

The Hindu Organ.

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

THE ONLY NEWSPAPER IN CEYLON FOR THE HINDUS

HAS THE WIDEST CIRCULATION

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JAFFNA, MONDAY, SEPTEMBER 5, 1927.

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THE HINDU ORGAN.

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

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Please mention this paper when ordering.

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

My permanent add. est.—

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NOTICE.

An auction sale of 50 Satin trees in a block of forest about 300 acres in Irakkandy Forest between 114 and 124 miles post on the Kanchavally Road in the Trincomalee District will be held by the Divisional Forest Officer, E.D. (North) Trincomalee at his Office on Monday September 26th, 1927 at 10 a.m.

2. The list of trees is available for inspection at the Divisional Forest Office, Trincomalee.

3. Further particulars can be obtained from the Divisional Forest Officer, Trincomalee. Vide Govt. Gazette No. 7603 of 26th August, 1927.

J. D. SARGENT,
Conservator of Forests.

Office of the Conservator of Forests,
Kandy, 26th August, 1927.

G. 8.8.

NOTICE.

The rights to collect Minor Forest Produce during the period commencing October 1, 1927 and ending September 30, 1928 from the Crown Forests situated in the Northern Division will be sold by public auction and by sealed tender by the Divisional Forest Officer, Northern Division at the Jaffna Divisional Forest Office, on Tuesday the 18th September, 1927, at 10 a.m.

For further particulars—vide Govt. Gazette No. 7,800 of 19 August, 1927.

J. D. SARGENT,
Conservator of Forests.

Office of the Conservator of Forests,
Kandy, 26th August, 1927.

G. 8.8.

Order Nisi.

IN THE DISTRICT COURT OF JAFFNA.

Testamentary Jurisdiction No. 6012.

In the Matter of the Estate of the late
Thiruvanpillai wife of Velappillai Sinnadurai of Thelippalai west

Deceased.

Velappillai Sinnadurai of Thelippalai west
Petitioner,

Vs.

1. Sinnadurai Mallavanam of Thelippalai west
2. Sinnadurai Ponnampalam of Do
3. Kandappillai Mutukumara of Do

Respondents.

This matter coming on for disposal before E. T. Millington Esq., District Judge, Jaffna on January 26, 1926 in the presence of Mr. K. S. Kanagayaran, Proctor, on the part of the Petitioner and the affidavit of the Petitioner dated January 22, 1926 having been read. It is ordered that the abovesigned 2nd Respondent be appointed Guardian ad litem over the minor the 1st Respondent for the purpose of representing him in this case and that the Petitioner be declared entitled to Administer the Estate of the said late late as her lawful husband and that Letters of Administration be issued to him unless the Respondent shall appear before this Court on July 27, 1926 and show cause to the contrary.

G. W. Woodhouse,
District Judge.

June 30, 1926.
Time to show cause extended to 10.00 A.M.
O. 1911.

The Hindu Organ.

JAFFNA, MONDAY, SEPTEMBER 5, 1927

TAXATION COMMISSION.

THE TAXATION COMMISSION WHICH HAS been appointed to consider the question of taxation and its incidence has submitted its Second Interim Report. It is published as Regional Paper XX of 1927. The various stamp duties and licence fees were specially dealt with in the report. The Commissioners before they made their recommendations examined witnesses and ascertained the views of District Judges of important districts and some Heads of Departments and one or two Lawyers in the Metropolis.

Firstly the Commission recommends the reduction of stamp duty from 6 to 5 cents in the case of the following items:—(1) Acknowledgment of a debt amounting to Rs. 20/- or over; (2) Bill of exchange payable on demand; (3) Banker's note, each copy; (4) Cart or boat note for the conveyance of goods for hire; (5) Delivery order in respect of goods; (6) Letter or power of attorney for the purpose of appointing a proxy to vote at a meeting; (7) Receipt or discharge given for any money or other property amounting to Rs. 20/- or upwards and (8) Shipping order for the conveyance of goods on board of any vessel. This reduction has been mainly on the ground of convenience to the public as the inland letter postage has been reduced from 6 to 5 cents.

Secondly the duty payable in the case of accident insurance or insurance for any payment agreed to be made during the sickness of any person or his incapacity

from personal injury, or by way of indemnity against loss or damage of or to any property has been fixed at 25 cents.

Thirdly in the case of legal proceedings the suggestion to make a general reduction by 1/6th all-round was rejected but alterations have been recommended in the classification of the Supreme Court duties. Affidavits in support of stamped petitions have been exempted from stamp duty in all courts. As the present classification of duties in the District Court proceedings shows several anomalies, the Commission has recommended an amended classification. In the case of duties in the Court of Requests proceedings, it was decided by a majority that the stamp duty in cases under Rs. 50/- should be reduced from 60 to 50 cents and in cases of Rs. 50/- and upwards from Rs. 120 to Re 1. In the case of stamp duty payable on "Exhibits," it has been defined that an original and its translation should be counted as two documents and any document exceeding ten should bear a stamp of cents 12.

A very desirable change has been effected in the case of matrimonial suits. Under the existing law matrimonial suits viz.—(a) *D uoro a vinculo matrimonii* (b) Judicial separation *a mens et thoro* (c) Declarations of nullity of marriage are classed as actions of the value of Rs. 5000/- The Commission recommends that such actions should be liable for stamp duty as of the value of Rs. 1000/- This does not apply to cases where the damages claimed exceeds Rs. 1000/-

The duties payable in testamentary proceedings are recommended to be reduced and a new classification has been suggested. The stamp duty payable on incidental proceedings that generally arise in the course of testamentary actions were carefully considered. The Commission recommends that the stamp duty payable in such cases should be determined not from the full value of the testamentary actions from which they arose but according to the actual value of the subject-matter of the action.

The duties payable on mortgage bonds and conveyances and deeds of gift were considered by the Commission, but it has been decided by a majority not to interfere with the existing rate. The Hon. Mr. K. Balasingham has written a rider by which he suggests some reduction in the duty of mortgage bonds; while the Hon. Messrs. W. Duraiswamy, A. F. Molamure and M. M. Subramanian have written a rider expressing their opinion that the stamp duty in the case of the following documents should be reduced to pre-war rates:—(1) Deeds of gift affecting lands whether with or without reservation of life interest, power of revocation, or other condition; (2) Mortgage bonds; and (3) Deeds of transfer. Further they are of opinion that the registration of deeds should be made optional and that stamp duty for registration should not be included in the duty for deeds.

We regret that the majority of the Commission were unable to accept the view of these gentlemen on the ground that there was insufficient evidence of hardship caused by the present rates. The duty payable on these instruments really affects the rural population. If the Commission had taken evidence of Notaries who practise in the rural areas the hardship that is borne by the poorer classes in this matter would have been brought home to it. We hope that these gentlemen will press the Commission to take evidence of Practitioners and Notaries who practise in the rural areas in Ceylon and reconsider its decision.

THE MAILS.

(G.P.O. Colombo.)

DESPATCHES.

London Mails per a P & O Steamer leaving from Bombay will close on Tuesday, September 6th and per the O. D. "Osterley" on Thursday, September 15th.

Straits and China Mails per the N.Y.K "Hakone Maru" will close on Wednesday, September 7th and per the M.M.D.A. "Pinguem" on Monday, September 12th.

RECEIPTS.

London Mails per the O.L. "Orsova" will arrive on Saturday, September 10th and per the P & O "Narkunda" on Saturday, September 17th.

Straits and China Mails per the O.S.K "Montevideo Maru" arrived yesterday (Sunday); per the B.L. "Icelandia" will arrive on Thursday, September 8th and per the M.M. "Chesapeake" on Tuesday, September 13th.

LOCAL & GENERAL.

GOVERNMENT AGENT AND HINDU PRIEST HOOD.—We understand that arrangements are being made to hold a mass meeting to protest against the Government Agent's observations in regard to temple trips and the Hindu Priests in his last Administration Report.

JAFFNA FARM SCHOOL.—Following are the results of the final examination held in August last of the two years' course, 1925-27, at the Jaffna Farm School:—(Second Class): N. Krishnapillai, G. B. Richards and S. Balsingham (Ordinary Pass); S. Thilliyambalam, E. J. N. Sittampalam, P. T. Ochoo, V. Maruthavam and A. Vijayaraghavan.

OFFICIAL.—Mr. Coomaraswamy, C. O. S., Registrar General, is on circuit in Jaffna.

CODE FOR ASSISTED ENGLISH VERNACULAR AND ANGLO-VERNACULAR SCHOOLS.—Last Friday's Gazette publishes for general information certain code of Regulations governing the payment of grant for Home Occupations for Girls.

PERSONAL.—Mr. P. Sabapathy Pillai, B.A., L.T. of the Staff of Victoria College, Chidupuram who had been to Madras on a visit to his brother in-law, D. Van Bhadr V. Masilamani Pillai, ex-judge of the Madras High Court, has returned.

DISTINGUISHED WRITER IN JAFFNA.—Mr. St. Niso Singh the distinguished Indian writer and Mrs. Singh accompanied by Mr. G. S. de Silva paid a flying visit to Jaffna last week and after spending a couple of days at the Best house the party set for Colombo by motor car. Though this is the first visit of Mr. S. Niso to Jaffna, yet he was unable to spend a few days here. It is understood that on his second visit Mr. S. Niso would spend a few days in Jaffna.

INSOLVANT AR, AR, SM.—It will be remembered that last year the Hon. Sir P. Ramanathan instituted criminal proceedings at the Colombo Police Court, against the Colombo Agent of the firm of AR, AR, SM, on a charge of criminal breach of trust and misappropriation in respect of a sum of Rs. 15,000 invested with the firm. After trial the accused was acquitted and the complainant was referred to his civil remedy. Thereupon a civil action for the recovery of Rs. 15,675 was instituted at the Colombo District Court, against Mr. B. Emmanuel, Secretary Jaffna District Court, who has been, in the meantime, appointed the Official Administrator of the estate of the late AR, AR, SM, Somasundaram Chetty of Davatkottai, South India. Judgment was delivered by the District Judge in favour of Sir P. Ramanathan as prayed for with costs. Mr. Emmanuel appealed against the order and judgment of the District Judge. The appeal was argued for three days last week before the Chief Justice and Mr. Justice Schneider and judgment has been reserved.

TRAGEDY OVER FUNERAL PROCESSION.—The Police Vidhan of Vadunkoddai charged before Mr. A. G. Ranasinghe, Police Magistrate of Jaffna's seven men of the Tamina Community of Vadunkoddai with (1) unlawful assembly, (2) offering indignity to a corpse, (3) causing disturbance to persons assembled for the performance of funeral ceremonies and (4) wantonly giving provocation with intent to cause riot. After a lengthy trial, the Magistrate sentenced the 1st and 2nd to six months' rigorous imprisonment each, the 3rd, 4th and 5th to six weeks, the 6th and 7th to three months, and acquitted the rest.

FUNSALEHADUVAN DISPENSARY.—The Government found it difficult to manage the Dispensary in the former building though given free of rent and now they have rented a building in front of the former one called the "Udaiyars' House" which can accommodate the Dispensary and the quarters for the Apothecary in charge. The Dispensary was shifted on 1st September. Now it is more convenient for the public and the Government without further complaints.

—Funsalehadduvan Cor.

LYRICAL LECTURES AT PORT SWETTENHAM.—Under the auspices of the Malayan Saiva Siddhanta Sangam, Port Swettenham Branch, Brahma Sri Sangra Subrahmanyam Sauchisundara Raja Yogi delivered two instructive and impressive lectures in Tamil at the Port Swettenham Town Theatre Hall on 23 & 27 and 28 & 29 on "Verubu Kumara Palarana Saritham" and "Markandayar Saribhiram" respectively. The Hall which is a commodious one swam full to the utmost capacity on the two occasions. Dr. P. Varatharajah, the President of the Sangam and the other Committee members were instrumental in arranging these lectures and thus enabling the Tamil community of Port Swettenham to hear such a learned and pious Yogi.

RECENT RAILWAY ACCIDENT AT GAMPAHA.—The finding of the Board of Railway Officers who enquired into the train collision at Gampana Station, embodied in the meagre information that was issued to the Press in the form of a *Communiqué*, has caused some dissatisfaction to the railway and also among the travelling public of the Main Line who are conversant with the details of the unfortunate disaster. The idea is also gaining ground that the Driver of the goods train and the Officer in charge at Gampana Station have been made the victims of the enquiry, while the others and the other individuals that led to it have been scrupulously passed over even without mention.—C.D.N.

MILITARY FORCES IN THE FAR EAST.—It is reported that the British War Office has organised a scheme under which a permanent Military Force, available for use at any time in any part of the Far East or India, is to be constituted as an adjunct to the working of the Singapore Naval Base Scheme. India is to be the seat of the contemplated Force but its control is to rest in the War Office and not in the Government of India. The force will comprise 180,000 British Troops and contributions from the Dominions, the Indian Army proper will be reduced in size and main purpose of internal security only. By this the Indian Army Estimates will be reduced. The War Office about this Scheme which has not yet been finally settled.

INDIAN & FOREIGN.

SCHOLASTIC.—It is understood that Mr. O. Somasundaram, son of Mr. Chockalingam Chetty, a leading merchant of Galle, has left for England last week to read for the Indian Civil Service.

FAIR FAIR AT IDORE.—Great excitement is said to have been caused in Idore and the neighbourhood by the birth of a calf with a bifurcated muzzle giving it two mouths and 3 eyes, one of which in the centre of its head contains two eyeballs. The calf was born on Lord Krishna's Day, and has been called Kanchi-Muthu or "four faced." An offer to buy the calf for one hundred rupees was refused. The calf appears to be in a healthy condition, but its head is so heavy that it cannot be raised, and consequently the animal has to be led by hand. It sucks with both its mouths.

NANKING SURTAX RESCINDED.—It is officially announced that the surtax of 50 per cent of tonnage dues which was imposed at Nanking last July has been rescinded.

CANTON TROOPS BRUTAL.—Telegrams from China state that the Northerners have crossed the Yangtze, by Nanking and are in possession of the South bank from Morrison Point to Wuhsingtan. They have cut the railway. A considerable force has also been concentrated opposite Chinkiang from which town the Southerners have withdrawn most of their troops. There has been busy fighting at Lungtan.

TAPPING SUBTHARAHMAN BEAT.—An interesting suggestion that the intercal best of the earth might be used for industrial purposes was made by Mr. J. L. Hodgeson, in an address to the Engineering Section of the British Association. He said that by boring at points four or five miles apart over most of the land areas of the globe there was a possibility of obtaining best for warming soils to increase crop yields, and for producing power for industry. The difficulties were formidable, but not insuperable.

SAKATVALA'S PASSPORT CANCELLED.—The Foreign Office, London, have cancelled Mr. Sakatvala's passport to India. Mr. Sakatvala, interviewed by Reuter, pointed out that besides being a member of the British Parliament he was an Indian born subject and of Indian parentage.

WORLD FEDERATION OF THE EDUCATION ASSOCIATION.—Prof. P. Sesadri, M.A., of the Benares University has been elected as a Director of the World Federation of the Education Association at its second Biennial Conference held at Toronto, Canada, recently.

SATYAGRAHA AT NAGPUR.—Srinathji Chatubhai Patel, the leader of a section of the Nagpur "Republicans," was convicted and sentenced to one year's simple imprisonment for carrying a dagger without a license. She offered no defense. Three Satyagrahis, namely, Bhimsoo, Narayangal and B. Burns, were sentenced to one year's rigorous imprisonment each, under Section 353 on a charge of obstructing a public servant in the discharge of his duties.

COMMUNAL UNREST IN INDIA.—A meeting of the Unity Committee was held at Jallianwala Bagh, Amritsar, on September 3rd, when the leader delivered speeches asking the people to live in peace and not to encourage communal hatred among Hindus and Muslims. Dr. Kastobhai, the nationalist leader, condemned the "Guitar Press" and said religion did not enjoin stabbing and killing people because all communities did not follow the same faith.

MARTHA GANDHI IN MADRAS.—Martha Gandhi accompanied by Mrs. Kastobhai Gandhi, Mr. O. Rajagopalachari and party, reached Madras on Saturday morning by motor after a tour in the South and West parts.

SIR GANGA RAM'S BRAZIER.—It has been circulated in the press that Sir Gangaram has bequeathed Rs. 13,50,000 for charities. The amount has been left by him for his Oberly Trust known as Sir Gangaram Trust Society, for the existing institutions which he started during his life time. There has been a misunderstanding in certain quarters over this and hence demands have been received from all over India from various parties and institutions by the Society and some of the individual trustees as well. It is expected that this will clear the matter, and such demands which the Trustees could not meet, will cease. —Hindu."

SRI VAISHNAVA SIDDHANTA SAMAJA.—The 10th anniversary of the Sri Vaishnava Siddhanta Sabha, Tiravur, was celebrated with great enthusiasm on August 28, in the Venkateswara Temple, Madapakkam, under the presidency of Mr. A. V. Gopalsachari, M.A., LL.B. of the Trichinopoly Bar.

MILITARY FORCES IN THE FAR EAST.—It is reported that the British War Office has organised a scheme under which a permanent Military Force, available for use at any time in any part of the Far East or India, is to be constituted as an adjunct to the working of the Singapore Naval Base Scheme. India is to be the seat of the contemplated Force but its control is to rest in the War Office and not in the Government of India. The force will comprise 180,000 British Troops and contributions from the Dominions, the Indian Army proper will be reduced in size and main purpose of internal security only. By this the Indian Army Estimates will be reduced. The War Office about this Scheme which has not yet been finally settled.

Dedication of Girls to Temples.

Dr S. Muthulakshmi, M.L.C., writes to the *Hindu* of Madras:

"I quote the following publication of the Mysore Government regarding the 'dedication of young girls or young women to temples': just to point out to the subjects of British India and our Government how Mysore, under Her enlightened ruler, is in advance of British India in the field of social reform. The publication further goes to show that, while we, in British India, are still hesitating to carry out such a healthy reform in our temples, in Mysore, even as early as 1909, the vicious practice has been put an end to.

Now at least I feel sure that our people will not carry the wrong idea that religion will be endangered by such a righteous step, and I firmly trust and hope that the people's representatives in the Council will boldly enact measures to suppress that evil and fellow in the footsteps of our enlightened neighbour, Mysore even after the lapse of 18 years."

No. 153071—Muz F. 84 05 6, dated Bangalore, 10th April, 1929.

Under theron—During the revision of the Tazik Patti of the Sri Sankateswara Swami Temple at Nanjangud, in the year 1899, the then Muzrai Superintendent and Secretary, R. L. Babadur A. Sudivassekhan, directed that the dancing girls born on the temple establishment should not be allowed to perform Tafe services in the temple, but that the allowances payable to them should be continued during their life time and that the vacancies caused by their death should not be filled up. It is obvious this order that the dancing girls have memorialized to His Highness the Maharaja and this office and they pray that they may be permitted to offer prayers and perform Tafe service during Gurukalyana and other important temple fests; and that their allowances may be paid to them in hereditary succession.

(2) From the Sastraan authorities quoted by the two Agamikas employed in the Muzrai Secretariat, it is observed that the services to be performed by Devadasis (female servants of God) form part and parcel of the worship of God in Hindu temples and that singing and dancing in the presence of the deity are also prescribed. It is, however, observed that in the case of Devadasis personal purity and rigitude of conduct and a vow of celibacy were considered essential. But the high ideals entertained in ancient days have now degenerated, and the female servants (Devadasis) are notoriously women of loose morals.

(3) At first Government in their circular order of the 8th February, 1892, read above, considered that Tafe or dancing did not form an essential part of the services to be performed in a temple by Devadasis, and promised to issue a circular order at an early date, describing the legitimate services to be performed by them. Subsequently, however, on considerations such as those stated in the concluding portion of para 2 above, the late Muzrai Superintendent and Secretary, when revising the Tazik Patti of certain important temples such as those at Nanjangud and Melkote, directed that the Devadasis should not be admitted for any kind of duty in the temple concerned, but that their pay might be disbursed to them during the life time of the present incumbents and that the vacancies caused by their death should not be filled up.

(4) The Government now observe that whatever might have been the original object of the institution of Devadasis in temples, the state of immorality in which these temple servants are now found, fully justifies the action taken by them in excluding the Devadasis from every kind of service in sacred institutions like temples. Further, the absence of the services of these women in certain important temples in the State has become established for nearly fifteen years past, and the public have become accustomed to the idea of doing without such services. The Government, therefore, see no need to revert to the old order of things as prayed for in the memorials now under disposal. There is, however, no objection whatever to the Devadasi coming into temples like all Hindus and offering ordinary worship to the deity like other persons.

(5) Where land or other loans, if any, have been specially granted to any individual for Tafe services in temples and title deeds have been issued in the names of such individuals, the Government direct that such loans be confirmed under Rule VIII Clause F. of the Instu Rules to the holders thereof as permanent and alienable property, subject to the payment of quitrent as laid down thereon. The quit rent thus imposed will be credited to Government and an equivalent amount will be granted as a loan to the temple concerned. Where, however, the land is an endowment to the temple and has been left in the possession of the persons rendering Tafe services as remuneration for such service, or other payment is made from the temple funds for such service, will, in future, be discontinued and the land will be resumed to the temple, and the other payment, if any, will cease. In order to prevent hardship to the present holders of the loans and in fulfilment of the promise made by the Muzrai Superintendent in 1892, Government direct that the persons at present rendering Tafe service and enjoying the income or receiving other emoluments therefor do continue to enjoy such income and receive such emoluments during their life time without being required to render Tafe service. On the death of such persons, the land in their possession and the cash grants paid to them will be treated in the manner laid down above. The Deputy Commissioners are requested to furnish the Superintendent of Instu Settlements with information regarding the loans enjoyed by the Devadasis in the temples of their districts to enable that officer to effect the needed alterations in the loan Registers in accordance with the views expressed above, and to report the result of the action taken in each case for the information of Government at an early date.

(6) It is observed that the exclusion of Devadasis from temple services obtains at present in the case of a few large temples whose Tazik Patti have been revised and that the time has arrived for its general application throughout the State. The Government therefore direct that the policy announced in paras 4 and 5 above, to the effect that Devadasis should not be allowed to perform services in temples, be extended to all the other Muzrai temples in the State.

Notice to Correspondent

J. E. ARNOLD.—Crowded out. Will appear in our next issue

Indonesian Culture.

JAVA'S SHADOW SHOWS.

THE KAWI EPICS.

The following are extracts from a very interesting article contributed by Mr. Hubert S. Bauer to the "L'Indo's Mercury":

The passage of years in Java is popularly reckoned, not by the Mahomedan era, but from the death in A.D. 78 of one Aji Saka, Chief Minister or Prabhu Jaya Baya, "a great and powerful prince of Astog" (Hindustani). This Maharsi, or so the old Javanese chroniclers tell us sent Aji Saka forth on a mission to discover the secret stores of wealth of the Phoenician traders; and we must presume that it was in Java he found them, for certainly his visit was followed later by large expeditions—the chronicler's mention two, respectively by the princes of Rom and of King—who made Java the seat of a mighty Hindu colonisation.

The Hindus passed from the scene; but behind them they left a stupendous monument of achievement that survives in a hundred ways to day. Materially it confronts us in the noble Brahministic shrines and Buddhistic shrines that stand like many boar guardians of the sacred past, and in the beautiful Sanskrit letters of the Javanese alphabet. Spiritually it yet lives in that dawning of the era from old Aji Saka by thirty five million souls; in the characterization and vicissitudes of their legendary heroes and in the ancient Kawi tongue that tells of them: in the little offerings of fruit and flowers ever to be found at the feet of the stone gods in those old shrines and in the shadow shows that are the never failing delight of every native.

Let us take a stroll through the cool of the night in the direction of that mellow "ding-dong, ding dong" that comes across so pleasantly on the faint breeze. Now that we are getting closer listen to those sudden gusts of laughter! Mark the tense silence that ensues in anticipation of the next development.

The room is so tightly packed with people squatting on the mud floor that only by a seeming miracle is space made for our chairs. As the mob expands in the effort to avoid suffocation the rearmost of its members are pushed on to our toes. They look up into our faces with deprecating grins and scratch their heads embarrassedly.

THE ORCHESTRA.

At one side, in a raised enclosure made of bamboo covered with lengths of scarlet cotton stuff, is the orchestra. The biggest gongs and those, therefore, of the deepest and fullest tone—are hung from a gilded horizontal bar carved with dragon's heads. The lesser ones are held face upwards, in couch shaped frames. They vary with the size and number, but are of a uniform shape, crowned with a knob resembling mandarin's slate. Other frames contain xylophones of metal or wooden slats. Each has its individual name and its own defined place in composition from the Bocan, with its range of fourteen notes, to the Manggang, so called from the supposed resemblance of its tone to the croaking of frogs. Then there are the drums, played with the pads of the fingers, and the squealing rebab, or single stringed violin. If you get an opportunity to tap down the scale in any one of the gamelan or sets of gongs you will get quite a shock at the unexpectedness of the note intervals to your ear, accustomed to feel the sequence of notes in regular scales. Hearing the native music for the first time, your initial impression would be of a confused riot of sound. Later you would come to realize the presence of a well defined rhythm, though it is a rhythm not known to our categories. But before long that very rhythm, rhapsodic as it is to the native, would bring you near to madness by its sheer monotony.

THE SHOWMAN.

At the far end of the room is stretched a large screen of white cotton cloth, illuminated by the yellow glow of an oil-lamp suspended behind it. Torn upon the screen are a group of clear-cut silhouettes which raise their arms in stereotyped gestures when "speaking." Could we make our way behind the scenes we would see that their voices, one and all issue from the lips of one person—the Dalang or showman—who makes his tones now gruff now shrill in accordance with the character of the "actor" holding forth. More, we should see that the originals of the silhouettes are flat figures of leather, wood or card board, whose long thin arms are manipulated from below by little sticks or wires. When a puppe is "on the stage" the spike at the base of it is stuck into a banana tree stem laid down horizontally below the screen. When "off" it repose with its fellows in a box close the Dalang's hand.

The profiles of the puppes—for naturally they have profiles only—are of two distinct types. In one class the forehead and nose run down in an unbroken line; there is barely perceptible hint of a chin; the eyes are long, almond shaped slits; the lips are thin and drowsily curved. This is the conventional type used in depicting the gods and heroes of the legends. In the other type, which is applied to all villains and evil spirits, the forehead is beetling, the nose snub; the eyes are full and bulging; the mouth is coarsely cut and bristling with fangs. The first type has its abiding motive in the same spirit, exactly though differently expressed, as caused the ancient Greeks to depict their gods so coldly perfect, so remote from the turbulent passions of mere mortals. The second is simply the direct antithesis.

THE "ACTORS".

Each person is represented by a special figure, the character being indicated by expressions of face, build of the body, posture of the head, and so on. The dress is in accordance with the rank and station of the person represented. And very painstaking and specific the traditional details of this description are. Let us exemplify this with a few "characters" picked at random from the regular category.

Rhina, we read, must comply with the following regulation: "general appearance venomous; snout tall, muscular and stout; eyes wide and staring; beard on chin and throat; moustache curled upward; legs wide apart; body gilded; decorated with ear ornaments and rossettes on forehead; body dress four coloured checked court dress with single (not double) train; arm rings and wrist rings; long pointed nails." Ariana by contrast must be "quiet, well made, with half closed eyes" and Citraska must be "prond and slender. His eyes must be "lentil shaped" his body gilded and his face pink, his nose held in the air.

Despite that only the shadows of these personages come before the public eye, every detail of dress and coloring will be found to be scrupulously correct in the figures used.

THE SUBJECTS.

The shadow-show is of two varieties, the Purwa and the Gedog. The subjects of the former are taken from the various mythological works of the Buddhist period, and from what is known as the Bharata Yuddha, while those of the latter belong to a latter period. The two are further differentiated by the facts that when presenting a purwa the dalang begins by reciting a few verses in the old Kawi tongue—a ceremony not included in the programme at a gedog performance—and that the accompanying gamelan orchestra is also slightly altered in form. Doubtful as it may appear whether any beyond a scholarly sprinkling among the audience understand a single word of the Kawi prologue, it may yet serve a purpose in reminding the listeners that the shadow show is a heritage from a heroic and more somptuous past, a past in which the wayangs may have played an all important role. We have traditional evidence that they were originally a form of worship to invoke ancestral ghosts, at which the dalang acted as a priest.

It is necessary at this point, if we are to arrive at a just appreciation of values in our consideration of the modern wayang presentation, to make a digression and examine the outstanding features of Javanese literature.

As we have seen, the people whom the Hindus found in Java on their arrival were indisputably of a very low intellectual order. And it seems tolerably certain that after the departure of the Hindus the Moshameran conquerors made it a matter of policy rather than impose their own literary literature upon their new converts than to foster the development of an individual medium of expression. It therefore comes about that the bulk of Javanese literature was evolved during the period of the Hindu occupation, owed its inspiration to Hindu sources, and was written in the Kawi dialect.

The Kawi writings fall into two main divisions. The first of these is a collection of ethical works, exemplified at its best by the Paniti Sastra or "Manual of Wisdom." There is a fairly good authority for placing this in the time of Aji Saka. It belongs to that class of sacred writings which were not kept secret by the priests, but were open to study by other castes beside the Brahmins. There is a modern Javanese version of Paniti Sastra, but the beauty of expression in the original Kawi seems to have disappeared under the more materialistic influences of the Mahomedans.

The second division of the Kawi writings, and the one with which we are here more nearly concerned, is founded on these two great Indian Epics, the Ramayana and Mahabharata. In the island of Bali, off the south east coast of Java—where to this day, Hindus still hold full sway in religion, architecture and folk lore—in startling contrast to the universal Mahomedanism of the surrounding islands—there are complete Kawi versions of both the epics. In Java, on the other hand, only incomplete ones are to be found, and it is surmised that neither had reached its final form at the time of its introduction. Both are vested with the deepest sanctity. Indeed, whether in Bali or in Java, their names are virtually interchangeable terms denoting "The Holy Books."

THE PERFORMANCE.

The dalang's voice is a monotonous drone as he delivers the Kawi prologue!

War is the prayer of the brave to annihilate the foe.

To see the brains of fallen chiefs scattered like flowers before the wind;

To rend their garments, and burn alike their attire and their place;

Boldly to strike off their heads while seated in their chariots and thus to obtain renown.

In reverent silence the massed throng of the audience listens to the mystic words in that unknown tongue, just as weekly it listens to the equally incomprehensible prayers intoned in Arabic by the village Imam, or as a congregation of Irish peasants listen to its pastor's Latin. For every word is striking down to something innate in the muddled consciousness of these rude villagers something infinitely more deeply seated and more alluring than the cold, harsh dictates of Islam; a nebulous something that is the heritance of romance left them by old Aji Saka and his royal master; a something that impels them to welcome the dalang, its interpreter, like a visiting prince, to load upon him their humble hospitality, to make him free of their roof and board.

The story to be "screened" so night in the immortal episode of King Shalva and Satyavati his queen. The poem dealing with this episode is one of singularly romantic quality and reveals a high ideal wifely devotion. It tells how Shalva, fleeing away from his queen, sacrificed himself on the field of battle, and how Satyavati wandering in search of him under cover of night was shown his corpse by a lightning flash. She declares her intention of following his departed spirit, and begs him to keep open her place at his side.

Though Widyaresha should obey thy call, reserve for me a place above them all.

COMIC RELIEF.

Without a doubt the shadow show is very "real" to the Javanese audience. Listen to the sharp intake of the breath as poor "Satyavati" turns the fatal kris upon herself, over her husband's corpse! See the tears glisten as he makes her pathetic appeal for remembrance! And then the boots of Contiuned up.

Winding up of a Newspaper Co.

A general meeting of the Ceylon N wspaper Co. Ltd. Jeffs, will be held at "Malabar," Jaffna, the residence of the Hon. Mr. W. Duraiswamy, on Monday, October 3, to receive the Liquidator's report and accounts with a view to wind up the Company.

Nautch-Girls in Temples.

A PRECEDENT FOR MANAGERS.

Thus says the Indian Social Reformer of Bombay in its issue of the 27th ultimo on Devadasis in Mysore.

The indefatigable champion of the women's cause in the South, Dr. Minakshiram Reddy, has unscrupulously the orders of the Mysore Government passed nearly 20 years ago abolishing the institution of devadasis in the Hindu temples in the State. The credit for the initiation of this reform belongs to Bai Bahadur Krishnadasa Ursula who was in charge of the Ecclesiastical Department in the beginning of this century. He passed an order in respect of one of the principal temples whose grant came in for revision, prohibiting service of devadasis in the temple. These allowances however, were to be continued, but when any of them died, the vacancy was not to be filled. The devadasis appealed to the Mysore Government against this order, and Government referred the matter to State Shastri who reported that though singing and dancing before the images was prescribed in the Agamas, yet as the essential condition of purity and rectitude of conduct had come to be ignored by the later devadasis, their services, under the Shastri, were not in accord with religion. The Mysore Government, thereupon, confirmed the order of Mr. Chaudhury and ordered it to be extended to all other temples whenever their grants came up for revision. Finally, in 1910, Government prohibited the dedication of women in the temples. This is worthy of note that the Hindu community raised no protest against this reform. On the other hand, there is every reason to think that the public appreciate it and that they have not merely acquiesced in it, but have accepted it, heartily as a wholesome religious and social reform. This is a striking instance of what a wise national Government can do, and which a foreign Government must think many times before doing."

OBITUARY.

MR. V. GANDASWAMY

It is with deep regret that we record the sad and untimely death of Mr. V. Gandaswamy, Proctor, S.C., and Notary Public at his residence at Copay last night. The deceased gentleman, who was about 32 years of age was practising in the Metropolitan Bar from the time he took his oath as a Proctor of the Supreme Court. At the beginning of this year he became a subject to epilepsy and on medical advice he came over to Jaffna. A fortnight back he contracted an attack of fever which developed into coma and the patient had to succumb to it ultimately in spite of the best medical treatment and careful nursing. The late Mr. Gandaswamy, who is a member of a distinguished family of Copay and Udupiday is a nephew of the Hon. Messrs K Balasingham and S Rajaratnam. He leaves behind to bewail his loss a young widow, an aged mother and four brothers of whom one is Mr. V. Arumugam of the Audit Office, Colombo. The funeral takes place today at the Copay cemetery.

Continued.

radious laughter at the obscene absurdities of Semar and Tora, the clowns. For the Javanese dalang is well alive to the occasional necessity for a little comic relief and these two disreputable characters keep up running fire of impious comment upon the ways of the other cast gods, heroes, demons alike that protects the long drawn entertainment from monotony. It is abundantly evident that the native onlookers are carried right out of their surroundings, that the misspent puppets really live for them. And we have evidence that such was always the case. For in a Javanese work written in the earlier half of the eleventh century we read:

"There are some who, looking at the figures on the stage, weep, feel sad, or are perplexed, though they know them to be cut leather only that pretends to speak."

Besides intervention of the two clowns, there is relief afforded by frequent battles between the heroes and the Rakshasas or evil demons. And at these junctures, the gamelan orchestra works up a fierce crescendo spectacle. Arroges of these bad spirits, it is interesting to remember the word "raksha" as applied by the Hindu colonists to the aborigines.

Notice.

JAFFNA CO OPERATIVE STORES LIMITED.

That the ninth Annual General Meeting of the shareholders of this Company will be held at the registered office "Maha Mandapam" Hospital Road, Jaffna, on Monday, the 12th September 1927, commencing at 4 p.m. to receive the report of the Directors and the Statement of Accounts for the year ending 30th June 1927, and for the transaction of such other business as may be brought before the meeting.

S. Jayamalai Sastri,
Secretary.

Jaffna,
23rd August, 1927.
Mys. 1000.

Department of Agriculture.

PROPOSALS FOR FURTHER EXTENSION.

The Hon Mr F A Stockdale, Director of Agriculture makes the following observations among others in the course of a special article contributed by him to the August number of The Tropical Agriculturalist:-

The proposals which were submitted to the Legislative Council for the establishment of a research scheme for the coconut industry were not favourably received. A meeting of the Unofficial members met on May 19, 1925, and I was invited to be present at a sixth of the deliberations. The proposals were discussed from all aspects, and eventually the honourable members decided that they could not support the Bill.

The resolution passed at this meeting was as follows:-

"In the opinion of this meeting, the proposed scheme for Coconuts Research is not acceptable, but the members would agree to support a general scheme for the reorganization of the Department of Agriculture, so as to include provision in different areas for research work embracing all projects under the Department of Agriculture."

The meeting appeared in favour the development to the fullest extent of the work of divisional agricultural officers and the provision of experimental stations and technical assistants. My original outline proposals, as published in Sessional Paper 1 of 1918 were alluded to by more than one member in this connection. It would therefore be well to indicate how far the recent measures contained therein have been given effect to, what still requires to be done, and what additional recommendations should be submitted in order to comply with the wishes of the Unofficial members of the Legislative Council for a fully equipped and comprehensive Department of Agriculture.

AGRICULTURAL DIVISIONS.

The recommendation made was to divide the Island into six agricultural divisions, and that the officers in charge of the divisions should have executive control of regional operations, experiments and investigations, agricultural education, school gardens, and co-operative credit societies. Up to the present four divisions have been started viz., the Northern, Central, Southern, and North Western. Progress has not been as rapid as some of the present members of the Legislative Council would have liked to have seen, but it must not be overlooked that the policy of decentralization as originally proposed was uncertain during the period during which the Re-arrangement Committee, was sitting, that it was considered desirable that some Ceylonese should be specially trained for staff posts and that funds have not always been available for the development required. Now that the policy of six agricultural divisions is agreed upon, it will be advantageous to review the position as it stands today and to indicate clearly the more urgent requirements.

NORTHERN DIVISION.

This division was begun in 1921 and considerable progress has been made. It embraces the Northern Province, the North Central Province, and the Trincomalee District of the Eastern Province. At Jaffna the main work has been in connection with the cultivation of tobacco, the improvement of chillies and kurukka, trials with fodders for cattle, the increase of green manuring of paddy, the trial of artificial manures for paddy, and the improvement of the methods of cultivation of coconuts. In all directions solid progress has been made. The headquarters of the division are situated near the Eschscholtz in buildings secured temporarily from the Forest Department. There has been a desire on the part of some that the head quarters should be transferred to Threevalley Experiment Station, and after consideration I am of opinion that it might be advantageous to do so. This will involve the acquisition of land and the erection of the necessary buildings. An additional officer will be required if the contemplated short courses in the varcoscias are undertaken at the school. The Anuradhapura station is mainly a developmental station and is also the main paddy breeding station of the Department. An area has also been set aside solely for the production of paddy for the North Central Province. Work is considerably hampered on this station by a serious shortage of labour and to its unavailability during the fever season. This station, although it has been in existence since 1915, has not yet been provided with a permanent store for products other than paddy and has no satisfactory cattle sheds or manure pits. Further quarters for staff are also required, and an officer for agricultural instruction and inspection of school gardens in the Province is now a necessity. The number of school gardens is increasing. The selection of land for the Malaitivu Experiment Station has been made, and provision for a beginning on this station this year is being applied for. The actual urgent requirements of the Northern Division are as follows:-

Jaffna Headquarters.

- | | |
|-------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|--------|
| (1) Acquisition of land adjoining the Experiment Station and school for residences for Divisional Agricultural Officer, Agricultural Instructor, and clerical staff, estimated cost | 7,500 |
| (2) Residences for Divisional Agricultural Officer | 25,000 |
| (3) Office for the Divisional Agricultural Officer | 10,000 |
| (4) Residence for Agricultural Instructor | 10,000 |
| (5) Residence for additional school officer | 10,500 |
| (6) Residences for two clerks | 18,000 |

Experiment Station and School, Jaffna.

- | | |
|----------------------------------------------------|-------|
| (1) Store for tobacco and produce of station | 8,000 |
|----------------------------------------------------|-------|

Anuradhapura Experiment Station

- | | |
|----------------------------------------------------------------------------------|--------|
| (1) Additional ten-roofed cooly lines | 6,000 |
| (2) Store for produce of station | 8,000 |
| (3) Castle sheds and manure pits | 4,000 |
| (4) Residence for Assistant to Manager | 6,000 |
| (5) Residence for Agricultural Instructor and Inspector of Schools Gardens | 10,000 |
| (6) Residence of clerk | 6,500 |

IRANAM DU PADDY SEED FARM

Work on this station was begun this year and 20 acres of paddy will be cultivated for the tea-pokam crop in a year. Temporary buildings are being put up, but these will have to be replaced later on with permanent structures. The first building which will be required will be the store for the storage of pure horse seed paddies and the measures. This is estimated to cost Rs 10,000. An additional officer will also be required next year in order to provide for closer supervision and to act as a reserve officer during the four seasons.

MANNAR EXPERIMENT STATION.

This consists of 8 acres of high land and 5 acres of paddy land. Work was begun last year and temporary buildings have been erected for the Agricultural Instructor, Manager, who is stationed here. This will later on have to be replaced by a permanent structure.

MULAITIVU EXPERIMENT STATION.

This station has been under consideration for some time and it was contemplated to open a small station this year. As Mr. Hilton, the Madras Cotton Specialist, considers, however, that a cotton and cotton crop station would be necessary here for the Warai, I have had the land selected. Five acres of low land for paddy is also being selected. This will involve the stationing of another Agricultural Instructor here for the Mulaitivu District—a region which has been made to me for some years past, but which I have had no opportunity recommending until other districts had been provided with staff. The cost of these proposals will be: First year, Rs. 4,000; second year, Rs. 8,000; third year, Rs. 2,500.

TRINCOMALEE.

The Experiment Station at Kanniyat is being enlarged and is being converted into a paddy station, solely for the testing of paddy varieties. The trials that have been made there have been successful and two types have given very good results. These types are being multiplied and have already been distributed to cultivators in several parts of the Trincomalee District. This work will be continued and extended. The sugar-cane experiment station at Alai has had a most unfavorable season to contend with. It was partly flooded in the heavy rains of the north east monsoon and has subsequently suffered most severely from drought. This station is only of a temporary character in order to secure data required in connection with the consideration of the extension of the economic resources of the Colony, and will be closed as soon as these data have been secured, i.e., in about three years' time. With the closing down of this station I would propose the opening of another paddy station in the Tambagam area.

The Northern Division would then be staffed by—

Divisional Agricultural Officer, Jaffna.
Manager, Experiment Station, Anuradhapura,
Agricultural School, there officers—increase of one.

Agricultural Instructors, five officers—increase of two.

Experiment Station Officers at Anuradhapura, Iranamdu, and Alai; five officers—increase of one.

Inspector of Co-operative Societies, one officer.

This would involve an initial increase under Personal Emoluments of Rs. 4,620 per month, an initial additional outlay of Rs. 4,000 for the Vavuniya Experiment Station, with additional annually recurrent expenditure, over and above the present allocations under Other Charges for this Division, of Rs. 2,500. An expenditure of Rs. 148,000 is also required on public works before the division as at present constituted can be considered to be equipped for its work.

REGISTERED SCHOOL GARDENS.

The number of registered school gardens attached to elementary varcoscias schools in 1918 was 883. It is now 664, and of these Northern Division (Jaffna, Mannar, Mulaitivu, Trincomalee, and Anuradhapura) has 70. The number of teachers who have been trained in the Agricultural School at Peradeniya up to date is 85..... The Agricultural School at Peradeniya has passed out 202 students, and of these 46 have been drafted into the subordinate service of the Department. The Agricultural School at Jaffna has been commenced.

BOARD OF AGRICULTURE.

This has been reorganized, but its constitution may require reconsideration now that the Legislative Council has been enlarged,

ADVISORY COMMITTEE.

District Agricultural Committees have been established for the districts of Kandy, Matale, Nawara, Eliya, Ruhuna, and Matara, whilst Food Production Committees have been established at Oluvil, Kalutara, Galle, Anuradhapura, Jaffna, Mannar, Kurunegala, Trincomalee, Batticaloa, Badulla, Ratnapura, Malaitivu, Hambantota, and Vavuniya.

RESEARCH SCHEMES.

The Coconut Research Scheme has not been proceeded with as members of the Legislative Council desire to make further progress with divisional work before this special work for the coconut industry is undertaken. Eventually, however, it will be recognized that a specialist branch for coconuts is required. This may be purely a branch of the Department of Agriculture or part of a special research scheme. The officers most urgently required are an Agriculturalist for dealing with problems of cultivation and manuring, and a Chemist for dealing with manufacturing problems.

Progress without these specialists, and their necessary laboratories and cross-section stations, will not give full satisfaction. The work of the coco nut research station in Madras under the Deputy Director of Agriculture was very carefully inquired into recently. Results of some value are being secured, but not to the same extent as if they were under a special officer. The work of the Deputy Director in India is so general in character that he cannot give the time, thought, and attention to special problems, which can only be solved by specialists devoting the whole of their time and energy to them. The Madras Department of Agriculture has already provided specialists for cotton, paddy, and millets, and it would be advisable for Ceylon, if it requires its coconut industry to progress and prosper, to provide for specialists for that industry. I am still convinced that a contributory research scheme on the 50-50 basis is the soundest proposal possible.

Mahatma's Autobiography.

INDIAN COOLIES IN S AFRICA

The following is a further instalment of Mahatma Gandhi's autobiography as appearing in the latest issue of "Young India".

Sons of the classes that are rendering the greatest social service, and whom we Hindus have chosen to regard as 'untouchables' are relegated to remove quarters of a town or a village, called 'dheewadawo' in Gujerat, and the name has acquired a bad odour. Even so in Christian Europe the Jews were once the 'untouchables', and the quarters that were assigned to them had the odious name 'ghettos'. In a similar way we have become the untouchables of South Africa to day. It remains to be seen how far the sacrifice of Andrews and the tragic end of Shashi succeed in rehabilitating us.

The ancient Jews regarded themselves as the chosen people of God, so this exclusion of others with the result that their descendants were visited with a strange and even unjust retribution. Almost in a similar way the Hindus have considered themselves Aryas or civilised and a section of their own kind and kin as Aryans or untouchables, with the result that a strange, if not new, nemesis is being visited not only upon the Hindus in South Africa but the Mussalmans and Paravas as well, inasmuch as these belong to the same country and have the same colour as they.

COTTON & ROBINSON COTTON E.

The reader will have now realised somewhat the meaning of the word 'locations' to which I am going to devote this chapter. In South Africa we have anglicized the Indian name of 'coolie'. The word 'coolie' in India means a porter or carrier, but in South Africa it has a contemptuous connotation and means what a pariah or an untouchable means to us and the quarters assigned to the 'coolies' are known as 'coolie locations'. Johannesburg had one such location, but unlike us in other places where there were losions and where the Indians had tenancy rights, those in the Johannesburg location had acquired their plots on a lease of 99 years. The Indians were densely packed in the location, of which the area never increased with the increase in population. Beyond arranging to clean the latrines in the location in a haphazard way, the Municipality did nothing to provide any other sanitary facilities, much less good roads or lights. It was hardly likely that it would safeguard its sanitation, when it was indifferent to the sanitary welfare of the people. The Indians living there were too ignorant of the rules of municipal sanitation and hygiene to do without the help or supervision of the Municipality. If those who went there had been all Robinson Cossacks there would have been a different story. But we do not know of a single emigrant colony of Robinson Cossacks in the world. Usually people migrate abroad in search of wealth and trade, and the bulk of the Indians who went to South Africa were ignorant, poor agriculturists who needed all the care and protection that could be given them. The traders and educated Indians who followed them were very few.

The criminal negligence of the Indian settlers thus conspired to render the location thoroughly loathsome. The Municipality, far from doing anything to improve the condition of the location, used the insanitary caused by their own neglect as a lever for destroying the location, and for that purpose obtained from the local legislature authority to dispossess the settlers. This was the condition of things when I settled in Johannesburg.

The settlers having proprietary rights in their land were naturally entitled to compensation. A special tribunal was apportioned to try the land acquisition cases. In view the tenant was not prepared to accept the offer of the Municipality, he had a right to appeal to the tribunal, and of the latter's award exceeded the Municipality's offer, the Municipality had to bear the costs.

Most of the tenants had engaged me as their legal adviser. I had no desire to make money out of the cases, and so I said to the tenants, that I should be satisfied with whatever costs the tribunal awarded, in case they won, and a fee of £ 10 on every lease, irrespective of the result of the case. I also told them that I proposed to set apart half of the money paid by them for the building of a hospital or similar institution for the poor. This naturally pleased them all.

MOSE A BROTHER TO A LEGAL ADVISER.

Out of about 70 cases only one was lost. So the fees amounted to a fairly big figure. But "Indian Opinion" was there with its persistent claim and decried, so far as I can recollect, a sum of £ 1,600. I think I had worked hard for these cases. The clients always surrounded me. Most of these were originally indentured labourers from Bihar and its neighbourhood and from South India. For the redress of their peculiar grievances they had formed an association of their own, separate from that of the free Indian merchants and trades. Some of them were open-hearted, liberal men of high character. Their leaders were Sji. Jairamdas, the president and Sji. Badarl who was as good as the president. Both of them are no more. Both were exceedingly helpful to me. Sji. Badarl came in very close contact with me and took a prominent part in Satyagraha. Through these and other friends, I came in intimate contact with numerous Indian settlers of North and South India, and became more their brother than mere legal adviser, and shared in all their private and public sorrows and hardships.

It may be of some interest to know how the Indians used to call me. Sheesh Abdulla refused to address me as 'Gandhi'. None fortunately ever insulted me by calling or regarding me as 'sheesh'. Abdulla Sheesh hit upon the fine appellation—'badal', i.e., brother. Once he copied him and continued to address me as 'badal' until the moment I left South Africa, but there was a sweater illyou about the name when it was used by the ex-indentured Indians.

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BY

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Order Nisi.

IN THE DISTRICT COURT OF JAFFNA.

Testamentary Jurisdiction No. 6186.

In the matter of the estate of the late Velauther Samugam of Moolal
Decased,
Samugam Seenivasagam of Moolal
Petitioner,

Vs.

1. Samugam Kumarasamy of Moolal
presently of Colombo
2. Achchimai widow of Velauther Samugam of Moolal

Respondents,

This matter of the Petition of the abovesigned Petitioner praying that the abovesigned 2nd Respondent be appointed Guardian ad Litem over the minor 1st Respondent and that Letters of Administration to the estate of the deceased be granted to the Petitioner coming on for disposal before G. W. Woodhouse Esquire, District Judge, Jaffna, on June 28, 1927, in the presence of Messrs. Nagalingam and Nallagalingam. Petitioner dated June 21, 1927 having been read: it is ordered that the abovesigned 2nd Respondent be made Guardian ad Litem over the 1st Respondent and that the Petitioner as the son and heir of the deceased is entitled to take out Letters of Administration to the estate of the said deceased unless the Respondents or any others shall on or before August 23, 1927, show sufficient cause to the satisfaction of the Court to the contrary.

G. W. Woodhouse,
District Judge.

Extended to 6.9.27.

O. 1310.

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