

The Hindu Organ.

"Relax! Advance! and stop not till the goal is reached."

THE ONLY NEWSPAPER IN CEYLON FOR THE HINDUS
HAS THE WIDEST CIRCULATION

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NOTICE.

THE HINDU ORGAN.

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For one column ...	112 50	65 65	37 50
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Our Subscribers and others who send such short notices to us without a remittance will please note this.

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(Payable Strictly in Advance.)

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RUKMANI COOKER CO.,
Rayapuram, MADRAS.

Y. 44.

(V. P. C.)

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Y. 42.

INDI

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(Manufactured by the Standard Tile Co., Feroke.)

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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.

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We have received a fresh shipment of Teak

Sizes Length 6 to 30 feet.
" Width 10 to 20 inches.

As we have a limited number of long logs will those of our customers who prefer long ones book their orders in time.

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Tondamanar.

H. 33.

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B. CONSTANTINE ESQ., C. O. S. We have dealt with the Jaffna Apothecaries Co. for 21 years and found them always very obliging and their goods of Uniform Excellent Quality.

If you desire entire satisfaction get all your requirements from

THE JAFFNA APOTHECARIES CO. Merchants,

Y. 43.

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For High class Printing send your orders to us. You will see we can do them best.

Estimates Free on Request. Let us Have Your Enquiries.

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World-renowned and most Efficacious Ayurvedic Medicines.

Awarded several medals and certificates of merit at various exhibitions.

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DELICIOUS—CHEERING FLAVOUR.

A Powder purely of Vegetable ingredients prepared as per recipe followed in the culinary preparations of the famous Tanjore Maharaja's household. A pinch added to any preparations of diet, vegetarian or non-vegetarian, makes it easily digestible, highly palatable, most delicious, exquisite and agreeable to the palate. The flavour imparted to the preparations is so very charming and pleasing that it spreads not only throughout the entire premises, but also outside it to a distance. Can be used without the least scruples by the most orthodox Brahmins and others. Much appreciated both by Europeans and Indians of all tastes.

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Ayurvedic Pharmacy,

8, Vannarponnai Gull Street, 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, dropsy, scabies 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 Sudhā 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. P. charges for 1 or 2 boxes Rs. 8 only extra.

Cure for WHITE LEUCOCYTES OR LEUCODERMIA. 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. P. charges for 1 to 3 bottles Rs. 8 only extra. Outlets of all Ayurvedic Medicines post free on application. P. SUBBAROY, Ayurvedic Pharmacy, Tanjore.

Please mention this paper when ordering.

33. As the Head-quarters of my Ayurvedic Pharmacy have been permanently transferred from Porto Novo to Tanjore, kindly address all your communications and orders to my new permanent and Head-quarters addressed at Tanjore, printed below and not to Porto Novo, as heretofore.

NOTICE.

As proposed to start an Inter-Arts in the Jaffna Hindu College from the beginning of the next term if a sufficient number of students apply intimating their willingness to join. Applications must be sent to the Principal J. H. C. before the 16th inst. H. C. The Principal, Jaffna Hindu College. 5-25.

The Hindu Organ.

JAFFNA, MONDAY, MAY 11, 1925.

THE PUBLIC AND THE WANNI

Last Friday's public meeting to decide finally upon a scheme for the colonisation of the Wannai may not have been a spectacular one from the point of view of mere numbers. But the meeting was decidedly a grand success and the gathering was not only select but also thoroughly representative. What transpired at the meeting was bound to be more or less a formal affair because it was practically a pre-arranged scheme which the committee, appointed for the purpose, drew up. The suggestions of the committee were:

That the Government be requested to grant free 750 acres of land under the Karachchi Scheme and a lac of rupees for the present for purposes of colonising the Wannai. (2) That those interested in the colonisation of the Wannai be requested to pay Rs. 30/- or upwards each as their subscription for membership during their lifetime or Rs. 2/50 or upwards annually.

That a committee consisting of the Government Agent, Northern Province, the Irrigation Engineer, the Divisional Agricultural Officer, the five elected Representatives of the people in the Legislative Council, two members to be elected by the subscribers to the Scheme, and the Chief Executive Officer, when he is appointed by the rest of the committee, be formed to carry out the Scheme.

These suggestions were moved in the form of resolutions and were unanimously passed at the meeting. With regard to the first resolution, "1000 acres" was substituted in place of "750 acres" though it was known that only 750 acres were available under the Karachchi Scheme. It is evident that the people do not wish to limit the Scheme to Karachchi alone. Their scheme is to be adopted for the whole of the Wannai though the preliminary operations are to be carried on under the Iranamadu Tank. With regard to the latter, our people had in a way compromised themselves some decades ago. When the Karachchi Scheme was originally proposed, there was a good deal of opposition especially from responsible Government Officials. But the people pressed for it and got it. They had thus committed themselves to work it. Originally it was proposed to bring about 10,000 acres under the scheme. The acreage estimated to be irrigable under the existing works is said to be 8700, and it is generally felt that further addition to the existing works will considerably increase the acreage. 6132 acres were granted under the Food Production Scheme and the acreage of Crown lands sold up-to-date amounts to 911 acres. Therefore the application of 1000 acres is, we believe, quite modest and very reasonable.

As regards the question whether Government would be prepared to accede to the request of the people, it is now learnt that the Hon. Mr. S. Rajarajam had submitted an outline of the Scheme to the Government and that the matter had been referred to the committee appointed by the Government in connection with the Karachchi Scheme. There is every reason to believe that the Committee would approve of the Scheme and recommend it to Government. When Government financed the Nachchaduwa Scheme, it was understood that Government would entertain a similar proposal from the people of the North when the Karachchi Scheme gets completed. It is therefore reasonable to expect that Government would be only too willing to support a scheme in which the people themselves are taking the initiative.

The third resolution is, of course, tentative. Whether the said Government Officials would ever sit on the Committee entirely depends on the attitude which Government would be taking towards the scheme. If the Government approve of the scheme, then these officials would join us. Otherwise we have to go on without them. Our Representatives in Council have promised their wholehearted

support and everyone of them is determined to work for it. It must certainly be admitted that the success of the scheme entirely depends on the people themselves. The greater portion of the burden will have to be borne by the people. Those willing to settle have to be provided with everything. The estimated cost per acre to complete the scheme is Rs. 500/- For a thousand acres the estimate thus comes to Rs. 500,000. We have asked the Government for only Rs. 100,000. The remaining Rs. 400,000 will have to be raised by public subscription. It is here that our energies and our resources will have to be utilised to the utmost.

Now the task of collecting subscriptions is not an easy affair. The work has to be highly organised. Committees will have to be appointed in every village. Propaganda work has to be carried on. Men must be found who could devote their whole time to it. It is clear that paid men will have to be employed to do the collection work. All these details will have to be seen to by the people themselves. Indeed it is no exaggeration to say that the work during the next five years will be very heavy and extremely difficult. Only faith in ourselves and trust in God above will guide us through alright and bring success ultimately.

NOTES & COMMENTS

The depressed classes of Vathiri, who belong to the Hindu faith have set a praise-worthy example which might be very well followed by their co-religionists in other parts.

VATHIRI THEVARAYALI SAIVA VIDYASALAI

The Vathiri Thevarayali Saiva Vidyasalai is a school started and managed by the Palla community of Vathiri. In the columns of our Tamil paper will be found an appeal from Suran, the veteran Saivite leader of the Pallas of Vathiri, asking for help from the Hindu public. We hope that those who are interested in the upliftment of the lower classes of our community will now come forward and help the institution. We also trust that other depressed classes professing our faith will emulate the example of self-help set by Suran and his brave band of Pallas.

Greater than the evil of illicit selling is the crime of illicit tapping. There is every reason to believe that the Excise officers are not sufficiently vigilant. The detection of a toddy pot on a palmyrah palm is the easiest thing on the face of the earth. A person standing a hundred yards off or walking along a lane in the neighbourhood can easily spot out a tree that is tapped. If it is such a patent fact that the Northern Province is such a hotbed for illicit tapping, as is alleged in certain quarters, then the public have a right to demand of the Government why public funds should be wasted on these officers of the Excise Department. We hope that the Head of the Department in the North will call for a conference with Temperance workers and try to get at the root of the evil.

We understand that proposals for a regular townplanning system for Iranamadu have been already submitted to Government. In this connection we would like to suggest that, along with the Irrigation Office, the Offices of the Assistant Conservator of Forests, Northern Circle, and of the Northern Divisional Agricultural Officer, should be removed to Iranamadu. There are no forests in the Peninsula and the work of Forest Officers chiefly lies in the mainland. When the Tinnevely Farm is removed to Iranamadu, it would be found quite advantageous to have the Agricultural Office also there.

THE MAILS.

(G. P. O. Colombo)

DESPATCH.

London Mails per the P. and O. "Macedonia" will close on Thursday, May 14th and per a steamer via Bombay, on Tuesday, May 19th.

Straits and China Mails per the R. L. "Tjermai" will close on Thursday, May 14th.

ARRIVAL.

London Mails per the P. and O. "China" are expected today (Monday) and per the P. and O. "Malwa" on Saturday, May 16th.

LOCAL & GENERAL

JAFFNA HINDU COLLEGE.—The above college reopens today after the New Year Vacation.

MOTOR CAR CYCLE ACCIDENT.—On Friday May 8th at about 1 p.m. a motor car conveying Mr. M. Somasundaram, Manager of the Islands, knocked down a young cyclist at the Kanderamadum junction. It appears the car was being driven along the Chemmani Road and the cyclist was going along the Pallali Road and when crossing the junction the cyclist went and struck violently against the mud-guard of the car thereby throwing the cyclist away heavily on the ground. The cyclist who sustained some injuries on the back was removed to Hospital in the same car.

COLOMBO POLICE COURT A FIGHTING PLACE.—On Friday last when the Colombo Police Magistrate was busily attending to papers in the chambers, about six Moors and two Sinhalese were engaged in a free fight round the Bar Table. The court Inspector and another Inspector who were there arrested the offenders and charged them before the Police Magistrate. The Magistrate after enquiry discharged them with a severe warning as nobody was injured. The cause of the row was that "an undesirable woman being at the bottom of it."

GANJA ON THE FLOOR.—One Sinnaddy Senay of Chunnakam was charged in the Jaffna Police Court on Saturday the 2nd instant with having been in possession of ganja and with having given false information to the Police that one Visuvanather Muttu of Urelu was selling ganja in his house. After trial the accused was acquitted of the first charge as there was no evidence, but was bound over as a first offender on the second charge at his own plea. It transpired from the evidence of the prosecuting Inspector of Police that the accused went to the Jaffna Police Station and gave information to the effect that Muttu was selling ganja. The Inspector armed with a search warrant and accompanied by a quarter of a dozen constables went and searched the house of Muttu but no ganja was to be found. By this time Muttu who was away having returned was questioned by the Inspector. Muttu denied the charge and told the Inspector the accused had a grudge to pay. A second search was made at the suggestion of the accused and ganja was found on the floor having been thrown in by the accused through a window.

CHOLERA RECRUDESCENCE AT TRINCO.—Two fresh cases of Cholera are reported in close vicinity to the new railway station yard at Trincomalee soon after the restrictions regarding the Cholera epidemic were removed. Considering the situation of the locality the restriction, it is understood, need not be reinforced.

HARRIS DOLE AND A BAMBOO POLE.—It is expected that Sir Hugh Clifford, the new Governor, will make the presentation of a Silver Cross, at a parade to be held shortly after his arrival in this Colony, to Troop Leader Harris Dole of the 8th Troop (Scout), who managed at the risk of his own life, to save the lives of two boys and three men from being drowned in the sea near the Galle Face Hotel, Colombo on the 29th of June, 1924 with the help of a bamboo pole.

AN EXAMPLE OF GRAFTING.—In the Transvaal, South Africa, a lemon tree was lopped until only 3 branches remained. Upon one was grafted an orange branch, upon another a vine branch while the third was allowed to remain lemon, with the result that the tree bears oranges, grapes and lemons all at once.

A USEFUL SOUTH AMERICAN PLANT.—In the desert regions of Paraguay (South America) is found a plant containing a substance nearly 200 times as sweet as cane sugar. Scientists are experimenting to see whether its properties may not be available in modern diet. The plant belongs to the family of composites, of which the sun flower and the daisy are familiar representatives. The sweetness it contains is not of sugar but a glucose somewhat similar to that found in the root of licorice. The leaves are dried and ground up and a piece of them is added to anything that requires sweetening or they may be soaked in water and a sweet liquor prepared. One of the most valuable qualities of the liquid is that it does not ferment. The possible uses of such a plant are more or less obvious. It will particularly interest sufferers from diabetes, promising to nourish them with a sweet stuff that has none of the harmful properties of sugar. Extensive tests will be required, of course, before it can be said that the new substance is wholesome and free from all deleterious effects. The plant has perennial roots so that cutting the stem does not terminate its life. —Princely India.

NEW ANAESTHETIC FOR THE OLD.—A new anaesthetic, beneficial for old people upon whom ordinary chloroform cannot as a rule be used, has been on trial for some months at the Westminster Hospital, where it is now being used to a great extent. Novocain, as it is called, was invented on the Continent, and has been used extensively in French hospitals. "With this anaesthetic all lung trouble resultant from the administration of ordinary anaesthetics is eliminated," said the Secretary of the hospital, when interviewed by an "Evening Standard" representative. "It can be administered with absolute impunity Continued on p.

RECEPTION TO MR. N SELVADURAI B A, J. P., M. B. E.

The old boys of the Jaffna Hindu College accorded a Public reception to Mr. N. Selvadurai B A, J. P., M B E, Principal of that College on Thursday the 23rd inst. at 4.30 p. m. at the Town Hall, Kuala Lumpur. In spite of the threatening weather there was a heavy attendance and the Town Hall was crowded to overflowing, many having had to content themselves with standing accommodation. On arrival Mr. Selvadurai was garlanded by Mr. R. N. Thambithurai of the Chief Secretary's Office, an old boy, and was taken to the platform, where were also seated Mr. J. V. Coalliah M A. another distinguished visitor and educationalist from Jaffna, and Rao Sibbi Arulananthampillai, the Indian Agent. Welcome songs in Tamil specially composed for the occasion by an old boy of the Hindu College, were ably sung to the accompaniment of instrumental music by Messrs S. Thambayah and M. Arunachalam, who are also old boys, and this was followed by an address of welcome which was read by Mr. V. W. Thambialayah. The address which was printed in silk and beautifully framed was as follows:—

"We, the old boys of the Jaffna Hindu College welcome you here today with feelings of profound joy, that we have been given the opportunity of meeting you in this distant land, and of expressing our deep appreciation of the invaluable services you have rendered to our Alma Mater.

The "Jaffna Hindu High School" as she was then called, whose beginning owed a debt to your late distinguished father, had the rare opportunity of securing your services over thirty years ago. The credit of her present popularity, strength, and status which entitle her to hold a unique position as one of the leading national Colleges of Ceylon, is due to your distinguished connection as her Veteran Principal, and it speaks much of the able and self-sacrificing services you have ungrudgingly rendered, not only in the matter of her educational achievements but also of her general advancement as a first Grade institution in Ceylon.

Your distinction as an Educationalist, as a keen debater on social and economical problems and as a sane adviser on matters relating to the general well-being of our motherland has not only given you a place in the constitution of several progressive institutions here, but has also won for you the recognition of the Government of Ceylon. This distinction is, we consider, a pride to our Alma Mater, whose destinies it is our fervent prayer you should guide for many more years to come.

We remember the few years when we mourned over your separation from our mother, and we remember the consolation we had when you, in your paternal affection, had the pleasure to rejoin her, who is so dear to you. It gives us no little pleasure to express our deep and sincere gratitude for all that you have done and intend doing to our Alma Mater, and we pray God the Almighty to grant you health, strength and long life to continue your services to her, whose pride it is, as few other colleges of Ceylon, to have her destinies guided always by the son of the soil."

Mr. Selvadurai in replying said that the warmth of welcome was evidenced by the weight of the garlands he bore. He explained the origin of the Jaffna Hindu College and her present status and position, and wished that that indigenous College should receive the support of the patriotic sons in Malaya. He also touched on the aim of education and laid much stress on the importance of Vernacular education and a thorough knowledge of the Tamil Language which contains a treasure of literature second to none in the world. Speaking on the political question Mr. Selvadurai said that he had no belief in Non Cooperation, for "love begets love and hatred begets hatred". Speeches were also made by Messrs. J. V. Coalliah, M. A., C. Thambapillai, T. Arumugam, Dr. E. T. Mac Intyre, J. P., and the chairman, Mr. R. W. Thambithurai. The function came to a close at 7 p. m. with a blessing song by Mr. V. W. Thambialayah, who also thanked the audience for their kind response to the invitation.

There was also a meeting of the old boys on the 24th instant at the "Cafe Royal" Kuala Lumpur where Mr. Selvadurai was entertained at tea, which was preceded by a group photograph of the old boys with Mr. Selvadurai as the central figure. Some needs of the college were appealingly explained to the old boys who contributed on the spot over Rs 2000. Mr. Selvadurai is busy in seeing many old boys and other friends of the National Hindu College. —Cor. K Lumpur, 25-4-25.

Continued.

to patients suffering from diseases of the lungs, kidneys, the heart, and abdomen. In many cases with chloroform and other operations on people with acute troubles of this nature very serious complications have ensued, and in many cases death is resultant. "More especially is it used for old and infirm people. The operator induces a natural sleep, it injects the novocain into the affected part of the body, and when the operation is over the patient wakes as from an ordinary sleep. "With chloroform the pulse generally quickens to a dangerous extent, but with novocain, or regional anaesthesia, the pulse, if it does anything abnormal, goes slower. It is highly successful in allaying pain, as it cuts off all communication between the part operated on and the brain. "In a hospital there are very often brought in many cases in a very advanced state of disease, when any form of shock would be fatal. To cases of this nature the new anaesthetic is a godsend. "I think that this invention is of a highly important nature."

"CASTE AND RELIGION."

A prominent Hindu writes thus:— It is regretted even in the West that most people require others to think for their sake and are not prepared to do this thinking themselves. The evil must naturally be far greater in such a small place like Ceylon which is dominated by Western culture and neighbored by such a vast continent as India. Your editorial on the above subject is therefore highly appreciated for its great sobriety of judgment and its firm stand for truth in utter disregard for the deafening clamour of those who as often as not run amok.

It is forgotten by many that whereas in the West social laws and institutions are subject to evolution, there is no room for any such change in our institutions as they were based on imperishable truths. They have stood the test of ages and yugas and are not going to bend before such a swooning Western culture. But, if busybodies wish to play with and attack social orders, we might stand aloof, allowing them to eat the fruits of their activities. If on the other hand, they wish to treat to Shivaligam and the oilengins (செங்கி) alike and attempt to break our religious laws, it is our duty to tell them "halt". When one has to deal with a variety of objects, one's first work is to classify them. For example, a hundred boys enter a new school and the head master's first work is to classify them according to their attainments. The shaiva religion, having to deal with millions of individuals, has divided them into classes called varnas, which are called castes in English. As you have rightly observed, the classification is religious and not merely social. The word varna comes from a root which means "to choose". Men chose their occupations according to their equipments. They had also privileges and disabilities as a result of the nature of the professions they chose. These are analogous to the privilege of a B. Sc to take the M. Sc Examination and the disability to take the M. A. examination. Among Hindus, these professions or classifications have been perpetuated by birth.

Division of labour by birth has several advantages. First and foremost it gives no room for competition, which is the cause of endless strife in the West. Secondly, there is no room for its struggle between the two factions, capital and labour, the labourer himself being in the Hindu system, also the capitalist. Thirdly, the study of a trade is immensely facilitated by heredity and environment, as the study really begins from infancy itself. Fourthly, the problem of the choice of a profession never gets in. There is peaceful and happy cooperation in society. Classification by birth is therefore the best one for society. But the shastras never sanctioned any form of tyranny or inhuman treatment. They say that the Brahmin, being a spiritual man, is the head of human society. The Kshatriya who protects the country is as it were the arms. The Vaisya who makes (as cultivator and distributes articles of food etc. is the stomach. The Shudra is the leg, because he supplies labour which is indispensable to the other three. Just as the various parts of the body are equally dear to a person and have to help one another, so these castes are equally good to society and have to maintain a feeling of brotherhood. There can be no question of one caste maltreating the other, anymore than the hand of a person would injure his legs. Tyranny and oppression originated mainly in the time of the Dutch Government, which supported slave trade and tolerated the treatment of certain castes as slaves. None of our shastras say that a person of a particular caste cannot use an umbrella or have tomatom at weddings or walk along certain roads. These are unshastriic tyrannies which ought certainly to be suppressed. If our reformers seek to put on to these iniquities we are with them. The low caste man has perfect freedom in all these matters. The Ceylon Education Department itself has put an end to caste tyranny in school and has removed the bar of untouchability. As regards untouchability in its literal sense, the less any two persons touch each other the better for them, and even when two friends meet the *Anjali* and hand-shake are infinitely better than hand-shake.

But there are two cases which are beyond the scope of the social reformer. Inter-marriage and interdining are left to the option of individuals, and no one can force a person to marry or dine where he does not like. Mahatma Gandhi has very clearly enunciated this proposition. The second case is temple entry. The laws relating to temples are egamic and are hence inviolable. No human being, however exalted or holy, has the authority to set at naught Parameshvara's injunctions. Even the giant Ravana was not able to shake Kailasa. A temple has several mandapams and Prakasams assigned to various classes of worshippers, beyond which they cannot go. The holier the person, the nearer he can stand the Moolasthanam. But there are occasions when the priest himself cannot go beyond the limit assigned to Panohams. During the period *Asoucham*, he cannot get into the temple. It is therefore sheer ignorance to plead for the entry of Panohams into temples. The priest on *Asoucha* days does not aspire to get in, a non-Brahmin does not aspire to go beyond his limit. Why should a certain class go beyond its proscribed limits and why

Continued pp.

Indian & Foreign News.

A NEW WATER CURE FOR BURNS.—John Hopkins' University Hospital (U. S. A.) reports of a remarkable success with the new water cure for serious burns. A man suffering from burns extending over two-thirds of his body was put at once into a bath filled with water and kept there for 6 days and nights. The water was changed frequently and the man was forced to drink great quantities of water. Nothing definite as to the action of this treatment is given, but the Hospital claims, according to the *Chemist and Druggist*, that where heretofore a person burnt as badly as this case was regarded as hopeless, this man will leave the Institution within a week restored to health.

BROKEN JAR COSTS £12,000,000.—Fifty-six years ago a small glass jar fell out of a window of a house in Medford, Massachusetts. It contained a few moths brought to America from Central Europe by Professor Leopold Trouvelot. These few moths were the founders of New England's greatest plague—the gipsy moth, which has destroyed millions of pounds' worth of crops. Professor Trouvelot was terrorstricken at his carelessness. He had hoped to breed a new type of silkworm, but he realised to the full the consequences which might—and did—ensue if the moths were not speedily captured or killed. He worked day and night trying to trace them. Advertisements were inserted in all the newspapers calling on people to kill the insects. The readers smiled and said, "What harm can a few moths do?" They are answered now with a bill for £12,000,000. The moths began to breed in Massachusetts, and soon a fund was established to fight them. It amounted in the first year to \$100. Up to now the Federal Government, assisted by individual States, have contributed £5,000,000 as a fighting fund. Experts believe that the end of the war is in sight. All the separate States and municipalities which suffer from the moth plague have agreed to make a final onslaught on the pest. It is hoped that their joint action will result in the moth's extermination.

CURES FOR ALL DISEASES

WONDERFUL MEDICINAL SPRING IN SIAM.

A Bangkok paper reports that the people of Ban Kluay, Amphur Muang, Bajburi, Siam, are greatly excited over a medicinal spring which it is alleged cures all sorts of diseases.

Regarding the discovery of this spring, it is said that the head priest of the temple at Ban Kluay has given the following explanation. He was sick for a long time suffering from a troublesome cough and was almost dying. About the 1st ult., a Buddhist nun came to visit him and asked for 3 waha of land belonging to the temple, and said that if her request was acceded to she would cure the priest. The nun thereupon went out and returning very soon asked the priest to go and drink some water from a well close by if he wished to be rid of his disease. The priest drank the water from the new well which had a diameter of 4 sok and a depth of 6 sok. It was observed at once that the well had been newly dug. At the mouth of the well were three huge slabs of stone, one of which could not be lifted up by eight people. The priest got rid of his sickness very soon, but up to now the whereabouts of the nun is not known.

It is stated that the taste of the water from this well differs. Some people say it is bitter, others that it is brackish, but a newspaper correspondent, who tasted it, says it is like ordinary water. Anyhow the villagers have put a lot of faith in this cure, and hundreds of people go daily to drink the medicinal water.

SHOULD A MOTHER KNOW?

Medical circles in Germany are eagerly discussing an ethical problem presented by the discovery of a method of determining before birth the sex of a child by testing the blood of the mother.

The system was discovered by Dr. Warner Luppe and his colleagues at the Gynaecological Institute of the University of Halle, and, as reported at the meeting of the German Medical Society now being held in Berlin, has been tested with success.

It was employed in 150 cases. Eighty-three mothers were informed that they would give birth to boys, while the other sixty-seven were assured that they would have girls. The forecast proved correct in every instance.

The problem now confronting the medical men is: How far are they justified in applying this test?

It is realised that great mental distress might be caused to many expectant mothers if they knew that their babies would definitely be boys, for instance, when they had set their minds on girls, or vice versa. The test, therefore, is not likely to be widely practised. —"Malaya Tribune."

Continued.

should others recommend this trespass to the Panohams? These so-called humanitarians who are fomenters of caste troubles and creators of social unrest are a greater menace to society than those who are at the other end tyrannising their brethren and withholding the privileges due to them.

CORRESPONDENCE

ITTY TREE WITNESS SHED.

The Editor, "Hindu Organ," Jaffna. Sir,

A correspondent A. B. C. came out with the above subject in your valuable Journal in December 1923. But the Government does not seem, so far, to realise the need of witness sheds at Vavuniya. That famous Itty tree is still in use as witness shed. As said by the correspondent "a peon shouting all the witnesses in this case should go to the Itty tree after the parties of a case have been called for" has never been observed by any Judge and I presume, they do not want to do away with their predecessors' Itty tree witness shed.

The lack of witness sheds causes untold irregularities. Evidence given by witnesses is the most important investigation in a case. The said Itty tree is by the side of the gate and the witnesses under it would easily hear all that is going on in the courtroom.

It is not unusual to send the witnesses to the other end of the court house verandah on rainy days, when all the four verandahs are full with those interested in cases and spectators. At that time the witness, showing themselves as some of the spectators, hear all about the cases in which they are concerned and give evidence accordingly and deceive the Judge.

Why then does the Government shut its eyes to the extreme necessity of putting up witness sheds at Vavuniya, the absence of which may sometimes make the evidences recorded by the court of law as thoroughly unreliable to the public?

Mullaithiru Yours etc
9 5 25. G. Dominic.

JAFFNA DISTRICT ROAD COMMITTEE.

A meeting of the above Committee was held on the 4th instant.

Read and confirmed minutes of a meeting held on 10th November, 1924.

Considered estimated receipts and expenditure for 1925.

The budget submitted was approved with the following amendments:—

Maintenance of Minor Roads increased to Rs. 43,000/-
Travelling " " " 1800/-
an addition of Rs. 600/- being made to meet the cost of members travelling for the purpose of inspecting roads for giving certificates.

Considered estimate for Rs. 43,000/- for the maintenance of Minor roads for 1925. —Estimate approved.

To vote Rs. 13 65 on account of urgent repairs to karnies in Delft. —Voted.

To vote Rs. 235/- for building a culvert on Alaveddy road. —Voted.

Considered Government letter No. 24 of 2nd October, 1924 re statement of audited accounts and connected papers.

Resolved that the papers be circulated.

Considered application for the post of a Draughtsman.

Resolved that the appointment be offered to No. 4 Mr. R. J. Jayarajah on 6 months probation.

Considered letter No. 6 of 4th March 1925 from the Hon'ble the Colonial Secretary re additional Government grant of Rs. 5000/- with list of new proposals for 1925

Resolved that the Chairman address Government on the subject explaining the present financial position of the committee and that authority be granted merely to add Rs. 5000/- to the Committee's funds without specifying the works to which the sum should be appropriated

To vote Rs. 51 87 for putting up a shed in Atohuvely market.—Voted.

To vote Rs. 90/- for the maintenance of Myliddy market.—Voted.

To vote Rs. 125/- for building an ash pit at Chankanal market.—Voted.

Considered Chairman's minute of 5th January 1925 and connected papers re fee for galas.

Resolved that the rate of gala fee proposed by the Chairman be approved.

To approve the appointment of market sweepers for Navaly, Anaikodai and Thorapuram markets and to pay them Rs. 3/-, 2 50 and 2 50 respectively from 1st January 1925. —Approved.

To approve payment of Rs. 10/- per month for Chankanal market sweeper from 1st January 1925.—Approved.

To approve payment of Rs. 7 50 per month for Chankanal market sweeper from 1st March 1925.—Approved.

Considered letter No. 61 of 23rd February 1925 from the Supt. Minor Works re-conditions of markets. Public and Private.

It was resolved that the Chairman should obtain estimates for the improvements proposed for the Chankanal, Pandalaripu, Chunnakam Nelliady and Udappu markets and for a new fish market at Kodikamam.

Mirth and Humour.

TAKING ORDERS FROM A WOMAN.

A well to do lady advertised for a caretaker for her town house, and after interviewing a large number of applicants, she at last found one that suited her.

"Thank you for giving me the job, ma'am," said the new caretaker. "I hope you won't think me impertinent for asking questions, but you stated in the advertisement that you must have a married man. Are there any extra duties for my wife?"

"Oh, no!" replied the lady of the house. "I wanted a married man so that I could have somebody who is used to taking orders from a woman."

HER WEAKNESS.

He: "Darling," he cried, "I will lay my fortune at your feet."

She: "But you've hardly got any money," she whispered.

He: "No, but it will look large beside those tiny feet of yours."

She accepted him.

FORCE OF HABIT.

The elderly passenger was talking to the conductor concerning the work on a bus.

"I shouldn't mind the driving," he said "but I don't know how I should manage to do all the writing a conductor has to do while the bus is moving."

"Oh, you get used to that, Sir," returned the man. "When I write a letter at home, now, I have to get my little girl to shake the table."

A CHANGE IN THE MANAGEMENT.

He was to be married, and he went to his tailor to be measured for the wedding garments. When the agony was over, the tailor coughed splotically.

"I am sorry, Mr. Blank, but I must ask you to pay cash for these suits."

"What! I've had an account with you for fourteen years, and I've always settled half-yearly!"

"I know, sir," apologized the tailor; "but up to now you've always had the handling of your own money!"

TEMPERANCE ORANGES.

As an election candidate was addressing a crowded meeting when an interrupter demanded to know if he were in favour of prohibition.

"I am, began the candidate (sheers from the temperance supporters) "not," he went on (prolonged cheers from the rest of the audience) "going to tell you," he concluded.

Then there was silence from every one.

PROVERBIAL STUPIDITY.

To assist the police in their search for a notorious criminal, headquarters circulated photographs of the wanted man taken in six different positions.

A few days later, they received a telegram from the chief constable of a small country town—

"Photographs duly received. Have arrested five. The sixth is under observation."

Order Nisi.

IN THE DISTRICT COURT OF JAFFNA.

Testamentary Jurisdiction No. 5653.

In the Matter of the Estate of the late Kanagathy widow of Ampalavanar of Edakkurichey

Deceased.

1. Manikar Kathirkamar and
2. wife Kulanthainachey of do.

Petitioner.

Vs.

1. Ampalavanar Thamar of do.
2. Chinnachy daughter of Suppar of do.
3. Ampalavanar Kathirgamar of Varany North
4. Saanngam Suppar of Edakkurichey

Respondents.

This matter of the Petition of the abovenamed Petitioner praying for Letters of Administration to the estate of the abovenamed deceased coming on for disposal before G. W. Woodhouse Esquire, District Judge, on February 17, 1925, in the presence of Mr. V. S. Karthigasu, Proctor, on the part of the Petitioner and the affidavit of the Petitioner dated November 24, 1923, having been read, it is declared that the 2nd Petitioner is the daughter and one of the heirs of the said intestate and is entitled to have Letters of Administration to the estate of the said intestate issued to her unless the Respondents or any other person shall, on or before March 26, 1925, show sufficient cause to the satisfaction of this Court to the contrary.

G. W. Woodhouse,

March 6, 1925. District Judge,
Extended to May 19, 1924.
O. 853.

Order Nisi.

IN THE DISTRICT COURT OF JAFFNA.

Testamentary Jurisdiction No. 5761.

In the Matter of the Estate of the late Thamar Velupillai of Usan

Deceased.

Thamar Sinnathamby of Usan

Petitioner.

Vs.

Veeragathiyar Kanapathippillai of Usan

Respondents.

This matter of the Petition of the abovenamed Petitioner praying for Letters of Administration to the estate of the abovenamed deceased coming on for disposal before G. W. Woodhouse Esquire, District Judge, on March 16, 1925, in the presence of Mr. V. S. Karthigasu, Proctor, on the part of the Petitioner and the affidavit of the Petitioner dated March 16, 1925, having been read, it is declared that the Petitioner is the sole heir of the said intestate and is entitled to have Letters of Administration to the estate of the said intestate issued to him unless the Respondent or any other person shall, on or before April 30, 1925, show sufficient cause to the satisfaction of this Court to the contrary.

G. W. Woodhouse,

April 3, 1925. District Judge,
Extension allowed till May 21, 1925.
O. 859.

MY SCHOOL.

(By Rabindranath Tagore)

I have been told that you would like to hear of the educational mission I have taken up, but it will be difficult for me to give you a distinct idea of my institution which has grown gradually during the last twenty-four years. With it my own mind has grown and my own ideal of education has come to its fullness, so slowly and so naturally, that I find it difficult now to analyse and put it before you.

The first question you may all ask is: what urged me to take up education. I had spent most of my time in literary pursuits till I was forty or more. I had never any desire to take my part in practical work, because I had a rooted conviction in my mind that I had not the gift. Perhaps you know the facts, or shall I make a confession? When I was thirteen, I finished going to school. I do not want to boast about it, I merely give it you as a historical fact.

So long as I was forced to do, I felt the torture of going to school unappreciable. I often used to count the years that must pass before I should find my freedom. My elder brothers had passed through their academic career and were engaged in life, each in his own way. How I used to envy them, when after a hurried meal in the morning, I found the inevitable carriage, that took us to school, ready at the gate. How I wished that, by some magical spell, I could cross the intervening fifteen or twenty years and suddenly become a grown up man. I afterwards realised that what then weighed on my mind was the unnatural pressure of the system of education, which prevailed everywhere.

Children's minds are sensitive to the influence of the great world to which they have been born. Their subconscious mind is alive, always imbibing some lesson, and with it realising the joy of knowing. This sensitive receptivity of their passive mind helps them, without their feeling any strain, to master language that most complex and difficult instrument of expression, full of ideas that are undefinable and symbols that deal with abstractions. And through their natural gift of guessing they learn the meaning of words which we cannot explain.

But it is just at this critical period that that the child's life is brought into the educational factory, —lifeless, colourless, dissociated from the context of the universe, within bare white walls staring like eyeballs of the dead. We had the God-given gift of taking delight in the world, but such delightful activity was fettered and imprisoned, stilled by a force called discipline which kills the sensitivity of the child mind, the mind which is always on the alert, restless and eager to receive first-hand knowledge from mother Nature. We had to set to work like dead specimens of some museum, whilst lessons were pelted at us from on high, like hailstones on flowers. I rebelled, young as I was. Of course this was an awful thing for a child to do,—the child of a respectable family! My elders did not know how to deal with the phenomenon. They tried all kinds of persuasion, vigorous and gentle, until at last I was despaired of and set free. Through the joy of my freedom, I felt a real urging to teach myself. I understood the task of playing schoolmaster to myself, and found it to be a delightful game. I perused over any books that came my way,—not school-selected text books that I did not understand—and I filled up the gaps of understanding out of my own imagination. The result may have been quite different from the author's meaning, but the activity itself had its own special value.

At the age of twelve, I was coerced into learning English. You will admit that neither its spelling, nor its syntax, is perfectly rational. The penalty for this I had to pay, without having done anything to deserve it, with the exception of being born ignorant.

When in the evening time my English teacher used to come, with what trepidation I waited I would be yearning to go to my mother and ask her to tell me a fairy story, but instead I had to go and get my text-book, with its unprepossessing black binding, and chapters of lessons, followed by rows of repeated syllables with accent marks like soldier's bayonets. As for that teacher I can never forgive him. He was so inordinately conscientious! He insisted on coming every single evening—there never seemed to be either illness or death in his family. He was so propositively punctual too. I remember how the fascination for the frightful attracted me every evening to the terrace facing the road; and, just at the right moment, his umbrella,—for bad weather never prevented him coming—would appear at the bend of our lane.

One day I discovered, in a library belonging to one of my brothers, a copy of Dickens' *Old Curiosity Shop*. I persisted in reading it, and, with the help of the illustrations supplemented by contributions made by my own imagination, I made out some kind of story. In this manner, with no help from any teacher, but just as a child learns by sheer guessing, I went on reading and reading and a twilight atmosphere of colourful vision was produced in my mind.

This was the experience of my own young days and I believe that a large part of such success or reputation I may have acquired, I owe to that early freedom won with wilfulness.

In our childhood we imbibe our lessons with the aid of our whole body and mind, with all the sensuously active and eager. When we are sent to school, the doors of natural information are closed to us; our eyes see the letters, our ears hear the abstract lesson, not the perpetual stream of ideas which form the heart of nature, because the teachers in their wisdom think that these bring distraction, that they have no great purpose behind them.

When we accept any discipline for ourselves, we try to avoid taking in anything except what is necessary for our purpose; and it is this purposefulness, which belongs to the adult mind, that we force upon the children in school. We say "Nay, keep your mind alert, attend to what is before you, what has been given you." This becomes forever to the child, because it goes against Nature's purpose, and Nature, the greatest of all teachers, is thwarted at every step by the human teacher who believes in machine-made lessons and not in the lessons of life, so that the whole growth of the child's mind is not only hurt, but forcibly spoiled.

I believe that children should be surrounded with the things of Nature, which have their own

Continued up.

BROTHERS BACK FROM ENGLAND!

FROM THE BENGALIS OF THE LATE
MR. D. L. ROY,

(translated by Atul Chandra Ghosh)

We little band of brothers brave,—
From England just returned,—
Have donned the garb of Englishman,
All native customs spurned.

Our mother tongue we have forgone,
Learned English Phrases truly;—
We call our servant "bearer" now;
A carrier, we call "cooly."

Ram, Hari, and Kulpada,
Are names now out of date;
So, Day, Ray, Mitter are the names,
We have assumed of late.

We love to herd with Englishmen,
And wish to be call'd "Mister";
And if, instead, we're "Babu" call'd,
It burns our heart like blister.

We wear no top tuft as of yore,
No dhoti and no chanderi;—
But hats, boots, plants and coat,—like apes
Of the "travell'd monks" order

We laugh like true born Londoners,
And cough like Paris folk;
And love to plant legs wide apart,
When cigarettes we smoke.

To lift a morsel to our mouth
With finger, much we dread;
So, like ourselves, we bid our wives
Use knives and forks instead.

Queer shirts and jackets do we force
Our grandmothers to wear;
And make our lapses all put on
Fine shoes and stockings rare.

The only stumbling block we meet
In aping Englishmen,
Is, that our skins we can't make white,
Though try we might and main.

Still, daily do we rub our skins
With thick Vinolia soap;
And though, as yet, all bootlessly,
We have not given up hope.

We band of brothers give birth to
Your Congresses and things;
Yet Englishmen we thus displease,
Our idols and our kings.

Like them we proudly strut along,
Fine English speeches spout;
(But,—) As danger's sight; Boogah-like,
Shy heels in headlong rout!

—Illustrated Sisir.

Continued.

educational value. Their minds should be allowed to stumble on and be surprised at everything that happens in the life of to-day. The new to-morrow will stimulate their attention with new facts of life. This is the best method for the child. But what happens in school is, that every day, at the same hour, the same book is brought and poured out for him. His attention is never hit by the chaotic surprises which come from learning from Nature.

How quickly the child, left to himself, is capable of gathering facts! In its early days it is picking them up; and even if, for the time being, it does not grasp all their meaning, yet because of the immense receptiveness of the sub-conscious memory, nothing that passes across the mind really ever leaves it. Our grown-up mind is always full of the things we have to arrange and deal with, and therefore the things that happen around us, the coming of morning celebrated with music and flowers, leave no mark upon us. We do not allow them to, for our minds are really crowded; the stream of lessons perpetually flowing from the heart of Nature does not touch us, we merely choose those which are useful, rejecting the rest as undesirable because we want the shortest cut to success.

Children have no such distractions. With them every new fact or event comes to a mind that is always open, with an abundant hospitality; and, through this exuberant, indiscriminate acceptance, they learn innumerable facts within a very short time, amazing compared with our own slowness. These are most important lessons of life which are thus learnt, and what is still more wonderful is, that that the greater part of them are abstract truths. I cannot even imagine how it is possible for a child to understand abstract ideas through mere guessing, to master that most complex organ of expression, our language, while his mind is so immature.

Knowing something of the natural school which Nature herself supplies to all her creatures, I chose a delightful spot and used to hold my classes under some big shady tree. I taught them all I could. I played with them. In the evening I recited our ancient epics and sang my own songs. I trusted to the presence of the spirit of freedom in the atmosphere. I had to fight the teachers who assisted me, who had been brought up in a different environment to that of mine, who had no faith in freedom, who believed that it was impertinence for the boys to be boys.

Then I tried to create an atmosphere of culture. I invited renowned artists from the city to live at the school, leaving them free to produce their own work, which I allowed the boys and girls to watch if they so felt inclined. It was the same with my own work. All the time I was composing songs and poems, and would often invite the teachers round, to sing or read with them. Our boys would also come, and peep in sides they were not invited, and listen to the poems and songs fresh from the heart of their composer. This helped to create an atmosphere from which they could imbibe something impalpable, but life-giving.

We have there the open beauty of the sky, and the different seasons revolve before our eyes in all the magnificence of their colour. Through this perfect touch with nature we took the opportunity of instituting festivals of the seasons. When nature herself sends her message, we ought to acknowledge its compelling force. When the kiss of rain thrilled the heart of the surrounding trees, if we had still behaved with undue propriety and paid all our attention to mathematics, it would have been positively wrong, impious.

The season of the rains often brought us unexpected pleasure from duty. Some voice suddenly would proclaim from the sky: "To-day is your holiday!" We submitted gladly and would run wildly away. Such sympathy is so easily crushed by routine which takes no count of nature's

Continued up.

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Y. 40 B.

Continued.

claims, and does not keep open the path for this great world to find its place in the soul of man. I do not believe in such barbarity.

Our children began to be of service to our neighbours, to help them in various ways and to be in constant touch with the life around them. They had their own freedom to grow, which is the greatest possible gift for the child life. There was also another kind of freedom of sympathy with all humanity, a freedom all racial and national prejudice.

The sympathies of children, like the undergrowth of a forest, are allowed to cling to the dust of the soil to which they belong and not to grow up to that height from which they can send their branches in all directions. Therefore their hearts remain stunted, incapable of understanding other people with different languages and customs. This causes us, when our growing souls demand it, to grope after each other in ignorance, to suffer from the worst form of blindness of this age. The missionaries themselves have contributed to this evil. In the name of brotherhood and in the arrogance of their sectarian pride, they create misunderstanding. This they make permanent in their text books and poison the minds of children. The worst of fetters come when children lose their freedom of sympathy.

I have tried to save children from such vicious methods of alienating their minds which are fostered through books, through histories, geographies and lessons full of national prejudices. I have done it with the help of friends from the West. In the East there is a great deal of bitter resentment against Western races, which rankles in our hearts, and in our own homes we are brought up in feelings of hatred. I have tried to save the children from that and these friends from the West, with their understanding, with their human sympathy and love, have done us a great service.

We are building up our institution upon the ideal of the spiritual unity of all races. I want to build it with the help of all other races, and when I was on the continent of Europe, I appealed to those great countries, to their scholars, and I was fortunate enough to receive their help. They also came to this institution, which is poor in material things, leaving their own centres of learning, and spent a year or more with us, helping to build it up.

I have in mind not merely a University—that is only one of the aspects of our *Visvabharati*,—but I hope this is going to be a great meeting place for individuals from all countries who believe in our spiritual unity and who have suffered from the lack of it, who want to make atonement and come into human touch with their neighbours. Such idealists, there are and when I travelled in the West, even in out of the way places, many unknown persons of no special reputation wanted to join this work.

When the races come together, as they have done in the present age, it should not be merely the gathering of a crowd. There must be some bond of relation, otherwise they will knock against one another.

Our education must enable every child to grasp and to fulfil this purpose of the age, not to defeat it by acquiring the habit of creating divisions, and of cherishing national prejudices. There are of course natural differences in human races which should be preserved and respected, and the mission of our education should be to realise our unity in spite of them, to discover truth through the wilderness of their contradictions.

This we have tried to do in *Visva Bharati*. Our endeavour has been to include this ideal of unity in all the activities in our institution, some educational, some that comprise different kinds of artistic expression, some in the shape of service to our neighbours by way of helping the reconstruction of village life. As I wanted this institution to be inter-racial, I invited these great minds from the West. They cordially responded, and some have come permanently to join hands with us and build a place where men of all nations and countries may find their true home, without molestation from the prospectus who are always afraid of idealism or from the politically powerful who are always suspicious of men who have the freedom of spirit. —Madan Mohan

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Order Nisi.

IN THE DISTRICT COURT OF JAFFNA.

Testamentary Jurisdiction No. 5498.

In the Matter of the Estate of the last Will and Testament of Robert Pouniah Bryant of Changanni

Deceased.
Wilfred Chelvanagan Alexander of Jaffna Town

Petitioner.

Vs.

1. Samuel Welch and wife
2. Harriet Mottamma both of Ipoh
3. Paul Tureitnam and wife
4. Rosaline Naamma of Mahagama
5. Samuel Agaratnam Alexander of Jaffna Town

Minor
6. Robert Salvador Alexander of do
7. Lawra Naramalar Alexander of do
8. Clayton Nallaratnam Alexander of do
9. Edward C. Sundarapillai of do
10. Grace Nallamma Bryant of Changanni
The 5th to 8th Respondents being minors appear by their Guardian-ad-litem the 9th Respondent

Respondents.

This matter of the Petition of the Petitioner abovesaid praying for Letters of Administration with the Will annexed to the estate of the abovesaid deceased coming on for disposal before G. W. Woodhouse Esquire, District Judge, on October 29, 1924, in the presence of Mr. J. A. J. Thevenet Esquire Proctor, on the part of the Petitioner and the affidavit of the Petitioner dated March 25, 1924, having been read, it is declared that the Petitioner is the next of kin of the said intestate and is entitled to have Letters of Administration to the estate of the said intestate issued to him unless the Respondents or any other person shall, on or before February 24, 1925, show sufficient cause to the satisfaction of this Court to the contrary.

February 5, 1925. G. W. Woodhouse,
District Judge.

Order Nisi extended for May 14, 1925.

A. Kanagasabai,
District Judge.

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