

The Hindu Organ.

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

THE ONLY NEWSPAPER IN CEYLON FOR THE HINDUS

HAS THE WIDEST CIRCULATION

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JAFFNA THURSDAY, JUNE 5, 1924.

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NOTICE.

THE HINDU ORGAN.

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Y. 21.

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J. M. B. FUND LTD.,
Vannarponnai, Jaffna,
CEYLON.

Order Nisi.

IN THE DISTRICT COURT OF JAFFNA.

Testamentary Jurisdiction No. 5464.
 In the Matter of the Estate of the late
 Vaitianathar Knapatpallil of Araly
 South, late of Kajang in F. M. S.
 Deceased.
 Nagammah widow of Vaitianathar Kna-
 patpallil of Araly South
 Petitioner.

- vs.
 1. Kanmanyammah daughter of Kana-
 patpallil
 2. Sivakolunthammah daughter of Ka-
 natpallil
 3. Kanapatpallil Visuvalingam, all of
 Araly South and
 Vinayar Kandappu of do.

Respondents.

This matter of the Petition of the abovenamed
 Petitioner praying that the abovenamed 4th Re-
 spondent be appointed Guardian ad litem over the
 minors 1st, 2nd and 3rd Respondents and the Let-
 ters of Administration to the estate of the abo-
 venamed deceased be issued to the Petitioner coming
 for disposal before W. D. Niles Esquire,
 District Judge, Jaffna, in the presence of
 Mr. S. Sittampalam, Proctor, on the part of the
 Petitioner and the affidavit of the Petitioner dated
 May 8, 1924, having been read. It is ordered
 that the abovenamed 4th Respondent be appoint-
 ed Guardian ad litem over the minors 1st, 2nd and
 3rd Respondents for the purpose of protecting
 their interest and of representing them in this
 case and that the Petitioner be declared entitled
 to have Letters of Administration to the estate of
 the abovenamed deceased issued to her unless the
 abovenamed Respondents shall appear before
 this Court on June 10, 1924, and state objection
 or show cause to the contrary.

G. W. Woodhouse,
 District Judge.
 May 21, 1924.
 O. 672.

Order Nisi.

IN THE DISTRICT COURT OF JAFFNA.

Testamentary Jurisdiction No. 5475.
 In the Matter of the estate of the late
 Sellamuttu wife of Kumaru Thampu of
 Vaddukodai East.

Deceased.

Murugesar Krishner of Vaddukodai East
 Petitioner.

vs.

1. Muttachobiy wife of Murugesar Krishner
 of do.
 2. Kumaru Thampu of do.

Respondents.

This matter of the Petition of the Petitioner
 praying for Letters of Administration to the estate
 of the abovenamed deceased Sellamuttu, coming
 for disposal before G. W. Woodhouse Esquire,
 District Judge, on May 22, 1924, in the presence
 of Mr. S. Sittampalam, Proctor, on the part of
 the Petitioner and the affidavit of the Petitioner
 dated May 21, 1924, having been read, it is declared
 that the Petitioner is the husband of the sole
 heir of the said intestate and is entitled to have
 Letters of Administration to the estate of the
 said intestate issued to him unless the Res-
 pondents or any other person shall, on or before
 June 10, 1924, show sufficient cause to the satis-
 faction of this Court to the contrary.

G. W. Woodhouse,
 District Judge.
 May 23, 1924.
 O. 673.

NOTICE RE SALE OF TODDY TAVERNS
 FOR NON-PAYMENT OF
 SECURITY DEPOSIT.

Notice is hereby given that the privilege of sell-
 ing fermented toddy by retail in the undermen-
 tioned areas from 1st July, 1924 to 30th June, 1925 will
 be resold at the risk and loss of the original
 grantees by public auction at the Jaffna Kach-
 chori at 1 p. m. on Monday the 16th June, 1924.

2. The conditions of sale and any further partic-
 ulars can be obtained on application at the Jaffna
 Kachchery.

Jaffna Kachchery, O. Rasanayagam,
 31 May, 1924. for Government Agent N. P.
 SCHEDULE.

T. No.	Division	Locality or Range.
3.	Jaffna	Karain Chundikul (Koyatoddam)
7.	Valligam West	Periyavilan
9.	Vadamaratchy	Karacaddy North.
10.	do	Aiyal West.
21.	Delft	Delft Centre.

G. 398.

The Hindu Organ.

JAFFNA, THURSDAY, JUNE 5, 1924.

BACK TO THE LAND.

WHAT is wrong with us? After a cen-
 tury and more of British occupation of
 this country, we find ourselves a nation
 of clerks docile and willing and clamour-
 ing for more posts for our children. Our
 granaries are empty and our spinning
 wheels are lying idle. We are compelled
 to look up to India for our food and Man-
 chester for our clothing and our old-time
 reputation for industry and thrift is not
 worn out. No part of this island has been
 swallowed up by the sea and over-popu-
 lation was never a question with us. On
 the other hand if historians are to be be-
 lieved our population has steadily dimi-
 nished. The Wanni which once had

flourishing towns, contented villages,
 beautiful temples and huge tanks is today
 one wild expanse of jungle—happy hunt-
 ing-ground for the Antiquarian and the
 members of the Forest Department. We
 are fed and clothed, lighted and diverted
 by foreigners and Governor after Gover-
 nor has from his exalted place in the
 Council Chamber, proclaimed the prospe-
 rity of this island. The Fates have been
 cruel to us; our administrators no less so
 Agricultural expansion was declared by
 one Governor to be the policy nearest his
 heart, but when he left our shores the
 word 'Agriculture' appeared to have li-
 mited itself to leaf and rubber. Who does
 not know the fate of the school of Tropi-
 cal Agriculture and its journal 'The Tropi-
 cal Agriculturist'. The Agricultural
 Society which was ushered into existence
 by another Governor is steadily lapsing
 into a Society for the promotion of fads
 and fictions. The Agricultural Depart-
 ment with its auxiliary department of co-
 operative societies is certainly attempting
 to stimulate agriculture. The chief ex-
 port product of the island being rub-
 ber, one ought not to grudge if this de-
 partment appears to bestow more of its
 attention and time to it. If the useful-
 ness to the permanent population of a
 department or Government is to be tested
 by the results which the department is
 able to show, then it will be a question
 whether the department of agriculture
 should go or be re-named. The Technical
 College which cost this island several thou-
 sands trained a few surveyors and Railway
 signallers and continues to give umbrage
 to drawing students and science classes.
 It will thus be noted that the attempts on
 the part of the Government to give an
 impetus to agriculture and technical train-
 ing have been fitful, niggardly, and in
 the end fruitless. There has been no
 continuity of policy and no sustained effort
 was put forth to achieve either purpose.
 A bold forward policy has to be formulated
 and the work of the departments of edu-
 cation and agriculture should be co-ordi-
 nated. This is pre-eminently an agricul-
 tural country and will continue as such
 for many years to come. The staple food
 of the people is rice, and not rubber or
 tea. It was therefore the duty of our
 Government to have laid railway lines
 along paddy cultivable areas and opened
 up the lands now covered by jungle and
 encouraged people to cultivate enough of
 paddy so as to make the island self-sup-
 porting. No good purpose is served by
 inquiring into the causes which have
 brought about our present economic de-
 pendence. We shall content ourselves
 however with saying that our plight is
 due mainly to the policy of nibbling at
 problems as each of them arose without
 envisaging the whole question of the
 people's well-being. Now that the
 problem of unemployment is threatening
 our peace and prosperity it is time the
 public and the Government co-operate
 with each other and decide upon a pro-
 gramme of national welfare. We have
 long used to praying to Government
 to do this, that, and everything else for us.
 This habit has undermined our own sense
 of self-help and self-reliance. We want
 a school? We cannot put up the building
 without appealing to Government for a
 building grant. We cannot open a road
 without begging for Government inter-
 ference. We cannot manage a temple
 without the assistance of the Police or the
 Courts of Law. It behoves us to shake
 off this faint-heartedness and co-operate
 among ourselves and ask Government for
 the assistance they can give.

It is our duty to re-construct the village
 which has for various reasons ceased to
 be an economic unit, self-sufficient and
 self supporting. The impact of Western
 ideas has caused disintegration, and the
 old social ties are snapping under the
 pressure of individualistic ideas which our
 system of education fosters. The indig-
 enous crafts and industries have been
 crushed out by competition with foreign
 machine-made articles, and our social
 order and economy have been disturbed
 by placing the liberty of the individual
 above the needs of society. Castes and
 craft guilds are disappearing and more
 people have been thrown back on the re-
 sources of the land or driven to schools to
 qualify themselves as clerks. Mistrust has
 taken the place of mutual help and co-
 operation, and rivalries and factions lead-
 ing to ruinous litigation are rampant in
 the villages. There is no machinery to
 provide credit-facilities and the usurer
 plies his nefarious trade amidst the unso-
 phisticated villagers. Education in the
 village has to be re-cast with an eye to
 the diffusion of agricultural knowledge.
 "The agricultural sense" referred to by
 Mr. H. R. Freeman in his letter to the
 "Times of Ceylon" on the subject of un-
 employment has to be quickened, by cre-
 ating an agricultural atmosphere in the

village school itself. The school should
 have adjoining a plot of garden in
 which the boys might be taken out by the
 teacher and taught practical gardening.
 The teacher should be one capable of
 rousing the interest of his students and
 satisfactorily answering their curiosity.
 It is thus alone, we shall be able to pre-
 pare the mind of our young men to remain
 on the land and not quit it, as the result
 of education. It is thus we shall reach
 the cultivator in the most backward vil-
 lage and famili arise him with improved
 methods of cultivation and enable him to
 withstand the vicissitudes of the season.
 Seed selection and rotation of crops will
 assure him some relief from the shackles
 laid on him by the village money-lender.
 Then may he hope to pull him out from
 the despondency which dogs his footsteps.
 The village economic equilibrium will be
 restored in a degree and we shall have
 plenty of food-stuffs. The departments
 of Agriculture and Education should co-
 operate towards their end. It is our liter-
 ary education which breeds a contempt
 for the plough but if we take advantage
 of the ordidions prevailing in the village
 and teach the village boy the necessity
 imposed on him by nature to work to
 increase the wealth of the country he will
 not hang back and recoil in shame at the
 prospect of having to work with his
 hands. Rather, he will take to it as a
 fish takes to water. He will find himself in
 his true element. The village primary
 school should be linked up to the second-
 ary school without causing a break in the
 continuity of the training and without
 relaxing in the least degree the emphasis
 on the necessity for practical work. In
 the secondary school practical work may
 take the shape of training in the work-
 shop side by side with advanced botany,
 soil-analysis, biology, etc. These, how-
 ever, are details which a committee of
 experts on education ought to decide.

NOTES & COMMENTS.

It is our painful duty to chronicle the
 death which took place last week of this
 master-mind of
 SIR ASUTOSH MUZUMI. India. A con-
 summate Judge
 and an educationist of the highest order
 Sir Asutosh commanded the respect of
 Indian and Englishman alike. He had
 a capacity to attract talent and the Cal-
 cutta University holds the first place to-
 day in research work as the result of the
 inspiration of its Vice-Chancellor. It is
 he that moved for the Sadler Commis-
 sion and served in it as a member with
 great advantage to his colleagues. He
 was zealous in preserving the independ-
 ence of the University and though he
 might have appeared autocratic at times
 his contribution to the realm of culture
 can never be overestimated.

It is quite in the fitness of things that
 the King's Birthday celebrations should
 attract so much of
 KINGS BIRTHDAY. public attention in all
 the principal towns
 and hamlets within the Empire and
 particularly so in a Crown Colony
 where the people should feel their
 relationship with their Sovereign.
 And Jaffna did not lag behind last Tues-
 day in her enthusiasm and holiday ameni-
 ties. For at the Esplanade, a large con-
 course of people had gathered to witness
 the various *tamasha* which the celebra-
 tion committee had arranged. There were
 keenly competed races, tug-of-war and
 the other items of Sports; and the band
 was in attendance all along. The stu-
 dents of the various colleges in the town
 took an active part in these, and the Boy
 Scouts added another feature, by being so
 much in evidence. On the whole, the
 celebrations provided satisfactory enter-
 tainment for the day and impressed also
 on the spectators that they one and all
 belonged to a larger brotherhood and en-
 joyed the privilege of being the citizens
 of a great Empire.

The phenomenal increase of motor
 cars even in Jaffna sets us to think
 about the inordinate
 THE ECONOMIC ASPECTS waste of national in-
 OF THE come on a luxury
 MOTOR TRAFFIC. which cannot be al-
 lowed to go on in-
 definitely. For the
 reason, that in Jaffna alone there are as
 many as 250 or thereabouts plying
 about, which to a considerable measure,
 helps us to conclude that the Jaffna man
 lives beyond his income, and unwittingly
 commits a suicidal blunder in patroniz-
 ing a foreign manufacture and adding to
 the economic drain. The cost of up-keep
 by way of petrol, spare parts and the rest,
 works out at Rs. 2000/- per day and one
 is alarmed at this abnormal canker of

waste that is being indulged in, just be-
 cause there is some sentimental satisfac-
 tion of feeling oneself big by having a
 ride in a car. We are quite sure that this
 inroad into the finances of the middle
 class is a serious problem which would
 stand in the way of our progress if
 sanity and moderation are not exercised
 now. And public opinion has been apa-
 thetic all along.

Elsewhere we, extract *verbatim* an ex-
 cellent contribution to the problem of
 Capital Levy by that well-
 known writer on constitutional
 CAPITAL LEVY. affairs, Mr. J. A. R. Marriot.
 We would request our readers
 to acquaint themselves with this import-
 ant question which has become the decid-
 ing factor in British Politics today. The
 Labour Party stands or falls with Capital
 Levy and Capital Levy is a revolution-
 ary measure. The Liberals and the
 Conservatives have remained quiet
 all along because Labour contented
 itself with tackling non-controversial
 topics and now Labour wants to
 live up to its ideals by making this Cap-
 ital Levy Scheme operative to liquidate
 the War Debts. And in this connexion,
 we might certainly expect the vested in-
 terests to range in a life and death strug-
 gle, the result of which cannot be easily
 forecasted.

The strike of fire men and drivers in
 the Madura Traffic District for the last
 three or four days
 THE SOUTH INDIAN has not sufficiently
 RAILWAY STRIKE. attracted public at-
 tention in Ceylon.
 There is an almost complete suspension
 of train traffic, except the Dhanushkodi-
 Madras Mail Train. The South Indian
 Railway Company, of all the Indian Rail-
 way Systems, has built up a reputation for
 economical working and as a necessary
 corollary, it has become notorious for its
 exploitation of an abnormal type. Low-
 paid and hard-worked Company ser-
 vants consider it a regular annoyance
 to be reminded of an axe of Ret-
 renchment hanging over their heads and
 sometimes actually alighting on their
 neck. Now, in this particular instance,
 the men are dissatisfied that the reduction
 of hands from two to one on an engine,
 makes them do an impossible task.
 That they have struck work as a
 protest is only barely legitimate; and
 if the Railway Management behave stu-
 pidly by not meeting their demands
 reasonably, another nail in the coffin of
 Company management will have been
 driven.

LOCAL & GENERAL

WEATHER.—There is no change in the
 weather.
 A NEW SCHOOL BUILDING.—Mr. Pasupathy
 has issued invitations for a public function
 to be held in connection with the opening
 of the new building which has been put up for
 the Ganasha Vydhayasalai at Pundukuvu.
 The function is fixed for Saturday the 7th
 instant and the Hon'ble Mr. W. Duraiswamy
 is expected to declare the building open.
 PERSONAL.—Mr. J. H. Daniel Dy. I. G. P.
 retires from service at the end of the month.
 —Dr. F. H. Maitvaganam, Senior Surgeon
 of the Mysore State, retires from service on
 the 15th instant.
 —Mr. T. E. De Sampayo K. C. who has been
 officiating as a Police Judge on the Supreme
 Court Bench for the last nine years retires
 from service on the 10th instant. Mr. T. F.
 Garvin is expected to succeed him on the
 Bench and Mr. M. T. Akbar will be appointed
 permanent Solicitor General.
 —Mr. C. Panchanathan of Lincoln's Inn
 has been called to the English Bar.
 —Mr. A. G. Fraser, Principal of Trinity
 College Kandy has accepted the post of Prin-
 cipal of the University College to be estab-
 lished in the Gold Coast Colony. He is now
 in England selecting his professors for the
 various branches of study.

THE TYNAM MUSEUM AT JAFFNA.—The
 late Sir W. Tynnam made over to the au-
 thorities of St John's College his private collection
 of products and handicrafts of the Northern
 Province. A building has now been put up
 and the museum will be open to the public
 for inspection. It was on this understanding
 that the Govt. made a small grant of money
 in aid of the building.
 BIRTH DAY HONOURS.—We congratulate
 Mudaliyar R. R. Kumarakulasinke and Mr. C.
 H. Cooke on their appointment as J. P.'s for
 the District of Jaffna.
 NO CAR CAMPAIGN.—We understand that
 several young men at Karative have taken
 the vow of never riding in motor cars of
 which there are no less than 16 plying for
 hire between Karative and Jaffna. They
 have decided to travel by bullock carts or on
 foot by boat from Kayts.

THE KATRAGAMA FESTIVAL—The Govt. has by a notification in the last issue of the "Gazette" limited the duration of the festival as to ensure the health of the numerous pilgrims who congregate for the festival. Rules for the observance by pilgrims are also published. The sanitary arrangements last year left nothing to be desired. In this connection it is our duty to recall the service down last year to the public by the Matsya Association who rented out a spacious dwelling house at Matura to receive and lodge the pilgrims. Their service last year was highly appreciated by those who had the opportunity to enjoy their hospitality. A union of Tissamaharama chorist bouquets keepers opened a way-side resting shed five miles away from Tissa in mid jungle for the convenience of visitors and treated them all with tea, butter-milk and light refreshments. We trust these two Associations will attend to the convenience of the pilgrims as they did last year.

CROWN LAND SALE—Several lots of land belonging to the crown and situated at Pungudutivu, Valikamam East and Tennaradeby are advertised for sale at the Jaffna Kachecheri this month. Further particulars will be found in the last "Gazette."

CORRESPONDENCE.

NOTICE TO CORRESPONDENTS.

V. Rajagopal: Your letter has already appeared in another paper. Thanks for the offer. —Ed. H. O.

AN APPEAL TO THE PEOPLE OF VADAMARACHEE RE LIQUOR SHOPS.

Dear Sir,
I shall be obliged if you will be good enough to give publicity to the following:—

Though you have commented editorially on many occasions regarding the abolition of liquor shops in Vadamaratonee, yet the leaders as well as residents of the above District had not taken the lead to organise Temperance Societies in different parts and work jointly for abolishing the taverns. Though I am informed that a certain gentleman had petitioned the Government Agent for the abolition of the toddy shop yet it seems that the so-called leaders had not joined hands with that gentleman. What a Shame!

In places like Jaffna Town all the foreign as well as toddy and arrack taverns are being abolished while in a small place like Vadamaratonee it seems that they are kept intact for the well-being of the inhabitants?

You people of Vadamaratonee! Are you still slumbering? Where is your moral fibre? And where is your Tamil Sangam, Vivekananda Schools and Y. M. H. A's etc etc? When the demon of drink stalks all over the places what is the use of your sangams and religious societies. The morality of a place can be gauged by the number of liquor shops patronised in that place and not by Tamil Sangams etc etc.

The only course open to the residents is, if the elders would not work in a matter of this kind, to let the youngsters organise District Temperance Societies, and then work to a success. There is not much difficulty in working if a dozen youngsters can take up the matter by getting all the poll tax receipts from the different Odayers or Vidhans when payments are made and to keep them with them till the date of polling takes place.

In the first place the organisers should make a collection from all the people to cover the expenses etc in connection with temperance work from 50 cents upward to any amount, secondly a special preaching party should be organised to address in different places such as schools, markets etc etc about the evil of drink and the benefit which will accrue to them if they abolish all these liquor shops.

Thirdly a transport party, on which the whole responsibility rests, should be formed to advise people of the date of polling and the place and time and provide the voters with sufficient transport facilities to attend the voting.

Finally I say if there is any true patriot in Vadamaratonee who loves his birth place, he would rather feel indignant if he were to see the correspondences of a resident of Madduvil South in the Hindu Organ (Tamil Edition) dated 24 3 24 and the way in which the correspondent alludes to some respectable men who were patronising the toddy tavern with palmira cola cups.

You people of Vadamaratonee! Wake up and work till you reach the goal of making the place a dry area and drive away the demon of drink by a steamer or schooner from Point Pedro so that generation after generation might lead a moral, healthy and happy life.

Yours etc
"AVANA EN"

Seremban
22nd May, 1924.

THE CASE AGAINST A CAPITAL LEVY.

Mr. J. A. R. Marriot, M. P., writes in an English Magazine:—

No one can doubt the insistent importance of the question. The nation is faced by a financial situation sufficiently grave to appeal the stoutest heart. Even if the hopes of the optimists are realized to the full we must be content to shoulder an enormous load of debt. The gross debt will certainly exceed £10,000,000,000—about fifteen times the amount which we had to shoulder at the close of the Napoleonic war.

Such a situation, extraordinary and unprecedented, calls, it is urged, for the application of heroic remedies. Why not impose a levy upon the accumulated wealth of the people, and thus by one clean, though painful, surgical operation get rid of the congestion which otherwise will poison the whole body politic for at least half a century to come?

The proposition is an alluring one, more particularly to those who do not possess any accumulated wealth. But, though alluring, is it sound finance? Short cuts have an irresistible attraction for certain temperaments, but they are never safe for taxpayers who are not well acquainted with the lie of the ground; not always for those who are. Financial short cuts almost invariably lead into quagmires.

But a levy on capital may prove to be an exception to the general rule. Let us see precisely what is proposed. Suppose that the total accumulated wealth of the country amounts to £24,000,000,000 (I do not commit myself to this figure; but let us accept it for the sake of argument). Let all persons who possess more than say £1,000 be required to contribute an average of one quarter (25 per cent.) of their aggregate wealth to the State, in order to clear off debt. The smaller fortunes would, such is the proposal, contribute much less than 25 per cent; the largest fortunes considerably more; but if the average were 25 per cent, the tax might be expected to yield an aggregate sum of £4,000,000,000, or sufficient to wipe out half the gross debt, or perhaps even three quarters, if the more optimistic anticipations as to repayment of the debts owed to us by Allies and by Russia, and as to the German indemnity, be realized.

This is a most attractive prospect. Who among us would not rejoice could we, by any device, reduce the annual debt-charge from say £400,000,000 to £100,000,000 or even to £200,000,000? Why not at any rate try the experiment?

In regard to any proposed tax or imposition three questions must be asked: (i) Is it fair and just as between citizen and citizen? (ii) Is it feasible; can the tax be assessed, and collected without disproportionate expense? (iii) Is it fiscally expedient; would it yield revenue without inflicting more than proportionate damage upon the sources of revenue?

How does the proposed levy on capital respond to these tests?

First: is it fair? I frankly admit that no tax that was ever devised can be perfectly fair. All taxes bear more heavily upon some individuals than upon others; notably the existing income tax. I do not therefore, look for ideal justice in taxation. Still, any statesman worthy of the name will endeavour to attain to rough equity in his fiscal policy, and will do his best to avoid impositions which are likely to arouse resentment in individual citizens, still more those which are likely to exacerbate the relations between classes; above all, of course, those which so manifestly inequitable as to discourage the production or the accumulation of wealth, or even to encourage evasion of the impost. Would a capital levy be equitable as between individuals, and as between classes? There is one argument not infrequently urged in its favour to which I am almost ashamed to refer, but it has cropped up, so often that I cannot ignore it. Some two years ago the War Emergency Workers' Committee urged that the Government ought "in common fairness to accompany the conscription of men by the conscription of wealth." Speaking in the House of Commons on December 20th, 1917, Mr. Adamson, the leader of the Labour Party, put the same point bluntly: "I want to say to the Prime Minister and to the Government in all seriousness, 'if you imagine that you are going to go on making call after call for men, without some definite and distinct arrangement as to the conscription of wealth, then you will find that you are up against a very difficult problem.' This seems to me a nauseating suggestion—that sacrifice of life is to be equalled by sacrifice of wealth, and it rests moreover upon a twofold fallacy: first, that there has not been any 'conscription of wealth'; and secondly, that the wealthier classes have been behind the poorer in the sacrifice of those who were near and dear to them. Both suggestions are grotesquely untrue: all taxation is 'conscription' of wealth; and when the income-tax mounts, as it does do day, to 10s. 6d. in the pound it is conscription of the severest character. As for the sacrifice of life, no one class has been before or after another.

I could not, indeed, have brought myself even to notice this argument, if it were not the revelation it affords as to the temper of those who are demanding a levy on capital. Of some, by no means of all. Some are inspired far less by a desire to relieve the necessities of the State, than to attack the accumulated wealth of the possessing classes, careless, it is to be feared, of the results of the attack upon the Commonwealth. There are many, on the other hand, who are genuinely convinced that nowhere else can fiscal salvation be found. With the latter only is this article concerned.

Would a capital levy satisfy the test of equity? I submit that it would not; and for two reasons: first, it penalizes the thrifty and patriotic citizen, while the reckless and the extravagant go scot free; and, secondly, it differentiates most unfairly between one form of saving and another.

A "levy" would therefore, work, I submit, most unequally as between individuals. The inquiry might be, to some extent, corrected by various devices; but it would not be easy to do it; and the chances are that if ever the proposal were adopted the methods would be too summary to admit of such scientific conviction.

But equitable is the idea feasible? Mr. Arnold for whose opinion on fiscal questions I have sincere respect, would answer with an emphatic affirmative. The State finds no difficulty in extracting in the shape of "death duties" a lump of capital from the estate of a deceased person; why not take it from the estate of the living? If the bulk of a man's property consisted of "real estate," still more if consisted of actual money (and there are plenty of people, I fancy, who still hug this illusion, or at least talk as if they did), it would be easy enough to assess its value and to claim for the State a share of it. But land and houses form but a fraction of the accumulated wealth of Britain, while the amount of "cash" which a man possesses is generally in inverse ratio to his wealth. Other forms of wealth—personal belongings, furniture, pictures, capital invested in agriculture, in industry and so on—are less easily valued. The wide diversity of "valuations," even when made by competent valuers, is proverbial, and already forms one of the difficulties incidental to the equitable collection of "death duties." But the existing difficulty is insignificant compared with the difficulty of valuing simultaneously the whole accumulated wealth of the country.

Still, this difficulty, I admit, is not insuperable. There is another far more formidable. His mere announcement of a capital levy would, I believe, induce immediately such a shrinkage of values, as would seriously diminish the anticipated yield. Would not values sink to zero when everyone was simultaneously attempting to sell property and to realize securities, in order to satisfy the demands of the tax gatherer? But why, urges the advocates of a levy, should everyone rush to sell and realize? The State would claim its share not in cash, but in kind. Suppose an "estate" consisted entirely of £100,000 railway debentures. The State would simply claim a quarter of them, and would hold them, without any attempt at immediate realization. If a man's capital was invested wholly in War Loan, the State would simply cancel 25 per cent. of it. I admit that the conversion of so much of the wealth of the country into Government securities has greatly facilitated such a process. But the very fact that it is facilitated brings the whole transaction ominously close to the border line of repudiation. Repudiation, in the naked sense, is, of course, unthinkable. A capital levy, though more respectable in form, would not, under existing circumstances, be in essence so widely differentiated from it. And it would deal, in my opinion, a fatal blow alike at credit and at thrift.

This leads me to another consideration that of financial expediency. A levy might be at once equitable in theory and feasible in practice, and yet be hopelessly inexpedient. Is the idea open, in fact, to this criticism?

By its more responsible sponsors—such as Mr. Arnold, it is generally advocated as a preferable alternative to the continued imposition of a very high income tax.

This plea deserves respectful attention. An income tax levied at the present rate is, beyond all question, dangerously deterrent to industrial enterprise and not encouraging to habits of thrift. It is a sorry prospect for the younger men just entering upon a commercial career to be faced by the possibility of a continuance of the tax at exorbitant rates for half a century to come.

Perhaps I labour the point unnecessarily; but I am most anxious that every thoughtful citizen should work out an abstract proposition in concrete terms. The whole of this part of the argument for a capital levy rests, however, upon four assumptions:—

- (i) That it will not exceed, in the first instance 25 per cent.
- (ii) That it will never be repeated.
- (iii) That the income tax will be reduced to 5s. in the pound or less.
- (iv) That the reduction in the rate will be permanent.

Unless you can grant these assumptions the whole structure of reasoned argument topples over. Does any practical politician, does any sane person imagine that the assumptions are otherwise than ridiculous? Who could make the bargain with the incometax payers? Who could enforce it, if made? Not the Treasury, not Cabinet, nor even the House of Commons. Who can bind a Sovereign Legislature? If there is one thing about a capital levy more certain than another, it is that if it prove feasible and successful (which I do not anticipate), the device will be repeated, perhaps on an even more ambitious scale.

Should this happen, another result would infallibly follow; no one would ever save a sovereign or over a shilling again. And yet what is the crying need of industry to day—indeed at all times—but particularly to-day? Even Sir Leo Chiozza Money can perceive that it is capital. "Now capital should be lavished upon mining properties." So he writes in the *Daily Herald* of October 21st. I trust that the habitual readers of that interesting journal will take the advice to heart, and will ask themselves this simple question: Where is capital to come from for the development of the coal or any other industry? Capital involves two processes: the production of wealth, and abstinence from the immediate consumption of the product. If the State is going to make its levies upon capital, who is going to feature to accumulate it? Yet the accumulation of wealth is the indispensable condition of all material progress. Remove the incentive to saving and mankind would return (doubtless by very gradual stages) to the condition of primitive barbarism, and these islands would carry, at most, a population of five million people, ill clothed, half-starved, and wholly unprogressive. Without capital you can have no progress; without saving you can have no capital; without no security you will have no saving. A capital levy would, in my judgement, be fatal to security, and would, therefore, impose an insuperable barrier to all industrial development.

EPISODES FROM RAMAYANA.

RAMA'S MARRIAGE.

(By Mr. T. V. SESHAGIRI IYER.)

There have been many private letters and some public comments on my articles. This is not the time to deal with them. Let me assure my friends I am deeply grateful for appreciation and shall consider suggestions for improvement. A restatement of my chief aim ought to remove many misapprehensions. I have deliberately adopted the plan of treating Valmiki's Ramayana as a human document and not as a divine scroll. This attitude does not rule out my faith or feelings about its divine character.

Is it accident or design that Sri Rama's marriage was preceded by some curious experiences about women. First we have the demoness Thasiak—the very incarnation of sin and mischief. She was the evil genius of her sons. She led them by the nose and inflicted untold miseries on the innocent Babhis of Dandaka Forest. He had to kill her. That was the first experience. A king should feel no scruples in punishing the wicked whatever their sex may be. He did give weight to the fact that it was a woman that offended; but the list of her crimes was too long and too cruel for any but death punishment. That was the first lesson. Then was arrested to him that most instructive of stories about the God of love, Manmatha's life is one of great interest; his attempt to captivate Mahadev saw his annihilation. The Devas were not averse to the marriage of their Lord. They were anxious that Parameswara should wed that he may give them a Commander-in-Chief. The most alluring of maidens made promise to win the heart of this eastern Diety. Marriage followed and the loving couple were to all intents and purposes on pleasure boat.

THE MARRIAGE SACRAMENT.

This was but a pretext for the conveying to the world a much-needed advice. The father and mother of humanity permitted themselves to be told that they ought to give up their honey moon in order that the duties pertaining to their position may not be neglected. Not that He was not aware of them—but the world should know that duty must have precedence over pleasure. "Sagaraya na Sishyaha"—"We respectfully remit you, we do not presume to dictate to you"; it was what the Devas said. The remainder had effect. Weather one agrees entirely with Kalidasa or not that marriage is intended only for begetting children there can be no doubt that our ancestors regarded it as a sacrament, an obligation and not as purely a source of pleasure and of physical enjoyment. I take it Viswamitra intentionally introduced the Episode in order that Rama might learn that his approaching marriage with the noblest of her sex should not make him forget his sovereign functions. This was the second induction into the mysteries of marriage. The third was his meeting with Ahalya. A handsome woman coveted of gods and men, is married to a great Rishi. Temptation comes in her way. The Lord of these universes cast lustful eyes on her. She had not the strength of mind to resist him. The betrayer and the fallen woman are punished. When Sita repelled with scorn the idea of being left behind and cheerfully undertook to share with her Lord the difficulties and privations of a forest life, Sri Rama must have noticed the contrast between the two women and also that goodness, purity, and nobility are not the exclusive prerogatives of any one sex. His father when overpowered by grief by the inhuman conduct of Kiskeyi exclaimed that the very name and presence of women is anathema. The next moment he repented; with stricken heart he said that there are noble women, great women and charitable women and that he should not judge the sex by the standard of Kiskeyi. Valmiki makes it clear that we of a very ancient race regarded women not as maliciously imputed to us, but as the equal of man. From the earliest days, we have been chivalrous and fair minded to them. Some of our laws spell as if we regarded them as inferior beings. That is not a correct diagnosis. When the laws came to be enacted there was necessity for protecting the fair sex and for not exposing them to dangers of owning and managing properties. That law should now be changed. "When the reason of law disappears the law itself should go." The failures of future generations to carry out necessary amendments is not a ground for stamping a whole race as wanting in chivalry. The same laws have on some matters given women absolute rights and privileges. Rama learnt that all that is fair outside does not necessarily harbour a heart pure within. He also learnt that mercy bleases him that gives and him that receives.

Schooled in these incidents, Sri Rama bent his way to the land of the Janskas. The very mention of this race of sovereigns recalls some of the glorious chapters in the history of the Hindus. My friend, Mr. Singh of Patna, has published a book in which the history and tradition of the sovereigns of Mithila are tastefully narrated. I reviewed his publication some time ago in the columns of the "Hindu". Jaska's father was apparently not the Janaka of whom our ancient chronicles speak so admiringly. He was of the same race. The fact that he won a kingdom and bestowed it on his brother, and the other particulars which Valmiki gives make it clear that he was not the great ruler and Vedan in who has been the model of a Hindu bachelor. Gandhi said the other day that a true satrik like Janaka need not give up the world. In the Gaetha, the Lord says that Janaka obtained Sidhi by performing his duties. In every stage of life, emancipation is possible if the obligations pertaining to it are performed without hankering after the fruits they may yield. One familiar illustration of our ancestors is that a man should be as a drop of water on a lotus leaf. Life's manifold claims should not make him less his inner self. He must be apart from, though in them. That was Jaska. A king he was and yet a sage. He meted punishment to offenders and taught Vedanta to sages. He was a householder with family ties but was a recluse heart. This state of mind became possible, because he was detached from his duties and unattached by his activities. It was from this unity that Sita came. It was in the atmosphere of this land that she drew breath.

THE ORDAL OF SWAYAMVARA.

It was to witness a sacrifice at Mithila. Rama was ostensibly taken by Viswamitra. He says knew what he was about; he knew that the powers of his pupil was equal to bonding his more powerful bows than the one which Janaka possessed. He was aware that the hand of Sita was sought by all the potentates of India that they were found incapable of satisfying the test they were submitted to and that Jaska was heartbroken because of his failure to find a husband worthy of his daughter. The story of the Swayamvara is captivating. In the old days the hand of a beautiful maiden had to be won by proof of skill; the marriage of Sita, of Draupadi, of Damayanti, and of Ahalya even included this principle. In ordinary cases, the prudence and sagacity of the elders of a family were considered sufficient to bring about the union between man and maid. But when a beautiful woman was sought after by scores of men, the ordeal of Swayamvaram was resorted to. The successful man had to prove his worth by deeds of valor and of endurance.

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Mis. 487.

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Mis. 486.

Order Nisi.

IN THE DISTRICT COURT OF JAFFNA.

Testamentary Jurisdiction No. 5463.

In the Matter of the Estate of the late Kanagamma wife of Veluppillai Muttutambiy of Vannarponnai East

Deceased.
 Kartigesu Kandish of Vannarponnai East
 Petitioner.

vs.

1. Veluppillai Muttutambiy of Vannarponnai East
2. Sinnappu Mallvaganam of do
3. Thankachy daughter of Muttutambiy of do

Respondents.

This matter of the Petition of the abovesaid Petitioner praying that the abovesaid 2nd Respondent be appointed guardian-ad-litem over the minor 3rd Respondent and that Letters of Administration to the Estate of the abovesaid deceased be granted to him coming on for disposal before W. D. Niles Esquire, Acting District Judge, on May 9, 1924 in the presence of Mr. V. Ganapathipillai, Doctor, on the part of the Petitioner and the affidavit of the Petitioner dated May 9, 1924, having been read:

It is ordered that the said 2nd Respondent be appointed Guardian-ad-litem over the minor 3rd Respondent and that the Petitioner as the brother-in-law of the deceased is entitled to have Letters of Administration to the estate of the said intestate issued to him unless the Respondents shall on or before June 10, 1924, appear before this court and show cause to the contrary.

G. W. Woodhouse,
 District Judge.

May 23, 1924.
 O. 671.

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It was only natural that the daughter of the king of Mithila with a halo surrounding her birth, with beauty unmatched, with strength of mind and of character unequalled, should be the centre of attraction for all the sovereigns of the land. The prize to be won was the greatest of its kind. The father made up his mind therefore that this jewel among women shall not be wedded by any but the most puissant warrior of his time.

Viswamitra saw clearly the potentialities of his pupil. He gave some fishing touches to Rama's education in the art of warfare. It does not always fall to the lot of teachers to have such renowned pupils. Viswamitra was proud of his chela. He rightly divined that Rama's native virtues, combined with the equipments he clothed him with, would make him irresistible. He had no fear that Sri Rama would be unequal to satisfying the test which Janaka laid on the would be husband of his daughter. The king who was captivated by the appearance of the Prince seemed to repent of his folly in fixing the bending of the great bow as a condition precedent to bestowing his daughter in marriage. He instinctively saw that here was a hero who was more worthy of his daughter. If Rama failed to stand the test, his fondest hopes would go unrealised. Viswamitra had no such fear. He asked for the bow and even when the unwieldy instrument taxed the strength of scores of men to draw it out he felt no doubt. "காவலன் அங்கு கண்டேன். கால் வண்ணம் இங்கு கண்டேன்." "The might of Rama's arm he knew when Thataki was killed and the purity of the soul within when by touch of his feet a fallen woman was restored to the grace of her husband. He therefore locked on with unconcern when Rama neared the bow which held this stupendous bow. The attempt showed that Rama was more powerful than was expected of one who could handle it. There was rejoicing in every heart. Janaka heaved a deep sigh of relief and Janaki knew that her betrothed was the greatest and the noblest of mortals.

The preliminary of communicating with the loving father and mother at Ayodhya and the invitation to princes and peasants were immediately taken in hand. The kulaguru of the Kings of Ayodhya was soon on the scene. He narrated the genealogy of the bridegroom. Saithananda performed a similar task regarding the Janakas. The questions and answers, the exclamations of impatience at the approach of the lagna, the vaidic ceremonies were natural and simple. Each one of us is sure, if we watch carefully to hear the words which Valmiki imputes to the actors of this grandest of marriages, at every tiny Vivaha ceremony in villages and towns.

Story-tellers never weary of discouraging for hours together on the beauty and eloquence of the couplet which concludes the marriage ceremony of Rama and Sita Janaka says. "This Sithe, my daughter, is fully capable of following you in your Dharma, accept her from me. May you be happy. Take her hand by your hand. How poor, almost ridiculous look this translation?"

Who can render into exact English "Saha Dharmachari Thava"? How pregnant the words and how futile the attempt to translate? Why is Janaki "Saha Dharmachari"? Because Rama had proved his strength and valour had shown that Thataki whose mode of warfare was not straight but calculated to tax the powers and patience of renowned archmen could easily be vanquished; because he had proved that his heart was so pure and his mind so tranquil as to lift to bless a woman on whom a vere severe curse had been laid by her husband; because he was of a race of monarchs who had governed their subjects with exemplary love and affection. On the other had there was a princess whose ancestry was one of the noblest, whose beauty was unequalled, whose physical valour was very great and who was simple, pure and lofty: only these two can wed each other. These considerations moved Janaka to say that Sita was "Saha Dharmachari" with Rama.

It was a prediction full of significance. After years showed that this prophecy was true in letter and spirit. Well might Gods and men rejoice at such a union! Without Sita the mighty task of rooting out evil and of establishing Dharma on a firm basis could not have been accomplished. Sita was to Rama what Parvati was to Parameshvara; she was Sakti to Siva. Her beauty made Ravana commit the last act of folly which laid him low. Many were his sins; countless his misdeeds. Women he captured by thousands and made them slaves in his harem. He gloried in his wickedness. Nothing was sacred. Religion he used to serve for his own ends. Sita at last came to the rescue of her brothers and sisters.

It was her charmes that fled this monster of iniquity to risk life and throne. It was to rehabilitate virtue and to bring the world back to a life of goodness and morality that she had to undergo untold sufferings. She alone could have withstood the open and insidious onslaught on her virtue which Ravana practised. She kept him at bay, knowing full well that her beloved lord would soon seek her out and revenge the insult, and that in that action the world would see the restoration of Sanatana Dharma.

The Devas rejoined because they saw in this blessed union the fulfilment of their fondest hopes. The one without the other would not have sufficed. The two together were fitted to crown with success all that they have been hoping and praying for. In every marriage ceremony in India, women sing the sacred song which united these two with wedlock. Why? They desire that the lives of the new couple may be as beneficial to mankind, and as fruitful of good deeds, as the marriage of Rama and Sita. So long as marriages have any religious significance, so long will the hallowed names of Janaki's daughter and Dasaratha's continue to be invoked. May India never witness any departure from this homely and pure invocation! —"Swarsjya."

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