likely to restore the lost inficuoe and value. The following copy of a letter addressed by the Wasleyan Mission Superintendent to the flead Teacher has been sent to us for publication. From: Rev. a. Lockwood, Superintendent, Wasleyan Mission, Jaff. a.

To: Mr. J. R. Veerakatty, Head Teacher, Koddady V. M. S. Koddady.

Date: December, 31, 1927.

BUSTAGT.

Date: December, 31, 1927.

Busiacr.

Your cervices will not be required in the Kodday school after January 31, 1928

Please look around-for another place.

My reason for this in that I am discaling with Koddady school as a centre of influence and as to its value to the Mission, and I think it was to make a new appointment to the school.

Your faithfully.

Bgd. A Linkwood,

Manager of Schools.

If the Koddady Hindus are wise, they should at once stars a Hindus are wise, they should at once stars a Hindus are become to them instead of the Mission trying to make another fruitiess attempt to exert its influence

India Will Lose Irreparably.

LORD SINHA AND THE COMMISSION.

LORD SINHA AND THE COMMISSION.

Lord Sinha who has gone for a change to England said in the course of a interview in London:—

"I am come for a short time only for quiet and rest. If I address my consurymen on political questions, it will only be because I am impelied to do so by my sense of duty. I am sorry that the policy of beyoriting the Simon Commission should had such mes ute of acceptance in Indis. I am grieved that my friends, whose political golitons I hitherto largely shared, should on this cocasion. I have to a companies will prevail. I am aware that an eminent authority, whose genuine sympathy and sapirations are buyond supplicion, has expressed the view that India will lose nothing by beyoriting the Commission. With all respect, I differ from him entirely. India will lose nothing by beyoriting the Commission. With all respect, I differ from him entirely. India will lose not mostly, perhaps, irreparably. I do not suggest that the Commission will be less generous a India in thier report because of any feeling of irritation caused by boycotts. I have too high ophinon of Sir Simon and his colleagues to make any such suggestion. I do not think my friends in India either will be deterred by sny such reason from taking such action as they consider to be in the breat interests of India. I respectfully atgreet that my friends in India entar a spirit of general II will and feeling of uter ristruct that is being created. Past experience bears out my apprehensions and to the past I appeal for warning against Non co operation. I appeal for warning against Non co operation. I hough probably unintended, excess, when a vateran Indian politician suggests non payment of taxes are one mathed of expressing popular disapproval.

Dawsing of Good seves in seeking to limit the field of resistance, but we my represented to limit the field of resistance. Not we my represented the second of the past I appeal for the past and the past is seeking to limit the

Dawsing of Good Sansa.

I see from the papers received on board a dawning of good sense in seeking to limit the field of resistance, but we must remember that the past amply bears out that cautions and placatic methods of leaders will soon be thrown to the winds the moment they invoke the sell spirit of Non-co operation. Did we not find to our cost that it is easier to rate it than to exercise it? To my old associates, I presume on the strength of old comradeship to say, "Ramember Dadathoy, Gelkale and Burendranath. Adbert to their old and tried policy and keep the fig flying till you have safely seen the vessel in the harbour". — Swarsja".

OBITUARY.

MISS. S. MAILVAGANAM.

MISS. S. MALLVAGANAM.

The untimely death of Miss. Pskavathippillal occurred on the right of the 24th of December 1927 at the Lawrier of the 24th of December 1927 at the Lawrier of the Lawrence of the late Mr. S. Mailvaganem of the Fiscal's Office, Jaffaa, and of Mrs. Mailvaganem, a grand daughter of the late C. M. Sinnayah Adigar and a nice of Mr. R. N. Sinnayah of the Agricultural Department, Jaffaa, Sho was a student at the Ramsanthan College, Chunnaisan, and was very popular among the students and the steff. She leaves behind besides her mother, two sisters, a brother and a host of relations and friends to be mean her loss. —Cor.

Continued.

R. A. F. FLYING BOATS IN COLOMBO.—Four Royal Air. Forgo. Flying Boats, which left Southampton on Osbober 17sh on a flight to Australia and back via Far. East, alighted in Colombo. Harbour shorthy after 130 p.m. on the 31st of December, 1927. They left Cochin the same day at 9 a.m. and covered the distance between, estimated approximate 18 pat 350 to 400 miles, in 44 hours.

Two Miles Rides on Ios Flore:—With their hearts in their mouths, thousands of speciators at Outsrio watched the thrilling bermination of the two-mile ride of two youths on a detaig tee flore, which they had been skating. The couple passed the two city bridges, but failed to caked the ropes which were fluing to them. The flore gained momentum as it approached a turbulent waterfull, hold ing certain death. Poleemen and fireman at the final bridge dangled a network of ropes, which the boys clutched grim y and were hauled up.

Saiva Students' Conference

FOURTH SESSION AT VADDUKODDAL

IMPRESSIONS OF A SPECTATOR.

IMPRESSIONS OF A SPECTATOR.

The above conference met on the 29th and 30th ultime in the ThiroguanaSambhandha altorthi Naysoar Vidyasata! The writer had the privilege of watching the proceedings of the two days. Each day the specious half of the Vidyasatal was growded with young and old of Vaddekoddai and the adjuting villages. The bright faces of the students gleamed with enshusiasm for the saudents gleamed with enshusiasm for the nause of their religion, while the older folks have woke up from their long slumber and are glirding up their long for their coming fray. They appeared that they would not tag behind the younger folk in contributing their share for the uplift of their religion and country.

Councillon's Solid Work A COUNCILLOR'S SOLID WORK

The students' Sabal has been very luckly in the shoice of the Presidents. The Hom. Mr. S. Rajaratana who presided on the first day was the here who in Council and outside it has done more than applydysize both for the cause of Satus religion and the smelloration of social conditions in Jaffua. Three years of his tecure of efficient Council was crowded with solid and substantial work of which any Councillor may be proud. The presence of social goad emin on the obsiron the first day was very estimulating to the student population. More noteworthy than the Presidents was the array of the speakers viz Paudit V S. R. ja lysnar, K. S. Kansgarayar, Prootor S. O. S. Nasilingam. Prootor S. O., and S. Sinnstamby, Clerk, Forest Office, whose masterly of the essentia so flaiva religion water a revelation to those present. All of them spoke with the conviction and the carnostness which were really infectious. It is a matter for rejoling that we have in the younger generation a hand of scholars who are an ornament to Saiva community.

VOTES OF CONDILENCE.

Vertes of Conditions.

Paudit V. S. Reja Iyanar spoke on Thirm-vallayar and his simes. He handled the subject in a master y manner and under his master hand the dry details of bistory became a living resulty. Mr. K. S. Kaongarayar spoke on and of thirms and he based his lecture on the life of ThirmsoanaSambandar as described in Periyapuranam (2000 upsacri) Certain aspects of the subject were presented by the lecturer in a new and striking light. He was followed by Mr. S. Nagalingam, Proctor S. O. who spoke on Angungam, Proctor S. O. who spoke on Angungam and showed him Angungam and the spirit of Salva religion. He gave an analysis of the poem resiting the important profiss of the poem resiting the important profiss of the poem resiting the important profiss of the poem resiting the important prison of it, which kept the audience spell bound in spiritual rapture. Then Mr. S. Sionatamby spoke on Angungam and based his speech on PeriyaPuranam (Quiffuyerman). His obserming voice and pure diotion were highly appressibled and his speech indicated speech on PeriyaParanam (Outhupersons)
His obarming voice and pure diction were
highly appresiated and his speech indicated
various lines of activity which are open to the
Salva students in the field of religion and
Tamil liberatura. The Conference has done
well in recording its appreciation of the
services of three Salva leaders who departed
from this life during this year. Three resolutions relating to the deaths of Sir A.
Kanagasabai, Messrs K. Thamblab, Prootor
S. O., and O. Kaudiah of Moolal were put to
the house from the chair and were passed
unanimously, the audience standing. The
remarks of the Chairman and the vote of
that ke to the chair as well as to the speakers
terminated the proceedings of the day.

Proceedings of the Skoon Day.

PROCEEDINGS OF THE SECOND DAY.

PRICERDINGS OF THE SECOND DAY.

On the second day the Conference met at the same time and piace as usual. The ball was crowded Mr. M. S. Rasarstnam, Advocate who is regarded the brain of the Hields Education Movement presided. The besiness part of the meeting was good through first. The devotion to pure Tamil (seed \$\frac{1}{2}\text{sign} \text{sign} \

Is Provincial Council Workable?

SPECIAL COMMISSION'S QUESTION

MR FREEMAN'S IMAGINARY FEAR MR. FREISHAN'S IMMARKS.

The Course of his evidence before the Special Commission on Reforms, The Hon, Mr. H. R. Freeman made the to lowing statement on the question of a Provincial Council for the Northern Province.

Ouncil for the Northern Province.

"As to Jaffea they have the nucleus there because there are a number of unofficial Chairmen. I regard, Sir, the Northern Province of which I was to charge as the easiest province to work round because to Jaffea the people run themselves and are very fine agriculturists. For a Content like this is looks as if it might work because they have got unofficial Costemen taking an interest, but whether it would work in actual practice at the grovernment are going to start to Jaffea permit and rationing schemes under the Excise Ordinance, as from this month, I think you will require four or fire Government Agents and a suffice times as by a set they have got now to find out who are going to have got now to find out who are going to get permits and so on. Bo I think things are profity black if that is coming on. But other-wise Jaffua is a place where a scheme like th's Should nave a very good obance of running, I may say that Jaffan is the only place which has not got a village tribunal, and I hope there will never be. They have got on without it."

Mr Freeman is, as is well known, Mr. Freeman is, as is well known, from the outset not only opposed to the introduction of Probibition in Jaffina but has been arducusly pleading for the free flow of today in Jaffina. As regards the working of the "Permit System" in Jaffina, Mr. Freeman is seemingly labouring under an imaginary fear and hence his inference that such a scheme (Provincial Council) in Jaffas cannot be sus-

Continued.

Continued.

The first speaker of the day was Mr. V.
Nagsitegam, Prostor S. C., another dovo'ee of (seth self) Than Tamil. He spoke on Manichasvasagar and Thiruvasagam (Somerasia). The lecturer by his speech showed clear evidence of considerable study and research in the fluid of Salva interature. Every point that was urged was supported to be only from Thiruvasagam (Somerasia) but also from other canonical Salva interature. The lecturer's fine voice coupled with the knowledge of Tamil tunes was a great assistance lecturer's fine votes coupled with the anomalied of Tamil tones was a great assistance in keeping up the sustained interest of the audicees. The second speaker was Mr S. Swaminathan who spoke on the system of present day education. Mr. Swaminathan is audience T.e second speaker was Mr S. Swaminashan who spoke on the system of present day education. Mr. Swaminashan is a public man and one who has a clear grasp of the svil tendencies of modern education. His commanding appearence and the mejestic flow of words and the impressive way in which the speech was delivered were appreciated by all Teen came Mr. R. Somasundram whom the Chairman character zod as the teacher who more than anybody see was responsible for the literary and religious awakening at Yadunkoddal and the adjoining villages. The Chairman and some of the speakers acknowledged their indebtedcess to Ma. Sameundram is not merely a scholar but families around mal Salva scholar but families and provided and through permeated with the speit of Salva learning. He was followed by Mr. M. R. R. Singhe who spoke on Salva Salva chairs and pointed out how many men who had gone out into the world shipwreaked their lives by their failure to observe the forms which Salva religiou presenties for the observance of every man.

vance of every man.

Self Sacrifice for the Religion & Country
Then the Chairman called some of the leaders present to offer remarks and to bess the labours of the students Mr. A Thillinather, Manager, Salva School, Vaddukoddal East congratulated the students, and being a great Tamil scholar himsel, made very valuable suggestions regarding the improvement of Tamil athlics in our schools and colleges. Then Mr. T. M. Thurisopah Pillal, the popular Head Master, Teilipalai Maha Jana School, spoke straights from the heart certain things that needed to be spoken. He told the people that the time of talk and loquacity had passed, that the times call for action, right school, that the times call for action, right school that the times call for school, spoke straights with the question, who will come forward to shoulder the burden of the great work which had failed to the Hinch community? Mr. V. Randiah of Vaddukoddal spoke also a few words of conouragement to the students. The singleg of Thevaram terminated the proceedings of the day.

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Varnashrama Dharma.

FOUR VARNAS AND FOUR ASHRAMAS.

The fillowing is the text of a lecture delivered during the first part of last month at the Convention of the Ceylon Theosophical Society held at Colombo. The publication of this has been unavoidable methal legislate against a servicinity. ably withheld owing to oversight :-

The Hindus often call their raligion "Varnashrama Duarma" At the present to, parsicularly among the Boglish educated Hindus, the more mention of this term smacks of superstition and bigotry.

The subject is really a complex one requiring several hours to deal with the various espects, and the seven minutes allowed for it here would permit one to give only a best outline of its principles and show that neither the Varuas nor the Ashramas were originally meaning ess conventions.

The science of biology, the common facts of hereditary health and disease, and all the repent discoveries made by the psychoanalysts of the present times have all gone far to prove that there are certial fundamental differences of qualities in human beings, and that both the body and mind of every man are peculiarly constituted and contain peculiar tendencies, owing to his heredity, his personal extern, and the curionments is which he is placed. Go where you will or take any nation you pease, the four great fundamental times of caste qualities are to be seen everywhere.

THE FUNCTIONS OF THE VARNAS.

In their own ways of thicking, the ancient Hunder recognized these fasts, and divided their society into four great Varias or easter. They felt that just as each human body needed a head to thick, hand to protein, stomach to digest and legs to earry; so, too, every divided and organised society should needed a head to thick, head to protest, stomach to digest and legs to earry; so, too, every official and organised society should have definise organs to discharge the different functions required for its stay and stability, its growth and upkeep. The first duty of teaching Science, Philosophy and Raligion, came to be confiled to persons who were not most developed in intellect and spirit. They were called Brahmanas. Plain living and high-thicking was the moto of their lives, and tigh-thicking was the moto of their lives, east courted and self deniar their distinctive marks. The second duty namely, the protection of society and its political administration was entrusted to persons who had more of physical strength and courage than spiritual and intellectual development. They were called Kahatriyas or protectors. The third function of conserving, increasing and distributing the wealth of the society was placed in the hands of people who were possessed of an essentially calculating temper. They were called Vashiyas. The less, but by no means the least, was the problem of labour. It was entrusted to Shudras, who were fit by nature only for physical labour.

THE FINAL GOAL.

This was then the original idea of the system of Varnas, Like the division of the society into the four Varnas, there was also the division of the life of every individual into four stag s, called Ashrama. The first quarter of a man's life was devoted to study and collibary. After culturing and disciplining both the body and mind, and also gaining experience of the world from his teacher, the student entered the second Ashrama called Grabasthya or house holder. Then tecing weary of the die and bustic of the world, he, retired to a life of meditation in the forest. This was the third Ashrama called Vanaprastha. Here he concentrated the mind more and more on the spirit till at last he was fully fit to recounce the world and exter the fourth and final stage called Sannyasa. You was see, friends, how like the Varnas the system of the four Ashrama also was devised to lead man gradually up and up till he attained the Goal, which is also was devised to lead man gradually up and up till he attained the Goal, which is called in different ways by the different faiths, as Moksha, Nirvana, Salvation.

The present form of these two systems is but a horrible spectre of a noble soul that has long passed away.

THE MAILS.

(G P O Colombo.)

DESPATORES.

London Mails per a P.&O Steamer leaving from Bombay will close on Tuesday, January 10, 1928.

Straits & China Mails per the P & O "Khyber" will close on Saturday, Jacuary 7, 1928.

RECEIPTS.

London Mails per the P&O 'Nar-kunda' will arrive on Saturday, January 7, 1928 and per the O L 'Orvieta' on Saturday, January 14, 1928.

Straits & China Mails per the P & O "Kashgar" and per the S. M. N. "Prins der Nerderlanden" will arrive today (Thursday).

The Manipay Hindu College.

OLD BOYS' DAY OELEBRATION.

The Annual General Meeting and the cele-bration of the O.B.A. came off on the 28th Dec 1927. A large number of O.d Boys and members of the Board of Directors responded members of the Board of Directors responded to the invitation. The meeting began at 2 p m, when the following office bearers were elected Messrs. K Somasundaram, V. Nagringam and M. VijayaRatham, Vice President; Mr. R. V. Arumugham, Sasrebary; Mr. T. Swaminabhan, Asst Secretary; Mr. J. P. Nagalingam, Trasaurer; Mr. O. Nagsiah, Asst. Treasurer; Messrs. V. K. Subramaniam and K. Navak took jah, Auditors; Messrs E. Nagalingam, S. Rainsaspapathy, S. Subramanya Iyer, S. Toambyk jah, S. Subramaciam and M. Ferampalam, Additional Members.

CHAMPIONSHIP IN SPORTS.

Mr. 8 Muttucumaraswamy read a paper on "The Duty of Od Boya" and deplored the agathy of the members of the OBA howards the along mater. He spoke in encouraging terms of the activities of the College aspecially terms of the activities of the Codege especially with regard to sports and said that the Old Boys ought to do something in appreciation of the Championship the Codege won successfully for three years in football and whiction. He complimented the work of the Sports Master, Mr. J. P. Nigalingham and concluded by saying that the Old Boys are more than satisfied with the sotion of the Board of Directors in the election of the new Manager, Mr. A Selfamutiu.

Fase Scholasship Fund.

Mr. M. V.jays-Ratnam spoke a few words on the ideals of the College. The question of free sobolarships to describe poor boys came up for discussion and the following gentlemen volunteered to contribute boward the func. Mesers. T. Ratnaß jah, M. Sampanthamoorthy, A. Coomaraswamy, V. Thirunavukkarasu, M. Vjays-Ratnam, A. Candish, K. Arianayagam, V. Muitlah, and S. Singanayakam.

It was decided that the free scholarship beene be put in force from the beginning of

The Principal who presided appreciated the enthusiasm of the Od Bays and thanked those gentlemen who valunteered to contribute towards the scholarship fund. He expressed the hope that every one of these valunteers will induce ten others to contribute towards this fund.

SPORTS AND ENTERTAINMENT.

After the meeting refreshments were lavishly rved. The football match between the Berved. The football maton between the Past and Present boys was of special interest, as five of the oid captains played for the Oid Boys. Long legs and heavy weights prevailed and the undefeated champions lost by a goar.

The most interesting item of the day, the staging of the play 'Kova'an," the dramatised version of the Thamil classical epic Silappathikaram, came off at 830 p m. The Area section of the College and Mr. D. Meadows are to be congrabulated on the splendid performance which attended a huge ground. formance which attracted a huge crowd.

Notice to Correspondent.

R. V. ARUMUGHAM:-Write on one side of the paper.

The Saiva Manavar Sabai.

ANNUAL CONFERENCE AT VADDUKODDAL.

The Secretary writes: -

The fourth annual conference of the Valdukoddai Saiva Manavar Sabat met on the 23th and 30th of December in the Tairoganassambhanda Moorthi Nayanar Vidyasalai. There was a large gathering present on both the days.

FIRST DAY.

The Han, Mr. S. Bajarahnam presided.

The following spoke:-

Pandit V. S. Raja Iyanar-on Thiruvalluvar and

Mr. K. B. Kanagarayer, Pecotor S. C.—on Arul Nori (அருக்கெறி); Mr. S. Nagslingam, Proctor B. C.—on Thirumerukskupadai (இருமுகுகத்தப் படை); Mr. S. Sinastamby.—on Thomar Padai

THE SECOND DAY.

Mr. M. S. Rasaratoam presided. Election of office bearers. The following spoke:-

Mr. V. Nagatingau, Prostor S. C.—on Manicka-vasegar and Thiravasegau; Mr. S. Swamioathan— The System of Modern Education; Mr. K. Soma-andram—The Greatness of the Antient Tamils; Mr. M. Babaratnasioghe—Salva Sadhanas.

Remarks were offered by some members of the bouse and the messing terminated with Thevaram. The following are the office bearers. Procident:—Mr. M. S. Ratarainam.

Vice-Presidenti-Messrs. T. Bej-kariar, V. C. athiravelu, V. Nagalitgam, S. Nagalingam and R. Kanaganayagam. Secretaryi-Mr. V. Kandasamy.

Asst. Escretary:-Mr. S. Sinnatamby, Treasurer: - Mr. M. Bangarapillai,

Asst. Treasurer:—Mr. A. Vytilingam.
Anditors:—Messre. S. Kumarasu and V. Kandish
and an Executive Committee including the office-

INDIAN & FOREIGN.

FAMINE IN CHINA:- About 4 million Familie 18 Citish: Acoust 4 minen Commen in Shashing are on the brink of a greation. A similar famine is prevail-ing to South China.

NOVEL COMPETITION FOR CHARITY FUND:—A novel competition organised to rase funds for Limbless Soldiers Association has brought fame to Daoyle, the cinema actor, who has been elected Australia's ugliest man by a ballot of four million voters. Well known Australians who gained high places in this 'Beauty Competition' include ex Premier Hughes and or ister Gregory. The competition produced £ 18,000.

duaed £ 18,000.

New Fratures in German Liner "Cap Aroons" is the name of a Steamer built for a German Company at a cost of 25 000 000 marks (£ 1,250 000) Arong the new features in this vessel is a ful sized hard tends court with a 15 ft "runback". On either side of the nesting surrounding the Court is a gallery with seats for speciators. Play after duak is made practicable with the help of powerful electric lights.

Heavy Damage due to Heave theory in Europe

Heavy Damage due to Hoods in Europe

Heavy damage, due to floods and scow, is
is reported form England, France, Belgium,
Spain, Poland and Greece. In London the
River Thames is flooded.

NEW PRAYER BOOK REJECTED—The House of Commons has rejected the new Prayer Book of the Obristian Protestants.

THE KING OF AVGHANISTAN SAILS FROM ISDIA — H. M. the King of Afghanistan, has left India, after his acjourn there for Europe.

MASSACRE OF SUSPECTED COMMUNISTS IN ORINA—The military forces in China are rathlessly slaughtering Communists. At least 14 bobbed-haired girls and women have been shot down in the streets. Bobbed hair is considered in China as a sin of communism.

FREAR OF NATURE AT DERBY.—Twins, at Derby, are born with heads joined together. Specialists consider there are possibilities of separation. One sleeps while the other ories and then the roles are reserved.

New Editor of the "Hind:"—From the 1st of January, 1928 Mr A. Rangaswami Iyengar, bitherto Editor of Swadesamitran will assume the editorial charge of the "Hindu" Madras

MAHATMA GANDHI AT AHMEDABAD: - Gandbiji bas resched Ahmedsbad where he is expected to presided on the 15th over the convocation of the National University founded by him. He will probably stay there till March next to have complete rest.

MISS. MAYO'S BOOK CONDEMNED BY CHEIS miss. Mayo's Dook Condemned By Ohels-Tians:—At the All India Christian Conference held at Allahabad on December 31, 1927, a resolution was passed, among others, condem-ning Miss Mayo's book, "Mother India."

ning Miss. Mayo's book, "Mother India."

Kemal Pasha to Marry Amia's Sister.—
It is stated that Mustapha Kemal Pash, President of the Turkish Raphilio, is to marry the sister of the Am'r of Alghanistan Princese Kubra, a girl of 24, who is at present completing her education in Paris. Kemal Pasha, the dominating figure in the Moslem world to day, is 25 years her senior. A link between the Turkish Rapublic and Alghanistan, which is also a Mohammedan nation, could not fail to arouse great interest throughout the Orient. The Princess Kubra isto visit London with her brother next spring. She is bobbed, wears pine nez and speaks English with fair proficiency. Kemal, at the close of his outpaign against the Greeks in 1923, married a 19 years old heress, Intifeh Hanoum daughbar of a wealthy Smyrna msrchant, but divorced her two years later. —"I. S. R."

INVENTION TO PREVENT MOYOR ACCURATES.

but divorced her two years later. —"I. S. R."

INVENTION TO PREVENT MOTOR ACCIDENTS:

In invention which will minimise the
number of street accidents was demonstrated
at Scotland Yard, London, recently before the
Home Scotctary, and the Commissioner of
Police. The device consists of three rollers
and is attachable underneath touching ane
obstacle: they automatically drop to the
ground and roll the obstacle away from the
path of the Vehicle.

DEATH SEQUENT TO TENNIS BALL BLOW.—
M. Aber's Circumosau, the brother of the ex-Pramier of France, died suddenly in hospital in Paris after an operation. He received a blow in the stomach from a lawn tennis ball recently, and the injury developed to such an extent that an operation became necessary.

necessary

EGYPT Refuses Visas to Russians:—It is reported that the Soviet Government complains that the Egyptian Government has refused visas to the Soviet delegation to the International Statistical Congress. It adds that this is a short sighted policy because Egypt must be a ward of the Soviet's friend-ship with Oriental peoples and its attitude towards British Imperialism.

Manatta of Bussians Orderson To Leave.

MAHARAJA OF BHARAPPUR ORDERED TO LEAVE THE STATE—Great sensation is said to have been caused in Rejoutana on the orders of the Government to His Highness the Maharajah of Bharatpur to leave the Blate during the period of enquiry in concection with certain irregularities and abstato from any act of State administration and to hand over the charge to an officer selected by the Government. Protest meetings were held condemning the Covernment action, appreciating His Highness' patriotiem and love of Hindu re-His Highness' patriotem and love of Hindu te-ligion and requesting His Excellency the View y not to suspend the Maharsjah Sahib during the enquiry.

Mis. 1130.

Mahatmaji's Autobiography.

EDUCATIONAL EXPERIMENTS. This, the latest instalment of Gandhi-ji's Antobiography is taken from "Young India":—

This, the latest interest of the control of the con

up in different conditions and environments, and they did not belong to the same religion. How o'uld I do fall justice to the your people, thus circumstanced, even if I accumed the place of paterfamilias?

But I had siways given the first piece to the outlive of the heart or the building of character, and as I felt confident that moral training could be given to all al-ke, no matter how different their ages and their opbringing. I decided to live amongs them all the twenty four hours of the day as their father. I regarded character building such a proper foundation for their education and if the foundation was firmly laid, I was sure that the children could learn all the other things themselves or with the assistance of friends.

But as I fully appreciated the necessity of a literary training in addition, I started come classes with the help of Messys. Kellenbach and Pragit Desai. Nor did I undertake the building up of the body. This they got in the course of their daily routine. For there were no servants on the Farm, and all the work from cooking down to the savenging was done by the inmatte These were placity of fruit trees to be looked after and enough gardening to be done as well. Mir. Kallenbach was fond of gardening and had gained rome experience of this work to one of the Governmental model gardens. It was obligatory on all, young and old, who were not engaged in the kitchen, to give rome time to gardening. The children had the lion's where of this work, which included digging jite, felling timber and litting loads. This gave them ample exercise. They took delight in this work, and so they did not generally need any o her exercise or games. Of course some of them, and sometimes all of them, malingered and seithed. Sometimes I contived at their pranks, and often I was assisted it. Whenever I was sariot, I would by srgument, convince them that it was morally to play with one's work, the conviction would however be short lived, the next mement they would again leave their work and go to play. All the same

Who Speaks Correct English?

PROBLEMS OF PRONUNCIATION. FROBLEMS OF PRONUNCIATION.

Many characteristic withiclams are included in
the two gramophone records which Mr. George
Bernard blaw completed for the benefit of Linguaphone inttintic students of good English. Here
are a few of them:

If what you hear is very disappointing, and you
feel instinctively "that must be a hereid man,"
you may be gotte assured the speed is wrong,
flow it down until you feel that you are listening
to an ambible old genik man of seventy ore with
a rather pleasant inth voice, then that is mo.

There is no such thing as ideally correct English.

a rather pleasant Irish voice, then that is me.
There is no such thing as ideally correct Beglish.
No two British subjects speak exactly slike.
In Landon the hunded and ninety-nine out of every thousand people not only speak had Beglish, but speak even that very badly.
Even in private intercourse with cultivated people you must not speak too well. Apply this to your attenuits to larn foreign languages, and never try to speak them too well, and do no be afraid to travel. You will be surprised to find how little you need know, or how badly you may wrongques.

pronounce.

Even among English people, to speak too well is a pedantic affectation. In a fotograph is to some thing worse than affectation. It is an insult to the neither who cannot understand his own language when it is you will appear,—Q. M. L.

The Path to Perfection.

HAPPINESS TO BE SOUGHT WITHIN.

The following is the regrint of a lecture by Srimath Swami Ramakrish-apanda of the Sri Ramakrishna Mission:-

Hvery his of our activity presupposes some want Every his of our activity precupposes some want and this concelous activity goes by the name of life. Weers activity is conscious, that is what we call life; but when it is uncongious, as in a big engine or machine, we do not regard it as life. Only when activity knows that it is active, it is life. Every activity furthermore is actuated by some want. What has made me notive? The desire to get something. Why have you come hers? Because you think that you will get knowledge or help of some kind. We never take one step forward without the hope of getting something, or resilizing something. All activity prothing, or realizing something. All activity prosupposes restlessness and restlessness come from want. So long as that restlessness is in you, you will have to be active; you will try to satisfy the want in yourself.

DEFINITION OF MAN.

Definition of Man,

But has man really any want? Great God men like Sti Kut hua. Incarnations like Baddha and Christ have taught otherwise. Their deficition of man is "wonderial." They say that he is birthless, deathless, free from want, all-birsted, self-existent, self luminous. Even the trident of Shiva has no power to destroy him. He is etermiand indestructible by his very neture. But if that is the deficition of man, then what am 1? I am also called a mar; but I am only three and a half outlite in length, I am born, I die, I have many wants. Can you point out to me a single man from the poorest ishourer to the greatest emperor who is not full of wann? Man is, indeed, a creature of wants. The moment he bady comes out of the womb, it cries, Why? Because it has a want. Man is born in want, he lives in want and in want he dies. Out of want he has come into existence, in want he lives, and from want, he dies.

Then what is the relation of this man to that

existence, in want he lives, and from want, he dies.

Then what is the relation of this man to that other man? How can the one be equal to the other? How can the one be unled what he other? One is topond all want, all fear, all birth and death, while she other is a man who is full of all sorts of fears and desires, who is born and who must die. How can there be any relationship between these two men apperently existing at opposite poles? Yet there is a relation. This men who has birth and death, who is finite and limited, this very man points to his infinite nature. Man is always resiless, always moving from place to place. Why? Because he is never satisfied, because nothing brings him permanent satisfied, because nothing brings him permanent satisfied, the condition. The fact that he has infinite ambitton, that he has insentable hung of for more and more, proves that he is infinite by nature, and that is why he is always dissatisfied with whatevar is finite.

Discontentment.

DISCONTENTMENT.

Discontentment,

Go to any man and you will find that he is discontented with his finite condition. Not one of you is really content. You may say that you are content with your one hundred rupees a month, but that is laziness. You must never confound laziness with contentment. Nashiketa shows us what true contentment is. Yams offered him westle, a whole kingdom, beautiful women, but Nachiketa knew that touch slone would satisfy him and he wanted nothing else. But if anyone should effer you two hundred rupses instead of one hundred, would you not take then? That shows that you raw hou to really contented with what you now have. If you will analyse yourself, you will see that there is no end to your ambition. When will that ambition come to an ene? Only when you can say; "I sam master of all. The whole universe belongs to me. I want nothing. I have transcended death. I am responsible to none," Until this comes, your ambition will never leave you. You want to get rid of limitation and until you can say that you rare limitless, deathless, immortal, you will not be at rest.

deathless, immortal, you will not be at rest.

MURTI OR SALVATION.

This is what is called Mukit or Salvation. So although this little man seems to dismetrically opposite to that great man—that it finite man—yet this little man will never rest until he has become ore with that infulte man, which shows that that is his real nature. If you take a fir hand place it on the peacock throne of Shah Jahan, one of the emperors of India, and bow down and worship it, will it be happy? No, it will rather say: "Throw me even into a ceaspool, but do not keep me out of water," because water in its natural element. In the same way, you are all restless after your Thora is

lost nature.

There is no man who is not restlers, and restless for what? Rostless for his lost nature, his infinite nature; and blessed is he who is restless and most noiserable is he who is contented, with his present lot. The contented man is no man; he is no more than a brute. You may keep an elophant tied all its life and it will not mind if you give it some food. Men who are then contented are no better than tailmail; "Rating, sleeping, procreating and getting frightened we have in common with lower animals."; and if we do not know to do anything higher and better than these, how can we distinguish curselves from them?

THE GREEN OF GREATNESS.

THE GREM OF GREATNESS.

Wherever there is discontent, you must know that there is the germ of greatness. Read the life of any great man, you will find how constantly active and rectless he was, always seeking more and more. And those residul people, who have ro ambittoo, they are destined to be coolied. They are just like those collects that turn round and remain the unit all day but never leave the groove. When these people were at school they did not care to learn, they were quite content to be at the lower end of the clear; but with them there were some who were restless, who were ambittons to learn, and they are the high officers and the men of importance to day. Study the lives of all great men and you till rec that they have become great because they were resultess. Therefore do not case to be active.

The Hindu Maha Sabha

At the special session of the Hindu Mahasabha held in the Congress Pandal, Madras, on Thursday, December 29, 1927 Pandit Madan Mohan Malaviya, President of the session, delivered an eloquent address in the course of which he said: -

PANDIT MALAVIYA'S ADDRESS

ship in temples.

You do not expect the Mahomedan Mullah or the
Christian missionary to look after the Hindu religion. Therefore the Hindus abould have their
own organisation to look after their socio religious
matters. This is what the great Srl. Sankaracharya and Srl. Ramanojacharya did.

THE ADVENT OF THE BRITISH RULE.

The Advent of the British rule, owing to the glamour of British civilisation, our people and children know more of the Bible and the sermons preached by the Christian missionaries than their own religion, their own Shastras, and Veias and commentaries. There should be an organisation like the Hindu Mahasabha to do these things. Mr. Brinivasa Lyengar just now told you that the necessity for such as organisation does not exist in this Fresidency. I regret to say that I widely differ from my esteemed friend. On the other hand, it is more needed in this Presidency than in any other part of the country. (Cheers.) The teachings of Bri Sankaracharya, Ramanujasharya and Madwacharya can be populatised in this Presidency as you have a good number of learned men in Sankkiti. Just se Christians have institutions to protect orphans and widows, you should also have similar institutions. In Christian schools, Bible classes are compulsory whereas in a Hindu chool, religious classes are not compulsory. Hinduising always expects you to adopt an astitude of justice and truth. Do not weater your time in nunceosestry discussion over the question as to whether your deacent is Aryan or Drawidian. The Brahmin-Nou Brahmin question is, I understand, very kean in this Presidency. Bo far as I know, the division, Brahmin fon Brahmin, does not find any place in the Shasiras. Our daily national prayer is that all men to whatever community they may belong should flourish on this earth. I appeal to you Brahmins and Non-Brahmin cos not find any place in the Shasiras. Our daily national prayer is that all men to whatever community they may belong should flourish on this earth. I appeal to you Brahmins and Non-Brahmin cos not find any place in the Shasiras. Our daily national prayer is that all men to whatever community they may belong should flourish on this earth. I appeal to you Brahmins to desist from this unshastraic attitude and re-establich brotherly feeling towards one another. If you cannot give up this quarrel, you can never attain free

UNTOUCHABILITY.

Coming to the question of untouchables I am aware that Madras has made great progress in recent years in this respect, but there yet remains more to be achieved especially in the matter of the ontry of the so called untouchables into temples for worship. Every man has got a right to worship God. I appeal to you to remove this disability and the Mahasatha has this question of the removal of outcouchable by a one of its objects. In Benares, untouchable, freely enter the temple of Viswanath and worship God. In the Rama Mandir at Ayodhya, the Mahant has not the least objection to the unseuchables entering the Mandir. Bagavad Glia says that the moment a man university means of God. Be becomes pure. I can multiply instances, where untouchables freely enter pleace of worship along with higher classes. The more fact that a man is an untouchable does not dismittle him to enter the temple and worship God, if he is pure in mind. God accepts his prayer and he should therefore be allowed to worship God, if he is pure in mind. God accepts his prayer and he should therefore be allowed to worship God, in the implement than the man who is physically pure. (cheers.)—Hindu.

Continued.

Continued,

Be never satisfied with little, You are infinite, you are all periect, and until you realize your infinite nature, you must not step. Do not thick that you are intellectually limited. You have the brain of a Socrates, you have the intelligence of a Newton. Only you have allowed a lot of dust and dirt to cover it over. Wips away the dust, arones your ambition, air up your activity and know that all power is latent in you. You are not limited. No syou are as much limitedes as any of the greatest agge of yoer between whom and God space and time never laterenad.

(To be Continued.)

WANTED.

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

JAFFNA HINDU COLLEGE.

The above College reopens on the 12th proximo The admission examination for students desiring to join the London Matriculation class will be held on the same date.

There are a few vacancies in the College boarding houses. Preference will be given to small children living at great distance and to boys coming from outstanous. Applications should be sent to the Principal immediately.

M. SABARATNASINGHE, for Principal.

Hindu College, Jaffaa, 26—12—27.

Order Nisi.

IN THE DISTRICT COURT OF MANNAB.

Testamentary Jurisdiction No. 389, In the Matter of the Estate of Alla-plebet Mohamado Abdulcader late of E.uksilampiddy Deceased.

Aliapiohal Mohaladeen Abdulcader of Erukkilampiddy

Vs.

1. Mohamadu Sulaihaumma wife of Noorumohamado
2. Mohamadoveevee wife of Seguthamby
3. Aliapitani Mohamadu Caeeem
4. Aysaumma daughter of Mohamado Abdulcader
5. Mohamado Mariam daughter of Mohamado
Abdulcader, ali of Eruks lampiddy

Respondents. This matter of the Petition of Allapichai Mchaia. This matter of the Petition of Aliaplohai Mohaiadeen Abduloades of Erukkilampiddy praying for
Letters of Administration to the estate of the
accordance deceased Aliaplohai Mohamsdo Abdulcader coming on for disposal before P. C.Fornando Esquire, Addi. District Judge, on Docomber 2, 1927, in the presence of Mr. S. Mudir,
Anantham, Frontor, on the part of the Petitioner
and the affidavia of the Petitioner dated Docomber 2, 1927, having been read, it is declared
that the Petitioner is one of the helts of the said
investate and is cutilled to have Letters of Administration to the estate of the said investate instiled to him unless the Respondents or any
other person shall, on or before Jaccary 5, 1928,
show sufficient cause to the satisfaction of this
Court to the contrary.

This further declared that the 3rd Respondent

Court to the contray.

It is further declared that the 3rd Respondent be appointed Guardian ad-litem of the 4th and 5th Respondents for the purpose of representing term in these proceedings unless the Respondents abovenamed shall on or before the said date abow seff.cient cause to the satisfaction of this Court to the contrary.

Desember 2, 1927.

The Continental Provident Insurance Society Ltd.

HEAD OFFICE - MADRAS.

Wanted a c'erk on a monthly salary of Rs. 40/- and free Quarters for our KANDY BRANCH. F. M. S. Government Persioner preferred. Cash Security of Rs. 300/- is essential. Apply stating age and previous experience to the Managing Director, Royapettah, Q. 92

Printed and published by M. S. Rasarathara, for and on behalf of the Proprietors, the Jaffra-Saiva Paripalana Sabai, at their Press, the Saiva-Prakess Press, Vannaspunasi