IT PAYS TO ADVERTISE HINDU ORGAN

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THE CULTURE OF THE RISHIS

A BLESSING TO MANKIND AS A WHOLE

(By the Editor of the 'Prabuddha Bharata')

INDIA had her days of sunshine worked hard to grasp a generalized when the nations of old used to exclaim, "The Wealth of Ind!"
The vast resources of national at the same which they became a tribular to grasp a generalized principle behind all ideas and things, and they succeeded at last in arrivations are the same which they became the same they are the same which they became the same they are the same the same thad the same wealth were not the only thing that could arrest the admiring attention of the then world. The Hindus had their positive sciences no less developed even in the hoary past. Their knowledge of at least some branches of learning can keep pace with, or even excel in some respects that of the most advanced nations of today. They developed arts, crafts, and industries as much as could furnish the conditions of a civilized existence. They crossed the oceans with their ships and had business transactions with distant countries on the globe.

A Permanent Message

The real greatness of India lies in the cultural glory of the Rishis which has survived ravages of time and foreign exploitation of every description. The message of the Rishis, however ageworn it might be, has a permanent bearing on the life of men, individual and collective. It requires no patronage for its It requires no patronage for its spread and influence in the world. So long as the world endures, it will continue to prove a blessing to man-kind as a whole. It is irresistible in its sway, because it is founded on the eternal rock of Truth. It is so wide as to cover all the nations that now exist on earth and all that will now exist on earth and all that will come in future. It underlies the fundamental principles of life and religion, hence it leaves no ground for narrowness and bigotry. Victor Cousin said, "When we read with attention the poetical and philosophical monuments of the East, above all, those of India, which are beginning to spread in Europe, we discover there many a truth and and truths so profound and which make such contrast with the meanmake such contrast with the mean-ness of the result at which European genius has sometimes stopped, that we are constrained to bend the knee before the philosophy of the East and to see in this cradle of the human race the native land of the highest philosophy."

Discovery of the Truth

If we closely examine the ancient wisdom of India, we find that the main trends of thought therein are more synthetic than analytic, more contemplative than speculative. We come across lofty and comprehensive views of life, so common to the Rishis of old. This peculiarity of thought is the chief characteristic of the Indian

at the same which they knew to be the substratum of everything. This they called Truth and they discovered numerous ways of travelling towards It. All men are not of equal constitution, so they prescribed various methods suiting individual tastes ous methods subling individual tastes and temperaments. Swami Vive-kananda said, "To the Hindu, man is not travelling from error to truth, but from truth to truth, from lower to higher truth. To him all the religions from the lowest fetishism religions from the lowest rebishism to the highest absolutism mean so many attempts of the human soul to grasp and realize the Infinite, each determined by the conditions of its birth and association, and each of these marks attended. of these marks a stage of of these marks a stage of progress; and every soul is a young eagle soarand every soul is a young eagle soaring higher and higher, gathering more and more strength till it reaches the Glorious Sun." This wide outlook and spirit of toleration has made the position of the Rishis unique in the spiritual history of man. Besides, the Rishis did not ra'ly round the banner of any particular person or persons, yet they cular person or persons, yet they maintained equal respect and hom-age for all men of realization, to whatever race or country they might

Pre-eminently Spiritual

It is a mistake to think that the Bishis were idle dreamers. They did not rest content with the absdid not rest content with the abstract philosophy. They lived it and found out means for making it practical in every day life. They realized that the highest type of civilization can be found only in the individual, so they put forth all their energy in discovering methods of conquering the little self in man. Therefore, the culture of the Rishis is pre eminently spiritual and they made the material conditions subservient to the spiritual. It was servient to the spiritual. It was their experience that man is essentially a spiritual being and that his ehief aim in life is to labour for the manifestation of the spirit in him.

Religion in Every day Life

The teachings of Hindu scriptures are interwoven with the daily life of the Hindus. It is no exaggeration to say that a Hindu eats, sleeps, rises in the morning and does his daily round of duties in a religious daily round of duties in a religious manner. A pious Hindu looks upon his parents, his guests and his preceptor as the veritable manifestations of the Divine. His attitude towards everything around him is permeated with spiritual consciousness. The four stages of life, namely, those of the student, the householder, the mendicant and the hermit were meant for leading a man through a progressive scale of Self-realization. The aim of these stages of life was to mould the character of the people ceptor as the veritable manifestations of the Divine His attitude towards the Indian literature. The Indian genius strained its every nerve to understand the truth behind all phenomena of nature and human mind. It tried to arrive at the highest generalisation, leaving the details to be worked out afterwards. We find a Rishi enquiring: "What is That, knowing which we shall know everything." It is not possible for a man to know all the details of the universe, so the Rishis sought after unity in variety. They

COMPASSIONATE GRANTS

Allocation of Rs. 10,000 Vote

The Executive Committee of Labour, Industry and Commerce has allocated the vote of Rs. 10.000 provided for the purpose of giving compassionate grants to retired Goernment officers in the following manner:

Allocations to the various Provinces to be administered by the Government Agents-Rs. 4.850.

Grant to Charity Commissioner-Rs. 2,000.

Reserve-Rs. 3,150.

In making these allocations the Executive Committee has accepted the recommendation of Mr. M. Wedderburn in his report on Poor Relief, that this vote should be allocated to the various provinces and administered by the Government

In the case of the Colombo District it has been agreed that the Controller of Labour should deal with applications from residents within Municipal limits, and that the Government Agent should deal with those from residents outside.

Rishis laid stress on the fourfold attainments of life, e.g. Dharma (Duty), Artha (Wealth), Kama (Desire), and Moksha (Liberation). The scheme they made for the well-being of all men was deliberate, and far reaching in its results. Buddhism and Jainism made the ascetic order too prominent and admitted men of all classes and conditions in the fold of anchorites. This unnecessary and, at the same time, unnatural step degenerated the Indian masses not only in secular but also in religious aspects of life. The Rishis expected renunciation of the world in the mendicant and hermit stages of life as the natural results of a long discipline undergone in the student and householder stages. Of course, there may be found men in all ages, who on account of their tendencies in past lives feel an uncompromising desire for renouncing the world even in boyhood or youth. In such cases, however, the Rishis sanctioned renunciation. Such people are few and far between and they conquer the desire for progeny, for wealth and possessions, and even for heaven, and embrace the life of renunciation as homeless mendicants, subsisting by the strength which the knowledge of Atman alone gives; then they devote themalone gives; then they devote themselves to contemplation till they are
ultimately merged in Brahman.
These people say like the seers of the
Upanishads, "What shall we do with
offspring, we who have this self and
this world of Brahman?" This is
the culminating point in the
message of the Rishis whose chief
aim in life was to know Brahman
and to teach Its knowledge to
mankind.

(To be Continued).

A Short Story,

SHE RECLAIMS HIM

THE motorist was puzzled. Three roads branched off from where he had reached and no sign-post directed him. His destination was the temple where his aged parents had wished him to meet them.

Pyarelal was an engineer working two hundred miles away from the place of pilgrimage whither his

place of pilgrinage whither his parents had come to worship from North India. Pyare, as his friends called him, was the dashing youth of called him, was the dashing youth of the modern day, reckless in expendi-ture, owned his own car, dressed and messed in the choicest Western style and affected to know only the English language. He had studied the local vernacular, he knew Hindi very well, having passed his University examination in India on the subject, lut it was his firm belief that an Indian speaking the Indian language with the English accent, added to his importance among the lower classes.

Looking around he saw a young girl wielding an axe on a tree close by in her compound. He lowered the speed and had to back his car a little to get opposite to her to ento get opposite to her to enquire the way to the temple.

"Take the way to the temple.

"Take the way straight before you and you will soon see the golden flagpost of God Vishnu; keep that in view and steer towards it if you find confusion of roads."

Pyarelal heard and heard not. Suddenly he seemed to feel a swim-ming of his head and even before he could stop his engine, he had swooned at the wheel.

"Where am I? What did come over me,?" He spoke in English as he came to his senses. He was lying on his own bed by the road-side, his car having been parked at the fringe of the road. By him sat the girl who had directed the way. the girl who had directed the way.

She held in her hand a tumbler of water and kerchief.

"You are tired—drink this milk and permit me to drive you to the temple," she said

not waiting for a reply, she And and not waiting for a reply, she handed the cup to him, and Pyare the proud felt like a child having to obey. He drank the milk. He obyed her as she asked him to take the back seat. He looked on while she rolled his bed and tied it behind. She took the wheel as one accustom drive and very soon brought him to the tank opposite the temple.
"I am of a low caste and so cannot

help you to your approaches to your God" she said, "but there, twenty of them are racing to serve you and to help you to our God's feet. The your purse well, for they aim at that'.

your purse well, for they aim at that".

Pyarelal smited. Her opinion exactly coincided with his, he had contempt for the Pandas.

"I want to go near no God", he explained to the Pandas in his modernised vernacular. He had come to see his father and mother who must be putting up at some Dharmsala.

"I see—" she said more to her self, "you are of the modern variety who feel asbamed to own to a knowledge of the vernacular"—and with scarcely concealed sneer, she alighted from the car. "Since you can make your self understood, I leave you to yourself—" she spoke in vernacular this time, and not in English and was walking away when Pyare found his tongue to protest.

"Gurely I am entitled to know your name at least, you who have so much helped me—" he said—this time he

BY SS THANGAM

agriculturies R honony live in Bombay 1 - my mother

couring".
And helere he could ask more, the

His parents did not interest Pyare half so much as the mysterious girl who had exercised so much fascination over him. And strangely enough, often a feeling came over him that she had seen her somewhere. And that swoon? Why? It was true he had come 200 miles at a stretch in twelve hours, but he had not fasted on the way. Warm brandy was still in his pocket.

Pocket.

"Father, this place is dirty; I had better seek the dak bunglow some two miles away. I shall come and take you over after dinner when you have done your worship and broken your fast. We shall then talk".

your fast. We shall then talk".

As he passed the way by which he had gone, he stopped where he had swooned. The tree that had stood had fallen; the axe lay near by, but the pretty woodcutter was nowhere.

Of course, he must seek her and know more. At any rate he must thank her uncle for what his niece had done.

thank her uncle for what his niece had done.

"I know all, young man—"
Lakshmi's uncle was telling him "It was lucky that you took ill only when your car had stopped. These are hilly places and it is dangerous to drive whon you are subjected to swoons."

Pyarelal assured them that it was the

Pyareial assured them that it was the first time he had such an attack.

"May be, you drank too much of the stuff you carry in your pocket—" said Lakshmi ather strenly, "but it was well it was there. For it helped to rally you even more than the dash of cold water."

The angieser fall askermed, for the

The engineer felt ashamed for the first time, of his babit of drink. He felt small before the girl.

"My father and mother will go to the Dak Bungalow in two hours—may I beg of you and your niece to honour me with your company at tea?" Pyare asked shule.

me with your company at tear Tyare asked shyly.

"No! that is not possible—"
Lakshmi firmly said, "We are what you call orthodox; we will not eat or drink with young men who are addicted to drink and live in Western style. Thank you all the same, but please get rid of the feeling of obligation for any service done I was happy that I had an opportunity to help a brother."

brother."

Pyarelal was helpless again. Pyarelal was helpless again. He felt humble before this girl; much had be wanted to speak. The girl was used to motor cars and English books; but her uncle was poor looking. Pyare wanted to dazzle them by his hospitality. It was not to be. He talked for a while and took leave.

"It is fate—" Pyarelal's father was saying to Lakshmi's purela as they can

"It is fate—" Pyarelal's father was saying to Lakshmi's uncle as they sat facing the sea on the dak bunglow verandal 'For I see that this girl is meant to be Pyare's wife. Do not hugh the stars do not tell lies. You and I might obstruct; why she is a Sudra and I am a Kshatriya and I am not modern enough to permit such intercaste connections. All the same, the stars must prevail. My son has nover swooned before. She says he swooned just when your niece happened to be there. Accidential? Yes, why, the human being is himself an accident."

"Uncle"," Lakshmi said as she banded over a letter to him," I seem Continued on page 3

DENTAL NOTICE

S. Imai, (Japanese Dentist)
Colombo,

will be at Jaffna at Tiruchelvam Buildings, Main Street, Jaffna, from 7th to 17th November, 1935. (Mis. 191. 7/11 to 14/11/35)



Kindu Organ.

THURSDAY, NOVEMBY 14, 1935. YOUTHS OUT

e problem of tent, our Govid seem to be ernment blissfully existence of the problem in our midst. In Ceylon the problem remains wholly unattacked so far. Even the number of unemployed in the country is not known. In advanced countries Government recognise it as part of their duty to maintain trained staffs to prepare statistics of unemployment. But no steps have been taken in Ceylon to ascertain the extent of the problem. Public opinion is indifferent and educated young men who are the victims of the situation are perplexed and know not what to do to help themselves. They are ill-equipped to embark on fresh careers that may be on tresh careers that may be found for them by certain chosen activities. They lack the training to start life on independent lines. We can hardly blame these young men who are the products of an educational system which ignored the needs of the country and turned out a surplus of un-wanted potential quill-drivers. The problem will keep on grow-ing till the entire educational system is recast securing a correlation between the type of edu-

needs of the country. In the meanwhile, however, it will not do for educated young men to yield to sullen despair or keep on hoping for jobs that may never come to them. Young men must face up the situation themselves and strike out new lines of honest work which hold out promise of profitable and honourable occupation. Where a single individual cannot himself find the capital necessary for an undertaking, a few young men might combine to make up the outlay necessary to start a modest business. Soap-making, poultry-farming, dairying and similar lines of work could be taken up. Honesty and business methods will foster the expansion of the business and teach the youthful entrepreneurs the supreme virtues of self-reliance and initiative. Even set-backs in the early stages will be valuable as revealing the weak spots of the concern.

cation given and the employment

There are in most villages in this District educated young men-honest and willing to work but without any suitable occupation.
To these we would commend the To these we would commend the suggestion of opening in their respective villages Consumers' Co-operative Societies. It is well known that the well-to-do folk in our villages buy their rice, clothes and other provisions from the local retail traders at rather high rates or go to the Town market to make their purchases. If the leading members of a village will form themselves into a Consum-

in the village, they could procure their provisions at market rates and enable their neighbours to save the money now absorbed by the local retail trader. What is more, a few educated young men also could be found suitable employment. The administration of these stores, it must be admitted, is much more difficult than credit institutions. Expert manageinstitutions. Expert manage-ment and loyalty of the members are the two indispensable conditions for their success. It cannot be said that expert know ledge in this direction cannot be had here for any young man whomay be anxious to acquire it The Department of Cooperation which is always ready to assist any form of Co operative enterprise will be only too pleased to assist and supervise the working of such a store. It is a pity that we, who complain bitterly that the whole-sale and retail trade of the district has passed into non-Ceylonese hands while our educated young men are loafing the streets without any occupation, should have failed to develop this branch of the momement. The Co-operative Central Stores which is doing good business should be an example to our readers. Consumers' Stores cannot prosper in small towns and villages where the customers are bound to be few. But, we have a number of villages in which these Stores may be opened with advantages to the members. A few advantage to the members. A federation of the Consumers' stores in all important centres in the country should result in the organisation of a locally controlled whole-sale agency to provide for the requirements of the stores. Thus alone would it be possible to recover our trade into our own hands and provide some measure of relief for our own educated but stranded young men-

PUNGUDUTIVU CAUSEWAY

Minister's Visit To The Island

The Hon. Mr. C. Batuwantudawe, Minister for Local Administration spent the week-end at Pungudutivu he was garlanded and taken round in procession.
Mr. K. Ambalawaner President, of

Mr. K. Ambalawaner President, or the Pungudutivu Asso. at Colombo who accompanied the Minister from Colombo read an address to which he suitably replied and emphasised the nescessity for more roads in the

It is understood that he favoured the construction of the Pungudutivu causeway in preference to the Pooneryn Causeway

"NAVALAR DAY"

Celebration At Kokuvil Hindu English School

The staff and pupils of the Kokuvil Hindu English School will celebrate the "Navalar Day" on Monday, the 18th inst., between 4 and 5-30 p. m. Mr S. Shivapa-dasundaram, late principal, Victodasundaram, late principal, Victoria College, is expected to preside. The chief items are: songs and oration by pupils; speeches by Pundit S. Kanapathippillai and Vyakarna Mahamahopadhdhiyayar Brama Sri V. RamasamiSarma.

At Karainagar

Arumuga Navalar Day will be celebrated by the Saiva MahaSabhai, Karainagar, on Monday the 18th inst. commencing at 6, 30 p. m. Mr. S. K. Rajasingham B. A., will preside at the function. Pand't S. Kanapathi-3' Association and open a store | pillai will be one of the speakers

MESSAGE TO STUDENTS OF CO-OPERATION

-:0:-Language Difficulty

By C. R. Fay, M. A., D. Sc., Chairman, Horace Plunket Institute,

HAVING lived in Canada for ten years I am aware of the difficulties which arise when students are compelled to use text books which derive their examples and their background from the experience and the mentality of another country. For Canada there must be a Canadian economics. for India an Indian economics. You in India have the further difficulty of language. If your work some-times lacks originality, I believe it is largely due to the above two difficul-ties. The brain power of your students is spent on difficulties of alien background and foreign language, so that too little effort remains for original native thought. This applies to the Economics of Cooperation. You must write it your-selves from first principles. You must illustrate it from the experience and mind of your own people. You must put it sooner or later the language which your people genuinely understand. Do not quote meaningless statistics. Reason it out in terms of human conduct. Do not waste your time in complaining of Government's shortcomings. Analyse the motives and social habits of your people. And remember that if this orderly thinking is not done in the class-room of the University, it will be done nowhere. Oc-operative education must issue from the University. It is a part of economics and history, and should be handled by those who handle these subjects. For example, I, at Cambridge, teach co-operation (a) as part of my economics history courses, (b) as part of my course on the organization of agriculture.

Teaching

In teaching co-operation the prin-ciples are all-important. Co-operacipies are an important. Co-opera-tion means active working to-gether, active membership in a living society. Never start a Society which is a passive channel for the receipt of government money. This is an insult to the cause of cooperation and a foolish waste of government money. Co-operation further means common enjoyment. The democratic element in it is this that all benefit in proportion to use which they make of their ciety. Thus if a man is in a store, he must benefit in proportion to the goods he buys at his store; and this means that all profit, over and above means that all profit, over and above a small return, say 5 per cent. to capital, must be returned to the consumer-members as a dividead on purchases. If he is in a milk-selling society, the member must be paid according to the quantity and quality of the milk he delivers, and all receipts, over and above a fixed return to capital, must go to the milk-supplying members.

Cutting Prices

There is no chance of a cooperative society achieving perma-nent success, it its main purpose is to cut prices. If it is a store or a to cut prices. It it is a store or a society for the supply of agricultural requisites, it must charge the current market rate: otherwise it cannot earn a purchases dividend for its member.

But the last and most important Ent the last and most important thing of all is a right attitude towards credit. For a townsman earning regular wages, credit trading is always wrong. It ruins the society or lames its growth at least. For if a society does not sell for cash, it cannot buy for cash. If it cannot buy for cash, it cannot buy freely and cheaply; and it cannot carn a land cheaply cheaple carnot car

An "Immoral Pact"

GRAVE INDICTMENT AGAINST EDUCATION DEPARTMENT

Based on "Unimpeachable" Evidence

The existence of an "immoral pact" between the Ceylon Education Department and the Cambridge Department and the Cambridge University, for the purpose or keeping down the percentage of passes to one third of candidates presented from Ceylon, was referred to by Rev. H. Peto, Principal, St John's College, at the annual meeting of the Northern Province Teachers' Association, on Saturday, which passed the following resolutions:—

"Whereas this Association learns Whereas this Association learns on unimpeachable authority that the Ceylon students are expected to reach a higher standard of pass than the students from elsewhere in the Cambridge Senior Examination, and that the percentage of canidates to be passed every year in this examination by the Cambridge University is dictated by the Education Department in Ceylon this Association Department in Ceylon this Association and the control of the co tion Department in Ceylon, this Association deplores this practice and recommends that Ceylon adopts the same pass standard as obtains in England, the higher standard (the pass with C as at present) being re-tained as a passport for University

"This Association also looks forward to these two standards in the Cambridge Senior being in due course re-placed by the Ceylon Senior School Certificate F-xamination and by the Ceylon University Matriculation Examination, the former serving as the normal school leaving examination."

STATE COUNCIL **GENERAL ELECTIONS**

Between February 15 And 29

It is understood that the State Council General Elections will be held between the 15th and the 29th February, 1936.

INTER-COLLEGIATE FOOTBALL

Championship Match

The final match in the inter-collegiate football competition for 1935 will be played on Saturday at the Jaffna Schools Sports Association's

Jaffna College, champions of Group A will meet Parameshvara College, champions of Group B.

decent purchases dividend for its consuming members. From this there is no escape. For a countryman credit, both long-term and and but man credit, both long-term and short-term, is necessary, but it should be granted with the greatest care and watched until it is repaid. It would be better for a government to run rural credit on severe business lines without any pretence of co-operation than for a co-operative society to issue credit carelessly, with Government support in the background.

THE GENERAL ELECTIONS

NORTHERN SEATS

Tamil Leaders Decide To Enter Council

It is definitely learnt that at the forthcoming general elections the Tamil leaders, who abstained from entering Council as a result of the boycott in 1931, have now decided to stand for election.

Jaffna Seat

Mr. H. A. P. Sandrasegara, K. C. who represented Jaffna in the old Legislative Council has consented to stand for the Jaffna Seat (Jaffna) Thenmaradchy divisions). understood that the Jaffna Catholic Diocesian Union has resolved to support Mr. Sandrasegara's candi-

Mr. A. Mahadeva, the sitting member is expected to contest the seat

It is reported that Mr. R. Sivagurunathar Proctor and member, U. D. C., also intends contesting this seat.

Kayts Seat

Mr. W. Duraiswamy who was a member of the old Legislative Council, has been persuaded to offer himself for the Kayts seat.

Pt. Pedro Seat

Mr. K. Balasingham, a member of the defunct Legislative and Executive Councils for a long time, has decided to contest the sitting member for Point Pedro.

Kankesanturai Seat

There is no likelihood of any contest for this seat which is held by Mr. S. Natesan.

Mannar Seat

It is understood that Mr. R. Sri Pathmanathan, M. A., has been invited to stand for the Mannar seat.

Mr. S. Anantham, the sitting member, it is understood, has decided to stand out.

ANURADHAPURA U. D. C. ELECTIONS

Three Tamils Elected on Nomination Day

Messrs A. Sivacolundu, Proctor, S. Nataraja, Proctor and V. Rama-samy, Proctor have been declared S. Nataraja, Proctor and samy, Proctor have been declared elected to the Anuradhapura U. D. C. on the nomination day for Wards Nos. 1, 2 and 5 respectively. The three soats are being contested. Messrs S. N. Sittampalam, A. Sockalingam and R. Munasinghe are contesting Ward No. 4.

Personal

Mr. H. A. P. Sandrasegara, K. C. arrived in Jaffna last week

Mr. A. Mahadeva M. S. C. is now in Jaffna.

Mr. K. Balasingam. Advocate, who arrived in Juffna last week is now staying at Nallur.

Municipality For Jaffna

URBAN AFFAIRS UNDER FIRE

Chundiculi Maha Jana Sabha Annual Meeting

A resolution requesting Government to establish a Municipality in Jaffina in place of the U. D. C., for the efficient administration of the town was passed at the annual meeting of the Chundiculi Mahajana Sabha

on Saturday.

The sixth Annual Meeting of the Chundikuli Maha-Jana Sabha was held in the Sabha Hall on Saturday 9th November at 6 p. m. Mr. Charles Selliah, the President, took the hair and there was a large attend-

The Secretary Mr. J. T. Solomons. read an exhaustive report of the work done by the Sabha during the past year.

The Balance Sheet was then read

After the election of office-bearers Mr. A M. Brodie who was elected dent took the chair and thank ed the members for the honour done him in electing him President. He felt that the Sabha had a great work to do and was fulfilling its function as well as could be expected. Their function was two-fold. Firstly, it should take an active interest in the civic welfare of their locality and keep on agitating till they got things done. In this connection he referred to an extract from the Parasit red to an extract from the Report of the Local Government Commissioner appearing in the 'Times of Ceylon' of November 8th which reached them that morning. Mr. Newnham said "Ratepayers Association are a very useful if not an essential feature of Local Government. Their work however should be continuous and not sporadic, helpful and not capri-

Mr. Brodie then went on to speak of the other function they had to perform. They should take an perform. They should take interest in larger questions affecting their welfare. The members of the their welfare The members of the Sabha were all educated men who owed a duty to their less fortunate brethren who looked up to them for information and guidance in great questions affecting their welfare. Municipality for Jaffna

The first Resolution taken up was the following: "The Chundikuli Maha Jana Sabha

The Chundikuli asna Jana Sania resolves to request Government to establish a Municipality in Jaffna in place of the Jaffna Urban District Council taking into consideration its size and importance. It feels that a Municipality is most essential for the efficient administration of the affairs of this town."

The Difference

The Difference
The President Mr. Brodie in moving this resolution said that he had come there to move this; but his unexpected elevation to the Presidential Chair, he hoped, would not debar his moving that important resolution.

The first question they were likely

Chair, he hoped, would not debar his moving that important resolution.

The first question they were likely to ask was what was the difference between a Municipality and a U. D. C. To put it in short in a Municipality they had a full time Executive head of the Council. He would be in charge of all the executive branch of the Council and no elected member should be able to attempt to divert the path of rectitude and justice. It was reported by a U. D. C. member at one of the U. D. C. conferences that the Local Government Ordinance No. 11 of 1920 was designed with a sinister purpose of proving a failure. That lailure was likely to prove the incapacity of the Coylonese for Seif Government. The Chairman who came into Council after facing a popular election was expected to forget his past relationship with his supporters and carry on the administration of the Office impartially. He had to remember that he had to once again go to the constituency to face another election at the end of three years. In an election a party favoured his return to council and another opposed him-Phople who were aware of the state of affairs in this country knew what it was to face an election. All the ugliest, wildest and false stories were protected out sgainst the candidate.

Very capable men were deterred from coming forward to serve their town and fellow men as they were unwilling to go through this dirty mire. They had to look around Jaffna to see what had been done by the Jaffna U. D. C. and what remained to be done. By way of contrast he would point out the efficiency of the Colombo Municipality Colombo was reported to be the cleanest and best administered city in the East. Mr. Brodie emphatically declared that the Executive branch must be above all party politics and must be noted for its efficiency and impartiality. His experience was that works were sanctioned for different wards in the Jaffna U. D. C. as a favour for the member of the ward. Budget estimates and other plans went by the Eoard. If a member supported the Chairman his ward would get attention. If he did not; the money of his constituents will provide the wherewithal to confer favours on another ward. Personally he was aware of a number of works provided in the budget were carried out in double quick time. That accounted for the series of Audit querries that came up for consideration at the monthly meetings of the Council. That was a very undesirable state of affairs, declared Mr. Brodie. If they had a Municipality they would have no favours but the policy laid down by the Council would be carried out.

U. D. C. Member in Favour

Mr. C. Ponnambalam, member U. D. C. ward No. 4, seconded the motion. He was in favour of a Municipality which should be in accordance with the new Municipal Ordinance, having an elected Chairman. There was a fear in certain sections of people in Jaffna that taxes would be increase. having an elected Chairman. Increwas a fear in certain sections of people
in Jaffna that taxes would be increased if a Muhicipality was established
in Jaffna. That was groundless. If
taxes had to be increased it would
have to be with the consent of their
elected members whom they would
send to Council.
The resolution was passed.

The resolution was passed.

Secretary's Retirement

Mr. C. Newton moved "This Sabha strongly condemns the action of the Jaffna Urban District Council in forcing the immediate retirement of the Secretary of the Council after a very unfair and one sided inquiry into certain charges without giving the accused person an opportunity to be present and explain himself. It is strongly of opinion that the charge of inefficiency cannot be maintained in-asmuch as the present Chairman him-self testified to his efficiency two years ago when he recommended an increase to his salary.

increase to his salary.

"It further resolves to ask the Commissioner of Local Government to bold a fair and impartial inquiry into the charges and see that justice is done in this case." Mr. Newton said that he was strongly in sympathy with the movement to have a Municipality in Jafina. Administration of the affairs of the Council have gone from bad to worse. That was apparent to everyone except Council have gone from bad to worse. That was apparent to everyone except to a few of the members of the Council. At the U. D. C. meeting that morning Mr. R. Sivagurunather had moved for an inquiry by an officer from Headquarters regarding the administration of the U. D. C. That motion was thrown out. The members had said that there was no discontent. He was reminded of a Tamil proverb calling it an ateempt to hide proverb calling it an atcempt to ha large pumpkind in a plate of rice.

proverb calling it an ateempt to hide a large pumpkind in a plate of rice. His moton was on a subject which was painfully uppermost in their minds. The Council mostly composed of lawyers had thrown their sense of justice and fair play to the winds. Everyday in the Courts they had accused persons who are confronted by the complainants. No trial could be called fair when the accused person was not given a chance to hear the accusations and give his explanation. In this case the Chairman was the complainant and the judge. The accused person was rudely asked to leave the ball. The charges were not proved and the charge of inefficiency cannot be maintained as only two years previously the Chairman himself had testified in open Council to his efficiency. It was a disgrace on the whole Council and the fair name of Jaffna. They should make representations to headquarters and see that Justice is done.

Mr. T. Ratnasingham seconded.
Mr. C. M. Alfred. "Our member
Mr. V. A. Dorayappah is here and it
is his duty to let us know why he
voted for the retirement of the Secretary. He is our representative".

The Chairman asked Mr. V. A. Durayappah to give his views on the

Mr. V. A. Durayappah. "I have nothing to say".

There was a spirited discussion. The motion was put to the house and the Chairman declared it to be unani-

mously passed.

Mr. C. Ponnambalam, "Mr. Chairman, I decline to vote."

Improvements to Ward No. 3. Mr. K. Kandiah moved "This Sabha views with great dissatisfaction the absence of any improvements to ward No. 3. of the Jaffna U. D.C. This ward No. 3, of the Jaffna U. D.C. This ward is not properly lit and seems to be entirely neglected. The Rate payers feel that their taxes do not bring them any sort of benefit. It once again urges for the extension of electric lights to Colombogam abutting the main road and the improvement of the many lanes in the area".

Mr. R. E. Rajanayagam in seconding the motion said that the treatment of certain wards was grossly unfair.

That Tax-Collector

Mr. C. M. Alfred moved. This Sabha resolves to point out to the Chairman of the U. D. C. of the action of Mr. J. G. Rajah the tax collector in connection with one of the charges brought against the Secretary research. In view at the fact, that on recently. In view of the fact that on his own showing he is guilty of misap propriation of the Council's funds,

propriation of the Council's funds, suitable disciplinary action should be taken by the Chairman against Mr. Rujah if for some reason or other a criminal action is not advised'.

In doing so Mr. Alfred said that he would like to make this motion clear. At the U. D. C. meeting last month one of the charges brought sgainst the Secretary was that he had received a certain sum of money (Rs. 27) from the tax collector. The Secretary was going to be punished for receiving the money. What about the man who paid him the money? He was a was going to be punished for receiving the money. What about the man who paid him the money? He was a tax collector collecting the taxes of the people. Can he hand the money collected to various members and officers of the Council and account for his collections thus. To he the heart his collections thus. Is he to be one of the specially favoured officers of of the Council? There is a long tale but he said that he would leave it at

that.

Mr. R. E. Rajanayagam seconded.
He said that he would like to say that
Mr. Rajah had now given the story
as to how he came to sign that statement. It is the duty of the members to
bring this matter up. Whose money
was lent to the Secretary?

Mr. C. Ponnambalam said that he
brought a motion once and was told
by the Chairman who ruled it out that
members have no right to question

by the Chairman who ruled it out that members have no right to question the Chairman about the action of the officers of the Council which was his (Chairman's) own prerogative he said In this matter the speaker had no support from the other members. He had therefore dropped it. If the member for ward No. 3, would bring up the matter in Council the speaker would support him, He also said that in the case of the Secretary, if his constituents would show their disapproval of his conduct he would forthwith resign his seat in the Council,

approval of his conduct he would forth-with resign his seat in the Council,
Mr-C. M. Alfred. "This is a most humiliating state of affairs. We did not send out members to follow the Chairman. Why should all appointments be made by the Council if it is the Chairman's prerogative. If they cannot do anything they must resign and we shall beycott the Council, We must either mend the U. D. C. or end it."

Mr. Rajanayagam. "Mr. Ponnam-balam has given a definite challenge to our member. Will be accept it?" balam has given a definite challenge to our member. Will he accept it?" The speaker with the permission of the chair said that he would like to draw the attention of the House to certain irregularities in the electrical department. Why was no meter used when electric current was supplied to the nephew of the Chairman for a wireless set in the Jaffna Esplands in connection, with the Central pned to the nephew of the Charman for a wireless set in the Jaffra Esplanade in connection with the Central College Centenary Celebrations? How did they measure the electric current used for this? What about the supply of electricity to the late Ramalingm Mudaliyar's house for a fanction? He gave a number of other irregularities which he wanted the U.D.C. members present to take up. There was a lively discussion. The motion being put to the house was passed unanimously.

Mr. J. T. Solomon's next moved: "This Sabha resolves to send a deputation to interview the Local Government Commissioner about the resolutions passed at this meeting. The deputation shall consist of the President and the Secretary of the Sabha."

Sabha."
Mr. Charles Selliah seconded,
Carried,
Mr. R. E. Rajanayagam proposed a
vote of thanks to the Chair and to

Farmers' Day At **laffna**

TO TEACH FARMERS IMPROVED METHODS

Tobacco Exhibition **And Conference**

The Manager Experiment Station has arranged a Farmers' Day at the Experiment Station for the first time and it will be opened on Satur-day the 16th inst at 8 A. M. The farmers and students of the

schools and cultivators will be taken around the various plots by the Agricultural Officers of the Northern division and explained the following:
1. Ploughs and cultivators and

how to use them
2. The cultivation of citrus varie-

ties, plantains, papaw, pines, etc.

3 The culivation of temper

3 The culivation of temperate vegetables such as cabages, cauli-flower, knokhol, lectroot, carrots, radish, tomatoes, etc in the Jaffna

Growing of fodder for cattle 4. Growing or reops.
and silage of fodder crops.
5. How to improve cattle.
6. How to improve poultry.

7. The cultivation and grading of White Birley for Foreign Markets.
8. Experiments carried out in the experiment station

Budding and grafting of Fruit trees

trees.

10. How to prepare Nurseries.

The visitors will be taken around the Farm between 8 and 11 a.m. and 3 and 6 p.m. every third Saturday of each month. The public are kindly invited to attend the "Farmers Day,, and strive to improve the cultivation of crops to suit the consumers and establish market for our produce in the provincial towns and in foreign countries.

Tobacco Exhibition and Conference.

It is proposed that the above conference and exhibition will take place in Jaffna between June and July next year and the tobacco farmers and cigar manufacturers are kindly requested to grow crop and manufacture cigars to suit the pre sent market in South Ceylon and in other countries. The cigars sent market in South Ceylon and in other countries. The cigars they wish to have is light cigars or the medium strength and brownish They wish to have cigars carefully rolled similar to those produced in England, India etc. spotted leaves should not be used for wrappers. The sizes may vary to wrappers. The sizes me suit the different people.

The business men may like to have small long thin well rolled cigars of fine appearance and light to medium

flavour.

Breakfast and dinner cigars may be long thick light medium and strong cigars

Special medals will be given for such cigars in the forthcoming exhi-It is expected there will be keen competition among the manufactures of eigar industry in Jaffua. Medals will also be given for Best Snuff manufactured in Jaffua. For further particulars please write to Mr. M. R. M. Jebaratnam, Manager, Experiment Station, Jaffna.

Obituary

MR. M. BALACHADRAN

The sad and untimley death of Master N. Balachandran, second son of the late Mr. S. Nagalingam, Postmaster, Kajang, occurred on the 3rd instant at his residence at Moolai. He was a student at St. Patrick's College, Jaffna.

the retiring Office Bearers. This was passed with acclamation.

The following Office bearers

passed with acclamation.

The following Office bearers were elected:—

President. Mr. A. M. Brodic.
Vice - Presidents: Messrs. V. A. Durayappah and C. Newton.

Secretary. Mr. J. T. Solomons.

Treasurer. Mr. S. T. Rajaratnam.
Committee. Messrs, C. Ponnambalam, Chas. Selliah, K. Kandiah, S. Solomons, T. Ratnasingham, and C. T. Solomons.

THE POONERYN CAUSEWAY

Public Meeting In Support

A public meeting of landowners and cultivators of Pooneryn will be held on Saturday, the 16th inst., at 5 p·m. at the Mankayatkarasy Vidyasalai, Nallur, to urge on the Board of Ministers the necessity to the Pooneryn Causeway without delay.

The Rev. Dr. T. Isaac Tambyah, President of the Jaffna Association, is expected to reside.



Spellt young man.

Pyare's letter was an memory of their meeting and the pain he knew he had caused to his "wonder belier" by his habits, he had resolved to abstain from drink and to come back to Indian ways of living and dress. 'And I celebrate my resolve by going with my parents to the temple, dressed in khaddar, and I beg of you to give away in charity, as you deem fit, the proceeds of the sale of everything un-Indian about me in dress and food. I beg of you to do this for me for the moment I return home, I shall throw away the entire let."

"No, auction them away, even if the proceeds be less—" It was Lakshmi speaking as she stood amidst a number of articles of dress and utensils, cups and decanters and glass tumblers, all carefully collected in a big hall. Her uncle and Pyare's mother were with her. Away, her father and Pyare were talking.

Lakshmi had thrilled by the prospect Lakshmi had thrilled by the prospect of sale of foreign made things and had offered to help the "Princely bachelor" to dispose of his things and set up an "Indian" home for him by purchasing the necessary—only ne cessary articles. Pyare had clutched at the offer with alacrity. Pyare's father sighed. things and

He saw the stars at work. He was so sure. He ceased to argue about it. It was to him real. He knew enough of astronomy to feel so.

"Dress for a year—luxury items for office use—and utensils of brass and even silver cups: and yet all together cost only Rs. 200. The auction of the foreign goods had fetched Rs. 2,570/.

'And permit an unmarried girl to And permit an unmarried gift to tell you to the face, that your form and personality appear to much better advantage in your Indian dress. Uncle, what do you say?"

"That the stars are doing their work—" the uncle whispered to Pyare's father who was watching the scene with a detached look.

Two years hence. The scene is in Bombay. On the terrace of 'a palatial mansion sat Pyare and Lakshmi. Their hands were locked in each other's. The stars had done their

They were engaged to be married.
Pyare's father had not uttered a
word in protest: he took the news as
the most natural thing in the world.

"Pyare's wealth may not equal rours," he was telling Lakshmi's uncle-but he need not be ashamed of his ather. He inherits twenty lakhs,"

father. He inherits twenty lakhs."

"Well' unless your son can assert over his wife, you need not again think of the twenty lakhs you are giving. They will be given away in loans to the agriculturist at two per cent, in the construction of sanitary huts in the fields, in schools and playgrounds and co-operative stores. Lakshmi's ready cash in bank was one crore when her father died; today it is less than half. But her estate is a State She is loved; worshipped as a Goddess. She has given new life to her tenants."

The old Pandit heard it with a start.

The old Pandit heard it with a start. Lakshmi: all heiress!

"No, father," Lakshmi was explaining to her husband's father "my wealth belongs to the people who cultivate the land. Out of their labour was it accumulated. It must ge back to

(Roy's Weekly)

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Order Nisi

IN THE DISTRICT COURT OF JAFFNA.

stamentary Jurisdiction No. 8460.

matter of the Estate of the late Saramanuthu Kumaraswamy of Alaveddy
Deceased

ned this 30th day of September 1935. (Sgd.) S. Rodrigo, District Judge.

(O. 92. 11 & 14-11-35.)

Order Nisi

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction No. 156.

rence Sellachy widow of B, C, Raja-Ratnam of Uduppiddy Petitioner, Vs, V, W, Chinniah and wife Sinnappillai both of do.

S. Rodrigo, Additional District Judge. Extended to 22-11-35.

※メダルテクタイクタンステムファステステステステステファンジ

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Jesus In The Experience Of A Hindu

By Rev. Dr. T. Isaac Thambyah

(A lecture delivered to the Hindu Student Movement members in Aru-nachalam Hall, Colombo, on October 27 1935.)

What is proposed to be presented you this morning is in the form a personal narrative edited by a friend whose notes begin and con-dude the manuscript. The narrative is in the first person. It must be added that there is a substratum of fact underlying the autobiographical matter.

[Note by Editor of Manuscript: Any kind of experience may occur to anybody. There is no monopoly in this matter. Experiences in the sphere of the spiritual form no exception. One man's claims to a particular experience or a series of experiences may be paralleled by another's on similar lines. Thus, it may be said, in a general way, that there is the possibility of a large number of people attesting a commonness of spiritual befallings occurring to them, or recurring in their experience. At the same time it is well to remember that a man's environment, upbringing mentality, Note by Editor of Manuscript: environment, upbringing mentality, individual characteristics, and degree individual characteristics, and degree of response or resistance to spiritual impulses must make his 'experience different from another man's even richer in content than that other's and pospibly even more abnormal. Now, the spiritual pilgrimage of Iswara Prasadan, a young Hindu gentleman of twenty-eight years of age, is full of features so unusual and anning at any rate to my mind, that unique, at any rate to my mind, that a record of them, best in his own words, cannot but be, at least, inter-

My father, grand-father, and his father before him had been hereditary managers of a large Saivite temple. In my eleventh year my father died, and I as the eldest of two boys and a girl performed the due cereinonies at the cremation of my father's lifeless body. I have a vivid recollection of the unsolemn noisiness of the hapthe unsolemn noisiness of the hap-peniogs at the crematorium. The horrible drums which had been silenced for a while at the burning-ground enabled me to hear the haggling of the hirelings over their customary perquisites of office. The bodily presence of my dear father, the form and the flesh which, in my child-manner, I verily considered was all he, was being dishonoured by the heartless manner in which the coffin was broken and the body put on the pyre as in the doing of some business. in a cold, matter-of-fact way. The dreadful drums sounded again. I set fire to the oiled wood on which were laid the mortal remains of my beloved father. I was hurried home without a backward glance. Something snapped within me. I had found no solace within me. I had found no solace in the funeral ceremonies. My heart was breaking with grief. When, on my arrival at home from the crematorium, my mother, so soon a widow, and so young, received me into the embrace of her bereaved arms, it seemed as if I would sob out my very soul in sorrow. The re-membrance in maturer years of my my very soul in sorrow. The retuembrance in maturer years of my
mother's sympathy and sorrow on
that day of utter darkness and despair helped me into the realisation of
the motherhood of God, one of the
motherhood of God, one of the
mother had happened to him? Had
he, whom the cruel and unsentimental details of the cremation had
made simply an if, been reduced to
nothingness in the ashes of the
funeral pyre? Was my father still
living, human, somewhere? In the
adult after years I wondered if there
was not some truth in the saying
that Death was the keeper of
the thinkers of the Kathominds of the thinkers of the Kathominds of

As the days passed I became more and more reconciled to the fact that one must not sorrow over-fact way one's father Yet, I much for even one's father Yet, I missed him. And out of my misery I began to think I was sure of my father's continued presence in our midst. He had not died, it was his earthly vesture that had been burnt. This was a great step in my realisation of religion; the dead are not dead, they are with us, the spirit-world is ever with us, just indeed as God Himself is never absent from us. The dead are interested in the us. The dead are interested in the living, being freed from the limitations of flesh and blood they are freer to be concerned about their dear ones than if they were in their bodies. In the silences of the night I spoke to my father and am sure he heard me in that stillness which is a great part of peace. This is a great part of peace. This practice of my father's presence had a tremendous steadying influence ever me. It regulated my life. I often asked myself:

"Shall he for whose applause I strove, I had such reverence for his blame, See with clear eye some hidden shame, And I be lessened in his love?"

And I be lessened in his love?"

Just as much as I rejoiced in the love and communion of my father, I was glad in the love of my mother, and brother and sister. It did not take me long to make them believe in what I believed, the practice of my father's presence. To us it was a consoling thought. Where then was place, and provision, for the love of God? In the after-days of study of religions I read in the Brihad-Aranyaka Upanishad (2.4.5) the beautiful words:

Lo, verily not for love of the

Lo, verily not for love of the busband is a husband dear, but for love of the Atman is the husband dear.

Lo, verily not for love of the wife is a wife dear, but for love of the Atman is a wife dear.

Lo, verily not for love of the sons are sons dear, but for love of

are sons dear but for love of the Atman are sons dear....

Lo, verily not for love of all is all dear, but for love of the Atman all is dear.

was a great thought, that it is God I love in my love of father, and mother and brother and sister. The Brihad passage confirmed a sort of intuition of my earlier years. In an easily understandable manner I made my mother and brother and sister gradually discover this great Brihad truth.

On my twenty-first birthday I ma'e over my rights as temple-manager to my brother with our only uncle, my mother's brother, as regent-guardian. My interest was regent-guardian. My interest was not in the temporalities of the temple but in all that was spiritual in the worship carried on there. The study of law left me leisure—the law is a subject in which there is no research work—for close study of religious. religions. The mere intellectual appraisement of credal facts seemed

make me realise his presence today, make me realise his presence today, despite the centuries between his nibbana and now. He cannot come into my life. The dhamma he preached was he, and it was all a cold abstraction. I cannot love a code of ethics. The lottiness of the code I granted, but the law-giver was beyond my love, perhaps above. The saints of the Saiva faith came into my mind for the purposes of this experiment of communion. I thought of them more than others because of the famous passage in the thought of them more than others because of the famous passage in the Siddhiar (3.12.3) which says that the form of God's devotee is the form of God himself. They, says the same authority, are to be worshipped as God, the context suggesting the worship worship worship to the context suggesting the worship, perhaps, of saints alive. I found very little of biographical value in the recorded lives of these holy men.

What shall I say of Sri Krishna of the Song Celestial? The Gita is a great book whatever the history of its origin may be. From my eighteenth year no book had delighted me so much as the Gita. The more I read it the more I liked it, and it was to me, for a long time, the one and only book in the world A close, and scientific, study of it, when I was twenty-three years of age and under the scholarly guidance of a Sanscrit scholar and saintly Brahmin, my dear friend, now alas! no longer in the flesh Vaithieswara Ayyer, made my judgment of the book more made my judgment of the book more balanced and less ecstatic. One of the conclusions of my study was the indebtedness of the Vaishnavite Gita to the Saivite Upanishad of the personalizing of Deity, the Svetasvatara. This small Upanishad, whether owing to my Saivite prepossessions or not, soon became, in my esteem, a formidable rival to the Gita. Whatever I was able to trace in the Gita to the Svetasvatara increased my interest in the latter, for the former. The mind wants a picture. It must needs frame for itself some form of the Deity for its adoration. This is the rationale of images as aids to worship. But the mind, ranging higher, seeks to see some living, personal form of the Adorable One. He of the Gita is, to me this higher not to be discovered. Adorable One. He of the Gita is, to my thinking, not to be dissociated from those biographical data we have of him in terms of human frailty fusing into romantic adventures of erotic sensuousness. The more however the Krishna stories are allegorized, by way of explanation or excuse, the more they lose in reality heart-appeal. An expurgated on of Krishna's life-story as an edition of avatar of Deity, and so of a personalized God, should not have been occazed God, should not have been occasioned, and such a residuum would leave us a record devoid of colour and warmth which make the unaltered Krishna-biography so intensely interesting from the point of view of the average man. The result was—I may be wrong—that result was—I may be wrong—that I totally failed to realise by practice the presence of Sri Krishna. And, further, the Svetasvatara with its Siva the gracious and of a guru to be siva the gracious and of a guru to be reverenced as God, was a greater favourite than the Gita. Once I heard a grainaphone melody, a pathetic prayer against the dread of rebirths. It left me cold. The Gita idea of grace as the great releaser of souls from the obsession of births, anticipated in the benign conception of deva-prasada in the Svetasva-tara, led me further afield.

father Abraham "Your time. rejoiced to see My day! he saw it and was glad." (Jno. 856) Was it in Ur rejoiced to see My day; he saw it and was glad." (Jno. 8%) Was: it in Ur of the Chaldees or in Canaan? Did Abraham see Jesus? Was it possible? How? Jesus explained, "Before Abraham was I am" (Jno. 8%). The pre-existent Jesus had manifested Himself in those theophanies of which I find record in the books known as the Old Testament. Like the Biblical theophanies, I was led on to think, were those God-appearances to holy men in our Hindu writings. Jesus it was who had so appeared. This may be my delusion, but I cannot give it up. I refuse to read the Gospels in an environment of sectarian thinking. My reading of them evolved for me not simply a picture, but a living My reading of them evolved for me not simply a picture, but a living vision, of a Person whose benign presence I have practised for three full years. He speaks to me, as no man has ever spoken, "Come unto Me, and I will give you rest." It was not the book, but I realised the living voice, which said, "Him that corneth unto Me I will in no wise cast away." That invitation of grace was, for poor, troubled me, heavy-laden with sin and sorrow, wholly irresistible. I was full of thirst, and I heard Jesus say, "If any man thirst, let him come anto Me and drink." His stupendous claims, so arrogant in one simply man, so natural in one who is Godman, made me unhesitatingly accept Him, take Him at His word, fall at His feet adoring, and own Him my His feet adoring, and own Him my Lord and my God.

My experience of Jesus was direct, personal, and special. It can be anybody's. It transcended thhe anybody's. It transcended th-restraints and limitations of institue tional religion. I worshipped Jesus in the devotions at our temple, but more than that I was in close per sonal contact and communion with Him, not only in the quiet hours of early morning before the break of day, in the stiller hours of the watches of the sight, but at all times. I have heard His voice when reading His words in the printed times. I have heard His voice when reading His words in the printed page, and an experience which, for the benefit and heartening of my very dear Christian friend, I here set down with all else here written, once and only once befell me in that manner. It was like unto that which befell one of His holy servants:

which belell one of His holy servants:

When I saw Him I fell at His feet as dead. And he laid His right hand upon me, saying unto me, "Fear not, I am the First and the Last. I am He that liveth and was dead; and behold I am alive for evermore. (Rev. 1 17 18)

Thereafter I have lived till now to very nearly the close of my twenty-sighth year as a lover of

twenty-eighth year as a lover Jesus. I have never deviated from Jesus. I have never deviated from our Tamil customs and national observances. In my case I have realised that to be a follower of Jesus Christ one need not be de-Jesus Christ one need not be denationalised, and is free to observe all uses and customs which will not have the effect of coming between Jesus and the human soul. My days are so joyous that my mother who is very keen on my getting married wishes to know if my great hampiness, which cannot mother who is very keen on my getting married wishes to know if my great happiness which cannot be concealed is due to my affection for any woman. When I told her of Jesus, of my practice of the presence of God, the new Soham Bhahvanam, she was at first very disappointed, but gradually she has grown to be glad in my happiness. She is surprised that my religious feelings found no room for asceticism or austerities. My religion is just Life, and Jesus has promised to me life abundant in this present time and for the ages to come. I am content. To Jesus I can apply the words of our own, that is, the Siddhaata Pottipahthodai thus translated translated

To Him be praise
Who nor beginning has, nor birth,
But deigning to bestow on us the

Of birthlessness, became a man

Was born, and bore a name
Who name has

OUR NATIONAL EDU. CATIONAL POLICY

C. S. R., of Jaffna, writes:-

It is very unfortunate that hitherto people who should have a voice in the formulating of a national policy of our educational system have been treated with indifference. The adult franching under the The adult franchise under the Donoughmore Constitution has given the people sufficient power to bring the people sufficient power to bring about a desired change in our educational system. It is equally unfortunate that those who have had an English education militated against the growth of the remodular education. Even McKularation who presided at the last prize distribution in the Jaffina Cilege in the feet from that vicious that the following sideration of part 1. There sha vernacolar school

Secondary.

2. The Riemen by vernacular school shall teach up to and including the 7th Std with a second language (English or Sanskrit) introduced from the 4th Std.

introduced from the 4th Std.
3. The Secondary Vernacular School shall teach above the 7th Std., i. e., impart higher education in all branches of knowledge. English or Sanskrit shall be compulsory. All necessary text books in all sciences &c. shall be immediately translated and provided.

and provided.

4. The English Schools shall not admit any boy or girl who has not passed the Tamil or Singalese 7th Std. English schools shall teach up to a decree. English schools shall be a few but of a higher order. The course in English schools shall be limited to 7-10 years. The first two years shall be devoted to the mastery of the English language and the remaining years to proceed with the course of studies. The and the remaining years to proceed with the course of studies. The medium of instruction during the first two years may be in Tamil or Singalese or a little mixure of Tamil and English and during the remaining years through English only. Tamil or Singalese shall be compulory in English Schools.

5. All boys or girls who do not go to a vernacular higher school or to an English school shall receive a training for six months at a technical, industrial of agricultural school at State expense and it shall be compulsory.

6. The age limit to scholarships, examinations and appointments under

school at State expense and it shall be compulsory.

6. The age limit to scholarships, examinations and appointments under Government shall be raised from 18-23 to 23 27 years.

7. All public appointments do. shall be open to students who have prosecuted their studies either in the Vernacular higher schools or in English Schools. Otherwise none in this country will prosecute Tamil higher studies with profit or interest.

8. The ultimate aim shall be to close all English schools and carry on Tamil higher schools where English and other languages shall be taught. These schools in England and German schools in Germany, and Japanese schools in Germany, and desired the schools are without any aim and cannot in its nature bring the people to useful life.

And, for their saving, Guru He has a new thous a property of the same and the same a

And, for their saving, Gura He To Him be praise! [became (Lines 138 189, 42-45.) (Lines 138 189, 42-45.)
[Note by Editor of Manuscript:
My young friend Iswara Prasadan, about the end of his twenty-eighth year, contracted a malignant fever which so often breaks out in Jaffna and passed into the Peace that passeth all understanding on the 7th of Feb 19—From the state of the papers which it is my melancholy duty to edit, Was born, and bore a name
Who nama has none,
And felt, in human form and frame,
Hunger and thirst, felt joy and fear,
Cravings for restful sleep,
And, tasting all, rejoiced
Because fle held all souls to Him
And wished their weal, [so dear]

From the state of the papers which it is my melancholy duty to edit, and a portion of which is given in the preceding pargraphs, it was his intention to write more! I was with him in the Civil Hospital when he breathed his last.

His end was happy as d peaceful. His last word was, "Jesus."]

SOCIAL REFORM AND LEGISLATION

Some Reflections

By S. A. N.

"If to speak nobly, comprehends
To feel profoundly—if the ends
of Power and suffering, Nature
blends—."

THE strength of the chain is, they say, the strength of the weak-est link. Similarly the position of a country and its people in the scale of civilised life is determined by the physical securities, intellectual amenities and moral satisfactory in the scale of them in their miles and moral satisfactory.

nal Unity

eveloped in great positive philoso-te in his book on " He wrote and worked tional unity and social within the State. He was one or those who foresaw the possibility of unity of nations (League of Nations) whose business it was to strengthen themselves as a moral force, to act as trustees for the weaker people and lead the world. But the League of Nations we behold, is only a travesty of the ideal of is only a travesty of the ideal of

To promote the ideal of international unity he thought it was first necessary for every State to engage in social reform and ensure social reform by legislation, the aim of it all being to make every citizen a full member of his nation.

The work Comte did in the first The work Comte did in the first half of the nineteenth century caught on to neighbouring countries chiefly England where a band of social reformers worked ardently for the improvement of the lot of the sweated labour, the unemployed and the poor. Unceasing agitation backed by enlightened public opinion culminated in the latter half of the nineteenth century in several pieces of social reform entrenched in, and enforced by, legislation.

Amenities to Labour

Amenities to Labour

Standardisation of living wages, limitation of hours of work, insurance to cover life of labour against miskap on duty, compensation for other disabilities, old age pension, relief to the unemployed, parks and promenades for recreation of labour and a host of other services have been legalised and non-compliance of Capital with the provisions of the law is promptly penalised.

The work-a-day labourer in process.

The work-a-day labourer in most of the European countries is a fully live wire in the life of the nation. That is because he has been fathered and fostered into that consciousness of his worth to society. Design the of his worth to society. During the first quarter of the current century the movement has gained greater force in making every citizen not merely a voting unit but a consciously active, co-operative member of the community. of the community.

Other Beneficiaries

Outside the ranks of factory hards. Outside the ranks of factory har ds, railway-men and miners, too, social legislation has been enacted in European countries to afford relief to the needy and the helpless in the upper rungs of Society. Provision has been made in several countries to help scientist and literary men in want. The Civil List in England provides annuities to descrying men who have laboured unsuccessfully from the point of view of money in from the point of view of money in some field of thought or activity and from the who in the evening of life are otherwise unprovided for.

Great painters, munisians, builders and explorers are aided in any disability. Even great soldiers are rewarded with rich gifts from the nation. In addition to Government aid public charities and funds are run to finance and foster activities undertaken for common good. When monied men die in Western countries they provide in the will legacies to great men of limited means so that they may carry on their respective work. Education

receives ample support from this

In Ceylon

In Ceylon

These reflections are occasioned by the thought how poor is Ceylon in the matter of social legislation by Government and of public charity. What has the State Council done during the last four and a half years? Mr. Bandaranayake was addressing a meeting the other day on social legislation. He drew attention to certain aspects of the problem I have briefly attempted to present. Unless the leaders of the people organise a movement to prod the government and the people to embark on a series of social legislation and charitable endowments, our resources in mind and material our resources in mind and material will run to seed.

We in the North are very lax in public endowments. There is neither individual nor combined effort. In view of the bemshell thrown by Drambedkar a complex of social problem is likely to arise in Ceylon too. To avoid it social reform should be taken in hand betimes. It may not assume the proportions in India, yet we can not avoid it rearing its head if we are not going to engage in necessary reforms. Social and racial unity, and political and national unity are the two chief solvents for our ills.

Our Problems

Our Problems

Our Problems

We find a considerable numbers of poor, so called outcaste peope in dirt and disease. It is partly due to social estrangement and partly to their neg leet by the Government. Some castes of people in Jaffina are dirty and drink-sodden; they are perpetually so, for the reason that the tyranny of the high caste has been content to let them be so and they, the ignorant unfortunates have by age-long habit regimented themselves into dirt and drink.

The crusted custom sits so tight on

drink.

The crusted custom sits so tight on them both "high and low" that they continue to look on the situation as a matter of course. Wherever and whenever the outcastes began to feel a little they sought freedom by conversion into a foreign faith only to find that they escaped from one evil to fall into another of patronising air of the missionary who substitutes the untouchability of the old order with the inferiority complex of the new. And so the disability of the outcaste yet remains only in another form

When one goes into the interior

When one goes into the interior villages of the Sinhalese area one finds abject poverty, recking dirt and dangerous drunkenness. It is all due to a social system that unrelentingly victimises a section of the people for no other fault of their own than their no other latit of their own than their neemplaining willingness to submit to the rigours. Though in law all are free, some at least of the old rigours continue unabated. When Mady Simon talked sometime ago of slavery in Ceylon, she must have obtained an insight into the situation.

The subtle influence of the old structure of society cannot be swept away by any social legislation which lacks the compelling drive of the State. The only cure is the legalised re-cast of the society abolishing all differences due to birth and wealth. That would be bidding, some may be afraid, for Sovietism. Indeed for at least certain social evils, Soviet Socialism in the sure remedy. We may work and prepare for a great regenerator, if we cannot perform the miracle ourselves, and in the fulness of time, he will be announced.

Let the poet sing for the new social

Let the poet sing for the new social order we yearn for, in the words he sang for the Soviet union.

ng for the Soviet union.

Toll, thou mighty Moscow Bell;

Mighty news to nations tell.

Old things perish—Toll their Knell

Toll, thou mighty Kremlin Bell. Toll, thou mighty Kremlin Bell.
Toll, thou mighty Kremlin Bell.
Long do men in darkness dwell
Toll the Dawn, O Moscow Bell."

MARKET FOR **COLONIAL TIMBERS**

Ceylon to Join English Organisation

Ceylon is likely to join the newly formed Colonial Forest Resources Department in England.

This organization has been set up under the Colonial Office to find a market for colonial timbers. Recently the Secretary of State for the Colonies addressed a communication to the Governor inquiring whether colonies addressed a communication to the Governor inquiring whether Ceylon would contribute towards the maintenance of this organization. The Executive Committee of Agriculture and Lands, to whom it was referred, considered it on Friday, and agreed to ask for a supplement-vote from the State Council for the processary amount. necessary amount.

NOTICE

To all to whom these may concern I. Chellammah wife of Ramalingam Suntharampillai of Naranthanai in Kayts do hereby make known that I have filed an action against my husband the said Ramalingam Suntharampillai in case No. 8949 of the District Court of Jaffina claiming among other relief for a declaration that I am entitled to an undivided one half share of all the movable and immevable properties acquired by my husband the said Ramalingam Suntharampillai during the pendency of my marriage with Ramalingam Suntharampillai during the pendency of my marriage with him and warn them against accepting any right, title or interest created by my husband the said Ramalingam Suntharampillai in respect of any of the said acquired properties of my husband the said Ramalingam Suntharampillai.

(Chellammah of wife Ramalingam Suntharampillai Naranthanai, Kayts 8th November 1935 (Mis. 197, 11-11 to 10-12-35)

Auction Sale

No. 7661 D. C. J.

Nagalingapathar Thuraiappah pathar and

wife Kamalammah of Vannar ponnai East Plaintiffs ponnai East Vs

ponnai East Plaintiffs.
Vs.
Suppramanism Thambiaiyah of Do Defendant.
In terms of the commission of the District Court of Jaffna, in case No 7661, the following properties will be sold by public auction, at the respective sports, on Thursday 5th December 1935 commencing at 3 30 P. M.
PROPERTY
1. All that piece of land situated at Vannarponnai East called 'Elan chinganodavivayalum Tharaiyum' in extent 3\frac{3}{4} Lms. V. C. with well, cultivated plants and palmyrahs and bounded on the East by the land of Visuvanater Sellaturai, North by lane, and the land of Arumugam Resentiram, West by Road and South by the property of Subramanyam Kandiah.

2. An undivided extent of 5 Kulies with its annurtaneans cut of all these sections of the section of the sect

2. An undivided extent of 5 Kulies with its appurtenances out of all that piece of land situated at Nallur, called "Thanippulianadchivalavu", in extent of Kulies with share of well standing on the eastern boundary land and the right of path used for passing and repassing along the Northern side of the Eastern land, and this is bounded on the East by Nallammah wife of Kandiah, North by Road, West by Sapapathy Arumugam and South by Sunderam wife of Ponniah.

MOSES AND PONNAPPAH, Jaffaa.

Commissioners. An undivided extent of 5 Kulies

Jaffaa, Comr 8th Nov. 1935. (Mis. 199. 14-11-35

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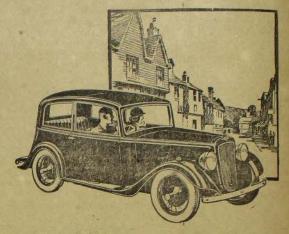
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