

# The Hindu Organ.

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

THE ONLY NEWSPAPER IN CEYLON FOR THE HINDUS  
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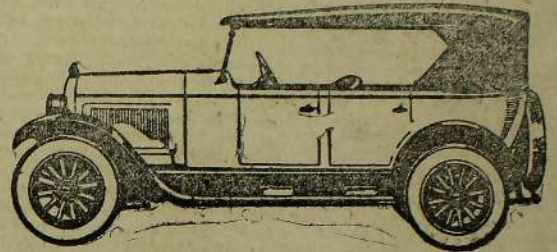
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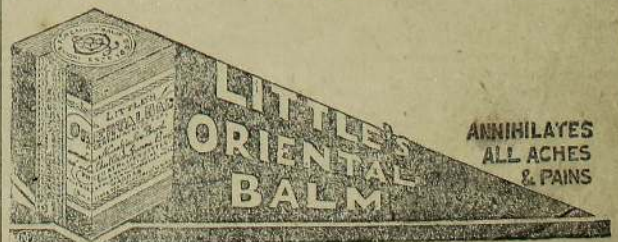
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We earnestly request our Subscribers to pay up their arrears to him and also to kindly give him other possible assistance to make his mission successful. Provisional Receipts will be given by him to the payees who will be furnished with the Manager's Receipts within a fortnight.

In this connection we wish to bring to the kind notice of our Subscribers that a permanent Home for the paper and press are nearing completion and that we require a further big amount to have the buildings completed.

We expect a cordial response to our appeal.

S. AMPIKAIPAGAN, Manager.

April 11, 1927.

The Hindu Organ.

JAFFNA, THURSDAY, APRIL 28, 1927

MEETING OF THE ANTI-PROHIBITIONISTS.

THE ANTI-PROHIBITIONISTS HAVE AT LAST succeeded in getting up a meeting to protest against the introduction of any form of prohibition whatever in Jaffna. But this meeting has only served to bring into greater relief the unpopularity of the anti-prohibition movement. After long and laborious efforts the leaders of the movement were able to collect from the byways of Jaffna a number of ex renters and ex tappers to swell the dwindling ranks of anti prohibitionists. It is a sight worthy of the gods to see some Christian Ministers and some Police Court lawyers take delight in the company of ex tappers and ex renters and pour out the vials of their ebriated wrath on the devoted heads of the Jaffna Councillors whose only fault is that they are anxious to promote public weal. At the meeting speaker after speaker professed to speak on behalf of Jaffna. The extraordinary claims made by them require close examination. Let us ascertain who the conveners and promoters of this meeting are and what following they have in the country. The signatories to the meeting are all residents of Pettah and Karaiyur. Not a single individual who resides outside the urban area has set his signature to the notice convening the meeting. Even within the urban area the promoters of the meeting could not persuade any person residing at Moor Street or Vannarponnai or Nallur or Chivataram or Columbaturai to sign the notice nor could they induce any gentleman of light and leading in the aforesaid divisions to join them in their chorus of praise of the excellent virtues they see in drink.

If the representative character of the conveners is tested by their religious persuasion it is very significant that out of twenty seven signatories all except four are Christians. The same Christian predominance could be noted at the meeting too. We are sure that no effort was spared in advertising the meeting. It is significant that most of the speakers are non Christians and among them all except two are Christians. The President and the Secretary too are Christians. It is this meeting that is proclaimed from the house-top as reflecting public opinion in Jaffna, which is inhabited by more than eighty five per cent of Hindus! It was only a meeting of anti-prohibitionists. It was so stated in the notice and therefore it cannot be regarded as a representative public meeting. The President of the meeting in the course of an interview granted by him to a representative of the "Catholic Guardian" on Prohibition deplored that the closure of St. Mary's Hotel was due to the inclusion of a non-Christian Ward, number six, for local option polling along with Ward number one, which he, perhaps, considers a Ward consisting mainly of Christians. It is the suggestion of Dr. Tambayah that the Hindus as a community are opposed to drink whilst the Christians as a community desire the perpetuation of drink in Jaffna. The former is certainly true, while the latter is only an expression of a partial truth. The Non Conformist Churches true to their traditions have ranged themselves on the side of prohibition. The Wesleyans as a body support it. The Assembly of the Congregational Churches in Jaffna has unanimously passed a resolution in its favour. Even among the Catholics the good fisher folk of Karaiyur have kept themselves aloof from the wisps of their other co-religionists.

The Velala Roman Catholics who live in the rural areas of Jaffna in spite of their change of religion still maintain the traditions of their fathers by opposing drink altogether. This will be borne out by all those who worked in the local option campaign in the rural areas of Jaffna. The opponents of prohibition are a microscopic but a noisy minority which consists of the Christians of Pettah and Karaiyur, of ex renters and ex tappers and a few disgruntled and disappointed Hindus who take this opportunity to spite the Jaffna Councillors for reasons best known to them.

In the February issue of the Success Magazine the writer of an article entitled "A Wet Wet Navar B. President," reviews the prospects of a Wet being elected the President of the United States of America and concludes his article by saying "The score for the United States as a whole stands thus: Dry States, 39; Wets, 7; Doubtful, 2. Hence the election of a Wet to the Presidency is shown to be utterly impossible. Wet America is but a fringe on one corner of her raiment. But it is a very vocal fringe and therefore has attracted much attention" (Italics are ours). The local Wets too are a noisy lot and they hope to attract attention by their vociferousness. We regret that some of our Colombo contemporaries have been misled to take an erroneous view of the position of the anti prohibitionists in Jaffna.

At the public meeting speaker after speaker dilated on the glories of liberty. We are unable to remember what these speakers mean by liberty. Every legislation that aims at social improvement and welfare involves a restriction of the liberty of the citizens. Personal liberty is subordinated in practical legislation to the greatest good of the greatest number. The prohibitionists do not desire any fresh legislation. They only desire the enforcement of an existing legislation in Jaffna. Liberty is a privilege that is allowed to be enjoyed in so far as it does not injuriously affect the body politic. When it does its enjoyment should be placed under certain restrictions. The liberty which these people want is license. Milton in one of his most powerful sonnets has very well described these hypocrites of liberty.

But this is got by causing pearl to hoag, That bawl for freedom in their senseless mood, And still revolve when Truth would set them free. License they mean when they cry Liberty; For who loves that out first be wise and good; But from that mark how far they rove we see;

If the anti prohibitionists really desire liberty, the liberty that is worth having, the royal road to it lies along prohibition. Prohibition alone will set them as well as the people of Jaffna free from the thralldom of drink. But this public meeting shows how far they have roved from this road. These people who now bawl for liberty do not want it but they want license. They want license to drink. They want license to increase crimes in the country. They want license to mar the happiness and sweetness of home life. They want license to set husband against wife, father against son, son against mother, brother against brother. They want license to live on the miseries of others and to have their civilised enjoyment to the detriment of public weal.

ANCIENT HINDU DHARMA AND ITS MODERN EXPONENTS.

The Ramakrishna Mission is one of the few Hindu organisations which is translating into practice the ancient three fold ideal of the Hindu religion viz., ministrition to the mental, physical and spiritual needs of man. Service to God, service to man and renunciation of the fruits of one's actions are emphasised by the Mission everywhere. Dispensaries and hospitals, schools and orphanages, ashramams and mutis are being established by the Mission in pursuit of this three-fold ideal. Its activities are no innovations in the field of social and religious work. There are other Hindu missions which do similar work. Indian religious history is replete with good many instances where service of man had been the inspiration of religious-minded people. They built not merely temples and chattrams but they founded hospitals for the relief of the sick and the suffering. In Rock Edict No 2 of Emperor Asoka it is stated, that hospitals were founded for the relief of human suffering. "Everywhere in the dominions of His Sacred Majesty the King", says the edict, "as well as among his neighbours, the Cholas, the Pandyas, the Sathya Putras and the Cheras, as far as the Tambraparnai, Antiochus the great king of Syria or even the kings, the neighbours of Antiochus—everywhere have been made the healing arrangements of His Majesty the King in two kinds viz., healing arrangements for men and healing arrangements for beasts. Medical herbs for men and medical herbs for animals, wheresoever lacking, have been everywhere imported or planted. Roots also and fruits, wheresoever lacking have been everywhere imported and planted. On the roads too wells had been dug

and trees planted for the enjoyment of man and beast." (vide 'Early History of India' Vincent Smith, pp 171-2) This was about 250 B. C.

About 400 A. D. when Fa-hien, the famous Chinese traveller, visited India, he found the existence of similar institutions in North India. He noted "that the people were rich and prosperous and emulated each other in the practice of virtue. Charitable institutions were numerous. Resthouses for travellers were provided in the highways; and the capital possessed an excellent free hospital endowed by benevolent and educated citizens". (Ibid p 289) Further in describing this hospital Fa-hien continues, "whither come all poor or helpless patients suffering from all kinds of infirmities. They are all well taken care of and a doctor attends them; food and medicine are supplied according to their wants. Thus they are made quite comfortable and when they are well they may go away." The Indian Historian, Mr Smith says, "that no such foundation was to be seen elsewhere in the world at that date; and its existence anticipating the deeds of modern Christian charity speaks well of the character of the citizens who endowed it.....The earliest hospital in Europe, Maison Dieu of Paris, is said to have been opened in the seventh century" (Ibid).

In the seventh century similar institutions existed in North India in the reign of Emperor Harsha. "In all highways of the towns and villages throughout India there were hospices (Shunya Isthalas) provided with food and drink and there were stationed physicians with medicines for travellers and poor persons round about to be given without stint." (Dr. Benerjee's Public Administration in Ancient India p. 284 taken from Huen Tsang) This Chinese pilgrim visited the court of Harsha in North India, of Pulikesan in the Deccan and of Narasimha Varma in the Tamil country in the middle of the seventh century.

The ancient Tamilians were not unmindful of their duties towards the sick and the poor. An inscription bearing number 182 of 1915 refers to the benefaction of a Vaisian, named Madavan, in the reign of Veera Rajendra Deva Cholan (1062 A. D.). There were established by Royal Grants (1) a school for the study of the Vedas, the Sashtas, etc. (2) a hostel for students and (3) a hospital. The students were provided with food, bathing oil on Saturdays and with oil for lamps. The hospital was named Veera Cholan and was provided with fifteen beds for sick people. The staff and establishment for the hospital and hostel comprised of one physician in whose family the privilege of administering medicines was hereditary, one surgeon, two servants who fetched drugs, supplied fuel and did other services for the hospital, two maid servants for nursing the patients and one general servant for the hostel and hospital." Then the inscription goes on to describe the medicines and oils stored in the hospital. (Local Government in Ancient India by Dr. Mukerjee p. 275). Further we come across another similar inscription of a Kakatiya king of Wrengal. This dynasty is a branch of Karkatha Velir (கர்க்காத வேலிர்) which ruled in the Telugu country after the dissolution of the great Chola empire. Visvesvara-Sivachariya, a learned scholar, founded a temple, monastery, feeding house, settlement of families of Dravida Brahmanas, together with a maternity home and a hospital. There were appointed one doctor and one accountant for the hospital. In the feeding house arrangements were made for feeding, at all times of the day, of men of all castes from the Brahmanas to the Chandalas." (Ibid page 278). Further we come across inscriptions in Ancient Mysore in which it is stated that free dispensaries were attached to various mutis.

From the above historical facts it is clear that service to man without distinction of caste has been the basis of practical charity in Ancient India. Under the foreign rule Indian history is not taught and even if it is taught it is done, as it was pointed out by Professor Radhakrishnan in his presidential address before the assembly of the College Professors of Bengal, with a view to impress on the students that India has failed. India has not failed. But it is reserved by Siva Peruman for a yet higher and nobler destiny.

Confining ourselves to the Tamil country, its glorious history in the past justifies the hope of a yet brighter future if we have only faith in ourselves. Let the Tamil man read the history of Karikal Cholan and Nedunji Chelvar, who ruled the Tamil land at the beginning of the Christian era. Let him read the

history of the past and the four days of Meheudra Varman, Narasimha Varman and Kua Pandyan, and of the contemporary saints Appir and Sambandar, of the stirring times of Varaguna Pandyan and Manikkavasar, and of the imperial days of Raja Raja Cholan, Rajendra Gangaikona Cholan and Kulothunga Cholan. Let him study the literary, artistic, political and administrative achievements of our ancestors and their maritime, commercial and economic greatness. Huen Tsang, who visited Tamil land, describes that the people were brave, honest and truthful. They were fond of learning and held the learned in high esteem. The land of the Talu Velir (தாலு வேலிர்) has been described as the land of the Sathya Putras. The devotion to truth of the Velalas had become proverbial in Tamil literature and history. The material, moral and spiritual greatness of the Tamils had been achieved without foreign aid and inspiration. Worship of Siva and the Saiva religion had supplied the motive and inspiration for their achievements. The ancient Tamils were morally good, spiritually great and intellectually strong. Let our readers ascertain what has contributed to the fall of this great and ancient race from its high pedestal. They will see that foreign invasion from the days of Malik Kafur and foreign exploitation (political, economic, religious and cultural) had been responsible for this national decline. The Government and the Missionary have both banned the study of Tamil literature, religion and philosophy in their schools and colleges. If the system of education had been framed to suit the national genius and the study of Saiva religious books had found a proper place in our schools and colleges, the Tamil people could not have been as they are to-day. Prof. Saely has said that foreign rule is attended with national degeneracy.

"A conquered race", says Prof. Radhakrishnan, "feels its heart sink. It loses hope, courage and confidence. Our political subjection carries with it the suggestion that we cannot consider ourselves the equals of free nations. Indian history is taught to impress on us the one lesson that 'India has failed.' The worst form of bondage is that of despair and dejection that creeps in defeated peoples breeding in them loss of faith in themselves."

The great calamity that has overtaken our people is the loss of national self-respect and the faith in themselves. The greatest remedy for this state of affairs is the study of Indian history in general and the Tamil history in particular from which we should derive our inspiration. Noted Indian scholars are making splendid contributions to our knowledge of India's Past. We need not study books written by foreigners. The sole object of many such writers is to show that India has failed. We wish that books written by Indians on Indian history will find a place in the library of every Tamil man.

செந்தமிழ்ச் சாடென்றும் போதினிலே—இன்பத்தேன் வந்த பாபுத நாதினிலே—சங்கச் சந்தையர் சாடென்றும் போதினிலே—ஒரு சத்தி பிறக்குத மூச்சினிலே—சங்கம். (செந்தமிழ்)

EDITORIAL NOTE.

Pandit Machan Mohan Malaviya who presided at Kumbh Mhamela, Haridwar, delivered an instructive THE GOSPEL of address on the beauties of Sanathana Dharma ACTION. which he said has no parallel in the face of the earth as it was founded by Rishis who were fountains of learning and knowledge. The learned Pandit after detailing the various evil customs which fetter the progress of the Hindu community asked all Sadhus and Pandits present:—"Are you prepared to keep Hindu Dharma alive?" They responded, "Yes". He said "action and not talk was required for the purpose." Further he appealed to all Sadhus to take up in hand the work of rescue of Hindu Dharma. He also urged all present to throw their differences into the Ganges and organise an All India Santhana Sabhai and take the message of Santhana Dharma from village to village. He concluded his inspiring speech with a thrilling call to the Sadhus for practical work. Pandit Malaviya is perhaps the greatest Hindu leader in Modern India. He is an Orthodox Brahmin of the Mathiya Theam. The progress of the Hindu community depends not on talk but on action. The Pandits of Jaffna who pose themselves as the custodians of Saiva religion by exhibiting a strong penchant for pamphleteering will, we hope, do something, worthy something, for the promotion of the Saiva religion in Jaffna.



Meeting of Anti-Prohibitionists,

BACCHANALS' HIGHER PATRIOTISM.

A CITY IN THE WILDERNESS.

A meeting was held in the Ridgeway Hall on Saturday afternoon with the chief...

(1) "The Hon. Mr. Saharatnam's attempt to force "Prohibition" on Jaffna by means of a Legislative Enactment without reference to the country by means of a Poll on the subject.

(2) "The recommendation of the Excise Commission of February 26, 1927, to introduce a permit system regulating the use of alcohol in the Peninsula."

LEGISLATIVE COUNCILLORS CHOICEN The R. V. Dr. Issac Tambayah presided and Mr. J. J. Philip was elected Secretary of the meeting.

DEMAND FOR A POLL.

The first resolution was proposed by Rev. Father T. M. F. Long and seconded by Mr. S. J. Ganasegaram, viz:—

"This meeting is strongly of opinion that the Legislative Council should not come to any decision on the motion of the Hon. Mr. Saharatnam re Prohibition before a poll is taken for the entire Peninsula on the question of total prohibition."

"ENFRANCHISEMENT OF LIBERTY"

The second resolution was proposed by Mr. T. R. Natiah and seconded by Mr. R. H. Leachington, retired Inspector of Schools, and supported by Mr. Thamby Ramathan, Barrister, viz:—

"That the recommendations of the Excise Commission to introduce a permit system regulating the use of alcohol in the Peninsula is a distinct infringement of the rights and liberties of the people."

This was carried unanimously.

ENHANCED DUTY.

The third resolution was proposed by Mr. Julius Phillips and seconded by Mr. G. R. Henstman, viz:—

"That in the matter of foreign liquor and arrack this meeting considers the existing legislation sufficiently restrictive and suggests that any further deterrent measure should be in the form of enhanced duty on foreign liquor particularly with a view to prevent the importation of cheap foreign liquor."

This was also carried.

The last resolution was proposed by Mr. J. H. P. Wijayaratham and seconded by Mudaliyar J. G. Puvimansinghe and supported by Messrs A. P. Tambiah and S. Anthony Pillai, viz:—

"This meeting is of opinion that in the matter of toddy the old system of issuing licenses for free tapping be reverted to without any restrictions."

The resolution too was carried.

Decrease of Drunkenness.

ENGLAND BECOMING SOBER.

The following is an extract of information on the above as appearing in the Indian Social Reformer of 16-4-27:—

Whether or not the cost of whisky—8s. 5 1/2d. tax is included in the price of 12s. 6d. per bottle—has checked consumption, clear indication was given at the recent Brewer Sessions in every part of the country that the people of Great Britain are becoming much more temperate.

Since 1913, when there was 168,877 cases, the convictions for drunkenness have decreased by more than 113,000 a fall of 60 per cent. Generally speaking the record of the past year indicates that the progress of the English and Welsh people in the ways of sobriety has not only been maintained, but has indeed, reached a stage that is truly remarkable.

In Yorkshire the number of drunkenness convictions 20 years ago was 25,898; last year it was 8,045. During the last few years convictions for drunkenness at the metropolitan police courts have been steadily falling from 49 or 53 cases a day to a dozen cases of drunkenness a day and frequently none at all.

Rokan Exploitation Company.

DR. ROGERS' JOINT ENTERPRISE.

A new company called Rokan Exploitation Company has been formed and registered with a capital of six hundred thousand guilders, of which two hundred thousand and guilders have been called up and subscribed for by Dr. G. K. Bornman, Mr. J. W. Thonw and Dr. W. A. Rogers, the first two taking up three thousand guilders worth of shares each and Dr. W. A. Rogers taking up the balance of one hundred and ninety four thousand guilders worth of shares.

These three gentlemen thus become the first Directors of the Company. The Rokan property is an extensive area of one hundred thousand acres held by Dr. W. A. Rogers, of Ipoh, and there are now on the property three European Engineers with their Chinese staffs prospecting for tin ore, while another Engineer is expected shortly from Home.

Dr. Rogers, who has been in Medan in connection with the above property since the early part of March, returned to Singapore on the 4th inst.

CORRESPONDENCE.

THE NEW YEAR CELEBRATION IN TAIPING.

To The Editor, "Hindu Organ",

Sir, The New Year celebration in Taiping, year after year, has been such a monotonous affair that one is inclined to think that a change of programme is long overdue. The expenses incurred, the frivolities indulged in, the habits encouraged and the practices countenanced—all these bear one, and only one, significance, namely, that the importance of the New Year Day is not fully realised by any one here. It is not my intention to wound the feelings of any pubic spirited men who have organised, on lines which appeared best to them, the celebration of the New Year Day, by enumerating here the various items that constituted the whole function. But I would make bold to say that what took place at the Y. M. H. A., in the name of the New Year Day, is hardly the thing that ought to be done on the first day of a year. The money and energy bestowed on the function—a pukka European Teaparty—in which only the rich and the big people of both sexes took part, are quite incapable of producing any earthly benefit; much less any heavenly merit. I am expressing this opinion with my experience of what was derived during the past few years from celebrating the New Year on similar lines. As for harm, there positively was; but unfortunately there are not many who share this opinion. I am, however, prepared to substantiate with facts and figures, the statement that nothing good has been achieved in the past as a result of the stereotyped form of New Year celebration that has been yearly repeated. Instead of supplying fuel for a wordy warfare, in the shape of newspaper controversy, let me come to the point straightway. It is universally agreed that there is no greater service to humanity, no worthier religious merit than feeding and clothing the poor. No religion or no creed takes exception to doing charity and no mentality will feel indifferent about this noble enterprise. Time has not yet come for people to realise that it is a sin, if by this term, a crime against the law of nature is meant, to arrogate to oneself all the pleasures of the world and leave one's fellowmen to die of starvation. The Indian labourers are perhaps the most poverty stricken and the most down trodden class of people in Malaya. Any service, however little, rendered to them is bound to have far reaching effects, both on earth and in heaven. It is these helpless souls that should be made to feel happy on the New Year Day, as a first indication of their enjoying peace and plenty throughout the year. No sacrifice will be too great in a cause like this. I commend this humble proposition to the consideration of the leading lights of the Hindu Community in Taiping, so that it may be present in their minds when devising schemes of New Year celebration in the future.

Yours etc., FRIEND OF THE POOR.

Point Pedro News.

(From our own correspondent)

Pt. Pedro April 24,

MATRIMONIAL—The marriage took place on Monday the 18th instant at 9 a m of Miss Theivanyai Ammal, daughter of Mr. K. Senugampillai, Native Physician, Point Pedro, with Mr. Subramaniam Venayagamoorthy of the Kachcheri, Mullaitivu. The marriage was solemnized by Brahma Sri Panohadabarakurakkal of the local Sivan Temple. The "Thali tying" ceremony was performed by the bridegroom at 9.30 a m. A reception was held later at the bride's residence and refreshments were served.

AATHIADY V. B. O. (POINT PEDRO)—The members of the A. V. B. O. who were on a sports tour to Mullaitivu and Anuradhapura have returned after spending a pleasant fortnight. During their stay they were engaged in a series of seven matches in all of which they were the winners.

AATHIADY UNION (POINT PEDRO)—A special meeting of the Youngsters' Union and Aathiady V. B. O. (Point Pedro) was held at the Y. M. H. A. Hall, last Saturday. Mr. V. Ramaswamy, Proctor, occupied the chair. The Secretary of the Institution read a lengthy report giving full details of the institution since its inception in 1922. This was followed by the Treasurer's report which was duly adopted. Mr. N. Veluppillai, Kachcheri Mudaliyar, Mullaitivu, delivered an interesting and instructive lecture on "The Student's Life". Remarks were offered by Messrs K. Velmurugu, G. Sathasivam, V. Paramasothy and A. K. Subramaniam. After the Chairman's remarks the meeting was brought to a close at a very late hour.

PERSONAL.—Mr. K. Velmurugu, Licensed Surveyor, Balangoda, has come over to Point Pedro on two weeks' leave. Mr. N. Veluppillai, Kachcheri Mudaliyar, Mullaitivu, is spending his Easter vacation here. He will leave for his station on Monday next.

—Mr. T. V. Thamocharan, Agricultural Instructor, Kiliyaddy, is on a short visit to Point Pedro. He had been successful in the recent Departmental Examination.

—Mr. S. Karthigesan, Asst. Supdt. of Surveys, N. C. P., was the guest of Mr. A. Sivacolundu, Proctor. He had been here to play a Volley Ball Match.

WANTED CORRESPONDENTS AND AGENTS.

For the "HINDU ORGAN" in the following places:—

- Achchuvetti, Anuradhapura, Batticaloa, Badulla, Chavakachcheri, Channarayana, Chuligirana, Chilag, Copsy, Colombo, Galle, Hambantota, Kanbenantur, Karavaddy, Karainagar, Kandy, Kalutara, Manipay, Mannar, Mullaitivu, Matale, Matara, Navaly, Negombo, Nawara Eliya, Pallai, Punguduvivu, Pottalam, Ratnapura, Tellippalai, Trincomalee, Udawal, Urumpirai, Vaddukkodai, Valvettilurai, Vavuniya and Velanai.

Please apply stating terms to THE EDITOR, "Hindu Organ".

Johore Celebrates New Year.

The Tamil Community of Johore Bahru spent an enjoyable evening on 14-4-27 in celebrating the Hindu New Year—"Pongal".

Coconut lighting, Thachy and Volley Ball matches and other games which were played on the Railway Institute grounds were witnessed by a large gathering.

At about 8.30 all present were served with refreshments in the Institute Hall. Lectures on "Hindu New Year" by Mr. K. Thanapalasingam and on "Tamil" by Mr. S. Kathiravaoo were delivered. Messrs S. Rimalingar, V. Maragumbo and K. Vairavanathan then spoke a few words and the function came to a close with singing of the "Thavaram".

New Year Celebration At Raub.

The Tamils of Raub celebrated their New Year under the auspices of the Raub Tamil Young Men's Association on the 14th instant, at the Government Club, Raub. A long and interesting programme was gone through covering up nearly four hours. The various items of sports which took more than two hours from 3.30 to 6 p m, were thoroughly enjoyed by boys of all nationalities. After this a group photo was taken with Swami Adyananda of the Rama Krishna Mission, Kuala Lumpur, as the central figure. The Swamiji then distributed the prizes and in the tea party that followed Iache Daud, the Assistant District Officer and prominent members of all nationalities of Raub were entertained. The last and the most interesting item of the day was the instructive lecture of Swami Adyananda on "Work of Worship" Mr. V. Karthigesan, the President of the Tamil Young Men's Association, introduced the Swamiji in a few well chosen words.

The Swamiji said that there was no justification when one insists that worship should be preceded by ceremonies. He emphasized that religion should form a part and parcel of life and that every bit of work a man does could be made an offering to the Almighty. This "ideal of work without caring for the results" which Lord Krishna preached to Arjuna in the battle-field of Kurushetra could be practised by man of all creeds—whether he is a believer in a personal or impersonal God. He illustrated this great ideal of the nobility of unselfish work by a parable from the Mahabharata where a monk whose worship consisted only in the form of meditation and prayer is placed in a lower rank than that of an ideal house hold lady who worshipped through her selfless services to her husband, and a butcher who dedicated all his life to the services of his parents. He further said that all unselfish work lead to immortality and the three essential qualities necessary for such work are "Sincerity", "Determination" and "Steadfastness". The Swamiji concluded his lecture with this inspiring prayer:—

"From the Uzzal lead us into the Real From Darkness lead us into Light From death lead us into Immortality Reach through and through ourselves For evermore protect us by Thy Compassionate Face."

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.

Notice.

READY FOR SALE.

Palm and Satin Timbers and Vellais. Also Planks of seasoned Satin and Ebony Logs Palmyrah Beams, Ratfers, and Runners of any dimension. Different kinds of Posts and Pachers. Please apply to:—

S. KANDIANPILLAI, Wyman Road, Nallore. H. 54.

Weather:—Jaffna is having refreshing showers daily during this week. The sky is overcast and much rain is expected.

NEW D. P. W.—Mr. H. B. Linn, has been gazetted as Director of Public Works with effect from April 5, 1927.

CIVILIAN PROMOTION AND PREFERENCE.—We understand that Mr. V. Subramanyam, Acting Assistant Auditor, Grade B, in the P. M. S. Audit Department, has been confirmed in his appointment. The maximum salary has been raised to \$500 per mensem in the case of Messrs S. Kandiah and A. E. Perera, Assistant Auditors in the same Grade.

KARAIKUDI SAIVA PARIPADANA VIDYA SAMITHI.—The annual prize giving at this School took place on Wednesday the 27th instant at 6 p m. Mr. Sivapattabandarampillai, B.A., Principal, Victoria College, Chuligirana, presided on the occasion.

DEATH OF MR. F. DORNBURG.—A cable is said to have been received in Colombo stating that Mr. Frederick Dornburg, K.C., the retired leader of the Colombo Bar, died in London on Sunday last.

BRITISH FORCES IN CHINA.—The total British military forces now stationed in China consist of sixteen infantry battalions with the necessary artillery troops. In addition, four battalions are now on their way. The total naval personnel on the China station including one royal marine battalion, is approximately 14,000. These figures include the Air Force personnel.

INDIAN GOVERNMENTS AGENT IN S. AFRICA.—The Rt. Hon. Sir Sivaswami Sastri, has agreed to be the Indian Government's Agent in South Africa.

AGE LIMIT OF FRANCHISE FOR WOMEN.—The British Premier announced in the House of Commons that he would introduce a Bill in the next session to give women vote at the age of 21 and thus place them on equality with men.

SIX SHIPPERS DESTROYED BY FIRE.—One of the most spectacular fires that ever occurred in New York has destroyed the whole of the superstructure of the nearly completed forty storey "Netherland Hotel" in Central Fifth Avenue, 600 feet high.

CONFERENCE AGAINST OPIUM.—It is said that an important Conference will be held in Simla on the 26th May between the representatives of the Government of India and those of Indian States concerned to concert measures for reducing production and consumption of opium in the States. The Conference is likely to last two days.

ELECTRIC MAGNETIC STORMS.—It has been reported that earth's crust is now in a very unstable condition. Great earthquakes in Chile, great storms in Spain and Morocco and auroral beams which are flashing mysteriously in several parts of the world, all serve to indicate the presence of electric magnetic storms in the ether. Still more earthquake shocks in various parts of the world may take place.

NON STOP FLIGHT TO INDIA.—A non-stop flight from England to India will probably be attempted within the next three weeks by Flight Lieutenant C. R. Ore and Flight-Lieutenant L. E. Gilman, in a Hawker Horsley day bomber, with a 650 h p Rolls-Royce engine, carrying fuel for a flight of over 40 hours, at an average speed of 100 miles per hour.

PUNNALAIKADUVAN Y. M. H. A.:—The fourth monthly meeting of the Punnalai Kaduvan Young Men's Hindu Association took place on Saturday the 15th instant (the Chitra Pournami day) at 7 p m. with the singing of "Thavaram" at the Ayakkadavai Pillai Kovil Mandapam, when the President, Mr. K. O. Bala Subramaniam Iyer, occupied the chair. The Secretary being absent, the minutes of the previous meeting were read by the Assistant Secretary, Mr. K. Sivaswami. The Chairman in a short sweet speech introduced the lecturer, Mr. C. Anandagobalan of Urumpirai Hindu English School, to the house. The subject being a suitable one for that occasion, "Swami Mamanaka Vasthu Vaitan Uraitha Sariththaram" (சுவாமி மானக வஸ்து வைதன் உரைத்து சரித்திரம்) and the lecturer being a Kachcheri engineer handled the subject well, singing songs to the accompaniment of music. With the closing speech of the Chairman and the singing of "Thavaram" the meeting came to a close at 10 p m. The day being a Holiday for the Hindus, the poor were fed in large numbers with "Karcas" by the Vice President, Mr. A. Ponnampalam, Notary Public, his brother, Mr. A. Thamocharan Pillai and by the Hon. Treasurer, Mr. T. Tharalappu Pillai.

MATRIMONIAL

RONNIAH—VALLEPILLAI.

The engagement is announced and the marriage will take place shortly of Mr. A. Ponniah, P. M. O. Office, Kuala Lumpur to Miss. Srinivasaleem Vallappillai—niece of Messrs. S. Rana-patibhatti, British Town Overseer, Kuala Lumpur and S. Chidambaram, Town Overseer, Seremban; Councillor of Messrs. K. S. Dorai, Chief Clerk, Ann Molaris Advisory Board, Kuala Lumpur and S. Chulipattalam, Clerk, Electrical Engineer's Office, Colombo; and sister of Mr. S. Chulipattam, P. W. D. Seremban—at Karavaddy, Point Pedro.



**The Scoutmovement.**

BY MR. S. P. RASIAH.

(Hony. Badge Secretary N. P. Boys' Scout Asscn.)

Although scouting has become a world wide movement, it is not accepted by each and every one. This is chiefly due to the fact that its aims, methods, and ideals have not been fully realised.

Scouting does not mean making a grand display by wearing a bright uniform. It is not the aim of scouting to take an ordinary boy and put him into a uniform and allow him to have his own unguided ways. But the aim of scouting is to make boys become good citizens by building their character, training them in habits of observation, obedience and self reliance, inculcating loyalty and thoughtfulness, teaching them services useful to the public and handicrafts useful to them selves and promoting their physical development by acquainting themselves with hygienic principles.

When the scoutmovement has such high aims, it is not surprising that it will never fail to awaken a sympathetic response from the youth of a country. The success of a Scout Troop depends on the willingness of Scouts, cooperation of the parents, the support of the public and the personality of the Scoutmaster. The last can only put his Scouts in the right path and equip them to be of service to others. To be of service to others, one must improve himself in the first place. So parents need not be afraid that their sons, who are Scouts, will neglect to better their position by doing service to others. The duty of every Scoutmaster is to make an ordinary boy, who is untrained and ignorant, into a good boy.

In the early stages of the scoutmovement, Scoutmasters were usually sought for by a group of enthusiastic small boys, who had started on their own initiative and subsequently found the necessity for a leader. But now it is not so. Everywhere, scattered all over the world, are scout organisations and sufficient number of Scoutmasters, who are specially trained for the work. So a boy who has the mind to become a Scout could find all facilities near at hand. One may be of opinion that the training given in schools is sufficient to make his boy a good citizen. It is so. The school curriculum does not provide with everything that is necessary for the welfare of the individual and for using his powers for the betterment of others. The school training creates in the minds of the boys only an ambition to win prizes and to aim at everything for the benefit of his own self. But the scout training replaces Self with Service. I do not mean that the ambition to win prizes is bad. It is well and good. But this must be supplemented with the scout training.

If the scout spirit has been well impressed in the minds of the boys, there would not be "the question of nonattendance", and the subsequent state of impoverishment. Scouting provides for each and every Scout an opportunity to develop his own natural gifts. A Scout is prepared for all times. Scouting does not allow a Scout to be a dependent on others. At times, he is his own cook, chobby, barber, teller or shoemaker. In times of adversity, he is never reluctant or ashamed to take up to anything, that is fair, in order to earn his daily bread. His knowledge of scouting enables him to take up to some trade or profession.

In Jaffna schools scouting has not taken the place as it ought to have taken. This is, perhaps, due to the lack of support from the teachers. I know of cases where teachers looked down with contempt upon Scouts. I do not know whether this could be attributed to their limited knowledge of worldly affairs or anything else. Once a certain gentleman told me that a Scout attached to my Troop had behaved impudently and that the scout-training had not done him (the Scout) any good at all. I replied that the behaviour of the Scout referred to would had been still worse, had he not been a Scout.

Some people expect great results all at once from this movement. They fail to realise "that Rome was not built in a day." This movement is trying its best to make its members translate into action its high aims and ideals. With the enthusiasm of the Scoutmasters, willingness of the Scouts, co-operation of the parents and the support of the public, it hopes to reap good fruits.

The Scout movement has no military aim. It does not in the least interfere with any form of worship. The Scouts are free to follow whatever religion in which they have faith. The first promise that a boy has to make on becoming a Scout is "Duty to God". A movement like this would fail in its object, if it did not bring its members to a knowledge of Religion. There are no better ethical rules than the ten laws of Scouting to guide a boy. So far this movement has attracted about 1,315-870 Scouts and 80,000 girl guides.

What is matters if the founder of a movement be an Englishman or a Tamil or a Sinhalese or one of any caste or creed? If a movement is good, there is no reason why we should not take it up. We are all the sons of the same Creator; let us join hands and raise up The Universal Brotherhood—The Scoutmovement.

**Ceylon Government Railway NOTICE.**

**OPENING OF THE RAILWAY TO TRINCOMALEE.**

On Monday May 2, 1927 the line from Galoya to Trincomalee will be opened for traffic. From the same date the following will be the train services to and from Trincomalee and Polonnaruwa on Week Days and Sundays:—

The 7.25 a.m. train from Colombo Fort will have a portion for Trincomalee arriving there at 8.37 p.m. A connecting train will leave Galoya after arrival of the Colombo train and arrive Polonnaruwa at 4.25 p.m. The train from Trincomalee will leave there at 8.30 a.m. arriving Maradana at 7.0 p.m. on Week Days and 7.14 p.m. on Sundays, and passengers from Polonnaruwa can join this train at Galoya travelling by a train leaving Polonnaruwa at 9.30 a.m.

ON WEEK DAYS ONLY, a train will leave Maho at 5.20 a.m. arriving Keltawa at 7.4 a.m., and it will return leaving Keltawa at 8.20 a.m. and arriving Maho at 10.42 a.m.

The present train service between Maho and Polonnaruwa will cease to operate on and after 2nd May.

T. E. DUTTON,  
General Manager,  
Colombo,  
April 26, 1927.  
G. 755.

**Mahatmaji's Auto-Biography.**

**A MONTH WITH GOKHALE**

The following is a further instalment from Mahatma Gandhi's autobiography published in "Young India":—

The terrible sacrifice offered to Kall in the name of religion enhanced my desire to know Bengali life. I had read and heard a good deal about the Brahmo Samaj. I knew something about the life of Prabasi Chandra M. Zinnar. I had attended some of the meetings addressed by him. I secured his life of Keshub Chandra San, read it with great interest, and understood the distinction between Sadharan Brahmo Samaj and Adi Brahmo Samaj. I met Pandit Shrinath Shastri and went in company with Prof. Kathavate to see Maharshi Debendra Nath Tagore, but as no interview with him were allowed then, we could not see him. We were, however, invited to a celebration of the Brahmo Samaj held at his place, and there we had the privilege of listening to fine Bengali music. Ever since I have been a lover of Bengali music. Having seen enough of the Brahmo Samaj, it was impossible to be satisfied without having seen Swami Vivekanand. So with great enthusiasm I went to Balar Math, mostly or may be all the way on foot, I forget now which. I loved the sequestered site of the Math. I was disappointed and sorry to be told that the Swami was ill and could not be seen and that he was at his Calcutta house. I then ascertained the place of residence of Sister Nivedita, and saw her in a Chowringhee mansion. I was then struck by the splendour that surrounded her, and even in our conversation there was not much common ground. I spoke to Gokhale about this and he told me that he did not wonder that there could be no point of contact between me and a volatile person like her.

**SISTER NIVEDITA.**

I met her again at Mr. Pantouji Padshah's place. It happened to turn up just as she was talking to his old mother, and so I became an interpreter between the two. In spite of my failure to find any agreement with her I could not but notice and admire her overflowing love for Hinduism. I came to know of her books later.

I used to divide my day between seeing the leading people in Calcutta regarding the work in South Africa, and visiting and studying the religious and public institutions of Calcutta. I once addressed a meeting presided over by Dr. Mullick on the work of the Indian Ambulance Corps in the Boer War. My acquaintance with "The Englishman" stood me in good stead on this occasion too. Mr. Saunders was ill then, but he rendered me as much help as in 1896. Gokhale liked this speech of mine, and he was very glad to hear Dr. Roy praising it.

Thus my stay under the roof of Gokhale made my work in Calcutta very easy, brought me in touch with the foremost Bengali families and was the beginning of my intimate contact with Bengal.

**VISIT TO BURMA.**

I must need skip over many a reminiscence of this memorable month. Let me but mention my flying visit to Burma and the Fongia \* there. I was pained at their lethargy. I saw the golden pagoda. I did not like the innumerable little candles burning there, and the rats running about the vestibule of the temple brought to my mind thoughts of Swami Dayanand's experience at Morbi. The freedom and energy of the Burmese women charmed me, and the indolence of the men pained me. I also saw, during my brief sojourn, that as Bombay was not India, Rangoon was not Burma, and that as we in India have become commission agents of English merchants, even so in Burma we have combined with the English merchant, in making the Burmese people our commission agents.

On return from Burma I took my leave of Gokhale. It was a wrench to be separated from him, but my work in Bengal, or rather Calcutta, had been finished, and I had no occasion to stay any longer.

**A THIRD CLASS TOUR.**

Before I settled down I had thought of making a tour through India travelling third class, and acquainting myself with the hardships of the third class passengers. I spoke to Gokhale about this. At first he ridiculed the idea, but when I explained to him what I hoped to see he cheerfully approved of it. I first planned to go to Buares to pay my respects to Mrs. Besant who was then ill.

I had to equip myself anew for the third class tour. Gokhale himself gave me a metal tiffin-box and got it replenished with sweetballs and prais. I purchased a canvas bag worth twelve annas and got a long coat made of Ohanya + wool. The bag was to contain this coat, a choli, a towel and a shawl. I had a blanket too to cover myself with and a water jug. Thus equipped I started on my journey. Gokhale and Dr. Roy came to the station to see me off. I had asked them both not to trouble to come but they insisted on coming. I should not have come if you had gone in first class, but now I must come, said Gokhale.

No one stopped Gokhale from going on to the platform. He was in his silk turban, jacket and choli. Dr. Roy was in his Bangal dress. He was stopped by the ticket collector, but on Gokhale telling him that he was his friend, he was admitted.

Thus with their good wishes I started for the woolen fabrics.

**\* Marks.**

+ A place in Poreghander State noted for its woolen fabrics.

**The Need for Hindu Sangathan.**

The following is the text of a lecture delivered by Lala Lajpat Rai recently at Calcutta on the above subject.

The choice is before you. Either you disappear from India as a living religious community having its own civilisation and culture of which you have every reason to be proud of or you assert yourself and face the odds. If the present mentality continues, Hindu race, culture and civilisation will disappear. Are you going to allow it without a struggle? I hope not," said Lajpat while addressing a largely attended meeting on "The need for Hindu Sangathan." The Lala added that Hindus at the present moment were divided into numerous classes, castes and sub-castes. This was a catastrophe which they should be deplored. The present was the time for bringing into existence a central body which would unite the scattered forces and bring them into one common platform for the purpose of defence and for such other purposes as would further their communal and national interests. "Either you believe in Hinduism or you do not. To those belonging to the latter class I have nothing to say; but I want to remind the other class that there are proselytizing agencies actively working and taking advantage of the forces available to them, forces of brain, money and organisation against you for submerging your power. In the face of these forces, indifference means that you allow the other party to progress and let yourselves be submerged. That has more or less been the phenomenon at least in certain parts of Bengal for the last 50 years. Bengal had no doubt asserted herself on some occasions but of late they had been obsessed with the idea that Hinduism meant only keeping quiet, that it was another name of indifference. 'Bear insults and make no protest'—that has brought about the present state of things. Some people are inclined to think that there is no Hindu-Muslim conflict in Bengal. I am surprised that this statement has been made by people who ought to have known better." Contending that the Hindu-Muslim conflict had been in existence in India for centuries and citing the Lucknow and Bangal Pacts as evidence of that fact Lala said that the remedy which had been proposed so far had proved to be worse than the disease itself. It had introduced a poisonous element into the body politic which had affected the whole body and brought about circumstances in which they found themselves. At the present moment it would not do to shut their eyes to the facts and to ignore them. Hindu Sangathan movement did not ignore trouble. It wanted to face it in many ways. "We do not want to be aggressive in the sense that you want to deprive other people of their legitimate rights and claims but if our insisting on our rights and claims means aggressiveness, I am aggressive. We do not want to deprive any community or classes of people of their religious rights, but we do not mean to take any attacks on our rights lying down. You have to cultivate that mentality if you want to exist. You cannot allow your rights to be trampled down and taken away from you without struggle and protest. That would be in my judgment cowardice and suicide. Therefore the Hindu Sangathan movement wants you to be up not to injure anybody, not to deprive any community of its rights, but to assert your rights and to announce to the world that you are determined to defend your rights. You must begin to take care of your interests as a community first and then as a nation and sometimes both simultaneously. But simply to seek at militancy will not save you. Militancy in defence of one's own right is no crime."

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Continued.

body which would unite the scattered forces and bring them into one common platform for the purpose of defence and for such other purposes as would further their communal and national interests. "Either you believe in Hinduism or you do not. To those belonging to the latter class I have nothing to say; but I want to remind the other class that there are proselytizing agencies actively working and taking advantage of the forces available to them, forces of brain, money and organisation against you for submerging your power. In the face of these forces, indifference means that you allow the other party to progress and let yourselves be submerged. That has more or less been the phenomenon at least in certain parts of Bengal for the last 50 years. Bengal had no doubt asserted herself on some occasions but of late they had been obsessed with the idea that Hinduism meant only keeping quiet, that it was another name of indifference. 'Bear insults and make no protest'—that has brought about the present state of things. Some people are inclined to think that there is no Hindu-Muslim conflict in Bengal. I am surprised that this statement has been made by people who ought to have known better." Contending that the Hindu-Muslim conflict had been in existence in India for centuries and citing the Lucknow and Bangal Pacts as evidence of that fact Lala said that the remedy which had been proposed so far had proved to be worse than the disease itself. It had introduced a poisonous element into the body politic which had affected the whole body and brought about circumstances in which they found themselves. At the present moment it would not do to shut their eyes to the facts and to ignore them. Hindu Sangathan movement did not ignore trouble. It wanted to face it in many ways. "We do not want to be aggressive in the sense that you want to deprive other people of their legitimate rights and claims but if our insisting on our rights and claims means aggressiveness, I am aggressive. We do not want to deprive any community or classes of people of their religious rights, but we do not mean to take any attacks on our rights lying down. You have to cultivate that mentality if you want to exist. You cannot allow your rights to be trampled down and taken away from you without struggle and protest. That would be in my judgment cowardice and suicide. Therefore the Hindu Sangathan movement wants you to be up not to injure anybody, not to deprive any community of its rights, but to assert your rights and to announce to the world that you are determined to defend your rights. You must begin to take care of your interests as a community first and then as a nation and sometimes both simultaneously. But simply to seek at militancy will not save you. Militancy in defence of one's own right is no crime."

Passing on the Lala said that the organisation aimed at the removal of untouchability and reconversion of Mahomedans. That in his opinion was not a hostile movement. Hinduism had as much right to propagate itself as other religions of the world had. It was sheer absurdity to say that while they could give forth the message of Hinduism to the world they could not do it to the people of India who were not Hindus. The Lala concluded: "I have been wanderer all over the world, I have gone to many climes and countries and I do honestly believe that there is no culture or system of life which is more scientific and more spiritual than Hindu culture and life. I have lived with many western people and on the whole if you study old Hindu sociology and compare it with the existing institutions you will find that you will have no reason to be ashamed of your inheritance, parentage, civilisation and culture. I am fully convinced that a day will come when the world will come to you for its lessons on sociology, provided you exist till then. If you let yourselves to be submerged then that day will never come. There is still life in that day will never come. There is still life in us. Come what may be the result, success or defeat, we shall not go down without doing our part in this struggle for life."

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