

	Town	India	Foreign
Del.	10-00	12-00	15-00
Per Annum	10-00	12-00	15-00
Per 6 Months	5-00	6-00	7-50
Per 3 Months	2-50	3-00	3-75

THE Hindu Organ.

The Only Newspaper in Ceylon for the Hindus

PUBLISHED EVERY MONDAY AND THURSDAY

Editor: M. S. Eliatamby, Advocate.

VOL. XLVII No. 75.

(Registered as a Newspaper.)

JAFFNA, THURSDAY, JANUARY 9, 1936

Estd. Sept. 11, 1889

Phone 56. PRICE 5 CTS.

IT PAYS
TO ADVERTISE
IN THE
HINDU ORGAN
AND
INTHUSATHANAM.

A Great Benefactor Of Humanity

Sri Ramakrishna Paramahansa

CENTENARY CELEBRATIONS IN FEBRUARY

THE Centenary of this great benefactor of humanity falls on 24th February 1936, and will be celebrated in different places between that date and February 1937. The Headquarters of the Ramakrishna Mission at Belur have drawn up a scheme for celebrating this holy occasion in an adequate manner, and are besides organising committees for doing the same in other parts. We give below a report of the Sri Ramakrishna Centenary Committee containing a short account of the arrangements that are being made in India and abroad:

Committee's Report

A fairly good number of meetings have been held in different parts of India in which distinguished men have spoken on the life and mission of Sri Ramakrishna and stressed the importance of a fitting celebration of the Centenary all over the country. Of these the activities of the Centenary Committee of C. P. and Berar and of the Sanyasins and general public of Benares and of the Professors and students of the Hindu University deserve special mention. We are glad to announce that Mandaleswar Srimat Swarnapandaji of Mritunjay Math, the leader of the well-known Giri sect of Sadhus, has kindly consented to join the panel of Vice-Presidents of the General Committee. His Highness Maharaja Sri Aditya Narain Singh Bahadur, Kt., K.C.S.I., of Benares has been kind enough to preside over the meeting of the citizens of Benares; he has also consented to be one of the Vice-Presidents of the General Committee as well as to be the President of the Local Committee. The Pro Vice-Chancellor of the Hindu University and Mahamahopadhyaya Pratnanath Tarkabhushan were elected Vice-Presidents of the Executive Committee for the Benares Hindu University. In C.P. and Berar distinguished gentlemen like Messrs. M. S. Aney, Ganashyam Singh Gupta, N. B. Khare, S. G. Patwardhan, W. R. Puranik, Pt. Kunjibharilal Agnhotri and others are taking great interest in the celebration. In Patna too a general as well as a Working Committee has been formed with some of the distinguished men of the Province as members.

The activities of the Foreign Celebration Sub-Committee have been published in the papers from time to time. First we have got in touch through correspondence with several distinguished men and women of European countries, who have become members of the Foreign Celebration Committee and are trying to make the celebration a success.

Celebration in Europe

Secondly, we have sent Centenary and Mission literature (in pamphlets) to nearly 20 Universities in Switzerland, Germany, France, Italy, Australia, Jugo-Slovakia and other countries.

Thirdly, Swami Yatiswarananda of the Ramakrishna Mission who has been sent to Europe on missionary work and is touring through Germany, Switzerland, France and



other countries, has been asked to organise the celebration work in Europe. He is getting in touch with noted people through correspondence and personal interviews and is lecturing and organising small celebrations wherever he is going. He is about to publish several books, mostly translations of Swami Vivekananda's writings in German, French and Swiss. This we believe would lay the foundation of a more permanent work.

In England too there is a Swami of the Ramakrishna Order, Swami Ayyakandananda, who has recently opened a centre in London and is giving lectures and interviews to the public. He is organising the celebration work in England. The London Celebration Committee has already been formed with some of Swami Vivekananda's friends and admirers in it.

In America, the Swamis in charge of the ten different centres are taking an active part and Celebration Committees have already been formed in New York and other places. Besides nearly 150 important people in Ceylon, S. S. Siam, China, Japan, Aden, Fiji, Kenya, Uganda, Zanzibar, Tanganyika, S. Rhodesia, S. Africa, Mauritius and S. America have been approached through correspondence and literature.

We give here some of the names of distinguished persons who are taking very keen interest in the celebration: Mr. Deona Smith of San Francisco, Prof. H. V. Glasenapp of Konigsburg, M. Maurice Magre of France, Prof. O'Stein of Czechoslovakia, Mlle. M. Chovine of France, Mrs. G. T. West of California, Mr. Kathedeen E. Davis of San Francisco, M. Alphonsa de Chateaubriant of France.

The Programme

Besides organising the celebration in several parts of India, the Headquarters of the Ramakrishna Mission at Belur have drawn up a scheme that is of all-India importance. The chief object of this is to do something useful that may stand as a permanent memorial of this holy occasion and help to propagate the message of the Great Master. We give below a brief account of the programme:

Permanent Memorials: (1) A nucleus of a Central Fund under the Ramakrishna Mission will be

WANTED A BAND OF YOUNG MEN

The First Essential For Rural Reconstruction

Attention was now being devoted to rural reconstruction. He had asked many who were engaged in the work as to what concrete ideas they had, and what concrete suggestions they had to offer to young men who desired to go back to villages, observed Sir R. K. Shanmukam Chettiar presiding at the 45th celebration of the Madras Christian College Day. What was wanted for a scheme of rural reconstruction, he continued, was not merely enthusiasm, not merely Government or other help by way of finance, but a band of men who would go back to the villages and live with the villagers and render service in true missionary spirit. How many of their young men had the stamina to go to the villages and live there like villagers? Neither magic lantern lectures nor the running of night schools, nor even the rebuilding of cottage industries would have the desired effect unless those engaged in the work were animated by true missionary zeal.

The second lesson, he continued that impressed him most was the value of corporate and co-operative effort. Unfortunately, the average Indian mind was filled with the spirit of individualism. Only collective action could build up a nation. It was started that the average Indian was a charitable man and India was a land famous for charity. The very conception of charity implied the idea of the superiority of the giver. This must give way and a spirit of service should actuate every action.

established with a view to helping forward humanitarian activities such as (a) Relief Work during flood, famine, pestilence etc., and (b) Mass Education—if possible, on vocational and industrial lines. (2) An Institute of Cultural Fellowship under the auspices of the Ramakrishna Mission will be established in Calcutta for the promotion of mutual understanding and goodwill among all sections of people in India and abroad. Harmony of faiths will be its central theme. It will have a house containing a spacious hall, a select library of useful books on cultural subjects and a reading room, and will arrange regular classes and lectures on Religion, Philosophy, Arts and allied subjects by Eastern and Western scholars invited for the purpose. Extension lectures will also be arranged from time to time in different parts of India and abroad as far as possible. The membership of the Institute will be open to all. (3) A Centenary Memorial Volume will be published on lines approved by the Centenary Publication Sub-Committee. It is to be a work of permanent value dealing with the evolution of Indian thought and culture in their diverse aspects from the Vedic times, written by distinguished Indian scholars, and is likely to cover about twelve hundred pages. An important section of the work will be consecrated to the life and teachings of Sri Ramakrishna and Swami Vivekananda as well as the activities of the Ramakrishna Math and Mission at the present moment in India and abroad. (4) A Centenary Album will be published containing pictures of Sri Ramakrishna, the Holy Mother and the disciples of the Master. It will

(Continued on page 4)

Hinduism not a Creed or Ritual

An Endless Quest for Truth

By Sir S. Radhakrishnan

(An address delivered at the Theosophical Society Diamond Jubilee Convention, Madras)

HINDUISM was an organic growth spread over, according to the views of accepted chronologists, forty or fifty centuries. They would not be able to understand it by either looking at its origin or by taking a cross section at any one stage of its history or of any sequence of events. It was the expression of an idea struggling to be born and endeavouring to embody itself in historic institutions. At no stage had the idea been perfectly expressed, though at every stage, there was the struggle for expression. They could have only a vague feeling and they could never see it expressed in one perfect embodiment. It one wanted to know what in essence Hinduism was, one must understand the general principles underlying the same, the inspiring motives and the general philosophic conceptions which governed the whole career of Hinduism.

A Kind of Experience

"The answer to the question as to what constituted Hinduism," said the lecturer, "has been given times out of number. Hinduism does not believe that religion is either the acceptance of one creed or another, or the practice of particular rituals; but it believes that it is a kind of experience to raise our lives to a very different kind of temper. It is an experience and not an obedience to a dogma, the raising of our life into a higher plane. Religion is rebirth; it is not an addition to the intellectual furniture. It is the transformation of the whole of our being; it is not a question of our awakening from a swoon but it is a new vision, a change over and an overhauling of our whole life. Religious education can be broadly distinguished into instruction and training. Instruction points to new ideas; training enables us to develop habits. Instruction tells us what truth is; training enables us to embody that truth in our lives. Therefore religion can best be defined as the organic realisation of the highest truth."

Growth in Religion

Religious growth was not a mechanical evolution, and they could find three ascending levels in the instruction. The first two, Shraavana and Manana, were those where they acquired the truth and the third Nidhidhyasana was where they would be able to incorporate, assimilate and make it the substance of life. There were many who thought that religion meant the learning of the various traditions and making them a matter of routine. But it was enjoined upon educated people to find out whether those truths were capable of being sustained by reason and whether it was possible for them to test them by reason and prove their validity. The scriptures contained not only the products of ripest wisdom, but also a wayward fancies, and there were so many things which would not stand the test of reason.

They must apply discrimination and logic and try to distinguish the tenable from the untenable. This was the most important task.

The Gayathri

"If we take up the universal prayer, the Gayathri," he continued, "we find that it gives something real. The Gayathri is a prayer for a passionate renewal of our own lives; it is a search; it is a quest and an adventure. There is no finality so far as religious life and quest are concerned. The term 'philosopher' means not the teacher of truth, but the seeker of truth. It is only searching within oneself for guidance. It is not to be done in congregations. It is to be done in silence by each individual in and by himself. There is a saying in the Book of Revelation that when the Angels went before God, there was a silence for half an hour. If that silence is necessary for angels it is all the more necessary for human beings. The point is that one must have complete honesty and utter sincerity. Meditation is but communion with one's own inner self, and it is there that we may see the connecting links between the soul and the Universal Self. The Gayathri wants us to keep up that perpetual search. One man cannot be asked to express the experience of another so long as the other has an individuality of his own. It is not possible for us to give an exhaustive definition of a common ordinary individual in terms of adjectives and universals and much more so, will it be difficult to define Reality in such a way."

Therefore, the wisest thinkers have adopted a tone of reticence in defining the Supreme Reality. They have stated that it is something which a man has to discover for himself. Austerity of silence is the only way in which we can establish this great Reality. It is because of this that some have tried to define reality in negative characteristics. "Pure being is pure nothing" is a criticism levelled against this method of defining reality. The Upanishads state "That which is void of all predicates, that fundamental reality, that non-dual thing, to the feeble minded, appears as non-existent." But it may be asked whether in the medley of things there is a method of understanding the Absolute. If we study the various interpretations and meanings given in the scriptures, with patience and with some penetration, we may be able to understand that there is one common synthetic point of view which co-ordinates all these varied descriptions.

What Conversion Means

Proceeding, Sir S. Radhakrishnan said, "The point is that in each man's heart is written his pathway to God. The work of the teacher is merely to assist its natural growth, its unconscious growth, because the forces of the Universe are co-operating with us, and the innermost depths of the man are thirsting for manifestation. What the teacher has to do is to provide the environment which is capable of fur-

(Continued on Page 3.)

Subscribers are kindly requested to pay up arrears of subscription before Thai Pongal (14th January 1936). The receipt for payment will be sent along with a neatly got up Calendar for 1936.

MANAGER,
"Hindu Organ"
17-12-35.



Hindu Organ.

THURSDAY, JANUARY 9, 1936.

TOWARDS REVIVAL OF TAMIL

THE PRESIDENTIAL ADDRESS OF MR. V. NADIMUTTU PILLAI M. L. C. at the second annual session of the Madras Provincial Tamil Conference held at Tinnevely in South India during Christmas week will be read with much interest by lovers of Tamil in Jaffna as well. It is one of the encouraging signs of the times that enlightened men and women in South India and Jaffna feel the necessity for concerted action to revive Tamil learning and restore it to the position it held in Tamilakam before the advent of alien disruptive forces. The Annamalai University at Chidambaram, the Tamil Pundits School at Karanthai, the Raja's College at Tiruvadi are certainly praiseworthy efforts to provide for higher studies in Tamil. But it must be recognised that the glamour of English education, in view of the advantages it holds to its votaries in the struggle for existence, cannot be resisted by any appeal to patriotism or the supreme cultural value of Tamil. So long as English continues to be the official language in the Tamil land, Tamil language will continue to hold a subordinate place in the estimation of the bulk of the people. The passion for English education, however, has gone so far that there is an over-production of English educated lads who cannot be usefully absorbed by the economic machinery of the country. These must necessarily pass into industrial and commercial careers unless they are to be a burden on society. If English education is a sine qua non for entry into Government service, more so is it for those who would understand and make use of modern methods in industry and business. Nor is a knowledge of English a useless accomplishment for the agriculturist. The results of agricultural research and modern scientific methods of cultivation are more readily accessible to the English educated farmer than to him who relies solely on tradition and experience. MR. PILLAI, therefore, emphasises the need for encouraging Tamil learning, not indeed of the purely cultural type so dear to the Pundit, but an all round revival intensive as well extensive, assimilating all that is best in other cultures and enriching our own by taking over the technical and scientific knowledge of the West and making it available to the masses by means of translations. Modern knowledge should be made easy of access to the Tamil educated man and woman, if the country's economic regeneration is to be achieved and with

it the natural growth and expansion of Tamil as a vehicle of expression. The difficulty of using Tamil as the medium of instruction for Tamil children is due to the absence of suitable Tamil text-books, dealing with modern knowledge and teachers who have the capacity or training to impart such knowledge through Tamil. It is, therefore, encouraging to note that efforts are being made in this direction by the authorities of the Annamalai University and by distinguished scholars in India and Jaffna. This work must necessarily involve time and labour. The need at the present moment, however, is that every encouragement should be given to those who are desirous of pursuing advanced studies in Tamil. The head of the Tirupuranth Mutt has instituted a thousand rupee cash prize awardable annually for the best scholar of the Pandit class. His is an example worthy of emulation by other Madathipathies, Devasthanam trustees and wealthy land-owners. In the absence of Princes who considered it their privilege and duty to foster Tamil learning, it behoves the landed aristocracy to extend its support and patronage to the cause of Tamil.

MR. PILLAI rightly points out that love of Tamil learning for its own sake is found among the poorer classes of boys who cannot afford the luxury of costly English education and that opportunities should be provided for them by offering them free board and tuition. More than fifty years ago, the late SRI LA SRI ARUMUGA NAVALAR realised the necessity for instituting free studentships for the promotion of Tamil education in Jaffna. The Educational Trust created by him has done immense service in this direction both in Jaffna and at Chidambaram. His dream of the preservation of Saiva culture by means of Tamil education imparted by Saiva teachers has been partially realised by the Hindu Board of Education, the Saiva Training School and the Saiva Orphanage. But it is to be regretted that the Tamil Classical School started by the Manager of the Navalar School has had to close for some reason or other. We would commend to lovers of Tamil in Jaffna the desirability of offering deserving students facilities to continue their studies in one or more of the centres of Tamil learning in South India. The pace of progress in the revival of Tamil learning cannot be quickened unless public support is forthcoming for the publication of rare manuscripts, starting of travelling libraries to stimulate the habit of reading and the popularisation of standard works on literature.

Without seeming to detract the least bit from our appreciation of the inspiring address of the President, we feel bound to state that levers of Tamil in Jaffna will be surprised to find no reference has been made to the contribution the Tamils in Ceylon have made in the past towards the enrichment of Tamil culture and the recent movements definitely pointing to a revival of Tamil learning. Perhaps, such reference was not strictly relevant to the burden of the Presidential address. We trust, however, the conference in defining its own territorial limits did not overlook the spiritual, cultural, ethnic and linguistic ties between Tamils in South India and those in Ceylon. Let us hope that in the future, there will be closer co-operation among the two great off-springs of Tamilakam.

Recent Trends In Religious Thought—VI

India's Political and Religious Renaissance

BY CLIO

REV. BOWMAN, D. D., M. A., says in the Preface to his book, *Christian Thought and Hindu Philosophy* (1917):

"On returning to England, after a residence in India, extending for over a period of twenty-five years, and trying to gather together the threads of Theological Study in the West, the author was amazed at the extent to which Hindu Pantheism has already begun to permeate the religious conceptions of Germany, of America and even of England. Again and again in the following pages reference is made to the subject. It needs a far more subtle brain and cunning hand than the author possesses, to describe in detail the extent of the danger with which this trend of Religious Thought must threaten, if not the present generation, certainly the generation following; but this ought to be done, and to be done without delay."

And in page 62, he says:

"In recent years a scene was witnessed in an Indian city, which would have been absolutely incredible not long ago. A large meeting was held to hear a lecture on *Bhakti* (devotion), at which nearly 3000 were present. An elderly and highly respected and learned Hindu got up to speak, and traced the doctrine of *Bhakti* in Hinduism from Vedic down to modern times. He mentioned while doing so the name of Christ, as a great Western saint who practised *Bhakti*. The name of our blessed Lord, even when thus mentioned, was received with such shouts and hisses that the speaker was obliged to sit down, and in spite of the chairman's efforts to keep order, the meeting had to be closed. This would have been quite incredible in India a few years ago.

"The great European War, now raging and the lamentable spectacle witnessed by the non-Christian races of the world, of the leading Christian nations in deadly conflict, one with another, and Europe deluged with Christian blood cannot but have great effect upon the future of India. What that effect may be, it is yet too early in the day to tabulate. Up to the present moment the effect has been good. There has been a drawing together of the two races. The loyalty to the throne, the sympathy, the fighting of the European and the Asiatic side by side on the same field of battle—all this seems to augur well for the future; all this, it may be hoped, will strengthen the bond of union which other events, in most recent years, have tended to snap asunder. We speak today of the Renaissance in India. For years past the country has been travelling in birth with a new creation. Many influences have been at work, which have produced the birth-heroes of this new life. History will tell us hereafter that of all these influences, Christianity has been the most vital and the most effectual. But political aspects have had their part to play. It may be the climax of the new birth was reached at the time of the Russo-Japanese War. The victory of the Japanese moved India from one end to the other. The excitement caused was likened to the days of the Mutiny. The ignorant peasants were tingling with the news. The sleep of centuries was broken. All believed a new era had dawned, a new life had come. The reverses, so unexpected, experienced by a Christian nation seemed to mark the limit of the expansion of Christian nations over the surface of the globe. The old glory and greatness of Asia seemed destined to return. The material aggrandisement of the European races at the expense of the East seemed at last to have been checked. Hinduism will once more bring forth its old treasures for the spiritual culture of mankind.

There was born a great hope, namely, that the days of servitude to the West were over and the day of independence had begun. The spiritual nature of Indian thinkers has been stirred by the prospect of an awakening East and an Indian nation, a free enlightened people, a deliverance from the nightmare of superstition and the tyranny of caste.

"And from the Indian Renaissance, the national movement, has come the challenge of Hinduism. This challenge in the form of a Neo-Hinduism has assumed a two fold aspect. Not only is there a remarkable reaction towards the old religions of India, but also the reaction has been characterised by a spirit of resentment and bitterness towards Christianity."

"India must Conquer the World"

We give the words of the late Swami Vivekananda who represented Hinduism at the Chicago "Parliament of Religions":—

"Once more the world must be conquered by India. This is the great ideal before us and every one must be ready for it—the conquest of the whole world by India. Up India! and conquer the world with your spirituality! Materialism and all its miseries can never be conquered by materialism. Spirituality must conquer the West. Slowly they are finding it out. What they want is spirituality to conquer those nations. Where are the men ready to go out to every country with the messages of the great sages of India? Such heroic souls are wanted to help the spread of the great truths of the Vedanta. The world wants it. Without it the world will be destroyed. The whole of the Western world is on a volcano which may burst tomorrow. They have searched every corner of the world and have found no rest. They have drunk deep of the cup of pleasure and found it to be vanity. Now is the time to work for India's spiritual ideas to penetrate deep into the West. We must conquer the world with our spirituality and philosophy. We must do it or die. The only condition of Indian national life, of unashamed and vigorous national life, is the conquest of the world by Indian thought." Again the Swami said: "I helped on the tide of Vedanta which is flooding the world. Before ten years are over a vast majority of the English people will become Vedantists."

Swami Vivekananda writes:—

"If there is a religion which can lay claim to be the universal religion of the world, it is ours and none else, because every religion depends on some person or persons. All the other religions have been built round the life of what they think are historical men; and what they think is their strength is really their weakness; for smash the historicity of the man, and the whole building tumbles to the ground. Half the lives of these great centres of religion have been broken to pieces and the other half are doubted very seriously. As such every truth that has its sanction only in their words vanishes into thin air. But the truth of our religion, and though we have persons in abundance, does not depend on them. The glory of Krishna is not that He was Krishna, but that He was the great teacher of the Vedanta. If he had not been, His name would have died out of India as the name of Buddha has. Thus our allegiance is to principles and not to persons. Ours is the only religion that does not depend on a person or persons; it is based on principles. The sages who wrote the Vedas were preachers of principles. Now and then their names are mentioned, but that is all. We do not know who or what they were. At the same time, just as our God is an impersonal and yet a personal one, so our religion is most intensely an impersonal one, and yet has an infinite scope for the play of persons. For what religion gives you more Avatars (incarnations) and still waits for infinitely more? It is vain to try to gather all the peoples of the world

round a single personality. It is difficult enough to make them rally round eternal and universal principles. If it ever become possible to bring the largest portion of humanity together to one way of thinking about religion, it must be through principles and not persons! For this reason the religion of the Vedanta is more universal than the religion of Christ."

Resentment against Christian Propaganda

Not only has the Renaissance of India given birth to the challenge of Hinduism but also from it has come a spirit of bitterness and resentment against Christian propaganda. This effort is now looked upon in some quarters as an unworthy and unjustifiable attack upon the national genius and spirit. A Hindu thus writes: "The Missionary is the representative of a society, a polity, a social system, a religion and a code of morality which are totally different from our own. He comes as a belligerent and attacks our time-honoured customs and institutions, sacred literature and traditions, our historical memories and associations. He wishes to destroy our society, history and civilisation. He is the arch enemy who appears in many guises, the great foe of whatever bears the name of *Hindu*, the ever watchful, ever-active irreconcilable destroyer of the work of the rishis and Maharishis of that marvel of intellectual and civic achievement, which is known as Hindu Civilisation. Let us labour under no delusions on this subject. You may forget your own name, you may forget your mother, but do not for a moment forget the great, the all important fact that the missionary is the most dreadful adversary you have to meet, the greatest enemy of *Dharma*, and Hindu national life in the present age". The tenor of such words cannot be misunderstood; undoubtedly a great upheaval and disintegration is going on and one factor of the moral and religious revolution is Christianity. But it is only one of many.

We are of opinion that all historical and revealed religions are altogether untrustworthy. We shall show later on that the Christian religion is altogether untrustworthy and in fact the educated classes in Germany, America and England have no faith in the Divinity of Christ or His virgin birth or His Resurrection, and that they doubt the authenticity, inspiration and genuineness of the "Four Gospels", and that they reject whatever is Supernatural in Scripture and all the doctrines and practices which cannot be reconciled with reason and commonsense.

JAFFNA HINDU COLLEGE

Inter Arts and Science Classes

The Jaffna Hindu College reopens after the Thai Pongal Holidays on the 20th of January 1936. Provision will be made to prepare students for the London Inter-Arts and Science Examinations. Students who wish to join should apply to the Principal before the 17th inst. (Mis. 242, 6-1 to 13-1-36)

NOTICE

WANTED A Jaffna Tamil Hindu young man who is a Matriculate (Lond.) or possesses equivalent qualification with Tamil as a subject for appointment as Fore-man and Chief Clerk to the Press Department of the Saiva Paripalana Sabhai, Jaffna.

The selected candidate will be required before appointment to undergo a course of practical training at his own expense for six months in a prominent printing establishment in Madras and obtain a certificate of competence, before appointment.

Starting Salary: Rs. 50 per month on an incremental basis.

Applications must be sent to the undersigned on or before 31st January 1936.

C. A. Candappasegaram,
Hony. Secretary.
Saiva Paripalana Sabhai,
Vannarponnai, 27-12-35.

NEWS IN BRIEF

Hindu Association of Europe—Dr. Parthasarathy and Sir. Albion Banerjee have initiated "The Hindu Association of Europe" with headquarters at Hampstead, based on the model of the Parsee Association in London.

Coconut Board—Mr. A. Gnanaprakasam, Advocate, has been appointed Manager of the Coconut Board on a salary of Rs. 9,600 per annum. Mr. J. Sri Chandrasekera has been appointed Secretary on a salary of Rs. 7,200 per annum.

The Ceylon Railway—The Board of Ministers, it is learned, has before it for immediate consideration the question of taking measures for a full investigation of the Railway problem. The Ministry of Communications and Works has recommended the appointment of a commission of experts.

First Ceylonese Director of Agriculture—It is understood that Mr. Edmund Rodrigo, C. C. S. has been selected for appointment as Director of Agriculture in place of Dr. W. Youngman retired. Mr. Rodrigo is the first Ceylonese to be appointed to this responsible office.

Preparing for Elections—The final registers of voters for the fifty electoral divisions of the Island will be ready by the end of this week. Mr. F. C. Gimson, the Special Officer in charge of this work, is now on a circuit of the Provinces to speed up work and to make the necessary arrangements for Nomination Day.

Election Offences—Copies of Election Ordinance, in the form of leaflets, are printed in English, Sinhalese and Tamil. These will be published widely in each constituency bringing to the notice of voters the penalties for infringement of the Ordinance, such as trafficking in ballot papers.

Bengal Govt. Apologises to Pt. Nehru—The Government of Bengal has apologised to Pandit Jawaharlal Nehru for publishing in the Bengal Administration Reports a statement which the Pandit characterised as an "astounding and amazing lie". The Government has undertaken to delete the paragraph from all copies still under the control of Government.

Biological Assay of Ceylon Foods—The London expert to whom the biological assay of Ceylon foods had been entrusted, Prof. Burn, has, it is learnt, forwarded to the Director of Bacteriological Institute in Colombo, the results of the analysis of twenty varieties of fish and vegetables from the specimens sent to him last year. The completion of the analysis covering the full range of local foods proposed to be analysed will take at least another year.

Order Nisi

IN THE DISTRICT COURT OF MANNAR

Testamentary Jurisdiction No. 516

In the matter of the intestate estate of the late Sebamalai wife of Anthony Santhiogu of Murunkan

Deceased.
Anthony Santhiogu of Murunkan presently of Picbaikulam

Petitioner
and
1. Mariapillai wife of
2. Anthony Swanthu of Uyilankulam in Mantai South

Respondents

This matter of the Petition of Anthony Santhiogu praying for Letters of Administration to the estate of the abovenamed deceased Sebamalai wife of Anthony Santhiogu of Murunkan coming on for disposal before R. H. Wickremasinghe Esquire, District Judge, Mannar, on the 4th day of November 1935 in the presence of Mr. V. Albert Alegaone, Proctor, on the part of the Petitioner and the affidavit of the Petitioner dated the 31st day of October 1935 having been read, it is declared that the Petitioner is the husband 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 the 17th day of January 1936 show sufficient cause to the satisfaction of this Court to the contrary.

This 13th day of December 1935.
R. H. WICKREMASINGHE,
District Judge.

RAMAKRISHNA MISSION

(Ceylon Branch)

Educational Activities

The Mission manages 12 Schools and an Orphanage. The total number of pupils attending the schools is 2285 (1587 boys and 748 girls on June, 1935), and the total number of teachers is 74.

The curriculum of studies follows the new scheme of the Department of Education with special attention to Physical Training and Religious Instruction. The Orphanage managed by the Mission, known as 'The Ramakrishna Mission Students' Home,' is attached to the Shivananda Vidyalaya, Kalladi-Uppodai, Batticaloa. It provides food, clothing, lodging and education for 42 orphan children. There is a resident Swami who ministers to the needs of the children.

Of the three English Schools managed by the Mission, two are in the Eastern Province. With the advent of the Mission the education of the Hindu children of the Province has advanced considerably.

The Trincomalee English School is well-equipped and well-staffed. It is housed in beautiful buildings and is situated in the heart of the town. During the year the school has recorded progress in all directions.

The Shivananda Vidyalaya, the English School at Batticaloa, is developing into a residential institution providing an all-round training for the pupils who come under its influence. The Divisional Inspector of Schools, Central Division, makes the following remark in the Annual Report: "The school rightly lays special emphasis on character training. The high moral tone maintained and the excellent discipline of

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We are glad to have seen an assortment of fountain pens made in Jaffna by Mr. Visuvalinga Patter of the Pettah. The holder, nib, clip, barrel and self-filling device have all been made by him with local materials. We are in a position to say that the Patter's pens are in no way inferior to the imported pens and are cheap.

DENTAL NOTICE

S. Imai, (Japanese Dentist)
COLOMBO,

will be at Jaffna at Tiruchelvam Buildings, Main Street, Jaffna, from 7th to 17th January, 1936. (Mis. 247. 9 & 13-1-36)

the boys deserve special mention." This school obtained one hundred per cent. success at the March, J. S. C. Examination and was duly congratulated by the Director of Education. It has again scored a cent per cent success at the July Examination also.

The Vannarponnai Vaidyeswara Vidyalaya has made arrangements for the teaching of Rural Science and Botany.

The Karativu Tamil Boys' School, one of the largest Tamil schools conducted by the Mission, works up to the Vernacular Teachers' Certificate Examination. The first batch of pupils sat for the Examination in August.

The Trincomalee Tamil School is successfully working the Rural Scheme.

All the Tamil schools under the Mission maintain a high standard of attainments in Tamil literature.

(From the Report of R. K. Mission 1935.)

HINDUISM NOT A CREED OR RITUAL

(Continued from page 1)

thering its growth or life. Religious conversion does not consist in substituting one doctrine for another. It consists in deepening one's life and enabling one to pursue truth on one's own lines. God knows our deficiencies and defects. We may not know God, but it is wrong on our part to think that God does not know us. He is judging the sincerity of our pursuits and the honesty of our endeavours and in time, will try to correct the deficiencies which we have and bring about a better conception of God Himself. Conversion is spiritual rebirth and it is not a mental substitution. It is possible for everyone of us to get that rebirth and every Hindu believes that Gayathri enables him to bring about that kind of rebirth, which is coeval with human history. That is what the Hindu religion states so far as conversion is concerned. We have been Catholic and universal in our outlook."

In conclusion, Dr. Radhakrishnan observed: "Are we going to define our religion by an unchanging creed or are we going to determine its nature by emphasising this universal quest in which all people could unite? Personally, speaking for myself, I believe the forces of the world are with us and the time-spirit is with us, and I have no doubt that the true conception of religion which insists on this quest more than on any creed, which enables us to join together in the pursuit of those common ideals—that is the thing which has a future still, because it is the truth and that is bound to win and bound to live." (Cheers).

Jaffna Hindu College

The Jaffna Hindu College reopens after the Thai Pongal Holidays on the 20th inst. Provision has been made to admit girl-students in the College. Miss K. Charavannamuttu of the University College, where she was reading in the B. Sc. class has been appointed as assistant teacher. Special arrangements have been made for the accommodation and convenience of girls.

KAYTS SEAT

Manipay Village Committee Supports Mr. Duraiswamy

At a meeting of the Manipay Village Committee, held on Monday, the 6th inst., it was unanimously resolved to request Mr. W. Duraiswamy to stand for the Kayts Seat in the forthcoming election. (Mis. 248. 9-1-35.)

Auction Sale

IN THE DISTRICT COURT OF JAFFNA
No. 7758.

Sabapathipillai Arumugam of Vaddukodai West Plaintiff.

vs.
1. Kanthappan Sinnappu and wife
2. Nagammah of Vaddukodai West Defendants.

Under and by virtue of the Commission issued to me in the above Case I shall sell by Public Auction the undermentioned properties on Saturday the 18th January 1936 commencing at 3 p.m. at the spot:—

1. Land situated at Vaddukodai East in the parish of Vaddukodai in the division of Valigamam West Jaffna District, Northern Province, called "Vilanai" in extent 4 Lms. V.C. with house sheds and palmyrah and bounded on the East by the properties of Sangarapillai Arumugam and Thiruvandi widow of Vaitthy. North by the property of Sethupillai widow of Kathiravelu, West by lane and South by the property of Sangarapillai Arumugam and brother. The whole within these boundaries hereof together with share of well lying in the land on the East belonging to Sangarapillai Arumugam and others and the right of Thorvai way and watercourse.

2. Land situated at de called "Vilanai" in extent 2 Lms. V. C. with palmyrahs and young palmyrahs and bounded on the East by the property of Theivanaipillai widow of Thampu, North by the properties of Muttupillai wife of Subramaniam and shareholders and Sethupillai widow of Kathiravelu, West by the properties of Theivanaipillai widow of Vaitthilingam and Sangarapillai Arumugam and South by the properties of Thangamuttu wife of Ponnambalam and Kathiravelu Karthigesu. Out of the whole within the boundaries hereof an undivided 1/4th share.

A. A. KANDIAH,
V. ddukodai, Commissioner.
30th December.
(Mis. 249. 9-1-36.)

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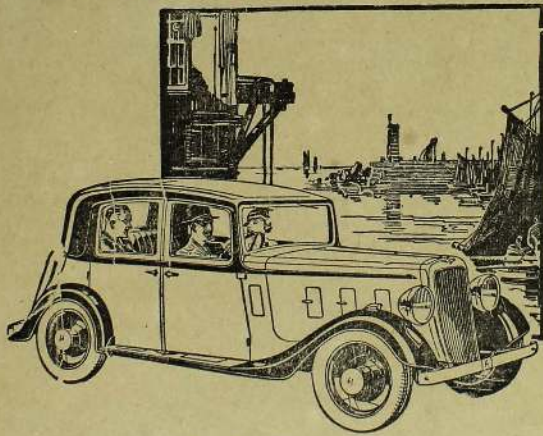
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The Works of Swedenborg are Scientific Commentaries on Saiva Siddhanta Philosophy. Even Sivagana Yogigal knew no Science and therefore his commentaries are not based on Science. The Saiva Siddhanta papers like the Siddhantam, The Hindu Sathanam, The Hindu Organ and other papers and leading Saiva Siddhanta Scholars have spoken highly of these books of Swedenborg and others mentioned above.

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(Q. 107. 9 & 13-1-36)

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(Q. 172. 13-10 to 12-1-36.)

A Great Benefactor Of Humanity

(Continued from Page 1.)

also contain pictures of important centres of the Math and the Mission with brief explanatory notes. (5) Specially designed Memorial Medalion will be struck to commemorate the Centenary. (6) A suitable Memorial of Sri Ramakrishna will be erected at his birth-place, Kamarpukur, and steps will be taken to make the place easily accessible. (7) The Centenary Celebrations will have a fitting termination with the opening of the Temple of Sri Ramakrishna at the Belur Math amid appropriate religious festivities.

Besides these works of permanent importance a Convention of the monks of the Ramakrishna Order and others interested in the movement, a Convention of Hindu, Buddhist and Jain monks, a Parliament of Religions, a Conference of women admirers and devotees, lectures and essays to propagate the message of Sri Ramakrishna and pilgrimages to important places associated with the life of Sri Ramakrishna are among the other important items in the programme of celebration.

Appeal to Our Readers

The programme, as will be seen, is a very comprehensive one, and it will require about ten lakhs of rupees if it is to be fully carried out. The amount may look too huge, but it is not really so considering the size of India, the number of men and women who have been influenced by the life of Sri Ramakrishna, and the importance of the occasion that is to be celebrated. Besides, in addition to the items that are of purely religious and cultural interest, there are others like the stabilisation of the Relief Work and mass educational activities of the Mission, which every lover of humanity will appreciate. If we but remember that Sri Ramakrishna is a saviour of men, one whose life and teachings can alone restore the lost spiritual balance of mankind, we shall not grudge to make the sacrifice that is required to do honour unto him on this occasion. If again we remember that since the time of the Buddha no other religious leader of India has received such recognition and reverence as Sri Ramakrishna has received from people outside our country, and that in the short period of a century, we shall feel it a privilege to do our best for commemorating his Centenary. It is certain that none of us of this generation will live to witness another Centennial Celebration of the Great Master. The present occasion is therefore a unique opportunity of divine service for us, which, if lost, we can never hope to regain. Therefore in the name of all that we deem holy and blessed in life, in the name of the Divinity that is in all, we appeal to you, reader, whoever you be, to come forward with liberal contributions for the Centenary Fund and thus be blessed yourself and help others be blessed. All contributions towards this fund may be sent to the Vedanta Kesari address.

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Printed & published by S. ADCHALINGAM, residing at Vannarponnai, West, Jaffna, for and on behalf of the Proprietors the Saiva Peripalana Sabhal, Jaffna, at their Press, the Saiva Prakasa Press, Vannarponnai, Jaffna, on THURSDAY, JANUARY 9, 1936