

The Hindu Organ.

"Aisai Anakel and stop not till the goal is reached."

THE ONLY NEWSPAPER IN CEYLON FOR THE HINDUS

HAS THE WIDEST CIRCULATION

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Y. 62.

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H. 65.

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The Hindu Organ.

JAFNA, THURSDAY, JUNE 7, 1928

GURU POOJA
OF ST. SAMBHANDAR.

ST. SAMBHANDAR ATTAINED BLISS ON Vaikasi Moolam. It is on this day that the Saint with his wife and kinsfolk entered the Divine Light. This year the anniversary day of this sacred event fell on last Tuesday, and in Jaffna it was celebrated in many places with enthusiasm befitting the great service which he had rendered to Saiva religion in Tamil Land.

St. Sambhandar was born in Tamilakam at a time when the non-Vaidik religions were in the ascendancy. The ruling dynasties were Jains. All the avenues of influence and power were in their hands. They having secured this advantageous position exploited it unscrupulously for the furtherance of their religions propaganda. In the middle of the seventh century Saiva religion had to maintain a hard and painful struggle for existence in the land of the Tamils.

The birth of the Saint and the great *Siva Thondru* which he did in his short but eventful life mark a new era in the history of the Saiva religion, art and literature. His inspiring message of Bhakti and Service to *Siva Peruman* stirred the Tamil country to manifold activities the like of which had never been seen before. It was a convincing message to all who wasted their spiritual quest in the barren fields of atheistic religions. Kings who were led astray by the false doctrines of the Jains came back to the ancient religion which they had forsaken. The subjects, too, followed the example of their rulers. Both kings and subjects vied with one another in paying their worship to *Siva Peruman* and in re-building and renovating the temples and shrines which had gone into ruins through their apostasy.

The influence of this great Saint and his great message was not confined to the Tamil land alone. Mariners, Merchants and Missionaries carried it to distant countries and far off islands. The contemporaneous history of Java, Champa and Cambodia testifies how this message had influenced countries outside Tamilakam.

St. Sambhandar is unperishably associated with ancient Ceylon by his celebrating the glories of the two Saiva shrines in his divine *Thiru Murai*. Thiru Konesha Sresthram and Thiru Ketheswar Sresthram were flourishing seats of Saiva worship which had been frequented by pilgrims from far and wide. From the two *Thirupathikams* it is clear that North Ceylon was the home of true and devoted *Siva Thondars*.

“தாயிலுந் தவ்வைநெய்” நமையர் நமையு. போற்றினைப் பார்த்தல் வாழியு மன்றி மருவினின் நலரை மன்றின் காண் புகவேடர். கோயிலும் பிணியும் தொழிலும்பா வீக்கம் அழகுநரு துவினின் குறும். கோயிலுஞ் சினையும் கடவுட்குள் சூழ்தல் கோணமா மலையமரின் தரவே.”

We invite our readers to study carefully every line of this divine hymn. Even today the devotion of the Saiva people at Trincomalee to *Siva Peruman* is no less ardent than that of their ancestors. The splendid temples which they have erected to the worship of *Siva Peruman* constitute a testimony to their religious earnestness. We are sure that they will follow in the footsteps of their ancestors and will not barter their rich spiritual heritage for the worship of any new Saint or for the propagation of any new cult.

Saivism as preached and practised by the Saiva Saints has been accepted as their religion by our ancestors. In the days gone by new cults with new fangled theories invaded Tamil lands, but they failed to shake the foundations of belief of the Saiva people. The teachings of Sankara never took any firm hold in the Tamil land. Nor could he divide the devotion of the Tamils to the Saiva Saints to any appreciable extent. All that is worth knowing in religious matters, all that is necessary to guide us and inspire us in our daily life and to show us the path for the attainment of the final Bliss are contained in the twelve Saiva *Thiru Murais* and the fourteen *Meiykanda Sasthars*. Let us hold fast to them and carry the divine message that is contained therein to all, irrespective of caste, creed or race.

Today there is One among us who embodies in Himself the great and noble Spirit of the Saiva Saints. His presence among us is a great incentive to good living and an inspiration to many in their life and work. He that has thirst for the knowledge of real religion let him slake it at this pure living fountain which has been vouchsafed to us by *Siva Peruman* for our good.

LOCAL & GENERAL.

PROMOTION FOR A CEYLONESE IN F. M. S.—Mr. T. N. Appadurai, Chief Clerk to the Engineer-in-Chief, Post and Telegraph Department, S. S. and F. M. S., has been appointed Assistant Accountant in the same department. Mr. Appadurai has earned this recognition by meritorious service. He is the younger brother of Mr. T. N. Swaminathan, Planter and Visiting Agent of Estates, Mirigama, and of Mr. T. N. Sinnathambi, Head Master, Kanterodai English School, Chunnakam. —Cor.

HINDU CUMARA SABAI, INCVIL.—Under the auspices of the above Sabai a very interesting and instructive lecture “On the future of Ceylon” was delivered by Mr. V. Onasegaram of Thavady, Sendeni, University College, Colombo, at the Ambikapiti Vidyalayam on Sunday, the 3rd instant, at about 3.30 p.m. Mr. A. K. Eliathambay, Teacher, Jaffna Hindu College, presided. The lecturer in the course of his speech touched so ably on different topics such as the value of colonization of the Wanni Districts, the education of women on national lines, the teaching of the Sinhalese and the Tamil languages for all the classes in all the schools of Ceylon, the abolition of the present form of caste system, and the introduction of total prohibition, that he was able to keep the audience spell-bound for about an hour and a half. The Chairman offered remarks and the meeting came to a close at about 5.30 p.m., with a vote of thanks to the lecturer. —Cor.

MR. M. A. YOUNG AS COLONIAL SECRETARY OF SIERRA LEONE.—It is learnt that Mr. M. A. Young of the Ceylon Civil Service, who held the position of Principal Assistant to the Colonial Secretary until he went to England on furlough three weeks ago, has been appointed Colonial Secretary of Sierra Leone. ATTAINING SAMADHI.—Pandit K. T. Srinivasachari, Vedanta Lecturer and the General Secretary of the Suddha Dharma Mandala and the Editor of “S.D.M.” series attained Samadhi at 12 noon on the 24th ult. —Cor.

A Libel Action.

We understand that a libel action is going to be filed against the “Ceylon Independent” for publishing in its issue of the 29th May, 1928, defamatory matter against Mr. M. Oomarasuriar of Cunnipuram in connection with the report of the opium smuggling in the North.

Mr. Oomarasuriar is a well known Temperance worker and is one who did render valuable assistance in the detection of the hidden opium.

Birthday Honours.

LOCAL AND IMPERIAL.

In honour of the Birthday of His Majesty the King, His Excellency the Governor has been pleased to appoint the following gentlemen among others to be Justices of the Peace:—

FOR THE ISLAND.

William George Vallipuram. Mr. W. G. Vallipuram is the Office Assistant to the Assistant Government Agent and Police Magistrate of Trincomalee.

FOR THE JAFFNA DISTRICT.

Levi Ponniah Spencer. Mr. L. P. Spencer is the Principal of Kifer College, Jaffna.

FOR THE MANNAR DISTRICT.

Goonmahish Muttukumaru. Mr. C. Muttukumaru is retired Chief Clerk of the Mannar Kecheber.

The following gentlemen are among those on whom His Excellency the Governor has been pleased to confer Ceylonese Rank in honour of the Birthday of His Majesty the King:—

MUNICIPALS.

Edmond Petrus Wenzelkateerick Gunawardena. Mr. Edmond Petrus is the Municipal for the Kalutara and Panadura Townships. Edwin Wijesundere Somaratne Disanayaka. Mubandiram, E. S. Disanayaka is the Superintendent of Mulla, Colombo. Subramaniam Tiru Chittampalam. Mr. S. T. Chittampalam is the sub Collector of Customs, Jaffna.

It was officially notified on Monday last that His Majesty the King has been pleased to confer the following honours on the occasion of His Birthday:—

KNIGHT BACHELOR.

The Hon. Mr. Justice G. S. Schneider, K. C. O. B. E.

Mr. Francis Lionel Daniel (City Coroner in Colombo) and Miss Marietta Edith Mielkin (Principal of the Deaf and Blind School) to be Members of the Order of the British Empire (Civil Division).

M. B. E.

Mr. Richard James Pereira, Ceylon Civil Service, (extra Office Assistant to the Government Agent, Western Province), to be a Companion of the Imperial Service Order.

Open Letter to Mr J. M. Hensman

II.

Sir, You are a believer in the creed of your religion. You believe, Sir, that God, the Son, the second member of the Christian Triad is co-equal & co-substantial with God, the Father and that he is no other than Jesus of Nazareth, who lived and died in Palestine about nineteen hundred years ago. In short Jesus of Nazareth is your God & Guru. For the scores of historical information about your Jesus one has to look to the New Testament. You will agree with me, Sir, that the Pauline Epistles throw little or no light at all regarding the life or career of Jesus. St. Paul was more concerned about the theory of Salvation, Parousia and the controversies about the admission of the Gentiles into the Christian fold than about the life of Jesus or his views on the vital questions of the primitive Church. Nor is there anything in the Johnine or Petrine Epistles. In fact St. Paul says in one place that “If ye have known Christ after the flesh, yet henceforth know ye Him no more.” Perhaps the Apostle thinks that any knowledge of Christ in the flesh may be a stumbling block to his theories. The only materials about the life of Jesus are found in the four Gospels. Of these four the Gospel of St. John is the latest. It is written for edification as stated by the writer and is thoroughly dominated by apologetic and dogmatic interests. Many a competent critic has rejected this Gospel as untrustworthy for historical purposes. It is said that the synoptic Gospels alone have preserved the earlier traditions and may be useful to some extent to give us a glimpse into the character of Jesus.

For the last 150 years the Gospel narratives have been the subject of critical study. Philosophic thought, critical acumen, historical insight and psychological understanding have been brought to bear on the study of the life of Jesus. The Germans were the pioneers in this field of research, and their intrepid application of the critical methods to the investigation of the life of Jesus has shattered dogmas and has helped the true to understand Christian origins in their true perspective. The work began by Hermann Reimarus in the middle of the 18th century had been carried on by every successive generation of scholars with such vigour and thoroughness that competent men have come to the conclusion that either Jesus is a myth or that we know very little of the historic Jesus and that the Jesus as described in the Gospels falls far short of the ethical ideals of modern times.

First and foremost stands the radical school which maintains that Jesus is a mythical character and that the Christian origins have to be traced to the pre-Christian God cults of Palestine which by their amalgamation with the religious and social movements of the other parts of the Roman Empire have developed into a religion known as Christianity. The radical view of the New Testament has been strengthened in twentieth century by the publication of the epoch making book “Christ—Myth” by Dr. Arthur Drews of Germany.

“The Publication (of Christ—Myth)”, says *Open Court*..... “was like the broad wing of the wind suddenly smiting the smooth sea and ruffling it instantly into foam. All Germany was thrown into ferment. From peasant’s hut to emperor’s yacht, from Bier Garden to Cathedral, from ponderous court to fluttering feuilleton all things became animated with his great denial. Every month called for a new edition of his famous work which flew all over Europe and beyond the seas; it was felt that for the first time in history the nerve of the great question concerning the origin and therewith the nature of our Christian civilization had been touched.” And his reply to the critics in his *Witnesses to the Historicity of Jesus* has smashed all opposition..... Recently George Brande, a Danish scholar, has supported the radical view by the publication of his book “Jesus—a myth”, which a hostile critic regards as the greatest intellectual attempt to destroy the historical basis of your religion.

The Christian scholars themselves cannot burke the challenge of the radical school. Fair and open minded critics among them have now come to regard the Gospels as untrustworthy documents for historical purposes and to accept the view that only a little can be gathered from them about the historical Jesus. The best representative of this school of thinkers is Albert Schweitzer. This writer is the Professor of New Testament studies in the University of Strasbourg and was a Missionary for a long time in Central Africa. His book “The Quest of the Historical Jesus”, is pronounced by the *London Times* as the most remarkable theological work which has appeared in most recent years in Germany. The *Courbridge Review* says that this remarkable book must play an important part in the history of Higher Criticism of the Gospels. You will be interested to know, Sir, the result of the study of the New Testament by this scholar “Jesus of Nazareth”, says Dr. Schweitzer,

..... who came forward publicly as the Messiah, who preached the ethic of the Kingdom of God, who founded the Kingdom of Heaven upon earth, and died to give His work its final consecration, never had any

existence. His figure designed by rationalism, endowed with life by liberalism, and clothed by modern theology in an historical garb.....

..... Whatever the ultimate solution may be, the historical Jesus of whom the criticism of the future, taking as its starting point the problems which have been recognised and admitted, will draw the portrait, can never render modern theology the services which it claimed from its own half historical, half-modern, Jesus. He will be a Jesus, who was Messiah, and lived as such, either on the ground of a literary fiction of the earliest Evangelist, or on the ground of a purely eschatological Messianic conception..... The historical Jesus will be to our time a stranger and an enigma.....

This writer admits that Christianity has a historical basis and that basis is that “a mighty spiritual force streams forth from him and flows through our time also.”

Then there is the third class of people who are known as Christian Apologists and Interpreters. They desire, according to the long-cherished custom of the Church, to ascribe their own thoughts ideas and ideals to the Jesus of their own making. “Jesus”, says Albert Kalthoff, a German critic, “has been made the receptacle into which every theologian pours his own ideas.” “Each successive epoch of theology”, says Dr. Schweitzer, “found its own thoughts in Jesus; that was indeed the only way in which it could make him live. But it was not only each epoch that found its reflection in Jesus; each individual created him in accordance with his own character.” This school is represented by Dr. Stanley Jones and other Christian propagandists. You will not make the mistake, Sir, by thinking that the Jesus of Stanley Jones is the Jesus of History or even of the Gospels. The Jesus of the Christian Apologists has been created by them to meet the exigencies of the Christian propaganda of the 20th century.

Fortunately there is the ethical view about the life and career of your Jesus. This school of thought judges Jesus and his teachings as described in the Gospels by ethical standards and sees how far the ideals of Jesus satisfy modern standard. This school is represented by Eduard von Hartmann and Albert Dalk.

The following is the reason of Eduard von Hartmann for refusing to accept the Jesus of modern theology.

At His first appearance the historic Jesus was, almost “an impersonal being,” since He regarded Himself so exclusively as the vehicle of His message that His personality hardly came into the question. As time went on, however, He developed a taste for glory and for wonderful deeds, and fell at last into a condition of “abnormal exaltation of personality.” In the end He declares Himself to His disciples and before the council as Messiah. “When He felt His death drawing nigh He struck the balance of His life, found His mission a failure, His person and His cause abandoned by God, and died with the unanswered question on His lips, “My God, why hast thou forsaken us.”.....

..... Jesus and His teaching, so far as they have been preserved, belong to Judaism. His ethic is for us strange and full of stumbling blocks. He despises work, property, and the duties of family life. His gospel is fundamentally plebeian, and completely excludes the idea of any aristocracy except in so far as it concerns to plebeianize itself, and this is true not only as regards the aristocracy of rank, property, and fortune, but also the aristocracy of intellect. Von Hartmann accuses Jesus of “Semitic harshness,” finding the evidence of this chiefly in Mark iv. 13, where Jesus declares that the purpose of His parables was to obscure His teaching and cause the hearts of the people to be hardened. His judgment upon Jesus is: “He had no genius, but a certain talent which, in the complete absence of any sound education, produced in general only moderate results, and was not sufficient to preserve Him from numerous weaknesses and serious errors; at heart a fanatic and a transcendental enthusiast, who in spite of an inborn kindness of disposition hates and despises the world and everything it contains, and holds any interest in it to be injurious to the sole true, transcendental interest; an amiable and modest youth who, through a remarkable concentration of circumstances arrived at the idea, which was at that time epidemic, that He was Himself the expected Messiah, and in consequence of this met His fate.”

Thus says Albert Dalk:— “..... The Galilean teacher, whose true character was marked by deep religious inwardness, was doomed to destruction from the moment when He set Himself upon the dizzy heights of the divine worship and the eschatological expectation. He died in despair, having vainly expected, down to the very last, a “telegram from heaven.” (“The Quest of the Historical Jesus” pp. 119, 20 & 24.)

The fifth view is represented by the rank and file of the Christian religion who accept the doctrine of the Church and never think the trouble to examine their origins and their credibility. They regard Jesus of Nazareth as a the very begotten of the Father, an ideal pattern of humanity and a peerless teacher of mankind. They having embraced themselves in their make believe rush to print to cast off the mole in other’s religion before they cast off the beam in theirs. You are, Sir, one of this class. Continued up.

"The Problem of Defectives."

At the monthly meeting of the Ceylon Psychological Society held at the Education Office on Monday the 28th ultimo at 5 15 p.m., presided over by Mr. J. Becken, M. A., Principal, Jaffna College, Vaddukottai, Mr. M. Sabaratnam, B. A. Vice Principal, Jaffna Hindu College, read a very interesting paper on "The Problem of Defectives." The following is a summary of the paper:-

The chief problem in our schools appears to be that of defectives. The term defective is here applied to that class of pupils in our schools who are conspicuously lacking, or abnormally deficient in some physical, mental, or moral capacity or power. A good proportion of school going children in Jaffna are defectives of some sort, but the majority of them are never discovered, with the exception, perhaps, of those whose defects are most pronounced. Very seldom, the children themselves, much less their parents and guardians, appear to be aware that they have any defects at all. On the other hand, the school master may have eyes, but he sees little or does not care to see. Possibly he has other things to occupy his mind. Thus these poor children, who are often the innocent victims of circumstances over which they have had no control, are condemned and treated like criminals. They often drag on a weary existence and finally pass out of the school none the better for having entered it. Their case deserves the greatest sympathy and tact, and the task of attending to their wants is essentially humanistic in scope. There is nothing to achieve for a school master if he has always to deal with a normal type of school children. With the abnormal type, however, there is infinite scope for research and discovery and, though success may be slow and results uncertain, the nature of the work in itself is its own reward. The educator is not merely a passive witness of the conscious evolution of the child. He is near by not only to help latent faculties to develop but also to apply the necessary stimulus if their development is arrested.

Usually these children whose senses are so badly impaired that they are easily recognised are not generally found in schools. The deaf, the blind and the dumb have now schools of their own and can, therefore, be left out of consideration. The class we have to deal with in our school consists of those children, who are only partially defective and who if left undetected, would under ordinary circumstances, pass as normal children. These may have defective hearing, defective vision or defective articulation; or they may be suffering from genuine mental diseases, such as, idiocy or dementia; or they may be characterised by some abnormal development, the nature of which may not be quite evident unless discovered by expert medical inspection, though it may be possible to find out, on careful observation, that there is something wrong. The classification of these defects into mental, moral and physical groups will be misleading because they are so interdependent on each other that the results as well as the causes act concomitantly.

MORAL DEFECTS.

It is not unusual to find that such moral defects as lying, disorderly conduct or disobedience are due purely to physical causes. We often hear a mother tracing irritability on the part of her baby to some trouble in the stomach. It is even more true in the case of grown-up children, while, in the case of adults, it leads to what is known as temporary insanity. Certain diseases, like enteric fever, for example leave the body in a weakened condition, resulting in temporary disorders of the visual and auditory centres. Upon perfect sense training depends the possibility of reliable observation and conception. Thus it becomes very plain that sense impediments must necessarily interfere with the normal intellectual development of the child. If not speedily recognised, diagnosed and cured it may lead to truly moral defects such as indifference, disobedience, laziness, etc.

It is during the various critical periods of the child's life, however, that serious troubles arise as a result of neglect. There are periods in which the child exhibits abnormal tendencies, which unless they are cautiously handled, will lead to permanent mental, moral or physical defects. There are at least three well known periods during each of which we might notice certain transformations

Continued.

It is not my purpose, Sir, to tell you that Jesus is a myth or that little can be known about Him. But I will make it clear to you in the subsequent letters that the Jesus of the Gospels cannot be regarded either as a pattern of humanity or as fearless teacher of the world. Further I shall be wanting to my duty if I fail to invite you to consider the following message of St. Thuyamanavar.

"கைவ சமயமேதமயம் சமயாதிதீப பழம்பொருணர், மனநகர் திடீயை மனநுண்னி காட்டுமிந் தரநுணநல்லிடம், பெறார் வந்தமதுகுசாயிபெறி புத்த வெண்டாம் மூத்திரகுரு, தெய்வச் சபையைக் காண்பதற்குச் சேவகாசுருசெய்தீரே."

Jaffna, Your etc. 6/6/1928. A STUDENT OF CHRISTIAN RELIGION

which lead us to suspect that there is something wrong with the child. First of all, there is the fatigue period. This is the time when our children are somewhere in the Special Classes, probably in the Special Second Year Class, when, for the first time, during the few years that they have been attending school, they are expected to put forth a maximum effort. Their eyes begin to wander. They are depressed in spirits. They do not even take to games with a light heart. The usual symptoms are lack of ability to give attention, weakening perception, inaccuracy of judgment, lack of self control and loss of sensitiveness. The average teacher seldom pauses to inquire into the root causes of things. He judges all by the same standard and is never charitable enough to think that fatigue might have been caused by lack of rest or by overwork or it might have been due to want of proper nutrition and absence of cleanliness. The usual verdict is that the child is grown dull and stupid and that he does not deserve promotion. The child is tied down to the same class or 'held over' for another year. In other words, he is tied down to interests which he has probably overgrown. Dullness becomes now a permanent habit with him. Henceforth he is ever defective and wonders whether he would ever again be given the chance to be associated with the normal type.

CAREFUL TREATMENT.

Perhaps the most critical period in the life of a child is the period of pubescence. Physical irritation, depressive influences, fits of despondency, fright, etc. are generally symptoms noticeable during this period. If these symptoms are not early recognised and properly handled, they may lead to permanent derangements, such as, dementia and even insanity. In such cases, ordinary methods of discipline usually fail, and strictness will produce very deplorable results. The child must be carefully watched and sympathetically handled. Ignorance and a false sense of modesty on the part of the parent more than the indifference of the teacher may lead to physical neglect. Health is often impaired and it is this impairment of health that usually predisposes for all kinds of deviations from the code of morals. The period of adolescence again is an epoch in the life of every young person that requires the most careful and intelligent treatment. It is a time when old and narrow modes of thought are broken up and old ideas are being revised. The flexibility of the mind, resulting from a peculiar development of the brain occurring at this time, promotes the formation of new associations and ideas. Out of the ruins of unconscious childhood, there rises the new personality, the consciousness of independent thought and power. It sometimes leads to an open rebellion against ones respected and revered authority and order. This is the age when the young man becomes aware of the tremendous variety of his possibilities. After trying many of these, he finally chooses those that fit his individuality best and these will become his permanent possessions and activities. It is at this period that Higher Grade or Secondary differentiation becomes a virtual necessity. There appears to be a confusion of ideas and inspirations. The straight and even path is sometimes lost sight of and there appear symptoms of seeming moral trespasses. If the child's impulses are not properly understood and if they are arbitrarily checked, the child revolts. He grows from bad to worse. If he is now let loose into the world he generally becomes a criminal. But if he is sympathetically led on to purposeful activities, he is certain to achieve something great in after life.

HEREDITY AND ENVIRONMENT.

Defects due to arrested or abnormal development may be brought about in two ways. The causes may be congenital in which case, it must be traced to heredity; or it may be psychological. There can be no doubt that heredity and environment play a most important part not only during the early days of childhood but also during the plastic period of adolescence. When physical defects are inherited they are easily recognised but usually mental or moral defects which have been inherited are not easily recognised. Seldom teachers take the trouble to study the hereditary influences that have been at work by going into the family history of the child. Many a child is condemned for things for which his ancestors were really responsible. The children of the depressed classes, for example, often exhibit the natural stupidity of their parents. These children are usually prematurely deprived of their right to grow and play in freedom by the needs of life. They are the stupid descendants of down-trodden human beings who, age after age, have but one hope and one aim, namely, to keep body and soul together by unending toil. Cases are on record where when their life conditions were improved, the children of such parents have exhibited rapid mental and moral development. The children of peasants, on the other hand, often exhibit a conservative spirit, characterized by bacular tendencies. They are not to be blamed for their apparent laziness and apathy. They are the products of their own peculiar civilization.

It will thus be seen that most of the defects which the average defective exhibits are either inherited tendencies or symptoms of diseases which are temporary or permanent. In either case, the defective themselves cannot be held responsible for them. To punish them for these defects is to commit a crime. Schools will then be prison houses and school masters simply Police Magistrates. If a person is suffering from a particular disease, he is sent to a hospital and not to a prison house. Persons suffering from dangerous or infectious diseases are usually segregated. Similarly the children with permanent defects should be separated from the rest. But those who are suffering from minor ailments may be treated at home, as it were, and may be made to pull up exercises. The teacher, who loses his patience and grows vindictive, commits a crime against humanity. Such a teacher does not realize that the verdict of the school master is often changed in after life. The boy who fails in his studies need not necessarily fail in after life. Many of the world's greatest men were notorious during their scholastic career. It is truancy or the migratory impulses early noticed during school life that afterwards develop into the adventurous or exploring impulse. The truly inspired teachers will be

Continued up.

King's Birthday Celebrations.

AT JAFFNA ESPANADE.

The annual Inter-collegiate Sports meet was the main event of the day. Seven of the leading Colleges took part and Mathay's Hindu College won the Championship for the third time by a big margin of 50 points. Jaffna Central College was second with 40 points to its credit and St John's became third in the scoring.

Mr J D Brown, Government Agent, N. P., presided and Mrs. Brown gave away the certificates to the winners. The champion of the day Master R. Ramanam of Manipay Hindu College who did extremely well in High Jump and Hurdles was presented with a Cup.

Mr. V Venarasingham in proposing a vote of thanks to Mr. and Mrs. Brown congratulated St. John's College for the splendid team work they displayed in the Tug of War and expressed a desire that representatives from Jaffna should figure in the Olympic games.

Continued.

naturally drawn towards these unfortunate ones as a mother would be drawn towards the bed side of the sick child. Here is a wonderful field for human service which the average teacher fails to take advantage of.

SPECIAL TREATMENT.

Having discovered that there is a class of children in every school who do not belong to the normal type and who do not respond when ordinary school methods are applied to them, we have now to find out what steps should be taken to remedy their defects. In the first place there will always be a small percentage of children who will always be beyond redemption. They are often those who have congenital defects. These should be isolated. We have yet to establish special schools for them. We have reformatories for juvenile offenders. We have orphanages. We have asylums for the insane. But we have yet to start schools for defectives. It is unjust to lay the burden of their education upon ordinary schools. Not only do they constitute an ever present danger of infection and contagion for the healthy children, but their own peculiar needs can be best attended to where all educational efforts are adjusted to that end.

QUANTITY RATHER THAN QUALITY.

We cannot, however, choose what type of children we should admit into our schools. Every one wants to be educated nowadays. Mass education is the rule of the day. Every child is made to go through the same mill, equal opportunities. Just as in the mass production of mechanism there is bound to be defects which are not easily noticeable, so also in the mass production of the so-called educated beings there is bound to be defects. In-mass production individual attention to parts is impossible. In the same way in mass education individual attention is impossible and what is aimed at is quantity rather than quality.

In this matter, the physician, the educator and the psychologist must co-operate together. Inspiring officers can offer suggestions. The real responsibility lies with the teacher. He must feel that all his pupils are exceptional children. There are so many grades of defectives that it will be very difficult to recognise the true condition without intelligent and sympathetic observation. All ideas of discipline should be set aside when defectives are approached. The teacher should approach them as a friend offering help to younger brothers in distress. It will be impossible to study them unless he loves them. All ideas of contempt, intolerance or impatience should be cast aside. We can never hope to lift up a class upon which we always look down. We have a beautiful illustration of this truth in the case of the depressed classes.

There are certain defects however, which do not require an extraordinary effort on the part of the teacher to eradicate. The habit of lying, for example, is one which can be easily cured. Fear of punishment inevitably leads to habits of lying and dishonesty. Lying is the product of a slave mentality. When a child is treated as a human being and when he is convinced that he could always expect justice at the hands of his teacher, he gives up dishonest practices altogether. Truthfulness is another of those peculiar habits found during a period. It may be due to want of interest in school work. It may be due to fear of punishment or it may simply be the migratory impulse. Variety in the routine work of the school, school excursions, rambles, expeditions, etc. are often helpful in removing this defect. Manual work, scouting, school theatricals, and such like purposeful activities produce remarkable efforts in children. Children coming from homes which are not well ordered often exhibit serious defects. Even the homes of the well to do are by no means the ideal places for children to live. In such cases, the parents should be put their children in boarding houses specially adapted to their needs. The majority of boarding houses in this country, with very few exceptions are merely eating houses and so care must be exercised in the choice of boarding houses.

A good many children in our schools are either underfed or badly fed and are thus subject to chronic fatigue. The children who are fed with cold rice in the morning or who are forced by circumstances to go without their noon meal are usually weak. The peasant who considers it a great sin not to feed his cow regularly feels nothing wrong when his child is compelled to fast at noon. School authorities should come to the rescue of these children and see that they are fed at the expense of the school. Some schools have adopted the latter course and the result has been a tremendous change for the better in the working capacity of these children.

It will be impossible to give here detailed prescriptions for the treatment of each case. Individual adjustment is necessary in each case. It will be found that in many cases it is merely a question of right nutrition, cleanliness and fresh air. Above all a healthy social environment is of the utmost importance. We may believe in the theory that the hand may be enlightened but the heart cannot be touched. Scientists may say that what is fundamental and fixed, in the province of morality, lies less than in the intellect and the physical constitution, is born with us. But the true teacher is always inspired with a hope—the hope that he will at least succeed in mitigating evil tendencies if he cannot radically change them. The problem of defectives is thus the eternal human problem.

MATRIMONIAL.

APPALLILAI—MUTTAMMA.

The marriage of Mr. Sinnabambur Appallilai of M. Bakram, Clerk, P. Y. Stores Department, Kanchi, and Mrs. M. S. with Miss Muttamma, daughter of Mr. M. Selvadurai, Police Vidhan, Van-Navin West, took place at the residence of the bride on Monday last at about 9.30 p.m., in the presence of a large circle of friends and relations. We wish all happiness and prosperity to the newly married couple.

VAITIALINGAM—SELLAMMA.

A pretty wedding took place on Monday last at about 9.30 p.m., at Saranabadi, Van-South East, the contracting parties being Mr. T. Vaitialingam of Nallur, Merchant, Mutale, and Miss Sellamma, sister of Mr. K. Navaratnam, Commercial Master, Jaffna Central College. There was a large attendance of friends and relations during the solemnisation. Our best wishes to the newly-wedded couple.

Spirit of Hinduism.

By Swami Viswananda.

It is very difficult to give a cut and dry definition of Hinduism. The people living in this country, who go by the name of Hindus differ so widely in their customs, manners and even with regard to their religious conceptions, that one may doubt the wisdom of grouping them together under the one name Hindu. The Hindu of the Punjab differs so much from the Hindu of the Madras Presidency that a European traveller was constrained to make the statement that the former differs from the latter more than an Englishman from a Frenchman. The late Mr. Montagu, before he gave the Reforms and put India on the high road to Self government, came to see this country with his own eyes and to study the condition of the people. It is known to all that he travelled over the length and breadth of this vast India continent and at the end of his tour he put this question to an eminent Hindu gentleman: "Well, I have seen your country with mine own eyes. Can you tell me where is the underlying unity behind this endless variety?" The Hindu gentleman was perplexed and at last he stumbled upon an answer and it was: "It is the Gayatri mantram." Whether we go to Kashmir or Tinnevely, Bombay or Bengal, we find the Hindus reciting the same Gayatri mantram, and there is an element of truth in this casual remark.

The Hindus acknowledge the authority of the Vedas and believe that the Vedas are the revealed Book of the Hindus. We are all familiar with the common saying in Sanskrit: "Whenever there is conflict between Bruti and Smriti, Bruti must prevail." We have a vast Sanskrit literature, Bruti and Smriti, Itihasa and Purana, all going by the name of Shastra. But with regard to religious matters, these latter have not the same authority as the Vedas.

THE FOUR VEDAS.

The Sruti consists of the four Vedas. The Vedas can be broadly divided into the Karma Kanda and the Joana Kanda. The Karma consists of the Brahmana and the Samhita. It deals with the rites and ceremonies, but as we proceed on we find an inquiring spirit, a spirit of investigation into the ultimate Reality. All the gods Indra, Varuna, Mitra, and so on, all of them melt into one God. In the Upanishads, we find that all these millions of gods are dissolved into one God. "Ekan Sat Vipra Bahudha Vadanti"—the ultimate Cause is one, He is called by different names. These Upanishads are the bedrock, the basis and foundation of Hinduism. There is one remarkable point of difference between Hinduism and all other religions of the world. Hinduism is not based on the teachings of any particular man like the other religions of the world. We cannot say that Sri Krishna or any other person was the founder of Hinduism. It was existing long before. The glory of Sri Krishna is that he is the best interpreter of Vedic Religion.

THE UPANISHADS ARE THE ESSENCE OF HINDUISM

These Upanishads contain the essence of Hinduism. They tackle the vital problems of existence, viz., what is man, where does he come from, where does he go, and what is the relation between man and his Maker. These are the problems which have agitated the minds of Plato and Aristotle, Kant and Hegel, and it is agitating the minds of the thinking section of the humanity at large. We all know that these problems have been solved once for all by the ancient Rishis, those to whom the great truths were revealed, those who have composed the Upanishads. The sayings of those wonderful Rishis of the Upanishads still ring in our ears. Addressing the whole world a eere of truth, proclaiming: "I have seen Him. All those who have seen, listen to me. I have realised Him in my own heart, and by knowing Him alone, a man can cross this ocean of darkness. There is no other path for that." Here is a bold declaration, a challenge to the world: "I have seen the Truth and here is the Path for you." These Upanishads are indeed the highest point to which the Hindu genius had obtained. The world has never seen a more sublime, a greater philosophy than the Upanishads, and of these Upanishads, the Hindus will be proud for ever, because the ultimate problems, the riddles of human life, the nature of the First Cause, all have been solved there. And there we find the real Hinduism, the essence of Hinduism. Nichiketa of the Katha Upanishad puts the most pertinent question to Yama: "How to attain peace, how to have that eternal, undimmed joy and bliss?" And the answer comes: "To them alone belongs that eternal peace and happiness, who have found that eternal peace and happiness, those vanishing out the Eternal in the midst of the many; who show, who One in the midst of the many; who belong to the eternal Shanti and to none else." The great discoverers of the laws of the spiritual world have been named "RISHIS". A Rishi would have been named "RISHI". A Rishi means a "Roor", one who has seen the Truth. These Upanishads contain those great laws which were discovered by our ancient Rishis. The Munia Upanishad says: "Pranava is the bow, the mind is the arrow, and the Brahman is the target. One must aim at that target and be fixed once for all. O mind, aim at that target and be fixed once for all. O man, aim at that target and be fixed once for all. The arrow is fixed on the target." This is for all man who can think of the problems beyond death, problems which every man should solve. And these Upanishads are the bedrock, the basis, and the very essence of Hinduism.

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Spirit of Hinduism.

Continued from page 3.

IMAGE-WORSHIP IS INDISPENSABLE.

When we come down to the age of the Puranas and Smritis, we find there is a war of ideals. And we all know that fights and quarrels are going on even now in this country between the Shaivites and the Valabnavites on account of their rank ignorance of each other's doctrines. The Vishnavites are never going to the Shiva temples and vice versa, and this narrow-mindedness is the product of these puranic doctrines. But in the Upanishads, we do not find either Shiva or Vishnu. We find only one supreme Being; the causeless Cause, "the unmoved Mover of this Universe", as Plato observes. In fact, all different schools of philosophy have their origins of genesis in these Upanishads. But Hinduism as we find to-day is not the Hinduism of the Upanishads. There have been so many ramifications in Hindu Society that it is difficult to find out the true spirit of the Upanishads. There is one important method of worship which has become to day inseparable from Hinduism, i. e., image-worship. It was only after the decline of Buddhism, that image worship came into vogue in this country. What is the truth behind image worship? In the Vedic age we have the Pratik Upanishads. According to the philosophy of Ramanuja, that which is not Brahman is taken as a substitute for the Para Brahman. In ancient times, there was a custom, whereby when a new bride came to the bridegroom's house she was shown the Arundhati Nishkubtra, a tiny star. And what the bridegroom did was to point to a bigger star and when the attention was fixed upon that, she would find just below that star, the tiny star, Arundhati. Man cannot grasp God as He is in his true nature. It is the extraordinary man, a Paramahansa, who alone knows what God is. The average man must have some sort of image. Therefore this image has been held before his mind as a substitute for God. But we must not mistake the stone or earthen image as the omnipotent God. The Hindu devotee worships God, in and through a stone image. So long as he is not enlightened he cannot know God as He is. Swami Vivekananda was very fond of saying a funny story; once a man was asked to make an image of God Shiva. This man had not seen Shiva, neither his father nor his grandfather. After years of struggle, he made the image of a monkey. So, when man with all his limitations tries to imagine God, to think of God as he is in his true nature, he makes a hideous caricature. It is only the Paramahansa and the unthinking man who do not require images. But those who are in the intermediate stages want some sort of images—an iron chest, or an angel with wings, the Goddess Kali, Shiva or Vishnu or Gauspathi. In fact we require some sort of image in order to concentrate, to focus our mind upon, but all the time we must remember that we are worshipping the Omnipotent and the Infinite in and through that image. This is the truth and philosophy about image worship. The Hindus have stuck to it and it has come to stay in this land. How many great Saints and Mahatmas have attained to the highest plane of spiritual life by beginning their spiritual career with this sort of worship. We know of Bughavan Sri Rama-krishna and so many Saints in the M-harashtra like Tukaram, Chokha and others who began their life by worshipping the God Vitthal of Pandharpur. There is no question that all these men have attained to the highest spiritual life.

VARNASHRAMA DHARMA—THE BRAHMIN.

Then there is the Socio-religious structure of the Hindu society, viz the Varnashrama Dharmas. This system lays down certain principles according to which every unit, every member of the social organism would realise the highest potentially by following the line of least resistance. At the top of the Varnashrama system was the Brahman. We find in the Bhagavat Gita, the characteristics of a Brahman: "The Brahmin is a man who has got Shama and Dama, that is, control of his external senses, and his mind, and who has got Tapas." He is also the man who has Vijnana, the supreme Knowledge. Such a man is Brahman i. e. a man who has set his face against noise and fame and pleasures of the world, who thinks more of heaven than of earth. Such a man deserves to be honored and respected everywhere. The Brahmin was at the top. In Hindu society the Brahmin even to day is honored, because he maintains the ancient culture, but unfortunately the Brahmin has fallen from his high pedestal. As has been remarked, the very day the Brahmin entered into competition with the other castes in the arena of the world, he lost his power and prestige. But although the Brahmin has fallen from his high pedestal, still he has preserved the culture and Dharmas of the Hindu.

KSHATRIYA, VAISHYA AND SUDRA.

Next comes the Kshatriya, the soldier the man who protects society. The Kshatriya is the man who is born to rule, who has got more Rajas in him, and who defends the society from foreign aggression. And then comes the Vaishya, the man who devotes himself to trade and commerce and legs of all, the Sudra, the servant. This distinction was based on the principle of the three gunas, Satva, Rajas and Tamas. This is one of the fundamental principles of Hindu religion. Satva is goodness, purity, devotion, love. Rajas is activity, strength, vitality and Tamas is inertia, laziness. The Sattvik man has got the strength and vitality of the Rajasik man but, at the same time he has got the power to regulate his strength. Sometimes the Sattvik man may look like the Tamsik man, because he looks inactive and lazy, but the Tamsik man can never be active whereas the Sattvik man can be active. The differences in the Varnashrama Dharmas are based on these differences of gunas. The Brahmin is the Sattvik man who is striving towards God, towards Truth. The Tamsik man is away from God. But under the existing conditions, the Varnashrama system, in all its details, cannot be worked out to-day. All the same, it is to be admitted that the spirit of Varnashrama Dharmas can remain even to day, as has been very beautifully described and discussed by Mahatma Gandhi in the pages of "Young India".

Continued up.

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 at the various Irrigation Works in the Northern, Eastern and the Southern Provinces. Tenders will be received at the Office of the Hon'ble the Controller of Revenue not later than mid day on Tuesday, July 17, 1928. For further particulars, see Government Gazette of June 1, 1928, or apply to the Director of Irrigation, Trichonali. B. G. MEADEN, for Actg. Director of Irrigation. Office of the Director of Irrigation, Trichonali, May 25, 1928, G 908.

Continued

DIFFERENT CONCEPTION OF GOD.

Then, the most important thing is the different conceptions of God. We see that we Hindus have got different ideas of God. Some amongst us are Dualists, some Monists, and some Vishishtadvaitins. And there is eternal conflict between the followers of these different schools of philosophy. The greatest exponent of Advaita is the great Sankaracharya and that of Dvaita, Madh-wacharya, Chaitanya and Vallabhacharya, and Ramanujacharya is the exponent of Vishishtadvaita. What is the difference due to? When a man takes to spiritual life, he is conscious of his limitations, of his frailties and weaknesses, and how can he maintain that he is one with God? At the beginning of his spiritual life, a man is bound to become a dualist or Dvaitin. As he goes on and makes progress more and more, morally and ethically, as he becomes purged of impurities and dross he feels that God is the Soul of the souls, that he is a part and He is the whole. This is Vishishtadvaita. And if he goes on higher and higher, soaring in the infinite expanse of the Akasha, then he realises that he is not distinct from the Absolute Supreme Being. This is what is called Advaita. So the difference lies in different standpoints. The germs of these three schools of thought are to be found in the Upanishads. There are certain passages in the Upanishads which lend support to Dvaita and others which lend support to Vishishtadvaita and others to Advaita. To quote Swami Vivekananda: "These are the stages in which the evolution of spiritual life proceeds." The man who is just stepping on spiritual life is bound to be a Dvaitin. When the same man goes higher and higher up, when he feels the light within, the line of distinction and demarcation becomes thinner and thinner. "You are the vine and I am the branch" and last of all when he goes still further and further and becomes one with the Absolute, then he realises the meaning of the ancient saying "Tat Twam Asi". When these words were uttered, there was no necessity to write any other book on religion or philosophy, because there is no higher religion than this.

THE BODY, JIVA AND ATMAN.

It is said in the Ramayana that once when the great Rama was seated in his Court, surrounded by the great sages, men of great spiritual attainments, he wanted to test the devotion of Hanuman. Rama said "Oh, Hanuman, what is your attitude towards me, how do you look upon me? What is your method of worship?" The great Maruthi was equal to the occasion. He looked at Rama who is worshipped by us, Hindus, as the visible and human manifestation of the Para Brahman, he saw the great sages encircling him and said, "When I think I am the body, then I feel, O Rama, that you are the master, and I am the servant. But when I think I am the Jiva, then I think you are the purna (whole) and I am an asa (part). When I think of the Atman, I find no distinction between you and me." This sickle silence once for all this quarrel in the name of the different dogmas and doctrines. These are the salient features of Hinduism.

FET BELIEF IN THE LAW OF KARMA.

The Hindus believe in the law of Karma. The great German Vedantin, Paul Deussen, came to India many years ago. One day while he was walking along the streets of Jajpore he came across a blind man. He put this question to him: "You were born blind, I believe; if so, don't you rebel against God?" He replied that he was born blind to this life owing to the Karma of his past life. This will show how the law of Karma has penetrated into every stratum of Hindu society. This law gives solace and consolation to millions of Hindus. But it has its own drawbacks. The law of Karma is nothing but the law of causation in the spiritual world. Every effect has a cause behind it, and the same cause produces the same effect. The law of Karma maintains that good Karma will give us good results and evil Karma will give us evil results; but at the same time we run after evil Karma and we cannot help reaping evil results. God himself cannot save a man unless he saves himself. Then comes to the question of free Will. The law of Karma says that our happiness or misery in this life is the outcome of our past life and our future life depends upon our present life. To day is the outcome of yesterday and to-morrow is the outcome of to-day. But the Hindus have forgotten the latter part of the law of Karma and stick to the former part only. The law of Karma does not say that we cannot raise ourselves. Speaking to Arjuna Bhagavan Shree Krishna says: "Raise yourself by your own self—your own self is your own enemy and your own self is your own friend." It is a pity that a nation which has got the Bhagavat Gita as its spring of inspiration has protested. Why do people believe in one part of the law of Karma and not in the other part? It says "you are the creator of your own destiny." The Hindu Bhaktas are quite explicit on this point. It is laid down that you can make yourself a saint; even the worst sinner can become the greatest saint. Remember that you can change your destiny, that you are the creator, the architect of your own destiny. The law gives solace to many a poor and distressed soul and it is because of this pet belief in the law of Karma that there is no revolution in India, there is no B-tille. Let us now revive the law of Karma, and believe the gospel of the Bhagavat Gita that every man is the creator of his destiny. Our forefathers were great, they have left a glorious civilization. We are the children of great ancestors and let us make the future of our country more bright and more glorious.—Yedanta Kesari.

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. 6888. In the Matter of the estate of the late Sittampalam Kanagasabai of Araly North Deceased. J. P. Subramaniam of Araly now of Pottalam Petitioner. Vs. 1. Florence Caellammah Subramaniam now of Pottalam 2. Ponnammah widow of Vetiveluppillai of Araly North 3. Thambiah Sittampalam of Do., now of F. M. S. 4. Kalibavelupillai Tharumaratnam of Araly North 5. and wife Mery Tharumaratnam of Do 6. Rosalini Tharumaratnam Everts of Do 7. George Tharumaratnam Everts of Do & 8. Sornammah Everts of Do. Respondents.

This matter of the Petition of J. P. Subramaniam of Araly now of Pottalam the Petitioner praying for Letters of Administration to the estate of the above-named deceased Sittampalam Kanagasabai of Araly North coming on for disposal before J. O. W. Rock Esquire, District Judge, on February 20, 1928, in the presence of Mr. N. Chelvadurai, Proctor, on the part of the Petitioner and the affidavits of the Petitioner dated January 17, 1928, having been read, it is declared that the Petitioner is the husband and it is declared that the Petitioner is one of the heirs of the said intestate and is entitled to have Letters of Administration to the estate of the said intestate issued to him unless the Respondents or any other persons shall, on or before May 15, 1928, show sufficient cause to the satisfaction of this Court to the contrary.

April 27, 1928, J. O. W. Rock, District Judge. Time to show cause extended to 7th June 1928. M. A. Arulanandan, A. D. J. O. 1468.

Order Nisi.

IN THE DISTRICT COURT OF JAFFNA. Testamentary Jurisdiction No. 6521. In the Matter of the Estate of the late Arumugam Veluppillai of Vaidukodai West Deceased. Arumugam Subramaniam of Vannarponnai East Petitioner. Vs. 1. Veluppillai Rajendram of Vaidukodai West 2. Veluppillai Neevartnam of do 3. Veluppillai Anandakumarsamy Respondents.

This matter of the Petition Arumugam Subramaniam of Vannarponnai East the Petitioner praying for Letters of Administration to the estate of the above-named deceased Arumugam Veluppillai of Vaidukodai West coming on for disposal before J. D. Brown Esquire, District Judge, November 24, 1927, in the presence of Mr. N. Chelvadurai Proctor, on the part of the Petitioner and the affidavits of the Petitioner dated August 6, 1926 having been read, it is ordered that the 1st Respondent be appointed Guardian ad litem of 2nd & 3rd Respondents and it is declared that the Petitioner is the brother and next of kin of the said intestate and is entitled to have Letters of Administration to the estate of the said intestate issued to him unless the Respondents or any other person shall, on or before May 15, 1928, show sufficient cause to the satisfaction of this Court to the contrary.

April 27, 1928, J. C. W. Rock, District Judge. Time to show cause extended to June 7, 1928. M. A. Arulanandan, A. D. J. O. 1468.

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