

The Hindu Organ.

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

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JAFFNA MONDAY, SEPTEMBER 10, 1928.

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Our New Home.

Our readers and friends will be glad to learn that at a Committee Meeting of the Saiva Paripalana Sabha held on the 6th instant, it was decided to open the new building on the 23rd November, 1928.

OURSELVES.

On account of the Car Festival of the Nallur Kandaswamy Temple the offices of the "Hindu Organ" will be closed on Wednesday, the 12th inst. Consequently there will be no issue of the "Hindu Organ" on Thursday next. (18/9/28.)

Manager.

The Hindu Organ.

JAFFNA, MONDAY, SEPTEMBER 10, 1928

SPIRIT OF ICONOCLASM.

IF THERE IS ANYTHING WHICH ANGERS ill for the harmonious and peaceful progress of the country it is the light hearted flippancy with which some leaders attack the cherished traditions and ideals of the people. The Special Commissioners have propounded in their Report the fashionable doctrines of sex equality and the right of the women to the franchise. A few grass-hoppers who derive their inspirations from the political catchwords of Europe have now come forward to defend the theories of the Commission and their applicability to social conditions in Ceylon.

The members of the Commission are men who have been brought up in the traditions and atmosphere of a civilisation based rather on the atheistic theories of State of Nature and Social Contract than on the teachings of religion. To them there is no fundamental difference between man and woman. Even the difference which Nature has brought about in the course of her evolution does not exist in their sight. The greatest panacea which in their opinion can remove the ills of society is its organisation in accordance with the standards of Europe. No one can blame the Commissioners for their undoubted faith in the supreme virtues of European ideals of social or political life. But this excuse cannot be urged in the case of those in Ceylon who go about the country cooing the so called emancipation of the women and urging them to exchange the peace and serenity of the hearth for the tumults and excitement of the hustings. Some of these do not stop with this but they go a step further in recommending a visible symbol for this new-born freedom and this they find in the bobbing and shingling which has now become the fashion among the women-folk in Europe.

This spirit of iconoclasm is not confined to the sphere of women alone, it threatens to invade other spheres too. Sooner or later attempt will be made to experiment new-fangled theories in a field of education. As a feeler for experiment "Times of Ceylon" in its issue of the 6th instant has come forward with a revolutionary suggestion that the vernacular scripts should be replaced by the Roman alphabet as the former have become out of date. If the suggestion of the "Times" is to be adopted by the Government as it is urged to do, then the country will be thrown into the throes of a Roman "invasion" with its attendant horrors of pillage and plunder of all that is best and noblest in the national culture of the people of the Island. We fear that the seeds that the "Times" has sown may bear fruit in the hearts of those, Asiatic in colour but European in dress, ideals and outlook in life. These people will not let slip this opportunity to open their flood gates of oratory on the virtues of romanisation. Today, it is a substitution of Roman script for those of the Vernaculars, tomorrow it will be the banishment of the Vernaculars altogether from the country and enthroning in all its glory the language of the people who for the time being hold sway in this country. If this spirit of iconoclasm is allowed to grow unchecked the occurrence of the fateful event of losing the national soul will not be far distant. The proposal of the attempt of the favoured English octopus straggling silently but surely its less favoured vernacular victims.

In India the fate of English may now be regarded as sealed. The Nehru Report has given expression to the unanimous sentiment of the people not to crucify themselves on the cross of English language. Hindi is the home language of a hundred millions of people in India and it is understood by more than hundred and fifty millions whose home language is different. It is only in the Dravidian districts that Hindi is least understood. In these parts too, during the recent years, knowledge of Hindi has spread rapidly among the people. In a few years the Indian continent from the Himalayas to Cape Comorin will be knit together by a *lingua franca* which is indigenous and this *lingua franca* is not going to supplant the other indigenous languages. With the re-distribution of the provinces on the linguistic basis the vernaculars of the respective Provinces will obtain the supremacy that is theirs in their respective areas. In India English with its Roman script is bound to meet a fate similar to that which overtook Dutch or Portuguese in the past in this Island. To suggest to a people, rich in national traditions and history going back to a time when Northern Europe has not emerged from barbarism, to give up their scripts associated with their religion and literature is indeed preposterous. No patriot, Sinhalese or Tamil, will ever sell his birth-right to this mess of pottage, nor will he ever capitulate before the threatened "Roman invasion".

History is not wanting in instances in which the efforts of the rulers to impose their culture on the subject people had been successfully resisted. In the third and second centuries of the Christian era, the Greek kings of Syria supported by the Hellenised section of the Hebrews tried to impose the Hellenic culture upon all the inhabitants of Palestine. The Hebrews under the leadership of Judas Machabees successfully resisted the Hellenic attempt. The prophetic literature of the Hebrews bear testimony to the intrepid patriotism of the Jews who had to fight not only against the foreigners but against the Hellenised Jews themselves who were described there as the children of whoredom. The history of Ireland may be cited as a standing monument to the great success that attended the patriotic resistance to the imposition of foreign cultural domination. No one can read the history of this people during the last eight hundred years without having a genuine feeling of sympathy for them. They were deprived of their lands; their language was proscribed; their church was put under a ban; in fine they were reduced to a position of hewers of wood and drawers of water. But their inflexible zeal for their language and church has remained unabated to the very day of their national triumph when they made the very conquerors sign the treaty drawn up both in English and the Gaelic languages. No better description can we find of Irish patriotism than Thomas Moore's poem entitled "The Irish Peasant to his Mistress". In this poem the Irish Peasant swears his undying fidelity to the Irish Church. The summary of the poem and its interpretation as given by Justin McCarthy in his History of our own Times Vol. II. Chap. 57. is given below.

"Through grief and through danger her smile has cheered his way; the darker our fortunes the purer thy bright love burned; it turned shame into glory; fear into zeal. Slave as he was, with her to love him he felt free. She had a rival; and the rival was honoured, while thou art mocked and scorned." The rival was a crown of gold; the other's brows were strewed with thorns. The rival wooed him in temples, while the loved one lay hid in caves. Her friends were all masters, thine, alas, are slaves! "Yet", he declared, "cold in the earth at thy feet I would lie, for he than wed one I love not, or turn on thought from thee."

The reader already understands the meaning of this poetic allegory. If he failed to appreciate its feelings it would be hardly possible for him to understand the modern history of Ireland. The Irish peasant's mistress is the Catholic Church. The rival is the state Church set up by English authority. The worshippers in the Catholic faith had long to lie hid in caves, while the followers of the State Church worshipped in temples. The Irish peasant remained throughout centuries of persecution devotedly faithful to the Catholic Church. Nothing could win or ban him from it. The Irish population in Ireland—there is meaning in the words—were made apparently by nature for the Catholic faith. Hardly any influence on earth could make the genuine Celtic Irishman a Materialist, or what is called in France a *Voltairien*.

After the establishment of the Irish Free State nobody will say that Irishmen have lived, died and fought in vain. Today Ireland stands as an equal in the comity of nations. Today her language Church and culture are protected under the wings of the Free State Government.

In the days of old the Tamil people had to pass through similar ordeal. It is religious devotion that overcame the domination of alien religions and culture.

இந்தியாவில் ஆங்கிலம் இப்போது கட்டிடம் செய்யப்பட்டிருக்கிறது. இந்தியாவின் எல்லா பகுதிகளிலும் ஆங்கிலம் பேசப்படுகிறது. இது ஒரு மிகப்பெரிய வெற்றி. இது ஒரு மிகப்பெரிய வெற்றி.

Is it not the duty of the Sinhalese and the Tamils to express their fidelity to their language and culture in no uncertain terms and to stand firm in their determination to uphold the very script with which their language and religion have been associated from the beginning of civilisation.

LOCAL & GENERAL.

RLY. CONCESSION FOR NALLUR KANDASWAMY KOVIL:—Cheap 1st, 2nd and 3rd class tickets are issued from this week in the Ceylon Government Railway from all stations 50 miles apart to Jaffna station at single fare for the double journey on account of the Nallur Kandaswamy Temple festival. Tickets will be issued on the 10th inst. available for return on the 15th inst.

PERSONAL:—Mr. S. Aramugham, B. Sc. London left for England on the 6th inst. by the "S. S. Kashima Maru" to prosecute his studies in Engineering in Kings College, London. Mr. Aramugham is the only son of the late Mr. Vyravunther Sammugham of the Police Office, Jaffna, and brother of Mrs. Somasundaram wife of Mr. S. S. Somasundaram of the Health Unit Matara.

LADIES RECREATION CLUB, JAFFNA:—The Ladies Recreation Club, Jaffna, was opened on Tuesday 4th September at 4.45 p. m. at the Club grounds near the Kachcheri by Mrs. J. D. Brown, the wife of the Government Agent, Northern Province. When declaring the Club open Mrs. Brown said that she was glad that some of the Jaffna ladies realized the benefits of social recreation and outdoor exercise. She hoped that those present by their continued enthusiasm and regularity of attendance would influence many others soon to join the Club. Finally she wished the Club all success. After some messages of congratulation and good wishes had been read, the ladies began their games and greatly enjoyed the afternoon. The Club for the present, is open only twice a week - on Tuesdays and Fridays, and offers facilities for the following games: Badminton, Tennis, Ping Pong, Mahjongg, Chess, Haines and card games.

THE JAFFNA URBAN DISTRICT COUNCIL, 10 QUORUM:—For the second time in the history of the Jaffna Urban District Council, the monthly meeting could not be held last Saturday for want of quorum. There were five members present at the appointed time: Mr. R. Sivagurunathan Chairman, Mr. R. Subramaniam, Vice Chairman, Messrs K. Kandasabai, K. Arulampalam and A. M. M. Abdul Cader. These present waited for one hour expecting every minute the arrival of at least two members to make up the quorum. No one turned up and so the meeting could not be held. The next meeting will be held on Saturday the 15th instant.

DEATH AFTER TWO MONTHS OF DOG BITES:—A little boy eight years of age, a pupil at St. John's School, Kintara, was bitten by a dog about two months ago. The parents being poor could not get the boy proper treatment. The wound healed soon and the parents believing everything was alright neglected the case. Two days ago the boy developed hydrophobia and died. — O.D.N.

DEATH IN A REFRESHMENT CAR ON FIRE:—A railway refreshment car that was stalled at the further end of the railway carriage sidings at Maradana Station caught fire last night and a railway carriage examiner, named Chirois Silva, was burnt to death. The car was lying near the Power room—the Passenger yard where a hunter who was hunting his engine noticed at about 8 p.m. that the car was on fire. The Station Superintendent was immediately informed of it and the Brigade summoned. Both the engines of the Fire Brigade dashed to the spot but it was found that the engines could not approach the spot as there were steel tracks on either side of the car. Two Maradana Police assisted porters and policemen brought the fire under control and ultimately extinguished it after some of the chairs and a part of the car had been burnt. On examination of the car, the body of the carriage examiner who was evidently sleeping in the car had caught fire as the result of some accident to the petrol lamp in the car. — O.D.N. 8/9/28.

In the Jaffna U. D. C.

(In Lighter Vein)

By Observer.

On the second Saturday of every month the City fathers of Jaffna assemble to deliberate on matters pertaining to the administration of the Town. Perhaps this is the Council, of all the Urban Councils, which conducts its business without any hitch among its members; and never had it failed to hold a meeting during its whole lifetime except for two occasions, and that too, two monthly meetings, which could not conduct business for want of quorum. The first time some members of the Council began to play the truant was the second Saturday of August. Truants to schools have to pass through an ordeal at the hands of their principal, in spite of excuse letters forged or genuine. The Councilors can play the truant with impunity. No excuse letters are necessary in their case; yet it always considered good etiquette to get themselves excused for some reason or other. The reason for want of quorum at the August meeting was the love of sports of some city fathers who rather desired to record their presence at the August Races in Colombo. They of course conveniently forgot the agenda paper of the U. D. C. The glamour of the August meet was too great to let them think, or stretch their napes for recollection of the meeting notices of which, perhaps, unfortunately reached them in good time to make forgetting easy. Anyhow it is human to prefer variety to monotony; and some City-fathers took a fancy for the galloping of horses and the expert wielding of bats, that they preferred the Annual August Meet to the monthly monotonous U. D. C. 'meet'. The August Meet gave the start and the City fathers began to play the part of the truant ever since.

The last monthly meeting which was fixed for Saturday the 6th instant did not also come off for want of quorum. Why? Was there a September Meet? No. A clever truant will not repeat the same excuse throughout. Hence a truant rich with excuses. This time there were more than one and various excuses. It was 9.10, ten minutes past nine and there were present only five members including the Chairman. Minutes past and anxiety increased with the prospect of none turning up. The Secretary of the Council goes down and tries his luck at the phone. In the meantime the good City fathers who must be doing something engaging in gay conversation. The half an hour has passed, the Secretary returns and gasps out "Mr. So and so has a bad foot" & in a hoarse voice, "So & so must probably be in the Church," and disgustingly "No reply from the P. B."

"It is becoming a sad affair," sighed a member. The half an hour limit of waiting in such an eventuality has passed and the Chairman thought it would speak had of the Council, if his meeting was not held for want of quorum. He did not know what to do. In this predicament, a thought flitted across his mind; with earnestness and in an appealing tone "Will you wait for half-an-hour more, gentlemen, we will send round a car and see?" There was silence, meaning assent on the part of those present. The Chairman thereupon requested the Secretary to hire a car and go round to see the members. The Secretary goes and Mr. Subramaniam, who is Council, before Council or after Council is generally the most talkative of all members began "I object to postponement." "There is no meeting," replied the Chairman, "it can be postponed." The absence of quorum for a second time in the history of the Council has made the members rather think seriously as to what was beginning wrong with the Council. And it seems they reviewed in their minds of the regularity of their attendance in Council and Mr. Subramaniam rather did the process loudly and couldn't help uttering "I never attended from any meeting." Mr. Aramugham who seemed to avail of the time for meditation, & as one evidently returning to normal consciousness gently remarked "attendance present." The Chairman in complimenting Mr. Subramaniam and taking Mr. Aramugham's suggestion, "You must be given a prize for attendance." Mr. Subramaniam was not satisfied with that. He exaggerated his case for the prize by saying "In fact the Morning Leader once commented on it." "For your attendance?" queried a member. "A yes of self contentment mingled with a little self boasting came out as the reply. There was silence for some time, perhaps, in expectation of at least two "goodly" members. But the silence must be broken. Who is to do it? Why, there is Mr. Subramaniam to whose nature silence is foreign. He must say something—"Who is to pay for and eat? Is it the Chairman or the Council? I don't think the Council can pay?" continued Mr. Subramaniam. It is rather a very important question that needs must be replied; it involves a question of precedent. Mr. Subramaniam, the Vice Chairman must be replied and his question has set the Chairman thinking seriously—for it concerns a bill which the Chairman, personally, had to pay out of his own pocket, or the Council as a whole. The question cannot be treated lightly because it came from a member who would not spare his tongue. The Chairman was in a fix and he cleverly got out of it saying "We may discuss it when it comes before the meeting. Now there is no meeting and there is no quorum." Mr. Subramaniam was not evidently satisfied with the reply but it has tied his tongue. By now the other half an-hour has passed—one full hour has passed in waiting. The Secretary returned and announced there was no car available. There were five at the beginning and five at the end—and the unlucky two did not turn up. The old story repeated itself "No quorum, no meeting; and we will have the meeting next Saturday." It seems the City fathers are not thinking seriously of the approaching elections. There is something rotten in the State of Denmark.

Publication Received.

A copy of the reprint from the Ceylon Morning Leader of a lecture delivered recently by Rev. J. S. Mather on "Beggars Problem in Colombo" giving an analysis of its causes and effects.

Our Colombo Letter.

(From Our Own Correspondent)

Colombo, 8.9.28.

RELIGIOUS MOVEMENTS.

No sooner the news of the Reforms Commission was made known to the public than was witnessed the mushroom birth of a number of political associations all over Ceylon. This wave of political enthusiasm having died away with the return of the Commission to England and the subsequent publication of the Reforms Report, a new wave of religious reform has risen. Let me call my attention to the Shaiva religion.

It is a subject of a long standing controversy whether the two words 'Hindu' and 'Shaiva' signify the same meaning. I do not find any reason why the word 'Hindu' should be used when it is well known that the word 'Hindu' is rarely used in the Shaiva Literature and that too not signifying the meaning conveyed by the word 'Shaiva'. The Shaivites have been doing their utmost to make facilities for themselves to meet in a common place and discuss questions of religious importance. But, perhaps in their thoughtlessness to meet, they have organised Sabas and Societies not after the Divine Name of Lord Shiva, but after the names of Saints of only the previous generation. Whatever the aims and objects of these Sabas and Societies may be, yet the fact remains that they represent the Shaiva religion no more than the Irish or the Scotch or the British. What considerations were the organisers of these Societies to find in the (the Societies) not after the sacred name of Lord Shiva, but after that of a Saint of a decade or two, one fails to understand.

In making these observations, I am not doubting the sincerity of purpose and the high sense of duty of the organisers of such societies. I am only prevailing on them to open their eyes to the fact that these societies, if they were organised to represent the Shaiva faith, fail to do so in that the Saints after whom they have been organised, were neither the devoted disciples of the Lord Shiva, nor strict adherents to the principles of Shaivism.

Only a few weeks ago, another movement, the Hindu Students' Movement, was organised to free Hindunism of such customs and practices as are not conducive to the progress of its followers. One views with fear the activities of this movement. Does this movement represent the Shaiva religion? That these movements will do more harm than good, in this that the very founders of the Shaiva religion (I believe the organisers of the Hindu Students' Movement make no distinction between the two words Shaiva and Hindu) are to be meddled with, gives an idea of the new reform wave that has arisen in the sea of Religion. To adjust the Shaiva religion to suit the civilisation of the hour, is to wreck it wholesale. Let not these reformers of religion, calling themselves followers of the Shaiva faith, bow the very foundations of it in their enthusiastic enthusiasm. Let them understand that the principles of the Shaiva religion are God laid and thus are not to be meddled with. To attempt to mend divine-defined principles is to question divine wisdom.

And a word about the Ramakrishna Mission. It is a pity that a few only understand the fact that the Mission is not Shaiva in its outlook. It is the innocent belief of every Shaiva in Lanka that the R. K. Mission is doing Shaiva propaganda work. I call upon the Shaiva leaders to make a public announcement that the Ramakrishna Mission is as alien as either Christianity or Mohammedanism to Shaivism and that the work of the Mission is not calculated to benefit the Shaiva religion. It is a shameful plight in which we are in. Shaivism has no mighty organisation to present itself to the world, even in its own land. Ye Shaiva leaders who are asleep, wake up! Shaivism is at the peril of being buried alive into obscurity. Let us join hands and do a noble service by proclaiming aloud that the followers of the Shaiva religion cannot be easily penetrated into. Ye Shaiva sons of Lanka, rally round the glorious banner of Shaivism!

NOTICE.

Applications (by letter only) for the following posts, which will be vacant on October 1st 1928, will be received by the Director of Education up to Monday, the 17th September 1928:—

1. District Inspector of Vernacular (Sinhalese) Schools—Salary Scale Rs. 3000-150-4500;
2. District Inspector of Vernacular (Tamil) Schools—Salary Scale Rs. 3000-150-4500;
3. Assistant Inspector of Vernacular (Sinhalese) Schools—Salary Scale Rs. 1200-60-1740 E. B. Rs. 1800-120-2280 E. P. Rs. 2400-150-2850.
4. Assistant Inspector of Vernacular (Tamil) Schools—Salary Scale Rs. 1200-60-1740 E. B. Rs. 1800-120-2280 E. P. Rs. 2400-150-2850.

Applicants should have at least 5 years' teaching experience in Vernacular, Anglo-Vernacular or English Schools.

Full particulars of qualifications should be given and only copies of certificates and testimonials should be attached to the application.

L. MACRAE,
Director of Education.

Education Office,
Colombo, 4th September, 1928.
G 960.

Harbour for Karayoor.

VOTE OF Rs 43,000 APPROVED.

The Karayoor reclamation scheme in Jaffna came up for discussion yesterday at a meeting of the Public Works Advisory Board and the expenditure of a sum of Rs. 43,000 was approved for the purpose of the construction of a harbour for fishing boats.

Karayoor, near Jaffna town, on the coast of the lagoon is the chief fishing centre in the area and its congested state has been a source of danger to the health of both the inhabitants and those of the town.

In the cholera epidemics of 1876 and 1877 and the famine which followed them, Sir William Twynan, then Government Agent of the Province, realised that the improvement of the place depended on the reclamation of a portion of the lagoon and he advocated the step. Nothing, however, was done till some time after the riots of 1915, when prison labour was used and an area of about fifty to sixty acres was reclaimed.

RECLAIMED LAND

A scheme for the utilisation of the reclaimed land and the construction of a fishery harbour on it, estimated to cost over a lakh, was put forward. The Jaffna Urban Council was not prepared to spend and the Public Works Advisory Board turned down the scheme pending an inquiry as to whether a less costly scheme could be formulated.

The details of a scheme for the improvement of the dwelling area of the place, prepared by a Committee appointed by the Jaffna Urban Council was published in these columns a few days ago.

—“Ceylon Daily News”, Sept 8, 1928.

Selangor Ceylon Tamils' Assn.

28TH ANNUAL GENERAL MEETING.

The following report of the Selangor Ceylon Tamils' Association for the year ending 31st March, 1928 together with a Statement of receipts and payments, was presented and adopted at the Twenty eighth Annual General Meeting held at the Association Hall, Kuala Lumpur, on the 27th ultimo at 4.30 p.m.:

The Number of members on the Roll on 1st April, 1927 was 118. During the year, 109 new members were entered thus making a total of 221. Eighteen Committee Meetings were held.

The Hon. Secretary Mr. V. Saravananathan had to resign in February, 1928, on his own departure to Ceylon on leave, and Mr. S. Ratna Sabapathy was appointed in his place.

Early in 1928, Dr. E. T. MacIntyre and A. Somasundaram left the country and their places in the Committee were not filled up as there was only a short interregnum between the date of their resignation and the Annual General Meeting.

The activities of the Sports Section were mainly directed towards Volley Ball and Badminton Games. Several matches were played with other teams with good results. Messrs. M. Soudaram Pillay and K. Velupillay and another gentleman have each presented a medal for a badminton tournament to be competed amongst the players of the Association.

Every endeavour was made to obtain a suitable site for the Association premises in the central part of the town, but the Committee were unable to secure a house in view of the high rate of rent prevailing in the town area. Thus in order to make a further effort in this direction, it is the considered opinion of the Committee that the present rate of subscription should be raised to a flat rate of \$2 per month.

The Committee, record with great satisfaction the announcement by his Excellency the High Commissioner of the appointment of a Tamil Member to a seat in the Federal Council to represent Indian and Ceylonese interests.

STATEMENT OF RECEIPTS AND PAYMENTS.
The income included Bank Balance \$188.05, miscellaneous receipts \$2,831.10 and Association Building Fund \$1,737.16, making a total of \$4,756.31. The expenditure included Balance of advance due to Temple (Kandaswamy) \$835.48, miscellaneous payments \$1,728.51 and Association Building Fund (Bank fixed Deposit) \$1,737.16 making a total of \$4,299.15 and leaving a balance of \$457.16.

ELECTION OF OFFICE BEARERS.

President: Mr. T. Rajendran, Barrister at Law; Vice President: Mr. M. Sengarampillai; Hon. Secretary: Mr. S. Ratnasabapathy; Committee Members: Messrs. V. Ponnudurai, O. Narasimham, S. Vairinarayan, P. Karthigesu, S. Aranganathan, M. Sengaraman, K. W. Soudaram, K. S. Kandiah and S. Ponniah.

NOTICE.

The undermentioned Government Timber lying at Trincomalee Depot will be sold by public auction on the spot by the Divisional Forest Officer, Eastern Division (North), Trincomalee on Monday August 17th, 1928 at 10 a.m.

TIMBER REFERRED TO:

28 Satin	...	678 Cth.
16 Helaibik	...	830 "
19 Palo	...	382 "
20 Banai	...	373 "
83	...	1768 "

Further particulars can be seen in notice appearing in Government Gazette No. 7661 of August 31, 1928.

J. D. SARGENT,
Conservator of Forests.

Office of the Conservator of Forests,
Kandy, August 27, 1928.
G. 959.

Religion and the State

The most radical problem of the present times is the reconstruction of secular life with the requirements of spiritual religion. In the reaction against the corruption of pre-Reformation Christianity and under the influence of European thought, the State was made independent of religion or rather religion became subservient to the State. The separation seemed to yield fruitful results but it is now apparent that its fruits are rather like the proverbial dead-sea apple—rank at the core though tempting to the eye. "The Reformation was the greatest misfortune which befell European civilisation"—how often and in how many unexpected places does one nowadays come across this acknowledgment! One of the outstanding facts of the post-war conditions in Europe and America is the growing influence of the Catholic Church. While the West is thus beginning slowly to awaken to a mistaken divorcing politics from religion, it is unthinkable that the constitution of self-governing India should be based on the principle of an absolute unconcern on the part of the State for religion. "Drive out nature with a fork, she comes running back," wrote Emerson. "The parted water reunites behind our hand. Pleasure is taken out of pleasant things, profit out of profitable things, power out of strong things, the moment we seek to separate them from the whole." The State which has no relation to religion will have no favour for the people of India. They will not move a little finger to save a fan assault from within or without. It will not arouse in them a hundredth fraction of the resentment which the cutting of a branch of the peepul tree, the shooting of a pigeon or a peacock near a shrine, the molestation of a cow, or the desecration of a temple or mosque instinctively does. They may submit to it so long as it leaves them alone, but the moment it comes into contact, not necessarily conflict—as it must in a score of ways—with any cherished sentiment, religion or those who profess to speak in its name will have the upper hand, and the whole elaborate structure will be swept away if it is not saved by outside intervention. The leading members of the Nehru Committee were lawyers, and lawyers are prone to assume that statutes have an inherent power to enforce themselves. They have, of course, no such power. In India, as any rate the only power which can command implicit obedience, without the help of outside force, is religion, and the Indian State if it discards religion, will be a derelict in the stormy sea of international rivalry.

Europe had to separate the State from religion because the European idea of it rested on the conception of a jealous god who tolerated no rival near his throne. This is not the Indian idea. From ancient times, India recognised that all great religions are different aspects of Truth and different ways to the same ultimate Goal. This principle and policy was adopted by all great Indian rulers including the Moslem. "The idea of religious toleration," says Rapson in his *Ancient India*, "which was of slow growth in Europe was accepted at India generally from the earliest times. All religious communities were alike under the protection of the sovereign; and inscriptions plainly show that when the government changed hands, the privileges granted to religious communities were ratified by the new sovereign as a matter of course. In a special edict devoted to the subject of religious toleration Asoka definitely says that his own practice is to reverence all sects. In this edict he deprecates the habit of exalting one's own views at the expense of others, and admits that different people have different ideas as to what constitutes duty (Dharma). Such has been the attitude of enlightened rulers in India in all ages." The policy described above, crystallised by Asoka in his edict not correctly described as one of toleration in its passive significance. It was an active reverence founded on the conviction that religion is the supreme good and is nourishment to the State as to the individuals of whom it is composed. Rapson speaks of the remarkable constitution policy on the part of great Indian rulers irrespective of nationality. The Nehru Committee's recommendation makes a break in this continuity, and, therefore, is open to the criticism that it does not derive its inspiration from Indian life and history.

It is due to this policy that there exist and flourish in India, among countries, ancient communities such as the Jews of Cochin, the Syrian Christians of Travancore, and the Parsis of Bombay as distinct communities. Not even the missionary zeal of Islam could break the protective barrier raised by the basic principle of respect for all religions and communities imbedded in the Indian mind and tradition. If these small minority communities had been left to fend for themselves, they would not have survived to this day in all their integrity. It may seem to some minds that it would have been a good thing if they had been absorbed peacefully or forcibly into the general population, but that was not the Indian view and it is not the modern view of race and nationality. Each of these communities has enriched Indian culture and character by its (Continued up.)

Central Co-operative Bank.

COMMITTEE APPOINTED TO DRAFT RULES

At a meeting held last Saturday at 4 p.m. in the Jaffna Kacheheri, Sales Bungalow, presided over by Mr. J. D. Brown, Government Agent, N. P., Mr. W. K. H. Campbell, Registrar of Co-operative Credit Societies spoke on Central Co-operative Bank and its usefulness. There was a discussion on the subject, in which many took part. Many questions were asked of which an important one was whether Government would take the financial responsibility in the Management of the Bank. Mr. Campbell answered that Government would have nothing to do with the Bank except adding its accounts, the entire management would vest in the hands of the share holders.

A representative committee consisting of Messrs. A. Naganathan, Messrs. S. Somasundaram, S. Subramaniam, A. E. Gough, N. Muthiah, D. C. Achell and W. P. A. Cooke was appointed to draft rules and to make preparations to start the Bank in Dec. next.

Already twenty members have been enrolled for the Bank, who have subscribed Rs 1000/- each.

Students' Congress, Jaffna.

IMPORTANT RESOLUTIONS PASSED.

The following resolutions were passed at a meeting of the Executive Committee of the Students' Congress, Jaffna, held recently in Colombo.

ALL CEYLON STUDENTS' CONGRESS.
The name of the Congress be changed to Ceylon Students' Congress, Jaffna with a view to the formation of organisations similar in type to our Congress and independent in status, in Kandy, Galle, Colombo and other important centres so that in the near future an All Ceylon Students' Congress may be organised.

That an extraordinary meeting of the Congress be convened as early as possible to give effect to this proposal.

DONOUGHMORE COMMISSION'S REPORT
(1) The Report of the Donoughmore Commission is not acceptable to the Congress as it (Congress) has always held Ceylon fit for full responsible government.

(2) The Congress welcomes the abolition of communal representation and the extension of the franchise but disapproves (a) The retention of communalism in the shape of nominated members and (b) The non extension of the franchise to women between the ages of 21 and 30.

(3) The Congress views with alarm the extension of the Governor's reserve powers and the limitation of the control so far exercised by the legislature over the public service.

STUDENTS' CONGRESS PUBLICATION BUREAU.
A Publication Bureau be established for the publication of Congress Bulletins, pamphlets etc.

1000 copies of the Prospectus of the All-Ceylon Spinners' Association be published in Sinhalese, Tamil and English for free distribution.

PROHIBITION.

The Students' Congress stands for total prohibition and extends its whole-hearted support to all workers in the cause of prohibition.

The Secretaries were instructed (1) to write to the Society formed in Kandy for the amelioration of the conditions of the Rodiyas, offering the sympathy and co-operation of the Congress with its activities, and (2) to make all necessary arrangements for sending a delegation to the Congress in December to the All India Youth Conference.

Continued.

Social talents and by its aptitudes, moral and spiritual, and the history of India has thus become a compendium of that of Asia. For our own part, we hold that the Indian traditional policy was a wise, humane and just policy to depart from which would be disastrous to the country. As England was for long the inviolate asylum of political refugees, India from ancient times has welcomed all races and religions and given them her hospitality and protection. This is the great glory of Indian history, of which India has reason to be proud. We owe it to ourselves and we owe it to those ancient communities which have made their home in India, that the policy of protection should not be departed from in the future constitution of India.

Religion is the life breath of India. Deprived of it, she will be no better than a rotting corpse on the international wayside. If India has a mission in politics, it is to show the way in spiritualising politics, as Gokhale used to say. The Nehru Committee's constitution even it meets with Lord Birkenhead's approval will not satisfy the people of India, whereas one which is a fusion of secular with the spiritual elements of human nature, which being India's distinctive contribution to world politics, will incidentally and automatically solve all her own special problems, such as those which concern communities and the Indian States. It will reconcile irreconcilable ethnic claims, raise powerful and overpowering armies at small expense and in a short time. In the next article we Nehru scheme may be touched up in order to bring into conformity with these ideas.

—“The Indian Social Reformer.”

Conning-Tower of Indian Nationalism.

To day we stand at the very centre of the maelstrom of a mighty change in the affairs of mankind; and the destinies of the peoples are remoulding themselves in tune with the varying principles of political philosophy. The congealed historical phenomena of the last century unfold to our vision a marvellous transformation in the outlook of international life; and there is no knowing to what pitch the political aspirations of the Western nations would be raised under the impact of the changing principles and environments. The science, to say the least, has served only to accelerate the speed in the scale of progress in the material concerns of life, and forged fresh fetters for the nations that delight in her proud contributions. But "Peace"—the much coveted end of all human strivings is still an airy dream and is as far off from materialisation as it was centuries ago; the kaleidoscopic changes of the last century wrought in the domain of political philosophy have thus given a rude shock to our pet ideas of a spiritual synthesis of life. No doubt the scientific inventions and discoveries have knit together on the physical plane the different parts of the globe but it cannot be gainsaid that they have miserably failed to weld the destinies of nations to one single idealism for the evolution of permanent harmony and peace in the world. It is an incontrovertible fact of history that to cement the ties of human relations and to ensure solidarity in the arena of international activities every nation, however insignificant, must contribute its quota of help; and until that singleness of idealism is concentrated through a synthesis of culture and community of interests, the disintegrating forces, inept of political make shifts and pacts, must operate to the untold misery of mankind.

The West with the garland of her material achievements stands face to face with the East and it is to be admitted that this classic contact between the two has quickened up a string and an earnest craving in many a sincere soul for a higher vision of life to get beyond these petty struggles and racial animosity and to ensure a better understanding between the two. A careful study of the life history of the Eastern and Western nations brings to light the characteristic bent of their respective genius and the varied modes of its expression and application. The West has ever laid overemphasis on the material side of human existence and has ignored the potentiality of religion in the evolution of a universal ideal for the cosmic good of the universe; whereas the East, since the dawn of human civilisation, has radiated to the farthest quarters of the globe her spiritual forces that constitute the very essence of her life and culture. In fact it is India that has all along threaded the path of religion and upheld in every phase of her eventful career the glory of spiritual ideal and even to day stands with the very same ideal before the humanity at large. But even in India the glamour of Western science has bewildered many a patriotic soul and there has consequently grown up in recent years a section of Indian thinkers who hold the opinion that this "religion" has been the root of all evils! They overemphasise politics in preference to the religious aspect of life and advocate the Western science and materialism as the only solvent of the pressing problems of today. It is further urged that religion must be kept confined to the seclusion of the Sannyasins and Yogins and that this religion, if adhered to, would lead the nation to further inaction and demoralisation and spell the ultimate annihilation of the race! This is the mentality of many political enthusiasts and it is why religion is now shunned as being a matter of no national interest or concern in the reconstruction of social and political life of India. Thus the destiny of India evolved and moulded through aeons of her shining spiritual culture is being negatively by some overzealous politicians who view and study even the expression of our national activity through the coloured glasses of Western idealism. And it is needless to point out that the present state of economic and political helplessness has served only to strengthen this idea. It is therefore high time that we must dive deep into the spring of our national life to envisage its true character and genius and see whether our destiny is to be moulded and shaped in the light of the by-products of the intellectual laboratory of the scientific West or we should fall back upon the glorious traditions of our spiritual culture and assimilate, as well, the best elements in the cultures of other races for a healthy expression of our nationalism.

People live not merely by politics but by religion; for religion is the very life-principle of human race. Religion does not mean an external formalism. May we not ask then what true religion has ever strophed the masculine virility of a nation and preached the morbid idea of weak-kneed impotence and servility? The religious history of the different nations of the world,—the teachings of Moses and Zoroaster, Confucius and Lao Tze, Sri Krishna and Buddha, Christ and Mahomet, Sankar and Chaitanya—unfold to us irrefutable terms the sublimity of their spiritual realisations and their divine message to the world for the uplift of sunken humanity. The teachings of these great souls constitute in fact the priceless treasures of mankind for all ages. Is it not a fact that in our mad pursuit after the material interests of life we have totally forgotten the true spirit of religion and the immaculate gospel of the sages? Is it not a fact that the sublime teachings of the great prophets of the earth have saved the erring mankind from complete spiritual shipwreck in moments of great crisis and brought about phenomenal changes in the life-history of the nations of the East and the West? Any sober-minded thinker would admit that religion has never been responsible for the degeneration of any race or nation in the world. If we ransack the pages of Indian history and study the factors that form the basis of our nationalism, the conclusion would be irresistible that it is religion and religion alone that serves as the bed rock of our cultural greatness and political resurgence. Swami Vivekananda, the patriot saint of India struck the key note of Indian life when he said: "For good or for evil the religious ideal has been flowing into India for thousands of years; for good or for evil we have been born and bred up in the very midst of these ideals of religion. Will it be entered into our very blood and mingled with every drop in our veins, and has become one with our constitution. This is the line of life, this is the line of growth and this is the line of well being in India—to follow the track of religion; for it is the backbone the very bed rock upon which the whole building of its life has been based." No body denies the

our striving for political and economic emancipation is also an indispensable factor in the reconstruction of our national life but political domination has never been the mission of our race. Indian nationalism divorced from religion is a meaningless jargon; and to discard religion as a useless drag on our activities is as foolish as to water a plant after cutting the roots. Religion is the very vitality of the Indian people and every aspect of their life is tinged with the hue of religion. It is why India, in spite of her age long torpor and political serfdom, social debacle and economic atrophy, wars even today on her sacred crown the jewels of her splendid achievements in the fields of philosophy and literature, astronomy and sociology, arts and religious lore. And if she aspires to rise again to the height of her pristine greatness as a full fledged nation and occupy her rightful place in the vanguard of Powers as she did in the past, she must offer her respectful homage to religion, for religion is the only way out.

Hindu religious ideal has never expressed itself in terms of weakness or morbid passivity. Our religious ideal is to be found in the universal religion of the Vedanta which embodies the accumulated treasures of the Hindu spiritual consciousness, in which the freedom of the soul has been shown not by mere abstract intellectual speculation but by intense Sadhans and practical realisation. "Religion is the manifestation of the divinity already in man." It is, in the words of Mr. Hegel, the knowledge acquired by the finite spirit of its essence as an Absolute Spirit. The highest end of religion is to lay bare all the springs of human heart, to untwist the hidden soul of harmony and to teach the deathless glory of the soul whose song is eternal freedom. It is this consciousness that rouses the latent potentialities of the human mind; for the man who is truly religious is never a "slave," but enjoys that nectar of freedom which is denied to all who grovel in the slink of materialism. When this master spirit is roused, the man stands firm and secure on the majesty of his soul to work out the salvation of his land. It is the shameful ignorance of this lofty ideal that has emasculated the Indian people and spelt their unprecedented humiliation. To attain to the full stature of our nationhood we must live this virile religion; for this is the only ideal to galvanise the inert mass with its electric current and to withstand the ghastly momentum of foreign culture and domination that have been trying to sweep away the accumulated treasures of our Past and Present;—this is the only weapon—the weapon of soul force—to triumph over the brute force of the West.

In the great economy of nature every nation has got its distinctive individuality and line of growth; and every nation is destined to play its characteristic part in the cosmic drama of human life. In spite of manifold points of similarity and difference between nation and nation, the national ideal of all is not necessarily one and the same. The present ferment in Indian life is a conscious expression of her hoary traditions of liberty and cultural ideal; under the pressure and stimulus of Western supremacy; the national movement in India is thus essentially a spiritual movement. It is a historical phenomenon that every revival of nationalism in India was preceded and is accompanied by a spiritual awakening. The mighty achievements of the Epic Age are but tales of profound political significance. It was to uplift the sinking humanity from the depth of degradation and to re-establish the kingdom of religion on the basis of righteousness that the greatest drama of Karukhetra was enacted through the instrumentality of Sri Krishna. Evil was sacrificed at the altar of Good and the land was restored back to its pristine glory. The renaissance of the different branches of Art and Science even in the remote non-scientific past, excites the unaltered admiration of the most scientifically and politically minded people of the modern times. The Buddhistic Age is also a unique revelation to the present world. The emancipation of the caste ridden masses and the downtrodden classes from the grinding tyranny of the Brahmins and the octopus of the ritualistic religion of the priests was one of the greatest contributions to the social life of the Indian people. The humanising doctrine of the Buddha, his all-embracing message of love and sympathy, service and forbearance transused a new vitality into the moribund races of India and every body knows what a brilliant galaxy of Indian princes adorned the spectrum of Indian history in that remote antiquity through the national pallegiance that followed the rise of Buddhism. No less significant is the advent of Sankara and Ramanuja, Madhvacarya and Chaitanya who held aloft before the erring countrymen the sacred banner of Indian spiritual ideal and heritage. The teachings of Sankar and Ramanuj found a historic response in the gallant life of the Sikhs and the Marhatas, a pride of the Indian race. In fact these great sages of India touched the inner spring of our national life and revitalised the people by their gospel of love and toleration, sacrifice and service, and heroism. It is why India still stands as a land of saints and saviors;—as a living embodiment of the code of militarism and materialism.

Impetum is but another gilded name for militarism which more than once, proved its utter inefficiency in the determination of human relations in the past as it has done in the present. Like bubbles on the surface of the sea, the mighty empires of the past rose and fell in different ages. Sword ushered them into existence but when that sword—the fulcrum of strength—was gone, the glittering fabric of ancient empires vanished into nothingness. Where are today the consolidated empires of the by gone ages,—the empires of the Egyptians and the Assyrians, the Babylonians and the Persians? The achievements of a Charlemagne or a Saladin, of a Caesar or a Napoleon, present only a lurid picture of a titanic energy wasted in pursuit of an ideal that had no sanction of the moral code or foundation in the spiritual aspirations of humanity. Like mushroom-growth they sprung into existence but when the power that upheld them spent itself, another solitary nation stepped into the shoes. The present imperialism is thus a replica of the past. Militarism is not the mission of our race. No nation can stand the test of time unless it grows round its spiritual ideal. India still lives; and why? What is the force that has sustained the efflorescent and the downtrodden races of India when many other mighty races have been wiped off the map of the world or reduced to barbarism with the change of fortune? It is our religion that has shielded us and enabled us to maintain

Continued up.

Building block for Sale.

Tenders are invited before 30th September, 1928, for the sale of an ideal building site in extent 10½ lachams V. O with well, coconut trees, mango trees, and other plantations including a small house in Urekka Street (now being widened and extended to connect the Manipay Trunk road) and situated between Jaffna Railway good shed gate and Rajavithodam road facing the Officers' quarters. About 1 minute walk by the overhead bridge to the Jaffna Railway-station.

Tenders should be under registered cover to ensure safe delivery and addressed to:—

Mr S. Armstrong,
Dorris Cottage,
Batticaloa.

Batticaloa,
August, 1928.
Mis. 1290.

Continued.

our position as a civilised race in the teeth of the crucial tests of centuries. For this is the vantage-ground on which we must stand in our grim struggle against the antagonistic forces to achieve our national end. Even the much persecuted helpless deer, holly pursued by its blood thirsty assailants, stands at bay when it secures its own ground. The Indians—the much maligned race of the East—must take their stand once for all on the terra firma of their spiritual ideal and culture if they desire to repel back the waves of foreign domination. Rightly did Mr. N. N. Ghosh say, while paying a glowing tribute to the illustrious Swami Vivekananda for his phenomenal success at the Parliament of Religions at Chicago: "The redemption of India lies not in her politics, but through her religion. Politics are in the country a superficial garb, put off and put on at pleasure. They sit loosely on the people. Religion is vital and essential and inherited with their blood. It reaches the inmost depth of their nature and touches the marrow of their bones."

The world is now in the birth throes of a new epoch. We are passing through stirring times. The sacred lives of the great spiritual giants of the age have already relumed the path of India's salvation. Not many years back Sri Ramakrishna, the greatest harmoniser of this age of cultural confusion a living embodiment of unity between the Past and the Present—the East and West, sang the sacred song of our immortal spiritual ideal on the banks of the Bhagirathi in the terraced garden of D.Khineswar. India is not to lay merely the land of the Hindus, Jains or Buddhists but of the Christians, Musselmans and the Jews as well, and thousand other sects. Sri Ramakrishna has demonstrated in his saintly life that like the various streams mingling their currents in one vast ocean, the different religious systems of mankind lead but to the one spiritual goal. He has in fact lived the whole life of the Indians, harmonised the apparently conflicting religious faiths and pointed out the line of India's growth and emancipation. His worthy disciple Swami Vivekananda has thundered forth from every platform that the conscious awakening of the Indian mind to the inherent religious ideal is the *sine qua non* of our ultimate freedom and the restoration of the healthy tone to the national system. Even the message of Mahatma Gandhi—one of the most outstanding personalities of the present day—is attuned to the same strain; he is preaching the very same ideal so powerfully pointed out by the foregoing master minds of India. Time would only show whether the voice of these patriot saints will be drowned in the stentorian declamations of the delatante politicians or if a sure response in the aspirations and activities of the Indians struggling for freedom, material and spiritual.

It would indeed be a suicidal act if we raise a war cry against everything foreign; for no nation can now live a life of self-sufficient exclusiveness. The world, as already stated, is moving towards a synthesis of ideals and the life of every race or nation is, as a matter of course, bound to be interlinked with that of the rest of the world. The only course left to the Indians is to incorporate the best elements of the Western civilisation into that of their own and to shun, as deadly poison, all that is considered to be detrimental to the interests of India. The Orient would really be benefited by a somewhat greater activity and energy of the West as the latter would profit by an admixture of Eastern interpretation and meditative habit. Thus when we consider the vainglory of India's past, greatness of her civilisation, the vigorous independence of her ancient peoples, preserving through all vicissitudes their own laws and customs, it would be sheer madness if the hopes of her sons to day were centred on anything less than the restoration of their ancient heritage of spiritual ideal to a position of honour among the nations of the world. Religion—the very breath of the Indians—saved India many times in the past and it is religion (and not mockery of religion) that shall again give us necessary strength to mould and build our destiny in the grim struggle that is ahead. The bacillus of materialism has emasculated our national system and until it is exterminated and the ideal religious life is lived, nothing would give tone and vigour to the deceased organism. It is thus through the universal spiritual ideal that the Indians, nay the entire humanity, shall be saved and the growing synthesis of life shall be consummated. "Let us hope that conquered India may conquer her conquerors, not of course by steel and gunpowder. Let us hope that not only the race to whose care we are committed but the entire human race may some day draw some of its spiritual inspiration from the ancient religion of this land, that the East and the West may thus make their full contribution to the perfection of humanity, and that the last civilisation of the world, like her first, may be a civilisation not of struggle and warfare, but of peace and sympathy, charity and harmonious co-operation to a great end." —Vedanta Kesari."

BEST CALICUT TILES.

CROWN and STAR Brands
Covering Largest Space
Elegant, Light, Strong and Cheap.

Phone 52. EM. TIRUCHELVAM,
Telegram: Agent,
Tiruchelvam. Main Street, Jaffna.
Y. 68.

Rebirth Established.

- (1) "Marupirappu Thooshanaparikaram" in Tamil, 192 pages—50 cts.
- (2) "Marupirappu Thooshanaparikara Kilikola Panchanam" in Tamil, 67 pages—25 cts.

Non-Killing Expounded.

Kolaimaruththal—a well written Catechism in Tamil—5 cts.

Can be had from,—

- (1) S A Rasiah, Manaltharai Lane, Tinnevely South, Jaffna.
- (2) S. S. Samugam, Vannarponnai, Jaffna.
- (3) "Sothidaprakasa" Press, Kakkavil, Jaffna.

Q 110.

Order Nisi.

IN THE DISTRICT COURT OF JAFFNA.

Testamentary Jurisdiction No. 6856.

In the Matter of the Estate of the late Velupillai Selladurai of Vannarponnai East

Deceased, Valliammai widow of Velupillai Selladurai of Vannarponnai East

Petitioner.

- 1. Meenambal daughter of Chellathurai
- 2. Thangammah widow of Velupillai both of Vannarponnai East, presently of Manipay Respondents.

This matter of the Petition of the abovenamed Petitioner praying that the abovenamed 2nd Respondent be appointed Guardian ad litem over the minor the abovenamed 1st Respondent and that Letters of Administration to the estate of the abovenamed deceased be issued to the Petitioner coming on for disposal before J. C. W. Rock Esquire, District Judge, on August 8, 1928, in the presence of Mr. K. Aiyadurai Proctor, on the part of the Petitioner and the affidavit of the Petitioner dated August 2, 1928, having been read, it is ordered that the abovenamed 2nd Respondent be appointed Guardian ad litem over the minor the 1st Respondent for the purpose of protecting her interest in this case and that Letters of Administration to the estate of the abovenamed deceased be issued to the Petitioner as the lawful wife of the deceased unless the abovenamed Respondent or any other persons appear before this Court on or before September 18, 1928 and state objections or show sufficient cause to the satisfaction of this Court to the contrary.

J. C. W. Rock,
September 6, 1928. District Judge.
O. 1517.

Order Nisi.

IN THE DISTRICT COURT OF JAFFNA.

Testamentary Jurisdiction No. 6497.

In the Matter of the Estate of the late Sithamparam wife of Sadayar Subramaniam of Nallore, Jaffna

Deceased, Sadayar Subramaniam of Nallore, Jaffna

Petitioner.

- 1. Subramaniam Rasiah
- 2. Subramaniam Nadarajah and
- 3. Parupathy widow Kanapathy Kanthar of Nallore Respondents.

This matter of the Petition of the Petitioner praying that the abovenamed 3rd Respondent be appointed Guardian ad litem over the minors 1st and 2nd Respondents and for Letters of Administration to the estate of the abovenamed Sithamparam widow of Sadayar Subramaniam of Nallore coming on for disposal before G. W. Woodhouse Esquire, District Judge, Jaffna on June 7, 1927, in the presence of Mr. V. Manikavasagar Proctor, on the part of the Petitioner dated June 7, 1927, having been read.

It is ordered that the abovenamed 4th Respondent be appointed Guardian ad litem over the minors the 1st and 2nd Respondents for the purpose of this action and that Letters of Administration to the estate of the deceased be granted to the Petitioner as her husband unless the Respondents or any other person shall on or before August 7, 1928, show sufficient cause to the satisfaction of this Court to the contrary.

J. C. W. Rock,
District Judge.
Extended to 11th September 1928.
O. 1516.

Printed and published by M. S. Rasaratnam, for and on behalf of the Proprietors, the Jaffna Balva Paripalana Sabal, at their Press, the Balva Press, Vannarponnai.