

The Hindu Organ.

"Arise! Awake and stop not till the goal is reached."

THE ONLY NEWSPAPER IN CEYLON FOR THE HINDUS
HAS THE WIDEST CIRCULATION

ESTABLISHED SEPTEMBER 11, 1889.

(REGISTERED AS A NEWSPAPER.)

PUBLISHED EVERY MONDAY AND THURSDAY.

VOL. XXXIX—NO. 66.

JAFFNA, MONDAY, FEBRUARY 27, 1928.

PRICE 6 CTS.

NOTICE.

THE HINDU ORGAN.

ADVERTISEMENT RATES.

(Payable Strictly in Advance.) Rs. Cts.

For one column ... Yearly	112-50
do ... Half Yearly	65-65
do ... Quarterly	37-50
For half column ... Yearly	65-65
do ... Half yearly	37-50
do ... Quarterly	23-45
For Quarter column Yearly	87-50
do ... Half Yearly	28-45
do ... Quarterly	14-00
For one column first insertion	9-40
For half column, do	5-00
For quarter column, do	3-15
For an inch, do65
For subsequent insertions half the above rates,	

Friends", "Wedding Notices", and "At Homes", are made at the rate of 4 cents per word and are payable in advance.

Our Subscribers and others who send such short notices to us without a remittance will please note this.

Minimum charge for short advertisement single insertion Re. 1-00

ANNUAL SUBSCRIPTION.

(Payable Strictly in Advance.)

Tam. Ed.	Eng. Ed.	Both Ed.
Rs. Cts.	Rs. Cts.	Rs. Cts.
Jaffna Town	5-60	5-60
Inland, India & F. M. S.	9-40	9-40
	14-00	

CHARGES
FOR SHORT ADVERTISEMENTS,

Such as, "Wanted", "To Let", "For Sale," Bereavement Notices", "Thanking

P. Subbaroy's

World-renowned and most Efficacious Ayurvedic Medicines.
Awarded several medals and certificates of merit at various exhibitions.

TANJORE MASALA OR THE PRINCE OF FLAVOURING POWDERS.

DELICIOUS—CHARMING FLAVOUR.

A Powder surely of Vegetable ingredients prepared—per recipe followed to the ordinary preparations of the famous "Anjoramah—raja'shouse—acid. A pinch added to any preparation of diet, vegetarian or non vegetarian, ma as it easily digestible, highly relishable, most delicious, exquisite and agreeable to the palate. The flavour imparted to the preparations is so very charming and diffusing that it spreads not only throughout the entire premises, but also outside it, to a distance. Can be used without the least scrup by the most orthodox Brahmanas and others. Much appreciated both by Europeans and Indians of all castes.

Price per tin of powder to last for more than 1 month As. 8. V. P. P. Charges for 1 or 2 boxes As. 8 only extra. Can be had everywhere or from the Manufacturers direct.

81. VASANTA KUSUMAKARAM.—The surest cure for diabetes mellitus, nervous debility, excessive throat, parched tongue, burning sensation in hand and feet, fatigue, swoon, giddiness, difficult urination, spermatorrhoea etc. Price of medicine for 7 doses Rs. 5. V. P. P. charges As. 8 only extra.

82. RAATRA DUDHOR OR BLOOD PURIFIER.—Everybody knows that blood is the chief cause of human life. If the blood is impure various sorts of maladies arises etc., ulceration of the mouth, sore eyes, maggots in the nose, ulcerated gums, pimples and boils over the body, abscess, change of colour of the skin, syphilitic eruptions, chronic headaches, impaired digestion, reduces and stiffens

the skin, loss of sensation in joints, black spots over the skin, swelling of the ears and nose, painness and weakness of the body, dropsy, scabies, over the skin of the body, leprosy, ringworm and other skin diseases, offensive smell throughout the body, dullness of spirits, tastelessness, itching sensation of the skin etc. Our Rasayana Sudha is a potent remedy to remove the poison from the system. It purifies the blood, cures syphilitic eruptions, imparts tone and vigour to the weak system, revives lost appetite and permanently removes all affection narrated above due to impure blood; improve complexion and invigorates the nervous system. Price Rs. 2 per box covering medicine for 20 days. V. P. P. charges for 1 or 2 boxes As. 8 only extra.

CURE FOR WHITE LEPROSY OR LEPRODRAM Cure certain within a week by external application only. Very mild and gentle in action, suited to all constitutions. Rs. 2 per bottle. V. P. P. charges for 1 to 8 bottles As. 8 only extra. Catalogue of all Ayurvedic Medicines post free on application. P. SUBBAROY, Ayurvedic Pharmacy, Tanjore.

Please mention this paper when ordering.

As the Head-quarters of my Ayurvedic Pharmacy have been permanently transferred from Porto Novo to Tanjore, kindly address all your communications and orders to my new permanent head-quarters address at Tanjore, printed below and not to Porto Novo, as messengers etc.,

My permanent address—

P. SUBBAROY,

Ayurvedic Pharmacy,

Vaidikaaparami Coll. Sanchithy,

TANJORE.

RADIATES RELIEF!

In cases of Head-aches, Neuralgia, Rheumatism, Sciatica, Lumbago, Chest Cold, Sore throat, Sprains and Strains the rubbing in of



Little's Oriental Balm

BRINGS QUICK RELIEF

A little does a lot.

Get a bottle to-day.

Sold at all Chemists' and Stores and at

M. P. Gomez & Co., 7 Main St., Colombo

Rs. 00.

EMPIRE OF INDIA

LIFE ASSURANCE CO. LTD.

ESTABLISHED 1897.

Assets Exceed Rs. 30,000,000.

VALUATION RESULTS

FOR THE FIVE YEARS ENDING 28th FEBRUARY, 1927.

SURPLUS RS. 37,66,689.

A REVERSIONARY BONUS DISTRIBUTION OF

RS. 15 PER ANNUM PER RS. 1,000 ASSURED RS. 12 PER ANNUM PER RS. 1,000 ASSURED

ON WHOLE LIFE ASSURANCES AND ON ENDOWMENT ASSURANCES HAS BEEN DECLARED.

Prospectus and Proposal form on Application.

F. Dadabhoy,

Chief Agent for Ceylon,
No. 2, Canal Row, Fort,
COLOMBO.

CHINA UNDERWRITERS LTD.

Head Office—

St. George Bldg., Hong Kong

London Office—

71-2, King William Street

MOTOR INSURANCE DEPARTMENT. THIRD PARTY.

Motor Insurance written at
50 % of Cost of Premiums
for

Ordinary or Comprehensive Policies
Rs. 20/- per annum will insure life of paid
driver also for Rs. 300/-

Please apply for particulars to:

R. E. HALL.

Manager for Ceylon & India,
Lloyd's Building,
Colombo,

Y. 62.

C. N. DEVA RAJAN.

Agent, Northern Province, Manipur,
Clark, Young & Co.,
Agents, and Secretaries, Colombo.

This Little Gramophone



IS AS CLEAR

IN REPRODUCTION
AS THE LARGE AND
COSTLY INSTRUMENTS.
WHICH MUST ALWAYS
BE LEFT AT HOME.

THE DECCA YOU CAN
TAKE WITH YOU
WHEREVER YOU GO.

DECCA

THE PORTABLE GRAMOPHONE

READY TO PLAY ANY

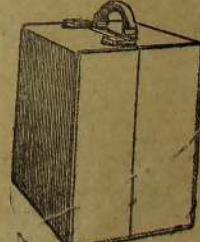
MAKE AND SIZE OF

RECORD IMMEDIATELY

OPENED.

10 Models. 2 Sizes.

Rs. 50 to Rs. 180.



CARGILLS LTD. COLOMBO.

Notice To F. M. S. Tamil Passengers.

Our customers are requested to note that "Tamil Home" Colombo, (Established 1910 and managed by Mr C. Perumalpillai of Colombo) is now removed to No. 54 Hill Street, Colombo.

Our customers are also requested to note that some unscrupulous persons mislead intending Passengers using the name "TAMIL HOME".

K. SABAPATHY,
for Manager.

M.58.

The Hindu Organ.

JAFFNA, MONDAY, FEBRUARY 27, 1928.

PERMIT SYSTEM FOR JAFFNA.

THE LONG EXPECTED DEBATE ON THE Government scheme for the control of liquor traffic in Jaffna was taken up in the Legislative Council on Friday last and will be continued this week. The Hon. the Colonial Secretary who introduced this scheme in Council and the Hon. Mr. K. Balasingham who has recanted his past declarations in the matter of re-introduction of toddy in Jaffna, have both grievously erred in thinking that a very considerable section of people in Jaffna wants toddy. This ignorance of the views of the people is excusable in the case of the Colonial Secretary who is a foreigner and to whom it is extremely difficult to understand or appreciate the wishes of the people. But the same cannot be said of Mr. Balasingham. His speech is a gross misrepresentation of the views of the people of Jaffna as a whole regarding the toddy question. It is inexplicable how Mr. Balasingham who had refused in October last to support the Government to frame a scheme for the control of liquor traffic in Jaffna and stood by the unanimous recommendations of the Excise Commission has now thought fit to support a scheme which amounts to the undoing of the good work done by the temperance workers during the past decade. We are sure that this change of front is not due to any desire on his part to sacrifice public welfare at the alter of personal ambition.

Mr. Balasingham is reported to have said, that the question of total prohibition of toddy was no part of the scheme proposed in the House. So Government would not be justified when it was asked to bring forward rules regulating the control of toddy to bring about total prohibition especially when both before and after October 1927 abundant evidence was shown that there was a great desire on the part of a considerable section of the people of Jaffna to have facilities for drinking toddy. When did Mr. Balasingham make this discovery of the existence of a considerable section of people in Jaffna who are thirsting for toddy? By what avenues of public opinion did he obtain this precious information subsequent to October, 1927? Did he find it out in a public meeting or in a representation made by any respectable and representative public organisation? The public will be only glad to know whence Mr. Balasingham obtained this new inspiration and illumination.

In the debate of October 1927 Mr. Balasingham supported the motion of the Hon. Mr. Rajaratnam with a speech which is inconsistent with the position he has now taken. "It serves no earthly purpose" said Mr. Balasingham, "to have taverns closed one after another, retail liquor shops closed one after another by local option and then to be told that the will of the people has to be ascertained by some other process..... After having closed all the taverns by numerous polls to be told that a referendum is the only method by which the will of the people can be ascertained is I think not fair to this House..... Where did Sir William Manning find the will of the people? Not by a second or third referendum on this question but on the opinion of members of this H. o. c. Mr. Balasingham knows as much as anybody else that the vast majority of

the people in Jaffna when they abolished the toddy taverns expressed their opinion against the manufacture and sale of toddy. To say today that the same body of people or any section of it desires the re-establishment of the old system cannot be accepted.

The scheme of the Colonial Secretary which has received the support of Mr. Balasingham amounts to the re-establishment of about 700 toddy taverns in the Jaffna Peninsula. Under this scheme every palmyra grove where license is given for tapping 20 trees will become a tavern. A system of a similar nature was opposed by Mr. Balasingham in the debate of October last. "There is also an agnation," said Mr. Balasingham, "for the tree-tax and the unrestricted sale of toddy outside taverns, but let the Government know what they are committing themselves to if they allow this. What do those who are asking this increase want? They want to go back to the old system. But what was the old system? Merely that every palmyra tree was a toddy tavern. After all the declarations of Sir Hugh Clifford and Sir Henry McCallum in 1911, is Government going to listen to this class of persons and revert to the old practice?" Under the present scheme of the Government the original state of affairs in respect of manufacture and sale of toddy will be restored. Is it to attain this consummation that the temperance workers, including Mr. Balasingham, have hitherto worked?

The cost involved in enforcing the Government regulations was considered very high and it was strongly criticised by some of the members. The suggestion of Hon. Mr. W. A. De Silva that the Village Committees should be entrusted with the task of preventing illicit sales should be welcomed. We agree with Mr. De Silva that if this step has been taken by the Government earlier more than ninety per cent of the illicit sales could have been stopped long ago. By the adoption of Mr. De Silva's suggestion the Government will not only reduce the cost of the preventive staff but also it will give the Government an effective local agency for putting down illicit sales of toddy.

LOCAL & GENERAL.

PROMOTIONS IN THE CLERICAL SERVICE.—The following officers among others in Class III of the Clerical Service have been promoted to Class II with effect from February 1, 1928:—Messrs. S. Sabapathipillai, N. Thamproe, K. Sasthreswaran, G. D. Rasanathan and K. Ponambalam, Clerks, Public Works Department; Messrs. N. N. Canayagam, Trincomalee Kachcher; H. M. C. Mutukuma, Fiscal's Office, Puttalam and S. Swaminathan, Registrar-General's Department.

CHANGE OF SCHOOL MANAGEMENT.—Mr. K. Kasipillai, Proctor S. C. and Notary Public, Chavakachcher, has been appointed Manager of the Nubavil East Amirthambalam Saiva Mixed Vernacular School.

CEYLON UNIVERSITY COLLEGE.—The College terms of the Ceylon University College for the academic year 1928-29 will be as follows:—1st term—July 17 to September 21, 1928; 2nd term—October 16 to December 15; 3rd term—January 8 to March 28, 1929.

OFFICIAL.—Mr. S. Balasingham, Inspector of Excise, to be acting Assistant Superintendent of Excise, Trincomalee circle for seven days from February 17.

REDUCED RATION FOR OPUM-EATER.—From and after March 1, 1928, the monthly allowance of opium specified in the certificate of registered consumers shall be subject to an annual reduction of 5 per cent of such allowances.

TELEGRAPH MESSAGE THROUGH TELEPHONE.—Persons connected by telephone with a Postal Telegraph Office may transmit by teletype to such office messages intended to be further transmitted by telegraph; or, where practicable, to be delivered from such office to the respective destinations as telegrams, provided such person pay the usual cost of such telegrams. No additional charge will be made for this service.

300 TO 400 LIVES LOST DUE TO A COLLISION.—It is estimated that between 300 and 400 passengers perished as the result of a collision between the Japanese steamer "Asuka Maru" and the Chinese boat "Heimamung". The former vessel was proceeding down the Yangtze River when the latter attempted to cross her bows, but was rammed.

THREE TERM U. S. A. PRESIDENTSHIP.—The Senate by 56 votes to 26 has passed a resolution, that is in essence, unpatriotic and dangerous for any President of the United States to hold office for three terms.

CANDIDATURE FOR U. S. A. PRESIDENTSHIP.—Mr. Hoover has announced his candidature for the Republican Presidential Nomination.

A Public Meeting of the Hindus

ARMUGA NAVALAR'S CHARITIES.

Pursuant to a notice of a public meeting of the Hindus of Jaffna was held in the Vandarpoolai Saivaprakasa Vidyalai hall, Jaffna on Saturday, the 25th instant at 4.30 p.m. to devise ways and means for the efficient management of the Saivaprakasa Vidyalai at Chidambaram, a trust of the late Sree-Sa-Sree Arumuga Navalar of reverend memory.

The proceedings began with the singing of Thevaram. Mr. S. Karayya, Proctor, S. O., was voted to the chair and Mr. V. S. S. Kumareswamy, B. A., Advocate, was elected Secretary pro tem.

The Chairman read the notice convening the meeting. He said that they were assembled there to consider a very important question. They all knew that their Navalar of reverend memory founded the Saivaprakasa Vidyalai at Chidambaram and the very school where they were holding the meeting. The latter was being conducted well. But the other school which had been equally well conducted during the late Mr. Ponampillai's tenure of office had deteriorated over a period of time. According to the terms of the will left by the late Mr. Ponampillai, the late Mr. Visuvanathapillai could not accept such procedure or his own initiative during Mr. Ponampillai's lifetime. What he (the speaker) could say was that the will in question would not be valid. It was for them now to take steps to see that the trust left by the late Navalar was conducted efficiently. He would suggest to the meeting to appoint a committee of those well-versed in law to study the situation in its legal aspects and after it had given its opinion, to call another public meeting to take steps on the lines of the committee's findings to set matters right.

Mr. T. Kalaisappillai, a nephew and disciple of the late Arumuga Navalar, and Trustee of Navalar's Charities and Manager of the Vandarpoolai Saivaprakasa Vidyalai, Jaffna, in the course of a written statement which was read at the meeting, traced the natural and artificial connections that existed between Chidambaram and Jaffna from time immemorial. An ancient King of Jaffna Pararajekaram had founded many shrines there. There had been a street called by that King's name at Chidambaram, besides a sain (Madam) which was even now called after his name. Further the Hindus of Jaffna could boast of seven other lions built by them at Chidambaram. All those lions owned lands in Jaffna. A tank built by Sree Guanaprakasa Desika of Thirunelveli, Jaffna, had been supplying the inhabitants of Chidambaram with drinking water. That great Sanyasi had expounded the glory of Lord Narasimha in his work entitled Siva Yoga Saram.

CHIDAMBARAM AND JAFFNA.

When Navalar came to know of the greatness of Chidambaram and the ties that existed between Jaffna and Chidambaram, he was filled with unbounded love for the holy land. He gave vent to this in the form of many books on the glories of the presidency, Lord Nadaraja. He did not stop with this but founded a school there 63 years ago known as the Saivaprakasa Vidyalai which is still going on. Navalar was greatly helped in this undertaking by many Hindu gentlemen of Jaffna and their forefathers. Their contributions and donations amounted to Rs. 3139-6-2. This was supplemented by the proceeds of the sale of books published by Navalar. The money thus received was used in buying lands, fields, houses and a press in the name of the school. An estimate of the property of the school will be no less than a lakh and a half. The history of the school could be found in his first report (The report which was read at the meeting is not reproduced here).

DIDN'T LIVE LONG TO FINISH HIS ACTIVITIES.

He was further interested in giving free tuition, free meals and clothing to those desirous of learning advanced courses in Tamil and Saivism. He considered Chidambaram to be the fittest place for such work. He made an appeal to collect funds for that purpose. (The appeal was read at the meeting but is not reproduced here.) But God willing otherwise and he did not live long to finish the work he had begun.

On his death, the management of the Chidambaram Saivaprakasa Vidyalai fell on the shoulder of Mr. N. O. Sudasavamillai, a trusted disciple who ably conducted the school on the lines indicated by Navalar for 30 years. On his death in 1910, Mr. S. Ponampillai, another disciple of Navalar, succeeded Mr. Sudasavamillai as his successor. The successor also conducted the school equally efficiently. Mr. Ponampillai had nominated Mr. Visuvanathapillai as his successor. For some time the latter managed the school well, but on account of his young age he became free with the funds of the school. He died unexpectedly at a very early age of 35.

AN ALLEGED LAST WILL.

The late Mr. Visuvanathapillai had a brother in-law by name Thiagarajah. Both of them had not been in good terms for some

time.

INDIAN & FOREIGN.

RICKY TRAVEL ON ICE FLOES.—The ice-breaker, "Lemur" arrived at Le Havre for the Hindus Gulf on the 18th of January 1928. 400 Hindus who were carried out to sea on ice floes during the Orkney coast by storm.

AMERICAN GERMAN ARBITRATION TREATY.—America has offered to Germany to enter into an Arbitration Treaty with her on the lines of the Treaty concluded with France and concluding in the present war as an instrument of national policy.

PRINTING CURRENTS NOTES IN INDIA.—To mark the importance of the historic event when the first currency note will be printed in India, the Government of India are making arrangements for the inauguration ceremony to which leading public men and members of the Legislature will be invited.

RUSO-BRITISH AIR MAIL SERVICE.—Regular air services between Russia and Afghanistan linking Europe to the centre of the journey and crossing Hindukush at a height of over 13,000 feet is being arranged. The air route will terminate at Afghanistan at Kabul and will carry passengers for \$25 per head.

STRIVING TO ESCAPE DOUBLE DANGER.—Incessant cold in the province of Zembla has forced the inhabitants to stock up fire and shut themselves in the houses to avoid freezing to death and also to escape packs of wolves and wild bears, which encroached by hunger, have entered the villages in search of food. The authorities are organising hunts to drive them off.

WEST TO EAST ASIAN MAIL SERVICE.—The Royal Dutch Air Lines are completing arrangements for world's longest air mail service from Amsterdam to the Dutch Indies.

SUCCESSION TO EARL HAIG IS THE BRITISH LEGION.—The National Executive Council of the British Legion has invited Viscount Jellicoe to become President of the Legion in succession to Earl Haig.

Continued.

Mr. T. Kalaisappillai, a nephew and disciple of the late Arumuga Navalar, and Trustee of Navalar's Charities and Manager of the Vandarpoolai Saivaprakasa Vidyalai, Jaffna, in the course of a written statement which was read at the meeting, traced the natural and artificial connections that existed between Chidambaram and Jaffna from time immemorial. An ancient King of Jaffna Pararajekaram had founded many shrines there. There had been a street called by that King's name at Chidambaram, besides a sain (Madam) which was even now called after his name. Further the Hindus of Jaffna could boast of seven other lions built by them at Chidambaram. All those lions owned lands in Jaffna. A tank built by Sree Guanaprakasa Desika of Thirunelveli, Jaffna, had been supplying the inhabitants of Chidambaram with drinking water. That great Sanyasi had expounded the glory of Lord Narasimha in his work entitled Siva Yoga Saram.

MR. S. PONAMPILLAI'S LAST WILL.

Here Mr. Kalaisappillai read an extract from a will executed by the late Mr. Ponampillai dated 19th October 1918, to the effect that the conditions under which Mr. Visuvanathapillai was nominated were that he should abide by the wishes and directions of Mr. T. Kalaisappillai, the Trustee and Manager of the Navalar Saivaprakasa Vidyalai at Vandarpoolai, and that after the death of Mr. Kalaisappillai the Mr. Visuvanathapillai should nominate his (Mr. Visuvanathapillai) son a (well educated) highly educated trustee of trustees from among the disciples of Navalar and if Mr. Visuvanathapillai died without nominating one as his successor, that trust should be managed for ever under the provisions of Part 4 of the Last Will executed by Mr. N. O. Sudasavamillai dated 21st October 1910.

Concluding Mr. Kalaisappillai said that Mr. Jellicoe, who was not willing to know the alleged last will executed by the late Mr. Visuvanathapillai in the course of an inquiry on the said will, when asked to produce the will, Mr. Thiagarajah came out with an excuse that the will was in his hands and not to his possession.

JAPANESE WOULD BE THE LOSERS.

If any military aggression Mr. Sudasavamillai, occurred to this institution and the allied charities, the many churches' institutions such as "Madras" etc. formed by the Japanese were in danger of being destroyed. In such an unfortunate thing were to take place in Chidambaram they (Japanese) need not think of going to Chidambaram on pilgrimage.

In conclusion, as, therefore, appealed to the audience to devise ways and means to restore the institution and its connected charities to their pristine glory and usefulness.

THE GREATEST HINDU REFORMER.

The speakers of the evening were Mr. M. S. Rajaratnam, B.A., Advocate and Editor "Hindu Organ"; Mr. B. A. Siva-Arundhati, Vice-B.A.L.T.; Hesavarai, Hindu English School, Batticaloa; Mr. A. Thillaiyanpillai, President, Panaya Naatu Duraiyam Perambalai Society; Mr. G. Arulamman, Advocate and Editor "Ceylon Leader"; Mr. M. Subramaniam, B.A., Acting Principal, Jaffna Hindu College. All the speakers evinced much interest and showed much anxiety as to the future of the trustee and charitable institutions run by Sree-Sa-Arumugas Navalar, the greatest Hindu reformer of Ceylon. They were of opinion that he was a master which deserved their immediate attention and that it was their bounden duty to see that the institution recovered their revered leader was conducted on the lines indicated by him. They also promised to do anything in their power to bring about the desired effect.

Mr. V. S. S. Kumareswamy produced a letter at the meeting received by him from Chandrasekaran.

REPRESENTATIVE COMMITTEE FORMED.

A representative committee of the leading Hindus of Jaffna was elected by a meeting to consider what steps should be taken on the matter.

Mr. S. T. M. P. Dibbaparamba Cachier proposed a vote of thanks to the chair and to those present.

With the singing of Thevaram the proceedings terminated at about 7 p.m.

Permit System for Jaffna.

GOVERNMENT'S APATHY CRITICISED
A keen debate on the above subject (which is not yet concluded) took place on Friday last in the Legislative Council on the Government's proposal to introduce the permit system for the possession of liquor in the Jaffna Peninsula. The scheme was discussed on the score of cost, and the Government was accused of a desire to defeat the aim of temperance workers by making the scheme too expensive.

A MODEL FOR THE FUTURE.

Hon. Mr. W. A. de Silva said that what ever was decided for our provinces would be a model for the future extension of the work. Therefore, the proposed measures should receive their careful consideration. If they excluded the scheme which had been brought to the Council they would find that it required careful consideration for many reasons. One was that there appeared to be a great departure from the existing system in regard to prohibition or the curtailment of the supply of drink. It brought in two serious conditions which did not exist to day. It proposed to give practical autocratic powers to the Government Agents in regard to certain parts of the scheme. Further a new danger was threatened by what was known as the free tax. These are new departures.

Mr. De Silva went on to give a history of what had been done in the cause of temperance in this country during the last twenty-five years, showing the voluntary nature of that work. The first efforts was in 1904. Owing to the increase in the consumption of drink at that time, the people realised the danger and they formed voluntary associations. It was known as a temperance wave and associations were formed all over the Island. The movement was purely a voluntary one and had no legal support. It was not recognised by Government. On the other hand it was actively opposed by Government officials by various means. It was not expected to continue for a long time because it became a tidal wave.

GOVERNMENT'S RETROGRADE STEPS.

During that time the Government started investigating the question of liquor distribution. A Commissioner was sent to Madras and certain retrograde steps, like the free tax, were introduced. It was said that it was the duty of Government to place drink at the disposal of the people and that today was to them a food. It was poison. He went on to trace the growth of these associations till the Exco Scheme of 1911 and how the work of these associations were continued till the right of Local Option and other privileges were wrested from the Government. When Local Option was granted on 75 per cent of the votes, it was said that the people would not succeed. But they did obtain the necessary percentage at the polls.

If the people now wanted taverns they could get them by bringing the necessary 60 per cent of the voters to the polls. In that case nobody would want to prevent them from so doing. But he would confidently say that that would be impossible.

As regards the proposed preventive measures, the time might come when they wanted an Excise Inspector for every individual. (Laughter) At that rate proposed they might need 700,000 Excise Inspectors. The time would come when it would be impossible to control the Excise Inspectors. If the present illicit sales were to be stopped, the first thing to be done was to stop illicit supplies coming out of the Government warehouses. Governments should take the people into their confidence in the matter and also give the necessary powers to the Village Committees.

Mr. De Silva in conclusion said that the idea of the preventive staff in connection with the Government proposals ran up to a million rupees and if they proposed to introduce prohibition all over the Island as contemplated by the Local Option rules that million would run up to fifty million rupees. He thought it better to leave the control and regulation of liquor to the Village Committees.

ACCEPTABLE WITH AMENDMENTS.

Hon. Mr. W. Duraiswamy criticised the remarks when the Colonial Secretary had made as the Officer Administering the Government some time ago to the effect that the country was not fit for Total Prohibition. On that occasion the Colonial Secretary had said that by increasing the price of intoxicants the unlimited consumption of drink could be controlled effectively. The speaker referred to the fact that the Legislative Council had in 1921 unanimously voted that the policy which the Executive administration of the country should aim at was total prohibition. The Colonial Secretary had perhaps not been aware of that resolution when he spoke on his proposals that day. Whatever his views were on the question the administration of the country should be so directed as to attain total prohibition within a reasonable time. That resolution had been accepted by Sir William Manning in general words on that occasion. Governor Manning had said that the will of the people would prevail in social legislation and that was one of the things in which the will of the people would prevail and he was willing to abide by the will of the people.

Continued on page 115.

Words of wisdom from far & near

(SPECIAL TO THE "HINDU ORGAN")
"God, the son, immortality, all the facts of spirit, are masters to be experienced at first hand, not to be taken on trust. All knowledge is based on experience. What once happened may happen again. Christ knew. The Buddha knew. The Hindu Rishi knew. Why take things on trust, on faith?" says a modern Hindu. No wonder then that when our missionaries go to India, offering not what they know, but only what they have been told, they win but slight response from the disciples of Brahmanism. Their own Vedas have taught them that in the Great Quest a man must go beyond the books and attain Truth for himself."

—Rev J. T. Davis, M.A., in
"A League of Religions."

"The total number of divorces granted in the United States during the last 50 years was 2,250,000, which means the breaking up of over 2½ million homes in that eminently Christian Land. Clearly the moral and social condition of the United States makes for Miss Mayo's closest attention. The divorce Courts in this country were never so congested with "business" as they are today. There is, it would be seen, plenty of work for crusaders of the Mayo school to do outside India."

—London Correspondent of
Madras "Hindu"

"Blessed are the pure,
For they are the Builders of the Race.
For who can other men's subject
Who has not first his passion checked?

Life at its highest is the good bursting into Forms of Beauty. Morality is at the heart of life. Brahmacarya touches the very roots of Reality." —Sacha T. L. Vaswani in "Brahmacarya" of February 1928.

"Khaddar represents in concrete form the slogan of the rapidly growing Nationalist Party: 'India for Indians'." Not a penny of the money spent on it leaves the country. He who wears it has got to feed India's starving millions, proclaims his country's independence and shows himself a patriot of the first water. Khaddar is one of the weapons used by—and indeed invented by—Mahatma Gandhi in his fight against foreign rule in India. Let Mr. Gandhi's missionaries once rope in the masses, and India will no longer be a poor buyer, she will be no buyer at all."

—Harcourt Robertson in London "Daily Dispatch", quoted by Luis Lejpa, Raj in his "People" of 2/28.

"In the calm surroundings of villages lived our forefathers their simple, contented lives with the minimum of anxiety for bread winning and maximum of devotion to spiritual growth."

—Swami Nirvedananda in Prabuddha Boarata of February 1928.

OBITUARY.

MRS. D. N. CHINNAH:

We regret to record the sad and untimely death of Mrs. Chinnaiah, beloved wife of Mr. D. N. Chinnaiah of the Colonial Telegraph Office, Colombo, on the 6th instant after child birth. The funeral took place the following day and was largely attended. We extend our condolences to Mr. Chinnaiah and the other members of the bereaved family.—Cor.

The Colonial Secretary was undoubtedly actuated by a sincere desire to help the people and to do good to them by his proposals, but his want of knowledge of the conditions of country had been a handicap in the way of his going fully into the spirits of the people on a question of such vital importance to the country as a whole.

ONE OF THE SEVEN DEADLY SINS.

Drink was one of the mortal sins, as it were, one of the gravest offences against human conduct and that had to be recognised by the Government in framing regulations for its prohibition. Mr. Duraiswamy proceeded to examine the scheme outlined in the Government's proposals. Taking the first clause of the regulations which sought to exclude Europeans, Burghers, Seychellois and Indians who were not domiciled in Jaffna from prohibition, he said that they would undo the good intentions they had in framing those regulations. He hoped that the Colonial Secretary would go back on the original arrangement they arrived at the Queen's House Conference. At that Conference it had been decided not to exclude persons who were not domiciled in Jaffna.

With regard to toddy which was one of the most disturbing elements in the drink question he submitted that it was not the consumer but the trader who was behind the agitation to permit its use. —Tobdy Lintel.

In this connection he strongly protested against the suggestion that had been made that toddy drinking was a national habit in Ceylon. It was not, and he pointed out the demoralising influences when its excessive use had its on the people of the Delta Islands. They were the laziest and most inactive class of the people in Jaffna. The question of drink, he continued, was a vital question to the people of Ceylon affecting every department of life in the country. In connection with the new proposals he asked that the use of toddy should also be forbidden in the same way as the use of arrack and foreign liquor was done. By the proposal a person was permitted to possess one gallon of toddy. He said that that should not be allowed and that in the case of those intemperate and confirmed toddy drinkers who could not give up the habit they should be given a tree to be tapped and used instead of making it possible for an unlimited quantity to be consumed.

Eye-Treatment without Glasses

DR BATES'S THEORY

BY C. NARAYANA MENON, M.A.

Laymen who get about to treat patients are designated quacks. To those gentlemen who have requested me to help them in taking eye-treatment I have to say simply this: consult a doctor who knows Dr. Bates's new system. If our orthodox doctors are too conventional to help you, the next best thing is to get the book. Dr. Bates helps overseas patients by correspondence.

Now a days we have to be cautious against new theories propounded by quacks. Dr. Bates is an M.D. and no quack. He has proved his theory after the experience of a score of years. I shall briefly state his theory so as to kindle the curiosity of my friends.

EYE SENSES AND ACCOMMODATION.

We read everywhere that the convexity of the lenses of the eyes increases or decreases according as we look at a near object or a distant object. This is called accommodation. Dr. Bates shows that the lens has nothing to do with accommodation. It is the work of muscles known as the recti and the obliques. He points out the cases of people whose eyes continue to accommodate without glasses, after the removal of the lens for cataract. On the other hand, the eyes do not accommodate if the external muscles are paralysed.

EYE-DISEASES CURBED BY REGULAR MOTIONS.

This theory is not quite startling. Until the coming of the "elastic lens" theory the eye was regarded to be like a camera, the retina being pushed backwards or forwards for focussing near and distant objects. Orthodox doctors will also tell us that the retina is farther away than necessary in the case of persons with short sight and vice versa. Underdeveloped eyes like those of the fish accommodate by adjusting the difference between the lens and the retina. Bates goes a step further and asserts that the muscles which control accommodation are capable of being exercised. To us the theory is not new. Readers of Ayurveda will remember that the regulation of the daily motion of the bowels is the right treatment for many eye diseases. This is due to the belief that eye troubles are due to the clogging of the external muscles by foreign matter. This, again, is the identical theory on which Louis Kuhne has based his treatment. The theory may not seem convincing, but the proof of the pudding is in the eating. I know of one case at least where a person suffering from almost total blindness was completely cured by the Kuhne system. The Yogi clear their body by breathing and then contemplate. There is no Yogi who has weak eyes. It is worth remembering that our Yogis with their naked eyes saw all the planets while the West had to wait for the perfection of the telescope in the nineteenth century.

MENTAL STRAIN IS THE CAUSE OF DEFECTIVE VISION.

There is only one method of eye training, and that is relaxation. Dr. Bates proves that when a man is worried, or when he tells a lie or looks at a disagreeable object his vision becomes defective. If a man strains his eye to read an unfamiliar object, there comes error in his vision. Errors of vision are rooted in mental strain. Just as in auto suggestion effort or strain produces the opposite effect, so also straining the eyes to see makes the sight worse. We must begin by training the imagination. The normal eye when relaxed will see perfect blackness. All we have to do is to imagine blackness. Then the eyes are relaxed and ours is sure and certain. If we can close our eyes and imagine anything black, say a picture of Lord Sri Krishna, then our eyes are automatically cured. I shall give two exercises which are likely to do no harm and much good.

EXERCISE BY PALMING THE EYES.

(1) Place a Snellen Test Card on the wall at the distance at which the big letter is seen clearly—say 10, 11 or 20 feet. Close your eyes and remember the letter distinctly. Then place your right palm so as to cover the right eye with the hollow of the hand without touching the lids. The muscle of Venus will press against the cheek, the mouth of Mars against the side of the nose, and the mounts at the base of the fingers against the eyebrow. Let the fingers rest on the left forehead. Place the left hand in the same way so that the fingers will rest over the right hand fingers crossing them at right angles. This is called palming. There will be perfect blackness and the letter will appear jet black. You can remember the letters of the alphabet in succession seeing them quite black. Or you can remember black familiar objects. Now open your eyes and the letter will seem blacker. Repeat this till the letter appears black even in dim light. Try to read with each eye separately as many lines in the card as possible. If the smaller letters are not clear do not strain to see but close your eyes and palm. Repeat palming till the letter is clear.

PRACTICE OF SHIFTING

(2) The healthy eye never sees more than a single small point at a time. We see large objects by shifting this point of central fixation thousands of times each second. Place the card on the wall and practise shifting in four stages:—

Continued on page 115.

Pension For School Teachers.

PROVISION FOR AFTER-TOIL LIFE

RULES FRAMED AND ORDINANCE PASSED

The following are the rules made by His Excellency the Governor in Executive Council under the provisions of section 4 (1) of "The School Teachers' Pension Ordinance No. 6 of 1927" as published in the Government Gazette No. 7,631 of February 24, 1928:—

1. These rules may be cited as the School Teachers' Pension Rules, 1927.
INTERPRETATION.

2. In these rules, unless the context otherwise requires:—
(i) "Assisted School" means a school to which aid is contributed from the public funds of the Colony;

(ii) "Government School" means a school maintained entirely from the public funds of the Colony;

(iii) "Education Department" means the Department of Education created under the provisions of "The Education Ordinance, No. 1 of 1920";

(iv) "Director" means the Director of Education;

(v) "Treasury" means the Colonial Treasurer or his authorized agent;

(vi) "Salary" means the salary approved by the Director that such salary is actually received by the teacher;

(vii) "Recorded Service" means full time service, recorded by the Education Department, in the capacity (within the meaning of the Education Code) of principal or assistant teacher in an Assisted School. Provided that the following shall not be counted as recorded service:—

(A) Service by a teacher under 18 years of age;

(B) Service exceeding 35 years;

(C) service in night schools;

Provided, however, that the following shall be counted as recorded service:—
(a) A period of attendance not exceeding 2 years for which any teacher, who has been in continuous service in an Assisted School for at least 12 months, has been granted leave to attend a Training College or University in order to improve his qualifications as a teacher; provided that the teacher has, during such period of attendance, made contributions towards a pension in accordance with rule 5 on his salary last received by him.

(b) A period of service not exceeding 2 years for which any teacher is employed in a Recognized (but not Assisted) School; provided (1) that such teacher has previously been employed in an Assisted School, and (2) that such teacher has, during the period of service in such Recognized School, continued to make contributions towards a pension in accordance with rule 5 on his salary last received by him.

(c) A period of unemployment, not exceeding 12 months, for which any teacher, who has been discontinued by the management of an Assisted School, continues to make contributions towards a pension in accordance with rule 5 on the salary last received by him.

REGISTER OF PENSIONABLE TEACHERS.

3. The Director shall keep or cause to be kept a Register of Pensionable Teachers, and each teacher whose name is entered on the said register shall be allotted a separate number.

4. (1) A teacher whose name appears on the Education Department Register of Teachers at the time these rules come into force, either (i) as a certified teacher or (ii) as an uncertified teacher over 30 years of age, shall have his name entered on the Register of Pensionable Teachers.

(2) A teacher whose name is entered on the Education Department register of Teachers after these rules come into force shall have his name entered on the Register of Pensionable Teachers provided—

(a) He is a certificated teacher;

(b) He is below the age of 30 years and has produced a certificate of birth or other evidence which the Director deems sufficient. Provided that in the case of a teacher over 35 years of age the Director may grant special sanction for registration as a pensionable teacher;

(c) He has satisfied the Director of his physical fitness on the certificate of a Medical Officer chosen for the purpose by the Director.

Continued on page 4.

Continued.

(a) Look at a letter till you see that alone clear. Then shift to a near letter and see the former dim and the latter clear.

(b) Look at the top of a letter and see the bottom dim. Shift to the bottom and see the top worse.

(c) Look at a large letter, and shift to a small one seeing the large letter worse. Repeat this.

(d) Close the eyes and repeat these shifts. Memory and imagination will thus cure not the eyes only but also headaches and pains.

(e) Any ophthalmic physician can give you a Snellen Test Card. If you cannot order one, paint the letters in nine lines, the diameter of the letters varying as follows: Top line—a single letter, 3½ inches in diameter. Second line—two letters, 1½ inches diameter. The other lines are 1½, 1, ¾, ½, and ¼ inches respectively.]

CHANGE OF NAME.

I, Subramaniam Venayagamoorthy of Athiadi, Public Works, Point Perai (now a clerk in the Muthiyah Kachcheri) hereby inform the public and Government that though my name was registered as "Venashithamby" at my birth, I have been always called and known as Venayagamoorthy, and I shall from March 1, 1928 call myself and sign my name as S. V. Moorthy.

Mis. 115. S. VENAYAGAMOORTHY.

Sons of the Flame.

BY T. L. VASWANI.

NATURE, "THE GARMENT OF GOD."

Young men have their doubt. Honest doubts are stepping stones to the Temple of Truth. Young men have asked me:—"Why do you ask us to study our Ancient Scriptures? Do they not belong to a past that is dead? Are we not happy with modern books of the Progressive West?" May I answer the questions with a question.—"Have you ever asked why modern Indians are weak?" They are under the influence of the artificial and the alien. They are imitative. Always strength comes to you from what is your own; for strength is of self reliance born. Imitation is limitation. I appreciate the values of the great literature of the West; I have profound respect for all the scriptures of Humanity. But no study will give you as much strength as the study of your own. The ancient scriptures of India, the Vedas and the Upanishads, reflect an age in Indian life when India was truly great. She then, was vital, creative. We to-day are imitative. She, then, was strong, for she was in touch with nature. With wonder filled eyes did the Vedic eye look upon Nature and found her Divine, a "Garment of God." And they who would enter into the spirit of the Vedas must combine with the method of critical research a feeling of simple loving fellowship with nature.

BLESSINGS OF FIRE.

To the Vedas! Aryan, natural objects were so many symbols of the Living Spirit of Nature. The Rishi was physically a seer, spiritually a mystic, essentially a poet. To him the Sun was a great "Chariot driving the horses." Water and wind, too, were among the symbols of the great spirit. Perhaps the greatest symbol to his seeing consciousness was fire! The discovery, indeed, of Fire marks the most significant step in the cultural advance of man. Prometheus was a great culture hero; he was the "fire-giver" to Greece. Is it a mere coincidence that the word "Prometheus" recalls the Sanskrit word "premantra,"—the arava spindle of the Aryan age? The recent excavations conducted in Mohen jo daro and Harrappa throw a new light upon pre history and seem to give added strength to the view that the Sumarian civilization was, perhaps, an offshoot of the Indian, and that India was the source of the earliest known civilizations of the East. The objects disclosed in these excavations include temples "massively built of burnt bricks"! Even in the prehistoric period man believed in blessings of Fire. And I confess, I have never witnessed the Havam ceremony without a feeling passing over me of mystic awe and reverence in the presence of the "seven-tongued" Fire! Sometimes I confess my eyes have been touched with tears, and I have asked myself—"When will India be reborn in beauty, reborn in strength,—the beauty and strength of that blessed Aryan age?" Gazing at the Havam flames, my thoughts have gone out to the Roman ritual of Vesta and Fire festival in Zoroastrian temples. And I have recalled the beautiful Chinese story of the sage who travelling beyond the sun and the moon came to a tree and from its branch produced a fire. Was it not the Tree of Wisdom? The Jews had a tree instinct when they carried Fire with them in their march. And the Jewish seer does well to represent Jehovah as speaking to Moses from the Fire. Water and fire are to me mystic entities. I have loved to pour water on my head to bless it, but have trembled when water has touched my feet! It is to me a symbol of God, the Great Healer. And Fire to me is a symbol of the spirit that purges men of sin. I find it easy to enter into the feeling which moved the American poet, Walt Whitman, to express the Vedas vision in the following beautiful "Hymn to Agni":—

I praise thee, O Agni, Lord of hearth stone.
Priest of sacrifice, Bringer of wealth,

Herald of Good!

Agni, thou art worthy of praise,
From the living as from the seers of old.

Thou bringest here the Gods.

Thou dost enfold the sacrifice on ev'ry side,

Vainly, it goeth up to the Gods.

Herald, wise, for Herald,

Wist, far seeing, truthful loud praised God!

Draw nigh with the Gods.

Let us come to Thee.

As a son cometh unto his father,

Dwell with us for our welfare;

Rising, swelling, glowing, conqueror of darkness,

Ruler of sacrifice, Guardian of law!

O Agni, day after day we come,

Bringing Thee adoration!

ONE DIVINE REALITY.

The Rishi had rich reverences for Agni, the Spirit of Fire. "Make me radiant like Fire," he prayed. Agni is "the light of the Arya," says the Veda, and again—"May Fire bring blessing to us!" Hence, too, the Vedic injunction—"Serve Agni together!" The ancient Aryan remembered this and so the Aryan house was sanctified every day by the mystic ceremony of "Homa." The Arvan family assembled every morn round the Fire and chanted the mantra—"Daily do we approach thee, O Agni, (Spirit of Fire) with reverent adoration." How many in modern India realize the value of the beautiful ancient Fire festivals? How many think of "serving Agni together"? In an illuminated moment the Vedic seer rose to a vision of "Fire" as produced from Sat. The Cosmic Fire of the countless worlds,—has it issued out of the action and interaction of the polarities of the One Divine Reality (Sat)? The Cosmic Fire, the life of all creatures, of all the solar systems,—is it not the fittest symbol of the Spirit, the Over-soul? Ask modern science! It will tell you the Universe is blazing sea of Fire; and you and I, every one of us, is a spark in that boundless Fire Sea?

THE FOUR CAUSES FOR DECAY.

Fire purifies. Fire, says the Veda, destroys the "vahikas". The Greatest War will be man's war with the microbes of disease. What greater task has there than the microbes? Fire destroys them. Fire keeps the atmosphere clean. Fire is a "yogic" of the Spirit that purifies. "God is a consuming Fire," said the Jewish prophet. The "Fire" of the Spirit consumes only to purify, burns the mortal out to release the immortal. The Aryans, we read, invoked Agni for strength, vigour, virility. The Aryans made India a nation of the strong, a nation of the free. Today the Aryans are sons of the flame! I say to the youth of the nation. And out of you will a prophet of the flame arise in India! And he will lead Her to Liberty.

Continued up.

The Renaissance in Education

THE DECROLY SYSTEM.

"One of the leaders of European thought and action in the pedagogic renaissance of the present time" was the description given by Dr. Percy Nunn in introducing Dr. Odile Decroly to the week end conference called by the New Education Fellowship at Friends Hall, London, to study the Decroly system of teaching children up to the age of fourteen. In his two lectures, delivered in French and adequately summarized by Mrs. Enoor, Dr. Decroly described the general principles of his system, with some details of its application in the Belgian schools where it has been adopted—he is himself director of two schools in Brussels as well as Professor of Child Psychology in the University there,—and his expositions were accompanied during the conference by special classes for teachers given by Miss Hamalde, the principal of one of these schools.

"There is no Decroly method; the only method to be aimed at in education is absence of method," the lecturer began by saying. The child brings his own personality into the world; that must be granted to heritability; therefore all children vary at different ages and at the same age and must be approached differently. At the same time neither masters nor children being as yet ideal there must be some kind of a curriculum sufficiently plastic to take into account both general and individual differences. It might be said that the child's natural equipment is his capital, to be made productive of interest—or conversely left unproductive—by education.

The centre of the Decroly system is the child, whose needs are studied from the three aspects of physiology, instinct, and intellect. The usual fault of the educator is to forget that the child is a living being, not an object to be taught; he wants to live, is not a specimen, is self-centred and an egoist, yet closely bound up with his surroundings, is adaptable and has a passion for play that can be transmuted into a passion for work. Next in importance is, therefore, his environment, which should be emphatically that of a child and not, as usually is, that of the adult. The ideal environment is made by parents and children living harmoniously in a country home, and it is the business of the school to reproduce this as far as possible. School, truly, must prepare for the sufferings of life, but not by creating artificial causes of suffering.

LESSONS FROM FOOD.

The child's needs of paramount importance to himself are grouped under four heads—food, protection (from climate, &c.), defence against enemies, and work, which summarizes the other three. Every subject taught is approached through these needs always in relation to environment. Thus, giving one practical illustration, Dr. Decroly showed how the subject of food can be treated in such a way that it brings to the child's notice innumerable details of the world in which he lives, from animals and plants to the phenomena of nature and man himself. Under the last heading the part played in the child's food supply by father, mother, society, and other races was shown by Dr. Decroly to demonstrate the children's dependence upon humanity and its relation to the peace of the world. "We may perhaps teach them to grow up better citizens than we have been if we get them to see that corn makes bread and can also make war," added the lecturer in conclusion of his too rapid survey of one application of a system that can be thus used to build up on the child's elements need a curriculum by which every subject from the three in sociology is conveyed simply and naturally to children of different ages, temperaments, and capacities, allowing all the time for this variability.

An exhibition was on view of the charts and other drawings made by the children themselves to take the place of text books—interesting because they did not pretend to be works of art, but were a sincere expression of what they had got out of their lessons, and so offered incidentally a real tribute to the Decroly system.—"The Manchester Guardian"

Continued.

Wednesday, Its four prominent forms today are (1) loss of Brahmacharya, (2) craving for comfort, (3) love of talk and (4) desire for name! Even our hymn singing and prayer avail not; they ascend not to Heaven, for Agni does not bless them; they are born of weakness, not strength. The prayers of the weak are a flattery and God will have none of it. Agni, says the Veda, is the bearer of hymns and prayers from every family to heaven. How many in modern India invoke Agni, the Spirit of the Flame, the Spirit of Shakti in their daily prayers and thoughts and aspirations?

PHYSICAL RENAISSANCE.

The worship of Shakti I plead for means reverence at once for Body and Resson and the Atman. It is regrettable that in India a wrong conception of the spiritual life has long prevailed; and many with beautiful emotions confound spirituality with repression, with inaction, with rejection of the physical and material. True spirituality is not rejection but conquest. Religion is not negation of the material but its sublimation. For the physical is a form of the spiritual and the body is a temple of Atman. Buddha himself had a strong body, a Herculean frame. And it is interesting to note that Buddha like Sri Rama, was a good worker. "The path of health," said Buddha, "is the path of holiness." This truth needs to be impressed to day upon the minds and hearts of the nation's youth. India calls to day for young men who would build up bodies, strong and pure. An urgent need of the nation is a Physical Renaissance.

BODIES FIRM AND STRONG.

A civilization which declines in respect of the several of Greek civilization was just this—it was once intellectual, aesthetic, and atheistic. Ancient Greece developed love of philosophy and games. Young Greeks were not only intellectual they were also eager to build up strong bodies—strong and beautiful. Poems were composed in honour of victors in the Olympic games.

The body is a temple of the Blessed One. Build up pure bodies and strong; and you will serve the nation.

Sons of the Flame! I say to the youth of the nation. And out of you will a prophet of the flame arise in India! And he will lead Her to Liberty.

Hindu Mission Bulletin.

Pension for School Teachers.

Continued from page 3.

CONTRIBUTIONS.

5. From and after March, 1926, a deduction of 4 per cent. of the salary of every teacher whose name appears on the Register of Pensionable Teachers shall be made monthly by the person liable to pay him his salary, and the amount so deducted shall be paid through the Director into the general revenue. Provided that no deduction shall be made in the case of teachers who have contributed under this rule for 420 months.

CALCULATION OF PENSION.

6. Subject to the exceptions and provisos hereinabove set out—every person whose name has been entered on the Register of Pensionable Teachers who, being a man, has attained the age of 65 years, or who, being a woman, has attained the age of 50 years, may be granted a pension calculated in the following manner:—

(i) A teacher who shall have served and contributed as provided by rule 5 of these rules for not less than 120 months and not more than 121 months may receive an annuity equal to 180/720ths of the salary as defined below of the permanent post or posts held by him at the time of his retirement.

A teacher who shall have served and contributed under rule 5 for not less than 121 months and not more than 122 months may receive an annuity equal to 181/720ths of such salary.

In like manner an addition may be granted of 1/720th for each additional month of service until the completion of 420 months of service when the maximum pension of 480/720ths of such salary may be granted.

(ii) A teacher who shall be in service at the time these rules come into force or who has retired on or after October 1, 1926, but before these rules came into force, and whose recorded service at the time of retirement is not less than 120 months may receive for each month of service before these rules came into force an annuity of 1/600th of the salary as defined below of the permanent post or posts held by him at the time of his retirement. Provided that—

(a) The years of recorded service in each case are not less than ten;

(b) The years of recorded service in each case are not less than one half the number of years that have elapsed since the date of the teacher's first registration;

(c) At least ten years of recorded service fall within the fifteen years preceding the date on which the teacher attained the pensionable age;

(d) The Director has reported that the teacher's professional record is satisfactory;

(e) Contributions have been regularly made during the period of recorded service as required by rule 5;

(f) No teacher who is in receipt of a pension shall be employed on the eligible staff of a school (within the meaning of the Education Code) save in exceptional circumstances and with the approval of the Director, and in such event the provisions of section 16 of the Government Pension Minute, in so far as they are applicable under these rules, shall apply to his case.

(g.) The annuity received by the teacher shall be computed upon the salary drawn by him at the time of his retirement in respect of the permanent post or posts then held by him, provided that he shall have held such post or posts or a post or posts, to which the same fixed salary or incremental scale of salary is attached, for at least three years, otherwise the pension shall be calculated upon the average of the salaries attached to the permanent posts held by him during the three years next preceding the commencement of such pension. Provided that where a teacher retires within three years of his promotion to a higher class or grade, he shall have the option of claiming either a pension calculated in manner aforesaid or a pension calculated on the salary he would have been receiving had he not been promoted to the higher class or grade.

COMPULSORY RETIREMENT.

7. Retirement shall be compulsory for every male teacher on his attaining the age of 60 years, and for every female teacher on her attaining the age of 55 years.

GRATUITY ON RETIREMENT BEFORE PENSION.

8. (i) A teacher who ceases to be employed before he has completed 60 months of recorded service on account of infirmity of body or mind may, if the cause of his retirement is certified by a duly constituted Medical Board, receive a sum equal to the total contributions paid by him during the months of recorded service.

(ii) A teacher who ceases to be employed in a school from any cause whatsoever after completing 60 months of recorded service and before attaining the pensionable age may receive a sum equal to the total contribution paid during the months of recorded service in terms of rule 5. Provided that where such a teacher returns to service, the previous service for which he has drawn his contributions shall not count for purposes of pension.

ANNUITY ON RETIREMENT BEFORE PENSIONABLE AGE.

9. A teacher who is in service at the time these rules come into force and whose recorded service is not less than 120 months, but who retires before the pensionable age, shall be eligible for an annuity as calculated under rule 6 and for a continuation of pension under rule 12, provided that his retirement has been declared to be necessary on the grounds of infirmity of body or mind by a duly constituted Medical Board.

TEACHERS DYING AFTER 5 YEARS' SERVICE.

10. Where a teacher who has completed 60 months of recorded service, dies without having drawn any pension, a sum equal to the total contributions paid by such teacher during the months of recorded service may be paid to a person previously nominated in writing by such teacher to the Director or, in the absence of such a nomination before the death of the teacher, to his legal representative.

TEACHERS TRANSFERRED FROM AN ASSISTED TO A GOVERNMENT SCHOOL.

11. Where a teacher is transferred from an Assisted to a Government School, the years of recorded service of such teacher in such Assisted School or schools shall count for the purposes of pension under these rules.

Continued up.

NOTICE.

Tenders will be received by the Chairman, Tender Board, Office of the Controller of Revenue, Colombo, not later than midday on Tuesday, February 28, 1928, for the following service:—

To transport 490 Pairs, 70 Skins and 12 Ebony logs from Teraviva—Odaawadaw Reserve across Mankulam Depot.

For further particulars vide notice appearing in the Government Gazette No. 7627 of February 8, 1928.

J. D. SARGENT,
Conservator of Forests,
Kandy, February 18, 1928.

G. S. T.

BEST CALICUT TILES.
CROWN and STAR Brands.
Covering Largest Space
Elegant, Light, Strong and
Cheap.

Phone 52. Em. THIRUCHELVAM,
Telegram: Thiruchelvam. Main Street, Jaffna.
Y. 63.

Continued.

COMMUTATION OF PENSION.

12. A teacher entitled to a pension may on retirement have the option of commuting half the pension payable to him as pension computed in the manner provided in rule 6 hereof for a sum equal to the whole of the contributions paid by him in pursuance of the provisions of rule 5.

EXPENSES OF MEDICAL EXAMINATION

TO BE BORNED BY TEACHER.

13. The fee for medical examination and all other expenses incurred by a teacher offering himself for the medical examination required by rule 4 (2) (c) and (d) fee for medical examination may be required under rules 8 (1) and 9 hereof shall be paid by him.

REDUCTION OF PENSION FOR UNSATISFACTORY SERVICE.

14. (i) The rates of pension above set forth may be granted only in cases of faithful and meritorious service. Where the teacher's professional record has not been satisfactory a deduction may be made from the pension.

FORFEITURE OF CLAIMS FOR MISCONDUCT.

(ii) If the name of any teacher is removed by the Director from the Register of teachers kept by the Education Department for any misconduct of a serious nature on his part, the teacher shall not be entitled to any benefit under these rules except that provided for under rule 8 (ii) unless his name has been reinstated by the Director in the Register of Pensionable Teachers.

TEACHERS CONVICTED OF AN OFFENCE.

15. If any teacher who is in receipt of a pension shall be convicted of any offence for which he may be sentenced to death or to any term of rigorous imprisonment or analogous punishment exceeding twelve months, the payment of the pension shall be forthwith discontinued unless the Governor in Executive Council otherwise directs.

MADE OF PAYMENT OF PENSIONS.

16. Every pension granted under these rules shall be payable from the date of retirement of the teacher concerned, and shall be payable by equal monthly payments on the last day of each month. Such evidence as may be required of the identity of a teacher and of the fact that he is alive shall be produced to the Treasurer before any payment is made to or on account of him.

PAYMENT ON DEATH OF TEACHER.

17. Where, on the death of a teacher, any sum due to him under these rules, the Treasurer may, if probable or other proof of the title of the legal representatives of the teacher is not produced to him within three months of the death, pay the sum due to, or distributable amongst, the persons appearing to him to be beneficially entitled to the estate of the teacher, and such payment shall operate as an absolute and complete discharge of the liability to pay the said sum to any person whomsoever.

PROCEDURE WHERE PENSIONER IS INCAPABLE OF GIVING A RECEIPT.

18. Where the Treasurer is satisfied by the certificate of (i) a Justice of the Peace or minister of religion, and of (ii) a Registered Medical Practitioner, that a teacher in receipt of a pension is of sound mind or otherwise incapable of giving a receipt, he may pay any sum due on account of any pension wholly or partly to the institution or person having the care of the teacher, or wholly or partly of the teacher, in such proportion and in such manner as seems to him best. Provided that where any such teacher is maintained in an asylum or other institution supported out of public funds, any sum due on account of pension shall be applied to the maintenance of the teacher before it is applied for the benefit of the wife, husband, or relatives of the teacher. Any application with regard to the payment of a pension under this rule shall be made to the Treasurer.

DECISION OF DIRECTOR TO BE FINAL SUBJECT TO APPEAL TO EXECUTIVE COUNCIL.

19. Any question which arises as to the interpretation of these rules or the application of any rule to any person, or as to the amount of any pension, refusal, suspension, or cessation of any such pension, shall be decided by the Director whose decision shall be final.

Provided, however, that any person affected by any such decision may within one month of the communication of such decision to him by the Director appeal therefrom to the Governor in Executive Council.

Printed and published by M. S. Basarabai, for and on behalf of the Proprietors, the Jaffna Partapalana Sabai, at their Press, the Salve Prakas Press, Vavuniar.