

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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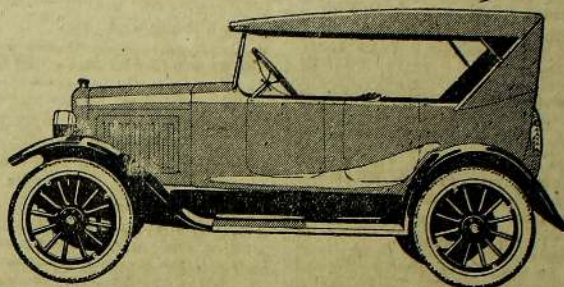
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Printed lists of winners available at Chemists and Stores after 10th October 1926.

Little's Oriental Balm & Pharmaceuticals Ltd.,
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NOTICE.

PROPOSAL TO CHANGE
A SHIP'S NAME

I R M. Velupillai of Vannarponnai East, Jaffna hereby give notice that in consequence of there being another vessel of this name (Mahalechumy) I have applied to the Board of Trade under Section 47 of the Merchant Shipping Act 1894 in respect of the ship Mahalechumy of Jaffna official number 152079 of gross tonnage 98.74 tons register tonnage 98.74 tons heretofore owned by R. M. Velupillai of Vannarponnai East, Jaffna for permission to change her name to "Mahaswary" and to have her registered in the new name at the Port of Jaffna as owned by R. M. Velupillai of Vannarponnai East, Jaffna.

Any objections to the proposed change must be sent to the Registrar of Shipping at Jaffna within seven days from the appearance of this advertisement.

Dated at Jaffna this 25th day of October 26.
Mis. 920 R M VELUPILLAI.

NOTICE.

Correspondences relative to Advertisements and Subscriptions should be addressed to the Manager and not to the Editor.

All Remittances should be made payable to the Manager. Money Orders and Postal Orders should be made payable at the Vannarponnai Post Office.

Letters, Newspapers and Books for Review intended for the Tamil Editor of the "Hindu Organ" should be addressed to the Editor "Inthu Sathanam".

27-9-26. MANAGER.

The Hindu Organ.

JAFFNA, MONDAY, OCTOBER 25, 1926

THE NEED FOR HINDU
PROPAGANDA.

AT NO TIME IN THE HISTORY OF OUR country the need for effective religious propaganda was felt so much as at the present moment. Looking around us, we see all communities trying to elevate themselves by organised efforts. It is a highly desirable state of affairs. As communities evolve themselves higher and higher, they will become more and more convinced of the deeper truths of religion. Fortunately for us, we have in Hinduism all the elements that are necessary to make a universal religion acceptable to all grades of civilisation. The Rishis that propounded the great truths of this religion never intended that they should be stored up in the communal traditions of a particular race. The doctrines preached by them are meant for the whole world. They probed into the mysteries that baffled all mankind alike and the conclusions they arrived at regarding life and death, about God and soul, about karma and re-birth, are such that they must be acceptable to all right thinking men, no matter whatever race or creed they may belong to. They never intended that the Hindu religion should solve only the problems peculiar to India and her people. True enough the people of India by practising this religion in their every day life, have developed a mentality appearing to others as all peculiarly their own. But the developments of modern science and the great contributions which the learned West is at the present moment making towards the solutions of some of the more immediate problems that confront the man of the world are really great factors working towards making Hinduism come to the forefront of all religions. Thus the ground is being prepared for receiving the sublime philosophy of Hinduism. The present quest of mankind for peace and rest is really a search for the soothing influences of Hinduism. It is Hinduism and Hinduism alone that can teach man to look at life and death alike, to treat joy and sorrow alike—in short to face anything and everything and yet be not moved. The call has come for the Hindus to awake and to rouse the slumbering world, to carry forward the torch of light and wisdom and to teach men to seek happiness even in misery. There is in our religion nothing that teaches anything negative, anything that kills the spirit nor endangers the soul. The Hindu sees everywhere nothing but the Lord. To serve Him is to serve humanity, to worship Him is to worship all creation. Such an unbounded love for all things that exist can only proceed from a religion which has its source in the springs of eternal life. The world was never in such a great need of the soothing influence of

our religion than at the present moment. No religion has satisfied the hunger and thirst of the human soul. Races are drawing nearer and nearer together but their religions keep them apart. Each race feels its limitations because it cannot give to the rest that which will be acceptable to either. Not only the mind should be satisfied but the highest conceptions of the intellect should be fostered. In Hinduism alone we can find room for all and in Hinduism alone finally all must take refuge.

Each race has something to give to the world and India's mission is to give spirituality to the world. Hindus have not yet realised this great mission of their life. An organised attempt has not yet been made to broadcast the truths of Hinduism. If we have something to give to the world, we must give it to the world. It is not for us to question whether the world accepts it or not. But before we embark on a world mission, we must prepare ourselves for it. We must purify ourselves. We must study our religion. Religion must pervade our homes and our schools. In short we must prove ourselves worthy of teaching our religion. Have we thought of this?

EDITORIAL NOTE.

In his lengthy review of the work, development and administration of the Colonial Empire, Mr. L. S. Amery is reported to have made, with reference to the education in the West Indies, the following statement:—"Our whole endeavour now is to substitute for a purely literary education not suited to the needs of the natives, a type of education which, while conserving as far as possible all the sound and healthy elements in the fabric of their own social life, will also assist their growth and evolution on natural lines and enable them to absorb more progressive ideas. It aims above all at the building of character on the part of the native, giving him understanding of his own environment to make him useful in his own environment, rather than give him the kind of education which is really only suitable in the environment of a country like Great Britain." This is the type of education that we want in Ceylon. But unfortunately there is too much of that craze for the English public school system with the pitiful result that even the best institutions in the Island are but shoddy imitations of the real models they are supposed to ape. There are people who imagine that English education means the learning to ape the manners and customs of the Englishmen. These do not realise their limitations. The Ceylonese civilian who demands the same salary as the European civilian on the plea that the cost of living in his case is as great as that in the case of a European is really a victim of this system of education which has not taught him to understand his own environment so as to make him useful in his own environment.

LOCAL & GENERAL.

THE HINDU BOARD OF EDUCATION.—At last Friday's meeting of the Legislative Council Mr. W. Duraiswamy moved the second reading of "an ordinance to incorporate the Hindu Board of Education". Mr. S. Rajaratnam seconded it and it was referred to the following Select Committee—Sir P. Ramaratnam, Messrs W. A. de Silva, S. Rajaratnam, T. B. Jayah and W. Duraiswamy (chairman).

DEATH OF A NOTED JOURNALIST.—We are aggrieved to learn the sad news about the sudden death of Mr. P. Rangaswami Iyengar, Editor of the Madras "Hindu" which occurred on last Friday evening. He was, it appears, suffering from tuberculosis for the last ten months.

RATNAPURA MAGISTRACY.—It is understood that a separate Police Magistrate is to be appointed for Ratnapura. The appointment is to be made in order to avoid the District Judge having to act as Police Magistrate. The officer selected for the appointment is stated to be one who was recently raised to the Judiciary from the judicial Bar.

COLOMBO CUSTOMS.—The two vacancies for Assistant Preventive Officers in the Colombo Customs have been filled by the appointment of Messrs P. Kaleberg and M. Somaendaram. Out of the 6 vacancies in the clerical staff 2 have been filled by Messrs T. Nadarajah and S. Muthaiya. These appointments will take effect from November 1.

CHARGE OF PERJURY AGAINST MANIAR.—The Police Magistrate of Jaffna recorded last week non summary proceedings in the case in which Mr. S. M. Coomaraswami, Manager of Valikamam East is charged with perjury. Mr. D. R. O. Gunawardene, Additional Police Magistrate, Jaffna, was examined as a witness for the prosecution. The record was sent to the Attorney General returnable on the 30th instant.

Continued up.

The Vivekananda Society,
Colombo.

SARASWATHI POOJA AND VIVEKANANDA VIDYALAYA STUDENTS' DAY

The Saraswathi Pooja was performed at the Society Poojith Room on Friday the 15th instant after due observation of the Navarathri. The Poojith Room and the Society Hall were gaily decorated for the occasion with flowers and festoons.

The next day, being "Vijaya Thasami Day" new children were admitted and the "Vidhyarampam" ceremony (beginning of learning) was performed with due rites after a special Pooja to Saraswathy, the Goddess of Learning. The students and others present were then served with Prasantham, Pansupari, etc.

The Students' Day was celebrated on Sunday from 4 p.m. to 8 p.m. In the unavoidable absence of the Hon. Mr. A. Mahadeva, Mr. O. Perumalpillai, Proctor, presided and the proceedings began with the singing of Thevaram. Welcome songs, specially composed for the occasion were sung by the students of the Vidyalaya and other important items were Dialogue, Dramatic entertainment, Koladdam and B-jeat, all got up by the students themselves. The performances reached a very high standard of success and won the appreciation of the very large number of members and visitors present. Mr. G. Sivaprasadam next spoke on the Vidhyalayam. He highly complimented the students for their successful performances and said that the school, which was started six months ago with only twenty-five children, was fast growing and the fact that there were hundred and forty children on the roll now, was a clear proof of the speedy progress made.

He further said that this school was the only Hindu school in Colombo and impressed on those present that it was the sacred duty of every Hindu to render all assistance possible to make the school a success. The Chairman in his concluding remarks echoed the sentiments expressed by Mr. Sivaprasadam and thanked the audience for having honoured the occasion by their presence.

The students then chanted the "Subamangala Sobanam" and the proceedings came to a close at 8 p.m. with the singing of Thevaram. —Cor.

Continued.

THE NORTH CRYLON EDUCATIONAL ASSOCIATION.—The Annual General Meeting of this Association takes place tomorrow, that is, the 26th inst. and not on the 15th inst. as was notified by mistake in these columns. On the additional agenda subsequently circulated by the Honorary Secretary are:—(1) Appointment of a sub-committee to revise the rules of the Association (2) Question of grant for schools that are not under a properly constituted body (3) Revision of scale according to qualifications with an allowance for the Headmaster (4) Individious distinctions between Elementary and Secondary teachers holding the same qualifications.

PROHIBITION DEBATE IN JAFFNA.—"That prohibition would be more harmful than beneficial to the welfare of Ceylon" was the subject of a public debate at the Jaffna Athenaeum. Dr. Issac Thambayah presided. Mr. Julius Philip, Advocate, was the mover of the proposition and Mr. S. D. Tampoe, Advocate, was the seconder. Mr. Navins Selvadurai, the leader of the opposition brought forward many reasons to prove that alcohol was not a necessity to man. He said that all Eastern religions condemned drink and that teetotalers were immune from diseases. Messrs S. J. Gunasekaram, J. H. P. Wijayaratham and C. Rasanayaga Mudaliyar spoke in favour of prohibition. Dr. G. O. Phillips remarked that alcohol was never a poison. He said Tea Coffee were in some respects more harmful.

MISAPPROPRIATION BY A POSTMASTER.—Mr. Ludkens, late Postmaster of Howabets, who was charged with misappropriating Government cash, appeared for sentence before the Police Magistrate of Kandy, on the 22nd inst. The accused has put in 23 years service under Government. When he was found out he even attempted to commit suicide sometimes back. Since the accused has lost his position under Government, the Magistrate has been somewhat merciful in sentencing him to imprisonment till the rising of the Court and to enter into a bond of Rs. 1000 to be of good behaviour for a period of 12 months.

INLAND POSTAL RATES.—It will soon be possible to use 5 cents stamps for the postage of letters for delivery in Ceylon and to use 2 cents stamps for the postage of printed matter. The new rates will be put into effect probably by the 15th of November. Instead of 4 ounces being the unit of postage for letters, the new unit will be 2 ounces.

NEW HEALTH SCHEME.—The first batch of medical officers who proceeded to America last year for training in sanitary work and in Public Health under the auspices of the Rockefeller Foundation have now returned to the Island and will be appointed in charge of Provincial towns in a few days. These officers will be known as Medical Officers of Health and will direct the activities of the Sanitary Inspectors in their areas.

MUNICIPAL REFORM.—The Conference on Municipal Reform which has been postponed on two occasions, has now been fixed for November 3 at 4 p.m. at Queen's House. The Conference has been summoned by the Government.

Settling in Malaya.

(CONTRIBUTED BY MR. V. W. THAMBIAHAL)

[This article is one of a series of such promised to the Editor during his recent visit to Malaya by the leading men of our community over there. As we have a very wide circle of readers in Malaya, it is hoped that the subject would prove of sufficient interest to them. It is with that hope that we give publicity to them in these columns.—Ed. H. O.]

(Opinions expressed in the "Malay Mail")
(Continued from our last issue.)

No 2. CAN WE SETTLE?

I have said that if we want to have our claims for entry into Government Service recognised only, we should decide to settle, settling means practically losing our interest in our motherland and our Citizen-ship there and seeking the Citizen ship of Malaya. Can we do this? Can our desire to have this petty claim recognised by meeting such circumstances be justified and proper? Mind you, this question of settling is considered at present not for any big political purpose, but only to ease the chances of earning our bread. Now, for instance we forego our interest and all in our motherland and settle in Malaya. What is the result? We qualify ourselves as the sons of the soil, become competent to enter the Government Service and obtain positions for us and that is all. What further? Can we fight for advanced political rights? I will only quote the instance of Kenya. Our Indian brethren who are settled there from long time ago and are already the sons of the soil are facing problems that are not unlikely to be faced by us here. General Smuts said in connection with Kenya settlement "the difficulties from the African view point were very great. It was not a question of colour nor the inferiority of Indians, but was a case of a small community finding itself in danger of being overwhelmed by a much older and more powerful civilisation and the economic competition of a people with entirely different standards and view points. There were in South Africa over 6,000,000 natives, 1,500,000 whites and 100,000 Indians etc." The population of Malaya consists of 1,650,000 natives, 60,000 whites including Eurasians, 1,170,000 Chinese and 470,000 Indians, of whom Ceylonese are between 11 to 12,000 only. This being our numerical strength, is it impossible that our claims for advanced political rights are thrown to the back-ground on grounds similar to those propounded by General Smuts? Wherefore then is the necessity to settle? Are we to sell our interest and rights of our motherland for the sake of a bread? Even taking for argument sake that ours is a different case in Malaya, which would be treated differently from that of our Kenya brethren, can we however fall a victim to such tempting possibilities? We cannot and should not and the reason is our presence and our services are indispensable to our motherland which laments our separation and for whose uplift, for whose independence and for whose attainments of "SwaRaj" we should even at the sacrifice of this perishable body and its wants toil hard. For over 50 years our mother has missed us. Her weeping and wailing were not heard by us and we have been like the prodigal son wasting away our energies in the desert air. The (25.10.1926 H.O.)

WANTS OF OUR MOTHERLAND

are many and varied, but in our selfish Mission and in our prodigality we have deserted and forgotten her and ignored her wants. If we had spent a fourth part of our energy frittered here during the fifty years towards the development of our moth'land "SwaRaj" to her would have been an attainment of distant past and we would now be in the bosom of our mother enjoying her richness and the fruits of our labours. We are not wanting in men, money and spirit. Our country is extensive and fertile enough and in fact good portions of it such as "Wanni" were once the flourishing agricultural centres of Ceylon. India sent her sons abroad for settlement as she could afford to do so. We are not a surplus stock to our motherland and she cannot afford to miss us. There is one other important reason why we cannot settle in Malaya. For any race its nationality is sacred. If we look into the history of flourishing self governing nations we will find that for their advancement, independence and national pride, their cherished idea that they belong to a nation with a civilisation of its own and habits, customs and manner of living peculiar to that civilisation, and their holding fast to such ideal were chiefly responsible. We belong to the Tamil Nation and we have

A HEREDITY UNIQUE IN ITS ESSENCE, a civilisation combined with spiritualism, and habits, customs and manner of living unquestioned unto us by our ancestors and peculiar to our civilisation, and if we are to secure independence and national pride, we must possess the above ideal in full measure and hold fast to it. We have been unfortunately drifted away a great deal from our path by the influence of the West and our plight in this land of Malaya is hundred worse than in our own land. Environments have much to do with the shaping of one's mode of life, and our environments in Malaya are highly dangerous. We are a small minority of less than 12,000 men amidst cosmopolitan population of 3,328,000 the majority of whom, I may say, are already enveloped or beginning to be enveloped in Western Materialism. The Chinese form the biggest population. They all originally came from their native country China, which has a civilisation of its own, but unfortunately the majority of them, especially the Straits born population (as they are called) have already fallen victims to the west. Then come the Malays. You will know that this indigenous population has a religion with peculiar customs, habits and manner of living, so much so, that one will hardly imagine that it will ever be tempted by the contrary west. But it is otherwise. Education (English) is creeping among them and I quote here what an educated Malay has said the other day in the columns of the "Malaya Mail" in reply to a criticism on the system of education in Malaya. He says "this world has changed and progressed and is still progressing further for the benefit of man, through ingenious inventions, such as telegraphy, wireless engines, motors, electricity etc., which have been invented by men with occidental education, and English is one of the languages. While a strong supporter of Vernacular education myself, I still have to bear of any invention or discoveries made by persons [with Vernacular education, that have brought benefit to this world." (To be continued.)

THE NEED FOR HINDU SCHOOLS:

At a meeting of the Hindus of Navaly and Anai-cottai held recently in the Madam attached to the Mooltha Naybar Temple at Anai-cottai, with Mr. S. Rajaratnam in the Chair, there was a large gathering of the Hindus numbering over 300, present.

SERVICE TO RELIGION.

Mr. M. S. Rajaratnam, the first speaker, said that there was no greater service a man could do than service to his religion. It was religious service that made an individual as well as a nation great. The Tamil people had fallen from their high estate because they had forgotten their "Sivathondru". Service was the very essence of the Hindu religion and the central teaching of the Vedas. A man devoted to "Sivathondru" was always a man of courage, fearlessness and independence. No doubt in the performance of "Sivathondru" a man would have to meet "with opposition and calumny from friends as well as from foes, but such a person would not be deterred from the path of duty no matter what the consequences are. No greater service could a man do at this present time than help in the opening of Hindu Schools for the education of Hindu children.

PORTUGUESE AND DUTCH.

Mr. A. Catheravil, speaking next, said that centuries ago the system of education taught their ancestors to be resourceful and practical. But during the British regime they heard and read in the census reports that a large percentage of the people were illiterate. Such a sad fall was due to the many changes the country had to experience at the hands of the foreigners.

Four hundred years ago the Portuguese who ruled the country played much havoc. Their sole mission was to destroy Hinduism. They, therefore, destroyed all the Hindu schools, and converted many Hindus by force to Roman Catholicism. Then came the Dutch who were Protestants. They tried to convert the Catholics and the Hindus to their faith. Many Christian schools had been started in those days and many converts were made. Those converts, who were the hirelings and the servants of the foreign missionaries, danced to the tune of their masters, while those who remained Hindus were subjected to much ill-treatment. It was during that time that the Nallur Kandaswamy Temple was destroyed by the Dutch. The children who attended Christian schools were taught only such things as would attract them towards Christianity and away from Hinduism.

AMERICAN MISSIONARIES.

When the English landed in Ceylon their watchword was religious neutrality, and after many years of suffering the Hindus and the Buddhists heaved a sigh of relief. But without much delay missionary bodies from America stepped in one after another. These missionaries who in those days had styled the great Romans as infidels thought as much of the Tamils in this country and also thought they would be able to convert them by preaching. The Tamils could not be so easily cowed. Unless there was some sort of gain they would not be taken up by mere preaching.

In those days there were no English educated people. The few Portuguese and Dutch who remained in Jaffna had been employed by Government, so the people knew by little learnt English to get employment and they and they were seduced from Hindu worship. Those who were employed under Government went back to their mother religion—Hinduism—but those employed by the foreign missionaries remained Christians in order to eke out their living. He (the speaker) never for a moment thought that such Christians remained Christians because they believed in Christianity.

A SUICIDAL POLICY.

Christianity could be tolerated if it could help them, but the Christians made it a point to ape the missionaries and thus did much harm to the culture and traditions of the land. Many of their children who studied in schools managed by such Christians and who had imbibed the many colonies poured out against their religion and their traditions felt ashamed to go to temples. The Hindu children were thus being lost to them daily. The Hindu parents were following a suicidal policy by sending their children to mission schools. It was this sad state of affairs that had opened the eyes of many leading Hindus and they had in a noble spirit of saving their Hindu children, started on a mission of opening Hindu schools to educate their children.

LOSING THE "UNTOUCHABLES."

Continuing the speaker said he regretted the fact that many of their brethren had been converted by the foreign missionaries and they had lost strength as regards number. He (the speaker) warned his hearers against losing a large number of Hindus whom they had styled as "untouchables."

OF THE FIRST IMPORTANCE.

Mr. C. K. Swaminathan, speaking next, endorsed all that the previous speaker had said. Hindu schools, he said, were more important than temples. Of what use were temples when their children were being daily taken away into the fold of the missionaries?

Continued up.

AUCTION SALE UNDER MORTGAGE DECREE.

IN THE DISTRICT COURT OF JAFFNA.

(Dead) Muttakurukul Ullakurunnathakurukul Plaintiff.

1. U. Muthaasnikurukul of Kerdavil
2. Sonachattamma widow of Ullakurunnathakurukul of do-subst: plaintiff.
No. 18923 Vs.
Kannamma widow of Sabarathakurukul of do-Defendant.

Muttakurukul Iyathorakurukul of do-Added Defendant.
Under and by virtue of the Commission issued to me in the above case, dated 20th October, 1926, to recover Rs. 1,023.42 with interest thereon @ 9% per annum from 10.4.24 until payment in full and Counsel's fees Rs. 10.50 and cost of suit Rs. 201.42, I shall sell by public auction on Saturday the 20th November, 1926, at the spot, at 3.30 p.m. the undermentioned decreed property:—

"An undivided 1/2 share together with an undivided 1/12 share of the well situated in the whole land and right of way and water courses of the divided 1/8d share in extent 10 lms. V. C. & 10 kls. on the east out of the land situated at Kerdavil-kurichy in the parish of Udappilly, comprised of the following pieces of land to wit:—

(1) 1/2 share in extent 16 lms. V. C. of Keniparambottam,
(2) do Thoddam 1/2, and
(3) 1/2 share in extent 15 lms. V. C. of Ithiniadakkaladdy, which divided 1/8d share in bounded on the

East Property of Rammamma wife of Sinnathurai Iyer & others
North Property of Plaintiff and others,
West Property of Parupathamma widow of Sandarasegar & others,

South Property of Muttiah Arumugam and others.

J. P. KANTHYAH,

Dy. Fiscal,
Commissioner.

G. 682.

Students Attack The Servant.

At the Police Court of Jaffna, Inspector J. P. Gunatilleke charged on October 13th, four students of the Agricultural school at Tinnevely, named Richards, Cooke, Balasingam, Wijaratnam, with having caused grievous hurt to a servant, named Sapapathy. The accused severally pleaded not guilty and were defended by Mr. S. D. Tampoe, instructed by Mr. V. Ramalingam. It was stated for the prosecution that the servant, Sapapathy, was found bathing in a tank, within the school premises, that was intended for the use of only the students and teachers. The first accused, Richards, ordered him to get out of the tank, and when he came out struck him on the head with a stone, while the third and the fourth accused held him. The second accused hit him with the fist on the nape of his neck. The accused then ran away, seeing the complainant bleeding.

The defence suggested that the injury was caused by the complainant slipping down the wall of the tank and falling on some stones. The first and the third accused gave evidence, but called no witnesses.

It transpired during the trial that although the complainant was badly injured no one rendered him any assistance. He was found in a state of semi-consciousness on the verandah of the house occupied by Mr. Kanagaratnam, the farm school officer, who had him sent to the hospital. No attempt had been made by any one in the school to trace the culprits until the police took up the investigation.

The Magistrate greatly deplored the conduct of the accused, who had been so callous as not to render any assistance to the injured man, who had a serious injury on the head. He was found all the accused guilty. The first accused of having caused grievous hurt, the second accused of having caused simple hurt, and the third and fourth accused of aiding and abetting the offences. He sentenced the first accused to imprisonment till the rising of the Court, and a fine of Rs. 75, the second accused to a fine of 25, and the third and fourth accused to a fine of Rs. 10 each.

The accused have appealed.

Continued.

After making some remarks on the subject of building grants for school, the speaker concluded with an exhortation to the audience to start Hindu schools and thus work for their religion.

BUILDING GRANTS.

The Chairman, in his concluding address, said that they all knew why they had assembled there in such large numbers. A school had been started in that village by Modaliyar Chinnaiah, but it did not survive, because it was very difficult in those days to get grants for Hindu schools even though the Hindus outnumbered the Christians by more than 9 to 1. When a sub-committee of the Finance Committee of the Legislative Council recently said that the building grant should be given to schools which had a majority of children belonging to the same religion as the management, all the Christians who were using the schools as means of making money and of robbing the poor were up in arms. It was not fair that Government should aid such schools.

In conclusion, the speaker said he strongly hoped that the people of Anai-cottai and Navaly would prove true to their Hindu traditions and work for the upliftment of Hindu children and the preservation of their religion.

Before dispersing the meeting decided to open a Hindu school on the auspicious Vijayathasami day.

CORRESPONDENCE

THE CEYLON EDUCATIONAL ASSOCIATION ON BUILDING GRANTS

The Editor
"Hindu Organ"

Sir,
Critics of the Finance Committee's rules relating to the allocation of building grants lose sight of the raison d'être of these rules and refer to general conditions which are of no value in the consideration of the subject. It must be remembered that the training of children in obedience to law and authority is essential to the well-being of the state and society, and this is as important a duty of a school as the imparting of book knowledge. This, I believe, is the chief purpose of the compulsory vernacular education ordinances, which punish even very poor parents for not sending their children to school. It is impossible for a school of one religion to give this training to children of another religion. A Christian school would try to teach righteousness through the Bible, which is not binding on the non-Christian child. It could not appeal to the sacred scriptures of the non-Christian child as the school has no respect for them. Morality without religion stands on slippery ground, and no Christian would profess to teach morality from non-religious principles.

The mission school does not merely fail to do this all important duty but gives definite training in the opposite direction. When it seeks to convert a boy it has to impress on him the importance of disobedience of his parents, who would oppose his conversion. This fact is borne out by the following excerpts from a clergyman's letter to his former pupil:—

"Do not feel afraid. They cannot take any action in Court..... God is your loving father. Love Him more than your mother or any one else". (They, of course, stand for the parents).

Parents are gods on earth. If they are set at naught, there is no authority left which would be respected. Once the innate feeling of reverence and respect is wiped out obedience becomes only a matter of expediency. It is the duty of Government to see that children are trained to be law-abiding, and if the Finance Committee takes cognisance of this and adopts measures to ensure it, it is only doing its fundamental duty, which it has long failed to notice in this direction.

Government must also see that public money is not utilized for subverting the faith of the children of those taxed and for destroying the taxpayers' religion which is their most valuable possession. That the mission schools are doing these two evils are matters of common knowledge, and one Governor has plainly expressed this before the Bishop of Colombo and several other Christian workers. Not only school children, but even teachers are converted for the sake of pay which is met solely out of public funds. A head of a Christian school recommending a Shaivite pupil of his writes that if he were a Christian he would have been given work by himself. Mission schools thus injuriously affect the vast majority of the taxpayers in four ways. (1) Creating disregard for parental authority, (2) Changing the faith of children, (3) Destroying the religion of the taxpayers, (4) Converting teachers and supporting them for public funds. No Government with any sense of justice can long tolerate and subsidize such unjust acts. The Finance Committee has therefore not been awakened to its sense of duty a day too soon.

The Ceylon Educational Association gives three reasons condemning the policy of the Finance Committee with regard to building grants. Its first objection is that hitherto no such distinction has been made. Objection to a change on the ground of being a change is the negation of progress and therefore stands self-condemned. (As a matter of fact, the eldest grand in aid code I have seen contains a clause which makes religious distinction in the matter of giving grants (clause 13 "Lower Average" LL 5/8 of the present code).

The reason for the distribution of building grants on a religious basis is that schools have all along been classified by the department on that basis, no other basis is feasible. Government is not in a position to sanction all the building grants applied for every year. It has no means of gauging exactly the urgency and the claims of the various schools and cannot therefore make a satisfactory and equitable distribution of the vote for the purpose. The religious basis is the only sound basis, and the various agencies will get their due share and devote it to those of their schools which most need it. But Non-Christian communities most naturally feel very keenly the partiality shown by the Finance Committee to Christian schools in giving them 2 1/2 times the proportionate share, instead of giving them less, as they are far ahead of others and have been getting such grants for a long time more than what they are entitled to. (H.O. 855.10.1926)

The second objection of the Association is that no religious distinction should be made because all assisted schools are public schools and because "there is nothing which makes it necessary for a child of one religion to learn the sacred books of another or to come to a religious lesson". This objection presumes that, if there is something which makes it necessary for a child of one religion to attend an alien religious lesson, the allocation of grants on a religious basis is justifiable. This is the most powerful defence of the action of the Finance Committee, coming from those that disagree with it. I think every member of the Ceylon Educational Association knows that at least in Protestant Schools, almost all non-Christian children do attend religious classes, and they do so because they cannot but do it. No honest man will admit that non-Christian parents are anxious to get their children instructed in Christianity by Christians.

The evil does not end in the mere studying of the Bible. It unhinges the boy's faith in his religion, and in some cases destroys it completely. Therefore the Association must admit that the Finance Committee is more than right in having adopted the policy condemned by it. The statement of the Government's policy on education very clearly states this evil in the following sentence:—

"It was apparently lost sight of that the non-Christian communities might deprecate the necessity for sending their children to Christian schools, even if they were called Public Vernacular Schools; and would hold the opinion that the doctrines of

Continued up.

THE MAILS.

(G. P. O. Colombo)

DESPATCHES.

London Mails per the P & O "Morea" will close on Thursday, October 23rd; per a P & O Steamer leaving from Bombay will close on Tuesday, November 2nd; per the O. L. "Orsova" on Wednesday, November 3rd and per the R. L. "Tijerimai" on Thursday, November 4th.

Straits and China Mails per the M. M. "Paul Secat" will close today (Monday).

RECEIPTS.

London Mails per the P & O "Kaiser-i-Hind" will arrive today (Monday), per the P & O "Cathay" on Saturday, Oct. 30th and per the O. L. "Orsova" on Saturday, November 6th.

Straits & China Mails per the M. M. "D'Artegaw" will arrive to day (Monday).

"THE (CEYLON Legislative Council) ORDER IN COUNCIL, 1293."

Notice is hereby given that the REGISTERS of Voters relating to the following constituencies viz:—

1. European Electorate (Rural)
2. Indian Electorate
3. Mohammedan Electorate
4. Northern Province Eastern Division (Mullaitivu Revenue District)

Have been completed and that copies of such Registers are open for inspection at the Mullaitivu Kachcheri at all reasonable hours.

Any person claiming to have his name inserted in my register, or if entitled to do so, objecting to the name of any person appearing therein should make application to the undersigned. Such Applications must be made WITHIN FOUR WEEKS from the date of the publication of this notice, set out the grounds of application and give an address for the receipt of notices.

Mullaitivu Kachcheri,
18th Oct. 26.

F. J. BATEMAN,
Assistant Government
Agent, Mullaitivu, Registering officer for the Revenue District.

G. 681.

AUCTION SALE.

IN THE DISTRICT COURT OF JAFFNA.

In the matter of the estate of the late Visladobi wife of Tambaiya of Manipay.

Deceased.

Testamentary No. 6139.

Jurisdiction Velupillai Tambaiya of Manipay

Administrator.

In terms of the commission dated 13th October, 1926, issued to me by the District Court of Jaffna, the following property will be sold by public auction at the spot on Monday the 15th November, 1926, at 9 a.m.

"Land situated at Manipay called 'Anavilanthan' & 'Aylinnathallai' in extent 33 lms. V. C. & 10 kls. and bounded on the East, by property of M. Nallathambi, on the North by the property of Ulaganayagi widow of Murgesa and others, on the West by lane and road and on the South by road."

Of this an undivided 12 lms. V. C. and 1 1/2 kls. made up as follows:—

9 lms. V. C. & 1 1/2 kls. being the whole of the acquisition, and remaining
3 lms. V. C. out of the donation of the deceased exclusive of the house, kitchen and well.

F. J. SMITH,
Jaffna,
22nd October, 1926.
G. 683.
Fiscal, N. P.
Commissioner.

Continued.

Christianity might not be wholly eliminated in the conduct of such schools."

This helpless confession of Government shows how the safeguards which are supposed to have been provided by the code of education against such propaganda, have failed to achieve this object."

The memorandum also refers to the management of "a school for philanthropic purposes" by any one of the "other religions". But men of the other religions ought to know that their first and foremost duty is to study thoroughly and correctly the religion of a people and be sure that their religion would be better for him, before they could deprive him of it and thrust their own on him. A schoolmaster has no right to call himself a philanthropist for snatching away a platan fruit from the hand of a boy and offering a piece of snake instead.

Again the conscience clause does not compel a manager to admit every child that seeks admission, irrespective of provision for accommodation. Non-Christian parents generally send their children to Mission schools out of sheer necessity. If some prefer them it is due to lack of knowledge of the inner working of these institutions, and it will be good for them to be free from such temptations.

The third point is that it would "be a breach of public faith to introduce such a difference after so many years of cooperation between the aided schools, the Government, and the parents". The breach of public faith is in mission schools, and not in Government.

I believe 90% of the Protestant Christians and a large number of Roman Catholics are the results of this breach of public faith on the part of mission schools. It is the duty of Government to save the people from this breach of public faith, committed by mission schools. The makers of the memorandum will do the utterly untenable nature of this position if they will make some use of their Master's doctrine. "As a would that men should do to you, do ye also to them likewise."

Yours truly,
S. SHIV PADA "ENDRAM."

Kaiser's Auto-Biography.

MEMORIES OF SPARTAN CHILDHOOD.

The following is from "The Englishman":—

The ex Emperor of Germany has devoted much of his time in exile at Doorn to the writing of his auto biography, and the book promises to be one of the most interesting and important of the year.

In the opening chapters, excerpts from which are published in the "Spectator", the ex Kaiser writes of his childhood and his parents. Among his earliest recollections are his first visit to England, the first to Osborne at the age of two and a half, and the second two years later on the occasion of the marriage of his uncle, afterwards King Edward VII. Of the latter he writes:—

I was dressed in kilts for the ceremony in St. George's Chapel, Windsor, and still recall my delight in the blue cloaks of the Knights of the Garter, and the deep impression made on me by the music of the Horse Guards, especially by the drum, fastened on one man's back and there struck by another, and by the beauty of the Wedding March from a Midsummer Night's Dream. The performance was rather long for a child's patience; when my Uncle Leopold (later Duke of Albany) told me not to fidget, I drew the little dirk belonging to my Highland outfit—an incident about which I was greatly teased in later years.

There are many other intimate glimpses of a remarkable childhood.

MY FATHER'S IDEALS.

My father lives in the mind of his own and succeeding generations as the victor of Koniggratz and Worth who helped to forego Germany's Imperial crown; as the amiable and popular Crown Prince, and, as Emperor, in the brief reign that followed his long waiting, touched with a sort of tragic radiance, as the man of sorrows, who bore with noble fortitude sufferings that carried him off before his time.

I cannot remember a time when he was not a passionate believer in the idea of Germany and an enthusiast for the creation of a new German Empire. As a boy I always regarded it as a special favour to be allowed by him to look at Bock's splendid book on the "German Treasures of the Holy Roman Empire. It was so big that I had to spread it out on the floor, and I was never tired of looking at the pictures, which my father would explain as he squatted beside me on the ground.

A SPARTAN CHILDHOOD.

Of the educational system of his tutor, George Hinzpeter, the ex-Kaiser writes:—

His educational system was based exclusively on a stern sense of duty and the idea of service; the character was to be fortified by perpetual "renunciation", the life of the prince to be moulded on lines of "old Prussian simplicity"—the ideal being the harsh discipline of the Spartans. When our Meininger concert came on a visit, I had, as host, to offer them cakes, but must take none myself: "Renunciation" was the word. Dry bread for breakfast: a frugality on the lines of the black soup of the Spartans. No praise: the categorical imperative of duty demanded its due; there was no room for the encouraging or approving word. I remember an occasion when I went from Cassel to Berlin for my grandfather's birthday, and left before the evening party in my zeal for work. After travelling all night, I reported to Hinzpeter, who was still in bed. No word of commendation; only the instruction to prepare for the first lesson. This refusal of praise was part of a system with a perfectly definite object. The impossible was expected of the pupil in order to force him to the nearest degree of perfection. Naturally the impossible goal could never be achieved; logically, therefore, the praise which registers approval was also excluded.

Under Hinzpeter work started at 6 a.m. in summer, 7 a.m. in winter, and went on to 6 or 7 at night, with but two breaks, devoted to meals and physical exercise. The strain on a boy of seven was pretty severe.

ENTERING THE ARMY.

The future Emperor's tenth birthday was of special importance since on that day, according to the custom of his family, he was given a commission in "the glorious Prussian Army."

This event, he writes, occurred on January 27th, 1869, when my grandfather invested me at the same time with the Exalted Order of the Black Eagle and the uniform of the First Infantry Regiment of the Guards. The ceremony took place before a family circle; my father handed the order to the Emperor on a gold charger, and I had at once to put on the uniform in order to report to His Majesty. With a deep bow the Emperor told me that I was still too young to gauge fully the importance of the fact that I was now a Prussian officer. But the time of understanding would come, and then I should discharge my duty as my father had done. The solemnity of the moment made a deep impression upon me; it was like receiving my knighthood.

THE FIRST PARADE.

A few months later—on May 2nd, the anniversary of the Battle of Grossegraben—I took part in my first parade wearing the tall busby of the Grenadiers. It was a church parade. The regiment filed their arms in the pleasure garden and marched to the garrison church, where they attended the service in the presence of the King and the Royal Family. The sermon was preached by the Court Chaplain Rogge who nearly two years later had the privilege of delivering the sermon at the inauguration of the German Empire at Versailles. After the service, the battalions marched back to the pleasure garden, took up their arms and were ordered to fall in. The orders died away, and all at once unbroken silence reigned in the vast square.

Then on the right wing appeared the King and immediately the order to present arms broke the deep silence. With a smart jerk the rifles went to their appointed positions and the battalions were turned into statues. At the same instant, with a resounding crash, the drums and regimental band struck up, and the military march boomed triumphantly over the square. Meagrely with searching glance my grandfather slowly paced down the front and inspected his motionless Grenadiers, and the boy's heart beat faster as the King's eye met his. Then the battalions formed up for the march past and I marched by in the rear. It was a never to be forgotten day. For what could be finer for a Prince of the Blood a grandson of the King and an officer of the First Infantry Regiment of the Guards than to stand on duty before his great and awe-inspiring Regent?

Mahatma's Auto-Biography.

COMPARATIVE STUDY OF RELIGION.

The following is another chapter from Mahatma Gandhi's autobiography appearing in "Young India":—

If I found myself entirely absorbed in the service of the community, the reason behind it was my desire for self-realisation. I had made the religion of service my own as I felt that God could be realised only through service. And service, for me was the service of India, because it came to me without my seeking, because I had an aptitude for it. I had gone to South Africa for travel for finding an escape from Kathiawar intrigues and for gaining my own livelihood. But, as I have said, I found myself in search of God and striving for self-realisation.

Christian friends had whetted my appetite for knowledge which had become almost insatiable, and they would not leave me in peace, even if I desired to be indifferent. In Durban Mr. Spencer Walton, the head of the South Africa General Mission, found me out. I became almost a member of his family. At the back of this acquaintance was of course my contact with Christians in Pretoria. Mr. Walton had a manner all his own. I do not recollect his ever having invited me to embrace Christianity. But he placed his life as an open book before me and let me watch all his movements. Mrs. Walton was a very gentle and talented woman. I liked the attitude of this couple. We knew the fundamental difference between us. Any amount of discussion could not efface them. Yet even differences proved helpful where there is tolerance, charity and truth. I liked Mr. and Mrs. Walton's humility, perseverance and devotion to work, and we met very frequently.

This friendship kept alive my interest in religion. It was impossible now to get the leisure that I used to have in Pretoria for my religious studies. But what little time I could spare I turned to good account. My religious correspondence continued. Raychandbhai was guiding me. Some friend sent me Narmadasankar's book 'Dharma Vichar'. Its preface proved very helpful. I had heard about the Bohemian way in which the poet had lived, and a description in the preface, of the revolution effected in his life by his religious studies captivated me. I came to like the book and read it from cover to cover with attention. I read with interest Max Muller's book 'India—what can it teach us' and the translation of the Upanishads published by the Theosophical Society. All this enhanced my regard for Hinduism and its beauties began to grow upon me. This, however did not prejudice me against other religions. I read Washington Irving's 'Mahomed and his Followers' and Carlyle's panegyric on the Prophet. These books raised Mahomed in my estimate. I also read a book called the 'Sayings of Zarathustra'.

Thus I gained more knowledge of the different religions. The study stimulated my self introspection and fostered in me the habit of putting into practice whatever appealed to me in my studies. Thus I began some of the yoga practices, as well as I could understand them from a reading of the Hindu books. But I could not get on very far and decided to follow them with the help of some expert when I returned to India. The desire has never been fulfilled.

I made too an intensive study of Tolstoy's books, 'The gospel in Brief' 'What to do?' and other books made a deep impression on me. I began to realise more and more the infinite possibilities of universal love.

About the same time I came in contact with another Christian family. At this suggestion, I attended the Wesleyan church every Sunday. For these days I also had their standing invitation to dinner. The church did not make a favourable impression on me. The sermons seemed to be uninspiring. The congregation did not strike me as being particularly religious. They were not an assembly of devout souls; they appeared rather to be worldly minded people going to church for recreation and in conformity to custom. Here, at times, I would involuntarily doze. I was ashamed, but some of my neighbours who were in no better case lightened the shame. I could not go on long like this and soon gave up attending the service.

My connection with the family I used to visit every Sunday was abruptly broken. In fact it may be said that I was warned to visit it no more. It happened thus. My hostess was a good and simple woman but somewhat narrow minded. We always discussed religious matters. I was then reading Arnold's 'Light of Asia'. Once we began to compare the life of Jesus with that of Buddha. 'Look at Gautama's compassion!' said I. 'It was not confined to mankind; it was extended to all living beings. Does not one's heart overflow with love to think of the lamb joyously perched on his shoulders? One fails to notice this love for all living beings in the life of Jesus.' The comparison pained the good lady. I could understand her feelings. I cut the matter short and we went to the dining room. Her son, a chubby aged scarcely five, was also with us. I am happiest when in the midst of children and this youngster and I had long been friends. I spoke derisively of the piece of meat in his plate and in high praise of the apple in mine. The innocent boy was carried away and joined in my praise of the fruit.

But the mother? She was dismayed. I was warned. I checked myself and changed the subject. The following week I visited the family as usual but without trepidation. I did not see that I should stop going there, I did not think it proper either. But the good lady made my way easy.

"Mr. Gandhi", she said, "please don't take it ill if I feel obliged to tell you that my boy is none the better for your company. Every day he hesitates to eat meat and asks for fruit, reminding me of your argument. This is too much. If he gives up meat he is bound to get weak, it is not ill. How could I bear it? Your discussions should henceforth be only with us elders. They are sure to react badly on children."

"Mrs." I replied, "I am sorry. I can understand your feelings as a parent, for I, too, have children. We can very easily end this unpleasant state of things. What I eat and omit to eat is bound to have a greater effect on the child than what I say. The best way, therefore, is for me to stop these visits. That certainly need not affect our friendship."

"I thank you," she said with evident relief.

Continued up.

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Continued.
THE PARIS EXHIBITION.

MAHATMA'S REMINISCENCES.

The following also is to form part of Mahatma's autobiography;

There was a great exhibition at Paris in 1889. I had read about its elaborate preparations, and I also had a keen desire to see Paris. So I thought I had better combine two things in one and go there at this juncture. A particular attraction of the Exhibition was the Eiffel Tower, entirely constructed of iron, and nearly 1000 feet high. There were of course many other things of interest, but the Tower was the chief one, in as much as it had been supposed up to then that a structure of that height could not safely stand.

I had heard of a vegetarian restaurant in Paris. I engaged a room there and stayed seven days. I managed everything very economically—both the journey to Paris and the sightseeing there. This I did mostly on foot and with the help of a map of Paris as also a map of and guide to the exhibition. These were enough to direct one to the main streets and chief places of interest.

I remember nothing of the Exhibition excepting its magnitude and variety. I have a fair recollection of the Eiffel Tower as I ascended it twice or thrice. There was a restaurant on the first platform, and just for the satisfaction of being able to say that I had had my lunch at a great height I threw away seven shillings on it.

The ancient churches of Paris are still in my memory. Their grandeur and their peacefulness are unforgettable. The wonderful construction of Notre Dame and the elaborate decoration of the interior with its beautiful sculptures cannot be forgotten. I felt then that those who expended millions on such divine cathedrals could not but have the love of God in their hearts.

I have read a lot about the fashions and frivolity of Paris. They were in evidence in every street, but the churches stood noticeably apart from these scenes. A man would forget the outside noise and bustle as soon as he entered one of these churches. His manner would change, he would behave with dignity and reverence as he passed some one kneeling before the image of the virgin. The feeling I had then has since been growing on me that all this kneeling and prayer could not be mere superstition; the devout souls kneeling before the virgin could not be worshipping mere marble. They were fired with genuine devotion and they worshipped not stone, but the divinity of which it was symbolic. I have an impression that I felt then that by this worship they were not detracting from but increasing the glory of God.

I must say a word about the Eiffel Tower. I do not know what purpose it serves to day. But I then heard it greatly disparaged as well as praised. I remember that Tolstoy was the chief among those who disparaged it. He said that the Eiffel Tower was a monument of man's folly, not of his wisdom. Tobacco, he argued, was the worst of all intoxicants, inasmuch as a man addicted to it was tempted to commit crimes which a drunkard never dared to do; liquor made a man mad, but tobacco clouded his intellect and made him build castles in the air. The Eiffel Tower was one of those creations of a man under such influence. There is no art about the Eiffel Tower. In no way can it be said to have contributed to the real beauty of the Exhibition. Men flocked to see it and ascended it as it was a novelty and of unique dimensions. It was the toy of the Exhibition. So long as we are children we are attracted by toys, and the Tower was a good demonstration of the fact that we are all children attracted by trifles. That may be claimed to be the purpose served by the Eiffel Tower.

Order Nisi.

IN THE DISTRICT COURT OF JAFFNA.
Testamentary Jurisdiction No. 8265.

In the matter of the estate of the late Soosappilly, wife of Santappilly Soosappilly of Sillalai

Deceased.
Santappilly Soosappilly of Sillalai
Petitioner.

vs.

Minors: 1. Soosappilly Anthanippilly
2. Marimamah daughter of Soosappilly
3. Soosappilly Sevastampilly
4. and wife Anay
5. Sevastampilly Jovan, all of Sillalai,
the 1st and 2nd Respondents are
minors appearing by their guardian
ad litem the 3rd and 4th Respondents

Respondents.

This matter of the Petition of the Petitioner abovesaid praying that Letters of administration to the estate of the abovesaid deceased Soosappilly, be issued to the petitioner and that the 3rd and 4th Respondents be appointed guardian ad litem over their minor children the 1st and 2nd Respondents, coming on for disposal before G. W. Woodhouse Esquire, District Judge, on October 4, 1926, in the presence of Mr. K. Ethirnayagam Proctor, on the part of the Petitioner and the Petitioner's affidavit of the Petitioner having been read.

It is hereby ordered and decreed that the Petitioner be and he is, hereby declared entitled, as the lawful husband of the said deceased intestate, to have Letters of Administration issued to him and that the 3rd and 4th Respondents be appointed guardian ad litem over the minors the 1st and 2nd Respondents, unless the Respondents abovesaid or any other person shall show, on or before the 23rd day of November 1926, sufficient cause to the satisfaction of this Court to the contrary.

October 20, 1926. G. W. Woodhouse,
O 1153 District Judge.

Order Nisi.

IN THE DISTRICT COURT OF JAFFNA.
Testamentary Jurisdiction No. 5989.

In the Matter of the Estate of the late Thangammah wife of Sinnappodiyar Subramaniam of Karadive East

Deceased.

Sinnappodiyar Subramaniam of do presently of Batu G-j-j, Strait Settlements by his Attorney Sabapathipillai Arumugam of Karadive East

Petitioner.

vs.

1. Lodehumipillai widow of Sanmugam
Thambiappillai
2. Sinnachobay daughter of Thambiappillai
3. Thambiappillai Kanagasabai and
4. Thambiappillai Thambiappah all of Karadive East

Respondents.

This matter of the Petition of the abovesaid Petitioner praying that the 1st Respondent be appointed guardian ad litem over the minors the 2nd, 3rd and 4th Respondents and that Letters of Administration to the estate of the said intestate be issued to the petitioner coming on for disposal before G. W. Woodhouse Esquire, District Judge, Jaffna on May 21, 1926, in the presence of Mr. A. Arumugam, Proctor, on the part of the Petitioner and the affidavit of the Petitioner dated November 30, 1925, having been read; It is ordered that the abovesaid 1st Respondent be appointed guardian ad litem over the minors the 2nd, 3rd and 4th Respondents for the purpose of protecting their interests and of representing them in this case and that the petitioner be declared entitled to have Letters of Administration to the estate of the said intestate as Attorney of the husband of the deceased issued to him unless the Respondents shall appear before this Court on September 21, 1926, and state objection or show cause to the contrary.

September 7, 1926. G. W. Woodhouse,
Time to show cause extended to 21 10 1926.
O. 1156. District Judge.

Order Nisi.

IN THE DISTRICT COURT OF JAFFNA.
Testamentary Jurisdiction No. 6180.

In the Matter of the Estate of the late Chelvanayagay widow of Manikkam of Mallam

Deceased.

Swaminthar Thamboo of Mallagam

Petitioner.

vs.

Minor 1. Manikkam B. Sathubramaniam of Mallagam
2. Sathubramaniam Ayadurai of do.

Respondents.

This matter of the Petition of the abovesaid Petitioner praying that the abovesaid 2nd Respondent be appointed Guardian ad litem over the minor the abovesaid 1st Respondent and that Letters of Administration to the estate of the abovesaid deceased be issued to the petitioner coming on for disposal before G. W. Woodhouse Esquire, District Judge, Jaffna, on July 3, 1926, in the presence of Mr. K. Arunampalam, Proctor, on the part of the Petitioner and the affidavit of the Petitioner dated July 5, 1926, having been read.

It is ordered that the abovesaid 2nd Respondent be appointed Guardian ad litem over the said minor the 1st Respondent for the purpose of representing him in this case, and that the Petitioner be declared entitled to have Letters of Administration to the estate of the abovesaid deceased be issued to him, as he is her brother unless the Respondent shall appear before this Court on October 14, 1926, and state objection or show cause to the contrary.

September 27, 1926. G. W. Woodhouse,
Order Nisi extended for November 4, 1926.
G. W. W.
O. 1157. D. J.

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