

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. 66

JAFFNA, THURSDAY, FEBRUARY 24 1927

PRICE 6 CTS.

NOTICE.

THE HINDU ORGAN.

ADVERTISEMENT RATES.

(Payable Strictly in Advance.)

For one column ...	Yearly ...	112 60
do ...	Half Yearly ...	65 60
do ...	Quarterly ...	37 50
For half column ...	Yearly ...	65 60
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 5 00	
For quarter column, do 3 20	
For an inch do 65	

For subsequent insertions half the above rates.

CHARGES

FOR SHORT ADVERTISEMENTS.

Such as, "Wanted", "To Let", "For Sale", "Bereavement Notices", "Thanking

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 Re. 1-00

ANNUAL SUBSCRIPTION.

(Payable Strictly in Advance.)

	Tam. Ed.	Eng. Ed.	Both Ed.
	Rs. Cts.	Rs. Cts.	Rs. Cts.
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
Expedition
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—Charming Flavour.

A Powder purely of Vegetable ingredient prepared as per recipe followed in the culinary preparations of the famous Tanjore Maharaja's household. A pinch added to any preparations of diet, vegetarian or non-vegetarian, makes it easily digestible, highly palatable, most delicious, exquisite and agreeable to the palate. The flavour imparted to the preparations is so very charming and 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 Brahmins and others. Much appreciated both by Europeans and Indians of all tastes.

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 KOSHA—The surest cure for diabetes mellitus, nervous debility, excessive thirst, parched tongue, burning sensation in hands and feet, fatigue, swoons, giddiness, difficult urination, spermatorrhoea, etc. Price of medicine for 7 doses Rs. 6. V. P. P. charges As. 8 only extra.

82. RAKTA SODHAK 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.

of the skin, loss of sensation in joints, black spots over the skin, swelling of the ears and nose, paleness and weakness of the body, dropsy, scales over the skin of the body, leprosy, ringworm, and other skin diseases, offensive smell throughout the body, dullness of spirits, tastelessness, itching sensation of the skin, etc. Our Raktha Sodhak is a potent remedy to remove the poison from the system. It purifies the blood, cures syphilitic eruptions, imparts tone and vigour to the weak system, revives lost appetite and permanently removes all affections narrated above due to impure blood; improves complexion and invigorates the nervous system. Price Rs. 2 per box covering medicine for 20 days. V. P. P. charges for 1 or 2 boxes As. 8 only extra.

CURE FOR WARTS IMPROVED OR LUSCANDRAM—Cure certain within a week by external application only. Very mild and gentle in action, suited to all constitutions. Rs. 2 per bottle. V. P. P. charges for 1 to 3 bottles As. 8 only extra. Catalogue of all Ayurvedic Medicines sent free on application. P. SUBBAROY, Ayurvedic Pharmacy, Tanjore.

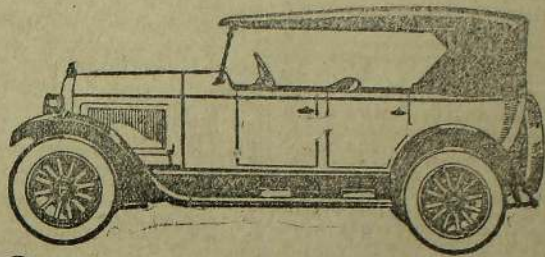
Please mention this paper when ordering.

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

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 Bicycles and Push Bicycles.

1. Dodge Standard type, Rs. 3400/.
 2. Dodge Special type, Rs. 3650/.
 3. Dodge Sedan, Rs. 4100/.
 4. Overland six cylinder, Rs. 3850/.
 5. Overland six cylinder Sedan, Rs. 4975/.
 6. Willys Knight, Model 66, 5 seated, Rs. 6180/.
 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. 5325/.
 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. 3650/.
 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, £ 885 or Rs. 4992/15
 17. Austin, 2 seated, Touring, £ 190 or Rs. 2546/50
 18. Calcutt Car, Rs. 6200/.
 19. Lea Francis Car, 4 seated, Rs. 4500/.
 20. Overland 4 cylinder, Sedan, Rs. 2950/.
- PUSH BICYCLES.
Rover 24" frame Rs. 185/-
Silver King 24" frame Rs. 120/-
MOTOR BICYCLES.
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.

SNOWSTORM IN JAPAN:—As a result of snowstorms 62 persons were killed and 29 are missing; 113 houses were destroyed in the Niigata Prefecture. 40 persons were killed and 18 injured and 78 buildings destroyed in the Toyama Prefecture.

Review of Upton Lectures.

HINDUISM AND MODERN LIFE

The following is the review made by the "Hindu" of Mr. Upton's "Lectures", which has just been published in London in a book form. The lectures are on The Hindu View of Life delivered by Professor Radhakrishnan at Oxford in 1926.

"Hinduism is a movement, not a position; a process, not a result; a growing tradition, not a fixed revelation. Its past history encourages us to believe that it will be found equal to any emergency that the future may throw up whether on the field of thought or of history." It is in this hopeful note that Prof. Radhakrishnan ends his course of Upton lectures at Oxford which have just been published in the form of a book. The lectures are four in number with the titles—'Religious Experience', 'Conflicts of Religions', and 'Hindu Dharma and Life'. The task to which the lecturer has addressed himself is "to indicate the central motives of the Hindu faith and show its way of approach to some of the pressing problems of the day." And the problems chosen are religious conflicts, racial conflicts, class conflicts and sex conflicts. The lecturer succeeds in pointing out that the solution offered by the Hindu religion and ethics to all these problems lies in tolerance, unity and love.

RELIGIOUS TOLERANCE.

(1) Religious tolerance is one of the glories of Hinduism. The Rig Veda recognises it. Ekam Sat Vira Brahma Vadanti. The Gita proclaims it in a well-known verse. The inscriptions of Asoka bear witness to it. The imitations of the Parsi and Syrian Christians tell the same tale. The sage Ramakrishna taught it in his day, and Gandhi teaches it to-day. Hinduism clearly recognises that the account of God given by every religion is only partial and incomplete. It accepts all religious notions, all records of religious experiences, as facts and arranges them in the order of their intrinsic significance. Thus it develops an attitude of comprehensive charity instead of a fanatic faith in an inflexible creed. Hinduism is wholly free from the strange obsession of the Semitic faiths that the acceptance of a particular religious metaphysics is necessary for salvation, and non-acceptance thereof is a heinous sin meriting eternal punishment in hell. The peace and the progress of the world demand that the Hindu solution of the problem of the conflicts of religions which seeks the unity not to be common creed but in a common quest should be accepted. Already in the political world a similar ideal of unity in diversity has been accepted. "The political ideal of the world is not so much a single empire with a homogeneous civilization and a single communal will but a brotherhood of nations differing profoundly in life and mind, habits and institutions, existing side by side in peace and order, harmony and co-operation and each contributing to the world its own unique and specific best which is irreducible to the terms of the others. This cosmopolitanism of the 19th century and the nationalism of the 19th are combined in our ideal of a world commonwealth which allows every branch of the human family to find freedom, security and self-realisation in the larger life of mankind. I see no hope for the religious future of the world if this ideal is not extended to the religious sphere also. To obliterate every other religion than one's own is a sort of Bolshevism in religion which we must try to prevent."

EXTERMINATION, SUBORDINATION AND HARMONISATION.

(2) With regard to the problem of racial conflicts the history of the world presents various kinds of solution—extermination, subordination and harmonisation. The first course has been adopted for instance, against the Red Indians. It is true that the Red Indians have not made any contribution to the world progress. But who can say what they could have done if they had been allowed to live? The advocates of the great British people who are now in the vanguard of humanity were not much advanced in the time of Julius Caesar. "Who could understand the great possibilities of the savage of Britain dressed in skins at their religious worship, burning men alive to appease their gods? We have no idea of what the world loses when one racial type is exterminated. Therefore cruel repression and extermination of races is neither wisdom nor humanity. When extermination is impossible the powerful races of the world adopt the second alternative of subordination. The policy of 'uppress the slave and smother the rebel' is followed. The superior races of the world cannot have a clean conscience if they remember their dealings with the coloured ones on the Congo, in Brazil, in Peking at the time of the Boxer revolution, and in America today." But this was not the policy followed by Hinduism in its days of vigour. In dealing with the problem of the conflict of the racial groups, Hinduism adopted the safe course of humanity and democracy. Each racial group was allowed to develop the best in it without impeding the progress of others. Each tribe that was admitted into the larger life of Hinduism with the opportunity and the responsibilities which that life gave them was allowed to develop the Hindu ideal in its own characteristic way. "Sheltered on the same roof, bound together by common interests evolving under the influence of common psychic and moral surroundings, the different constituent tribes not only improved in their level but became adapted to each other in spite of diversity of origin." In a word the way of Hinduism was that of harmonisation.

CLASS CONFLICTS OR CASTE SYSTEM.

It is well-known that India's solution of the problem of class conflicts is the caste system. Prof. Radhakrishnan recognises that caste has now degenerated into an instrument of oppression and intolerance. It tends to perpetuate inequality and develop the spirit of exclusiveness. Therefore if the progressive thinkers of India had the power, they would transform it out of recognition. But the purpose of the Upton lectures is not to vilify the evils of caste system. It is rather to draw the attention of the English audience, whose experience of the great strike was fresh in their minds, to some of the underlying principles of caste. Caste on its social side is a product of human organisation and not a mystery of divine appointment. It is an attempt to regulate society with a view to actual differences and

Continued up.

Desecration of Hindu Temples.

THEFT OF GOLD PLATES—YANTHRAMS

SOME IRRELIGIOUS CRIMES—INSTIGATION.

The following is the text of the letter received at this office from Captain S. G. Nair, M. C., Assistant Superintendent of Police, N. P. Jaffa, in connection with the theft of gold plates (yanthrams), but nothing else, from the Hindu temples and thereby desecrating them for the time being:—

"I have the honour to state that you are, no doubt, aware of the fact that a number of Hindu Temples in the Jaffa Peninsula have, during the past 8 months, lost the Gold Plates known as 'Yanthra Thakadu'. This gold plate has been removed from beneath the image, but nothing else has, in any single case been removed.

2. I should be much obliged if you would be good enough to let me know if you have any idea as to who is responsible for this desecration, and also inform Managers of Temples and members of the Hindu public through the medium of your paper to set a careful watch over their temples, particularly those in outlying districts and inform the District Headman or myself of any facts or information that is likely to throw any light on this subject.

3. Your co-operation will be very much appreciated."

Continued.

ideal unity. Paradoxical as it may seem, the system of caste is the outcome of tolerance and trust. It illustrates the characteristic Hindu faith in the collaboration of races and co-operation of cultures and professions. "Each caste has its social purpose and function, own code and tradition. It is a close corporation equipped with a certain traditional and independent organisation, observing certain usages regarding food and marriage. Each group is free to pursue its own aims free from interference by others. The functions of the different castes were regarded as equally important for the well-being of the whole. The castes were not allowed to compete with one another. The law of social life according to the caste system was harmony and co-operation, not cold and cruel competition. Harshly and harshly were used to determine the calling. But exceptions were freely allowed. Superior individuals were allowed to grow higher than the groups. On the other hand the caste idea of vocation as service never encouraged the notion of work as a degrading servitude to be done grudgingly and purely from the economic motive. A worker of the old days had fewer political rights, less pay and probably less comfort but he was more happy as he enjoyed his work. The modern worker who enjoys the franchise will call him a slave simply because he did not go to the ballot-box. But while the latter always wants to escape from his specialised social work and seeks his pleasure outside in cinema and theatre, the former expressed himself through his work and had the satisfaction of his being.

SOLUTION TO SEX CONFLICTS.

Lastly the Hindu ideal of marriage, rightly understood, might suggest some solution to the problem of sex conflicts in the west. The Hindu ideal emphasises both the individual and the social aspects of the institution of marriage. Marriage is encouraged for the sake of the development of personality as well as for the continuance of the family ideal. Both man and woman are equal partners in the pursuit of a higher ideal to which their individual inclinations are to be subordinated. Sexual love is to be submitted into self-forgetful devotion. "That marriage is successful which transforms a chance male into a life companion. Marriage is not the end of the struggle, it is but the beginning of a strenuous life where we attempt to realise a larger ideal by subordinating our private interests and inclinations. Service of a common ideal can bind together the most unlike individuals. Love demands its sacrifices. By restraint and endurance, we raise love to the likeness of the divine." The remarks of the Hindu philosopher on the frequency of divorce in modern European life and on the specious justifications for separation are very bold and caustic. "The nearest is the effect of a false ideal. The perfect relation is to be created and not found. The existence of incompatibility is a challenge to a more vigorous effort. To resort to divorce is to confess defeat. To justify our conduct we are setting up exaggerated claims on behalf of the individual will and are strongly protesting against discipline. We are confusing self-expression and self-development with a life of instincts and passions. We tend to look upon ourselves as healthy animals and not spiritual beings. We have had sin with us from the beginning of our history but we have recently begun to worship it. It is not very modern for a man or woman who is sick of his or her partner to take to another, but what is really modern is the new philosophy in justification of it. Disregard of feeling is magnifying as advanced thought. The woman who gives up her husband for another is idealised as a heroine who has had the courage to give up the hypocritical moral codes and false sentiments, while she who clings to her husband through good report and bad is a cowardly victim of conventions. Sex irregularities are becoming less shocking and more popular."

We have confined ourselves to the four main issues of the book. But there are many other illuminating and suggestive observations in it. It is a book which should be read by every serious-minded Hindu, be he a conservative or a reformer. For it gives a very lucid exposition of the fundamental principles underlying our social and religious institutions and points out the secret of the strength of Hinduism. Some of us may be tempted to think that Prof. Radhakrishnan gives rather too much a picture of the Hindu condition, but we should not forget that his aim in the Upton lectures was to describe to a western audience the ideals of Hinduism and to examine whether the post-war Europe has any lessons to learn from them. And from the impression his lectures have created on the distinguished audience in Oxford we may fairly conclude that this aim has been realised.

It is a pity that the book is priced 5s. If the publishers could issue a cheaper Indian edition there would be a larger sale for it in this country.

CORRESPONDENCE

THE UDAILYARSHIP OF KARAINAGAR

To The Editor, "Hindu Organ."
Sir—It is understood that the post of Udayar of Karainagar is now vacant and that the vacancy is to be filled soon. As I am interested in the matter, I feel it my duty to put forward some points which ought to be considered before the appointment is made.

The retired Udayar discharged his duties, I venture to think, to the entire satisfaction of Government as well as of the people. It will not be out of place here to mention that his impartiality, strength of will, and high character won for him the popularity he enjoyed.

It is of paramount importance that my countrymen should hold a special general meeting and select a suitable person of the type of the retired Udayar and to request Government to appoint him. When such a representation is made it will undoubtedly be accepted on its own merits. In the past, such appointments were made on the recommendations of the Maniyagars who before doing so, had to consult the residents of the respective places and send in their recommendations according to the will of the people. Now-a-days, whenever such appointments fall vacant, the Maniyagars, without consulting the residents of the places, secretly send in their recommendations according to perhaps, to the views of some influential people whosever they may be. Sir, it is not a fact that a Maniyagar is appointed to represent the views of the people to Government and to safeguard their interests? If it is so, why does not the Maniyagar consult the people as regards filling up of vacancies? The residents come to know of it only after the appointments are made and when it is too late to take steps. It is therefore necessary to request Government to consult the people and make the appointments on their representations, even if recommendations are received from the Maniyagars. The Government should instruct the Maniyagars not to make recommendations secretly without the knowledge of the residents but to convey the correct view of the people. This can be very easily done by holding a meeting of the residents of the respective places calling for their suggestions. If this is observed, it will be a blessing to the people.

I therefore urge that Government before appointing one for the post of Udayar of Karainagar on the recommendations of the Maniyagar of the Islands Division, should call for the views of the people of the said place and appoint one whom they want.

I hope, Sir, that you will kindly give your views in the matter and benefit the people.

Yours etc,

18 Feb. 27

COUNTRYMAN.

London Letter.

(From Our Own Correspondent).

London Feb. 3.

THE CEYLON STUDENTS' HOSTEL

At the January meeting of the Ceylon Students' Association, the memorandum for the establishment of the hostel in London, was duly passed, and it was later handed to the Colonial Secretary Mr. Fletcher for submission to the Ceylon Government. Mr. Fletcher left London on the 27th January. The details of the memorandum cannot properly be divulged before the official acceptance of the object of the memorandum viz: the willingness of the Government to defray the initial outlay for the hostel. The Indian Government runs a hostel for Indian Students, and in addition to this there is the hostel at Gower Street, run by the Indian Y M C A. There is no reason why the Ceylon Government should not bestow upon Ceylon Students the same care that her neighbour does.

INFLUENZA EPIDEMIC.

The influenza epidemic is having its toll of deaths. Over 1000 deaths are reported for January alone. On the Continent it is worse.

CHINA AND GREAT BRITAIN

As you would have heard from Reuters cables, troops were ordered from England to China. The labour party is strongly against this step. Mr. MacDonald has spoken at different places condemning the action of the Government in no measured terms. He thinks that Britain should not go against the restoration of Nationalistic self respect of Chinese in China, and that the safety of the British in China is better obtained by peaceful negotiations with the Chinese Government. He says that the Military in modern England rules the people, when in proper administration, the reverse should be the case. There is to be a huge demonstration in the Albert Hall next Saturday to uphold peace with China. Amongst the speakers are Mr. Ramsay MacDonald and Mr. George Lansbury M. P.

PUBLIC RELIGIOUS LECTURES

Mr. G. A. de Souza spoke at the Guildhouse, Bealeston Square to a crowded house on "Buddhism", Sunday before last. The following Sunday witnessed a lecture on "Hinduism" from Mr. Mallick. The Guildhouse is run by Miss Maude Ryden who holds broad ideas on Religion, though it is essentially meant for Christian congregations.

Mr. T. Nallanathan gave a lecture on "Hinduism—God and Immortality" at the Christian Student Movement House. This house is composed of students in London, drawn from all nationalities.

Panchatantra A Great Classic.

ITS EFFECT IN WORLD LITERATURE.

PROFESSOR EDGARTON'S LECTURE.

The following is a synopsis of the lecture delivered under the auspices of the University of Madras, by Professor Edgerton, Professor of Sanskrit, Yale University, United States of America, on February 14, in the senate House, on "Panchatantra in world literature." Sir K. Venkataswami Naidu, Vice-Chancellor, presided.

The lecturer began by saying that the history of Panchatantra as a Sanskrit literary classic was unparalleled in its intrinsic merit in the whole literature of the world, except that of one or two books of a religious character, such as the Bible and the Quran. The lecturer found during his sojourn in India and to his great surprise, that some educated Indians had not fully realised the value of the book and the place it occupied in world literature. He believed that it would be like taking coal to Newcastle if he were to dwell on the many merits of the great classic to an Indian audience. His intention, that day, he said, was to indicate the various ways in which the book came to be known in the West and the different aspects in which the classic was studied by western scholars.

One of the methods of approaching the study was to compare and contrast the various versions of the classic and to fix up the form, in which the book was originally written in India. The lecturer had devoted 10 years of his life to this work and had succeeded in reconstructing a version, which would greatly correspond to the original version. He hoped it would be published soon in Poona and he also hoped that Indian scholars would critically study the version and help him in his work. To give an idea of the popularity of the classic, in the different parts of the world, the lecturer stated that there were about 200 different versions of the classic in about 60 different languages. The lecturer then traced how from a Persian translation of the book Greek and the Western European versions came to be written and how from a Hebrew version, Latin and Western European versions were written. The English version was written by Sir Thomas North from a Latin version.

In conclusion the lecturer pointed out how individual stories of the Panchatantra came to spread all over the world and it was very difficult to say where the originals came from. Personally he thought that the original version in Sanskrit was much finer and better than any of the later extant versions of the book—"Hindu".

A Tart Scurrile.

TAMIL, YEP NON TAMIL SPEAKING.

At a Tamil Dramatic performance held on February 15, at New Delhi, North India under the patronage of Sir T. Vijayaraghavachariar, Member of the Public Service Association, the Right Hon. Sriivasa Sastri and Madras Members of the Council of State and the Legislative Assembly were also present among others. At the close of the play, Sir T. Vijayaraghavachariar, speaking in Tamil congratulated the actors on the excellence of their performance. Seizing this opportunity, he publicly welcomed on behalf of the South Indian community Mr. Sriivasa Sastri who had returned from his mission to South Africa.

"Mr. Sastri in acknowledging the tribute, said, Sir T. Vijayaraghavachariar for his inability to speak even a few words in correct Tamil and for his having mixed it up with English words. It was a pity that we could not speak our own language in our own country. But in Johannesburg Indians were mostly descendants of South Indians born and bred up for three generations. There were no Brahmans, they were all suttas and low class Tamilians. When he went to Johannesburg he was entertained by them and during his conversations he found that it was difficult to speak that pure Tamil which was spoken by them. He was very pleased to see the Tamil language spoken in that far off country by persons who had been domiciled for generations and yet Sir T. Vijayaraghavachariar found it hard to utter three lines of Tamil without a mixture of English words. The enacting of the Tamil drama in Delhi will, therefore, serve as a lesson to them all to speak and maintain the purity of Tamil language." Ibid.

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 Vannarpuram Post Office.

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

MANAGER.

Prohibition Policy in India.

DEBATE IN THE COUNCIL OF STATE.

The Hon. Ramdas Pantulu moved for adoption of a policy of prohibition of the use of alcoholic liquors in local administrations under the direct control of the Government of India. He confined his motion to these local administrations in order to raise the whole question of the policy of prohibition as otherwise he could not do so as Executive being a transferred subject. In the Provinces, Government policy has been one of regulation as opposed to prevention or prohibition. This policy had however been one of more or less negation. The Hon. Ramdas traced the entire policy from the time of Lord Curzon and emphasised that Mr. Brayne's amendment for a policy of moderation was exactly what was laid down in 1893 but which had failed to reduce consumption. There were reliable statistics available to show that reductions in the consumption of alcoholic liquors had not resulted in a corresponding increase in the consumption of other cheap drinks. Thus the popular belief that drink evil had grown was absolutely justified. Prohibition was the need of the hour in the interests of the poor people of India. That this was possible was his firm conviction from his study of what was going on in Madras Province. He need not therefore allude to the experience of America. Alcohol was next to poison and retarded the growth of the population both in quality and number.

GOVERNMENT'S AMENDMENT.

Mr. Brayne moved an amendment that a policy designed to promote and ensure moderation in the use of alcoholic liquors be adopted in local administrations under the direct control of the Government of India. This formula, he said, epitomised the Government of India's policy designed to check consumption by limiting the sale of liquor and consulting local opinion wherever possible. Prohibition on the other hand was not moral in as much as it interfered with the liberty of the subject. The State has no right to interfere with the (modest) concerns of the individuals, unless there was evidence of such serious abuse as to prove a menace to the safety and the well being of the population. Moreover, prohibition would result in illicit buying and consumption of liquor. Indeed this has happened and was happening in America. In areas covered by the resolution there was no evidence of any great drink evil. Since 1893 there has been a decrease of 50 per cent. in the quantity of imported liquor and corresponding decrease in the consumption. This policy would be pursued so that further progress may be achieved in the reduction of consumption. This was the only safe and sure policy.

"NOT FAIR TO DENY DRINK."

The Maharajah of Burdwan did not like both the resolution and the amendment. He was himself a teetotaler but in this matter the eastern mind must differ from the western mind. It was not fair to entirely deny drink to a man who after a hard day's labour wanted some drink. From this purely humanitarian point of view he did not like the resolution. At the same time he did not like the Government amendment as there was no ring of sincerity about it.

Beth Govindas as one who had been a volunteer in the Anti-Liquor picketing campaign said he was convinced that it was the Government who stood in the way of the people getting rid of this admitted evil. Who did not know that in the name of law and order many volunteers were arrested. Both from humanitarian and religious point of view people were opposed to drink yet the Government would not have prohibition as a policy. The amendment was but a pious hope never meant to be fulfilled.

SIR S. NAIR'S SUPPORT.

Sir Bankaran Nair said that the moral conscience of the people of India revolted against drink and yet the Government spokesmen said it was not desirable. India would not object to any law prohibiting the sale of liquor to Hindus or Mahomedans or Christians. Moral and social grounds as well as in the interests of the health of the people, he was for total prohibition.

Mr. Knapar supported the Government amendment as craving for drink was implanted in a person by nature. Could they prohibit a doctor from prescribing liquor as medicine? He did not mean that everybody should get drunk. The Government also did not mean that. But the Government had no right to prevent a man from having some relaxation at certain places and at certain times. Prohibition was the surest way of increasing consumption. The policy of moderate use of liquor was the wisest adopted from the time of Manu.

Dr. Rama Rao said that liquor affected the stomach, impaired the liver and acted as poison on the system. Adverting labourers to take to alcohol after a day's work was extremely dangerous. Now-a-days doctors did not prescribe alcohol in medicines.

Baradar Jellieva Singh Uberoi, supporting the motion for prohibition said it would lead to reduction of crime in the country.

MUSLIM SUPPORT.

Sir Umar Hayat Khan said if the resolution was adopted the whole Mahomedan community would support it.

Major General Symonds, Director-General of Indian Medical Service, said alcohol was poison only when taken in an immoderate quantity just in the same way as every food taken in excess was poison. (Dr. Rama Rao: Question). Wine if taken in small quantities was a stimulant to digestion and as such improved health. (Question). He joined issue with Dr. Rama Rao on alcohol all points he had in mind stated. Concluding, Major Symonds supported the amendment and emphasised the need for educating the people in the use of alcohol.

MR. RAMDAS'S REPLY.

Mr. Ramdas Pantulu replying to the debate referred to Mr. Knapar's view that prohibition would lead to induce a man to break it and twiddle:—"You can as well say that by asking people to obey the Ten Commandments there will be inducement to break them." He continued: Major General Symonds' view that alcohol had a food value and quoted scientific authorities on the subject. The policy of prohibition was easy in India because popular sentiment was in favour of it. The power given to the provinces now in respect of excise policy was illusory and incapable of being exercised.

AMENDMENT CARRIED.

The amendment of Mr. Brayne was put and carried by 21 against 14 votes. The resolution as amended was then carried non-officially not challenging a division.—"Swaraajya".

Mahatma's Auto-Biography.

ENLISTED FOR THE BOER WAR.

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

I must skip many another experience of the period between 1897 and 1899 and come to the Boer War. When the war was declared my personal sympathies were all with the Boers, but I believed then that I had no right in such cases to enforce my individual convictions. I have minutely dealt with the inner struggle in this behalf in my history of the Satyagraha in South Africa, and I must not repeat the argument here. I invite the curious to turn to those pages. Suffice it to say that my loyalty to the British rule drove me to participation with the British in that war. I felt that if I demanded rights as a British citizen, it was also my duty as such to participate in the defence of the British Empire. So I got together as many comrades as possible, and with very great difficulty had their services accepted as an ambulance corps. The average Englishman believed that the Indian was a coward incapable of taking risks and looking beyond his immediate self interest. Many English friends therefore threw cold water on my plan. But Dr. Booth supported it whole heartedly. He trained us in ambulance work. We secured medical certificates of fitness for service. Mr. Loughton and the late Mr. E. Combe enthusiastically supported the plan and we applied at last for service at the front. The Government thankfully acknowledged our application, but said that our services were not then needed.

FORMING AN AMBULANCE CORPS.

But I would not rest satisfied with this refusal. Assisted by Dr. Booth I called on the Bishop of Natal. There were many Christian Indians in our corps and the Bishop was delighted with my proposal and promised to help us in getting us accepted.

Time too was working with us. The Boer had showed more pluck, determination and bravery than were expected; and our services were ultimately needed.

Our corps was 1,100 strong with nearly 40 leaders. About three hundred were free Indians and the rest indentured. Dr. Booth was also with us. The corps acquitted itself well. Though our work was to be outside the firing line, and though we had the protection of the Red Cross, we were asked at a critical moment to serve within the firing line. The reservation was not of our seeking. The authorities did not want us to be within the range of fire. But the situation was changed after the repulse at Spion Kop and General Buller sent the message that though we were not bound to take the risk, Government would be thankful if we would take it and fetch the wounded from the field. We had no hesitation and as the action at Spion Kop found us working within the firing line. During these days we had to march from twenty to twenty-five miles a day, bearing the wounded stretchers. Among the wounded we had the honour of carrying soldiers like General Woodgate.

The corps was disbanded after six weeks' service. After the reverses at Spion Kop and Vaalkraker the British Commander-in-Chief had abandoned the attempt to relieve Ladysmith and other places by summary procedure, and had decided to await reinforcements from England and Ladis, and to proceed slowly.

Our humble work was, at the moment, much applauded, and the Indians' prestige was enhanced. The newspapers published laudatory rhymes whose refrain was "We are sons of the Empire after all."

General Buller mentioned with appreciation the work of the corps in his despatch and leaders were awarded the War Medal.

TEMPORARY CHANGE IN WHITE MAN'S ATTITUDE.

The Indian community became better organised. I got into closer touch with the indentured Indians. There came a greater awakening amongst them, and the feeling that Hindus, Mussalmans, Christians, Tamilians, Gujaratis and Sindhis were all Indians and children of the same motherland took deep root amongst them. Everyone believed that the Indians' grievances were now sure to be redressed. The white man's attitude seemed to be distinctly changed at the moment. The relations formed with the Whites during the War were of the sweetest. We had come into contact with thousands of tompoles. They were friendly with us, and were thankful to us to know that we were there to serve them.

I cannot forbear from recording a sweet reminiscence of how human nature shows itself at its best at moments of trial. We were marching towards Chieveley camp where Lieutenant Robert, the son of the Lord Roberts, had received a mortal wound. Our corps had the honour of carrying the body from the field. It was a sultry day—the day of our march. Everyone was thirsting for water. There was a tiny brook on the way where he could slake out thirst. But who was to drink first? We had proposed to come to after tommies had finished. But they would not begin first and urged us to do so, and for a while a pleasant competition went on for giving precedence to one another.

Jaffna Urban District Council

NOTICE.

Applications are invited for the post of a clerk for the Jaffna Urban District Council. A thorough knowledge of correspondence and accounts and experience of management of office will be required.

Candidates should state clearly in their applications their age, educational and other qualifications and experience and submit certified copies of not more than three recent testimonials regarding their capabilities and general efficiency.

The salary attached to the post is Rs. 300/- per annum rising to Rs. 1,200/- per annum by annual increments of Rs. 60/-.

Applications will be received by the Chairman, Jaffna Urban District Council, up to noon on 7th March 1927, at the office of the Council.

Office of the A. CANAGAHARAN, Chairman, Urban District Council, Jaffna, Feb. 21, 1927. Urban District Council, G. 1927.

SHORTHAND

(in three months)

RAPID POSTAL TUITION!

EASY TERMS!

Shorthand is useful to all who know English. Though it is more useful to Typists and Reporters, others also will get many occasions when they will find a knowledge of the subject to be of immense benefit. To the average clerk, a fair speed in it will mean promotion.

You can study from where you are and in your spare hours.

We do everything by post and we have successfully coached students in every Part of the Island. Write for particulars. It costs you nothing.

THE CENTRAL ACCOUNTANCY.

(POSTAL TUITION DEPT.)

VICTORIA BUILDINGS,

First Cross Street,

COLOMBO

H. 53.

NOTICE.

The problem of House Building is solved and made easier.

Best Building Materials

of the following description are available with me.

Teak Timber of the finest quality and perfect suitability to all needs can be had.

Standard Tiles the best known in the Island, matchless and at once remarkable for durability and lightness, are offered for sale.

Our numerous purchasers have nothing but wholehearted praise for our Teak and Tiles.

Apply to:—

S. VEERAGATHIPILLAI,
Tondamanar

H. 48.

Order Nisi.

IN THE DISTRICT COURT OF JAFFNA.

Testamentary Jurisdiction No. 6312

In the matter of the Estate of the late Yacco wife of Thommaspillai Santsippillai of Mathagal

Deceased

Santsippillai Boosaiappu of Mathagal

Vs.

1. Thommaspillai Santsippillai
2. Onellappakkiyam daughter of Santsippillai
3. Sebastiampillai Rasaratnam
4. Therasamma daughter of Sebastiampillai
5. Vythi Santsippillai, wife
6. Mary Sekirithamma
7. Vythi Boosaiappillai, wife
8. Rasamma
9. Potharupillai Sebastiampillai and wife
10. Marial Manickam, all of Mathagal

Respondents.

This matter of the Petition of the above-named Petitioner praying for Letters of Administration to the estate of the above-named deceased coming on for disposal before G. W. Woodhouse Esquire, District Judge, on November 22, 1926, in the presence of Mr. M. Vythilingam, Proctor, on the part of the Petitioner and the affidavit of the Petitioner dated November 15, 1926, having been read, it is declared that the Petitioner is the lawful heir of the said intestate and is entitled to have Letters of Administration to the estate of the said intestate issued to him unless the Respondents or any other person shall, on or before March 1, 1927, show sufficient cause to the satisfaction of this Court to the contrary.

G. W. Woodhouse,

District Judge.

November 22, 1926.

O. 1210.

Order Nisi.

IN THE DISTRICT COURT OF JAFFNA.

Testamentary Jurisdiction N. 6313.

In the matter of the Estate of the late Sittampalam Ramalingam, Clerk, Port Swettenham, F. M. S.

Deceased

Ponnampalam Sittampalam of Manipay

Vs.

Parupathy wife of Sittampalam of Manipay

Respondent.

This matter of the Petition of the above-named Petitioner praying for Letters of Administration to the Estate of the above-named deceased coming on for disposal before G. W. Woodhouse, Esq., District Judge, on November 22, 1926, in the presence of Mr. M. Vythilingam, Proctor, on the part of the Petitioner and the affidavit of the Petitioner dated November 7, 1926, having been read, it is declared that the Petitioner is the lawful heir of the said intestate and is entitled to have Letters of Administration to the estate of the said intestate issued to him unless the Respondent or any other person shall, on or before March 1, 1927, show sufficient cause to the satisfaction of this Court to the contrary.

G. W. Woodhouse,

District Judge.

November 22, 1926.

O. 1211.

NOTICE.

Steamer Tickets

For Penang and Singapore are booked at our Office at Jaffna.

Book in time to avoid disappointment.

The North Ceylon Trading Co.,

HOSPITAL ROAD,

JAFFNA.

Tele. Address:

TIMBER, JAFFNA.

Q. 61.

Notice.

READY FOR SALE.

Pala and Satin Timbers and Vallais. Also Planks of seasoned Satin and Ebony Logs. Palmyrah Beams, Rafters, and Runners of any dimension. Different kinds of Posts and Patches. Please apply to:—

S. KANDIAHPILLAI,

Wyman Road, Nallore.

H. 54.

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.

Order Nisi.

IN THE DISTRICT COURT OF TRINCOMALEE.

Testamentary Jurisdiction No. 149.

Class III.

In the Matter of the Last Will and Testament of Eriyathambi Sivagurunathan late of No. 2 Div. Trincomalee

Deceased.

Murgappaper Vairamuttia of Div.

No. 2, Trincomalee

Petitioner.

Vs.

1. Sivapakkiamma widow of Thiyagarajah of No. 2 Div. Trincomalee

2. Rasamma wife of Chinniah Kanagasabai

3. Chinniah Kanagasabai of Gampola

Respondents.

This matter coming on for disposal before B. G. de Glanville Esquire, District Judge of Trincomalee, on January 17, 1927, in the presence of Mr. M. M. Sabaratnam, Proctor, on the part of the Petitioner and the affidavit of the Petitioner and the affidavit of the Petitioner dated October 11, 1926, and August 28, 1926, respectively having been read.

It is ordered that the Last Will and Testament of which the original has been produced by the Petitioner and is now deposited in this Court is hereby declared proved.

It is further declared that the said Petitioner, Murgappaper Vairamuttia be and he is hereby declared entitled to have probate issued to him with a copy of the Will annexed unless the respondents or any other persons pending or shall on or before February 21, 1927, present sufficient cause to the satisfaction of this Court to the contrary.

B. G. de GLANVILLE,

District Judge.

January 17, 1927.

February 18, 1927.

Extended to March 18, 1927.

O. 1209.

G. C. Thambyah,

District Judge.

Printed and published by M. Sabaratnam for and on behalf of the Proprietors, the Jaffna Saiva Paripalana Sabai, at their Press, the Saiva Prakash Press, Vannaripallam.