

The Hindu Organ.

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

THE ONLY NEWSPAPER IN CEYLON FOR THE HINDUS

HAS THE WIDEST CIRCULATION

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JAFFNA, MONDAY APRIL 6, 1925.

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NOTICE.

THE HINDU ORGAN.

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TANJORE.

of the skin, loss of sensation in joints, black spots over the skin, swelling of the ears and nose, paleness and weakness of the body, droopy, scales over the skin of the body, leprosy, ringworm, and other skin diseases, offensive smell throughout the body, dullness of spirits, tastelessness, itching sensation of the skin, etc. Our Raktha Siddhi is a potent remedy to remove the poison from the system. It purifies the blood, cures syphilitic eruptions, imparts tone and vigour to the weak system, revives lost appetite and permanently removes all affections narrated above due to impure blood; improve complexion and invigorates the nervous system. Price Rs. 2 per box covering medicine for 20 days. V. P. charges for 1 or 2 boxes As. 8 only extra.

CURE FOR WITTE LEPROSY OR LEUCODERMA. Cure certain within a week by external application only. Very mild and gentle in action, suited to all constitutions. Rs. 2 per bottle. V. P. charges for 1 to 3 bottles As. 8 only extra. Catalogue of all Ayurvedic Medicines sent free on application. P. SUBBAROY, Ayurvedic Pharmacy, Tanjore.

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One Phial of 20 Pills Rs. 2.

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TESTIMONIAL.

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| 1 Bottle of 20 Pills | ... | Rs. 5 0 |
| 1 Oz. of Thila | ... | " 5 0 |

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Full directions follow on each phial.

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X. 32.

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INDIA.

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Cheap Sale! Cheap Sale!! FOR THE FESTIVAL SEASON ONLY.

From 1st April to 13th April.

A large stock of Coimbatore Lace Shawls Sarees, Dhavaniyas, Benares Gold Lace Sarees, Plain and Basket body, Fuji Silk, Arani Selais etc. will be sold at cheap price.

Trial order solicited.

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JAFFNA.

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(Manufactured by the

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We were induced to take up the Agency for these Tiles for three important reasons:—

Firstly, because they are the LIGHTEST tiles in the market to day.

Secondly, because they are more DURABLE than all the other Tiles.

Thirdly, and most important of all, because they are the Tiles best suited to the climatic conditions of North Ceylon. They keep your house cool during the hot weather and warm during the cold.

We began selling Standard Tiles only about four years ago and the sale that we are having now is astonishing. This itself is sufficient to prove the superiority of STANDARD TILES to all other Tiles in the market.

S. VEERAGATTIPILLAI,

Sole Agent,

H 33

JAFFNA.

TENDER NOTICE.

Sealed tenders are invited for the following Forest Department services in the Northern Division.

To supply 1000 Palu logs from Vannivilakkulam forest and deliver at Mankulam Forest Department Depot. Work to be completed before 31st October 1926.

For further particulars—vide Notice appearing in Government Gazette No. 7459 of 27-3-25. Tenders should reach the office of the Controller of Revenue not later than midday April 21, 1925.

J. L. SARGENT,

Comr. of Forests.

Office of the Comr. of Forests.

Kandy, 30th March 1925.

G. 492

THE MAILS.

(G. P. O. Colombo.)

DEPARTURES.

London Mails per the P. & O. Steamer from Bombay will close on Tuesday, April 7th and per the R. L. "Tambora" on Thursday April 9th.

Straits and China Mails per the N. Y. K. "Yakozaki Maru" will close on Tuesday, April 7th, and per the P. & O. "Nagoya" on Wednesday, April 8th.

ARRIVAL.

London Mails via Bombay per the P. & O. "Kaiser-i-Hind" are expected on Monday, April 13th.

Straits and China Mails per the N. Y. K. "Atsuta Maru" are expected today (Monday) and per the R. L. "Tambora" on Thursday, April 9th.

The Hindu Organ.



JAFNA, MONDAY, APRIL 6, 1925.

RADTHADCHI.

Radthadchi, the current Tamil Year, comes to a close on the 13th instant. It is called Radthadchi or the bloody year because of the heavy toll in life, both human and animal, which is generally taken when it comes round once in sixty years. The present Radthadchi is the five thousand and twenty sixth in the Hindu Kalyuga era. A Hindu cycle completes once in sixty years, and each of these years has a particular name. Generally from the name of the year, one could make out whether the year would be a prosperous one or not. Radthadchi's presiding deity is Rakshasi. He is described in the Hindu Calendar as descending on the earth under the name of Mahothari. The dress which he wears, the ornaments with which he adorns himself, the animal which he prefers to ride upon, the colour of his umbrella, the direction which he takes, the time and hour at which he appears, his facial appearance, the weapons which he carries etc have each a significance of its own. His white garments indicate success. His preference for ornaments made of ruby indicates political troubles. As he carries a golden vessel, artisans will not prosper. Because his food consists of rice, there will be famine in the land. As he delights in eating juicy fruits there will be fear over the land. The weapon Musandi signifies war. As his face is upturned, there will be famine in the land. His direction being eastward there will be disasters in that direction. As he appears during the waning period, there will be epidemic over the land. His coming in the evening indicates failure of crops. On the whole his look may be characterised as dangerous.

According to astrologers the year will result in great loss to human life and cattle, famine, flood pestilence and misfortune to Kings. Indeed as we look over the Tamil country we find the predictions have in the main come out true. The floods in South India have caused serious loss to human life and cattle, destroyed crops and caused famine everywhere. Villages have been destroyed, plantations ruined and thousands of men, women and children have been rendered homeless. In Ceylon too we were not altogether free from cyclones and floods in some parts. As for epidemics, South India has always been the home of epidemics. In Ceylon, particularly in Jaffna, smallpox for sometime caused a great panic among the people. We have had also cholera, chickenpox and even plague in some parts of Ceylon.

It is during this year that the only ruling Prince of South India, namely the Maharajah of Travancore, passed away quite unexpectedly after witnessing the severe calamity that overtook his kingdom. Madras lost her Mani Iyer also this year. Jaffna sustained an irreparable loss in the person of the late Mr. A. Sapapathy. Men like the late Mr. H. J. C. Pereira and the late Revd Father Lytton are not easily replaced. Saivites lost a great defender of their faith in the person of the late Kasivasi Senthinatha Iyer. Indeed there is sufficient evidence to prove that there have been national calamities both in South India and in Ceylon.

But the year has not been without its fruits also. For Ceylon and particularly for Jaffna certain events are not without their value. First and foremost stand the New Reforms which ushered in a new

era of peace and good-will among all communities in the Island. The opening of the Pattalam Railway Extension and a portion of the Maho-Trinco Light Railway are memorable events. The great interest taken in Ayurvedic Medicine and the holding of the All India Ayurvedic Conference in Ceylon are steps in the right direction. The attention given to the eradication of malaria is another step in the march of progress.

In the North, events have been moving rather rapidly. Women have been asserting themselves to a certain extent and there has been a feminine attempt to extend the suffrage to women as well. At the beginning of the year agriculture received an impetus by the holding of an Agricultural Exhibition at Chunnakam. The completion of the Karachchi Scheme and the Pearl Fishery near Marichukaddi are outstanding events. No less noteworthy is the great interest that is now being taken in the question of the Colonisation of Wanni.

Last but not the least is the great religious awakening among the people. Great *sannyasins* have been in our midst and have tried to instill into the minds of the masses a reverence for religion. In this great work Swami Vipulananda and Swami Satchidananda Raja Yogigal are both associated. The latter is still in our midst. His personality and influence have been productive of the highest good. His popular lectures on Hinduism are always attended by crowds of people. Everywhere in the country there is a great awakening. Even the educated classes are being slowly converted back to the simple religious life. Prominent lawyers and even councillors could now find time to study their religion and to work for it. Thus, on the whole, we have nothing to be sorry for except perhaps the fact that the first gentleman and the second gentleman in the Colony both left the Island during the same year.

NOTES & COMMENTS

Excellent suggestions are being put forward by *Ayona Vena* in his scheme which we publish elsewhere. As pointed out in his letter two things seem to be absolutely necessary to start with. First we must have a scheme drawn up. Then when the scheme has been drawn up, there should be people who could sacrifice their time and energy to put it through. It is not money so much as men that we want to bring about the Development of Wanni. Here is something for all those interested in the subject to think about.

During the days of the late lamented Mudaliyar S. Sabaratnam and Mr. A. Sapapathy, Kokuvil Hindu School East was the stronghold of Saivism. It was the dream of both these gentlemen to have a Hindu Vernacular School established in that locality. Now both these gentlemen have passed away without their wish having been fulfilled. If the people of Kokuvil East wish to cherish their memory, we can think of no better way than promoting the cause of Hindu Vernacular education in their native place. We are very glad to note that steps are now being taken by the Kokuvil people to remedy this long felt want. There are a large number of young men of Kokuvil East employed in the F. M. S. who certainly realise the value of vernacular and religious education and it is but proper that these should take the initiative in this matter. We doubt not that their praiseworthy efforts will be crowned with success.

LOCAL & GENERAL

EDUCATIONAL.—A cable has been received from England intimating the news that Miss Parameshwari Asaipillai of the Ramnathan College for Girls, Chunnakam has come out successful in the last Cambridge Senior Certificate Examination.

PROSELYTISM TO ALIEN FAITH.—At St. Andrew's Church, 27 Hindu converts to the church of England, of whom 16 were adults and 11 children, were conducted in a procession accompanied by vocal and instrumental music to the Mahaweli Ganga, in close proximity to the Suspension Bridge standing on the sandy bank, the new converts were baptised in the river by immersion. This is the first time it is believed, in the history of Gampola, that as large a number as 27 Tamil converts, to the Church of England were baptised by immersion.

PRIZE GIVING AT URUMPIRAI HINDU SCHOOL.—The annual prize distribution of the above school will come off on Wednesday evening the 8th inst, at the School Hall. Mr. H. S. Perera, Divisional Inspector of Schools, Jaffna, will preside on the occasion and give away the prizes.

AMENDMENT TO DEPOSITS BY CONTESTING CANDIDATES.—The Government Gazette of the 3rd inst notifies the following:—Rule 6 A of the rules in Schedule II is amended as follows, viz:—(a) By the substitution of the following paragraph for paragraph (3) thereof, viz:—"(3) If a candidate who has made the required deposit is not elected, and the number of votes polled by him does not exceed one-eighth of the total number of votes polled, the amount deposited shall be forfeited to His Majesty, but in any other case that amount shall be returned to the candidate, where the candidate is elected, as soon as he has taken the oath as a member, and, where the candidate is not elected, as soon as practicable after the result of the election is declared." (b) By the substitution of the following paragraph for paragraph (5) thereof, viz:—"(For the purpose of this rule the number of votes polled shall be deemed to be the number of votes counted, exclusive of those rejected."

POLICE DEPARTMENT.—The same Gazette notifies that Mr. T. P. Atiyagalle to act as Inspector General of Police from April 3 to May 2, 1925, in his absence, during the absence of Mr. H. L. Dowling, or until further orders and the appointment of Captain S. G. Nottley, A. S. P., Northern Province to be Justice of the Peace and Unofficial Police Magistrate for this Province.

OFFICIAL.—We learn that the Addl. Police Magistrate of Jaffna Mr. S. J. D. Seneviratne has been transferred to the Kegalle Kachcheri as Office Assistant. On Friday the 3rd inst as the Addl. Police Magistrate mounted the Bench Mr. T. R. Nalliah, Advocate, on behalf of the Bar addressed the Magistrate expressing the sentiments of the Bar on the eve of his departure. Mr. Seneviratne replied touchingly.

VALVETITURAI HINDU ENGLISH SCHOOL.—Mr. T. Muthukumar B. A. London, has been appointed Principal of the above school. Supplying, as it does, a great want in the locality in which it is situated, the school has of late reached such a standard as to induce the authorities to think of making it a secondary school. We are sure that under the able guidance of Mr. Muthukumar, the school will attain a very high standard of efficiency.

A HINDU SCHOOL FOR KOKUVIL EAST.—We understand that steps are being taken by the people of Kokuvil to establish a Hindu Vernacular School at Kokuvil East. It is understood that the young men of this place employed in the F. M. S. have taken the initiative to collect funds there.

THE LEGISLATIVE COUNCIL.—The Legislative Council met on Thursday at 2.30 p.m. under the presidency of the Hon. Mr. James Paria, Vice President of the Council. The Hon. Mr. E. B. Alexander took his oath as Acting Colonial Secretary while Mr. H. W. Codrington was sworn in as Acting Controller of Revenue. The Hon. Mr. D. S. Senanayake gave notice of the following motion "This Council is of opinion that the restriction of the number of Ceylonese that may be appointed to seats on the Supreme Court Bench to two, is contrary to the public interest. It represents the racial discrimination involved in the practice, and declares that at least three of the judgeships should always be filled by members of the Ceylon Bar with the knowledge of local conditions and experience in the application of local laws, but regardless of race".

OBITUARY.—The death occurred at Vannarponnai of Mrs. Muthuthambay, of Navalar Kotam on Friday last. The deceased was the relict of the late Mr. A. Muthuthambay of Messrs. Ward & Davy, Jaffna. The last rites were performed by her nephew Mr. A. V. Somasundaram, Science Master, Jaffna Hindu College. We extend our sympathy to the bereaved.

—It is with deep regret that we record the death of Dr. S. Sinuthambay, Retired Medical Officer, Government Dispensary, Mampuri, and brother of the late Mr. S. Thambiappillai, Proctor, which event took place in his residence at Thuraiyil on the 4th inst. He was in feeble health for some time past, but of a sudden there was a change for the worse to which he succumbed on the morning of Saturday. The funeral took place the same evening and was well attended. He leaves behind a young widow three infant children and a host of friends and relations to bemoan his loss.

ATCHUVELY MAHAJANA SABHA.

The inaugural meeting of this Sabha was held in the English School at Atchuvvely on Monday the 30th March at 7 p.m. Mr. S. Thambiappillai, Editor, "Samarakadhini", Manager, "Tribune" and Proprietor of the Gnanaprakasana Press, was voted to the chair and Mr. D. S. Sanders, B. A., of Jaffna College was elected Secretary. There was a good audience present. Mr. S. Chelliahpillai of Thiruvannamalai explained to the audience the needs of the village and how the aims satisfied them. Messrs. S. Veerasingham and V. Ramalingam spoke on the necessity of improving the Atchuvvely Co-operative Credit Society and the credit facilities of the villagers. Mr.

E. K. Kanapathippillai spoke about several needs of the village. The following were elected office bearers:—Mr. S. Thambiappillai, Patron, Hon'ble Mr. S. Rajaratnam, President, Messrs. K. Rajakulasoorier, V. Kanapathippillai, Proctor, and S. Chelliahpillai, Vice-Presidents, and Mr. D. S. Sanders, B. A., Secretary. Mr. S. Veerasingham, Asst. Secretary, and Mr. S. J. Rajah, Treasurer. The following were elected members of the Committee:—Messrs. S. Thambboe, Chelliah, R. Rajah, V. Ramalingam, E. K. Kanapathippillai, V. Chinniah, M. Sellamuttu, P. Ayadurai, S. Ponniiah, S. Thuraiappah, Kathiresu, R. Thammotharampillai, G. Arulampalam, S. Velupillai, T. Thambiuttu, V. V. Chelliah, N. Appudurai, A. Kanapathippillai, L. V. Chinniahambay, N. Sellamuttu, S. Velupillai, G. Arambalam, and L. N. Hiteebek with power to make alterations.

—Cor.

CHANGES IN THE ADMINISTRATION OF THE GOVERNMENT CONSEQUENT TO THE DEPARTURE OF SIR WILLIAM HENRY MANNING.

A Gazette Extraordinary of Wednesday the 1st inst publishes the changes in the Administration of the Government for the information of the public:—

Consequent to the departure of His Excellency Sir William Henry Manning from Ceylon, it is hereby proclaimed that the Hon. Mr. Cecil Clementi has this day assumed the Administration of the Government of the Island.

OTHER APPOINTMENTS.

His Excellency the Officer Administering the Government has been pleased to appoint the Hon. Mr. E. B. Alexander to act as Colonial Secretary, Mr. E. R. Sudbury, C. C. S. to be Private Secretary and A. D. C. and Sir Solomon Dias Bandaranaike, K. C. M. G., Captain G. L. H. Doudney, V. D. of the C. M. R., Lieutenant, L. C. A. Loele, R. N. and Major J. Rockwood, of the C. M. C. to be Extra A. D. C.'s. Mr. H. W. Codrington, C. C. S. to act as controller of Revenue and to be Director of the Ceylon Savings Bank.

Major J. Rockwood of the Ceylon Medical Corps is a new addition to the list of Extra A. D. C.'s. Dr. John Rockwood is the son of the late Hon. Dr. W. G. Rockwood, the most eminent surgeon of his day in Ceylon.

Reviews and Notices.

THE COMPLETE WORKS OF SWAMI ABHE-DANANDA PART I—published by Sri Ramakrishna Math, Mylapore, Madras (1924) and printed at the Madras Law Journal Press, Mylapore, Madras. Price—Rs. 5/-.

The above work comprises three series of lectures, delivered in the West, under the heads of *Self-knowledge, Reincarnation, and Divine Heritage of man* and a four single lectures besides, namely, *The Scientific Basis of Religion, What is Vedanta? Unity and Harmony and Cosmic Evolution and Its Purpose*. Swami Abhedananda, the author of these lectures is one of the twelve disciples of Bhagavan Sri Ramakrishna and a co-worker with Swami Vivekananda in the West. A perusal of the book will at once convince any reader that with regard to masterly handling, scientific exposition, and lucid explanation of some of the truths of Vedanta the book is unrivalled. Almost in every lecture we see the same flash of genius, the same depth of knowledge and the same force and vigour as characterises the works of Swami Vivekananda of immortal fame. The thanks of the Hindu public are due to the publishers for having placed the Works within the reach of everybody, by bringing out a cheaper edition. The volume in question is handy and the get up is very neat. We highly commend this book to every lover of Vedanta and we thank the publishers for the copy sent to us.

WELFARE—an illustrated monthly devoted to such subjects as child welfare, industrial welfare, business efficiency, hygiene, athletics, etc and edited by Ramana and Chatterjee and Ashoke Chatterjee and printed and published by A. C. Sarkar at the Prabasi Press, 91, Upper Circular Road, Calcutta. Annual subscription—Rs. 6/- post free; single copy—annas eight post free. We have received already three copies. The March number contains several very interesting articles among which may be mentioned *A few words on child welfare, Nagore, the Medina of South India, Indigenous Drugs, Their Manufacture, The Struggle at Vaiken and Collegiate Education in Travancore*. The April number publishes the famous Memorandum on Opium prepared by Mr. C. F. Andrews at the request of the Independent and Swarajist Parties of the Legislative Assembly. The Magazine is very neatly and artistically got up and contains readable matter for both young

LIFE, LIGHT AND LOVE OR GOD CONSCIOUSNESS—is a booklet priced at two annas and written by Swami Satchidananda of Madras and available at 19, Bangara Naickan Street, Madras. As Swami Sharvananda who writes the preface says, this work is the condensation of the outpourings of a juvenile soul in its struggle for illumination. The language may be defective but one cannot but be struck with the beauty and force of spontaneity patent in every line of the book. It is a pen-picture of Truths which few can describe with such eloquence. We thank the author for the copy sent to us.

JAFFNA COLLEGE MISCELLANY—The current number of this well edited school magazine contains very interesting reading of which special mention must be made of the special article on the Project Plan of Education by Rev. John Bicknell B.A.B.L. The magazine contains besides this, other interesting articles such as Mahatma Gandhi in Digher Vein, Notes from a Traveller's Journal and My Trip to the Jamboree, and the usual information about the College.

DOODLE—This is an humorous illustrated weekly edited and published by R. Balasundaram 306, Lingha Chetty Street, Madras. The rates of subscription are as follows:—Local: One year Rs. 6; 6 months Rs. 3/4 As; and 3 months Rs. 1/2 As. including postage. V.P. charges extra. Foreign for 1 year Rs. 7.

Baba Doodle, though an old mischievous rogue, is only five years old. Recently the cheerful Baba Doodle has thought of paying us a visit and we are extremely delighted with it for he entertains us right from the beginning to the end. Baba Doodle appears to have a weakness for choice and apt illustrations and is armed with that most subtle of all weapons, to wit, Wit. He can also swear by his beard when questions of national importance arise within his ken. The chap, if anything, is full of humour. We thank the Baba for his courtesy.

Indian & Foreign News.

GOLD DOLLARS RETURNED TO NEW YORK—The shipment of 1,600,000 dollars in gold by parcel post to India has been frustrated owing to the refusal of a British line of steamers to tranship the gold at Marseilles, the gold being therefore returned to New York. It is understood that the parcel post scheme, if successful, would have saved considerable expense.

MAYOR OF CALCUTTA—Mr. C. R. Das has been re-elected Mayor of Calcutta for the ensuing year, the European candidate withdrawing in his favour.

MURDER WITH TYPHOID GERMS—William Shepherd and Charles Faiman were arrested today on a charge of having murdered by inoculation with typhoid germs William McIntock, aged twenty-one, a millionaire. Shepherd was the foster-father and chief heir of McIntock. Faiman, who is a bacteriologist, confessed that he conspired with Shepherd to introduce typhoid germs into the body of McIntock as soon as McIntock had made his will, leaving his fortune to Shepherd. Faiman's confession gives details of how he instructed Shepherd in bacteriology and the use of germs, which Shepherd applied successfully, McIntock dying from typhoid fever. Faiman says that he was promised 100,000 dollars. The revelations are the result of the persistency of Judge Olsen, whose brother died suddenly after he had warned McIntock against Shepherd. The authorities had stopped their previous inquiries into McIntock's death, and apologised to Shepherd for having made them.

VICE-ROY'S SUCCESSOR—Mr. E. F. Wood, Minister of Agriculture, is mentioned as a possible successor to Lord Reading.

RAILWAY MISAPES IN FRANCE—The Bordeaux Paris express has been wrecked for the third time since March 26th, when a broken switch at Etampes sent the train (which was travelling at the rate of 47 miles per hour) off the rails. Nothing, however, overturned and the 300 passengers fortunately escaped, although a number were bruised.

PONTON DISASTER IN GERMANY—Eighty-four people perished in yesterday's pontoon bridge accident at the Weser while 73 are still missing. The disaster is attributed to the negligence of the Commanding Officer in cramming 150 soldiers into a pontoon only intended to carry 100.

DO NOT SUPPORT REPRESSION.

Mr. C. R. Das, the leader of the

Swarnaj Party, has issued the following for publication:—During my recent conversations with my European friends, I have been strongly impressed with a feeling that somehow or other an apprehension has gained considerable grounds in the mind of Europeans in India and Great Britain that the Swarnaj Party has encouraged and is encouraging political assassinations and intimidation. It is indeed surprising to me that there should be such a complete misconception of the aims and actions of the Swarnaj Party. It is all the more surprising that this should be so in spite of the incessant preaching and teachings against any kind of violence, of Mahatma Gandhi for the last six years in which myself and the other leaders of the Swarnaj Party wholeheartedly joined. It is also unintelligible to me that, in spite of my speeches and the speeches of the other leaders of the Swarnaj Party and our definite and our unequivocal condemnation of violence, both in public and private, that this apprehension should continue to work in the minds of Europeans, either in India or in England; but it is no use shutting our eyes to the existence of this apprehension, however wrong this apprehension may be, and I desire completely to dissipate it. I have made it clear, and I do not it once again, that I am opposed on principle to political assassinations and violence in any shape or form. It is absolutely abhorrent to me and to my Party. I consider it an obstacle to our political progress. It is also opposed to our religious teachings. As a question of practical politics, I feel certain that, if violence is to take root in the political life of our country, it will be the end of our dream of Swarnaj for all time to come. I am, therefore, eager that this evil should not grow any further, and that this method should cease altogether as a political weapon in my country. I have also made clear and I again make it clear that I am equally opposed to, and equally abhor, any form of repression by the Government. Repression will never stop political assassination. It will only encourage and give life to it. Repression as has been proved in history will always defeat its own object, and fulfil the object which it is intended to destroy. We are determined to secure Swarnaj and political equality of India on terms of equality and honourable partnership in the Empire. The fight for it may be long. The struggle for it may be arduous. But we are determined to fight it clean to the last. To the young sons of Bengal I say:—Fight your battle for Swarnaj, but fight it clean. Let there be no stain upon the escutcheon of our cause. Fight hard and incessantly press forward and disarm all obstruction and win Swarnaj.

To the Europeans I say: Do not misunderstand us. Lay aside your unjust suspicion. Do not support the Government in its repression and thus help unconsciously, though necessarily, to instal the method of violence as a permanent method of our political life. —The Hindu.

CORRESPONDENCE

PROPOSED WANNI COLONISATION SCHEME.

The Editor
"Hindu Organ"
Jaffna,

Sir,

In venturing forth a few suggestions on the proposed Wanni Colonisation Scheme—may I be permitted to crave some space in the columns of your valuable journal.

1. There should be permanent offices with officers and Hon'y. Officers attached to the Jaffna Kacheri styled as "Wanni Colonisation Board".

2. The Board should consist of the elected unofficial members of the Legislative Council of the Northern Province, elected an official chairman of the Village Committees and other interested members nominated by the Government.

The functions of the Board may be divided under three categories:—(1) Finance (2) Advisory (3) Executive, for which Sub-Committees may be appointed.

3. The initial step for the Board would be to bring pressure on the Government to undertake eradicating the dreadful scourge of malaria and make "Wanni" habitable to some extent. It needs no one to remind of the large amounts of money, materials, left behind—not to say of the lost lives—in the first attempt to construct the Panama Canal—which hopelessly failed owing to malaria—and any attempt to colonise Wanni without attending to this important problem might bring out undesirable results. No doubt some considerable amount should be spent—and the money to be sunk would be for a noble purpose.

(a) Then the formation of small townships for dwelling and business purposes with proper roads etc. at different places five or ten miles apart from each other.

(b) Anti-malarial Department in charge of an Engineer and necessary staff to look after the drainage and the destruction of mosquito larvae in the residential area.

(c) A good water supply for drinking purposes.

(d) Hospital with wards under a Medical Officer and travelling apothecary.

(e) Post and Telegraph Office.

(f) Irrigation Office.

(g) Agricultural Office.

(h) Agricultural Bank.

(i) Free journey by rail to cultivators from any of the Railway Stations in Jaffna District to the nearest Railway Station in Wanni District.

(j) A start should be made to erect small detached houses according to Hygienic principles with drains etc. at a small cost in the residential areas reserved for townships.

4. The three different Committees ought to meet once a month and submit their report which should be published in the local newspapers showing the number of persons immigrated to Wanni and the area under cultivation and the amount advanced to cultivators and the amount of land available for settlement.

5. FINANCE COMMITTEE—Now turning to this very important question there should be Govt. subsidy to cultivators of not less than 20 acres. The amount to be repaid after 3 years without interest. The reason is that, it will be very difficult to get a good turn over of the invested amount during the 1st or 2nd year. In cases of subsequent failure of crops the period should be extended and interest at 6% per annum may be charged.

6. In the event of Govt. subsidy not forthcoming as required to the full extent, a lottery or series of lotteries (in aid of the Colonisation of Wanni) at Rs. 1/ per ticket should be organised. 50% to go to the Colonisation Scheme and 50% as prizes. The amount should be unlimited. And from the proceeds of this cash, the Wanni Development can be easily tackled with as the amount realised by lottery will form the nucleus of a Development Fund. When these are lent and repayment begins with interest the proposed Development will proceed in full swing.

7. ADVISORY COMMITTEE.—To print pamphlets in vernacular regarding land available for Colonisation in Wanni and how the land are alienated to people who want to colonise in those places. Lectures should be delivered to the innocent masses in villages regarding the Development and the free alienation of land by Govt. and irrigation facilities, pointing out the advantages to be gained there, instead of struggling for existence in the dry and desolate plains in Jaffna, where natural resources are against him. Such being the case, a good start should be made in advertising and giving publicity regarding the undeveloped land in Wanni District. Nothing pays like advertisement.

8. EXECUTIVE COMMITTEE.—The committee should compel the world—to be settlers to apply for land through their headman or direct before they leave the Jaffna District, so that the free alienation of land can be allotted according to the number in the family, and the Board has to see that every facility for housing are provided by the Board on a nominal rent.

9. Periodically some of the members of the Executive Body have to make a tour of the Developed area and enquire into the grievances of Settlers, which will be an encouragement to others to follow.

10. The above are a mere frame work of the Scheme but there are so many minor details which have to be attended to under the different subheads and I am afraid I will weary the readers if I begin the elaboration.

11. Without drawing a programme of Colonisation, it would be unwise to ask the people to go without a cent to a malaria stricken place and where they will feel helpless.

12. If we are actually earnest in the Development of Wanni there should be some people who could sacrifice their time and energy and organise a Board or find some other device to bring it to a success. Now the numberless thousands who are in search of employment are daily on the increase and a burden to the community. Then to these gentlemen's labours will Jaffna for generations be indebted and theirs. "To Scatter plenty o'er a smiling land and read their history in a nation's eyes".

Seremban,
18.3.25.

Yours etc.
Avena Eca

COLONISATION OF THE WANNI.

CHAP. IV.

A REAL SCHEME FOR COLONISATION.

A STUDY BY V. RAJAGOPAL M. A.

(Continued from our last issue.)

Then there is a third scheme which ought to and should prove practical centering round the idea of a co-operative Agricultural Bank (fulfilling after the colonisation scheme is perfected quasi-industrial and commercial functions of banking institutions). This scheme is being entertained by a distinguished countryman of ours Sri Satchidananda Rajayogawara Swamikal. According to this scheme

A CO-OPERATIVE BANK and Association must be started consisting of a number of shareholders to be limited later on, when the scheme comes to be adopted and worked of single shares of each value to be fixed later on. The intention is to give a new direction to our unemployed young men whose number is bound to increase year after year if the present scope of professional enterprise is

rigidly adhered to. The unemployment of educated middle class youth is bound to increase under the present system of education which suits only an imperialist nation like Great Britain owing vast territory politically governed and with an universal financial vision which has also universities of an imperial scope like Oxford and Cambridge whose degrees have been created to possess a pre-eminent value to the exclusion of the value of degrees of other universities, throughout in the British Empire. Under this system of education the middle-class parent is investing, to put it at the lowest, Rs. 500 each on his sons upbringing and who spends a fairly good sum in the period of the unemployment of his son and the expense incurred to obtain an employment. The time is come for

YOUNG MEN TO GUARD THEMSELVES AGAINST the demoralising influences of unemployment which is already become chronic in our island. The best form of insurance for the young man would be to induce his parents to subscribe a sum of Rs. 500 and invest it as a share in the Co-operative Bank. If 1000 young men are actuated by such an idea then the capital of the Bank would swell to a really considerable figure of 5 lakhs of rupees. Under this scheme let us consider what is to be the future of the young men who have formed themselves into a corporation of co-operative bankers and farmers. Under this scheme each young man has the right to demand 10 acres of rich yielding land to be carved, to become proprietary farmers of 10 acres each when the capital borrowed on the land for all stages of improvement with a small interest is paid back to his Bank which after a certain sum as may be determined has been added to capital fund returns as dividend on the single shares held in the bank. These 10 acres suffice for the economic living of a whole family, tenements, owning of live-cattle wealth, agricultural industries like vegetable-growing, estate farming and dairying. It means from this point of view of human fellowship,

THE COMRADESHIP OF 1008 SHARE HOLDERS who are mutually interested in this enterprise. It means a real satisfying, contented colony of 1000 families at the Wanni engaged in various forms of agricultural and industrial pursuits. Pure culture—schools with no middle class professional bias as their goal that have proved such a disappointing curse today under really distinguished spiritually-minded teachers can be started. The co-operative Bank can finance undertakings of all forms of industry like weaving, cabinet-making, printing and publishing trades. The scheme means all these facilities to young men who come forward with Rs. 500 each as share capital, which is now otherwise being frivolously and recklessly spent away. This scheme really and most commensurately fulfills

THE SCHEME FOR COLONISATION of the Wanni. It gives the best possible economic and moral education to the Jaffnese. A success of the scheme would mean not only a revolution for Jaffna but for the whole Island, India and the F. M. S. A co-operative undertaking like this can be used for joint-selling of produce and joint-buying of necessities. This would minimise in every respect the profits which are appropriated by that parasitic class who is a world-wide phenomenon, the Agent or the middle-man. By the elimination of the middle-man the parity and cheapness of articles can be guaranteed. Producers and consumers can be put into direct communication with each other.

This scheme further means a preference given in the employment of men who are relations and connections of share holders who are qualified as engineers, building-architects, overseers, masons, supervisors, society's several agents in all its respective callings which the society would engage in. It means

AN HONOURABLE EMPLOYMENT for a very large number of men who would otherwise have to depend upon foreign agencies for employment. The society can train up several of its men for special occupations and businesses. The success of the scheme means the building up of a colony first of 1000 families on the Wanni with a new outlook about them. For all agricultural purposes as has been tried in every country like Holland, Denmark, and Ireland to mention a few prominent examples, a co-operative Society and Bank have best answered that purpose. The co-operative effort in the long run confers an incalculable blessing on the people. We must see whether 1000 young shareholders enthusiastic with purpose and design come forward with Rs. 500 capital each. Under this scheme as in others the only question that would arise, is the willingness to colonise the Wanni. The prospect is, would you prefer the present gloom and misery of unemployment, degrading and unremunerative employment, poverty and narrow groove or would you like to expand, create more wealth and increase too sum of happiness, for the community? In this enterprise whenever and wherever necessary Government help would be asked for. In this scheme also a small managing committee with secretarial establishments should be formed. Shall we not be able to find 1000 Jaffnese all over Ceylon and the F. M. S. is the question which we will have to solve by actually working out the problem. (To be continued.)

"WORK IS WORSHIP"

By
PROF. SHADASHIV VISWANATH BANYER D. A. (HONS.)

Vice President, The Hindu Dharma Samaj
Colombo.

(This article was read at the weekly meeting of the Colombo Hindu Dharma Samaj, held on Saturday the 14th March 1925.)

"He from whom is the emanation of beings
By whom all this is pervaded
By worshipping him in his own duty
A man winneth perfection."

I. INTRODUCTORY.

In order to elucidate fully the theory "Work is Worship," one must examine the nature of work and worship, and as the idea of worship is closely connected with the conception of god one must also explain the nature of god.

I will therefore begin by taking the idea of god for examination. Then I will deal with the several forms of worship and then having proved what kind of worship is meant when we assert that work is worship, I will prove that work is the best form of worship and that is why work is called worship.

II. CONCEPTIONS OF GOD.

Every man has got at least some conception of god. The man standing on the lowest rung of civilization cannot do without admitting into his conception of the universe—however meagre—the idea of god; so also the man born in the highest type of civilization cannot dispense with god.

Now as the man holding the views of god are of different grades it is not surprising to find that the conceptions of god also fall under several classes characterised by several degrees of civilization, and it will be not out of place to mention here a few of them:—

(1) The conception of god held by savages takes the form of fetishism.

(2) Races with a little more enlightenment worship the sun and the moon or such other mighty parts of nature.

(3) Rising a little higher we meet with the idea of personal god, residing in heaven.

(4) The next step in the evolution of the conception of god is that in which there is a curious but pleasing self contradiction of supposing god to be personal and residing in heaven and still characterised by omnipresence. At this stage all the good qualities that men can conceive of are attributed to god.

(5) After this conception the journey to the idea of impersonal god is not long. But here though god is impersonal good qualities are not denied in him.

(6) The subtlest theory of god makes him not only impersonal but absolutely non-qualified.

CHAPTER III. FORMS OF WORSHIP.

Corresponding to the abovenamed conceptions of god, there have come into existence various forms of worship, as the form of worship is based on the conception of god.

Now as we are to prove that work is the best kind of worship we must consider all other important forms of worship very succinctly so that we may be able to appreciate the highest form.

(1) The lowest form of worship involves sacrifices of the lower animals and sometimes even of human beings to god who are ignorantly supposed to be fond of fresh blood and meat. We need not stop to consider this form of worship as no civilized man will think it to have any merit.

(2) The form of worship which next claims our attention is idol-worship. This form has both merits and demerits. Its chief demerit is that it helps to spread religious credulity and sometimes fanaticism. But for ordinary men this form is most suitable.

(3) When we leave back this idol worship we come to the form in which worship takes the form of prayer without any external emblem of god. Still at this stage of the evolution of the idea of worship the desire of getting something from god as a gift is not absent from the heart praying. Men following this mode of worship are no doubt sincere but they are always found to be praying for wealth, for sons, for success etc.

(4) When the mind rises here it disdains the idea of receiving gifts from god, for they do not like the idea of bargaining with god. For they say that prayers should not be recited for getting something from god but only to express our gratitude to him for the blessings he has already bestowed upon us.

(5) Some there are who do not admit the necessity of prayer for they say that it is not the articulate sound only that god can hear but he can know the hearts of beings created by himself without the aid of any kind of expression on the part of men. So they hold that innocence of mind and purity of thought are the best form of worship.

Thus we have seen some important forms of worship. Now we are to prove that work is the best form of worship. But as the superiority or inferiority of worship cannot be determined without looking into the object of worship we will try to find that object.

CHAPTER IV. END AND OBJECT OF WORSHIP.

Even the most superficial examination of the forms of worship will be sufficient to bring home to any man that the object of worship is to please god. We worship god that he should be pleased

No doubt in the lower forms of worship the worshipper wants to get something from god after pleasing him.

From this fact it follows that the form of worship which most pleases god is the best one; and therefore we must determine what form pleases him most.

CHAPTER V. THE PLEASURE OF GOD.

It is a psychological fact that a conscious being is most pleased when his chief object is fulfilled. Now we know that no one except god could have created the world and therefore we cannot but think that it must be the greatest desire of god that this world should continue to exist peacefully. We cannot imagine that god created this world with the object that it should be destroyed, because the idea is quite ridiculous. If we were to imagine that the object of god in creating this world was to see it destroyed, we cannot answer the question why he at all created it. So god a foolish being to wish this splendid creation reduced to chaos from which it was brought out? This then we can safely hold that god desires to see this world continue in peace and order.

Now as this is his chief object we can argue that he is most pleased when he sees the world in peace and that he will be most pleased with the man who helps the world to remain in peace. And therefore what this man does is the best form of worship, as we have seen that worship aims at the pleasing of god.

CHAPTER VI. WORK.

Now the next question is "Does work on the part of man help the peaceful progress of the world?" If we can answer the question affirmatively we can prove easily that work is worship; because 'work is worship' is only a corollary of the theorem that work helps the peaceful progress of the world.

Let us try then to prove the theorem, the corollary then will follow naturally.

Work is so essential to life that some philosophers say that life is work and work is life. We will not find a single living being in the world who has stopped work for a single minute. It has to do voluntary or involuntary work all its life. Even in nature we see action the state of inaction approaches the state of death.

CHAPTER VII. ALL WORK IS NOT WORSHIP.

Thus, though we see, that life is characterized by action, every kind of action is not helpful to the progress of the world. There are many actions which we can say to be harmful to the progress of the world; and therefore we cannot say that every piece of work is worship, for instance the action of a murderer, the plots and traps of a liar, the debaucheries of a voluptuous man and such other actions or works are not helpful to the peaceful progress of the world.

So then it is clear that we cannot mean that all work is worship when we utter the formula work is worship.

CHAPTER VIII. DUTY.

What work then helps the peaceful progress of the world? It is the work of the dutiful.

But here a very different problem stares us in face and that problem is what is the criterion of duty? Many a criteria has been suggested by philosophers. Conscience is suggested by some as the standard of right and wrong but as the conscience of a thief will not dictate the same rule of conduct as that of a sage we cannot rely on it as the ultimate test of duty. Another theory, propounded by Mill is known as the theory of Utilitarianism. According to this theory "the greatest good of the greatest number" is the basis of duty. But, though, this has much truth in it, it cannot be accepted as final, on account of the impossibility of determining "the greatest good of the greatest number".

There are many more theories; but as this is not the place to consider all of them I only go to that which I hold. For this theory I do not claim the honor of being the most correct one nor do I seek to throw aspersions on the rest of the theories, but as some plausible theory must be taken for granted in order to proceed with the subject in hand. I take that which is most suited to my temperament and agreeing with my general principles; and I simply hope that it will not be considered at least inferior to other current theories. The theory may be explained in some such way as the following.

As long as a man has some tinge of selfishness in him, as long as he has not forgotten his personality, as long as his being is limited to his personal body, his reason cannot be pure and infallible and therefore, however great he may be considered intellectually his conclusions in the sphere of ethics cannot pass for correct, if his spiritual plane is not risen above self interest.

The above contention will, I hope, prove that reason without purity of soul is not strong enough to reach the truth. In other words pure truth cannot shine in impure minds.

If then, we are to accept anything as the standard of duty, the injunctions of the pureminded will furnish an infallible one. The man enjoying the rule must be completely self-sacrificing, his sympathies must be world-wide, the men of all nationalities, of all ranks and stations, nay, even the lowest animals, worms and insects, must be the same to him. He must not be partial. His love must encompass everything that we can imagine of, from the farthest star to the insect at his feet.

Now as such a man cannot be conceived to have any object in despoiling mankind and as his reason becomes purified by his activities his injunctions can be believed in.

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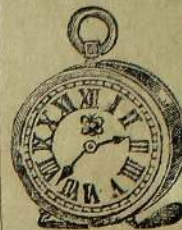
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ALL ACES
& PAINS

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(4 L 25)

Such great-souled prophets have been sent from time to time by the almighty God to get the wrong courses of men corrected.

Now though some apparent contradictions are found to exist in their teachings, they can be easily brought to a consistent systems of duty and we will find that great prophets have not differed on this point.

I will try to mention here a few duties enjoined by these prophets.

CHAPTER IX. A FEW IMPORTANT DUTIES.

(1) A preacher must diffuse truth. He must show the faults of the rich and the poor. He must not fear the anger of the mighty, nor must he neglect those of low position.

(2) A lawyer must help justice and should not aim only at amassing money. He must use his knowledge in finding out the truth and never in backing falsehood.

(3) A school master must look upon his students as his own sons and must endeavour heart and soul, to improve them, physically, mentally and spiritually.

(4) A soldier must be ever ready to die for the cause of justice. He must never turn his back on his enemies.

(5) A merchant must procure the best kind of goods and must sell for the lowest possible price. He must not deceive his customers.

The above mentioned duties will give a sufficiently clear idea of the nature of the injunctions of prophets and I do not enumerate all of them, as my object here is not to give an exhaustive list of such injunctions.

CHAPTER X. OBSERVANCE OF DUTIES AND THE PROGRESS OF THE WORLD.

Now when we have seen the nature of the duties, it is difficult for us to understand that the observance of these duties help the progress and the welfare of the world and on the other hand negligence in these duties on the part of the important factors of a nation leads to chaos and destruction.

As duties i. e. work helps the progress of the world; we can say that work is worship. Here I may sum up my arguments adduced to prove that work is worship.

CHAPTER XI. WORK IS WORSHIP.

(1) God has created this world.
(2) Therefore the progress of the world must please God.

(3) Therefore everything that helps the welfare of the world must please God.

(4) All work coming under duty helps the welfare of the world.

(5) Therefore all work, coming under duty must please God.

(6) Now the thing which please God is His worship.

(7) Therefore, work (coming under duty) is worship.

Thus we have seen that when we qualify the word worship a little, we can say that work is worship.

CHAPTER XII. SUPERIORITY OF WORK.

So far I have proved that work is worship (now in the remaining portion of the essay I am going to use the word "work" in the sense of work enjoined by duty). But this is not the only sense which is conveyed by the assertion work is worship. It does not simply mean that work is one of the forms of worship, but when one makes the remark that work is worship, he has got in his mind some idea of the superiority of this form of worship and he wants to emphasise howsoever indirectly, that men should follow this form of worship in preference to any other form; and it is not wrong to lay so much emphasis on the form of worship. I will now give a few reasons proving the superiority of work to other forms of worship.

In the first place we must observe that work is a national worship while all other forms of worship are concerned with individuals. The modes of worship other than work elevate the individual only but do not consolidate the nation at large. We can even say that such forms weaken a nation. One of the reasons of this effect is that these forms tend to create in the mind of the devotee a habit of dependence, while work creates the spirit of independence. Secondly, other forms of worship more or less, neglect a man's duty to other men in laying over emphasis on man's duty to god; but the worship of work is based on the duty of man to man and through this duty it teaches a man to fulfil his duty to god.

All other worships incline to laziness and hence the weakness while work engenders vigour.

CHAPTER XIII. CONCLUSION.

Thus have I proved that work is worship; I have pointed out the restricted sense of work in which alone work is worship; and I have shown that work is a form of worship superior to any other existing form.

S. V. BAROE.

NOTICE.

The undermentioned Government Timber lying at Kankesanthurai Timber Depot will be sold by public auction on the spot by the Divisional Forest Officer, Northern Division, Jaffna, at 9 30 a.m. on Friday, April 24, 1925.

Particulars regarding the conditions of sale etc., can be obtained from the Divisional Forest Office, Jaffna.

100 Sata logs,

J. D. SARGENT,
Conservator of Forests.

Office of the Conservator of Forests,
Kandy, March 31st, 1925.

G. 493.

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