

The Hindu Organ.

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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.

St. John's College, Jaffna.

The Rev. J. Carter M. A., Principal 1895-99 will be staying at the College from Saturday, March 3rd till Monday 5th inst.

The Principal will be "at home" on Monday March 5th at 4 p. m. to all Old Boys who were at the College during Mr. Carter's Principalship.

PLEASE COME.

Mis 1167.

The Hindu Organ.

JAFFNA, THURSDAY, MARCH 1, 1928.

THE HINDU BOARD OF EDUCATION.

TO GIVE A CLEAR IDEA OF THE WORK done so far by the Hindu Board of Education and to emphasise the great importance and significance of its activities we publish elsewhere the Report of its Executive Committee as well as the proceedings of its Annual Meeting and Celebrations.

The most noteworthy feature of the Report is the steady progress maintained year by year in the opening of new Hindu schools, getting them registered for grant and in bringing an increasingly large number of Hindu children to be educated in Hindu schools. In the first year there was only one school with 150 children on the roll. In the second year the number of schools has increased to 22 with 2,250 children on the roll. In the third year the number of schools was 32 with 4,000 children on the roll. In the fourth year this number has increased to 49 with 5,000 children on the roll. The Hindu public owes a deep debt of gratitude to the Hindu Board for the splendid and efficient provision it has made for the education of 5,000 Hindu children in Hindu schools.

The work of the Board is not complete yet. Greater work has yet to be accomplished. This writer has set forth certain aspects of its work in a speech published elsewhere. The support and co-operation of the Hindu public should be cordially extended to the Board if it is to fulfil its Mission in Ceylon.

What does the Hindu Board stand for? What ideal inspires its activities? It is the same as that which inspired St. Thiru Gnana Sambanthar in the days of old. "சான்றம் சிவசுரேயசு மிக வேண்டுவேன்" (I pray that world be filled with the glory of Siva) had been the inspiration of his life and work. He lived and worked for this ideal when Tamilakam was surrounded with the darkness of Jainism. The Tamil Land accepted his ideal the influence of which was felt in every department of thought and activity of the Tamils for several centuries. The activities of the Hindu Board too are directed towards the realisation of the self same ideal.

Ideals cannot be effectively realised without organisations. An organised community however small it may be in its number can exercise greater influence and can more speedily realise its ideals than a numerically superior community without organisation. The Hindu Board, as a matter of fact, the Hindu Community cannot efficiently function unless the Hindu home is brought into organised relationship with the Hindu school and the Hindu temple. In the days of old these three institutions of the Hindu society acted in harmony and unity. Today the ancient bonds which unified them into a harmonious federation have been broken by a alien religion and civilisation. The Hindu Board of Education cannot be regarded as having fulfilled its mission unless it has re-established the ancient harmony and unity which existed among them.

This is no easy task. The difficulties are many but the achievements will be glorious. Such a sacred work needs devoted men. In the days of St. Sambanthar organised bodies of Thondars existed in every village. The central organisation was situated at Tiruvavur. Thevasirya Mandapam of Tiruvavur Temple was the nerve centre of the Saiva activities of the period. In selflessness, in singleness of purpose, in courage and spontaneous devotion to the Saiva cause, the thondar kuddam of Tiruvavur has seldom been surpassed. Uninfluenced by ties of family and friendship, discarding all luxuries and even the very necessities of life and scorning all ambition wealth and ease which actuate inferior men they wandered from village to village from city to city carrying the glorious message of Siva Dharma. The Jains against whom they had to contend were then all-powerful. They had on their side all the influences which money, learning and political power could buy. Yet they succumbed to the zeal of the Siva Thondars who rose superior to every sordid consideration sought after by the men of the world. No reward could bribe them, no danger or difficulty could appal them from the pursuit of their ideal. Promotion of the Glory of Siva was the supreme passion of their life and in its satisfaction they found the greatest happiness. The Hindu Board needs men who being imbued with the same spirit will worthily follow in the footsteps of the illustrious forebears.

Money no less than men is necessary for the success of an institution. It is said that the ancient Tamils gave freely and that too without asking for the service of their religion. "குறிப்பறிது செலவழை". The Siva Thondars were fed and clothed and whenever money was wanted for any purpose which they thought necessary, it was freely given. The rich realised that the possession of money was a stewardship entailing serious duties and responsibilities while the poor considered it meritorious that a single *Kasu* (காசு) given for Siva Thondus was really an offering to Siva Peruman. It is this spirit of giving that had made Tamilakam great. The Hindu Board of Education offers today splendid opportunities to the rich and the poor alike for safe and worthy investments of their money. Can a Hindu find a better cause for the expenditure of at least a portion of his fortune than that of Siva Education.

The last thing which we desire to emphasise in this connection as necessary for the success of the Hindu movement is *Tapas*. It is the secret of individual and national greatness. The *Tapas* of Tilakavathi and Mankayarkarasi is proverbial in Saiva literature. These two illustrious women by their *Tapas* glorified Saiva religion. The success of the Saiva movement of that period is due to their devotion and sacrifice. Let every Hindu in his daily devotions and in temple worship, whenever and wherever he lifts up his heart in prayer to Siva Peruman remember the sacred work of the Hindu Board of Education.

LOCAL & GENERAL.

Y. M. H. A. SITTAKERNEY.—Under the auspices of the Young Men's Hindu Association, Sittakerney, a meeting was held on the 25th Feb in the Ganeshwara Vidyalaya Hall with Mr. A. Thimilashay, Fostoner, on the chair. Proceedings commenced at 7 p. m. with the singing of Thevaram. After the Chairman's introductory remarks, Brahmanahari P. Ramana Nambiyar B. A., delivered an interesting and instructive lecture on "Worship in a new light," to a large audience. At the end of the lecture the Chairman offered his remarks. A vote of thanks to the lecturer and the Chairman was proposed by the Secretary of the Association. The meeting came to an end with singing of Thevaram and music.

PERSONAL.—Mr. W. Sinnadurai, Postmaster, Vaddukoddai, has been selected for promotion to the First Class of the Service as from September, 1927.

THE BOYCOTT PLAGUE.—Burma has also decided to Boycott the Simon Commission.

LIBERAL DONATIONS.—Lord Rothermere and Mr. Cecil Harmsworth have donated £30,000 to the London University College in memory of Lord Northcliffe.

SEQUEL TO HARTAL.—Calcutta's premier Women's College, Bethune College, is at a standstill owing to the disciplining of students who kept the Hartal on the 3rd.

NON-CONFIDENCE MOTION.—By 68 votes against 62, the Assembly has passed the resolution expressing its entire want of confidence in the Parliamentary Commission.

Hindu Board of Education.

FOURTH ANNUAL GENERAL MEETING.

A PROSPEROUS YEAR'S WORK REVIEWED.

The Hindu Board of Education held the Fourth Annual General Meeting on Sunday the 26th ultimo in the Jaffna Hindu College Hall. There was a large number of members of the Board and of the general Hindu public present. Hon. Mr. W. Duraiswamy, President of the Board occupied the chair. The proceedings which were in Tamil began at 10 a. m. with the singing of Thevaram.

VOTES OF CONDOLENCE.

After the minutes of the previous meeting were read and confirmed, the President said that before they began the business of the day he wished to mention about the loss to the Board of three of its members who had departed from their midst. They were the late Hon. Sir A. Kanagasabai, the late Mr. K. Thambiah, Proctor B. O. and the late Mr. A. Oathiravelu, Crown Proctor of Jaffna.

THE LATE MR. A. KANAGASABAI.

The late Sir Kanagasabai was one of those who had done immense service for the Tamil. He had taken a great deal of interest in the Hindu College and had been the President of the Board of Directors of the College till his death. The College owed much of its present position to the earnest and sincere efforts of the departed Knight. His work in the Legislative and Executive Councils had been very much appreciated by his countrymen. As a lawyer he was the leader of the Bar. He had passed in away his 71st year and it was a great loss to the Tamil in general and to the Hindus in particular.

THE LATE MR. A. OATHIRAVELU.

Mr. Duraiswamy then referred to the late Mr. A. Oathiravelu, the Vice President of the Board, who had also taken a great deal of interest in Hindu activities. He was a leading lawyer, B. A., F. & A. V. M. He had been a member of the Board of Directors of the Jaffna Hindu College. Mr. Oathiravelu lent his help to all activities in Jaffna whether politics, religion or social reform. He had been co-Editor of the "Hindu Organ" for some time and had earned much credit as an impartial editor. They were deeply affected by his death, for they were deprived of much of that assistance and advice which the late Mr. Oathiravelu had been giving them on all public questions.

THE LATE MR. K. THAMBIAH.

The President lastly referred to the untimely death of Mr. K. Thambiah who was a great Tamil scholar and a keen student of Saiva Siddhanta philosophy. He, too, was not a bit less helpful in all their public activities. The activities of the Hindu Board of Education had been very dear to his heart. He had especially mastered that great work of Thiruvalluvar—*Thirukkural*. The speaker was there reminded of a verse which Mr. Thambiah used to quote very often to show the certainty of mortality.

“செருகுகுளஞ்ஞெருவனின் நித்தியமெனும் பெருகையடைந்தியங்கு.”

Mr. Thambiah was prepared for the inevitable and died happily.

The year under review had left a record of the deaths of three such eminent Hindus, members of their Board. Though often conscious of inevitable death, they as human beings could not but be moved over that irreparable loss they as individuals and the Board has sustained. It was their duty now to pass resolutions expressing their deep sorrow on the death of those gentlemen and to record the appreciation of the distinguished services they had rendered to their Board. Those resolutions would be sent to the bereaved families. The three resolutions were then passed, one by one, the whole house standing.

SECRETARY'S REPORT.

The Secretary of the Board, Mr. M. S. Rasaratnam, then presented a lengthy and interesting report reviewing the whole for the past year.

The report was adopted on the motion of Hon. Mr. S. Rajaratnam, seconded by Mr. W. Vijayaratham. (The full text of the Report appears elsewhere.)

NEARLY TEN THOUSANDS IN HAND.

The Treasurer, Mr. K. Ayadurai, then presented the balance sheet covering a period of ten months, which showed a balance of Rs. 9,974/76 cash in hand.

ANOTHER TEN THOUSANDS REQUIRED.

The balance sheet was adopted on the motion of Mr. M. S. Rasaratnam, seconded by Mr. M. Sabaratnam. Hon. Mr. S. Rajaratnam in the course of his remarks, told the audience not to be contented with the balance they had. There were so many schools which had to be supported by this balance and the cash in hand would not meet that expenditure. He said that they required at least Rs. 10,000 more to meet future expenditure. He would therefore appeal to them to find means for collecting that sum.

Mr. M. S. Rasaratnam speaking on the balance sheet appealed for funds.

NEW DIRECTORS (SECTION B).

The next item was the election of Directors of Section B. Three vacancies caused by the deaths of Hon. Sir A. Kanagasabai, Messrs. K. Thambiah and A. Oathiravelu were first filled up. Mr. P. Vallidugam Advocate was elected vice the late Sir A. Kanagasabai. Mr. S. Swaminathan vice the late Mr. K. Thambiah.

& Mr. S. Sabapathippillai vice the late Mr. A. Oathiravelu.

The following ten were then elected as Directors of the Section B:—

Mr. S. Sivapadasundaram, Hon. Mr. T. M. Sabaratnam, Messrs. K. Musukumar, Sionamby Kadhar and K. Casipillai, Proctor, Hon. Mr. A. Ganagaratnam, Messrs. C. Arisanyagum, V. S. S. Kumaraswamy, V. M. Nagalingam and S. Kandasaamy.

RELIGIOUS EDUCATION IN SCHOOLS.

Mr. M. S. Rasaratnam then addressed on Religious Education. He said that during his visits to schools, he had noticed that due attention was not paid to the teaching of religion. The first period was allotted for religion in every school. Religion was not taught as it ought to be during the period allotted for it. The teachers must guard against it and see that religious lesson did not suffer. The first period must be wholly used for religion and teachers must do that work sincerely. One thing was important in the teaching of religion. They must see that the children are taught first and foremost the lives of the four Saints (Nayanmars). The lives of those Saints gave a true ideal to children and were a sure guide to them, as all of them. Another book that should be taught was *Kandapuram*. Then there were very good text books as *Saiva Vinavidai* (சைவவினவிடை) which could be used for the 1st and 2nd standards, and books written by Mr. Shivapadasundaram for the 3rd standard and upwards. The speaker also mentioned other books like *Kural* which could be used for higher classes.

Continuing Mr. Rasaratnam said, that every child must have a sound knowledge of the lives of the 4 Saiva Saints when it left the school.

ENCOURAGING RELIGIOUS INSTRUCTION.

He strongly advocated that a scheme of work for religion should be drafted and that scheme should be followed uniformly in every one of their schools, so that at the end of an year a general prize examination could be held and prizes awarded to the best students in religion. Some suggested that a sub-committee should be appointed to prepare a scheme of work for religion. He was in hearty agreement with it. He would therefore propose a committee consisting of Messrs. Shivapadasundaram, Vengupillai, Sethupathy, Kanapathippillai and the Secretary be appointed for the purpose. This was duly seconded and carried.

LUNCH INTERVAL.

The meeting then adjourned at 12.30 p. m. to the lower hall for lunch. About 200 sat for lunch and a sumptuous meal was provided. Mr. O. Mailvaganam, an officer of the Hindu Board, who was in charge of this item deserves congratulations on the excellent arrangements he had made for the same. After lunch a meeting of the Board of Directors was held at 1.30 p. m.

PUBLIC MEETING.

At 3 p. m. the general house re-assembled when Mr. S. Shivapadasundaram occupied the chair.

Mr. M. S. Rasaratnam addressed the meeting on "The Work before us". He said that while considering the subject they must have a clear idea of their object in view and of the ways and means of attaining it. Every association must have an ideal to aim at. Every one of their actions must tend towards that ideal. That was their duty. What was the ideal of the Hindu Board of Education and how were they to realise it? were the questions that should naturally arise in the minds of every one interested in the Board. Let them have before their eyes the ideal set by Saint Thiruvannasambandar. What was that ideal? When Tamilnad was on its decline, the great and young saint established his ideal in no uncertain terms. It was, that Saivism should be spread throughout the world and the glories of Shiva known by everyone and permeate the whole universe. That should be their object and the ideal of work, and that ideal should be the ideal of individuals and associations. That would lead them aright. That would help them in their purpose in life—to destroy the chain of births awaiting them. It was such a great and interesting work in the name of Shiva that gave realisation to Saint Sambandar. All of them must work to such a disinterested spirit when realisation would be made easier. There were teachers, lawyers, cultivators etc., in the audience. It mattered little to whatever profession they belonged, if they would keep clear before them their ideal. In those glorious days, their forefathers sacrificed their all for their ideal; they lived and died in the service of their religion—in the service of Shiva; they lived in religion and for religion. If they, emphasised the speaker, wanted to be strong and great, they could so do only through service, service of their ideal. If they wanted success in the service of their ideal, no amount of empty words would serve their purpose. They must have life, and must give form and life to their words.

THE SCHOOL, THE TEMPLE AND THE HOME.

The Hindu Board of Education was organised in such spirit of service, service to their religion with the ultimate ideal of self-realisation. There was the field for the Hindus for service and realisation. In the palmey days of the Tamils three organisations provided the field for such work. They were the school, the temple and the home—all linked together indissolubly for the service of an ideal. The school was always beside the

temple and the home served both. That had been the state of things in the Hindu society of those glorious days. But now the schools were monopolised by foreign missionaries, the temples by managers and the home by selfishness.

The advent of the foreign missionary was the cause of the disintegration. He was a shrewd diplomat. He knew where to drive in the wedge, and he did drive it in with the assistance of the Dutch and the Portuguese governments, when the fabric of the Hindu society gave way. The mind, he knew should be the first to be attacked. He who had the control over his mind was great and such a mind, the missionary thought, would be an obstacle. The youths were his hope, and their mind the material for his work. The missionary, therefore, captured the schools first and began his work. Through them he worked prejudices in the plastic young minds of the children against their glorious heritage, religion and social customs. The schools of the foreign missionaries thus became the hot houses for breeding uneducated prejudices and beliefs foreign and alien to their great religion (Hinduism) and nationalism. Thus the mission schools by their policy of education had gradually disorganised the Hindu social system, and the missionaries succeeded in the process of disintegration—separating the schools, the temple and the home from one another, to win their purpose—conversion.

SCHOOL AND TEMPLE MUST BE LINKED.
It was to stem this tide of disintegration and demoralisation, the Hindu Board of Education was brought into being. The Board was now engaged in opening Hindu schools and providing education for Hindu children, who would otherwise become victims of the tactics of foreign missionaries. The Board should not rest content with these work alone. It should aim at the reorganisation of the Hindu society and restore it to its pristine glory. They must set about reforming their temples; in every village, a *Panchayat* must be organised to look after the temple, the school, and the needs of the village. That had been the principle on which the Hindu society had been built in ancient days. If they wanted to reap the benefits of education in their Hindu schools, they must have well conducted temples where the children could be trained in worship. If they were not going to link the school with the temple, then education imparted to their Hindu schools would be of no avail, as was truly and beautifully told them by Saint Thiruvalluvar in his immortal words:—

“சிறந்த லாபயின்னென்கொல் வாழ்வின்
நற்றொழுது செனின்.”

Temples were not for those learned pundits who took pleasure in discussions on philosophy, and broke their heads over hair-splitting arguments on it. Those discussions would be of little use if one had not the worshipful turn of mind. The days of those of the Salva Saints were days of worship and realisation and not of debates. A true devotee had the highest place in the society irrespective of social status. The speaker would, therefore, appeal to them to make efforts to reorganise their society on the model of their ancient system. The school, the temple and the home must be linked together and the family man, or *Grāhastha* (*சீரந்தன்*) to take his rightful and praiseworthy position as the connecting link between the *Brahmachari* (the instructor in the school) and the *Saunyas*, the man who had renounced for worship, by giving support and help necessary for their work.

That was the kind of duty that was awaiting the Hindu Board, in the discharge of which let them not be taken away by personal considerations, of superiority or inferiority complex but stand firm and united with the ideal of service steady before their eyes. It was this simple but dynamic ideal of service, that had carried many undertakings to success in the glorious past, and had been blessing success on the many missions of Europe where there were men who were consecrating themselves to their duty. That had been the case in the Hindu Society where Saints and their followers did work in that spirit.

HINDU SCHOOLS FOR HINDU GIRLS.

In such a spirit let them continue the work they had begun. They had succeeded in providing Hindu schools for about 15,000 children out of 35,000 or 37,000 school-going children. There were yet about 15,000 Hindu children who deserved their attention and who were reading in Mission schools. They must be provided with Hindu schools and taken over in their charge, lest they might be lost to their great religion. Referring to female education, the speaker said that it was in an unhappy condition. Most of these girls were reading in Mission schools. They (Hindus) could not afford to lose them, for they were the stronghold of their religion. Hinduism was what it was this day because of their mothers and sisters and it would have been worse off if not for them. Was it not therefore, their paramount and pressing duty to take in hand, in the immediate future, the education of girls. Every village, he would say, should have a school for girls. How could they advance the cause of Hinduism if they had not the co-operation of their Hindu sisters, whom it was their duty to educate and train on Hindu lines.

NEED FOR A HINDU ORPHANAGE

Another great want, the speaker felt, was a Hindu orphanage, the lack of which furnished a fruitful field for the missionaries for conversion. It was their duty to find ways and means for their unfortunate children, the orphans, and give them a place in their Society without allowing them to be in the lurch. An orphanage was not a difficult institution to run when the Government was ready to help such an institution. It was the duty of the Hindus to take up this charitable work and he (the speaker) would appeal to them to all earnestness to supply that long felt want and ameliorate the lot of their less fortunate children.

RELIEF OF THE DEPRESSED CLASSES.

The last and not the least of their duty, said the speaker was in regard to the so called depressed classes. There might be difference of opinion on that subject, if they (Hindus) wanted their religion they so much loved to benefit mankind; if they believed in the Fatherhood of God and the Brotherhood of man; if they felt they had not the right to keep down underfoot a section of their brethren, and if they wished well of their depressed brethren and were prepared to shirk off their ill-founded and petty prejudices, then they should not grudge them the freedom and equality of treatment which their weaker brethren were clamouring for. Let them (Hindus) not lag behind and look backwards instead of keeping pace with the progress that was daily taking place all the world over. “Look ahead, see ahead,” rang the speaker's voice with sincerity and fervour, “people want liberty. Great men prepare the way and get prepared for coming events and look ahead of the time.” And the speaker continued in the same strain of feeling, they (Hindus) looked backward. Whoever was wise would take care of world movements. The Hindu Board could not afford to sit with folded hands but must start schools wherever possible for their suppressed brethren. Mahatma Gandhi, the Saviour of those unfortunate men, had during his tour in Jaffna laid the foundation stone for one or two schools and it was their duty to steadfastly follow it up and work it up. Let them not lack in that determination and doggedness which the Missionaries displayed in carrying through a project once begun. “You can never shirk issues; you must face them” were the emphatic words of advice of the speaker who appealed to the audience to meet the contingencies of the situation by starting for the present separate schools for their depressed brethren and to ameliorate their condition and consolidated his appeal on behalf of his unfortunate brethren in those ringing and pregnant words—“you must take the bull by the horn and do it.”

In conclusion he asked them to consider seriously all the different subjects he had touched on and exhorted them to look forward and not backwards, to clear the path for the rising generation and not to leave behind obstacles for their progress and to do their service, disinterested service of a noble ideal placed before them by the Hindu Board, which would safely and certainly pilot them into the glorious heaven of self-realisation.

CAMPAIGN OF WORK FOR THE HINDUS.

Hon Mr. S. Rajaratnam next addressed the house. He said that he need not speak much on the beauty and greatness of Hinduism. They as Hindus knew all that. But he wished to tell them a few words on the kind of work they had to do, and how best they could do it in the face of opposition by the Christian Missionaries. The Missionaries had a sound and strong organisation and they had the means and the brains to adapt themselves to varying conditions and to devise new methods of proselytisation. The school was their chief and successful agent for conversion. Lord Macaulay left the cat out of the bag in a letter to his father where he had said that there were many Hindus in India whose faith had been undermined through their (English) Schools, and further he had expressed the hope that if that policy of education was continued for 30 years, the Missionaries could have had successfully undermined the faith of the Hindus and converted them to Christianity.

HINDU SCHOOLS ARE NO SECOND.

Continuing the speaker said, that they all had known enough of how they were taught in Mission Schools. It was difficult for a child to get educated in a Christian School without his faith in his religion being undermined and in many cases without being converted. Many were the victims of Mission Schools. Some even then think that their children reading in Christian Schools could escape without being unshaken. Many were under the wrong idea that English education in Mission Schools was better than that imparted in Hindu Schools and send their children to the former running the great risk of conversion. He could say that the Hindu Schools, Vernacular or English were in no way inferior to the Mission schools in teaching. The School Inspectors had told the speaker that the Hindu schools were well conducted and the children in those schools looked much neat. This impression the Inspectors admitted they had formed on their surprise visits to those schools. As regards the quality of education he would wish to put them (the audience) the question what had a student in a Christian school learned more or better than one in a Hindu school? It was a foolish idea they were having of the superiority of education in Mission Schools. (Continued on page 4)

The Hindu Board of Education.

FOR YEARS' STEADY PROGRESS.

The following is the full text of the Report of the Hindu Board of Education for the year 1927-1928, presented by the Hon. Secretary, Mr. M. S. Rajaratnam, at its Fourth Annual General Meeting:—
The inauguration of the Hindu Board of Education is the beginning of the greatest of Hindu movements of recent times. No organisation has done so much within so short a time to awaken the Hindu community in Ceylon to its duties and responsibilities in the matter of the education of the Hindu children. It has given a new hope, a new idea and a new vision to those who have hitherto worked toward the uplift of the Hindu religion and education amidst many discouraging circumstances. Its organisation was undertaken not a day too soon.

SUGGESTED STATE EDUCATION.

The Education Memorandum laid on the table of the Legislative Council in November, 1919 enunciated the policy of the Government in the matter of Vernacular education in Ceylon. It fully set forth the reasons why a system of state education should be introduced throughout the Island, and it invited the co-operation of the people as well as these religious bodies which largely controlled the Vernacular education of the Ceylonese children for the success of carrying out of the policy enunciated therein. But the Roman Catholics and other Christian Bodies opposed the new educational policy of the Government. The Government did not enforce the new educational policy and altered its attitude towards the rights of the Hindu and Buddhist parents to educate their children in their respective denominational schools.

THE NECESSITY FOR ITS ESTABLISHMENT.

In this state of things, the Hon. Messrs. W. Daraiswamy, and S. Rajaratnam and Mr. M. S. Rajaratnam approached the Hon. Sir P. Ramanathan and discussed with him an informal meeting the course of action to be taken by the Hindus for safeguarding their educational interests. It was there agreed that a public meeting of the Hindus should be held at Parameshwara College, Trincomalee on the 28th October 1923, to consider the educational needs of the Hindus in the district of Jaffna. A notice signed by the Hon. Mr. S. Rajaratnam and Messrs. W. Daraiswamy and M. S. Rajaratnam was widely circulated and on the 28th October 1923 the leading Hindus of Jaffna assembled at a public meeting at Parameshwara College. The Hon. Sir P. Ramanathan presided. The Hon. W. Daraiswamy opened the discussion on the educational policy of the Government and the educational needs of the Hindu community. The late Mr. A. Sapapathy and Messrs. S. Kandayya Proctor, S. C. and M. S. Rajaratnam stated their views thereon. Then the Chairman after making his comments on the discussion suggested the appointment of a Committee to carefully consider and report on the question of the educational needs of the Hindus, and to frame suitable resolutions for the consideration of the next public meeting. A Committee consisting of the Hon. Sir P. Ramanathan, Hon. Messrs. W. Daraiswamy, and S. Rajaratnam, the late Mr. A. Sapapathy, Messrs. V. Veerasingham, S. Sivapathasudram, S. Kandayya, T. S. Thirupappah and Mr. Swaminathan with Mr. M. S. Rajaratnam as Secretary was appointed. The Committee first met on the 29th October and having discussed the educational situation came to the conclusion that the Education Memorandum of 1919, while it afforded some protection against the Missionaries who entertained hostile and intolerant views about other religions did not sufficiently safeguard the Spiritual and Educational needs of the Hindus. The strengthening of existing Hindu schools, and the opening of a large number of additional Hindu schools were considered the most urgent Hindu needs. For this purpose, it was resolved to organise the Hindu community throughout the Jaffna District and then in other parts of the Island. The second meeting of the Committee was held on the 10th November, 1923. It was there resolved that another public meeting should be held at Parameshwara College to consider the desirability of establishing a Hindu Board of Education for safeguarding the religious and educational interests of the Hindus in the district of Jaffna. Further the Committee settled the broad principles of the board and its personnel. Accordingly a public meeting was held and the Hindu Board of Education was organised at the meeting.

THAT HISTORICAL SCHOOL AT MATRAHAL.

The first year was chiefly devoted to popularising the aims and ideals of the Hindu Board and enlisting the sympathy and support of the public. The people as a whole made ready and generous response to our appeal, though here and there a few expressed their misgivings about the success of the movement. During the first year we had only one school. That is the historic school situated at Matrahal known as the Vigneswara Vidyalaya. This school was opened in May 1924, within 100 yards from the adjoining Mission school on the western outer fringes of the Vigneswara Temple. The registration of this school for grant within a period of 20 months, though situated in close proximity to a Mission school may be regarded as a notable event in the history of the Board. In this connection we cannot omit to mention the generous assistance rendered by our countrymen in Malaya, in response to an appeal made by the first Secretary, Mr. W. J. Raman, during his brief stay there. The Committee expects that our friends in Malaya will continue to render their assistance in days to come.

22 SCHOOLS WITH 2250 CHILDREN.

The second year was an year of organisation. 23 schools with 2250 children on the rolls were opened in various parts of the District and at that time the Board acquired property, immovable and movable, by deeds to the value of Rs. 40,000. It was then considered necessary that the Board should be incorporated by ordinance. At the second annual general meeting held on the 27th February 1926, it was decided to incorporate the Board and the Draft Ordinance with the necessary constitution, was settled at this meeting. By the end of the year the Board owned 8 registered schools and 14 unregistered schools.

ITS INCORPORATION BY LAW.

During the third year the Board maintained steady progress in opening new schools and getting schools registered for grant. The most notable event is the incorporation of this Board by law. The present President of the Board is Mr. W. Daraiswamy. (Continued on page 4)

REVIEWS.

TAITIRIYA UPANISHAD.

We have received a copy of the second edition of Taittiriya Upanishad (Upanishad Series No. 7) by Swami Sivananda of the Sri Ramakrishna Mission, India. The publication contains the Sanskrit text, with word for word literal translation, renderings and comments in English by the Author.

The publishers are the Ramakrishna Math, Mysore, Madras and a copy is priced at Annas 11. This Upanishad is the most popular of all other Upanishads, chiefly owing to the fact that it is still clothed with proper *parables* and intentions by Brahmins in all parts of India and in some parts of Ceylon, which forms one of the main features of Hindu religious cosmology. Moreover, it speaks of the rules of conduct beginning from the student life up to the fourth *Ashrama*, i.e., *Saunyas* life, in well ordered, graduated manner, revealing the depth of significance of even stage and its final culmination into the next, till man reaches the summum bonum of life, the *Brahmananda*.

The book is divided into three parts viz. (1) Shiksha-Valli, (2) Brahmananda-Valli and (3) Bhrgu-Valli.

“The special feature of the Shiksha Valli is that it gives a most beautiful picture address to young novitiates of the *Brahmacharya* Ashrama, where the teacher tells the students about the virtues they should try to possess and cultivate, the ideals of life they should foster and such other rules of conduct for the up building of a noble character.”

“The Brahmananda-Valli opens with the grand proclamation that Brahman is Anandamaya or Supreme Bliss. Wherever is the expression of bliss or joy, know, it asserts, there is the light of Brahman. But its fullest expression is in the unfettered joy of the consciousness of the Universal Life. It further shows by beautiful studies the place of human joys and pleasures in relation to the Supreme Bliss of the Universal. This chapter is the most important of the three inasmuch as it deals directly with *Brahmananda* which is the sole purpose of all Upanishads.”

“The last part, i.e., the Bhrgu Valli points out the five sheaths or *Koshas*, of the Atman, viz., the gross physical body, the vital energy, the energies of the gross, the mind with the senses, the intellect and the primal essence, is directly based upon the utterances of this Upanishad. It gives the most beautiful idea of leading the mind from the gross to the subtle and to the subtle still to the subtlety of all, the Atman which is encased within these *upadhis* or superimposed adjuncts of life.”

LAMBS AMONG WOLVES.

The above is the title of a book written by Sister Nivedita (Margaret E. Noble) depicting in plain language the harmful work of the Missionaries in India. She strongly denounces their activities and misrepresentation of facts. She says:—

“Why have we never heard from the missionaries of the beauty of Hindu home life, of the marvellous ideals which inspire the Indian woman, of the Indian customs teeming with poetry and sweetness?”

“Is the answer to be found in the preconceived idea which blinds the would be observer, or is the intellectual ignorance which keep him unaware that there is anything to be observed? Or is it possibly a meaner motive still, the idea that if a true and lofty tone is taken money will not be forthcoming to support his own career?”

The Publisher is *Bramacharya Gonsarda Nath* of Calcutta. A copy is priced at Annas 6.

SRI RAMAKRISHNA MATH AND MISSION.

Under the above title Swami Yatswarananda, President, Sri Ramakrishna Math at Madras has issued a pamphlet explaining its objects and activities. The pamphlet is divided under various headings dealing with its Origin and Objects, the Madras Branch and its History, its aims, its present activities of the Math, and its immediate needs. The President of the Math and Mission, the Headquarters of which are in Benares, is Swami Sivananda and its Secretary is Swami Sudhananda. There are 87 prominent branches (including preaching, publication, educational and charitable centres) distributed in Bengal, Assam, Bihar and Orissa, United Provinces, Delhi, Bombay, Madras, Mysore, Travancore and Malabar, Ceylon, Burma, Federated Malay States, and East States of America.

Noted Hindu Hours and Days.

DURING THE MONTH OF MARCH, 1928.

(FROM THE 15TH DAY OF MARCH TO THE 15TH DAY OF PUNGIYA OR PIRAPAYA)
Kaliyatham, 5023.

RAHU KALAM.

Monday	7.30 a.m. to 9.00 a.m.
Tuesday	9.00 " " 10.30 "
Wednesday	10.30 " " 12.00 noon.
Thursday	12.00 noon " 1.30 p.m.
Friday	1.30 p.m. " 3.00 "
Saturday	3.00 " " 4.30 "
Sunday	4.30 " " 6.00 "

The Dragon's Head (Rahu) eclipses the Sun causing loss of light and vitality and therefore important undertakings should not be commenced at the hours stated above.

Sri Pirathasam	March 3
Adani Maham	" 4
Full Moon	" 5
Tiruvalluvar Naynarth Gauri Pooja	" 7
Mathappirappu (Pungudi)	" 13
Maru Matha Aparu Saptami	" 14
Ashdham	Parts of 14 & 15
Navami	" of 15 & 16
Pirathasam	" 19
Mengunam	" 20
New Moon	" 22
Santhara Varasappirappu	" 23
Saichira Suththam	" 25
Karthikai	" 26
Ashdham	Parts of 28 & 29
Sri Rama Navami	" of 29 & 30

