

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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THE HINDU ORGAN.

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TESTIMONIAL.

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Mis. 639.

Jaffna Hindu College Old Boys' Association.

An Extraordinary General Meeting of the Jaffna Hindu College Old Boys' Association will be held at the Jaffna Hindu College on Sunday the 26th inst at 4 p.m. to discuss some important matters connected with the funds of the Association. All old boys are kindly requested to treat this as a general invitation and attend the meeting.

M. Sabaratnasinghe,
Acting Principal.

Jaffna Hindu College,
20-4-25.

The Hindu Organ.

JAFFNA, MONDAY, APRIL 20, 1925.

THE GREATEST CURSE.

In the Prize-Day speech at the Urumpirai Hindu English School, Sir Ambalavanar Kanagasabai, the Patriarch of the North, characterised drink as the greatest curse ever visited on mankind. "There is no curse greater than alcohol", says the venerable Knight and indeed, coming as these words do, from the lips of one who has toiled for his country for several decades, they will serve as an eyeopener to some of our countrymen who have not yet freed themselves from the glamour of Western civilisation. No less strong was the indictment pronounced by the Hon. Mr. K. Balasingham in the columns of the "National Monthly of Ceylon", some years back. As a matter of fact, public opinion has been all along tending towards total prohibition and those who allege that the country is not yet ripe for the so-called drastic measure are merely acting under the delusion that there could be a national conscience apart from national legislation.

We believe, it was Sir Hugh Clifford, our new Governor who once said, "If we could rid of the money that is now squandered in drink, we should have no difficulty in imposing increased taxation on the people, because they would be saving money which is now thrown into the sea." But the savings is not in money alone. It is something more than that. It is the saving of souls. It is the saving of the lives of hundreds of men, women, and children in homes where the drink curse has penetrated. It is, in short, the removing from our country, the most prolific cause of crime, poverty, sickness, and misery.

That drink is the most prolific cause of crime has been established by the unquestionable evidence of eminent Judges both here and in England. Mr. Justice Shaw was reported to have said in the course of an address to the Jury that people who were in the habit of taking arrack did not know to keep within bounds and that it was the principal source of crime in this country. A former Chief Justice of England, Lord Alverstone, declared that crime due to drink approximated from eighty to ninety per cent. Government have tried all sorts of methods to prevent crime and yet it refuses to be suppressed. After trying to prevent crime by drastic legislation, Sir West Ridgeway had to confess that it was a difficult problem to discover whether the remedy of the lash has a materially deterrent effect. The fact is, Government have tried all expedients to put down crime, except one and that is, as everyone knows, is drink. Prohibition by legislation can be the only effective remedy to prevent drink and its attendant evils.

Mr. Gladstone said on one occasion "Give me thirty millions of sober people and I will answer for the Exchequer." Even conservative England had to change her ways during the late war. During the War, His Majesty the King himself prohibited the use of alcohol in the Royal Household hoping thereby that his noble example would be followed throughout the Empire. We hope that our readers will remember the famous words of Mr. Lloyd George when he declared:—"Drink is doing us more damage in this war than all the German submarines put together." It has been said that everything is fair in love and in war. We cannot understand how a thing which becomes a virtual necessity during war should be considered as unnecessary during peace. Is the efficiency of the race to be sacrificed during peace and only sought for during times of war?

Even so early as 1872, when the drink curse had not spread over the land so much as it is at the present day, Sir William Gregory, the then Governor in his memorable address to the Legislative Council spoke of the spread of the curse in the following words:—"There is one subject more on which I cannot be silent, and that is, the extension of drunkenness throughout the Island. English Rule has given to Ceylon many blessings which the inhabitants are ever ready to acknowledge.....but we have at the same time extended a curse throughout the Island which weighs heavily on the other scale, namely, drunkenness. Some years ago, as I am informed, a drunken Kandyan would have been disgraced in the eyes of his fellows. Now the occurrence is so common that the disgrace has passed away; drunkenness is extending itself gradually into villages where it was before unheard of, and even the women are accustoming themselves to intoxicating drink.....I may mention that in the majority of cases where the sentence of capital punishment has been pronounced and which have been referred to me, arrack has been connected with the crime."

That was the verdict of the Head of the Administration of this Colony fifty years ago. Half a century has passed since. But fifty years of modern times are equal to a cycle of Ravana's times. Yet there be men that would stifle their conscience and hunt for subtleties! Are these our friends or are they the enemies of mankind?

NOTES & COMMENTS

We commend to our readers the words of V. C. that appear in a correspondence which we publish JAFFNESE OVERSEAS. elsewhere. They are words not only of wisdom but also of truth. The Jaffna man overseas is quite a different being from the Jaffna man at home. The man at home is more or less a narrow-minded, bigoted, self-centred, and petty conservative. The man abroad is in every way the opposite of his compatriot at home. In Tamil countries, it is the man that leaves the home and not the woman. So the man abroad possesses all the manly virtues and the man at home grows effeminate. Even the man that crosses the Elephant Pass is infinitely superior to the man that is on this side of the Elephant Pass. We do not know whether it is due to the soil, or the climate, or the economic conditions prevailing here but anyhow it is a remarkable peculiarity. But there is a common bond that binds together all Jaffnese wherever they are and that is their religious attachment to their native land. This absolves them from all other faults whatever they may be.

* * *

Mr. Ponnampalam Sinnathurai of Kula Lipis has sent us a beautiful little New Year gift in the form of a A PLEA little pamphlet containing very beautiful verses quoted from TAMIL distinguished Tamil writers in the past. After quoting from Bharathiar, Manonmaniyan, Elankovadi- kal, verses in praise of the Tamil language, he adds a footnote of his own in which he appeals to all Tamils to make with the New Year a new resolution that they would all use hereafter only pure Tamil unadulterated with either English or Sanskrit. It is, of course, a pious thing to be able to do so, but it is our opinion that our language will be so much the poorer for not having in its vocabulary so many philosophical and scientific terms borrowed from Sanskrit. These terms are being universally adopted both in the East and the West and we see no reason why we should now reject them when the ancient renowned poets of Tamilakam did not think it below their dignity to utilise them in their immortal works.

* * *

A correspondent of ours draws attention to the virtues of the tulasi plant. He suggests that THE TULASI PLANT the tulasi and the neem should be planted in the neighbourhood of dwelling huts in the Wanni. It is his belief that they would ward off mosquitoes. The tulasi or the holy basil plant is dedicated by the Hindus to Vishnu, Preserver of the world. According to Dr. K. M. Nadkarni of Bombay, who is an authority on the subject, "an infusion of the leaves may be

given in malaria and as a stomachic in gastric diseases of children. It may also be used as a protection against mosquitoes which it undoubtedly drives away." It has been found by experience that malaria is conspicuously absent in areas where this plant is profusely found. The neem tree is also believed to be advantageous to health when planted around villages as a prophylactic against malaria. Jaffna compounds generally abound with this tree. We see no reason why the virtues of these plants should not be further investigated into. It is our firm belief that, like the Peruvian people who used cinchona, our ancestors must have used some such agency to ward off malaria.

Notice to Subscribers.

Pandit V. T. Sambandhan, The Tamil Editor of the "Hindu Organ" has been deputed on a collection tour to recover arrears of Subscriptions and to enlist new Subscribers in Colombo, Galle, Kandy, Matale, Nawalapitya, Kurunegalle and Anuradhapura. We earnestly request our Subscribers to pay their arrears to him and also kindly give him other possible aids to make his mission successful. Provisional Receipts will be given by our collector to the payees who will also get the Manager's Receipt within a fortnight.

S. Ampikaipagan.

9th April, 1925.

Manager.

THE MAILS.

(G. P. O. Colombo)

DESPATCH.

London Mails per P. & O Steamer from Bombay close on Tuesday April 21st, per O. L. "Oronsay" on Wednesday, April 22nd and per the R. L. "Slamant" on Thursday, April 23rd.

ARRIVAL.

London Mails per the O. L. Orsova are expected on Saturday next.

LOCAL & GENERAL

WEATHER.—The days are oppressively hot. There are signs of impending wet weather but as yet no rain has fallen. The early part of the nights is tolerably warm but after midnight, there appears to be a little dew especially just before day break.

GURUPOOJAH CELEBRATIONS.—The St. Thirunavukarasu Nayanar Gurupoojah came off on Sunday the 19th instant. At the Jaffna Hindu College it was celebrated this year on a very grand scale. The place was tastefully decorated and the poojah was conducted by a company of Brahmans under the guidance of Swami Satchidananda Rajayogikal. After the poojah a large number of Hindus sat to dinner together, while the poor were freely fed. The success of the function is largely due to the noble efforts of Mr. S. T. M. P. Sithamparanatha Chettiyar, son of the late S. T. M. Pasupathy Chettiyar, Mr. S. Saravanamuttu, son of the late Mr. A. Sapapathy and of Mr. S. Ampikaipagan, a nephew of the late Mr. S. Nagalingam, Advocate. In the evening, Swami Satchidananda Rajayogikal delivered his last lecture on the life of St. Thirunavukarasu Nayanar, this being the twenty-second in his series at the Hindu College, under the auspices of the Jaffna Saiva Paripalana Sabai. There was a very large crowd of people both men and women present. On behalf of the Saiva Paripalana Sabai and of the Hindu College, the Swami was thanked by Mr. M. Sabaratna Singhe. The lecture came to a close at about 10.30 p.m.

TINNEVELY HINDU VERNACULAR SCHOOL.—The annual prize-giving of the Tinnevely Hindu Vernacular Mixed School came off on the 11th inst. at 7 p.m. Mr. S. Kanagasabai, Advocate, and President of the Tinnevely Hindu Vidya Sangam under whose auspices the School is being conducted, presided. After the reading of the Report by the Headmaster, a very interesting programme consisting of songs, dialogues and religious plays, was gone through. At the close, the prizes were distributed by the chairman after which speeches were made by Mr. M. Sabaratnasinghe, u.a., Acting Principal, Jaffna Hindu College and by Mr. S. Ebamaram, Surveyor. A vote of thanks was then proposed by the Head Master and the function came to a close at about 10 p.m.

PRINCE OF WALES' TOUR.—H. R. H. the Prince of Wales who is touring Nigeria (W. Africa) and other States under the Native Chiefs is receiving the warmest greetings and the heartiest welcome from each and all.

CASTE DISPUTE AND THE NAVALY WELL CASE.—Judgment has been delivered in the above case, by Mr. G. W. Woodhouse, District Judge of Jaffna on the 7th instant and decree has been entered for the plaintiff for 4/5ths of the land called "Andiran", at Nawady, and the (now famous) well as prayed for and damages at Rs. 50 per mensem from 10th Sept 1923 and costs of suit. The parties connected are the Vellalas and the Mukkuvas.

H. E. THE OFFICER ADMINISTERING THE GOVERNMENT.—H. E. the Officer Administering the Government will visit Trincomalee on the 24th instant when a reception of welcome will be held on the maidan. His Excellency will inspect the Government buildings at Trincomalee on the 25th instant and will also visit the site of the proposed hospital. On the afternoon of the same day His Excellency will inspect the hot springs at Trincomalee. On the 27th His Excellency will inspect the Government offices of the town and will leave for Batticaloa on the 28th instant.

ELECTION PETITIONS GO OFF.—Petitions challenging the elections of the Hon. Messrs T. M. Sabaratnam (E. D. N. P.) and P. B. Rambukwella (R. D. C. P.) were taken up by the Acting Chief Justice. The petition against Mr. Sabaratnam was dismissed as it was not duly stamped and other was dismissed after a full enquiry.

WEEK END TICKETS.—At a recent meeting of the Railway Advisory Board it was finally decided to issue week end tickets in the O. G. R. from any station to another station as long as the latter is 50 miles distant from the former.

OFFICIAL.—The Government Gazette of April 9 contains that Messrs. R. R. Nalliah A. R. Subramaniam, M. Subramaniam to act as Police Magistrates and Commissioners of Requests at Jaffna, Kayts and Mallakam respectively during the absence of Mr. E. W. Kanagaratnam from April 15 to 26, 1925, inclusive or until further orders.

REVIEW.

Illustrated Sisir: As its name indicates, this is an illustrated Magazine published at College Street Market, Calcutta and breathes throughout the spirit of the present Renaissance in Bengal. The Magazine is profusely illustrated with famous pictures of the Modern School of Art in Bengal. Sport, Society, Drama, Mirth, Humour, Wit—all find a fitting place in this extremely delightful periodical. To the Indian mind which is apt to regard everything too very seriously, this supplies a long-felt want. We have very great pleasure in recommending this beautifully got up Magazine to all those of our readers who are on the look out for some thing to entertain them during their leisure moments. The subscription is Rs. 10/- per annum. The price of a single copy is Rs. 1/- and the half-yearly subscription is Rs. 5/- 8 as. We thank the publisher for the copies sent to us.

LOCAL GOVERNMENT BOARD

Extracts from the minutes of the forty-sixth meeting of the Local Government Board held at the Colombo Kachcheri on Thursday, April 2, 1925, at 9.30 a.m.

Considered and approved draft estimates of the Local Government Board for 1925-1926.

The Board approved under section 47 (a) the assignment of a sum of Rs. 50 to the Secretary of the Jaffna Council for certain assessment work performed by him.

Considered Circulation Paper No. 10 containing the resolutions passed at the Conference of Urban District Councils relating to the report of the Financial Relations Commission. After discussion the Board resolved to forward to Government the reports of the several Urban District Councils, and of the Conference together with its own recommendations.

Considered an application from the Jaffna Council for the acquisition of land for widening Aiyankovilady—Kulankarai lane and converting it into a metalled road. It was resolved to refer the matter to the Director of Public Works for report.

PRIZE DISTRIBUTION AT THE AMIRTHAMBKAI SAIVA VIDYASALI NUNAVIL.

The prize distribution of the above school was held on Thursday the 9th instant at about 7 p.m. The School hall was tastefully decorated to befit the occasion. The Hon'ble Mr. S. Rajaratnam presided and the Hon. Mr. A. Kanagaratnam distributed the prizes. After a few of the school items were gone through the Chairman introduced the Hon. Mr. A. Kanagaratnam to the audience and requested him to distribute the prizes. Mr.

Canagaretham rising amidst applause addressed the audience, before distributing the prize, in a short but instructive speech comparing the study of Tamil with that of English. The next speaker was Mr. S. R. Rajaratnam, Advocate. The audience were spell bound at his eloquent speech. This being over, the Chairman offered a few remarks about the spirit and enthusiasm of the Nuvavil Hindus. A vote of thanks was proposed by Mudaliyar Muttuomaraswamy, Retired Maniyagar of Thennamudohy.

The meeting came to a close at a late hour with the singing of Thevaram.

THE HINDU DHARMA SAMAJ COLOMBO.

LECTURE ON "MAHA BHARATHA"

The weekly meeting of the literary branch of the above Samaj was held on Saturday the 4th inst, commencing at 6.30 p. m. at Kotskema. Owing to the unavoidable absence of the Vice-President who was expected to preside, the chair was taken by Mr. S. Poniah and proceedings commenced with the singing of Thevaram and Vigneswara Sibothra. After the confirmation of the minutes of the previous meeting the chairman introduced the lecturer Mr. A. Vaidyallogam, the well known Tamil scholar, who delivered a very interesting and masterly address on the great epic of Ancient India, "The Maha Bharatha". The lecturer spoke for nearly an hour and a half and touched principally in his discourse on the Religious, Social, Cultural and Political conditions of India during the post-Buddhist era and the Maha Bharathan period. He made a profound impression in the minds of the audience by citing the opinions of such great savants of the West like Professor Max Muller, Dr. Paul Deussen, Victor Opusin, Dr. Rhyas Davida, Edward Carpenter and many others on this most marvellous epic-history of India. In conclusion the lecturer exhorted every Hindu young man to make a deep study of Maha Bharatha mentioning that that would furnish one with a more and correct knowledge on religion, politics etc than the so-called text books used in the schools of today. Comments were offered by Messrs Gula sekaram, V. Retnam, A. T. Somaskanda swamy, K. K. Muthukumar and S. P. Kandiah. With a hearty vote of thanks to the chairman and the lecturer the meeting terminated at 8.30 p. m. with the singing of thevaram. At the next meeting a paper on "VIVEKA AND ANANDA" will be read by Pandit M. Swamy Pillai of Madura.

Notice to Correspondents:

V. THAMBIPILLAI:—Address your letter to the Head of the Excise Department quoting facts and figures instead of beating about the bush.

S. K. CHELLIAH:—Write to our manager.

CORRESPONDENCE

"JAFFNA AND THE WANNI"

To
The Editor,
"Hindu Organ", Jaffna.

Sir,
With reference to your leader of the 26th February 1925 on the subject of "Jaffna and the Wanni" and subsequent correspondences thereon that appeared in your valuable journal allow me to add a few remarks thereto.

"The love of land and the love of home is ingrained in the blood of the Jaffna man" quite true. In short this idea of our Thesavalamai has been driven to its logical conclusion with the result that many a home instead of becoming a place of permanence and solidity, has been unevenly and unscrupulously divided. Our forefathers, nodoubt, recognised the importance of giving more preference to the females than the males; but by this they never meant to drag us down and gradually reduce the country to pauperism. From father to daughter the very land is being divided, subdivided and further subdivided and as a matter of right the law will allow such a process to go on; but commonsense, at least, must tell us how to do things in a business-like manner. While the land is broken into pieces its value is being raised enormously. This is our present plight and this, Mr. Editor, you have been pleased to call as one of the best traits of the Jaffna man. Whatever may be your good intentions, it cannot be denied on the other hand, that we must seek other lands if we are to exist as community self respecting and self-supporting.

For what Jaffna did in the distant past Malaya welcomed and tolerated Jaffna up to this time, but now she says "I am sorry. My children are starving. You had better find a way in your own country for your living."

Wanni is the last resort. Experts speak about Wanni as a material place where no one can permanently stay. Perhaps, it is so. Many people in Jaffna do not know how. Many Jaffnese toil in worst places in the F. M. S. than Wanni. It is enough to enquire how and where the Topographical Surveyors, the P. W. D. and Railway Engineers and

the Conductors in Estates live. It is said, "we do well when we do for others." Why cannot we do the same for ourselves? It is because we are not given the opportunity to do so.

One more word and I have done. If the leaders in Jaffna properly organise themselves into an association with the immediate object of colonising the Wanni the men and the money for undertaking such a project will, I am sure, readily come. The Jaffnese who subscribed nearly a hundred thousand dollars for the Aeroplane "Jaffna", the Jaffnese who contributed their mite to relief the distress in Jaffna during the last floods, the Jaffnese who freely opened their purses to honour their greatest countryman last year, not to speak of other worthy undertakings, will not fail, at this critical period in the history of Jaffna, to do their supreme duty to their motherland. Jaffna cannot easily forget the "F. M. S. man" for all what he has done in the past. Back up Jaffnese! Before you bid good-bye to Malaya do this duty as well!

I am, Sir,
Yours truly,
Kula Trengganu,
30-3-25
V. O.

HINDU TEMPLES AND INDOENT FIGURES.

The Editor,
"The Hindu Organ",
Jaffna.

Sir,
If 'a Karai Vasi' (of F. M. S.) whose letter on the above subject appears in your issue of the 2nd instant, will communicate to me his address, I will be able to write and give him more particulars about the indoeut figures I complained of. After acquainting himself with the facts he can tell us whether these figures relate to anything 'about the ancient Saints and Rishis of the Hindus' and if so who the Saints were and whether the Figures are necessary in temples.

I am obliged to him for the comment his letter drew forth from you. Will some other Hindu leaders like Sir P. Ramanathan and Srirama S. Shivapadasuntherampillai give us their opinion. This is not a trifling matter. It affects the moral and spiritual character of the people of a whole village.

I think, I am not wrong in saying that according to our religion, temple worship, in itself, will not give Moksha. It only helps the Pilgrim in his progress. I wonder what help the Young Pilgrim desires from the sights of these figures.

On the other hand it is the opinion of several Hindus, (Karai Vasi's and others) whom I have consulted on this matter, that this sight will mar his progress.

The Secretary of the 'Karai Salva Maha Sabai' is making an effort to get these figures removed, but he finds it difficult to move the temple authorities to do it.

Opinions of prominent Hindus expressed in your journal under their signatures will go a great way to help him in his work.

Thanking you for your space and valuable comments.

I am,
Yours truly,
A. Kanapattipillai.

Lunugala, Ceylon,
6-4-25.

A ROAD TO POONERYN.

The Editor
"Hindu Organ",
Jaffna.

Sir,
There is no doubt that the above subject is engaging the attention of the Hon Mr. S. Raja Ratnam, as he has already given ventilation of his feelings on the matter in the columns of this paper. We can no more depend on foreign countries for our food especially, and therefore food production is an all-important question that should absorb the attention of our councillors. We know that the Hon. Mr. Raja Ratnam is in possession of valuable schemes about food production and it is our belief that he will not allow an inch unremoved towards realising this great object.

Colonisation which will find food production indispensable should also go hand in hand with the latter. Education without fields of employment is useless and distant fields such as Malaya that had hitherto afforded chance of employment to the Jaffnese particularly are now closed. The extract of proceedings of a meeting of the Federal Council held recently has already appeared in this paper; in it a question relating to the employment of local men in Government services was asked by a Malay Councillor and the reply to which by the Government must rouse us to action in the direction of procuring employments in our home-land itself. The Jaffna boy

CAN NO MORE HOPE

to enter Malaya in search of employment and consequently he has to remain in his home enduring the pangs of unemployment and adding to the already over-crowding population. When colonisation is set on foot, food-production which has ample scope for employment will follow and by this, two miseries will be solved, the misery of con-

gestion and the misery of unemployment. We have great hopes in "Wanni" the colonisation of which was often discussed but with no practical results. We have failed in this respect in the past, because the facilities afforded by the Government were scanty. The opening of roads for easy traffic, means of communication, hospitals and dispensaries and irrigation facilities are an inducement for colonisation and our councillors can no more sit quiet without forcing Government to grant us these facilities. We are at a loss to know why the Government would not take definite and prompt action in the matter, knowing as it does, that for the emancipation of a country her independence in the matter of

FOOD AND CLOTHING

is very necessary. It may be costly at the beginning, but our country's independence must be sought at any cost.

A road to Pooneryn will I think connect that big area "Wanni" with the Jaffna Peninsula and give an inducement to the Jaffna man to seek fresh fields of habitation and employment in his own land. This must be accompanied by medical, communication, and irrigation facilities and our Government should not further procrastinate to grant us these facilities.

K. Lumpur,
17 3 25,
Yours etc
V. W. Thembalaiah.

Indian & Foreign News.

POISON AND REVOLVER IN HAND BAG—An armed princess trying to take a supposed poison, in the presence of an examining judge and officials, is the latest phase of a £20,000 police case in Paris. The young and beautiful woman who is charged with frauds on shopkeepers, describes herself as "Princess Kadoja, the wife of a relative of Persian royalty." Before the Judge d'Instruction she said she had no funds to pay for the goods she bought. She added that her husband divorced her in France last year, but as a divorce obtained abroad is not valid in Persia she is still his legitimate wife. When he comes back from America he will pay all her debts (she added). Hearing she was to be kept in custody she turned pale and said, "You are going to send me to the St. Lazare Prison?" "I am sorry," replied the magistrate, "but I must do so." Stamping her feet, the woman shouted, "Give me a glass of water." When the glass of water came she emptied into it a powder taken from her hand-bag. It was found later that she was carrying poison and a loaded revolver. But the weapon was too rusty to go off.

WESTERN DIWAN FOR EASTERN STATE.—Mr. F. E. Watts, an English Bar at Law, practising in London and the Midlands has been (surprisedly and unsought) appointed Diwan of Travancore. This is a new deviation with a reason of selection being the family's century old connection. The Hindu Leaders of the State are making arrangements to protest this appointment, as it would be detrimental to the interest of the Hindu population in particular and the rest in general. The present ruling chief at the Head of the State is the Regent Maharani.

COLONISATION OF THE WANNI.

CHAPTER V.

THE ECONOMICS AT THE WANNI.

A STUDY BY V. RAJAGOPAL M. A.

(Continued from our issue of the 6th instant)

The Wanni in the Northern Province consists of a large tract of irrigable and cultivable lands. The non-irrigable lands could be utilised for the growing of cotton by the supply of rain-water. The Wanni possesses about 20 or 25 tanks useful for cultivable purposes. Most of them are small tanks capable of irrigating 500 to 1000 acres. The largest is the Irainimadu tank dug by the Government taking advantage of old bases at a cost exceeding 33 lakhs of rupees which was completed in 1922. Water is now available for irrigation. The tank is guaranteed to irrigate 12,000 acres. The lands about the Irainimadu tank are nearest to Jaffna and from the point of view of health occupy

THE BEST POSITION IN THE WANNI.

This place is more healthy than even Pallai. If people could live in Pallai why not at the Wanni near the Irainimadu tank? Of 12,000 acres available for cultivation 7,000 acres have been granted by Government under the Food Production Scheme on 3 years' tenure free of rent and water-rate. If the land is properly opened up it is given to the cultivator to either purchase the land or take it on lease. Government have opened a hospital at Kilinochchi and have sanctioned special railway rates to those who have dealings at the Wanni. We can egitate to get more concessions from Government whenever necessary. Of the 7,000 acres granted to people only 2,000 acres have been cleared so far.

EXPENSES ON THE ACRE AT THE WANNI.

Before taking up the question of estimate of expenditure it can be assumed safely that for large scale co-operative undertakings the expenses per acre could get reduced by 25%.

In the following scale of expenditure the maximum is being given

CAPITAL EXPENDITURE

(1) Expenses of clearing per acre	Rs. 15 to 30
(2) Cost of Ridgga	" 20
(3) Cost of Wire Fencing	" 10
(4) Cost of channel forming,	" 5
Tools	" 2

Total per acre Rs. 52 to 67

CURRENT EXPENSES

(1) Seed Taddy	per acre Rs. 5
(2) Sowing	" 10
(3) Weeding	" 5
(4) Cost of reaping & thrashing	" 17

Total per acre Rs. 37

RECEIPTS FROM THE FIRST CROP

Minimum income per acre from the first crop would be 25 bushels or Rs. 50
straw " 10

Rs. 60

The capital expenditure on each acre would be met by the receipts of the first crop on an acre. For the second crop in the same year current expenses would be the same followed by the same receipts as in the first crop. The receipts of the second crop would meet the current expenses on the first and second crops besides meeting the charges of pulling out the stumps. In the second year a capital expenditure of Rs. 25 minimum per acre would have to be spent for pulling out the stumps. The wet system can be more profitably employed than the dry system after the stumps have been pulled out. Ploughing expenses would come to Rs. 7 per acre.

Given the same current expense as in the first year the receipts for the second year would range from 30 to 50 bushels or Rs. 60 to 100 per acre. If the stumps are pulled out along with clearing, the expense per acre would come up to Rs. 60. Water at the tank is available throughout the year.

Large quantities of timber can be had at the Wanni. Kilns could be put up and with the clay there bricks in enormous quantities could be manufactured. Houses could be built up at prices from Rs. 100 to Rs. 200 a dwelling. Under the co-operative house-building scheme the expenses could be brought down to an even lower figure. 10 acres plots could be divided under the co-operative scheme into 7 acres for paddy cultivation and 3 acres for gardening and a house.

CHAPTER VI.

HOW THE PLAN WOULD WORK.

Authorised Capital for the Co-operative Bank and Association Ltd. would be Rs. 10 lakhs divided into 2000 shares of Rs. 500 each to be fully paid up, three to six months being devoted for the disposal of shares. Work can be commenced if Rs. 2 lakhs are subscribed. The interest from the capital being alone used for clearing the forest and erecting the settlements and bringing the land into a state of cultivation at the rate of 10 acres per shareholder, it takes 10 years on calculation before the last subscriber gets his land and house. This is the scheme for our young men who want to settle themselves down.

AS GENTLEMEN FARMERS

In the 10 acre plot they can have for help working family of farmers on the co-partnership basis as is being done even now by a planter at the Wanni. By the co-partnership system (which is being so widely discussed in Europe and adopted in practice), we mean the dividing of income from the land into shares among the workers according to capital, labour and land introduced. The co-partnership system has proved successful in the solving of industrial disputes between labour and Capital. Our intention being to rear on the Wanni a settlement of co-operative farmers, these young men could be organised as

VOLUNTEERS

In the task of clearing and levelling and other co-operative work besides the hired labour employed for that purpose thus cutting down the expenses which would otherwise go to the wage-earners. Provisions for their up keep could be made. In this way the time taken for clearing could be reduced. We said in the beginning of the third scheme which is one of co-operative enterprise, that after the colonisation at the Wanni has been perfected we can proceed to utilise the share-capital for the organisation of

COMMERCIAL BANK.

The bank would attract deposits at interest and to lend them again others at a higher rate of interest on proper security. The bank would be dealing in short-time loans only. The profits accruing from such bank dealings would go to add to the dividends of the shareholders. Another section that of

AN INDUSTRIAL BANK

can be opened, that of, the bank interesting itself in secure industries by either actually conducting them for profit industries like the following:—cabinet-making, shoe-manufacture, cotton growing and weaving, printing and publishing, plying of buses etc. or advancing money on term and watching their conduct under proper persons as is being done in Germany. The pooling of capital means in this Co-operative Association, the release of interest—capital to maintain a number of really productive enterprises that would add to the permanent wealth of the land and it means also hopeful employment given to hundreds of our young men.

End.

A ROUGH NOTE ON WANNI COLONISATION SCHEME.

(By V. K. S.)

(1) The committee appointed at the conference of the 7th ult. must have two or more additional members who have had practical personal experience of Wanni cultivation during the last few years. There are such amongst the farmers of Vadamardachy as well as there are some educated people in Vaddukoddai who are connected thus with Wanni and Anuradhapura for some generations. All available information must be obtained from these.

(2) Mr. Elliott's articles in the Tropical Agriculturist for 1913-14 must be thoroughly mastered. Copies at 50 cts. each or Rs. 6/- for the Vol can be had from the Secretary, Agricultural Board, Peradeniya.

(3) Mr. Balasingham's "Food Supply" must be equally mastered. It is full of information on the subject with clear and far reaching constructive proposals in it which very few in Ceylon have yet really understood the value of. It will point out the goal to be aimed at by the intending Colonisers of Wanni.

(4) My article in the Ceylon Economist and the Hindu Organ 1919-20 in support of the last, will give a general survey of the whole problem.

5. THE FACTORS

controlling Wanni colonisation are:—

(a) The human factor: men and women, physically fit and courageous enough to be pioneers. Through over-venering with modern curriculum, Jaffna has lost that old virile middle-class and their poses and affections and imported luxury-imitations have begun to affect the labouring classes and artisans who have all lost their habitual hardihood. The educated class themselves must "go back" to the land and by example, bring back the others to it. Only one, two and three generations ago their fathers and grandfathers lived on the land. The educated man and woman can consciously develop a "will to do" and a moral and physical courage to dare something by reasoning which is wanting in the labour.

(b) Capital: both cash and knowledge.

(c) Correct equipment, personal, domestic, agricultural, sanitary and easy access to and exit from land for labour and produce.

(d) Correct selection of site in reference to soil, accessibility, irrigation, preliminary preparation etc.

(e) Water supply, domestic and cultivation, in addition to rainfall. Each of the above are in their respective order in importance to the ultimate success of any scheme.

CAPITAL.

(6) Jaffna must first be divided territorially into convenient units. Take the Electoral Divisions or Manisgar Divisions or Education Board Divisions or the Police Vidhan Divisions—the last is better. The smaller the unit the better opportunity to develop a co-operative spirit without clash of private interests or ambitions or cliques or cropping up. For administrative purposes it is also easier to follow the administrative unit divisions of Government. A lot of statistical information already in the hands of Government will thus be available for tabulation and use. Besides the sympathy of Government is also attracted by a stimulation of imitation. In each unit division a Union of the Government Servants and Pensioners and Professional classes, the farmers and traders and the labourers and artisans must be formed with a Panchayat composed of one retired Pensioner, the Vidhan, one land lord farmer, one trader, one representative of the artisans and labourers. There must certainly be one English educated member who must keep in touch with outer world: the Government Headmen can never be kept out: it would seem suspicious. The trader and farmer may be combined in one and an extra representative may be given to the artisan and labourers. The selection of these should not be left to local voting that would introduce party feeling cliques etc., and ruin everything. The Central Committee must nominate these every two years in rotation out of the various members.

SUBSCRIPTIONS.

The Union must subscribe, each member according to his capacity—it may be in monthly instalments like the Mutual Benefit Fund. Whatever capital possible or necessary for taking up whatever acreage of land they are in a position to cultivate straightaway and no more. According to the capital they can raise they shall be allotted the acreage. The capital will be for: (1) payment for land taken up (2) equipment (3) running expenses (4) Reserve. The Union must select amongst themselves by rotation sufficient number of men and women to go over during the season to their land and carry out the work of cultivation and harvesting. One or two may remain on the land from serving to harvesting to regulate water supply but the others spend—for the present till the people become inured to the work and conditions—only so many days these absolutely necessary for purpose of planting and harvesting. Every member must take a share in the work by rotation without any shirking. The body is the servant of the will. There is not one house in Jaffna which can pretend to be above actual physical labour just 2 generations ago.

EQUIPMENT.

Equipment consists of bullocks or buffaloes, carts, ploughs other tools, substantial huts, wells. Each unit farm must be self contained. It must be cultivated and the produce and straw brought home by itself with its own equipment.

Running expenses will be for seed, for maintenance of labour till harvesting, water fees, travelling fees, medicines etc.

Personal equipment consists of blankets, heavy Kaddar cloth, mosquito curtains, Neem tooth brushes—a water proof sheet or heavy oil cloth, covered foot wear & head wear. The huts should all be built of round logs with the floor at least 5 feet above ground level. The Thalass plant and Neem trees must be planted all round it. They are preventives both of Malaria and Mosquitoes. The breathing of the air impregnated by the Thalass has other curative effects on the body.

A supply of quinine should always be kept in each hut and during the days the people stop on the farm one pill with hot water in the mornings. is a necessary precautionary measure. No cold water should be drunk by anyone at any time. They may boil the water then cool it in pots and take it. They may be trained to have a kettle always on the fire with hot water.

MALARIA.

No outdoor work should begin on the farm before 9 a.m. and all work must be closed before 4 p.m. Meals must be taken twice a day at 9 a.m. and 5 p.m. In the interval light cakes or tea or coffee may be taken. No cold rice under any circumstances. Plenty of pulses, dhal, fats or oil should be taken. Dried fish should be sparingly used. Too much salt in the body weakens it. Hot curry stiffs should be used. Especially pepper without tamarind juice.

Pepper, (all the three kinds) equal parts—Myrobalan in powder equal parts and jaggars enough to suit taste—one arecanut size in the morning is a very good tonic, alternative and preventive of malaria. If prepared iron is also included it will make the person impervious to all malaria and keep the body vigorous and active.

INGATHERING.

When the harvesting is done the paddy should be brought to the home village and distributed to the members of the union in proportion to their investment in Capital and Labour. Labour should be valued in a lump for each harvest on a liberal scale so that the party may have certain extra luxuries in the jungle. All these rates must be carefully calculated and fixed and altered according to experience or income. The produce should be divided thus:

- 1/3 for seed and land rent.
- 1/3 for labour.
- 1/3 for water rate, sanitation, medicines, travelling, etc.

1/12 of the last must be set aside for the maintenance of the village Temple and school and lanes and drains, etc.

THE STRAW.

As much of it as can be brought over must be carted back home to keep up the cattle. The balance must be burnt over the land at the end of the hot season and ashes mixed with the soil.

The straw will be used by the Panchayat only for the cattle of the farm. All cattle and equipment and tools shall be the common property of the union in charge of the panchayat for the time being. The village at home must have a small store house put up separately at a place where they can conveniently meet and keep extras therein.

SITE.

For the present the already cleared but abandoned lands should be taken up and when they have been all occupied further virgin land may be applied for.

A Central Union must be formed with the Jaffna Mutual Benefit Fund as its bank and managing agents for all Jaffna with representatives of each union unit as members. Each member must subscribe at least 500 rupees which may be paid in instalments of Rs. 10/ monthly. There shall be no limit to the membership as long as one is able to subscribe and pay to secure representatives of the unions in the village at least one to each.

This is the capital with which the Central Union first takes up as much land as possible from the Government and then distributes it to the unions each according to the capacity or capital. In distributing the propinquity of the village unions at home should be maintained on the farm. Neighbours at home must also be neighbours over there. This will conduce to mutual aid and encouragement and common objectives. Whatever portion of the land can be sold outright to the village unions should be sold charging only 12% interest on the capital invested by the Central Union.

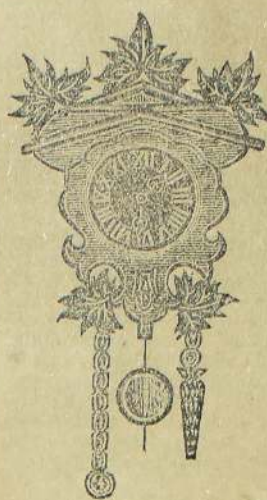
FREEDOM OUTRIGHT.

The balance must be let out to tenant farmers of the Central Union getting 1/3 of produce for land and rents. All lands must be on freehold titles. Never agree to leasehold under Government. It has proved ruinous wherever allowed to the ryots. India is groaning under it. Outright purchase and freehold water rate for the quantity used whenever used not as a right of imposition by Government. The least the Government and its officials do in running these farms the latter in the long run. We want no parasites to grow fat by harassing poor ignorant peasantry. They must grow sturdy and independent like our fathers. Contact with officialdom kills the souls to a large extent.

The Central Union must have a Committee of management. This must again be composed of not merely the public readers but men actually engaged on the work with a handful of the former to guide them. A portion of the rents should be set aside for medical relief, Education and religion according to the size of the areas taken up.

TRAVELLING DISPENSERS.

To begin with a caravan-body must be built up on a Ford car engine and it must have shelves for a stock of medicines and bed and fittings. An Apothecary must be trained to drive it about and attend the scattered people on the farms. He may also collect letters to post. In laying out and distributing farms reservations for tracks and roads, village sites and future grazing grounds, places of worship, schools and hospitals, commons and the like must be now made.



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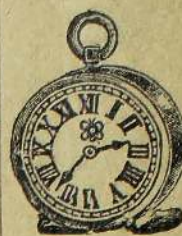
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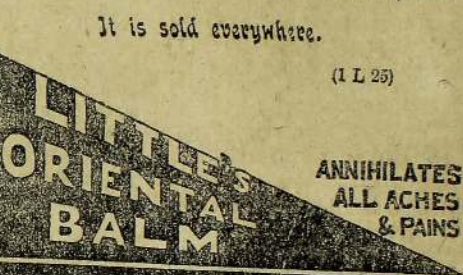
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(1 L 25)



ANNIHILATES
ALL ACES
& PAINS

Y. 40 A.

THE AIMS IN VIEW.

The ultimate goal is that from each villager union a certain number of families will settle on the land altogether as experience grows and become inured to the place. Each home village reproducing itself with one or two in Wanni.

Thus our ancestors once peopled it and lorded it. Thus it could be done again.

This is only a rough chapter of a scheme I have always had in my mind. The key note of this scheme is that you got every man woman and child in Jaffna directly interested in the project. A few rich men contributing a few thousand rupees and trying to get a few Nalavas or Pallas to go over and cultivate while they develop diabetes and the Tejas on their easy chairs at home will never colonise Wanni. The Vellala and each one of the Kudians must be represented over there; each must contribute his labour to the farm both directly and indirectly. Go back to your history and find out how your ancestors came over colonised this dry black sand dune of a peninsula they did it as the Wannians and Mappanas. The Vellala came and his retinue followed. Now the Vellala wants to lead the easy-chair life and let off gas-water periodically just to remind others of his existence and his retinue are gradually imitating him. So, he must go back himself first throw overboard your Education Boards and Magalirs Sangams and go back. The Vellala must prove his birth by his example now.

THE HERO OF INDIAN HISTORY.

Ancient India threw up three mighty ones, three Suparmen of the History—Rama, Krishna and Buddha.

Rama is remembered in every day's salutation. When a Hindu meets a Hindu, he says:—Ram! Ram!

Sti Rama's name is on our lips; but is Rama a Living Ideal for the nation?

I was in a little town last year. In an early hour of the morn, I spoke to a Hindu audience. A local singer opened the meeting with a hymn:—"Reja Rama Simar Raja Rama Simar" "Remember Rama the King." It was a beautiful hymn beautifully sung. But how many remember Rama to day? How many meditate on him as king of their hearts?

It was a great age in our history,—the age of Rama: not that it was a Golden Age of Innocence. In Rama's Age, too, there was vice, there was wickedness. We read in the Ramayana of "daityas" and "rakshasas" no less than of "rishis" and "satis". But we do read of "epi" men. Rama's

age was an age of "shakti" wicked men there were but they were men of energy. It was not an age of softness and insincerity. We are being devitalised because we are losing contact with life. We lack energy, Shakti. There can be neither hope nor shelter in a state of apathy or inert acquiescence. The "Ramayana" thrills from page to page with action. Rama is but a boy when he learns "dhanurvedya", learns "astra" science. Rama as a young man takes joy in wielding the "great bow of Maheswara." And to Rama his Gurn gives the word to "lighten the load of the earth."

A test of the highest Shakti is "tapasya", "tyag." It is the strong who renounce. The weak heard themselves and their "gains". Rama shows his "shakti", his energy in "tapasya" and "tyag." He renounces his Kingdom in a calm beautiful spirit. "My father", he says, "my father of truthful promise has given the Kingdom to Bharata and to me the good Forest." When we suffer a little, we proclaim it from the house top. But look at Rama! He is banished for 14 years. He speaks of it as going to "the good Forest." He makes light of his troubles. He accepts them as a gift from the All-Giver. He sleeps on a bed of leaves and kusa grass and feels "as though he were in a palace." The citizens of Ayodhya follow him saying they must be with him in the Forest. But he asks them to return; and he "casts upon them a joyful glance." Going into exile for 14 years,—joyfully! There is no complaint from him. "Tapasya" makes no noise.

A new spring—time a new renaissance is what India needs. This means a new shakti, a new contact with life, a new idealism of action. Shakti is not dead. But it lies locked up—in the Poor. Go to them; have fellowship with them and a new "shakti" will be released. There is a beautiful little story of Rama. He is at play. His father wants to see him. His mother calls him; and then, the Poet says:—"Rama comes up smiling, with his hands full of mud." Rama smiling with his hands full of mud,—that, to me, is a symbol of Rama the Friend of the Poor. See your hands soiled? Full of mud? Go to the poor, the depressed, the oppressed! Go to them in humility and love and say to them:—"You are ours." Bring them back into your society weakened by pride of caste. Serve them and in that service gather the new strength you need. Get a new "shakti" through fellowship with the Poor. Then build society. Build a Brotherhood of the nation.

Build not alone for yourselves. But for a new Ase, a new Civilization, a new Humanity.

With the power of "tapasya", with the Elate of Love, build, ye, for the future!

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