

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

ESTABLISHED SEPTEMBER 11, 1889.

(REGISTERED AS A NEWSPAPER.)

PUBLISHED EVERY MONDAY AND THURSDAY.

VOL. XXXVIII—NO. 54.

JAFFNA, MONDAY JANUARY 10 1927

PRICE 6 CENTS

NOTICE.

THE HINDU ORGAN.

ADVERTISEMENT RATES.

(Payable Strictly in Advance.)			Rs. Cts.
For one column	Yearly	112 50	
do	Half Yearly	65 00	
do	Quarterly	37 50	
For half column	Yearly	65 00	
do	Half Yearly	37 50	
do	Quarterly	23 45	
For Quarter column	Yearly	37 50	
do	Half Yearly	23 45	
do	Quarterly	14 00	
For one column, first insertion		9 40	
For half column, do		6 00	
For quarter column, do		3 15	
For an inch do		65	
For subsequent insertions half the above rates.			

Friends", "Wedding Notices", and "At Homes", are made at the rate of 4 cents per word and are payable in advance.

Our Subscribers and others who send such short notices to us without a remittance will please note this.

Minimum charge for short advertisement single insertion Rs. 1-00

ANNUAL SUBSCRIPTION.

(Payable Strictly in Advance.)

	TAM. ED. ENG. ED. BOTH ED.		
	Rs. Cts.	Rs. Cts.	Rs. Cts.
Such as, "Wanted", "To Let", "For Sale", "Bereavement Notices", "Thanking	Jaffna Town 5 60	5 60	10 80
	Inland, India & F. M. S. 9 40	9 40	14 00

PRINTING THAT IS RIGHT.

In Jaffna we have obtained recognition as good printers by honest, faithful, service.

THE SAIVA PRAKASA PRESS

Neat Expeditions Prompt Punctual. Is one of the few well equipped printers in the North. We undertake all kinds of printing and turn out the Best Work at Moderate Charges.

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

Estimates Free on Request.

Let us Have Your Enquiries.

SAIVAPRAKASA PRESS, Vannarponnai, Jaffna.

P. Subbaroy's

World-renowned and most Efficacious Ayurvedic Medicines.

Awarded several medals and certificates of merit at various exhibitions.

TANJORE MASALA OR THE PRINCE OF FLAVOURING POWDERS.

DELICIOUS—CHAMBERLAIN FLAVOUR.

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

Price per tin of a powder to last for more than month As. 8. V. P. P. Charges for 1 or 2 boxes As. 8 only extra. Can be had everywhere or from the Manufacturers direct.

81. VASANTA KUSUMAKARAM.—The surest cure for diabetes mellitus, nervous debility, excessive thirst, parched tongue, burning sensation in hands and feet, fatigue, swoons, gonorrhoea, difficult urination, spermatorrhoea, etc. Price of medicine for 7 doses Rs. 5. V. P. P. charges As. 8 only extra.

82. RAKTHA SUDHI OR BLOOD PURIFIER.—Everybody knows that blood is the chief cause of human life. If the blood is impure various sorts of maladies arise, viz., ulceration of the mouth, sore eyes, maggots in the nose, ulcerated gums, pimples and boils over the body, abscess, change of colour of the skin, syphilitic eruptions, chronic headache, impaired digestion, redness and stiffness

My permanent address—

P. SUBBAROY,

Ayurvedic Pharmacy,

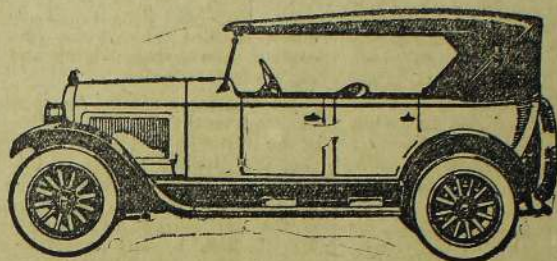
8, Vannarponnai, Jaffna.

TANJORE.

Coming

Shortly!

15.6 H.P.



Overland 'Whippet'.

The first light car that combines the advantages of European and American design. Entirely new in light car class. Hailed by critics as the last word in American-Built Four Cylinder Motor Cars.

Magneto Ignition. Four Wheel Brakes.

First Shipment Due Shortly.

A Model on Show at the Show Rooms of our Principals.

MESSRS WALKER SONS & CO. LTD., COLOMBO.

For prices and particulars enquire from,

S. S. Sanmuganathan & Sons,

Agents, Jaffna.

We are also Agents for the following Cars, Motor Bi-Cycles and Push Bi-Cycles.

1. Dodge Standard type, Rs. 3400/.
 2. Dodge Special type, Rs. 3650/.
 3. Dodge Sedan, Rs. 4100/.
 4. Overland six cylinder, Rs. 3650/.
 5. Overland six cylinder Sedan, Rs. 4975/.
 6. Willys Knight, Model 66, 5 seated, Rs. 6150/.
 7. Willys Knight, Model 66, 7 seated, Rs. 6500/.
 8. Willys Knight, Model 70, 5 seated, Rs. 5000/.
 9. Willys Knight, Model 70, 5 seated, Sedan, Rs. 5450/.
 10. A-C, Four seated, Rs. 5225/.
 11. A-C, Two seated, Rs. 5250/.
 12. Rover, 4 seated, De Luxe Model, Rs. 3450/.
 13. Rover, 4 seated, Super De Luxe Model, Rs. 3850/.
 14. Rover, 4 seated, Super De Luxe Model with four wheel brakes, Rs. 3800/.
 15. Rover, 2 seated, Super De Luxe Model Rs. 3600/.
 16. Austin, 5 seated, Touring, £365 or Rs. 4892/15
 17. Austin, 2 seated, Touring, £190 or Rs. 2646/59
 18. Calcutt Car, Rs. 6200/.
 19. Les Francis Car, 4 seated, Rs. 4500/.
 20. Overland 4 Cylinder, Sedan, Rs. 2950/.
- PUSH BI-CYCLES.
- Rover 24" frame Rs. 185/.
- Silver King 24" frame Rs. 120/.
- MOTOR BI-CYCLES.
- Douglas, Rs. 785/.
- A. J. S., Rs. 950/.

WE STOCK MOTOR ACCESSORIES, SPARE PARTS FOR OVERLAND, LUBRICATING OILS, TYRES, TUBES ETC. PRICES VERY MODERATE.

S. S. Sanmuganathan & Sons,
Y. 56. JAFFNA.

INFLUENZA AND DENGUE

Raging in Colombo

There is no surer or safer remedy than the reputed

AGUE AND FEVER MIXTURE

HENRY'S JVARA-HARI

Fifty years record as an efficacious Remedy. Can be taken even when fever is on. No bad after effects.

FOR CHILLS, COLDS & COUGHS

Henry's Kila-Kold.

Both Little's Oriental Balm products.

Obtainable at all Chemists and Stores.

Hindu Thai Pongal.

On account of the Hindu Thai Pongal our Printing Works and Offices will be closed on 14th January, 1927. Consequently there will be no issue of the *Hindu Organ* on Thursday the 13th January, 1927.

The Hindu Organ.

JAFFNA, MONDAY, JANUARY 10, 1927

MR. J. V. CHELLIAH AND HIS POLITICS.

THE JAFFNA STUDENTS' CONGRESS held its sittings this time at Keerimalai. Political, economic and literary questions formed the subjects of lectures, discussions and resolutions at the Congress. But the speech which Mr. J. V. Chelliah, delivered there, is not only out of place in a Students' Congress, but also it is very provoking. Mr. Chelliah has used the opportunity given to him for a speech to give vent to his personal feelings and those of some of his co-religionists. Even the advice he gave to the young men on the subject of their participation in politics should be condemned by all right-thinking men.

Mr. Chelliah is a school master of some experience and his advice to the students to take part in current politics can hardly be expected to emanate from a teacher who is conscious of his responsibilities. Unremitting attention to studies is the serious business of a student. He should pursue his work untrammelled by the distractions of extraneous subjects. A student's days in college constitute the most formative period in his career. In school he receives intellectual equipment and acquires moral and spiritual discipline which are indispensable to him to undertake serious responsibilities in life. Correct understanding of political questions requires profound study, deep reflection, intimate knowledge of human nature and a wide acquaintance with men and matters. Students lack these qualifications. They cannot form a just estimate of the political questions of the day. Participation of students in politics, so far from advancing the solution of political difficulties, will only result in aggravating them.

Secondly, obedience is a great virtue. Obedience to the authority of parents, teachers and elders and reverence for their opinion and advice are some of the fundamental principles of social and family life. To invite the students to criticise the opinions of their parents and elders and to sit in judgment over their actions will only tend to the weakening of reverence for age and authority and to the disturbance of the bonds of family and social relationship. I said of the great Carthaginian General Hannibal that he knew to command as well as to obey. The lesson of obedience which he had learnt under his father and cousin fitted him to undertake the leadership of his country even though he was young. No doubt the students will one day become the leaders of society. They can achieve this object not by participation in politics but, by acquiring mental, moral and spiritual discipline in school as well as under parental roof.

Mr. Chelliah admits that the students are not yet citizens and they are going to be so in the future. Citizenship implies not merely rights but also duties and responsibilities. It is the undoubted right of a citizen—not of students who have not yet become citizens—to take part in politics, to express opinions on current political questions and to pass judgment on the conduct of leaders. It is premature for students to enter the arena of politics before they become citizens. There is a great religious awakening among the Hindu students in Jaffna. The missionaries are finding it difficult to carry on their propaganda among them. We are sure that Mr. Chelliah by dangling before the students the enthralling game of politics, cannot succeed in diverting their enthusiasm from religion to politics.

Mr. Chelliah wishes that there should be healthy public opinion in the country. We entirely agree with him. But it is not true that there is no such public opinion already. Nor is it a fact that the opinion of the few passes for public opinion. It is a matter of common knowledge that the press and platform are great factors in creating and moulding public opinion not only in Ceylon but also

throughout the world. Leaders are few; followers are many. It is the few leaders who generally educate public opinion. Generally the opinion of the leaders is accepted by the country.

Mr. Chelliah says that there is a Hindu-Christian split in Jaffna. We see no split. Nor is there any reason for it. Perhaps the so-called split may be a figment of the imagination of Mr. Chelliah and some of his co-religionists. The Hindus and Christians live together in the same village. The Christians are not prevented from practising their religion. Where is a split? The Hindus are only opening schools for the education of Hindu children. They are removing their children from Christian schools so that they may receive their education in Hindu schools. The Hindus are putting their house in order so that no stranger can make any inroad into it. These are legitimate acts of any community. It is the duty of the leaders to help the Hindus in their efforts to safeguard their religion and society. It is nothing but legitimate. We cannot understand why Mr. Chelliah should proclaim from the house-top that the leaders are creating Hindu-Christian split. Does he want the Hindus to sit still with folded hands when efforts are made to destroy their religion and disintegrate their society?

Mr. Chelliah concludes his speech with an attack on the Legislative Councillors of the Northern Province. It is evident that the growing success of the Hindu Education Movement has created great panic and consternation among the ranks of the missionaries and their agents. Mr. Chelliah is only a victim of this consternation. Mr. Chelliah wants representatives who will speak for the whole Island and who will fight for the advancement of the missionaries' cause. The Jaffna Members of the Legislative Council during the last two years have taken an abiding interest in all questions affecting the whole Island irrespective of creed or race. They have jealously guarded the interests of the Northern Province in particular and the Tamil community in general and they have made the Government rectify wrongs and they have obtained justice to those to whom justice was long overdue. They have removed all those obstacles which the missionaries had created to retard the progress of Hindu education. One thing they refused to do. That is they refused to help the missionaries to obtain public money for institutions that were established for proselytising purposes. They also refused to dissociate themselves from the Hindu Education Movement which has been inaugurated for the uplift of the Hindu community. For these acts of commissions and omissions Mr. Chelliah frames an indictment against them. We know the great confidence the people have in their representatives. It is unnecessary to say what verdict they will pass on the work done by their Councillors.

EDITORIAL NOTES.

The "Morning Star" in its editorial note of the 7th inst. on Hindu schools admits the right of the Hindus to educate their children in Hindu schools, but complains of the "unreasonable and wasteful acts of destruction carried on by some Hindus against Christian institutions." Consistency is never a virtue with our contemporary. The right of the Hindus to educate their children in Hindu schools is admitted, but the taking away of Hindu children from Christian schools for their education in Hindu schools is considered "unreasonable and wasteful acts of destruction!" A Christian school in a Hindu village is not merely an anomaly but a positive menace to the progress of the Hindu religion. Perhaps mental obtuseness prevents our contemporary from seeing the unreasonable and mischievous propaganda carried on against the Hindu religion in Christian schools. Christian propaganda among the Hindus is neither unreasonable nor destructive but a Hindu school for Hindu children becomes unreasonable and destructive in the eyes of the "Morning Star". When a Hindu school is opened the Christian manager puts all conceivable obstacles and difficulties in the way of the newschool. Recently a Missionary and his deputy moved heaven and earth to induce the authorities to prosecute the children in a new Hindu school. The authorities refused. But for the vigilance of the "Hindu" Councillors the Missionary may have had his way. Does our contemporary know how the 234 Hindu schools which had been in existence in 1834 were destroyed? Does it know

who got rection 11 of the Education Code enacted? And who characterised Hindu schools for the education of Hindu children as opposition school? Does it know what amount of money the Hindus had to spend unnecessarily on the eighty Hindu schools which were in existence at the time of the inauguration of the Hindu Board of Education before such schools could obtain aid from the Government and how the stringency of the Government Education Code enacted in the interests of the Missionary compelled the closure of many schools after the promoters had spent large sums of money? (The facts and figures which we are collecting on this subject will be a great revelation to our readers.) The Hindu Education Movement is daily growing in strength and stature. Neither the cry of the Hindu-Christian split nor the deliberate maligning of the Hindu leaders can retard its onward progress. To every new movement offences will come but woe unto the man through whom they come.

We publish elsewhere the eloquent tribute which Lala Lajpat Rai paid to the great work which Swami Shradhdhananda carried on in the cause of Hinduism. The speech will amply repay perusal. We specially invite our readers to the following weighty words of Lalaji:

"For the Hindu community which is mourning his loss like a bereaved mother, the death of Swami Shradhdhananda has another lesson that—no community can or should expect to be respected by others which is not prepared to defend its rights even at the cost of what is dearest and invaluable to it. The Hindu community has survived all the vicissitudes of time by the grace of God and through its great sons. It has been saved from destruction, dissolution and disintegration by the timely appearance of great men who have saved and preserved it even by the sacrifice of their own lives. But, no community can live for long unless the efforts and sacrifices of the great men are supplemented and supported by the great bulk of the people. Swami Shradhdhananda lived a life of service, devotion and sacrifice and in the service of his religion and his people and his country he has given up his life. Now it is for his countrymen to show that they are worthy of such a great sacrifice. This can only be done by every Hindu taking an oath to continue his work and to bring it to fruition with determination and zeal."

Let each Hindu read it, ponder over it and consider what he can do for the progress of his noble religion.

LOCAL & GENERAL

OFFICIAL.—Mr. A. Catbiravelo, J. P., U. P. M. Proctor, S. O., is gazetted to act as District Judge, Additional Commissioner of Requests and Police Magistrate, Jaffna, during the absence of Mr. G. W. Woodhouse, for two weeks from January 10, 1927 or until the resumption of duties by that officer.

SECRETARYSHIP OF D. O. MULLATIVU.—Last Friday's Gazette notifies that applications from Government officers in Class II. of the Clerical Service for transfer to the post of Secretary, District Court, Mullativu, will be received in the Secretariat if forwarded through the Head of the applicant's Department on or before January 15, 1927.

ASSISTED VERNACULAR AND ANGLO VERNACULAR SCHOOLS.—The same gazette publishes amendments to the Code of Regulations for Assisted Vernacular and Anglo Vernacular Schools which have been approved by the Board of Education.

CHANGE OF SCHOOL MANAGEMENT.—The Hon. Sir P. Ramasethan, K. C., C. M. G., has been appointed by the Director of Education, as the Manager of the K. rasbi Kudirippu, Vernacular Mixed School in place of the Hon. Mr. T. M. Sabaratnam.

CEYLON MEDICAL COLLEGE RESULTS.—Final Examination: First Class. G. R. Handu, Dr. Handu, who is the only Tamil successful in the examination, has fulfilled the requirements for the Licence in Medicine Surgery and Midwifery. Second (Appothecaries) Examination: Second Class. Among other students is the name of Mr. S. Kastanathan. Mr. D. L. Devendra completes the examination.

DRAFTS OF PROPOSED ORDINANCE.—The same gazette publishes the drafts of the following proposed ordinances:—An Ordinance further to amend the Road Ordinance, 1861 and an Ordinance to amend the Rubber Restriction Ordinance, No. 24 of 1922.

ACQUITTAL OF A MOTORIST.—The trial of Mr. Arthur Poole, an Assistant Accountant in the Imperial Bank, Colombo, was concluded after four days on Friday last at the Colombo Assizes before the Hon. Mr. E. W. Jayewardene, K. C., Commissioner, and an English-Speaking Jury in the acquittal of the accused. Mr. Poole was indicted with having caused the death of an Indian coolie named Periasamy, who was working in a trench at Havelock Road, Colombo on last August 20th, by riding a motor cycle (a) at an excessive speed (b) on the wrong side of the road and (c) failing to keep a proper look out on the road ahead. Mr. R. L. Perera, Advocate, defended the accused.

Continued up.

Araly Causeway Urged on.

ISLANDS' UNANIMOUS DECISION.

In pursuance of a notice issued by the leading residents of Velanai a public meeting of the inhabitants of Velanai and the adjoining villages of Saravali, Narathana, Puliyan-koodal and Karampan was held at the Salva-prakara Vidyasalai, Velanai West on last Friday. Mr. S. Thambiappa, a leading landed proprietor of Saravali was voted to the chair. The Chairman explained the object of the meeting and went into the history of the agitation to have the Araly Causeway constructed. He said that that agitation was as old as the administration of the late Mr. Dyke. Of the two Causeways the Karativu Causeway has now become an accomplished fact. But the construction of the Araly Causeway has been postponed owing to lack of funds. The people did not rest satisfied with it.

The memorial submitted asked five things from the Government. One of which was the construction of Araly Causeway. At that time the Karativu Causeway was being constructed.

It is a misstatement of fact to say that the Araly Causeway was ever asked for as an alternative to the Karativu Causeway as stated by some one in the papers. Then the same request was made to Sir Arthur Gordon. Sir Arthur Havelock visited Kays when the people of Lyden and the adjoining islands read an address to him and there they earnestly requested him to undertake the construction of the Araly Causeway along with other matters. The same request was made to other Governors. The people who are directly concerned are the people of Lyden; and the vast majority of these are in favour of the Araly Causeway. It is situated in the centre of the island of Lyden. Araly is almost a centre to the whole of Jaffna, and this Causeway gives the most convenient access to all parts of Jaffna. He referred to the nature of the sea between Jaffna and Allapiddy and how at times it is difficult to go to the Pannal ferry when the sea water overflows the concrete pavement at Allapiddy. The only people who now oppose it are the people of Allapiddy and Mandativu. The Chairman concluded his long and instructive speech by saying that the Government cannot sacrifice the convenience of the vast majority of people on either side of the proposed Causeway for the sake of the noisy few.

It was resolved that the Government be requested to construct the Araly-Velanai Causeway as it is the cheapest and the most convenient to the inhabitants of the islands and as it is situated in a central position to the island of Lyden and the Peninsula. It was further resolved to send copies of the resolution to the unofficial members of the Legislative Council and to the Government.

—Cor.

Continued.

CALENDARS FOR 1927.—We have to acknowledge with thanks the receipt of two handsome wall-calendars and a desk calendar for 1927 from Messrs. The Nissel Trading Co., Paper Merchants of Colombo and The Little's Oriental Balm and Pharmaceuticals, Ltd., Manufacturing Druggists and Chemists of Madras.

CHANGE IN RAILWAY TIME TABLE.—Elsewhere appears a notice from the General Manager of the Ceylon Government Railways intimating that a new train service will be brought into force on and after today (Monday). Posters would be in exhibition at all Railway Stations on and after Friday the 7th inst. and Pocket Time Tables would be for sale on and after the 8th inst. Commencing on Sunday the 9th inst. the down night mail train from Kankesanural to Colombo Fort will leave the former at 5.30 p.m. instead of 4 p.m., arriving Jaffna at about 6 p.m. and will reach Colombo at 7.35 the following morning. The up night mail from Colombo Fort will start at 6.25 p.m. instead of 5.40 p.m. and will arrive at Kankesanural at 7.30 the following morning. The day up train from Colombo will leave at 7.25 a.m. instead of 6.25 a.m. and reach Kankesanural at 7.55 p.m. instead of 9.37 p.m. Similar changes will occur in the time tables for the up and down mail trains on the Kandy and Nannu Oya lines.

SERIOUS MOTOR ACCIDENT.—This morning a serious motor accident occurred at the Anchanantalu junction, when a woman was knocked down and is said to be run over by a motor car. It appears that a car with some passengers was going at a moderate speed towards Vannarapoonal West along Navantural Road when another car going towards Grand Bazar came along Obomma Street. In order to avoid a collision the driver of the former swerved his car to the left when it knocked down a fish monger and a woman who was standing by his side. The car is said to have run over the woman since she lost her consciousness and was unable to speak for a long time after the accident. The fish monger escaped with slight injuries. Although it is said that the driver of the car going along Navantural Road repeatedly blew his horn and also had the right of way, yet the driver of the other car didn't take the trouble to stop his car for the former to pass.

Continued up.

BY THE WAY.

Now that our young men have reassembled for a further term of diligent work at their books, I should ask their co-operation to revive our courses of intellectual and spiritual activities. A kindly thought each day for the Y. M. H. A. with the morning prayers is all that I ask of them. I should be unworthy of my task if the assistance I ask of the students should in the least degree divert them from their normal studies. Our work is intended to supplement the present education in spheres in which our educational authorities cannot by reason of their political and cultural limitations take an active interest. None of our workers is an authority on education but true love of country unlocks the streams of intuitive knowledge and action; the mother knows better to feed her own child than the best trained nurse. The mother may be ever so ignorant and yet she may be trusted to look after her young ones better than Mr. Bumble or his subordinate. If I were a student I would prefer Mr. A. Coomaraswamy, the Secretary of the Y. M. H. A. (Central) with all sorts of queries and if he is found slow to answer invite him for a lecture in my village school hall. I shall put him the very pertinent question: what does the Y. M. H. A. stand for and endeavour to bow him over. I know he is a hard nut to crack and yet for the pleasure of it I shall have a duel with him and pay the penalty of organising a branch Association in my village. There is more to do in this country than is generally dreamt of in the philosophy of youth. External examinations are doubtless necessary; they are pass ports for Government service. Internal examination is equally necessary for they open the door for larger freedom and joyous service. How long could we be kept away from our own heritage? The answer is only so long as we wish to be. It is the will that is necessary and nothing more or less than that. The administrator's convenience is a superficiality. The heirs may enter upon their inheritance directly if it is available to them.

The air is being polluted with wild rumours about the Christian Hindu split. The tolling of high sounding phrases such as "Christianising politics" may prove in the long run as a toxin to conflict. A section of the press in England is at the present moment engaged in crying hoarse over "Defence of the principles of Western civilisation" in order to box the British Government to open fire on the Chinaman. Said Mr. Lloyd George at Bradford on 4th December last "They (the Chinese) were highly civilised when the ancient Britons to whom I belong, were barbarians. This is an old and enlightened vast community of hardworking people, yet they are deprived of rights enjoyed by some of the smallest nations in the world that only a few centuries ago emerged from savagery." This astute politician thinks that a certain interested coterie of merchants are busy preparing the English mind to launch upon another peace-campaign with flotillas, tanks, ammunition, aeroplanes and other dire accessories of war. May I, therefore, appeal to our Christian brethren in the words of Cromwell "I beseech you, in the bowels of Christ, think you may be mistaken". It might after all prove to be a typhoon in a choby pond. No one genuinely feels there is any difference between the two sections of the Tamil community. The trouble, if trouble it may be called is that eternal cord of between the West and the East which Rudyard Kipling pointed out and not any difference between the Hindus and the Christians. There is, however, a plane where the East and the West could meet and it is only the Hindu who can realise that plane of thought and feeling. Of course, doubting friends and confirmed opponents will seize the opportunity to turn it to their best advantage. After all a seat in the Legislative Council will not enable any one to regain his own soul. It is certainly disgusting to see that there is no room for attacking and insulting the Hindus and the Tamil leaders. I see one who is for over in a rage emotional ferment and whose transports of arrogance and ardour—perhaps, necessary to his talent, boiling over and in fact threatening the Wicket. The Stramboli has done no harm to this wide world of ours.

"The wise man came from the East" it is said and I am therefore decided to open our campaign at Kodigum where there is a long-standing invitation to open a branch of

Continued up.

THE JAFFNA HINDU COLLEGE.—The Jaffna Hindu College re-opened on the 5th inst. 73 new admissions have been made up to date. It is expected that more new boys will join the College in the course of the month. Inter-classes have been opened. They are in charge of Mr. J. A. Mendie, B. A. (Hons) Oron. A Muslim Priest has been engaged to teach their religion to the Muslim students in the College.

CHOLERA AT ATCHUVELLY.—Two fatal cases of cholera are reported to have occurred at Atchuvelly among the recently returned pilgrims from Chidambaram, South India. Several contacts are said to be segregated. The medical authorities are taking precautionary steps to stop the spread of the epidemic.

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 Vannarponne Post Office.

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

27 9 26

MANAGER.

Notice to Correspondents:—

INQUIRER.—Try to find out the answers yourself.

K. RAMACHANDRA.—Unsuitable for publication. You appear to be a typical example of the destructive influence of Missionary education and of the evil of reading foreign Theosophical literature without understanding the tenets of your own religion.

FACTS.—Crowded out.

CORRESPONDENCE.

THE LONDON AND CAMBRIDGE EXAMINATIONS 1926.

To the Editor, "Hindu Organ."

Sir,

Will some student with the mathematical bent kindly let your readers know the amount of money sent over to England for the above examinations for fees, books, stationery and other necessities of students? I am a poor hand at Arithmetic, that is why I seek the assistance of your student readers.

Yours etc,

J. Jee, 7-1 27.

M. S. ELIATAMBY.

Public Meeting at Nainativu.

DISCUSSION ON JAFFNA CAUSEWAYS.

A public meeting of the inhabitants of Nainativu was held on last Thursday at 7 p.m. in the Salva Vernacular School, Nainativu. Brama Sri N. Swaminathakurukel, the officiating priest of Nagupushael Ammal Temple presided. There was a large gathering of the people numbering over one hundred and fifty.

Jaffna causeways were the subject of discussion of the meeting. Several spoke on the subject and it was unanimously resolved to request the Government to construct the Araly Causeway without any further delay as it is the most convenient route to the vast majority of the people in the Islands Division and that after its completion to undertake the Pungudutivu Causeway. The Chairman proposed and Mr. N. Paramanagapillai, one of the trustees of the temple, seconded the resolution which was unanimously carried. —Cor.

Continued.

the Y. M. H. A. This time our work is not going to be confined merely to the English educated section of our community. It is felt that we should penetrate deeper and get to the vernacular section. I have the assurance from Mr. Proctor Thambiath that he will co-operate with us. There need be no dearth, therefore, of speakers in Tamil. There are other highly cultured gentlemen who will travel any length of distance to amuse and instruct their countrymen. Andrew Carnegie exclaimed "what am I to do with my millions". The Secretary of the Y. M. H. A. (Central) who is by the way, a pauper—begging has become his hobby now—might exclaim "what am I to do with my cadre of speakers and workers". There is no call from anywhere. It is certain that if you do not ask for, he will fall off some man on you. I know he means business and why not in our present situation?

Next time Nawaipitiya will tell its story and your readers, Mr. Editor will blush and turn green alternately. Really I marvel at the tenacity, steadiness and purposeful activities of Nawaipitiya Association. Nor is Karainagar any the less in its enthusiasm and high purpose—Turban off for Timiney and the one in the F. M. S. which is it?

M. S. E.

Ceylon Government Railway NOTICE.

NEW TIME TABLE.

It is notified for general information that a new train service will be in force on and after January 10, 1927.

Poster Time Tables will be available for reference at all stations on and after Friday the 7th instant and copies of the Pocket Time Table will be available for sale at all stations from the 8th inst.

T. E. DUTTON,
Colombo, January 6, 1927. General Manager.
G. 717.

Late Swami Shraddhananda.

LALA LAJPAT RAI'S TRIBUTE

The following is a portion of the speech delivered by Lala Lajpat Rai when presiding over a meeting of Hindus held at Calcutta on December 24 to express indignation over the murder of Swami Shraddhananda:—

"This meeting is being held under the shadow of a great national calamity. One of the greatest Hindu leaders of modern times has been murdered in cold blood by a cowardly assassin who obtained access to his bedroom by false pretences. In this moment of sadness, we have assembled here to give expression to our sense of loss. I appreciate the honour you have done me by calling me to take the chair at this meeting and I have responded to your call under a sense of grave responsibility. Our loss is great and irreparable. It has overwhelmed us with grief. All the same we owe to our people, our country and last but not least to the good name of the deceased, to express our grief and sorrow in other terms. We should do what the deceased would have done under similar circumstances. Swami Shraddhananda was a religious man. He believed in the eternal principles of Vedic religion even in moments of greatest stress and popular excitement. He never lost his head nor would he allow any calamity, personal or national, to change the course of his life. Unaffected by losses, untouched by anger and never allowing for a moment feelings of revenge and retaliation to take possession of his soul, he stuck to the path which his religion and sense of duty taught him to follow. He was a great Arya and as such he never lost his temper and never swayed even by an inch from the path of righteousness. With sorrow and grief penetrating us, we cannot do greater honour to our deceased leader than by following his noble example and behaving as he would have done under similar circumstances. I would beg of you, therefore, to remain cool and calm but determined to continue his work without being influenced in the least by feelings of anger or despair. His death adds to our obligations. The burden of his life now falls on our shoulders and the best way to honour his memory is by displaying the same amount of zeal and devotion to the cause which he held so near and for which he has laid down his life. For him no death could be grander, nobler or loftier. Born in a Kshatriya family, he has died fighting like a true Kshatriya in the cause of his sacred religion, in the cause of freedom and in the cause of the great community of which he was a revered leader and to whose services he consecrated his life.

"A GREATER INDIAN."

"Swami Shraddhananda was a great and honored Hindu but he was even a greater Indian. There can be no hope for India either in the way of spiritual uplift or political freedom unless the various religious communities inhabiting this great country learn to tolerate each other's rights and liberties. Swami Shraddhananda stood for perfect religious freedom of belief or association and of propaganda for all. He worked to erect the great edifice of Indian nationalism on the solid bedrock of equal freedom for all the inhabitants in this country. He was an enemy of bigotry, of intolerance and fanaticism. He conceded to every one what he claimed for himself and his people. The great principle of his life was 'live and let live' in surroundings of love based on equality of religious and communal freedom. It is tragic that such a person should have lost his life because of his belief in the right of every person to preach what he believed to be true.

THREE IMPORTANT LESSONS.

"His life as well as his death has lessons for his countrymen which they should take to heart. The first and foremost of them is that there can be no peace in the country unless this freedom of belief, worship, association and propaganda becomes a common feature of our national life and is secured to everyone. No one questions this right when it is exercised by a Christian Missionary or a Moslem propagandist. The moment, however, a Hindu claims it and exercises it, he becomes the object of hatred to a large number of his countrymen. Swami Shraddhananda claimed this right for the Hindus. He exercised it and for that offence he has been shot dead. He was a marked man ever since he took the Buddhist movement in his hands, but he possessed a heroic mould. Threats, intimidations, coercion, fear never deterred him from his duty. He believed in that beautiful teaching of the Gita which exhorts us to do our duty manfully without caring for the results.

"The second lesson which we have to learn from Swami Shraddhananda's life is not to be carried away either by anger or by despair. We cannot afford to be angry or lose our temper. In a great country like this inhabited by one fourth of the human race with such diversity of life and religion, incidents of this kind cannot be altogether avoided and it will not do for us to let them lead us either to anger or to despair. Those who believe in the unity of the humanity cannot despair of the unity of India. We must continue to work for unity, come what may. Incidents like these are very provoking, very disturbing and very depressing, but we must face them with all the faith that we have inherited from our forefathers and with all the courage that we can command. We are sorry for the man who committed this foul deed, but we assure all concerned that this will not in the least affect our desire for unity, for mutual understanding and for goodwill; nor will this in any way affect our determination to carry on the work of the deceased leader in the same spirit and with the same zeal which characterized him.

"For the Hindu community which is mourning his loss like a bereaved mother, the death of Swami Shraddhananda is another lesson that—no community deserves to be called great and no community can or should expect to be respected by others which is not prepared to defend its rights even at the cost of what is dearest and invaluable to it. The Hindu community has survived all the vicissitudes of time by the grace of God and through its great sons. It has been saved from destruction, dissolution and disintegration by the timely appearance of great men who have saved and preserved it even by the sacrifice of their own lives. But, no community can live for long unless the efforts and sacrifices of its great men are supplemented and supported

Continued up.

Back to Hinduism.

84 VILLAGES RECLAIMED IN 1926.

ALL INDIA HINDU SUDHI SABHA.

The All India Hindu Sudhi Sabha, Dh. It., with a network of branches all over the country, has succeeded in bringing eighty-four non-Hindu villages into the fold of Hinduism during the year 1926. Such reclaimed villages have not been denied the rights of inter-marriage and inter-dining with other higher castes of Hindus. The Sabha publishes a detailed report of its work for 1926 giving at great length all that the Sabha had done.

In this connection Pandit Madan Mohan Malavia and Lala Lajpat Rai and other Hindu leaders have issued a joint appeal for the collection of a fund of Rs. ten lakhs. This would be utilised to reclaim all those brethren so far neglected by the Hindu society. —"Hindu".

Social Service by Women.

TRAINING CENTRE OPENED IN BOMBAY.

Recent years have witnessed a remarkable insistence on the need for the help of women in solving the problem of our social and national life. In the past many Indian women have led the way in rendering valuable service to their country and existing organisations in Bombay and elsewhere witness to the large and valuable part played by women of all communities. The need for social work is evident in a large city like Bombay but everywhere the demand for the help of educated Indian women is increasing. Many students who have passed out of schools or colleges are desirous of doing what they can in the service of others, and educated women who have heard the call to service, are coming forward with the approval and respect of all who have the welfare of Indian people at heart. The need for definite guidance and preparation for this work by education, training and experience has been recognised in the West. And the need for similar opportunities in India is evident. A small training centre has been opened recently in Bombay as an experiment aiming to meet this need. Classes are held in which some instruction is given in the theory of economics and sociology and courses of lectures on social conditions and the measures already existing to try and deal with them, are given. A good deal of attention is paid to practical work and visits to Institutions are combined with actual practical service among the poor of Bombay. The class is open to all educated women without distinction of class or creed. The classes are held under the direction of Miss T. Tiak, B. A., Social Study Diploma (Birmingham) at the University Settlement, Vachasagadi Road, Bombay. The new term opened on January 3rd. This experiment is the first of its kind and supplies a want that will be more and more felt as the demand for women willing to give themselves to social work increases. —"I. S. R."

THE MAILS.

(G. P. O. Colombo)

DESPATCHES.

London Mails per a P & O Steamer leaving from Bombay will close on Tuesday, January 11th; per the R. L. "Tambora" on Thursday, January 13th and per the P & O "Malwa" on Thursday, January 20. Straits and China Mails per the N. Y. K. "Kitano Maru" will close on Thursday, January 13th.

RECEIPTS.

London Mails per the "Orvieta" will arrive on Saturday, January 15th; and per the P & O "Mantua" on Saturday, Jan. 22. Straits and China Mails per the R. L. "Tambora" will arrive on Thursday, January 13th.

NOTICE.

DRAFTS on Colombo Banks can be cashed in my office either at Grand Bazaar, Jaffna or at Tondamanar at any day between 8 a. m. and 6 p. m.

S. VEERAGATHIPILLAI.

H. 50.

Continued.

by the great bulk of its people. Swami Shraddhananda lived a life of service, devotion and sacrifice and in the service of his religion and his people and his country he has given up his life. Now it is for his countrymen to show that they are worthy of such a great sacrifice. This can only be done by every Hindu taking an oath to continue his work and to bring it to fruition with determination and zeal. While, on the one hand, we shall not let this tragic incident interfere in our efforts for unity, on the other hand, it will in no way affect our determination to carry on Buddhist and Sangathan with the purest of motives, with the cleanest of weapons and with the most open and righteous of methods. I believe, friends, that this is the message which you would like me to give to the rest of the country in your name and on your behalf.

—"Hindu."

Mahatmaj's Autobiography.

LANDING IN S. AFRICA.

THE CALM AFTER THE STORM.

The following is another instalment of Mahatma Gandhi's auto-biography appearing in last week's "Young India":—

I had not yet left the Police Station when after two days I was taken to see Mr. Escombe. Two constables were sent to protect me, though no such precaution was then needed.

On the day of landing as soon as the yellow flag was lowered, a representative of "The Natal Advertiser" came to interview me. He asked me a number of questions, and in reply I was able to refute every one of the charges that had been levelled against me. Thanks to Sir Pherozshah Mehta, I had delivered only written speeches in India, and I had copies of them all, as well as of my other writings. I gave the interviewer all this literature and showed him that in India I had said nothing which I had not already said in S. Africa in stronger language. I also showed him that I had no hand in bringing the passengers of the S. S. "Courland" and "Naderi" to South Africa. Many of them were old residents, and most of them, far from wanting to stay in Natal, meant to go to the Transvaal. In those days the Transvaal offered better prospects than Natal to those coming in search of wealth, and most Indians, therefore, preferred to go there.

EUROPEANS ASHAMED OF THEIR CONDUCT.

This interview, and my refusal to prosecute the assailants, produced such a profound impression that the Europeans of Durban were ashamed of their conduct. The press declared me to be innocent, and condemned the mob. Thus the lynching, ultimately proved to be a blessing for me, that is for the cause. It enhanced the prestige of the Indian community in South Africa and made my work easier.

In three or four days, I went to my house, and it was not long before I settled down again. The incident added also to my professional practice.

But if it enhanced the prestige of the community, it also fanned the flame of prejudice against it. As soon as it was proved that the Indian could put up a manly fight he came to be regarded as a danger. Two bills were introduced in the Natal Legislative Assembly, one of them calculated to set off the Indian trader adversely and the other to impose a stringent restriction on Indian immigration. Fortunately the fight for the franchise had resulted in a decision to the effect that no enactment might be passed against the Indians as such, that is to say that the law should make no distinction of colour or race. The language of the bills abovementioned made them applicable to all, but their object undoubtedly was to impose further restrictions on the Indian residents of Natal.

RESTRICTION LAWS ENFORCED.

The bills considerably increased my public work and made the community more alive than ever to their sense of duty. They were translated into Indian languages and exhaustively explained, so as to bring home to the community their subtle implications. We appealed to the Colonial Secretary, but he refused to interfere and the bills became law.

Public work now began to absorb most of my time. Mr. Manicklal Nazar who, as I have said, was already in Durban, came to stay with me, and as he gave his time to public work he lightened my burden to some extent.

Beth Adamsji Miyakhan had, in my absence, discharged his duty with great credit. He had increased the membership and added about 4,000 to the officers of the Natal Indian Congress. The awakening caused by the Bills, and the demoniacal traitors against the passengers, I turned to good account by making an appeal for membership and funds, which now amounted to £5,000. My desire was to secure for the Congress a permanent fund with which it might procure property of its own and then carry on its work out of the rent of the property. This was my first experience of managing a public institution. I placed my proposal before my co-workers and they welcomed it. The property that was purchased was leased out and the rent was enough to meet the current expense of the Congress. The property was vested in a strong body of trustees and is still there today, but it has become the source of much inter-est and quarrelling with the result that the rent of the property now accumulates in the court.

This sad situation developed after my departure from South Africa, but my idea of having permanent funds for public institutions underwent a change long before this difference arose. And now after considerable experience with the many public institutions which I have managed, it has become my firm conviction that it is not good to run public institutions on permanent funds. A permanent fund carries in it the seed of the moral fall of the institution. A public institution means an institution conducted with the approval of and from the funds of the public. When such an institution ceases to have public support, it forfeits its right to exist. Institutions maintained on permanent funds are often found to ignore public opinion and are frequently responsible for acts contrary to it. In our country we experience this at every step. Some of the so-called religious trusts have become the owners and are responsible to none. I have no doubt that the ideal is for public institutions to live, like nature, from day to day.

The institution that fails to win public support has no right to exist as such. The subscriptions that an institution annually receives are a test of its popularity and the honesty of its management, and I am of opinion that every institution should pass through this test.

But let no one misunderstand me. My remarks do not apply to the bodies which cannot, by their very nature, be conducted without permanent buildings. What I mean to say is that the current expenditure should be found from subscriptions voluntarily received from year to year.

These views were confirmed during the days of the Satyagraha in South Africa. That magnificent campaign extending over six years was carried on without permanent funds, though lakhs of rupees were necessary for it. I can recollect times when I did not know what would happen the next day if no subscription came in. But I shall not day if no subscription came in. But I shall not anticipate the future events. The reader will find the opinion expressed above borne out in the coming narrative.

Welcome Address at Gauhati.

MR. T. R. PHOOKUN'S APPEAL.

The following are excerpts from the welcome address of Mr. T. R. Phookun, M. L. A., Chairman of the Reception Committee, the [Indian National Congress at Gauhati]:—

THE GLORIES OF ASSAM.

"Fairly rich in her natural resources, she is undoubtedly magnificently rich in her natural grandeur. May be it is due to my natural pride as an Assamese, but I feel that Assam with the lofty mountains standing along the North, with the wide plains encircled by the high ranges—such as, of Bhutan, Khasia—Jaintia, Naga and the Garo hills, watered by the crystal currents of thousands of hill streams; and with the mighty Brahmaputra majestically flowing through her heart, Assam will stand comparison with the most beautiful country in the world.

It was not without reason that reference was made in "Jogicintantra" of Kamrup as the place where gods were desired to die not to speak of human beings.

The place where we have assembled to-day is sacred with thousand memories of India's past glories, memories of culture, of heroic deeds, of scientific achievements, of great happenings cherished in tradition and chronicled in history. The yonder hillock on the Brahmaputra embankment a temple of Shiva, known as Panda Nath which was founded by the Pandavas during their exile. There is the Nilachala (the blue mountain) wherein stands the famous temple of Kamakhya Devi. For centuries Kamakhya in Kamrup has been the meeting place of devout pilgrims from all parts of India.

Ladies and gentlemen, it was in this Holy land of Kamrup that Narakaasur of Pauranic fame reigned supreme. It was Raja Bhagadatta of Kamrup who went with 10,000 elephants to the Holy Battlefield of Kurukshetra and gallantly fought for the Kauravas with soldiers from Assam which came up to 1/18th of the entire Kuru sena. It was in this Holy land of Kamrup that Bhishma and Moonies, such as Bakula, Galava, Surakra, Charyas, Kasyapa and others found suitable places for their meditations. Ancient Kamrup which lay extended up to "Karatoya Samakitra" Yabot Dikkar Basini" including Cooch Bihar and Rangpur was at one time the seat of Indian culture. Kumar Vakkir Varma of Kamrup escorted by Hiten Tsargled the historic deputation to the Court of Emperor Shiladitta II known as Harsa Vardhana.

It was here in 1668 A. D. that the great Assamese general Lachit Bar Phookun defeated the most powerful army of the Emperor Aurangzeb and stemmed for ever the tide of Mogul conquest. It was here that Assamese people fought their Thermopylae and drove back the Moguls from their homeland. In the conquering career of the mighty Emperor it was only at Saralhat—not far away from this Pandal—that this formidable army had a crushing defeat. And again it was here that the great Assamese King Rudra Singha collected his vast army numbering over six lakhs to conquer back from Gaur the territories up to the river Karatoya which form the traditional boundary between the ancient kingdom of Kamrup and the world west of it. Any yet again it was about 6 miles from here that Bakhtiar Khilji the Conqueror of Bengal was defeated and turned back in 1204 A. D. by the most powerful King Kamata. Three miles to our east along the Brahmaputra lies the lovely town of Gauhati—the ancient Prag-Jyotishpura, the capital of Narakaasura, Bhagadatta and hundreds of other Kings before and after them.

It was in Assam that Princess Joymoti of sacred memories practised passive resistance and was slowly tortured to death under the order of the King She cheerfully died the most cruel death upholding the highest position offered to her yet firmly refusing to disclose the whereabouts of her beloved husband which she alone knew."

ASSAM—THE SEAT OF PROGRESSIVE HINDUISM.

However poor our condition under the British Raj may be to-day, we are inheritors of a very ancient Hindu culture, and I am proud to say that if there is any place, where, catholic and progressive Hindu Religion is a living force, that place is Assam. In days of yore, the non Aryan culture had to yield to Hindu culture is evidenced by the acceptance of overlords by Aryan Kings of the Aryan Monarchs of Delhi. During medieval days, Hindu orthodoxy of a rather sordid character seemed to dominate the religious beliefs of the Assamese. But the preachings of the two of the greatest religious reformers of that age—Baukara and Madhaba—and their Brahminical contemporary Dandodar ushered into Assam and era of religious renaissance, the like of which can be compared only with the contemporary Vaisnava movement of India or the Protestant movement of Europe. These great teachers suffered privation at the hands of the powers that were and practised Satyagraha against the Brahminical hierarchy of Assam backed as they were by the powerful support of the Assamese Monarch. But the truth came out triumphant in the end and these two mighty spirits have left for Assam such a catholic faith of love, unity and brotherhood that with adopting the process of conversion by misleads, hundreds of our patriotic brothers are being Hinduised and being brought within the folds of Hindu society. It is for the preachings of these great spirits also that the evils of untouchability do not appear to be so acute as they do in other places of India. Mighty as they appear as religious teachers, no less great were they in the realm of letters. Assamese literature which is one of the most ancient of languages having Sanskrit origin, was greatly enriched by them in their songs, lyrics and poetry, and it is by their appeal to the higher human sentiment and to the soul at the same time that they attained such great successes as reformers. Before and after these great poets many noble writers in both prose and poetry flourished and I make bold to assert, that their writings would adorn any of the best literature of the world. In the domain of architecture also, one has merely to look round and place from Dhribi, to Badliya and from the North to the South, and he is sure to find temples and images, beautiful stone pillars, and engravings all proclaiming the existence of an ancient civilization and culture.

Kamrup, the sacred land of progressive Hinduism, is also a place of great pilgrimage for

Continued up.

Late Swami Shradhdhananda.

PROPOSED ALL INDIA MEMORIAL.

AN APPEAL FOR FUNDS ISSUED.

Under the signatures of Pandit Madan Mohan Malaviya and Raja Narendra Nath, Lala Haraj, (Lahore), Messrs. Badridas (Lahore), M. B. Jayakar, N. C. Kalkar, Dr. Moonji, Messrs. Nandha-swami (U. P.), Ramdev (Gurukul, Kangri), Ganeshyam Das Birla, Jaisramdas Daulatram, Lala Lajpat Rai and Dr. Kesabdev Ehasri (Delhi) and others, the following appeal for the formation of an All India Shradhdhananda Memorial Fund has been issued.

"Universal grief and indignation expressed on the murder of Swami Shradhdhananda by a Muslim assassin shows that a hold the great Swami had on the esteem and affection of his countrymen. He was an Arya Samaj leader but his activities were meant for the benefit of the humanity in general and India in particular. He was a versatile genius which expressed itself in numerous ways. He was a religious preacher, a social reformer, an educationalist, a nation builder, a political leader, a publicist of great repute and last but not least he was a friend and protector of the poor and lowly. O late he was particularly engaged in the uplift of depressed classes and Sudhali. Under his control, several organizations were actively engaged in the work of the amelioration of the depressed classes. He was the President of the All India Buddhist Sabha. He claimed for himself and the Hindu community the same right of propaganda and conversion as is exercised by other great religions of the world. In this line his work is defensive and not aggressive. He meant no offence to anybody but he was the last man to forego any right or to give up a duty because of intimidation or coercion. Removal of such a man by the hand of an assassin is a national calamity. But to Hindus, it has come like a bolt from the blue. They owe it to themselves to continue his work and keep his work and his memory green.

"A universal desire has been spontaneously expressed on all sides that an All India Memorial of the late Swami should take the shape of a fund which would ensure continuance of his mission in an original and systematic manner. After a great deal of deliberation and consultation, it has been decided that such a fund should be raised and administered by a body of trustees taken from the ranks of all sections of the Hindu community irrespective of their creed and locality. With that object a trust has been formed and it is proposed to get it registered. Among trustees are some of the most eminent Hindu public men of all India fame belonging to all provinces and all sections of the Hindu community. A provisional committee has been formed to issue this appeal, to receive moneys and otherwise to administer the trust pending formal organisation of the trust. It is hoped that the country would respond liberally to this appeal and every Indian would show his appreciation of and gratitude to the deceased by contributing his mite to the fund. So far as the Hindu community is concerned, the objects of the fund are of paramount importance to them, but they are of no less importance to the nation at large and even to humanity in general. Untouchability is a crime against humanity and a blot on the fair name of India. Its removal is absolutely necessary and has been recognised by the Indian National Congress as one of their national obligations necessary for the freedom of India. It is also necessary for the peace of the world that freedom of religious belief, expression and propaganda be vouchsafed to all mankind without any let or hindrance from any quarter in a manner not subversive of peace and goodwill. Thus we owe it to our community, country and humanity at large to do everything possible to uproot untouchability and bigotry and thereby establish the reign of justice and fairplay all round.

"The object of this trust being so noble and humane, it is expected that all sections of the Indian nation would respond to the call of the trustees and make it possible to achieve its objects. The trustees, therefore, venture to make this general appeal to all Indians to help them by liberal donations for the objects of the trust. It is proposed to raise at least ten lakhs of rupees, half of which will be reserved for the uplift of the depressed classes and the other half will go to the promotion of Buddhist and Sangathan.

"All contributions should be paid to the different branches of the Punjab National Bank to the credit of Swami Shradhdhananda Memorial Fund. Other remittances might be sent to Lala Lajpat Rai, Diwan Nivas, Rastana, Delhi. All cheques should be crossed." —"Hindu".

Continued.

the Muslims, for, their is the Holy Pawa Mecca at Hajo within 15 miles from where we are sitting. I am proud to be able to say in this connection that it is in Assam where Hindus and Mahomedans have at all times lived in friendliest of friendly terms and are still doing so."

CONCLUSION.

"In the course of our honest endeavour to secure freedom should difficulties arise and despair come, let us not forget to say,

Iyyaka naabuday Iyyaka nastayeen.

Let us prayerfully say unto God:—

"Though power supreme

Whose mighty scheme

These joys and woes of mine fulfil

Here firm I rest

They must be best

Because they are Thy Will."

Our right to invite you to such a distant and a poor country is based upon our modest achievement during the Non Co-operation Movement, on the terrible sufferings undergone at that time by the people of Assam at the most cruel hands of the Bureaucracy and above all in our sincere willingness to follow your lead through the Congress and do our honest best in the fight for Swaraj.

But I offer my humble apologies for detaining you so long by telling our Provincial tales of joys and woes, for you have more important questions to answer and much more difficult problems to solve. Deliverance of a mighty nation enslaved by the merciless decrees of Providence rests with you. I ask you with all the humility that I can command to forgive us for our many shortcomings and request you to begin your deliberations."

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.

Kashmir Fruits and Nuts.

11 lbs. fresh thin-skin Walnuts, dessert Apples or Hazelnuts, Rs. 5 8. 11 lbs. fresh thin-skin Almonds, stoneless, sweet Apricots, Figs, Raisins, or Currants, Rs. 13. 5 1/2 lbs. tin Pure Honey, Rs. 8, ure Saffron per tola, Rs. 3. Postage included.

DAR BROS., SRINAGAR, KASHMIR.

Q. 77.

Just A Minute!

Would Twenty to Thirty Dollars A Week Satisfy You?

\$ 20 TO \$ 30 WEEKLY for persons seeking spare time Employment.

Apply with Sh. 4/- Postal Order to:

S. S. Velu,

KUALA PILAH.

Q. 79.

F. M. S.

FOR TAMIL HOUSEHOLDS

ESPECIALLY IN CEYLON & MALAYA

TO SAVE TIME, LABOUR AND WASTE

Finest Chille and Specially mixed and Coriander Powder, ground soft from purest products.

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

1lb. packet 11as.

Finest Bath Specially ground soft from Powder. the purest seelak (soap nut)

Ready for instant use. 1lb. 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, ELDAMS RD. CATHEDRAL P. O. MADRAS.

Q. 76

SCHOOL

BOOKS.

Required for all the leading Schools and Colleges and the Set Text Books For 1927 for CAMERIDGE

JUNIOR AND SENIOR; E. S. L. C.,

London Matriculation and other Examinations are now in stock and

Sold at

GREATLY REDUCED PRICES.

SPECIAL GIFT:

Every purchaser over Rs. 10/- will get free any one of these:—

1. A Pocket Printing Outfit,
2. A Dictionary,
3. A Pocket Diary, or
4. A Decent Fountain Pen.

SEND YOUR ORDERS AT ONCE AND SAVE MONEY.

Ismail & Sons,

Booksellers & Stationers,

MARADANA, Colombo

Mis. 949.

Printed and published by M. Sabaratnasinghe for and on behalf of the Proprietors, the Jaffna Balva Paripalana Sabai, at their Press, the Sainya Prakash Press, Yennarapallai.