

The Hindu Organ.

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HAS THE WIDEST CIRCULATION

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NOTICE.

THE HINDU ORGAN.

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Y. 62.

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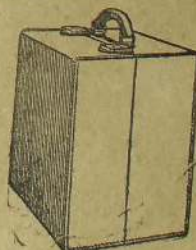
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H. 61.

NOTICE.

Green Hospital New Building
TENDERS.

Tenders for the construction of a new 10 story hospital block consisting of 20 rooms and two wards will be received up until noon April 20th, 1928. General plan may be seen at the hospital.

Tenders will be received on rate basis. Time required for completion of the work should accompany each tender with the amount of security in failure to comply with contract, providing delay is not caused by the contracting party or causes beyond the control of the contractor as determined by the Mission.

Wm. J. JAMESON,
Director,
Green Hospital.

Mis. 1186.

J. H. C. Old Boys' Association.

A General Meeting of the Jaffna Hindu College, Old Boys' Association will be held at the Jaffna Hindu College Hall on Sunday the 8th instant, at 4 p.m. All Old Boys are cordially invited to be present.

PROGRAMME.

1. Business Meeting 4 p.m.
2. Social 4.30
3. Sports 5 p.m. to 6 "
4. Kathapirasingam 6 "

M. SABARATNASINGHE,
Actg. Principal.

Hindu College,
Jaffna, 1st April 1928.
Mis. 1187.

The Hindu Organ.

JAFFNA, MONDAY, APRIL 2, 1928

TEMPLE FESTIVALS.

THE ALLEGED REFUSAL OF THE ENLIGHTENED Manager of Valligamam North to recommend the issue of licence to exhibit fireworks at the Aiyar Temple at Chunnakam, and the right attitude which the Superintendent of Police is reported to have taken with regard to this matter, mark an important epoch in the history of rural administration in the Peninsula. It shows how much could be done to promote public good by having enlightened Headmen and kind but firm Police Officers in charge of rural affairs. We hope that the precedence created in the case of the Aiyar Temple at Chunnakam will also be followed in the case of every temple where it is proposed to have fireworks. Fireworks display as such may be harmless in itself but when such display takes place in the midst of a crowd consisting of not only men and women but also children it very often turns out to be a source of misfortune to some of the spectators. If it ends merely in the catching fire of clothes worn by the spectators and making them simply uncomfortable, then there may be some excuse for the display in a festival in which such amusements have not been, of late, an unusual feature. But the thing does not end there. Very often the manufacture of fireworks is carried on in haste and some of them are so imperfect that the charged bamboo tubes give way and explode with violence. Further, the enthusiasm of the manufacturer sometimes induces him to exhibit forbidden types of fireworks which have been the cause of many an accident reported in festivals. We have heard of cases of display of fireworks even when licence was refused.

We are, however, not concerned with those who attend temple festivals only to see the fireworks. Our sympathies are with the hundreds of men and women who go to temple with the sole idea of worshipping only. It is for them that we seek protection at the hands of the authorities. These poor people are not allowed to worship in peace. Every minute they are in danger of their lives when there is a display of fireworks going on. We cannot but feel deeply grateful to the Superintendent of Police for the wise step he has taken in the case of one temple at least and in the case of one temple at least and it is our earnest hope that he will prohibit the display of fireworks in all other temples as well. The display of fireworks is a recent innovation in

temples and is not sanctioned by the shastras. It leads to waste of money and does not form an essential part of the ceremonies connected with a festival. It endangers human lives and therefore the authorities will be fully justified in prohibiting it.

We take this opportunity to draw the attention of the public to some of the other obnoxious practices which are nowadays invariably associated with temple festivals. A temple is primarily a place of worship and, in whatever they do, temple managers should never forget this fact. A place of worship should have a sacred atmosphere and anything likely to distract the minds of the worshippers should be avoided. A most reprehensible practice is that of allowing natch girls to dance in the sacred precincts of temples. In olden times, pure virgins dedicated their lives to the service of God, and their influence on those who came to worship in the temples was always a wholesome one. The present day natch girls who have taken their place lead a very immoral life and their very presence in the sacred precincts of a temple is certain to pollute the atmosphere. When such women are allowed to dance and sing, it is no wonder that young men go astray and temples, instead of being places of worship, really serve an immoral purpose. The company of immoral women is to be avoided at all times and in all places. We are glad to find that the managers of leading temples have forbidden this practice but it is very regrettable that the evil still lurks in some of the less important temples. Nothing but public opinion can remedy this evil.

The other evil practice is the killing of animals in temples and calling it sacrifice. The idea that God delights in the shedding of blood in any form is a most primitive and savage idea and we wonder how good Hindus, who justly feel proud of their superior culture and civilization, could for a moment tolerate such an abominable practice. This practice does not exist in temples dedicated to the Supreme Deity but is only found in temples dedicated to the minor deities. It is entirely due to a misconception. We should educate public opinion in this matter and see that animal sacrifice is prohibited in all temples alike. It needs no argument to prove that pure worship cannot be offered in an atmosphere full of immorality, cruelty and all sorts of distractions. So long as some of these temples are what they are, the morality of the people who attend them cannot be of a high standard. To say the least, to allow such abuses to go on is to bring temple worship and temple festivals into disrepute. We ask earnest Hindus to pause and consider whether this is a consummation devoutly to be wished for.

The Hindu Board of Education.

SOCIAL REFORMER'S APPRECIATION.

The *Indian Social Reformer* of Bombay, whose Editor is Mr. K. Natarsan, one of the leading social reformers in India, makes the following comment in its issue of March 24, appreciating the good and noble work done by the Hindu Board of Education in Jaffna:—

"This Association started four years ago has been doing excellent work. In the first year there was only one school with 110 children on the roll. In the second year the number of schools has increased to 22 with 2,350 children on the roll. In the third year the number of schools was 32 with 4,000 children on the roll. In the fourth year this number has increased to 40 with 5,000 children on the roll. At the last annual general meeting of the Board, Mr. M. S. Ramanathan made a striking speech in the course of which he said: 'The Hindu Board of Education was organized in a spirit of service, service to their religion with the ultimate ideal of self-realization. There was the field for the Hindus for service and realization. In the palm days of the Tamil, three organisations provided the field for such work. They were the school, the temple and the home—all linked together indissolubly for the service of an ideal. The school was always beside the temple and the home served both. That had been the state of things in the Hindu society of those glorious days. But now the schools are monopolised by foreign missionaries, the temples by managers and the homes by selfishness.' The speaker went on to suggest that the school, the temple and the home must be linked together and the family man, or Gratha, to take his rightful and praiseworthy position as the connecting link between the Brahmanical (the instructor in the school) and the Sanayasa, the man who had renounced for worship, by giving the support and help necessary for their work."

LOCAL & GENERAL

WEATHER:—There were light drizzles on Saturday last and this noon. The sky is overcast and there are prospects for a refreshing shower which is much needed by man, beast and vegetation.

VANNAI VAIDESWARA CAR FESTIVAL:—The Annual Car Festival at the Vannai Vaideswara Temple takes place this afternoon. As usual five Cars will be drawn. Tomorrow is the Punguni Uththiram day when the Theertha festival will be celebrated.

JAFFNA HINDU COLLEGE:—On account of the New Year Holidays the Jaffna Hindu College closed on Tuesday the 27th ultimo and will re-open on Thursday, May 10, 1928.

PARAMESWARA COLLEGE, TINNEVELY:—On account of the above holidays Parameswara College closes on Friday, the 6th instant and will re-open about a month later.

NEW COMMISSIONER OF ASSIZE:—It is reported that Mr. H. A. P. Sandrasegara, K. C., Advocate, has been appointed to act as Commissioner of Assize as from April 16, 1928.

CHANGE OF REGISTRATION OF SCHOOL:—The Tamil Mixed School situated at Veyaville under the management of Mr. R. Nagalingam has been provisionally registered an Anglo-Vernacular School.

APPLICATIONS FOR TRANSFERS:—For the posts of Chief Clerks, Audit Office and Kalutara Kachcheri, applications for transfers will be received in the Secretariat from officers of the Clerical Service in the Special Class & Class I and Class II respectively on or before April 14 and April 11, for each of the posts.

CEYLON MEDICAL COUNCIL:—Professor A. G. Smith is to act as Registrar, Ceylon Medical Council, with effect from April 11, 1928, during the absence on leave of Mr. F. O. B. Ellison.

OFFICER ADMINISTERING THE OATHS:—Mr. Sinnathamby Kadiravelu is appointed to administer the oaths or affirmations necessary for affidavits in the Civil Procedure Code, for the District of Jaffna.

CODE FOR ASSISTED V & A V SCHOOLS:—Last Friday's Gazette notifies certain amendments to the Code of Regulations for Assisted Vernacular and Anglo-Vernacular Schools.

CAMBRIDGE RESULTS:—The English Mails arrived in Colombo last morning. Students in Jaffna were eagerly waiting for the arrival of the Mails this morning but they were sadly disappointed when they found that no information were available regarding the Cambridge Examination results. It will be remembered that the results of the Cambridge Examinations held in December, 1926 had been out only in the second week of April, 1927. Most probably this time also the results may be out only in the 2nd week of April, as hitherto no cable news has been received by anyone in Ceylon.

GOLD MEDAL FOR A JAFFNESE:—Mr. K. N. Subramaniam of the Bengal Veterinary College has successfully passed the final examination obtaining gold medal in Veterinary Medicine.—"Morning Star"

THE JAFFNA LAW LIBRARY:—The following were elected Office-bearers and members for 1928. President: Mr. J. C. W. Rock, District Judge; Vice Presidents: Mr. M. A. Arulanandham, Addl. District Judge, Hon. Mr. W. Duraiswamy, and Mr. S. Kandayya; Secretary: Mr. J. K. Arnold, Treasurer: Mr. V. Ramalingam. Committee: the Hon. Mr. S. Rajaratnam, Messrs. S. Kanagasabai, K. Kanagasabai, P. Vaidalingam, F. B. Mailvagam, T. K. Nalliah, K. Somasundaram, R. K. Nalliah and V. Joseph.

AYURVEDIC PHYSICIAN'S WIFE CHARGED FOR ILLICIT SALE:—Mr. T. V. Saravanamuttu, Assistant Superintendent of Excise Jaffna who carried out on Tuesday night a raid and succeeded in seizing a large stock of foreign liquor of different varieties filed a plaint before Mr. M. A. Arulanandham, Additional Police Magistrate charging Sithamparam, wife of Sinnathamby, an Ayurvedic physician of Vannarpolane with illicit sale of foreign liquor. The Magistrate issued summons on the accused returnable on the 3rd inst.

PLAGUE IN THE UNITED PROVINCES:—Plague is raging virulently in the United Provinces and during the week ending the 17th March, 4630 deaths were reported.

EARTHQUAKE HAVOC IN ITALY:—An earthquake created havoc in Itria and Ficolet. It was felt also in Trieste, Venice and Turin. Twelve were killed and forty severely injured in Udine. Soldiers had precipitately as their barracks collapsed at Canova.

Navalar Charities in S. India.

TRUSTEESHIP OF ENDOWMENTS
AND
CHIDAMBARAM COLLEGE MANAGEMENT

APPLICATION FOR PROBATE OPPOSED.

At the High Court of Madras before Mr. Justice Waller an application was made by Mr. Thiagaraja Pillai of Tinnevely, Jaffna, presently of Chidambaram, South India, for probate of a Will said to have been executed by the late Mr. Viwanatha Pillai who was Manager and Trustee of the Navalar College at Chidambaram and its endowments. This was opposed by Mr. T. Kallasa Pillai, the Manager and Trustee of the Saiva Prakash Vidyasalai (Navalar's School Vannarpolane) at Jaffna and nephew of the late revered Arumuga Navalar on the ground that the Will is not genuine but is a forgery and that he (Mr. Kallasa Pillai) is entitled according to the original Trust Deed of the late Mr. Sadasiyana Pillai to be the Trustee and Manager of the said College as the late Mr. Viwanatha Pillai died without appointing a successor. Mr. Thiagaraja Pillai got an *ex parte* order appointing him as administrator pending the disposal of the Probate application. Mr. Kallasa Pillai put in a petition to vacate the order and also prayed for substantial security being furnished in case anybody is appointed administrator.

This petition came on for hearing before Mr. Justice Waller on Friday, March 30, 1928. His Lordship after hearing Mr. S. Duraiswamy Iyer with Mr. K. Balasubramania Iyer, for the Caveator who challenged the genuineness of the Will, directed that the petitioner should furnish security in the sum of Rs. 40,000 in two instalments within three weeks from this date to the satisfaction of the Registrar, High Court, Madras, before he takes charge as administrator *pendente lite*. Mr. Vere Mockett with Mr. C. Jagadisa Iyer appeared for the administrator.

Ceylon's Vital Statistics

FOR THE MONTH OF JANUARY, 1928

OF THIRTY-FOUR PRINCIPAL TOWNS.

The Report of the Registrar General dealing with the Vital Statistics of the 34 principal towns in the Island is published as a Supplement to the Ceylon Government Gazette of Friday last. The towns of Rambukkana which is included in this Report for the first time was proclaimed from January 1, 1928.

MARRIAGES.

The marriages of residents in proclaimed towns numbered 505 (417 General, 88 Kanyan, and 83 Muslim), as against 404 in the preceding month.

Jaffna, 34 (General) and 7 (Muslim); Mullativu 1 (General).

BIRTHS.

The births registered numbered 2,174 (1,107 males and 1,067 females), and were equivalent to an annual rate of 39.77 per 1,000 of the population, as against 38.37 in the preceding month.

Jaffna, 61 (m), 67 (f); Mannar, 6 (m), 7 (f); Mullativu, 1 (m), 2 (f); Vavuniya, 1 (m).

DEATHS.

The total deaths registered numbered 2,063 (1,066 males and 997 females), and were equivalent to an annual rate of 37.74, as against 36.04 in the preceding month.

Jaffna, 50 (m), 57 (f); Mannar, 6 (m), 6 (f); Mullativu, 2 (m), 1 (f); Vavuniya, 2 (m).

The stillbirths registered during the month numbered 172 (86 males and 86 females), as against 199 in the preceding month.

Jaffna, 2 (m); Mannar, 2 (m), 1 (f); Mullativu, 1 (m).

INFANT MORTALITY.

The deaths of children under one year amounted to 480, the rate was 193 per 1000 births as against 204 in the preceding month.

Jaffna, 35; Mannar, 3.

CAUSES OF DEATH.

The highest mortality was from *Pneumonia*, to which 16 per cent. of the total deaths were due.

The infectious disease most prevalent during the month was *Chickenspox*, of which 217 cases were reported (171 in Colombo, 11 in Jaffna).

POPULATION.

Estimated population to the middle of 1928 by intercensal increase for all 34 towns is 645,318.

Jaffna, 43,951; Mannar, 3,757; Mullativu, 1,701; and Vavuniya, 1,042.

RAINFALL.

Jaffna which is 11 feet above Sea level had 438 inches of rainfall for seven days during the month of February, 1928. The greatest quantity for 24 hours from the 7th to the 8th was 146 inches. (m) stands for males; (f) for females.

National Education.

(Contributed)

INTRODUCTION.

Nations and races have certain traits, tastes, thought currents, and sentiments of their own. Expressions of these are found in their literature. If these are good, it is the work of the system of education of that people to perpetuate these things for generations to come and to refine them, if there is room for refinement. Every other trait, taste, thought current, and sentiment, however glittering it may be, cannot, in most cases, be naturally assimilated by a people. Easy and natural expressions of these can be given only in the Vernacular. In the expression of these in a foreign language, there is the language difficulty. Learning a foreign language will be of service for grafting in a healthy manner a foreign ideal to the main stem of national, if practicable.

A system of education, which concerns the emancipation of a few, as English education is in Ceylon, and which does not concern the emancipation of the masses, cannot be called national. This is the other interpretation for the expression "National Education."

ITS SCOPE AND HOW TO ACCOMPLISH IT. Education concerns not only mental culture, but also spiritual, moral, social, and physical cultures.

MENTAL CULTURE. The common aim of all schools in our country is mental culture. Mental culture in a foreign tongue retards mental development and suppresses originality, which is the most important point here and is the result of constant application. It can be achieved easily only through the Vernacular. In mental culture, mere understanding a thing will not do. Expression to the understanding must be given in feeling and action, so that it may be of benefit to humanity at large. In Tamil literature there is ample field for recreation to men of various grades of intelligence. We should all wish for a time, when our people will attain this stage.

SPIRITUAL CULTURE. In spiritual culture, purity of thought and action, self examination of our daily life, and meditation are essential. All our actions should be without any violation to the law of brotherhood of man, and consequently acceptable to the omniscient. All the religions enjoin self denial, and the two religions of Ceylon, which the majority of the population of this island embrace, enjoin this in a greater degree. The national religion of a child is the religion of its parents, which should be studied first and practised and then a comparative study of other religions.

Parents seem to be indifferent about spiritual culture, a good part of which should be done at home daily. Temple going should be at regular intervals at least.

MORAL CULTURE. Self-control the outcome of will-power is the secret of moral culture. There is some direct connection between the physical and moral functions of man. For example, luxurious food and easy life are detrimental to self-control and moral culture. The moral code and illustrations in Tamil literature are voluminous. Parents and teachers should co-operate in this particular. They should live an exemplary life and see that their children do not associate with undesirable companions.

SOCIAL SERVICE. Our social functions of various kinds, held to celebrate the important events in one's life, our feeling for the welfare of the community, manifested in the philanthropic institutions among us, and our movements towards individualism, are an evidence of the high standard of refined taste, sobriety, good manners, self-respect, courtesy to all, respect for elders and social service among us. There is no necessity for borrowing it from others. Vain show seems to creep into our society, to some extent. There is a tendency to copy others. Therefore the intelligent should set the example and standard for our social functions and individual movements. Even the rich should be so careful that their examples do not spoil the tastes of other men and cause wastage of money. Merely satisfying one's own hunger, vanity, curiosity, greed and passions, is not the chief aim of life, but to use the divine spark that lies hidden in us, to conquer our animal nature by that of moral, and to displace selfishness by self-sacrifice by giving out of our means, if we can spare any and our leisure for the uplift of the community.

PHYSICAL CULTURE. Physical culture comprises self-help, which is the underlying principle in manual training, occupation suited to the natural resources of a country, dress suited to the climatic and economic conditions of the country, food suited to the climate and given to us by our soil and the science and practice of medicine suited to our country. One of the most suitable occupations to Ceylon is agriculture. It is the duty of all parents and teachers to give the children training in it, for some tasks that it should be given before they have passed their teens. The food suited to our climate is milk, fruits, and vegetables and not flesh and intoxicants. The Ayurvedic system of medicine deserves the attention of the public and that of the Government, for it is the national system of Ceylon for healing bodily ailments and is the most efficacious. Every man, whatever his profession may be, should

Continued on p.

Medical College Examinations.

RESULTS OF MARCH, 1928

The results of the Medical, Pre Medical and Apothecaries' examinations held this month have been issued. The following are among the successful:—

FINAL.

C. T. Chelliah and S. Thirunavukarasu complete the examination thereby satisfying the requirements for the License in Medicine, Surgery and Midwifery.

S. Rajah passed in Midwifery.

SECOND PROFESSIONAL.
A. R. Rajiah, M. Thiruvallugam and S. Soreajah complete the examination.
J. R. C. Thambimuttu passes in Part I under new rule.

FIRST PROFESSIONAL.

S. M. Oegasagaram.

PRE MEDICAL.

S. A. L. Pullenayagam (1st class.)
N. Sabaratnam and M. Kanagasabai complete the examination.

S. Nadarajah and N. Tillainayagam pass in Physics and Biology. V. K. Subramaniam passes in Chemistry and Physics.

FIRST APOTHECARIES.

T. Chelliah, S. Kanagaratnam, V. Sivapathasudram (1st class.)

T. Ponnampalam, M. Kanagasabai, S. Nagarajam, K. Arumugam, K. Rajesudram and M. S. Kariappan (2nd class.)

T. Kandaswamy (Ordinary pass).

SECOND APOTHECARIES.

C. Rajiah (1st class.)

T. Vellupillai passes in El. Med. & Hygiene and Materia Med. & Hospital Forms.

Continued.

be a semi-agriculturist both for the sake of physical exercise and for recreation, for nature gives us the best form of re-creation. There is easy living among us and the resultant physical deterioration.

MANUAL TRAINING.

Manual labour is now generally considered to be a disgrace. The untouchables have been set apart for it. They now deserve justice by having free admission to all walks of life. Therefore it is the duty of our system of education to give manual training to students and partake in the work of lifting up the untouchables. If this is not done, there will be a great confusion in our social organization. At least one third of the time that is given for playing football in schools should be given for gardening where the students should do everything without any help of paid coolies, for they have got the strength to turn even a mountain upside down, if they have the will to do it. In physical culture cleanliness is an important factor.

PAINTING, DRAMA AND SCULPTURE.

The painting, drama, and sculpture of a people should depict the high ideals of the various phases of their life and should influence life and that of their posterity. The Indian ideal is pronounced to be the best in this respect. National music, both vocal and instrumental, should be cultivated, for we don't have the ear for the foreign one.

SPECIAL ATTENTION FOR THE VERNACULAR.

More attention should be paid to Vernacular education which is the easy road for the acquirement of knowledge. The time taken to read one story book in English is enough to read five books in the Vernacular of the same standard and size. Girls should be given a higher course in the Vernacular than in English, which will enable them to supervise the Vernacular education of their children and be a source of enlightenment to the home and the country. As we are under foreign rule, we cannot ignore English for boys; besides we should learn English for the sake of the modern developments in science and politics, ours having sunk to oblivion and a translation of these will be of great use. Vernacular should occupy a prominent place in English schools, but it is sadly neglected there. A Vernacular pass should be compulsory for promotion in English schools, and in all public examinations. The introduction of English in elementary Vernacular schools and the Education Department giving preference to an English certificated teacher without any qualification in the Vernacular over a Vernacular certificated teacher to teach the Vernacular in English schools are in the wrong direction.

Some encouragement should be given, by way of prizes to those who produce original works in Tamil.

The masses should be enlightened by Vernacular newspapers, by tracts containing lessons on morality, religion, hygiene etc. by reading books, by staging refined dramas, and by lectures on various subjects including politics.

CONCLUSION.

We see in our students the bankruptcy of nationalism. Novel things have so great an attraction for them that they imitate foreign manners and customs indiscriminately, which makes life very expensive. They learn many things which they should unlearn, against their desire, owing to want of means, when they become men. The cause of national education was ably advocated in the Legislative Council in connection with the debate on the University Site, but it should begin in the elementary schools. All the leaders and educationalists should define the educational ideal of our country, and all schools should put this ideal in writing, place it before the teachers and students and work up to it.

Words of wisdom from far & near

(SPECIAL TO THE "HINDU ORGAN")

"Sensual attraction even between husband and wife is unnatural. Marriage is meant to cleanse the hearts of the couple of sordid passions and take them nearer to God. Man is not a brute. He has risen to a higher state after countless births in brute creation. He is born to stand, not to walk on all fours or crawl. Baseness is as far removed from manhood as matter from spirit."

—Mahatma Gandhi in "Young India."

"Promise Yourself to be too large to worry, too noble for anger, too strong for fear and too happy to permit the presence of trouble. To think well of yourself and to proclaim this fact to the world not in loud words, but in great deeds."

To live in the faith that the world is on your side so long as you are true to the best that is in you."

—O. Jinarajadasa in "Theosophist."

"If I could begin my life again I should try to master the mystery of self-control. It seems to me that this is the central secret of the art or science of living. Self-conquest is harder to achieve than any other form of will power."

—J. Douglas, Editor, "Sunday Express."

"There are over 700,000,000 people in the world whose religion is aggressively for total abstinence. Among these are the 300,000,000 Muslims, 215,000,000 Hindus and 150,000,000 Buddhists. Christian Nations have gone among these people with ships and cannons compelling them to submit to the introduction and encouragement of drink."

—William B. Johnson (Puseyfoot) in "Christian Century."

"To Asia whose life flows from her religion, it has been given to realise the brotherhood of man. Buddha has taught it. Christ has taught it. Mohamed has taught it. Many lesser men in India have lived it. To Europe, the realization of the brotherhood of man is a hope of the future."

—S. V. Ramamurthy, I. C. S. in "Hindustan Review."

"Mind radiates an aura electric and magnetic through which we attract or repel, produce harmony or discord, good-will or ill-will. The more intense our feelings, the stronger the reflex action in the aura."

—From the Review of Reviews.

"I am of opinion that there should be differentiation between the education of boys and girls. We must take into account the distinctive necessities of women: What I feel we should aim to give them is a practical knowledge of domestic subjects and laws of health which will enable them to fulfil one side of their duties as wives and mothers reinforced by study of those subjects which will help most to widen their interests and outlook."

—Lady Irwin, at the All India Women Educational Conference, Delhi.

Reconciliation of East & West.

SIR JOHN SIMON'S EARNEST DESIRE.

Sir John Simon spoke with considerable emotion, at the luncheon given him and the Hon. Mr. Cadogan, on behalf of the Statutory Commission by Colonel Gidney, representative of the Anglo-Indian community in the Legislative Assembly at New Delhi on Mar. 27.

"The preliminary visit of two months, which conclude on Saturday when the Commission re-embarks at Bombay, has been very instructive," said Sir John Simon, adding, that it was in the smaller towns, villages and countryside that the important part of the Indian problem lay. Looking back over the crowded weeks Sir John expressed the gratefulness of the Commission for their kindness and the traditional courtesy of the East. The Commissioners had taken the counter demonstrations calmly hoping that when their purpose and attitude were better understood much of the suspicion would melt away.

That hope, Sir John stated, had been largely fulfilled. The letter he wrote to the Viceroy on the 6th February regarding a "Joint Free Conference" was not a hasty or a partial scheme but was the result of the fullest deliberation amongst the Commissioners and was a constructive proposal inspired by a sincere desire to provide for Indian susceptibilities to the utmost in their power and to invite Indian co-operation on honourable terms. After waiting for two months they were not dissatisfied with the results, and Sir John claimed that it was the only constructive proposal which anybody had put forward. Some might have thought that the letter was a first step in the process of bargaining. That was not so. It was issued by the Commission as a declaration by which they intended to stand, and they had stood by it.

"The truest friendship called for the greatest frankness and as a sincere friend of India," Sir John added, "Many would continue to stand by it."

Sir John in conclusion said: "Much has been written by philosophers and poets of relations between the East and the West as I study the vast task which laid on my shoulders I become more and more convinced that it is here on the soil of India that reconciliation could be accomplished. It is in this land that we may yet achieve that understanding between the East and the West without which both are so much poorer, but with which there is a future of happiness, confidence and progress in India and Britain alike.—(Applause).—Associated Press."

OBITUARY.

Mr. M. CHELLIAH.

We regret to record the death of Mr. M. Chelliah, Sheriff Mucaliyar, General Treasury, Colombo, at his residence, Kotahena, Colombo on Sunday (yesterday) after a brief illness. The funeral took place this morning at the Kotahena crematorium. The late Mr. Chelliah who was a member of a distinguished family at Achevely, Jaffna, had a brilliant official career having risen to the highest rung in the Clerical Service & was on the eve of his retirement, but Fate had willed it otherwise and he has passed away before enjoying a well-earned pension. We extend our deep sympathy to his widow and children and to the other members of the bereaved family.

WOMAN PROFESSOR OF PHILOSOPHY.—Mademoiselle Tenta Akrashevitch has been elected Professor of Philosophy at the University of Bagrabad. She is the first woman to hold a Chair in a Yugoslav University.

A LAWYER'S DUTY AS FAR AS THE GALLOWS.—A woman lawyer at Paris was present near the gallows when her client, a Polish bandit, convicted of 12 murders, was hanged. The woman had defended the Pole and she expressed the opinion that it was her duty to comfort her client in his last moments.

U. S. PRESIDENCY CANDIDATE'S DEATH.—Senator William, a candidate of the Republican nomination for the next Presidency election of the United States of America died suddenly on the 31st ultimo in an ante-room of a hotel where he was about to make his campaign speech to an audience of 2000 people.

THE MAILS.

(G. P. O. Colombo.)

DESPATCHES.

London Mails per a P & O Steamer leaving from Bombay will close on Tuesday, April 3; and per the R. L. "Sibajak" on Wednesday, April 4 and per the P & O "Mantua" on Wednesday, April 11.

Straits and China Mails per the N Y K "Hakusan Maru" will close on Tuesday, April 3; per the S M N "Johan de Witt" on Saturday, April 7 and per the M M "Athos II" on Monday, April 9.

RECEIPTS.

London Mails per a P & O Steamer touching Bombay will arrive on Monday, April 9 and per the P & O "Malwa" on Saturday April 14.

Straits & China Mails per the N Y K "Tokoshima Maru" will arrive today (Monday); per the N Y K "Kashima Maru" and the R L "Sibajak" on Wednesday, April 4 and per the M M "Porthos" on Tuesday, April 10.

Jaffna Hindu College.

Will the Old Boys please help to bring the list up-to-date by sending me their present addresses?

M. SABARATNASENGHE,
Acting Principal.

Hindu College,

Jaffna,

March 22, 1928.

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Hindu Religion and Philosophy.

THEIR SPECIAL FEATURES

By K. R. Ramasubba Sastri

(Continued from our last issue.)

The four Vedas of Hindu Sanskrit Literature each emanated from the four faces of Brahma. Each contains four mahavakyas or axioms, on which the whole religion and philosophy have been built. They are (1) "Chit or knowledge is God"—Rig Veda, (2) "I am that God or spirit of such God"—Yajur Veda, (3) "You Jiva are the God that represents the manifested and unmanifested phase of the Universe"—Sama Veda, (4) "God is the immanent nondualistic soul of the Universe, that form the key to the solution of the Universe viz (1) Esawara, (concrete God) (2) Jiva (Specimens of sentient and insentient life) and (3) the universe of manifestation, Atharvans Veda.

Time space and causality are the factors that by mechanical forces and action create difference in the various jivas. The Gita itself says that the various differences in the jivas are caused by Guna (including mechanical force and the force of the wave of life) and by karma action caused by desire.

HIGHEST IDEAL ATTAINABLE.

God therefore stands for the highest ideal attainable in the plane of knowledge, far above the Gunas (Jivas) and action (Karma), by which matter (Dravya) gets moulded into various names and forms (Namarupa) by Karma and Gunas. The Vedas, Smritis and Puranas proclaim that Narayana (the abode of Jivas, viz. human beings) is chit or knowledge. He is inside and outside the Universe which is His creation. (He cannot be subdivided by space, time or changed by causality). He is the source of all light, energy and Heat and stands beyond the plane of darkness. (He is the sun, moon and matter but yet He is not fettered or imprisoned by them. He guides the evolution of matter, without being imprisoned by such matter Gita). I could go on giving various similar quotations from the Upanishads and Gita to show that this primordial source, material and intelligent, of the whole Universe of manifestation (matter and energy which act and react on each other), whether He is taken as an abstract ideal God (non dualistic Brahman or Esawara) or as a concrete God (Bhagavan) who works hand in hand with the Jivas for the evolution of the Universe and Jivas, must be beyond the laws of Time, Space and causation. The laws must be subject to His control. He might at times in His sport appear to be amenable to them or subject Him, self to them. But they cannot fetter Him for if they do so, He loses His attributes qualifying Him for godhead.

KALA AND LOKA.

This God who is also called Purusha in Sanskrit sacred Literature has sixteen Kalas, of which two the origin and end of the Universe are beyond the plane of manifestation. The words Kala and Loka are two of the most misunderstood and misinterpreted words in Sanskrit Literature. The word Kala implies a division of Time, and the word Loka implies division in space. The plane of manifestation, jagat as per Hindu cosmogony consists of fourteen Lokas. In some places, it is said that there are two other Lokas, Vakantam and Kalas belonging respectively to Narayana the origin of the Universe and to Sadaśiva [end of the Universe]. In other places, it is said that the manifested Universe is only a fourth or an infinitesimal fraction of God. [See Purusha sukta and Gita].

GOD IS BEYOND TIME, SPACE AND CAUSALITY.

God is Sat (immortality) or beyond the panorama of change chit (Omniscience) and Ananda (Bliss). He must be above all differences. There are three tests of difference and change mentioned in Sanskrit Literature, (Genus, species, parts of same organism). Difference invariably begins by the formation of groups and subgroups. The difference by which the member of one group is distinguished from members of another group say a horse from a cow or an animal from a plant is called Vijatoja difference. The difference by which we distinguish one member of a group from another member of the same group say a white horse from a black horse, is called Sagatoja difference. The difference in various parts of the same organism, like different organs of the same animal or the leaves, bark, trunk, pulp etc. of a tree is called Svagatoja difference. God must be beyond the three tests of difference mentioned before. The fact that God must similarly be beyond the influence of Time, space and causality is also verified by three tests, technically called Deshabeda, Kalabeda and Vastubeda or Avastabeda. He must be everywhere and nowhere. He has no present, past or future and is immutable at all times. He must not be affected by the laws governing environments or causality, though he must appear to conform to them also. The Hindu Scriptures say that it is impossible to define God, as He must necessarily be beyond the scope of mind and speech. Mind and speech, derive their powers from the wave of life, which itself has to be regulated by soul or God. The abstract God in Hindu philosophy is connected by the word Brahman or Purusha while the concrete God is styled Bhagavan. I have dwelt so much on this definition or circumscribing of the term God, for the mystery of life and aim of life may be said to be solved, if we correctly understand the three words, God, Universe and Jivas. The Puranas say that Narayana is the God from whose navel sprang a lotus, on which Brahma the creator of the Universe found Himself seated. Brahma is the first Jiva for with Him arose the first limitation of Time and the first limitation in space. He wanted to create but did not know how to set about His business. The Lord Narayana appeared before Him and advised Him to do penance. He did penance and as a result of such penance was enabled to divide the Sat or immutable portion of the Universe. The mutable portion of the Universe is the mind and it is the first Unit of energy while space (Akasa) is the first Unit of matter. He (Brahma) could not understand how mind and matter could be made to act and interact upon each other and hence performed further penance to invoke the aid of Lord Narayana. Narayana told Him that he had already entered into Him as the intelligence or omniscient guide, riding the wave of life and that He (Brahma) would soon see the fruition of that plan of the whole Universe. It was then that Brahma sketched itself before Him. He (Brahma) saw that the innumerable forces or raktas of the Lord Narayana (Dama Nature) were intravital for the creation of the natural Tajwara or the Lord of egotism.

CREATION OF THE UNIVERSE.

The Lord of Egoism appeared as a Pillar of Fire with a cry of pain at the beginning and the dance of bliss at the end (Rudra and Sadaśiva). He (Siva) taught Brahma Language and action, by which His latent or potential powers for the construction of the Universe could be exercised. With the aid of Vishnu on the wave of life or intelligence, entry of Vishnu on the wave of life or intelligence, the second Unit of matter, Vayu or Ether had got created in such creation. With the entry of Rudra or Sadaśiva, the third Unit of matter or fire had got created. Brahma who he found that the whole sketch of the Universe, showing the play of the various forces of Nature, were clear to His mind and when He found that the whole Universe was throbbing or pulsating with His own life, pleasurable to the influence of His own mind, sang out His joy in praise of His Guru (preceptor) the Lord Narayana. It is said in the scriptures that the first words that got out of the throat of Brahma were Om, Aha and these words are always used as indicative of maegolam or the ultimate beneficent destiny of the Universe. His form became endowed with four faces, each face chanting a sacred Veda with its tongue. The Rig Veda was chanted towards the east, the Yajur Veda towards the west, the Sama Veda towards the north and the Atharvans Veda towards the south. We might call Brahma the superintending Architect of the stage of the Universe who has to arrange efficiently all scenes caused by the play of the various jivas, with their environments and inter se. This ends the First Act in the drama of manifestation or the second Act in the History of the Drama of the Universe, by which the Abstract God and the other concrete Gods of the Trinity began their functions: I might say here in the Dama Nature is generally represented as a cipher in mystic symbols, while Purusha or soul is represented by the number 1. Nature means simply an equipoise of three forces—causa, Kija and Karma, which represent three different standpoints in every conceivable, thought, action or phase of life in the Universe. Action, intelligence and motion in the province of the mind harmony of motion, discordant motion with clash of right and wrong or impact, and inertia or resistance in the province of matter, admiration, emulation and envy enshelam, rivalry and hate in the province of desire, knowledge, ignorance and a mixture of both in the province of the universe, right action, wrong action and inaction in the sphere of all possible activities of the universe, may be said the rough beginnings or the classifications caused by the play of the above forces in nature. I think I might pause here for the present, to invite the opinion of the committee, as to now far the above sketch is objectionable from the stand point of modern civilisation and science.

DIFFERENT ANGLES OF VISION.

I now looked at the O. S. (Oriental Scholar) in the hope that he would say something but he declined alleging as his excuse that he was there as a student and would like to air his views after every body else had had his say. I then looked at the A. S. (Advanced Scientist) who laughingly said, "The learned Pandit has been now dealing with realms of fancy and imagination. No doubt, they might have their value but I unfortunately or fortunately deal only with data that are capable of perception, verification and proof. Till the pandit's essays begin to deal with the earth and the forces that govern the evolution of the earth in Nature, I fear my remarks can be of very little value. Probably the mystic who deliques in the formulas of such realms would be the best person to bow in and offer his comments at this stage. To this, the Agnostic added, "I support everything the scientist has said. But in my opinion, I might venture to add that the L. A. Lay Advaitic interpreter, who claims omniscience for the Hindu sacred Literature might also offer his comments. I would only wish him to be charitable towards us and remember Tennyson's verse, "There is more faith in honest doubt, than in half the creeds." From the above comments I understood that the scientist and the mystic interpreter adopted angles of vision which were as diametrically apart as the north and south poles, while the agnostic and the Advaitic, adopted similarly opposite angles of vision, only their north and south poles might be differently located by adopting the elliptical line as the orbit instead of the equator. I thereupon asked the M. I. (Mystic Interpreter) whether he had any remarks to offer on the essay. He began as follows. "The world of manifestation means a perpetual panorama of change or the incessant creation of difference. I might have to trouble you a little with Hindu terminology. The learned Pandit has classed the Universe of manifestation into three planes, (1) the plane of knowledge, (2) the plane of desire (3) and the plane of action. He has now dealt with the creation of Sava Loka or the plane of knowledge. It should not be understood that the above planes cannot be separated except in imagination or fancy. They are in a manner interpenetrable and also at times overlapping or co-extensive.

MANIFESTATION AND NON-MANIFESTATION.

The learned Pandit has described the Universe as a theatre and introduced us to the stage manager, (the Sutradar) who plays a very prominent part in Sanskrit Dramas. It suits my fancy to compare it to a school. Others might compare it to a kingdom or a family. The plane of knowledge itself has to be divided into two parts viz the sphere of manifestation and non-manifestation. According to the Hindu Logic, our knowledge of any object can be had only in three ways viz (1) Aksha actual perception by experiments and the senses (2) Yukti by analogy or reason (3) Sabda by our faith in the scriptures or sacred Books. The last faith need not be a blind faith but a faith based on reason tested by actual experience. None of these tests can apply to God for he is unknown and unknowable. Even the scriptures attempt to define Him in two ways (1) that He is everything in this Universe of manifestation or the immanent Sachidananda factor (2) that He is not anything that comes within the ken or recognition of your perception or reason. His existence has to be accepted as an article of faith and the faith can be supported by reason (Yukti) and experience (Anubhava). The reason is that without a God, the world would be overrun by anarchy, lawlessness and the forces of selfishness, greed, desire and evil. The experience is that you can get into touch with such God, when alone you are called upon to say that God is a factor that is

proved so far as you are concerned.

God, on the strength of your study of the religious scriptures and your experience of the world or Universe (while I have said before is a school, where you will have to learn many lessons, to be stored in the region of the separate consciousness (chitta) is called Parokshagnan or faith in God, law or order outside the superstitious beliefs, that which puts you in touch with the Divine (or God) and creates the fervour of ecstasy and bliss is called Aparokshagnan. Most people, nowadays seem to be under the impression that this direct perception of the Divine, called trance or ecstasy is a myth and that those who say now or have said in the past, that they have had such ecstatic experience, may be classed under three heads (1) humbugs and knaves who had their own private purposes to serve or axes to grind (2) nervous temperaments whose brains had got soft and who saw ghosts in their fears and God in their ecstasies and (3) ideal men who by the very fervour of their imagination caused by purity and benevolence of heart on the one hand and strength of will or singleness of purpose, created the Gods in their own minds and had become so obsessed by the reality of such God or Gods, as to be oblivious of the outer world. The last set of men whom I would prefer to call saints, are responsible throughout the world, since the creation of the Universe, for the sacred literature of all the religions. That such saints have actually existed and that the first two classes, however much they might have otherwise deplorable human frailties have derived inspiration and greatness from their temporary fits of trance or inspiration, is I think amply proved by history.

ALLEN MISSIONARIES' MISINTERPRETATION.

I have now to touch a little on the modes of proof in the Universe and also to dwell on the technicalities of the Hindu Logic. I have said the whole Universe is divided into seven Padarths or categories in Hindu Logic. Of these the first Dravya alone is the Unit of the Universe (Soul or matter). The other six represent, the force, qualities and conditions created in such soul or matter. These six cannot exist independently of Dravya or the substratum on which they must act. Of these six, force is the most important, the others being caused by the play of force on matter. This force might be divided into two classes, (1) mechanical force and (2) intelligent force. The mechanical force is Dama Nature, with the interplay of the three gunas, Sava, Rajas and Tamas. When the gunas are in equipoise, Dama Nature is supposed to be latent in Purusha, who is the highest conception of the Hindu scriptures. Purusha in this stage with the potentiality of creation is called an non dualistic Brahman which has no sex, gunas or desires. But when the same Purusha desires that he might be many, the equipoise of the gunas get disturbed and the concrete Gods of the Trinity who together represent the Hiranya Garbha came into existence. These concrete Gods of the Trinity are as much the children of Dama Nature as we Jivas are. The Hiranya Garbha is the elder brother, while we Jivas are the younger brothers, both of us being children of Purusha and Dama Nature. Unfortunately the allegories of the Hindu scriptures when they are sought to be explained by Pandits, for the benefit of the average mind become clothed in illustrations, which are very often used by missionaries and other religionists to abuse the Hindu Gods and Scriptures.

THE BODY COMPARED TO A MUSICAL INSTRUMENT.

Now the word Loka in Hindu Sanskrit Literature does not refer to the earth at all. The earth is the Bhooloka. The moon represents the Bhovaksha and while the sun, stars and the whole Heaven represents the Svarloka. The Hindu sacred Literature deals with the creation of the whole Universe long before the advent or origin of the earth itself as a separate planet. It would therefore be ridiculous to judge of such literature from the ordinary standpoints of criticism now sought to be employed. Such an attempt would be as absurd as Paganini's attempt to introduce accuracy of expression into the English language by his new grammar, as explained in Mark Twain's Library of humour or as an attempt to gauge the intensity of our pains, pleasures and experience by rules of arithmetic. The human mechanism or the body may be compared to a musical instrument with three strings or chords, viz (1) the chord of knowledge or reason (2) the chord of desire and (3) the chord of materiality. The music of personality or experience has to be played on all the three chords. Personality is as much a feature of the Gods as per Hindu Religion as of the Jivas. From Brahma the creator up to the lowest microbe pulsating with life or the smallest atom of matter, the immanence of God has to be assumed as an axiom according to Hindu religious thought. The law of the macrocosm and the law of cause and effect has to be applied from the beginning of Manifestation up to the end.

THREE FACTORS OF BLISS.

Whenever we think of Manifestation of the Universe in any of its aspects, we are confronted with triple factors. I will explain myself by giving examples. In meditation, there are (1) the person meditating (Dhyata) (2) the subject which he tries to bring within the ken or orbit of his consciousness (Dhyaya) and (3) the act of meditation (Dhyana). The above triple factors belong to the plane of consciousness or bliss. The Hindu sacred Literature says that the Highest bliss or ecstasy (Bhuma) is attained, when the person meditating (personality or egotism), gets merged in the subject which he meditates intently upon. Such personality must forget all outer surroundings and most lose consciousness of the fact that he is separate from other factors in the Universe. Generally an average individual might divide the whole Universe according to his angle of vision into three factors viz (1) one's own individual consciousness, egoism or Anankara the I factor sometimes vulgarly called, the first person singular, (2) other similar individual factors with whom he might clash in the assertion of rights or whom he might propitiate by recognition of mutual obligations and responsibilities (you) (the second person singular) and (3) the factors which are indifferent to him or which he thinks have been created for his pleasure and enjoyment (Itom—It; Jai or Tyu).—The Kalpa, (To be Continued.)

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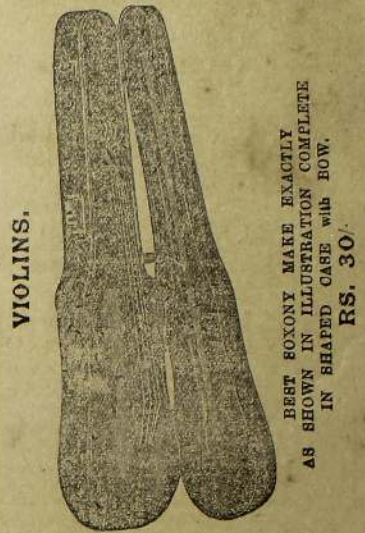
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Testamentary Jurisdiction No. 6679.

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Deceased.

Petitioner.

Valramottu Visuvalligam of Point Pedro

- vs.
1. Mutturatham daughter of Visuvalligam
 2. Kathirissapillai daughter of Visuvalligam
 3. Thannakavannam daughter of Visuvalligam
 4. Visuvalligam Valramottu
 5. Kadirissapillai widow of Sandrasegaram all of Point Pedro

Respondents.

This matter coming on for disposal before J. C. W. Rock Esquire, District Judge, Jaffna, on February 9, 1928, in the presence of Mr. N. Medarai Krishnaswami, Proctor, on the part of the Petitioner and the Petition and affidavits of the Petitioner having been read:

It is hereby ordered that the 5th Respondent be appointed Guardian ad-litem over the minor 1st-4th Respondents and that the Petitioner be declared entitled to take out Letters of Administration to the above estate as the husband of the intestate and that Letters of Administration be issued to him accordingly unless the Respondents above named or any other person appear and show cause to the contrary on or before April 3, 1928.

9th February 1928.

O. 1483.

J. C. W. Rock,

District Judge.

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