

# The Hindu Organ.

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

THE ONLY NEWSPAPER IN CEYLON FOR THE HINDUS

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HAS THE WIDEST CIRCULATION

(REGISTERED AS A NEWSPAPER.)

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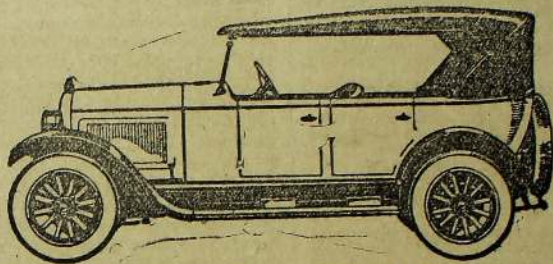
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## Post and Telegraph Department

## NOTICE.

POST AND TELEGRAPH LEARNERS' AND  
NIGHT TELEPHONISTS'  
EXAMINATION.

A competitive examination for 50 vacancies for Post and Telegraph Learners and a few vacancies for Night Telephonists will be held commencing from April 21, 1927, and candidates desirous of presenting themselves for same should apply to me for forms and syllabuses on or before March 1, 1927 stating date of birth and educational qualifications.

2. Candidates for the Post and Telegraph Learners must not be under 17 or over 21 years of age on the first day of the examination, must not be less than five feet in height and must have passed one of the following examinations:

- The Elementary School Leaving Certificate Examination.
- The Cambridge Junior or Senior School Examination.
- The Cambridge Junior or Senior Local Examination.

3. Night Telephonists will be recruited from the same examination except that the candidates should be between 18 and 22 years of age on the first day of the examination.

4. Letters from candidates who do not possess the necessary qualifications will not be replied to, and original certificates need not, therefore, be sent in the first instance.

Postmaster General's Office, M. S. SRESHTA,  
Colombo 13 Dec. 1926. Postmaster General.  
G. 711.

## The Hindu Organ.

JAFNA, MONDAY, DECEMBER 20, 1926

## RELIGION AND POLITICS.

THERE APPEARS TO BE A TENDENCY both here and in India to ignore religion and to emphasise politics. As Sir Ambalavanar Kanagasabai pointed out at the Y. M. H. A. meeting held at the Hindu College Hall on Tuesday last, religion should never be sacrificed for the sake of politics. We must first of all feel that we are Hindus before we can preach that we are all Tamils. The idea of unity must spring from within and should not be forced on us from outside by artificial means. There are a good many among us who hanker after the good things of this world but forget that there are good things in the world to come too. Our religion is a religion that teaches the immortality of the soul and looks with scorn at the mad rush after things that have not a permanent value. We belong to a religion which teaches implicit faith in the law of Karma or the law of cause and effect. We get what we deserve and nothing more. Hence we have to so model our life that we ever keep on elevating ourselves spiritually and morally so that we may become more and more deserving every day. Love of the fellow-man cannot be preached by the individual whose morality is not based on the solid rock of religion. The popular idea now-a-days seems to be that nations are merely co-operative societies and nothing more. A nation is not merely an aggregate body of individuals with common political aims and aspirations. Such an ideal is likely to shut up nations and races in separate compartments with the result that they would be always wrangling. Our religion aims at the Fatherhood of God and the brotherhood of man. But this is not merely to be set up as an ideal and never to be followed. This has to be practised in our every day life. To practise this in our daily life, we have first to understand the fundamental principles of our religion on which it is based. Hence it is extremely necessary that we should all for a time forget everything else and solely devote ourselves to God. We might appear crude. We might appear intolerant. We might appear exclusive. We only limit ourselves for a time. It requires great sacrifices on the part of human nature to realise this great ideal. If we really believe that we are the playthings of Nature and that God alone controls the destinies of nations as well as of individuals, we shall seek Him rather than any human agency. We shall lodge all our complaints at His Feet. Our religion teaches the inviolability of eternal laws. These eternal laws govern the destinies of man. No man can transgress these laws with impunity. The injustices that we see in the world is only apparent. There is no delay when we consider everything from the point of view of Eternity. We are ever progressing onwards, ever Godwards. It does not matter whether we sit in a corner or on a chair so long as we are in the House of God. As Swami Vivekananda said, we are responsible for what we are, and whatever we wish ourselves to be we

have the power to make ourselves. If what we are now has been the result of our own past actions, it certainly follows that whatever we wish to be in future can be produced by our present actions. Let us not therefore fritter away our energies. Let us not simply aspire to be the executors of man-made laws. Let us aspire to be the executors of Divine Laws. Then shall we help not only ourselves forward but also the whole world onward. There can be no doubt that people who sacrifice religion for the sake of politics are losing the substance and catching at the shadow.

## EDITORIAL NOTE.

Father Gnanapirakasas has again tried to play the role of the Good Samaritan but unfortunately he has again been discovered.

Elsewhere appears a letter by him to the "Times of Ceylon" appealing to its readers for a fund to wipe off his personal debts which, he alleges, he incurred as a result of harbouring some sixty oppressed people as he calls them. What Father Gnanapirakasas actually wants, if what we hear is true, is to proselytise and convert those sixty people and then take them and settle them in the midst of the Hindu community at Moolay, as a sort of a challenge to them. The "Times" however, will not be taken in unawares. It very rightly points out that this is a matter for the Government Agent. If one community ill-treats another, it is certainly a matter for the Government, which is there to see that justice is done to all, and not a matter to be interfered in by an interested party like Father Gnanapirakasas. Father Gnanapirakasas cannot, of course, guarantee any peace especially in a matter where Hindus are concerned. The pity of it is that in spite of bitter experiences in the past, especially in connection with the Irinamadu prisoners, and similar affairs in the past, the ever resourceful Father still persists in doing this sort of thing. Father Gnanapirakasas would do well to realise that without his dictating to it, the paternal British Government is ever ready to expound the cause of the fallen and the down-trodden. On behalf of the Hindu public, we thank the "Times of Ceylon" for its timely advice to Father Gnanapirakasas. We also would like to ask what guarantee there is that a Catholic Church would not be built at Moolay out of the fund so provided. The facts connected with the Moolay affair, however, are too well known to need any comment from us. Those who are not in the know we would direct to a letter on the subject by M. S. R appearing elsewhere.

The "Catholic Guardian" appears to have misunderstood our note on the P.R.C. When we suggested that the Northern Province Members in Council might be consulted in connection with the appointment of members, we had in mind the fact that the present Government Agent took up duties only recently, and that he would therefore like in such matters to consult some reliable people. The contention that members of the D. R. C. should not be appointed to the P. R. C. does not appear to us as sound. The best way of co-ordinating the work of the District Road Committees is to have representatives from them on the P. R. C. as well. What we would very much like to have on the P. R. C. is some gentlemen who would represent every District and not merely Jaffna town. The "Catholic Guardian" cannot deny that the P. R. C. as it is constituted at present, is not a truly representative body.

## LOCAL &amp; GENERAL

**TAMIL THAI PONGAL DAY:**—Friday, January 14, 1927, will be observed as a Public Holiday on account of the Thai Pongal of the Hindus.

**OFFICIAL:**—Mr. S. Subramaniam is gazetted to act as Police Magistrate and Commissioner of Requests, Point Pedro and Chavakachcheri, during the absence of Mr. N. Moonesinghe, from December 24, 1926 to January 3, 1927.

**LONDON INTER SCIENCE (AGRICULTURE):**—Last Friday's Government Gazette publishes the amended regulations for the London Intermediate Examination in Science (Agriculture), 1927.

**GOVERNMENT UNIVERSITY SCHOLARSHIPS:**—The same Gazette publishes the further amendment of the regulations for the Ceylon Government University Scholarships, published in Gazette No. 7,554 of Nov. 5, 1926.

Continued on

## Platform at Navatkuli.

The following is the text of the reply, to the memorial forwarded to the General Manager of the Ceylon Government Railways on the above subject, received by the Hon. Secretary of the Committee appointed for that purpose at a meeting of the inhabitants of Navatkuli and adjoining villages held recently in Colombo.

"With reference to your letter of 30th ult. I have the honour to inform you that this matter will be looked into at the spot on the general inspection and decided upon."

## MATRIMONIAL.

## KANDIAH—RATNAMMAL.

The marriage took place according to Hindu rites on the 1st of November 1926, at Maviddapuram, Telipallai of Mr. K. Subramaniam of the C. G. R., Colombo, son of Mr. V. Kandiah Police Vidane Maviddapuram with Miss Ratnammal, of Mr. Selvadurai Kandasamy of Maviddapuram.

—Cor.

Continued.

**PERSONAL:**—The Hon. Mr. W. Doraiswamy, who has been ill for some time, is now improving.

—We are glad to find that among the successful candidates in the last Sanitary Learners' Examination which appeared in our last issue the name of Mr. P. A. E. Bastiampillai, the youngest son of Mr. Bastiampillai, retired Sheriff Mudallarf of "Green Lodge," J. E. A. Mr. Bastiampillai is a good sportsman being a keen cricketer and a smart foot ball player. —Cor.

—Mr. S. Mallavanam of the Audit office Kuala Lumpur, has been transferred to Talpang as Assistant Auditor of Perak Revenue Audit office. Mr. Mallavanam is one of the founders of the Vaddukoddai Union and was its first Secretary.

—Mr. P. Kathirgama Muthaly of Point Pedro, Provincial Agent, the Continental Provident Insurance Co., Ltd., is on a short visit to the Head office at Madras, South India.

**THE VADDUKODDAI UNION.**—Mr. V. K. Kappathippillai of the Agricultural Department has been appointed Hon. Secy. of the Vaddukoddai Union of Malaya in place of Mr. S. Mallavanam, transferred to Talpang as Assistant Auditor. Mr. K. Murgesen, Financial Asst., P. W. D. is the President of the Union. The Union has now about 200 members and is about to be registered as a Society in F. M. S. The Vaddukoddai Union is taking a great deal of interest in the Thiruvananthapuram Vidyalalai at Vaddukoddai and it is understood that the Union is now collecting funds to purchase a land for the school. The Union will very probably start a similar school at Koddakadu and a public reading room in a central place at Vaddukoddai. The success of the Union so far is due to the organising capacity of Mr. Mallavanam, its first Secretary. —Cor.

**POST AND TELEGRAPH LEARNERS.**—A notice from the Postmaster General appears elsewhere intimating that an examination for Post and Telegraph Learners and Night Telephonists will be held commencing from April 2, 1927. Prescribed forms and syllabuses of subjects should be applied for on or before March 1, 1927.

**ICE MANUFACTURE IN JAFNA.**—Mr. V. M. Nagalingam, the proprietor of the North Ceylon Aerated Water Manufactory situated at Vannarponnai, has opened an Ice Factory also. The quality of the ice turned out is said to be no way inferior to that of the ice obtained from Colombo. A lb of ice is sold at 10 cents.

**A HINDU VERNACULAR MIXED SCHOOL.**—The Idakkadu (Bhuvanavari) Vernacular Mixed School, which is under the management of the Hon. Sir P. Ramanathan, has been registered as a grant in aid school from November, 1925.

**CEYLON LEGISLATIVE COUNCIL:**—The adjourned meeting of the Ceylon Legislative Council was held at the Council Chambers, Colombo on Thursday and Friday last. The motion for the purchase of the Electric Plant from Messrs Binstead Bros. was passed, after a lengthy debate, with amendments. The motion for the removal of the restriction on Rubber was lost when put to the House, the mover, Hon. Mr. H. R. Freeman himself voting against the motion. This will be the last meeting of the Council for the year.

**CEYLON NATIONAL CONGRESS:**—The eighth sessions of the Ceylon National Congress opened at Mahinda College, Galle on Friday, the 17th inst. and was continued on the following day. The Hon. Mr. E. W. Perera, the President, delivered his address after the Hon. Mr. C. W. W. Kannangara, Chairman, Reception Committee, had welcomed the delegates. There were about ten items on the agenda.

**TWENTY-FIFTH ANNIVERSARY OF THE WIRELESS.**—Last Sunday was the 25th anniversary of the wireless experiments conducted by Senator Marconi, which resulted in the transmission and reception for the first time of wireless signals between the old and the new world. It was on December 12th, 1901, at St. John's Newfoundland, that Senator Marconi successfully received signals from Poldhu, in Cornwall.

## CORRESPONDENCE

## CASTE DISPUTE AT MOOLAY.

To The Editor, "Hindu Organ".

Sir,  
Neither the letter of the Rev Father Gnanapirakasas published in the "Times of Ceylon" dated 17 12 26, nor the Editorial of the "Catholic Guardian" of the 18th inst. states correctly the facts connected with the unfortunate incident at Moolay. You will permit me, Sir, to state them as they transpired in the course of the Magistrate's inquiry into the two complaints lodged before him. I may also tell you that I interested myself in vain in settling the differences between the Vallabhs and Nalavahs of Moolay. As the Reverend Father represents that the Nalavahs were the victims of Vallabha oppression the public must be informed of all the facts connected with this incident.

On a certain day the Police Vidhan of Mathakal who is a Catholic accompanied by a Hindu Koviah man of his place went to Moolay to carry out certain orders of the Magistrate. At Moolay they sought the aid of the Police Vidhan of Moolay and one Krishnar. After making some unsuccessful efforts to trace some drifted timber they came to the junction of the Vaddukoddai—Moolay Road where the Police Vidhan of Moolay had parted company with them. The Police Vidhan of Mathakal and the Koviah men were seated on either sides of the Vaddukoddai—Moolay Road, while Krishnar had gone to the nearest boutique to buy betel. Two Nalavah boys went to their houses passing the Vidhan and the Koviah men. The Koviah men scolded the Nalavah boys for impudently passing between them and struck one of them with a stick. The relations of these two boys came to know of this and waited for the assailant on his way to Mathakal. After sunset at about 7 or 7.30 p.m. the Police Vidhan of Mathakal with the Koviah man returned to Mathakal by the Vaddukoddai—Moolay Road, Krishnar going with them for some distance. On their way they had to pass the Nalavah quarters. They little suspected that a gang of Nalavah people were waiting, ready to assault the Koviah man. There were more than fifteen Nalavah people in the company. One of them assaulted Saravanan, the Koviah man of Mathakal as he passed along the road. The Mathakal Vidhan took to his heels, while Krishnar ran to the rescue of Saravanan. Krishnar was brutally assaulted by the Nalavahs and was out with a knife on his head. The following day the Nalavahs fearing trouble left the village. Krishnar complained to the Police Vidhan of Moolay, got a medical certificate and filed a case at the Mallakam Police Court against five or six Nalavahs. Owing to discrepancies in the evidence the Nalavah accused were discharged.

All the Nalavahs excepting two or three families lived in the lands belonging to the Vallabhs. No doubt there were some public excitement over this incident. The Vallabhs ordered the Nalavahs to quit their lands. The inhabitants of Moolay are very respectable people who have treated the Nalavahs very generously for generations. But it cannot be denied that a few hot heads among the Vallabhs may have committed certain acts which they would not have done in calmer moments.

One Nalavah man who is the elder brother of the accused who is alleged to have cut Krishnar was seen in the Court premises on all the dates. He was living with his relations at Mallakam, but he was in communication with his people in the other village. On the day when the accused in Krishnar's case were discharged, I called this man and persuaded him to go back to Moolay with his other relations. I promised to speak to the leading residents of Moolay and obtain a guarantee that they will be treated well. His relations who were in Court on that day agreed with me. This man accepted my advice and promised to see me soon. In the meanwhile, I met some leading people of Moolay and spoke to them on the subject. They were agreeable to take the Nalavahs back. On the following day this Nalavah man complained to the Magistrate about certain damage done to their property. But as he could not make a proper statement and appeared to him lying the Magistrate refused to issue process, but when it was brought to the notice that there was caste dispute in the village and that it was better to settle the differences between the Vallabhs and the Nalavahs in the interest of peace, the Magistrate issued notices to both sides to appear before him. On this day too the Nalavah man agreed to go back on my assurance that everything will be all right. On the day fixed for the return of the notice, the Vallabhs appeared but the Nalavahs except the complainant and another. Some Vallabhs spoke to the complainant and expressed their willingness to take them back. Again I spoke to the complainant on this subject. My talk to him was made more difficult by the presence of two persons who were reproached to me as Catholics working under Father Gnanapirakasas. Whenever they tried to intrude into our conversation I had to drive them away. For the first time the Nalavah complainant told me that some of his people were being led by Father Gnanapirakasas and they could not leave him with



out his permission. Then I undertook to pay up all the expenses which Father Gnanaprasad incurred for them either for food or any other purpose. I told him that I would get this amount either from the Hindu Board of Education or the Siva Paripalana Sabha. On his mentioning that some damage was done to their property I undertook to inquire into it and see that it was made good for them. He was simply satisfied with my proposal and promised to persuade his people to go back. On the following date he informed me that they could not go back without Father Gnanaprasad's permission. Then the case was called, either sides went before the Magistrate, the Vallabhs expressed their willingness to take back the Nalavabs, but the Nalavabs refused to go, all except one. This man spoke of the damage to their property. The Magistrate assured this man as well as the other Nalavabs of the protection of the Court and further stated that he would appoint an Arbitration Board consisting of the Vallabhs and the Manager, who is a Catholic, to inquire into this matter and obtain compensation for them if any. The Nalavabs positively declined to accept the proposals and finally the Magistrate said that he could not do anything in this matter and discharged both parties. Even on this day the two persons represented to us as Catholics of Father Gnanaprasad were present in the Court House and made my conversation difficult. Your readers, Sir, can now understand the significance of the whole incident.

The ignorant and the poor Nalavabs are not the victims of Vallabha oppression but they are the victims of Father Gnanaprasad's exploitation.

Jaffna, 19-12-26 Yours etc.  
M. S. R

Y. M. H. A.

To the Editor, "Hindu Organ"

Sir,

I was one of those present at the meeting of Tuesday last for reorganizing the central Y. M. H. A. and making it take a lively interest in all matters concerning the progress of the Hindus—especially the young men. How Sir A. Kanagasabai and Hon. Mr. A. Osnagaram who were present at the meeting made it clear in their speeches that we Hindus only want to put our house in order and that even in doing so it is our object as far as possible to carry on our activities without giving any opportunity for other religionists to say that we are in any way aggressive. It will be ridiculous for anyone—whether he be a Hindu or a non-Hindu to say that the present efforts of the Hindus are directed against the Christians or any other religionists in this country. The few persons who came out recently in the Press to render gratuitous advice to the Hindus and cry down their alleged Christian propaganda work will be gratified to know that the two leaders stated in clear terms that the object of the Y. M. H. A. or any other Hindu Association is only to direct its activities towards the progress of the Hindus in all directions and never to interfere with the rights of other religionists. Every Hindu is fully aware of the fact that the progress of this country depends on the harmonious relationship that exists among the various communities in the Island. When there are various subjects—social, religious and educational, to be tackled no Hindu Association can at present afford to direct its attention to aggressive work or to engage itself in useless and acrimonious discussions.

One thing that appealed to us at the meeting very greatly was to find the two leaders making their speeches in their mother tongue. Every one of us has of late begun to realize the necessity of conducting our meetings in Tamil. It is absurd to conduct a meeting in English, when all the members present are born Tamils.

The very fact that there was entire unanimity in the meeting in the election of office bearers goes to show that all the Hindus present were greatly zealous in instilling fresh life and vigour into the Y. M. H. A.

Messrs. M. S. Ellathambiy and A. Osnagaram were unanimously elected the Secretaries (one as Organizing Secretary and the other as General Secretary). The former, I remember, stated recently "I feel I owe it to the movement that I should make sacrifices in certain directions." We feel sure that no world no longer grudge devoting his time and energy to make the central Y. M. H. A. a potent factor among the Hindus. Mr. A. Osnagaram the other Secretary is known to all of us to be a capable, conscientious and enthusiastic gentleman and we feel confident that he would spare no pains to reorganize the Association and make its presence felt not only in Jaffna, but in all Hindu centres in this country.

It is essential that the central Y. M. H. A. should be reorganized and placed on a firm footing so that the activities may be carried on, even though the gentlemen who were at the beginning neglected to take interest in its welfare. It is always a wrong principle to allow any association depend for its existence entirely on one or two individuals. Many associations, we know, spring up like mushrooms and disappear as soon as the originators, after achieving their objects,

## Notice to Correspondents:—

K. C. BALASUBRAMANIAM IYER—Crowded out. Will appear in our next issue.

came to take interest in them. Any society, if it is to live long and do substantial work, should stand for some great principle and never depend on any single personality.

Will the Secretaries take time by the forelock and set about without any delay to put the Association in order and have branches established in all centres? By reducing the subscription if necessary, steps should be taken to enlist every Hindu who signs a pledge to do as far as he can to further the interest of the Association.

Our first business should be to enlist as many members as possible and get some sincere workers. No association can attend to its work satisfactorily, if it does not possess at least temporarily a place for the members to meet and conduct its meetings. These two, all will agree, are the two things which need the immediate attention in any scheme of reorganizing the Y. M. H. A. A public reading room and a library are the necessary accompaniments of any association and these of course have to be considered later.

I think the reorganization could be effected very easily, if (after enlisting as many members as possible) arrangements are made to hold a conference in some convenient place to discuss all matters concerning the Hindus and come to a common understanding regarding the steps to be taken to promote their interests in matters religious, social and educational. It need not be said that for any conference to be a success it needs the presence of some great magnetic personality to guide its deliberations.

Jaffna, 15th December, 26 Yours etc.,  
A. S. R.

## PLATFORM AT NAVATKULI.

To The Editor, "Hindu Organ".

Sir,

Navatkuli was one of the original stations on the Northern Line with all necessary buildings but without a Platform and it was opened with a regular staff to deal with passenger and goods traffic. But after some time the authorities removed the office staff and carried on the work at this station with a couple of uniform staff (necessarily one) and a ticket Agent in charge of the tickets. During the last few years when the traffic in this station has increased many fold from what it was when the Railway was opened, things have been going on in the same old way and the Navatkuli Association took up the cause of the public and addressed letters to the Government and the G. M. R. on the subject in or about the middle of 1922 and were satisfied with the assurance that provision will be made in the following year's budget, but you will observe that the subject still remains stationary where it stood for the last quarter of a century to the great inconvenience of those who patronise the station and to the discredit of the authorities. Although Navatkuli is now classed perhaps as a stopping place or a siding, this station serves Kithady and Navatkuli in entirety on both ways, and Iruppalai, Copey, Neervaly, Ariali, Obiavatu, East, Kallakadu &c. on the downward journey and Kithady, Navatkuli, Madduvil, Nuvavil, Maravanpalavu, Kithady Nuvavil, Kallakadu, Valampiray, Thachanappu &c. in the up journey by railway by poorer classes. Thus you will see, Sir, the vast amount of area and large number of villages served by this station, and yet the authorities concerned seem to be so inconsiderate to the convenience of the public. Besides this I may mention here for your information that owing to the absence of a platform several accidents have occurred at this station, some with serious consequences.

Meanwhile a few comments on the nature of the reply will not be considered out of place and I submit them for your consideration. The G. M. R. writes "that this matter will be looked into at the spot on the next general inspection and decided upon". From this I am inclined to think that no inspection of the station was ever done since the line was opened, although many a time there appeared in the public press that so and so travelled by a special on official periodical inspection duty &c. Are there no specification and plan of the station at the office of the G. M. R. I wonder? The non-existence of a platform even after the agitation by the Navatkuli Association and the then Government Agent did not occur to the inspection mind in any of the periodical inspection time to give this matter its due attention. There is a rumour that a certain official returned very recently after a trip to the North on official duty, but even at this occasion this platform question did not occur to his master mind. What is the proportionate basis and cost of running the trains to date up and down could be allocated Navatkuli Station according to the capital invested and in some degree? It is perhaps a "Special" that should run all the way from Colombo with all the necessary Officials and Engineers to inspect the station and to find out if there is any platform in existence and then only will it be "decided upon at the spot". I went

Continued on p.

## The Good Samaritan.

### IN AID OF SIXTY OUTCAST PEOPLE.

The following seemingly pathetic letter appeared in the Times of Ceylon of the 17th inst. over the signature of Rev. Father S. Gnanaprasad, O. M. I. of Nallur, Jaffna. A discordant note is also appended to the letter in question by the Editor of the Times.

"For nearly a month I have been feeding sixty poor people who have taken refuge in my church premises at Tinnevely. They belong to the depressed (more truly, oppressed) class and this has seemed sufficient reason, in the eyes of their own Hindu neighbours, to ill-treat, plunder and drive them away from their homes at Moolay, a village ten miles away. Their belongings had all been either wrecked or looted and they came with nothing more than a loin-cloth on their persons. Clothing, cooking utensils, food—in fact, everything had to be supplied to them. The poor wretches, of course, had recourse to law, but their case had no successful issue, owing to their inability to present a coherent plaint—such in their imbecility nurtured for generations under a state of slavery or quasi-slavery. It is now time to send them back to their village with the protection, I hope, of a paternal Government ready always to espouse the cause of the fallen and the down-trodden. Their huts, pulled down or damaged, have to be put up or repaired; new household goods and chattels have to be procured and means of livelihood to be provided. I have run into debt in supporting these people for well nigh a month, and my debt has to be wiped out. Will you allow me, Sir, to appeal to your readers for some aid in getting a fund together for these purposes? The smallest charity will be thankfully received and acknowledged by the undersigned."

NOTE BY THE EDITOR.

"This is a matter for the Government Agent. If the facts are as our correspondent states, there is no guarantee that if funds are provided and the people are restored to their homes the same thing will not happen again."

## The Alaveddy Union, Colombo.

### FIRST ANNUAL GENERAL MEETING.

The first Annual General Meeting of the Alaveddy Union was held on Friday the 17th inst. at 5.30 p.m. at the Vivekananda Society Hall, Colombo.

Messages of congratulations from well-wishers in outstations were received and read.

The preliminaries being over, the report of the activities of the first year was read and adopted. The rules of the Union were discussed and passed with certain amendments.

The office bearers and the members of the Committee then retired and Messrs. S. Mannayagam and M. Vairamuttu were elected Chairman and Secretary pro tem.

The Election of Office bearers resulted as follows:—

President: Mr. D. S. Arasaratnam  
Vice-President: " V. Arulampalam  
Secretary: " K. Ponniah  
Treasurer: " S. Sivaprasadam.

Members of the Committee: Messrs. S. Mannayagam, T. Arunasalam, E. Rasiah, A. Vaidyalingham, M. Vairamuttu, V. Paracirupasingam, and M. Namaiyayam.

The following two resolutions were unanimously passed.

1. That steps be taken to collect a sum not less than Rs. 50, to offer one or more scholarships to deserving students of the Alaveddy English School as may be recommended by its staff.

2. That this Union notes with regret the spirit of the parents who are sending their children to schools outside Alaveddy when there is already in their village a school which affords all facilities and which has done and is doing immense good to their village, and suggests that members of this Union do persuade such parents to send their children to the Alaveddy English School.

A vote of thanks to the members of the Vivekananda Society was unanimously passed for having kindly lent their hall for the celebration of the function.

The business was followed by a Social and refreshments were lavishly served.

The meeting dispersed at 7.30 p.m. —Cor.

Continued.

der what is to be decided upon? The people of the place say in unequivocal terms that they need a platform—a bare necessity—and then the Government Agent has very kindly and sympathetically recommended the same to Government and the only thing for the G. M. R. to do is to provide one without any fuss. But I should like to know if there is any one against this platform, then certainly the matter should be investigated and decided upon.

Dear Mr. Editor, imagine the time, energy and labour spent on account of this question, and after having given every hope from year to year since 1923, the present reply "decided upon" seem to my mind altogether unworthy of the officials concerned.

This platform is on of the urgent public needs of Jaffna, and as such it is now time for the public press and the public Association such as The Navatkuli Association, The Jaffna Association and The Tamil Maha Jana Sabai to take the matter up and agitate and agitate till a platform is provided. If I understand correctly, the Railway is for the use of the public and the officials are appointed to manage the Railway with the capital of the public, whose interest is in the hands of our Councillores.

I have to apologise for the length of this letter, which I never intended should be so long when I started, but the importance of the subject compelled me to be long.

Colombo, 14.12.1926. Yours etc.,  
S. R. SATHANAYAN.

## JAFFNA HINDU COLLEGE.

Inter-Arts and Inter-Science Classes will be commenced in January next. Full particulars regarding syllabus, subjects to be taught, fees etc. may be had on application to the Principal.  
Mis. 935

## Reception to the G. M. R.

### MR. DUTTON'S FIRST VISIT TO KONDAVIL.

#### PUBLIC DEMONSTRATION ON GRAND SCALE.

Kondavil siding on the Jaffna-Kankesanthurai line presented a gay appearance on Wednesday the 15th inst. when Mr. T. E. Dutton, the General Manager of Ceylon Government Railways was given a grand reception when he visited it for the first time at the special request of Prof. Sathasivakurukkal of Kondavil, who was chiefly instrumental in getting a siding for Kondavil sanctioned. A siding at Kondavil was opened last year as a result of the agitation carried on by Prof. Sathasivakurukkal for a long time and when it was known that the G. M. R. would visit Kondavil great preparations were made to receive him. A big flower pandal was erected and it was tastefully decorated with garlands and bunting. A huge crowd had gathered from the adjoining villages of Thavady, Iruppalai, Iruppalai, Copey, Suthimalai, Manipay, Navaly, Anacottai, Kaduday and Urumpal. Among those gathered were headmen, Government officers and pensioners. At about 11.10 a.m. the special train conveying the General Manager and his staff steamed into Kondavil siding. The native band that was in attendance struck a merry note and amidst deafening applause, the G. M. R. and his staff officers were welcomed one after another by Prof. Sathasivakurukkal. After shaking hands with the leading gentlemen present, the G. M. R. received a deputation headed by Prof. Sathasivakurukkal. Prof. Sathasivakurukkal speaking on behalf of those present, first thanked the G. M. R. for having given them a siding at Kondavil which he said was by far the most important centre between Chunnakam and Jaffna. It lay in the middle of an agricultural district and if a station and a goodhead were provided not only a good deal of passenger traffic would pass through it but also the produce from the area will be sent through this. Now there was overcrowding at Chunnakam and Jaffna to both of which people from villages, like Manipay, Navaly, Suthimalai, Thavady, Urumpal, and Iruppalai which are within a five mile radius of Kondavil had to go. The G. M. R. promised in reply that he would consider the matter very sympathetically and place it before the Railway Advisory Board if proper representations were made through a memorial to Government. Then a group photograph was taken after which the native band began to play while three cheers for the G. M. R. were called for by Mr. V. Ponnampalam, F. M. S. Pensioner of Urumpal. Amidst deafening cheers, the G. M. R. stepped into the train which steamed off to Kankesanthurai, after stopping at Kondavil for nearly half an hour. This was the first visit of the General Manager to Kondavil and the huge crowd that came to receive the G. M. R. is a sign of the popularity of Kondavil siding.  
Kondavil Cor. 17 XII 26.

## Tinnevely Experiment Station.

### MAIN OUT-LINE OF WORK.

#### TOBACCO, VEGETABLES, GRAINS AND FODDER.

The following is the main outline of the work which has been decided upon for the Jaffna Experiment Station for the cultivation seasons, 1926-27.

1. Tests of cultivation methods:—
  - (a) Spacing tobacco (3x3), (3x2), (3x1), (2x1), (2x2), (2x3), (2x4), (2x5), (2x6), (2x7), (2x8), (2x9), (2x10), (2x11), (2x12), (2x13), (2x14), (2x15), (2x16), (2x17), (2x18), (2x19), (2x20), (2x21), (2x22), (2x23), (2x24), (2x25), (2x26), (2x27), (2x28), (2x29), (2x30), (2x31), (2x32), (2x33), (2x34), (2x35), (2x36), (2x37), (2x38), (2x39), (2x40), (2x41), (2x42), (2x43), (2x44), (2x45), (2x46), (2x47), (2x48), (2x49), (2x50), (2x51), (2x52), (2x53), (2x54), (2x55), (2x56), (2x57), (2x58), (2x59), (2x60), (2x61), (2x62), (2x63), (2x64), (2x65), (2x66), (2x67), (2x68), (2x69), (2x70), (2x71), (2x72), (2x73), (2x74), (2x75), (2x76), (2x77), (2x78), (2x79), (2x80), (2x81), (2x82), (2x83), (2x84), (2x85), (2x86), (2x87), (2x88), (2x89), (2x90), (2x91), (2x92), (2x93), (2x94), (2x95), (2x96), (2x97), (2x98), (2x99), (2x100), (2x101), (2x102), (2x103), (2x104), (2x105), (2x106), (2x107), (2x108), (2x109), (2x110), (2x111), (2x112), (2x113), (2x114), (2x115), (2x116), (2x117), (2x118), (2x119), (2x120), (2x121), (2x122), (2x123), (2x124), (2x125), (2x126), (2x127), (2x128), (2x129), (2x130), (2x131), (2x132), (2x133), (2x134), (2x135), (2x136), (2x137), (2x138), (2x139), (2x140), (2x141), (2x142), (2x143), (2x144), (2x145), (2x146), (2x147), (2x148), (2x149), (2x150), (2x151), (2x152), (2x153), (2x154), (2x155), (2x156), (2x157), (2x158), (2x159), (2x160), (2x161), (2x162), (2x163), (2x164), (2x165), (2x166), (2x167), (2x168), (2x169), (2x170), (2x171), (2x172), (2x173), (2x174), (2x175), (2x176), (2x177), (2x178), (2x179), (2x180), (2x181), (2x182), (2x183), (2x184), (2x185), (2x186), (2x187), (2x188), (2x189), (2x190), (2x191), (2x192), (2x193), (2x194), (2x195), (2x196), (2x197), (2x198), (2x199), (2x200), (2x201), (2x202), (2x203), (2x204), (2x205), (2x206), (2x207), (2x208), (2x209), (2x210), (2x211), (2x212), (2x213), (2x214), (2x215), (2x216), (2x217), (2x218), (2x219), (2x220), (2x221), (2x222), (2x223), (2x224), (2x225), (2x226), (2x227), (2x228), (2x229), 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(2x785), (2x786), (2x787), (2x788), (2x789), (2x790), (2x791), (2x792), (2x793), (2x794), (2x795), (2x796), (2x797), (2x798), (2x799), (2x800), (2x801), (2x802), (2x803), (2x804), (2x805), (2x806), (2x807), (2x808), (2x809), (2x810), (2x811), (2x812), (2x813), (2x814), (2x815), (2x816), (2x817), (2x818), (2x819), (2x820), (2x821), (2x822), (2x823), (2x824), (2x825), (2x826), (2x827), (2x828), (2x829), (2x830), (2x831), (2x832), (2x833), (2x834), (2x835), (2x836), (2x837), (2x838), (2x839), (2x840), (2x



## Religious Basis of Indian Life.

## HOW INDIA WOULD LEAD THE WORLD!

The following is a discourse given recently by Swami Shivananda at the Ramakrishna Math, Mylapore, Madras, as appearing in the October and November number of the "Vedanta Kesari":—

To understand the soul of a nation one should study the internal as well as the external aspects of the history of that nation. Such a study is essential for us to see what constitutes the soul of India.

## PAST, PRESENT AND FUTURE.

The history of our race goes back to scores of centuries; it is older than the Vedas which, according to some Western scholars, might be dated about four thousand years before Christ, but, according to our traditions, several thousands of years before the Christian era. Wherein lay the soul of the nation? How did it manifest itself before, how is it manifesting itself now, and what will be its future destiny?

## SEARCH FOR THE TRUTH.

One thing that was predominant over all others in the thought-life of the ancient Indo-Aryan race was its search for the Truth. Throughout the period of the Rig Veda the lives of those who are known to us as Rishis (seers) were moulded by the spiritual ideals. They realised through their intuition and inspiration that the material values of life would not stand the scrutiny of reason and would not be eternal. While the other nations of the world were groping in the dark, the ancient sages proclaimed to the Hindu society—"Hear! O Ye Children of Immortality and all those who reside in the upper spheres! We have realised that Supreme and Eternal Being who is beyond all darkness, and by knowing Him alone one can transcend death and attain the *summum bonum* of life." It was on this principle of realisation that the whole Hindu society was built. This was its bed rock. This was the keynote of the entire Hindu culture and civilisation. The scheme of society was formulated in such a way that every individual would be helped to progressively realise the highest ideal. By this means men in different grades of evolution were helped to rise higher and higher, through a graduated series of discipline, cultural and spiritual, till they became perfect.

## THE FOUR TYPES OF MEN.

First of all, the Aryans placed before the whole society the Mantra *Drashia* or the Seer as their ideal. He was the *Parashramana*, the man of God realisation. They also saw that men could be divided into four types according to their Gunas (qualities). First came the man who was evolved to a very high degree both intellectually and spiritually. He was the *Sattvic* man. Next came the man of prowess whose chief characteristics were high emotion and intense activity and who had also a taste for intellectual and spiritual culture. He was the *Rajasic* *Sattvic* man. Then there was the man whose mind and heart were not so developed but who was self-centred—the *Tamasic* *Rajasic* man. And lastly was to be found the *Tamasic* man who was full of ignorance and inertia. These types were respectively called the *Brahmin*, the *Kshatriya*, the *Vaisya* and the *Sudra*. They form the four *Varnas* (lit. colours). *Varna* here means the colour of their *Sakshma* *Barita* (mental make up). These four types are also found among the Gods, the angels, the animals and the plants.

## SEPARATE DUTIES ASSIGNED TO EACH TYPE.

The rules of conduct that were laid down for these four *Varnas* to suit their natural capacities were called *Dharma*. They were the laws which governed the natural life of India. *Dharma* is that which upholds and sustains life. In this sense every man in his own position—as his stage of evolution—has a particular *Dharma* by performing which he can develop himself and ascend higher and higher the ladder of evolution. The *Tamasic* man has to develop his *Rajasic* nature and the *Rajasic* man in turn his *Sattvic* nature. The *Brahmana* was kept as the ideal to be reached by one and all. He was enjoyed not to have any earthly possessions. He should have only *Tapobhava*—the wealth of *Tapas* or austerity. He was honoured even by the kings. He was the master of his inner self, whereas a king is a master only of the external world. The highest honour was given not to the wealthy or the powerful but to the spiritually great. The duty of a *Kshatriya* was to rule and protect the country. He was the pillar of the civil life. He had to do his duty as a humble servant of God and his people. The moment he considered himself the master of his people and tried to selfishly enjoy special rights and privilege, he was considered to have fallen from his duty. His work was of a *Rajasic* nature. The *Vaisya* was the banker of the society and he was given the third place of honour. He was to look after the trade and industries of the country. His intellect and heart were not sufficiently cultivated to understand the higher ideas and ideals of life, but on him depended the growth and accumulation of the material wealth in the country. Lastly came the *Sudra* who had very little developed his heart and mind. To him was allotted the physical labour of the society. The whole *Rama* (the civil community) was considered as the *Virtu Parashra* (Cosmic Being), the *Brahman* being the head, the *Kshatriya* the arms, the *Vaisya* the trunk and the *Sudra* the feet. Each of these is a necessary part of the body and does an allotted function for its protection and preservation.

## INVENTION OF CASTE SYSTEM.

Spirituality was kept alive by concrete examples. The man of spirituality, the *Brahmana* was most honoured and adored. "He who realises the Infinite before the dissolution of the body is the real *Brahmana*," declared the Upanishads. Again it was found that the *Varnas* could be well maintained if they took advantage of the principle of heredity. The *Brahmana* would find it helpful to develop his *Brahmanic* environment. The *Varnas* which were classified according to *Gunas* (qualities) were now formed into *Jatis* (castes) by birth. This was an experiment done by the ancient *Brahma*. These castes, as has been said before, had their allotted duties to discharge. The division of labour was made according to the natural bent of mind of the individuals. And these natural tendencies were tried to be fostered by favourable environment and heredity.

## ALLOCATION OF SITES FOR DWELLING

Most of the ancient Indians lived in the villages. Continued up.

## Fight Against Tuberculosis.

## THE HUMAN MACHINE.

## HEALTH LETTER NO. VI.

The following is the Vth Health Letter of the series issued by the Medical Department on behalf of the Anti-Tuberculosis Campaign in Ceylon:—

We have already seen the early medical advice. Periodical medical examination would be of great value. You may have the beginnings of some disease without your knowing it. At the time of the Great War 47% of the men examined were found to be suffering from some physical defect. 21% were rejected. The presence of Tuberculosis was discovered in 2.3% of the recruits examined.

Tuberculosis is an insidious disease. The germ may lie latent in a person. That is there may be no active sign of disease. Some outside factor such as the breakdown of resistance as by some other disease, particularly influenza, may light up the latent disease. Other factors that break down the normal resistance to disease have been already pointed out.

The Anti Tuberculosis Institute, Colombo, will give advice where and when necessary.

## RESUMÉ OF THE METHODS OF THE INSTITUTE.

The fundamental principle of the Scheme is that not content with treating the individual patient, the disease should be sought out in its haunts; in other words to use a Military axiom "the war should be carried into the enemies' country". The first step taken with this object was the establishment of the Anti-Tuberculosis Institute, Colombo. This Institute is the Headquarters of the Campaign. Besides giving treatment and advice to tuberculosis patients, it acts as a sorting house for advanced cases to Ragama Hospital, and early and recoverable cases to the Sanatorium at Kandana. Further it supervises the home conditions of Colombo patients and collects information and statistics bearing on the incidence of the disease.

## TUBERCULOSIS HOSPITAL AT RAGAMA.

The next unit of the Scheme is the Ragama Hospital for advanced cases of Tuberculosis. Segregative measures require no explanation to show how important a bearing it has in the endeavour to wipe out the disease. The removal of patients in advanced stage from households in which they are in constant contact with other members of the family, must appear to all as an absolutely necessary step, if we are to progress at all in reducing the frequency of the disease. Every case requiring removal to Ragama Hospital is a danger to the community and the removal and isolation of such cases is a public service.

## THE KANDANA SANATORIUM.

The other unit of the Scheme is the Sanatorium at Kandana. To the Sanatorium are drafted suitable early cases from the Institute. Treatment in all the three institutions is given free.

The treatment at the Sanatorium is conducted on open air lines and while the patient is being treated, the educational aspect of open air treatment is abundantly emphasised. Each patient is expected to be a propagandist when he returns to private life and to spread the doctrine of open air among his friends. This work is of the greatest importance both as a preventable and curative agent.

## GRADUATED WORK FOR THE PATIENTS.

Another feature of the treatment at the Sanatorium is that after a varying period, all patients are put on to some form of graduated work. This ranges from light work as raking leaves to various forms of gardening. The occupation serves a double purpose it fills in the time which would otherwise prove irksome to the patient, and it fits him gradually for returning to his ordinary work.

The above description shows how very wide a field the activities of the Anti Tuberculosis Campaign cover. But it needs your help if Tuberculosis is finally to be stamped out.

## Continued.

In the centre of the village was the temple. Round the temple were a few houses of the Brahmanas whose sole duty was to worship, to study the Scriptures and to teach them. They imparted education freely to all who sought it. They lived on alms. There came the landlord and his people—the *Kshatriyas* and their families. They would run the administrative machinery of the government in the village and exercise both the judicial and executive functions. Beyond the houses of the *Kshatriyas* were the houses of the *Vaisyas* and the *Sudras*. The temple which formed the centre of the village drew the attention of every one of its members and reminded him of his spiritual ideal and goal of life.

## THE FOUR FOLD OBJECTS OF LIFE.

*Dharma* (duty), *Artha* (wealth), *Kama* (desire), and *Moksha* (liberation) are the four objects of life. *Dharma* is the basic and guiding principle of spiritual and secular life. Each *Varna* had its own *Dharma* which had to be done not with selfish motives, but only for *Dharma's* sake. Having done his *Dharma* he should try to acquire wealth to satisfy his desires. What is the nature of these desires? God says—"I am *Kama* which is not in violation of the laws of *Dharma*." Unless our desires are satiated, our mind will not turn inward. One will not get *Vairagya* or spirit of renunciation unless one flashes with desires, having slowly given them up by discrimination. Desires cannot be quenched by satisfying desires just as fire cannot be extinguished by pouring ghee into it.

## ADVANTAGE OF CASTE DIVISION.

Now, another great advantage of the division of society into *Varnas* or *Jatis* was that it minimised the conflicting aspects of life, such as animosity, competition and the so called struggle for existence. Contentment will exist only when the needs are minimised and opportunities for meeting the few needs are available. In the ancient Hindu society the ideals of self-sacrifice, renunciation and social service minimised the needs of the people. Their ideal was not how much they should possess but how little they should. There was also a complete opportunity to meet those wants. As a consequence people had enough of leisure and quiet and scope for a contented life for the culture of the spirit.

## WHY NEVER A CONQUERING RACE?

As was mentioned before, the whole nation lived in the villages, except for a few who were in Continued up.

Newly Arrived!  
Best Sort!!

## READY FOR SALE.

Teak timber of the finest quality.  
Teak squares ranging from 6 feet to 30 feet in length, width being 9 to 24 inches.

Long logs are few in number.

Apply sharp to avoid disappointment. Can be had from our depots both at *Tondamanar* and *Jaffna*.

H. 48.

S. VEERAGATHIPILLAI.

## Continued.

the royal cities of the land. As a consequence political catastrophes never seriously affected the economic, social or mental life of the people. Their real king was *Dharma*. Even crowned heads had to bow down to them for fear of being dethroned and sent out of the country. We have instances to show that the subjects rose against the kings who did not observe their *Dharma*. The whole nation could not be exploited for any military ambition. That is why the Hindus were never a conquering race; and the term "mild Hindu" has come to be a term of reproach in the eyes of the modern world. But really in this mildness lies the glory of our Indian nation. We have never been ambitious and greedy. Of course there were some kings who even performed *Yagams* (sacrifices) to enable them to conquer their neighbours but the nation as a whole never responded to their beguile call. In India alone it was possible for a peasant to till his field with equanimity even within the sound of the booming cannon!

## THE ELEMENTS OF NATIONAL LIFE.

Five are the elements of national life—unity of race, culture, religion, common political interests and geographical position. In all great nations one or other of these factors is seen to be more predominant than the others. The ancient nations laid more emphasis on the cultural, racial and religious unity, while the modern nation put more stress on political interests and geographical position than on the other elements. In the modern sense of the term the Hindus were never a nation. The whole country was like a big continent spread out over a very vast area. Various kings ruled it. Various languages were spoken. But the national spirit was in the place of culture. Every Hindu, whether he was north Indian or south Indian, had his guiding principle of life in *Dharma* which was prescribed in the Vedas. The main purpose of the nation was to intensify the culture and not merely to bring about political unity, though a common culture contributed to such a unity. This is seen by a study of the history of the Vedic, Puranic and Buddhistic age.

## PROPAGATION OF SPIRITUAL CIVILISATION.

The external policy of our Indian nation lay in the spread of its spiritual civilisation in other parts of the world. Preschere and scholars went to different parts of the world such as China, Arabia and Greece. Pythagoras, a contemporary of Buddha, was very much influenced by Indian thought. There is a belief that he himself came to India. Some of the doctrines of the ancient Greek philosophers are like the echoes of those of the ancient Indian philosophers. Alexander's invasion opened a channel for the flow of our culture. In Aeska's time the Buddhist missionaries went far and wide even to Syria and other distant places. It is believed that Jesus belonged to a branch of the Brotherhood of the Buddhist religion and also came to India. There is a monastery in Tibet by name *Himi Monastery*. A Russian traveller has taken some records from there and published a book called "The Unknown Life of Jesus Christ." The doctrine of Trinity and of Confession and even the symbol of the Cross had some remote connection with Buddhism. The *Swastika* symbol of the Buddhists is very similar to the *Om*. Even in other branches of thought like astronomy and astrology, mathematics and science, other parts of the world are deeply indebted to India.

## INDIA TO FULFIL A MISSION TO THE WORLD.

The Western civilisation that has come into contact with ours since the beginning of the last century dazzled the eyes of our people for some time. They tried to imitate the West. But imitation is not life. Great souls were born to guide the nation in its right path and to rekindle its purpose. The present conflict in India is not mainly one of political interests. It is on the other hand almost solely a conflict of ideals—a clash between political adjustment and national autonomy on the one side and spiritual development and expression of her cultural soul on the other. What the future will be we cannot say. But this alone is sure that if India lives to day in spite of a thousand years of political servitude, it is because it has to fulfil a mission to the world. Whenever any aggressive civilisation came into contact with ours, it was greatly influenced by it. This often resulted in cultural developments like *Sudra* which is nothing but the impress of the Vedanta on Islam.

## INDIA TO BE A MINIATURE WORLD.

Today India is not the India of the Hindus only. Different nations and religions and cultures have come to our land. What is to be its future? India is the world in miniature and in it is going to be solved the problems of the whole world. To day national interests are very closely associated with international ones. The path for a federation of nations is now being attempted to be made. This can be success full only if there is a mutual goodwill and realisation of the solidarity of life. Universal brotherhood is possible only when society becomes ethical and rationally developed to feel the unity of all life. Our ancient sages discovered this unity and its knowledge must be applied to our national life to day.

## "LIVE AND LET LIVE"

Indian nationalism can be built only on a religious foundation. The policy of "Live and let live," based on the so-called spirit of toleration must be superseded by a positive respect towards all religions. All of us in India must now realise that the different religions in the land are but different paths leading to the same goal. Then alone can there be real harmony. India is going to establish and develop this harmony and proclaim it to all the nations of the earth. And in this way India is going to have a cultural conquest of the whole world.

## Kashmir Fruits and Nuts.

11 lbs. fresh thin-skin Walnuts, desiccated Apples or Hazelnuts, Rs. 5.8. 11 lbs. fresh thin-skin Almonds, stoneless, sweet Apples, Figs, Raisins, or Currants, Rs. 13. 5 1/2 lbs. tin Pure Honey, Rs. 8 are sufficient for 10 lbs. Rs. 3. Postage included.

DAR BROS., SRINAGAR, KASHMIR.

Q. 77.

## FOR TAMIL HOUSEHOLDS

ESPECIALLY IN CEYLON &amp; MALAYA

TO SAVE TIME, LABOUR AND WASTE  
Finest Chilli and Specially mixed and Coriander Powder, ground soft from purest produce.

Ready for immediate use by dissolving the required quantity—no grinding.

1 lb. packet 11as.

Finest Bath Specially ground soft from Powder. the purest *sasak* (sage nut)  
Ready for instant use. 1 lb. packet 7as.

Postage extra. 5as. per lb. Ceylon and Rs. 1-4, per 3lbs for Malaya. Cash with Order. Larger quantities packed to order.

## EASTERN HOME STORES

4, EDWARDS RD., CATHEDRAL P. O., MADRAS.

Q. 76

## Order Nisi.

## IN THE DISTRICT COURT OF JAFFNA.

Testamentary Jurisdiction No 6273.

In the matter of the Estate of the late Santhiravar Chinnatamby of Thakarakurichy

Deceased.  
Sinnatamby Subramaniam, Proctor of Public Ease  
Petitioner.

- Vs.  
1. Seethavan widow of Chinnatamby  
2. Thakamattu widow of Nitchingar Kadigamattai  
3. Parupathy daughter of Chinnatamby  
4. Chinnatamby Chelliah  
5. Ponnamma daughter of Chinnatamby  
6. Chinnamma daughter of Chinnatamby  
7. Chinnatamby Velupillai  
8. Chinnatamby Mettiamby all of Thakarakurichy  
9. The Secretary of the District Court of Jaffna

Respondents.

[This matter of the Petition of the above-named Petitioner praying that Letters of Administration of the estate of the late Santhiravar Chinnatamby limited to the property mortgaged to the Petitioner be issued to the Secretary of the District Court of Jaffna who is the 9th respondent; coming on for disposal before G. W. Woodhouse Esquire, District Judge, Jaffna on October 11, 1926, in the presence of Mr. S. Subramaniam, Proctor, and the attorneys and Petitioner of the above-named Petitioner having been read, It is ordered that Letters of Administration to the Estate of the late Santhiravar Chinnatamby limited to the property mortgaged to the Petitioner be issued to the Secretary of the District Court of Jaffna unless the Respondents aforesaid or any other person shall, on or before December 2, 1926, show sufficient cause to the contrary.

November 11, 1926. G. W. Woodhouse,  
District Judge.

Time for showing cause is extended to 11th January 1927. G. W. Woodhouse,  
District Judge.

2nd December 1926. O. 1188.

## Order Nisi.

## IN THE DISTRICT COURT OF JAFFNA.

Testamentary Jurisdiction No. 6302.

This matter of the Estate of Gramatharappan Visuvanathar of Araly Welu Jaffna 1st of Seramban in F.M.S.

Deceased.  
Thingarajah Thavagnanam of Araly Welu.  
Petitioner.

- Vs.  
1. Visuvanathar Kandasamy of Araly Welu &  
2. Sthamparum widow of Visuvanathar of Do

Respondents.

This matter of the Petition of the Petitioner praying that the aforesaid 2nd Respondent be appointed Guardian *ad litem* over the minor 1st Respondent and that Letters of Administration to the Estate of the above-named deceased be granted to him coming on for disposal before G.W. Woodhouse Esquire District Judge, Jaffna on November 12, 1926, in the presence of Mr. K. Chandan, Proctor, on the part of the Petitioner and the attorneys of the Petitioner dated November 2, 1926, having been read:

It is ordered that the above-named 2nd Respondent be appointed Guardian *ad litem* over the minor 1st Respondent and that the Petitioner as the father in law of the deceased is entitled to have Letters of administration to the estate of the said deceased issued to him, unless the Respondents shall on or before December 23, 1926, appear before this Court and show cause to the contrary.

November 20, 1926. G. W. Woodhouse,  
District Judge.

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