mau Organ.

"Arizel Awaket and stop not till the goal is reached."

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ESTABLISHED SEPTEMBER 11, 1889.

(REGISTERED AS A NEWSPAPER.)

PUBLISHED EVERY MONDAY AND THURSDAY.

VOL. XXXIX-NO. 91

JAFFNA, MONDAY, JUNE 4, 1928

PRICE 6 CTS.

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Y. 50. a

Che Hindu Organ.

CAL THE

JAFFNA, MONDAY, JUNE 4, 1928

SANCTITY OF TRADITIONS.

TRADITIONS CONSTITUTE A GREAT national asset of a people. They are the connecting licks of the Present with the historic Past and give incentive to noble endeavours and great achievements. A nation which has allowed its traditions to be lost is like a ship cut adrift from its moorings. No nation can achieve greatness until and unless the traditions of the country form the basis of its life and the inspiration of its activities.

We are now living in an age when an alien civilisation is undermining the influence of national traditions and threatening their very existence. They are not recognised in the education of the youth of the country. The teachers themselves are strangers to them. Generation after generation has been allowed to grow up in ignorance of them. Perhaps this is inevitable under a foreign rule Germany conquered Poland. Polish literature and tractions were banished from schools and the children were being Germanised. England has not adopted German methods in her colonial administration, but, nevertheless, the reaction of foreign rule upon a people always tends towards their cultural dertiment Poet Tagore has done a great service to our young men by calling their attention to the

foreign rule upon a people always tends towards their cultural dertiment Poet Tagore has done a great service to our young men by calling their attention to the sanctity of traditions and to the necessity of preserving them from oblivion.

The traditions are preserved and enshrined in the literature, history and religion of the people. For a long time in the secondary and higher education of the youths their mother-tongue did not find a place. It is only a few years since its value was recognised. The place that is given to it is only secondary. As regards history and religion they are ignored. In some schools positive chorts are made to destroy the religious traditions and to pervert the faith of youths in their religion.

It has been well said by the Poet that the traditions are the priceless treasure of a nation. It is no use glorying about them unless we make earnest efforts to maintain them and guard them from being extinguished by adverse forces. All that is best in a nation, all that is worth preserving had been built up and promoted under the invigorating and sustaining influences of national government. The inevitable tendency of a rule that is not national is to denationalise the people and to make them forget their traditions.

"Are a wery expressive Tamil saying. The Ruler is the source of all name."

the people and to make them forget their traditions.

(As the ruler, so the people)

It is a very expressive Tamil saying. The Ruler is the source of all power, influence and position which are sought after by the people in general. Very few can resist their bewitching charms. The aspirants for the favours of the ruler have to adapt themselves to his ways and traditions. To such people national ways and traditions so far from helping them to the realisation of their ambition are a stumbling block. It is no wonder that some among us despise them, while others ignore them or affect ignorance of them. How strong is the influence of the Government on the people can be seen from the fact that even popular representatives fall a victim to it. Our greatest men are no exception to it. A movement for the advancement of the country becomes very popular. It soon develots into a great force and power. It has to be fought and won in the Legislative Council notwithstanding Government opposition. The support for it in Council too increases. The Government notes it and bides its time. At the psychological moment for decisive action it signifies its opposition sometimes with a smile and sometimes with a frown. Then the supporters of the movement begin to fight among themselves. The men who have come to bless it remain there only to curse it. The cause is lest. The Government's favour and recognition are regarded by some leaders as the be-all and end-all of existence and when their vision of things is perverted.

Under such withering conditions of public life is it possible to maintain loyalty to the traditions of the Country. The noble advice of the Poet can only be realised in this country only when the people are conscious that they are the sulers and not the ruled.

LOCAL & GENERAL

King's Birthday — The 63rd birthday auniversary of H.M. King George V.fell on Sunday (yesterday), June 3rd. The cus tomary Levee at the Queen's House, Colombo, will be held today (Monday) by His Excellency Sir Herbert Stanley. The usual celebrations will be held throughout the Island today At the Jaffna Esplanade a sports meet will be held all the schools and colleges in the Peninsula partaking in it. As usual today is a Public and Bank Holiday.

"PROBLEM OF DEFECTIVES":— Mr. M. "PROBLEM OF DEFECTIVE SAME Principal, Jaffan Hindu College, delivered an interesting lecture on the 'Problem of Defectives', under the auspices of the Ceylon Psychological Society, on the 28th ultimo at the Education Office, Jaffan.

LONDON MATRICULATION EXAMINATION LONDON MATRICULATION Examina-tion will commence on the 5th instant at the St. Patrick's College, (Jaffra centre). About 139 candidates are to sit for Examination.

THE RAMARRISHNA MISSION (CEYLON BRANCH: - Nouce has been given by Hon. Mr. M. M. Subramaciam was will move in the Legislative Council, a month hence, the first reading of a Bill to incorporate the Ramakrishna Mission (Ceylon Branch).

OFFICIAL:—Mr. B V. Sethukavalar, Head Clerk, Trincomalee Kachcheri, is to act as Office Assistant to the A. G. A., Trincomalee from May 27 to June 23.

:-Mr. S. Subramaniam is to act as Commissioner of Requests and Police Magistrate, Point Pearo and Chavakachcheri, from June 1 to 6.

A NEW J. P:-Mr. K. Kanagasahai, Crown Proctor, Jaffna, is to be a Justice of the Peace for the District of Jaffna.

of the Peace for the District of Jaffaa.

A Jaffness Success in Malaya—
The Field and Office staff of the Oriental Government/Security Life Assurance Co. Ltd, Kuala Lumpur, entertained Mr. V. W. Taambyaiyah at a Tea Pacty on Wednesday evening, the 23rd ultimo at the Great Eastern Hotel, in honour of his being confirmed as the Branch Secretary of the above Life Assurance Co., in Malaya, as from 1st May, 1928. Shore congratulatory speeches were made by Messrs Oppilamany, Sandrampillai and Durayappah and Dr. Janez to which the guest suitably responded. In concluding the function which included a group photo, Mr Signathamby thanked all those present on the occasion and the party dispersed with calling three hearty cheers to Mr. Thambyaiyah by Mr. Oppilamany —Oor.

ALLOCATION OF BUILDING GRANTS: -Last ALLOCATION OF BUILDING GRANTS: Lisab Friday's Gazable publishes certain amoun-ments to the Ocde of Regularious for As-sisted English Schools re the allocation of building grants.

REGISTRATION OF THIRUNELYBLY SCHOOL: The Tourne very East (Mushubamby) Varnagular Maxid Sonco, which is under the management of the Hon. Mr. S Rajaranam, General Manager of Schools, Hindu Board of Elucation, has been registered as a grant in aid school will effect from May 1, 1927

JUDICIAL CHANGES - Mr. W D Niler, JUDICIAL URANGES — Mr. W D. Niler, D.J., Collew, has been appointed as one Commissioner of R quasts, Uslombo Mr M. A. Arulanandan, A D J. Jaffaa, will succeed Mr. Niles as Chilaw and Mr. Arulanandan's place to Jaffaa will be fitted by Mr. James Josepu, Advoqato of the Metropolitan Bar.

New Post Mastras General—15 is understood that Mr M. S Streetta goes on leave
from next month preparatory to retirement
and that Mr G W J. Prast, Assistant PostMaster General will act as P. M. G Mr H. A.
Burcer, who is at present Rabber Controller,
will assume duties as P. M. G from Novomber next when Rabber restriction coases.

Result of a Chinese Cracker. -:0: -

*Rabna Villa", otherwise known as Mudaliyar Veedu would have been completly burnt if not for the timely assistance rendered by the neighbours and the Shaff and Students of Victoria Gollege, Chuilpuram. The fire broke out on Friday the 1st instant at 12 noon when the South West Monsoon was blowing hard. Providentally the major portion of the house was saved and the loss is estimated to be Rs. 1500/. There were no other damages except the completely burnt front portion of the house. The house burnt is the residence of Mears. C M. Chellappsh and N. Canagaratnam of Chuilipuram, Jaima. —Cor.

Canagaranam of Countyuram, Jatina.—Cor.

[Rits is a historic building. The late conagaranam and sity of the cognet she school which subsequently developed into Victoric Cell go in its other versaciah and portico. We should be shaukful to Sivaperuman that is has been saved from the jawe of Agai devan.—Ed. H. O.]

Prohibition and People's Duty. -;O:

By Mr. C Narayana Menon M. A. over the Saudests' Union at Pannagum referred to the re opening of liquor shape and stated that Government was the greatest alcore. While leaving this statement alone, I wish to point out in a general way the duties of the paople.

MATERIAL PROSPA

duties of the paople.

MATERIAL PROSPERITY & MORAL RESPECT.

All jackals have the same how! The Buresnorary in Coylon is like its sister in Madras. For two years I was in the Madras Government Secretarist in charge of Excise, and I know well how Government tries to increase and perpehase the drink evil The favourite device of our Government is to try prohibition as an experiment in some small area, and to post special preventive staff obviously to enforce prohibition but really to damn it I have heard of Excise Officers giving drink to people and then arresting thom Thus a report is cooked up showing an enormous toorease of liliest sapping. The Government with its thousand mouths advertises the failure thus gaining its desire and oredit for good intensions in the bargain A similar trick is perhaps being played in this Jaffna. The Government is biding its time. It wasts for the people of Jaffna are foolishly contiving at illiest tapping and even wolking into the commes 'trap by demanding drick. I appeal to my hretbren, Hiodu or Oxtholic or Protestant, to make common suse. To raopan shops is an enormous calamity. Our national existence depends on prohibition. Mahatmaji himself has shown us that material prosperity and moral respect cannot be attained unless the avil of drink is rooted out. If any doubt this I am prepared to accept the challenge. Meanwhile I amphatically protest against the tastica of those schemers who seek to purcuade ignorant people that they want driuk.

Jaffna will fall miserably and shamefully in prohibition fails. And prohibition must

I emphatically probest against the tables of those schemers who seek to pursuade ignorant people that they want driuk.

Jaffoa will fall miserably and shamefully if prohibition fails And prohibition must necessarily fall if people are lukewarm. Six Excise Officers cannot prevent illicit tapping, transport and sale People must regard this as their collective reponsibility. In my opinion those who consider that are great sincers than those who drink are great sincers than those who drink are great sincers than those who drink are great sincers than those who drink. If there is topping in the next compound, and if I fail to inform the Department, I doserve greater punishment than the drunkard. He has the excuse of habit, I none. The Jaffonse are slow to learn this. When I was traveiling last year, a number of people got into our compartment at Mankulam with their bags Faaring a surprise they began to distribute the boutles—two to cach passenger. They willingly obliged these smugglers. I refused and there was no end to the insoit and derision I had to suffer. I told them they were deserving themselves and strengthening the bonds of slavery. When I suggested informing the authorities they took me for a meddler. But this is not meddling Drink is apublic opinion and support that can enable Givernment to try prohibition; and when such public opinion is orested there is no need for prohibition.

The Present System.

There is notabling more practical and useful than the permit system. After long and

The Permit System.

There is no need for prohibition.

The Permit System.

There is nothing more practical and useful than the permit system. After long and careful study of the prohem I also came to the same conclusion and outliked it in the Madras Papers. We must thank God that able workers have been found here at least to undertake the task, and that Government has allowed it. With public support we can prevent new people contracting this habts. The difficulty is to persuade those who are slaves to drink to give it up. The following bints will, it is hoped, help carnest percens. All doctors, except those who have been bribed by wine merchants and brower's associations, are agreed that toddy is not a food. Labourers smother their appetites and also pains in the muscles by drink. Thus they hide from themselves the warnings of Nature and finally become chronic patients. Underfeeding is not so injurious as consuming fermented foods. As least in Jaffina labourers get ecough to eat. The labourers working in Nellipakkam disallery conclessed before the Madras Excise Committee that they never felt acy desire for drick simply because they had enough to each. One of the managers told us that labourers who allowed a supply of sugar never taste driok. I appeal to all labourers in Jaffina to eat good food, drink rice water and use plenty of sugar—I mean of the painyrsh. They will soon give up drick. If they can find a musches the state of the painyrsh. They will soon give up drick. If they can find a musches quite affe.

Datek Causes Premature Death.

DRINK CAUSES PREMATURE DEATE

DRINK CAUSES PREMATURE DEATH.
Doctors tell us that drink is the symptom
rather than the cause of disease. D N. Strathle I. C s. in his book on Liquor Control
says that drink is Nature's method of climinating undesirables. He quotes many doctors
to show that only the physically unfit take
to drink. If drink is desired to them they
will continue to live and produce bad children.
If they drink they lose foundity and die
ston. Honce these doctors recommend drink
My observation generally corroborates this
view. Yat I cannot recomile myself to the
policy of allowing our brothers to poison
Continued up.

Sanctity of Tradition.

LIVES OF PURITY AND SAURIFICE.

Under the suspices of the Young Men's Buddhist Association of Colombo, Mr. O. F. Andrews delivered an absorbingly interesting leature on "Gantame, the Lord Buddhis" on Friday last as the flead quarters of the Association. Dr. F. P. Maisiasekers, presided, and introduced the lecturer. The following is a portion of the report of the lecture appearing in the "Geylon Daily Nows":—

"Mr. Andrews began his discourses with a message from Poet Rabindranath Tagore, who being unable owing to litheath to fu.51 any engagement of a public nature, has wished him to tell the audience how his heat went out to the young men of this Island, and preased upon him to urge the young men to hold fast to the traditions of the country, and not allow the links with the past to be in anyway broken; he asked thum also to think of the great country, India, in which Gautama, the Lord Bundbe, was born and lived a life of purity and secrifice as they were commemorating almost that very day the message of peace and charity and compassion which bad been to Ocylon a price ess treasure and a gift that could not be estimated in its value to everyone who had been born in this Island. The Poet's message to them was that they hold fast to the great braditions cliuging to them with their heart and sou, for they were the very best thing in life and nothing could ever take their place in whatover they could do in building up a great culture, refinement, intellectual progress and all the best that want to make up numan life."

Continued.
themselves for the benefit of society. I believe
that drink causes disease just as much as
disease causes drink. The text books on
medicine test of terrible diseases caused and
aggravated by drink. Wise doubers soldom
are liquor even as medicine. The civilized medicine tell of berrible diseases caused and aggravated by drink. Wise doubters seldom give liquor even as medicine. The evilized world has entirely given up port wine and brandy for treating women after childbirth, it is a pity that Saivite women should continue to use these pernicious drugs. The indidence of womb troubles among present day isdies (sepecially from the F.M.S) is great mainly because of this medicine. It seems to me that diseases must be cured by natural methods such as disting, water-treatment, exercises etc. Then the desire for druk will cases. Dr. Kubne tells of patients who lost all desire for druk after taking his treatment.

breatment, exercises eto Then the desire for druk will cesse. Dr. Kubne tells of patients who lost all desire for druk after taking his breatment.

Religious Turis will Save a Deurkard.

Mendal diseases cause much of the drinking in Jaffoa. It has been fully established that orime, insanity and drink are allied. All orimen's are druckards, and all drunkards are becoming eriminals if they are not already so. With protound insight Shakespeare shows Lady Macbeth drunk just before Duncan's murder. Drink makes she moral faculty dull and finally kills is. A criminal after his first murder or thefs becomes a druckard. Hu wasts to forget himself. In a lesser degree, the modern hankuring for excitements—closum thrills, volgar songs opera danoing—results in the wasts of thes. Then tea becomes tame. Toddy, wine, woisky and brandy are further stops to the first break-down. This is most often found in those who fall in life. The world is full of many a Jude the Obscure who takes to drink as a last sclace. Not disappointed ambition only, but success also catees drink. I know of many high efficers in the I C S. who drink. I have come to the general ondusion that drick is the result of repressed religious instincts. Harold Begbie in his Life Changers records how paopic suddedly localid desirs for drick after religious upheavale, I know that thousands left off drink and even began to losate it when Non Cooperation began. If a person drinks, let him go to temple and pray every day. He will easily conquer the habit. Or let him find a new interest.

Sometimes, by merely observing our mind, the desire for insortiona with die. I shall concide with an losate it when Non Cooperation began. If a person drinks, let him go to temple and pray every day. He will easily conquer the habit. Or let him find a new interest.

Sometimes, by merely observing our mind, the desire for tensoriona with die. I shall concide with an losate of the spite of Cowper's poem. When I had disagreeable fires dealing with punishments I used to drink more. I am ar

Fined for Attending office without Shaving:—An interesting suit has been filed by an exceptions of the Earschi-Imperial Bank claiming one rapes deduced from he salary for attending the other without shave.

The ALL PARTIES COMPRESS:—The Nebra Committee appointed by the All Parties Conference on Salanday last will meet at Allababad on the 6th of Jones. The All-Farties Conference concluded its sixings. The Committee to draft the constitution was formed with Panday Mopillal as Chairman.

REVIEW.

"ECONOMICS OF KHADDAR"

"ECONOMICS OF KHADDAR"

In a very instructive book embiled the
"Becommes of Khaddar" published by the
west known publisher of madras, Mr. S.
Ganesan, Mr Richard B Gregg gives the lie
direct to the pestudo economics who talk so
arrily on the so called economic fallacy of
the Khaddar Movement. Mr. Gregg is one
who had seven years of practical experience
in America and had studied the industrial
and abour problems of America, especially
in relation to ootton mills. In addition to
this he had studied and followed the Khaddar Movement for about 2½ years. He is
one of those who considers Machinery to be
an 'incident and not the all in all in the use
of power for industrial and other purposes. on 'indicat and not the all in all in the use of power for industrial and other purposes. The problem of India, he writes, is not to save labour by the use of huge machinery but to find employment for about 107,000,000 of 'actual workers' both male and female, esgaged in agriculture iditing and undergoing poversy for as least three months of the year. He states on reliable authority that these starting millions spend many litle hours even during their working days. The hand power available from this mass of humanity is about whee the total power consumed in the Bombay textile mills. Can any economist interested in the economic development of India afford to neglect such a vast amount of manpower?

power?
The author rightly oa'ls the Mahatma a great industrial engineer. It is Mahatma Gaudhi who really undershood the connemic poverty of the land and to bis credit stands the introduction of the Charka—The Wheel of Gandbi who really understood the conneming poverty of the land and to bis eredis stands the introduction of the Charka—The Wheel of Fortune and Prosperity, through which he has put be good use the enormous amount of man power which for nearly a century was running into waste. The Charka, a chesp and simple machine of a few rupees, afforce employment at present, according to the author, to a population 282 simes the entire contain mill workers of the United States of America, and brings comfort and cheer to the poorest villager who cannot possibly go to the expensive cities and work in the mills. The yares spun at present with the charka, in the opinion of the author, is good enough for the citch worn by about 100,000 000, of the pastoral population of India. Further he shows that by the gradual increase of efficiency in spinning and weaving Khaddar has a great feature and can successfully compete the mill orth in the markst. His suggestions and observations regarding the ways and methods of improving the handlooms etc., to compete with the mills are worthy of consideration.

The book is written in a very convincing and simple style supported by reliable statistics and expert opinions. Those who are interested in the Khadi Movement as a "part of a world wide charge affecting the methods, organisation and purposes of industria ism" will find the book very useful. Both the author and the publisher deserve much credit for this intelligent and estimed to have a great and far reaching effect on the sconnome fature of India.

New Bazaar Ward Y. M. H. A.

New Bazaar Ward Y. M. H. A.

New Bazaar Ward Y. M. H. A.

POST NUPTIAL FUNCTION.

A post nuptial function was held at No. 38, Belmont Street, Colombo, on the 80th ultime by one brother members of the Y. M. H. A. in honoor of Mr. P. T. Sampandan of Mears. Carson and O. whose marriage took place recently. Mr. M. Onellish of the Supreme Court presented a ring set with a Ceylon ruby. In the course of his speech Mr. Chelliah urged that every Hindu should be deligently attached to Hinduism and that it should be clevated to its ancient eminence by individuals and co operative bodies such as the Y. M. H. A's. He said it was very imperative at the present time that each town of any importance in the feland should have an association of the kind in view of the fact that Hindus are so apread over in the feland should have an association of the kind in view of the fact that Hindus are so apread over in the feland shat no other teligion by organizations antagonistic to the ideals of Hinduism, and that he was serry to say, that forces are so active biast, day in and day out, many converts are surreptiously made so other religions pacticularly from the Hindus. If the Hindus allow matters to go on in this way, it will be a great calamity to the Hindu nation in course of times. The world at procent requires the continue effects of Hinduism, and Hindusism alone can present the proper remedy to all the fills humanity is subjected to at this period of wind present the proper remedy to all the lish humanity is subjected to at this period of wind present the proper remedy to all the lish humanity is ably extended in finding out ways and means to destroy human life with the ways had means to destroy human life with the proper passible powder and promote life, and the continue of him him and him

Religious Life.

Men are different to charecer, to temperament and in complexion. Thoughts, one tome and manners of one nation are different from these of another Similarly the aspirations of a nation and of an individual are different. For some Westerners their ideal in life is "Ead, drik and be merry for tomorrow we die". Others may say that gaining experience is their ideal in life. But the Easterners say and think that obtaining salvation is their ideal in life. This is the true ideal. The transitoriness of worldy things, the exits and entrances of all living beings clearly tell us that there is something behind the worldly turmoil, semething behind the bread and butter problem. The world is a volume of books open to us. It teaches us useful lessons, It teaches us useful lessons,
We must analyse what is our ideal in life.

It teaches us useful lessone,

We must analyse what is our ideal in life. We must analyse what is our ideal in life. We must analyse what is our ideal in life. We must always be aware of our mission in life. Without an ideal in life, without a certain well-thought out aim in life, life is worthless. We must analyse whether earning for bread and butter, obtaining knowledge, gaining experience or obtaining salvation; is cur ideal in life. Having clearly seen that obtaining salvation is our ideal in life we must work day by day to obtain it. But where are some people who live to cat and drick. They are some people who live to cat and drick. They are without any ideal in life. They pass away the time in idle tak. They have base ideals. They are the people who foster the five sins. They are the people who foster the five sins. They are the people who foster the five sins. They are the people who foster the five sins. They must not see the ruind entirely on worldly things. Worldly matters only help us in a certain way to the obtaining of the ultimate aim. Worldly things are only bransitory. The pleasure derived from them is temporary. But there is eternal bliss and happiness in heaven, Worldly things must not deter us from ding the right, telling the truth. The Saiva Saints had very little love on earthly things Manicoa Vasagar says.

**Garair General Line for the world of the graph, with for some parameter. **Worlds of the first of the graph of the graph of the saints had very little love on earthly things Manicoa Vasagar says.

Garair General Line for the graph was an pagage.

வகப்பல Y Sanga says. கொள்ளேன் புர்த்தான் மாலயன் வாழ்வுகுடி கெடினும், ஈள்ளேன் சினதடியாரோ டல்லால் ஈரகம் புதினும், என்னேன் திருவருளாலே இருக்கப்பெறின் இறைவா, உள்ளேன் பிற தெய்வம் உன்னோயல்லால் எங்கள் உத்தமனே.

What is mentioned in the stanza. It raveals to us the mystery of the kingdom of heaven. He says that although he is given the work of Brahma, he will not mind is but follow the foctsteps of the Saints even to heil. Here lies the true ideal in life. Paddanathedikal says:—

கொல்லாமற் கொன்றதைத் தின்னுமற் குத்திரங் கோள்களவு கல்லாமற் கைதவரோ டிணங்காமற் கணவிலும் பொய்

சொல்லாமற் சொற்களேக் கேளாமற் சோவையர் மாயையிலே

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every day life. They are standing testimonies for the people. Such a life of such eminent men will suit the sepirations of our men too. Taking the Saiobs as our guides in our journey through life we must learn to lead a religious life. In every religion there are said to be sayings which every religions there are said to be sayings which every religions there are said to be sayings which every religions there are said to be sayings which every religions the must strictly adhere to. Saiviem ennmerates various ways for a man to lead a religious life. An Englishman has said that there is religion in whatever a Hindu does. There is religion in taking, in wasking and in all actions. This is quite true.

Everything what a Hindu does is governed by a religious principle. According to Hindu Shastras, there are four fundamental principles. They are four fundamental principles. They are four fundamental principles. They are shown, Show, Garais and Garais. A man has to go through all the stages before he attains saivation. Sariyal and Kiriyal, the first two stages, are preliminary stages for the attainment of Mukthi. There is an evolution from Sariyal to Guanam. A Hindu has to observe many things and do them with religious atmosphere. Some extemonies are performed to give prominence to God. By observing these ceremonies we are bound with the feet of God. The tie between the soul and God is kept unbroken. It is very necessary that a house-bolder should observe coremonies. Our ancestors have handed down many good legacies to us. They have given us practices of many things which develop our mental and physical powers. Sri la Sri Arumuga Navalar of blessed memory, who must be remembered for bis featness fights in the field of religious work have left behind for us costy religious observances through the medium of books. If they are done picusly, the chervacess of some of them bring us practices and nearer to God.

NOTICE.

Tenders are invited for the supply of best Milchard and / or best country rice, during the period November 1, 1928 to September 30, 1929 as the various Irrigadon Works in the Northern, Eastern and the Southern Provinces.

Tanders will be received at the Office of the Honble the Controller of Revenue not later then mild day on Tuesday, July 17, 1928.

For further particulars, see Governmet Gazette of June 1, 1928, or apply to the Director of Irrigation, Trincomalie.

B. G. Meaden,

B. G. MEADEN, for Actg. Director of Irrigation,

Office of the
Director of Irrigation,
Trancomalie, May 25, 1928,
G. 908.

NOTICE.

By virtue of the Commission issued to me in case No. 19736 of the District Court of Jaffoa and by virtue of the decree for sale entered in the said case, I shall, on the 16th day of July, 1928, sell, in terms of the partition Ordinance No. 10 of 1863 first among the co-owners community from 3 nm con the said No. 10 of 1863 first among the co-owners commencing from 3 p. m., on the said date on the spot, in default of the co-owners purchasing the said property in terms of the provisions of the abovesaid Ordinance, I shall sell by public auction on the spot on the said date commencing from 3 30 p. m., the undermentioned property subject to the conditions of sale approved by the District Judge of Jaffna on the 22nd day of May, 1928.

THE PROPERTY REFERRED TO ABOVE:-

The Property referred to above:—
A piece of land situated at Vannarponnai West, Jaffoa, called "Anai Viluntan" in extent 1 Lm V. C and kuly with its appurtenances & bounded on the east by road, on the north by the property of the 3rd defendant, on the west by the property of Mohideen Pathumma Nachia, and on the south by the property of Mohamadu Sathakkuthulla and described by survey Plan dated the 11th May, 1925, No 89/25 and prepared by Mr. Selvadurai, Licensed Surveyor.

The approved conditions of sale are open for inspection at my Office in Front Street, Jaffoa.

Street, Jaffga.

V. SANMUGALINGAM, Commissioner.

Front Street, Jaffaa, 30th May, 1928. Mis. 1224.

AUCTION SALE.

POINT-PEDRO.

Under instructions from the District Court, Batticaloa, Testamentary Case No. 254.

Moveables (one Dodge Car and furniture at Point Pedro belonging to the Estate of late Mr. V. M. Vadivelu will be sold by me on the 20th June, 1923 from 10 forenoon.

K. MUTTUGUMARU AYER,

FOR SALE.

Best Cocoanut Estate called "Karanthai" situated at Seranpattu in the Pachchilai-palai Division in extent 321 Acres, 2 Roods

palai Division in care and 15 Prs.

Fully planted and bearing. To suit intending purchasers this Estate is divided into three lots of 150 Acres, 15 Prs. 109 Acres, 10 Prs., and 62 Acres, 1 Rood, 30 Prs., with Jaffon Kandy Road frontage.

For further particulars

Apply to:— V A. Durayappah, 25/5/28.

Mis. 1221.

Jaffon.

Jaffna Picture Palace.

Grand Double Attractions. TWO SHOWS DAILY

at 6-30 and 9 p. m.

Saturday, June 2 to Tuesday, June 5 The Management presents with Pride.

The Most Thrilling Serial

"PERILS OF PAULINE" featuring the famous actor.

PEARL WHITE

Also Special Film of Marriage and Conversion of Miss Miller and the Ex-Maharajah of Indore. Don't miss this golden opportunity.

Come early to avoid disappointment. Mis. 1223.

WATER-PUMP WORKED BY WIND-MILL.

This mechanism is in practical use in enlightened countries of the world.

The introduction of this to our country will enable the farmers to cultivate their farms extensively and to grow wealthy.

The undersigned undertakes to construct this Mechanism and guarantees its working order for many years.

This is the cheapest and easiest method of water lift. For further particulars please refer to the undersigned.

J. K. Saravanamuttu.

Sarasthan. Manepay, 1st June, 1928. Mis. 1226.

Order Nisi.

IN THE DISTRICT COURT OF JAFFNA.
Testamentary Jurisdiction No. 6689.
In the Matter of the setate of the late
Sittampalam Kanagasabai of Araly North
Deceased.

J. P. Subramaniam of Araly now of Puthalam

Vs.

1. Florence Unellammah Subramaniam now of Puthalam
2. Ponnammah widow of Puthalam
2. Ponnammah widow of Vettivsiuppillal of Araly North
3. Thambiah Sittampalam of Do., now of F. M. S.
4. Kathiravelupillal Tharumaramam of Araly North
5. and wite Mary Tharumaramam of Do. (6 Rosalini Thangaramam Everts of Do. (7. George Thuralramam Everts of Do. 8. Sornammah Everts of Do. Respondents,

8. Soraammah Everis of Do. 8. Soraammah Everis of Do. 18. Soraammah Everis of J. F. Bubrstmanism of Araly now of Putislam the Petitioner praying for Euthers of Administration to the estate of the abovenamed deceased Siltiampalam Kanagasabsi of Araly North coming on for disposal before J. C. W. Rook Egguize, District Judge, on February 20, 1928, in the presence of Mr. N. Chelvadorai, Proctor, on the part of the Politioner and the affiliavit of the Pelitioner dated January 17, 1928, having been read, it is referred to the St. Sorae Sorae and the Society of the Pelitioner and the affiliavit of the Pelitioner dated January 17, 1928, having been read, it is referred to the St. Sorae and the Society of the Sorae and the Society of the Society of the Sorae and the Society of the Society of the Society of Administration to the estate of the said intestate lasued to bim unless the Baspondents or any other persons shell, on or before May 16, 1928, show sufficient cause to the salidaction of this Court to the centrary.

April 27, 1923

J. C. W. Rook, District Judge April 27, 1928. pril 27, 1929,
Time to show cause extended to 7th June 1928,
M. A. Arulamandhan,
A. D. J.

Order Nisi.

IN THE DISTRICT COURT OF JAFFNA.

Testamentary Jurisdiction No. 8521.

In the matter of the Estate of the late Arumugam Velupillal of Vaddukoddal West Aromogam Subramaniam of Vannarpon East

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2. Velopillai Brjandiram of Vaddukoddai West

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[8. Velopillai Ausndakumarasamy

Respondents.

This matter of the Pelision Arumingam Subramaniam of Vaunarpennai East the Pelisioner
praying for Leuters of Administration to the estate
of Vaddukoddal West couning on for disposal before
J. D. Beown Esquire. District Judge, Novembar
24, 1927, in the presence of Mr. N. Chelvadurei
Proctor, on the part of the Pelisioner and the
affidavit of the Pelisioner dated August 6, 1926
having been read, it is ordered that the 1st Respondent be appointed Guardian ad litem of 2nd c
Sed Respondents and it is declared the; the Pelitioner is the brother and nort of 12n of the said
intestate and is antitled to have Leiters of Administration to the exists of the said intestate
issued to him unless the Respondents or and
the precon shall, on or before May 15, 1928,
abow sofficient cause to the saidstoin of this
Court to the ordinary.

District Judge,

Court to the contrary.

April 27, 1928.

Time to abow cause extended to Jone 7, 1928.

A. A. Aralanandao,

A. D. J.

Ceylonese for Higher Posts.

D P. WS MEMORANDUM.

The following is the text of the Memorandum submitted by the Hon. Mr. H. B. Lees, Director of Public Works, giving suggestions for the Select Committee of the Finance Committee on Training of Ceylonese for Higher Appointment in Technical Departments:—

Any scheme which is to be of real value to the Coylonese should be one which will react advantageously upon the Public Works Department, otherwise it will eventually prove a failure.

Otherwise it will eventually prove a failure.

Desirable as it is that the bigher posts should be filled by Ceylonese and that every possible effort should be made to encourage and sid local training for such, it is of paramount importance from the point of view of the satisfactory work of the Department that the large body of men known as the Junior Diston of the Public Works Department should have increased facilities for receiving a training which will make them of greater use to the Department than they are at present.

2. The scheme which I propose therefore is

the Department than they are at present.

2. The scheme which I propose therefore is one which while utilizing to the demost the possibilities for training Ceylonese locally for the diploma of the Institution of Civil Engineers and the relatively few posts of District Engineers, inc undes arrangements for generally improving the professional training both practical and theoretical of those were who are apprenticed to the Dapartment with the object of entering the Junior Division.

Division.
3. There are therefore two objectives—

(a) To improve the general professional know-ledge of the Junior Division;

ledge of the Junior Division;

(b) To train Ceylouese locally for the posts of District Engineers.

4. With regard to (a) I am not satisfied with the present arrangement for training the apprentices for the Junior Division. Under present conditions the training of this division consists of the following:—

ne following:

(a) Two years' Workshop practice;

(b) One year's Drawing Office practice;

(c) Two years' training in constructional and enteral office work in the Provinces—making five

years in all.

5. Apprentices attend day and night classes in Mechaoleal Engineering, Sanitary Engineering, Building Constitution, and Pumbing at the Technical Schools and Government Factory.

The scope of these syllabuees is quite inadequate to turn out better trained officers in the Janior Division, and afford facilities for three desiring to train themselves for the higher branch of the Department and the diploma of the Institution of Civil Engineers.

I propose a three years' part time course at the Government Technical Schools. The exact number of hours is a matter for settlement between the Director of Education and mysalf, but four mornings a week, or two days a week, say twelve hours, its an approximation.

6. With regard to (b) parsgraph 3, "To train

hours, is an approximation.

3. With regard to (b) paragraph 3, "To train Oaylonese locally for the post of District Engineers," we are faced with the fact that generally speaking such training can only be obtained by men who are apprentices in the Public Works Department. On the other hand it has to be accepted that the Institution of Civil Engineers will not recognize this apprenticeship as qualifying a candidate as student of the Institute of Civil Engineers.

Engineers.

Also they will not accept as a candidate for the diploma of Associate Mombership of the Iostitu tion of Civil Engineers an officer of the Junton Division under the rank of an Assistant Engineer.

I have therefore evolved a scheme which will by satisfying the Institution enable Ceyloneer to obtain the diploma of the Institution of Civil Engineers.

7. The analysis.

Engineers.

7. The existing scheme in connection with the Junior Division is as follows:—

(a) Apprenticeship at the Government Factory, (b) On passing the necessary examination and when appointments are available promotion to Head Overser, Grade I.

(c) Head Overser, Grade I. (c) examination).

(d) Inspector (qualifying examination).

(e) Assistant Engineer (qualifying examination).

(c) Assistant Engineer (qualifying examination).

(e) Assistant Engineer (qualifying examination).

S. (a) I propose that 50 per cent, and not exceeding four annually of the candidates for apprenticeably at the Government Factory, thell be Matriculation men or students possessing some higher qual fications including Mathematics; that these candidates at the end of the third year and after passing the examination qualifying apprentices for the appointment of Head Oversear, of a new gade to be known as Assistant Engineers, Grade II; such men after sevon years earlies in the grade will have had the pratical experience required by by law 3 (iv., (e) of the Institution of Civil Engineers, which reads as follows:—"He shall have had at least seven years' experiment of a character satisfactory to the Council as an assistant to Corporate Member, parily in the office and parily in or upon engineering works," and if they peas the examination they can obtain the diploma of the Institution of Civil Engineers, the diplome of the Institution of Civil Engineers, which receive they are slightly for Grade I. Assistant Engineers, provided that an officer who has passed the Institution Examination absort they are slightly for Grade I. Assistant Engineers, provided that an officer who has passed the Institution Examination for Assistant Engineer, Grade I.

(5) I propose that the remaining candidates for approximation shall be exampled for approximation shall be exampled.

from the qualifying examination for Assistant Engineer, Grade I.

(b) I propose that the remaining candidates for approximate that the selected from shodents who have passed the Cambridge Senior or present equivalent examination with Mathematics, but now the Mathematics with Mathematics as it is desired to thus make a definite distinction between the two classes from an administrative point of view, and in order to give a fair opportunity to those candidates whose parents have been mable to prolong their sone schools for the sone of the less well to do classes, and also the bones of the less well to do classes, and also that the building up of a good and reliable subordinate staff is a pressing departmental necessity. It is pessential that a content of supportant content of the content of the second of

Religious Life.

(Concluded from page 3.) HEGGLAR DAILY PRAYERS.

A certain time should be devoted for prayer in the mornings as well as in the evenings. Life without prayer, life without the thought of God a not worth living. Frayer gives us harmony, peace of mud, and calmoses. A life without prayer is an animal life. These people have no contentment and peace of mud who do not offer prayers to God. They are weakings. Tempyson says:—

"More things are wrought by prayer Than this world dreams of wherefore

Let thy voice rise like a fountain for the night and day For what are men better than sheep or goats That nourish a blind life within the brain If knowing God they lift not hands of prayer Both for themselves and those who call them friend

For so the whole world round earth in every way

Bound by gold chains with the feet of God." EFFICACE OF INITIATION.

Every Hindu muss be initiated into the religion on his or her seventh year or at least under twenty one. Initiation goes a great deal to make a man happy and plous Replition of the Mantras in the mind gives a man selace, peace of mind and calimetes. If he repeats the Mantras every morning and evening with true devotion he is sure to turn a new leaf. His whole life will be a poem. There is postry in his life. To him worry and excitement are unknown. He is not affected by circumstances. Not only the replition of the five Mantras in the mind makes a man happy and call that the five Mantras are unknown. He is not affected by circumstances. Not only the replition of the five Mantras in the mind makes a man happy and call the five Mantras are nike's raft on which a man embarks to swim the sea of biribs. It muss be done with deep concentration and fixilly of purpose. Repeating the five Mantras will make a man fearless. The visions of spirits and devils and other horrid objects are new things to him. The solidarity of his undertakings will be given an incentive by repeating the Mantras. He fields that the goal of life can be obtainable strough this and thus only. There is a famods stanza to illustrate its importance.

் காதலாகிக்கசிக்கு கண்ணிர்மல்கி ஓதுவார்த்கை ஈன்னெறிக்குய்ப்பதும் வேதகான்கினும் மெய்ப்பெரூரளாவது காத்கும் சமச்சிவாயவே "

There is another important stanza in Thiru-vathavooraf Puranam,

vathavoorat Puranem, எமுக்குவைப்புவினார் தடனடக்கி மூலவாயுவை மெழுப்பிருவழியை, கெக்கே ணும்படியடைக் தொகுவழியைத் திறக் தகாண்டவச்சிவம்பொலி யுடன்போய், தக்கத்தொகுழுத்தோசெழுத் தருவார்தன்மைகண்டரும்பெருவெளிக்கே, புக்கழுக்குன்செழுத் தொரையுக்கும் முற்கு குக்கியைக்கை பரும்பெருவெளிக்கே, புக்கழுக்குன் செழுத் திரைப்பு அவர்புவியில் வேட்டுவ கெனித்த மென்புழுப்போல்."

The five Mantras must be repeated in the mind with a certain amount of devotion and piety A man must find pleasure in doing it. He must know that it is one of the many duties in life. He must devote half an hour tor prayer every day, What on sarth is his life worth if a man does not pray be God. Thi mysliuver says.

்கற்றதஞ்காயப்பான் என்கொல்வாலறியுண் ஈற்று டொழா அமெனின் '்

As asseted above prayer must be done for piety sake. The love of prayer must rise from the buttom of the human heart. It cannot be bought or sold. It must not be done for show. There are happiness and calmness only when it is done with fix'y of purpose and strong will. Repeating the five Mantras makes a man a hero of hig. It is said.

Continued up.

Continued.

be formed which real zes that normally their is no prospect of advancement beyond the Assistant Engineer Grade, although there is nothing to prevent an outstanding man as at present from being promoted to the Benior Division.

promoted to the Senior Division.

9. (a) In order that the new Grade II of Asserting the Senior shall in effect be superior in status to these of Head Overseer and Inspector and accepted as such by the Institute it will be necessary to give its members a slightly higher sclary. This differentiation need not extent to the efficers once they become Assirant Engineers, Grade I, because that grade is already recognized by the Institution as qualifying its members for the diploma from the point of view of practical experience.

(b) The sclaries of the Junior Division are at present as follows:—

Annual

Annual

Mini Incre

promotion to impectors' Grade.

It will be of course necessary at a later stage to increase the number of Arsistant Engineers, Grade I., appointments, otherwise the Head Overseers and fospectors will have the legitimate grievaces that histochances of promotion are bying encoscient duent by the new grade.

10. The actual syllatus required to bring the Government Technical School classes up to the necessary standard in engineering is one requiring considerable thought, and is a matter for agreement between the Education Department and the Pablic Works Department, but stress is to be laid upon the fact that the required results can only be attained by an efficient staff and proper requirement. Unnecessary calvavagence is not of course angested, but efficiency must not be subordinated to course will be weeded and the object in view gestered.

் தஞ்சலும் தஞ்சலிலாதபோதினும் செஞ்சுகைத்த கினம்னாடொறும் வஞ்சகமற்றம் வரழ்த்தவர்க்கற்ற கஞ்சகரைத்தன கஞ்செழுத்தமே "

These observances belong to the first two stages especially. The first two stages must be gone berough by householders, the men of the world. They should not give them up thinking that they are old and impracticable. There is meaning in doing them. One may ask how is it that by repeating the five Mantras one can obtain eather them. The is quite obvious. As a man goes on repeating them his concentration is control upon them. He has little time to attend to wicked and evil aboughts and deeds. Thus he paves his way for salvation, it he does it with fixly of purpose and strong will. But who can do this is the question? Who can control the mind? There are among Hindus who are not initisted. There are some who are initisted. But the some do not observe daily. They give all sorts of leme excuses. That shows the want of the religious spirit that should grow in a man.

Temple Wonship.

TEMPLE WORSHIP.

Temple worship makes a man religious and his mission in life wore defined. As he strends temples he lessens his love for worldly belongings. He must be in touch with Theyarams and Thiruvasagams. They are gems. Reading them makes him cheerful. He must befriend with religious men and live in a Hindu atmosphere. Mere observances of ceremoniss would not do. A man must be true Hindu in word, deed and thought. He should not dress himself in the garb of a saint and be a tiger at heart, Bath in action and thought he must lead a religious life. A man may observe all occarmonies and pray to God daily, but he is quite the opposite in his actions. He cannot be considered a man leading religious life, although he may appear to the world as such.

Service to Manning.

cannot be considered a man leading religious life, although he may appear to the world as such.

Service to Manking.

Some may think that a man who leads a religious life cannot do political and social work. This is not so. He many shall himself up in his house and may be ignorant of the world. This must not be so. Mathew Arnold says "calm is well but asim is not life's crown". Oalmees in meesting calamities it well and good. But it does not mean that one should not so estrice to mankind. A man can very well live a religious life and do service to the people. Politics without religious basis will tumble down. The Greek, Roman, Austrian, German, Empires fell down because they were not founded on religious basis. Politics itself is religion, because justice is based on humaneness which is religion. Look at Mahauma Gandhi and dir P. Ba nathan. They are religious men. Their reasons and their undertaking have a religious basis. Poor people, the sick, the lame, and the blind must be cared for Chivalry should epring in the hearts of religious men. They are society of Many people will begun too follow them. They draw many people under their standards by leading a religious life.

The Entate of the Persent world. The maintifulation and the present world.

THE STATE OF THE PRESENT WORLD.

The majority of the people east and drivk and obat achieving nothing. Very well has Mathew Arnold pictured such people in one of his poems. He says:

ch people in one of his poems. He says;

"What is the course of the life
Of the mortal men on the earth
Moss men eddy about
Here and there—east and drink
Chaster and love and hate,
Gather and squander, are related
Alofs are hursed in the dark
Estriving blindly achieving
Nothing; and then they offer
Fertia; and no one asks.
Who or what they have been
More than he asks what waves
In the moonlight solitudes mild
Of the Midmost Ocean have swelled;
Foamed for a moment, and gone."
They are not aware of the mission in life.
Education Based in sellingen.

They are not aware of the mission in life.

EDUCATION BASED IN RELIGION.

The education imparted in schools and colleges is not sound. Students are being torned out as machines which can do only ostials things. They are not well equipped for the battle of life. They have not the germ of true and ideal life. First of all the students must lead a religious life. They must be initiated into the religion at the proper age. They must be trained to devote some hours for prayer every day. Heads of Hindu schools and colleges should note that it is a great respon thirty for them to make their students live in a Hindu atmosphere. If the students attend school with holy sches on and after an hour of prayer the goddess of learning is sure to give them a lift. They must attend school with abiling morning faces with the object of studying. Then they are kept bound with the feet of Gdd.

RELIGIOUS LECTURES & GUEU PO. JAES OF SAINTS.

morning faces with the object of studying. Then they are kept bound with the feet of God.

RELIGIOUS LECTURES & GURU PO. JAUS OF SAINTS,

The ringing of beils in the temples of a village, lectures delivered on religious subject; celebrations of anniversative of our Saints keep the lives of the people religious. It such a village the predominating shroughere is religious atmosphere, Religious takes will percolate through the hearts of the paople and keep them bound with the feet of God. If there is no religious atmosphere in a village or a town is damned. There should be progress in religious matters. An inspiring and intoon spirit of a great soul will draw million of followers round him and make the land a hely land. The lives of our Saints are standing testimonies to this great truth. Great souls create a good and pure atmosphere around shem. "Examples is hester than precept." Bo all men must practice what they preach. If they do so they are assets to homanity.

ILLUSTRIOUS EONS OF MOTHER INDIA.

Great sonis create a good and put around them. "Example is better than precept." Bo all men must practise what they preach. If they do so they are assets to humanity, Intustances they are assets to humanity.

Mother Lodis can claim hundred at blessed souls, souls with burning ideals, souls with spensin missions in life. That is why hinds greatness is for all time. Many men have come into this world and many have gone. But the sons of India can never be forgotten. What nation centiam a religious pose like Rahindranath Tagore, Religious lite is better than any other life. If we take up religious life as our mission in life we bring happiness, property and solace not only to ourselves but so the whole nation and the world at large.

"Pertan policy and ounning Pertan policy and coming Trust in God and do the right."

Earlais. C. S.

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