

The Hindu Organ.

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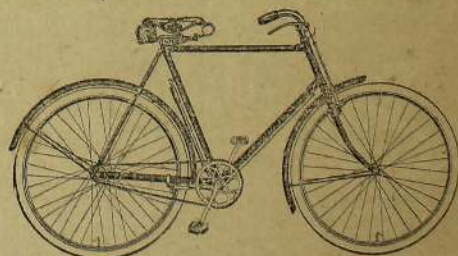
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CAMBRIDGE EXAMINATIONS
AND
RELIGIOUS KNOWLEDGE.

AMONG THE RESOLUTIONS ADOPTED AT the All Ceylon Buddhist Congress which met at Anuradhapura on the 25th and 26th of December last, the one relating to the inclusion of Buddhist Religious Knowledge in the syllabus of studies of the Cambridge School Certificate Examinations deserves the consideration and support of the Hindu community. This resolution represents the desire of the Buddhist community that the Knowledge of Buddhism should find a place in the curriculum of Ceylon public examinations on the same footing as Christian Religious Knowledge.

Ceylon is a non-Christian country. Ninety per cent of the population are non-Christians. The vast majority of students taking up the Cambridge Examinations are non-Christians. Yet for more than half a century our paternal Government has neglected to include the Knowledge of Buddhism or Hinduism or Mohammedanism in the curriculum of studies prescribed for the Cambridge Examinations. The Buddhist Congress has done distinct service to the non-Christian religious communities by calling attention to this obvious defect in the Cambridge syllabus.

Christian Religious Knowledge is one of the sections that can be offered for the Cambridge Examinations. It is a section in which it is very easy to obtain a pass and consequently non-Christian students are induced to study Christian scriptures in Christian schools and colleges notwithstanding the many disadvantages incidental to the study of an alien religion without mastering their own. In many an instance it is a matter of common knowledge that non-Christian students or their parents hesitate to seek the protection of the Conscience Clause for the reason that they are unwilling to forgo the advantage of an easy section which will help them to secure a pass in their examinations. Provision for the study of only one religion to the exclusion of others in a public examination amounts to religious differentiation which should be removed without delay.

We cannot visualise any difficulty in the matter of including the Knowledge of Hindu or Buddhist religion in the Cambridge syllabus of studies. A decade ago the Vernacular Literature did not find a place in the Cambridge Examinations. When people agitated for their recognition as subjects that can be offered for these Examinations innumerable difficulties were pointed out by the Government as well as by the Cambridge Syndicate. But when once they were included the so-called difficulties disappeared and Vernacular Literature has now become one of the most popular subjects of the Cambridge Examinations. The same thing will happen if the Knowledge of Hinduism or Buddhism is recognised as one of their subjects.

It was pointed out by a speaker at the Buddhist Congress that it is difficult to find suitable text books for the study of Buddhist religion. The speakers that followed him repudiated this statement. In speaking on behalf of the Hindus we can say that there is no lack of suitable text-books which can be prescribed for the study of Hindu religion. At present the study of Hindu religion is being neglected in our educational institutions. If an examination value should attach to the religious studies in Hindu schools we are sure that they will become very popular among the students.

Study of Hindu religion is the real objective of the Hindu Education Movement in this country. If the Hindu organisations should follow the example of the Buddhist Congress we are sure that the Knowledge of Hindu religion will become one of the subjects that can be offered for the Cambridge Examinations.

LOCAL & GENERAL.

VALIGAMAM NORTH, MANIAR:—Mr. V. M. Muthumariamudaliyar has gone to India on 21 days leave. Mr. John Chelappah, Udaiyar of Udavil, is acting for him.

OFFICIAL:—Mr. L. A. Northcroft, Office Assistant to Govt. Agent, N. P. Jaffna, is to act, in addition to his own duties, as Supdt. of Prison, Jaffna, from January 10 to 31, 1928.

EX. CHAIRMAN U. D. C. TO BE FETTERED:—A public function will be held at the Jaffna Ridgeway Hall on Saturday January 14, 1928 at 4 p. m. to express the appreciation of the ratepayers of the urban area to their late Chairman, the Hon. Mr. A. Canagaratnam, who has been connected with the Urban District Council from its inception, for his services to the Council. A farewell address will be presented to him. It is also proposed to have a torch light procession from the Esplanade to the residence of Mr. Canagaratnam at Chivatern.

CLERICAL SERVICE CHANGES.—Mr. A. K. Alva Pillai, Interpreter Mudaliyar of the Supreme Court, has been appointed Chief Clerk of the Jaffna District Court, to succeed Mr. Thamby, who has been appointed Secretary of the Additional District Court of Kandy.

NEW CHAIRMAN AND VICE CHAIRMAN:—At a special meeting of the Jaffna Urban District Council held on Friday last, Mr. R. Sivagurunathan, Proctor S. C. Member for Ward No. 7 and Mr. R. Subramaniam, Proctor S. C. Member for Ward N. 3, have been elected Chairman and Vice Chairman respectively. Mr. Sivagurunathan while he was Vice Chairman in 1926 had been presiding off and on over the meetings of the Council and looking after the duties of the Chairman during his absence to the entire satisfaction of the Council members and the ratepayers. We offer our congratulations to Messrs. Sivagurunathan and Subramaniam.

CEYLON LEGISLATIVE COUNCIL:—A meeting of the Ceylon Legislative Council will be held at the Council Chamber, Colombo, on Thursday, January 19, 1928 at 10.30 a. m.

AMRITHAMBAI S. M. SCHOOLS:—The Hon. Mr. W. Dursawamy, President, Hindu Board of Education, has been appointed Manager of the Amrithambikai Saira Mixed School, Nuvavil East in place of Mr. K. Kastipillai.

RABIES IN JAFFNA:—Last Friday's Gazette notices that there is existence of rabies in eleven divisions of Maniars in the Jaffna District and that any dog found in public road or place within the above divisions unmuzzled, or not under control by means of a collar and chain, is liable to be destroyed. It is reported that a rabid dog was shot at Vannarponnai East on Saturday last.

ARRACK IN WHISKY CASE:—Last week the Excise authorities arrested on suspicion one Sammegam Kandiah of Kokkuvil while removing a consignment of eight cases of 'Dawars White Label Whisky', despatched from Colombo by one A. Bastiamplai, from the Jaffna Railway Goods Shed. When the cases were opened there were found eight dozens of sealed bottles of arrack. Kandiah was charged before the Additional Police Magistrate with illicit possession and transport of arrack. He pleaded not guilty and the trial has been fixed for the 12th instant ball being allowed in Rs. 500/-.

News from Anuradhapura.

THE WORLD'S CYCLISTS:—The three pioneer Indian World Cyclists, who are returning home after a world tour on push bikes arrived here on the 4th instant and left for Mannar the next day after seeing the ancient monuments and ruins. In spite of the long and tedious journey through deserts and mountainous regions the three young Parsies youths look quite hale and hearty.

DROWNING ACCIDENT:—A servant boy of Mr. S. N. Sittampalam, while bathing at the well in the latter's house, was said to have fallen into the well and drowned. The usual inquiry and post-mortem were held and the coroner returned a verdict of death due to drowning.

OFFICIAL:—Mr. Mulhal, Office Assistant to the Government Agent, Anuradhapura, is to be transferred to the Secretariat as Additional Assistant to the Colonial Secretary from the 26th instant. Mr. W. O. D. Puntelaw, Office Assistant, Kegalle Kaschoeri is to succeed him here. —A'pura, Cor. Jan. 8.

Review.

THE "HEALTH."

The "Health" is a monthly journal devoted to healthful living. It is edited by the Hon. Dr. W. Rama Rau, M. B. S. and Mr. W. Krishna Rau of Madras. It has completed five years of existence and is in the threshold of the sixth year with its January number. This journal which is published in Madras contains useful and instructive articles on Health and Sanitation. We acknowledge with thanks the copies sent to us.

The Kayts Association, Colombo

ALL TAMIL SCHOLARSHIP FOUNDED.

A special general meeting of the Kayts Association, Colombo, was held at St. Anthony's English School, Kayts on the 27th ultimo, and was presided by Mr. J. N. C. Tiruchelvam, Proctor of Colombo.

The Association consists of all Jaffna Tamil young men in the Western Province who hail from the Island of Leyden the capital of which is Kayts.

Besides the Chairman the following were accommodated on the platform. Mr. Nevius Salvadurai, B. A., M. A., the Parish Priest of Kayts, Bro. Director of St. Anthony's School, Dr. Sabapathy, D. M. O., Mr. Regis Rajakumar, Advocate, Mr. V. A. Kandiah, B. Sc., of the tutorial staff of St. Joseph's College, Colombo, and Mr. D. P. R. Rajadurai, Honorary Secretary.

The Chairman and Mr. Salvadurai were received with a welcome song and were garlanded. After his address in Tamil explaining the aims and objects of the Association, the Chairman invited Mr. Salvadurai in felicitous terms to deliver his lecture. Mr. Salvadurai then delivered an instructive lecture which was in Tamil. During the course of which he referred to certain points touched upon by the Chairman and explained how they could be of service to the country.

Rev. Brother Simon and Mr. Barnabas offered comments on the lecture. The Rev. Brother Director announced that Mr. Tiruchelvam, the President of the Association, very kindly connected to found a scholarship to be competed yearly and that the scholarship was open to all students both Christian and Hindu alike. The announcement was received with applause.

Mr. V. A. Kandiah proposed a vote of thanks to the learned lecturer for coming all the way from Jaffna to deliver the lecture and to the Chairman for presiding on that occasion. Mr. D. P. Rajadurai seconded the vote of thanks which was carried with acclamation.

This was followed by a Social at which a band of Amateurs from the Vidya Vinodha Sabha contributed songs to enliven the function. The large gathering present partook of the refreshments lavishly served and then dispersed at a late hour.

Arya Samaj's World Message.

GOLDEN JUBILEE CELEBRATION.

TO SUPPRESS THE BRUTE IN MAN.

The following is the Message of the Arya Samaj to the World delivered by Shri Narain Swamiji, President All India Arya League, on the occasion of the Golden Jubilee of Arya Samaj, Lahore, on 22nd December, 1927:—

The Arya Samaj founded by Maharshi Swami Dayananda Saraswati has just completed half a century of its existence. During this period it has created revolution in the sphere of religious, social and educational reform. As a result of the impact of Swami Dayananda's dynamic propaganda various faiths have been transformed and metamorphosed beyond recognition. The religious future of civilised and uncivilised humanity is in the hands of the Arya Samaj. With rejuvenated and revived Hinduism at its back the Arya Samaj is destined to march from victory to victory and is determined, by the grace of God, who reveals and re-reveals the Veda at the commencement of each aeon for the behoof of His children of all colours and races to spread the blessings of ancient culture and wisdom of which India is the direct heir, to all parts of the world.

MESSAGE OF THE VEDA.

All this is self evident and yet something more is required. The direct influence of the Arya Samaj has so far been confined to the Hindu race. But the Arya Samaj is now shedding its swaddling clothes and has resolved to chip its Hindu shell. True to the teachings of its Master the Samaj now is in a position to recognise in practice as it has always done in theory what the French Savant Roman Rolland rightly emphasised that it has no right to make invidious distinctions and to reserve for its Kith and Kin what the Lord revealed for entire humanity and gravely and solemnly proclaims to all whom it may concern that the eternal life giving message of the Veda will now be carried to the uttermost parts of the globe—to corners of modern most civilisation as well as to the darkest corners of the earth and none shall be deprived of the God given privilege of drinking at the ambrosial founts of ageless wisdom if he so desires and if this resolve of the Samaj is interpreted in certain quarters as aggressive and bring about breaches of the peace and even sanguinary conflicts the Samaj can only deplore the lamentable fact that "two thousand years of progress" have not suppressed the brute in man. This will have the effect simply of deepening its conviction that only the primeval light of the Vedas can dispel the darkness of religious intolerance and intellectual ossification. On this auspicious occasion of its Golden Jubilee the Arya Samaj sends its greeting and message of good will to all irrespective of caste, creed and nationality engaged in the noble task of uplifting the human race to a higher spiritual and intellectual plane and velleits their co-operation and good wishes.

INDIAN & FOREIGN.

PRINCE PRESIDES AT THE H. BIRTHDAY FESTIVAL:—The Prince of Wales at the Albert Hall, London presided over the Festival to celebrate the 12th anniversary of the founding at Poperinghe of Talpot House, the war time rest house from which has been evolved a wonderful organisation known as "The H.", which is spreading all over the world in commemoration of those who fell in the Great War. H. R. H. is from the original Lamp of Maintenance 32 new Lamps for new branches.

PRIME MINISTER OF NEPAL:—Keen disappointment is felt in Calcutta being deprived of the opportunity for which it was preparing to accord as rousing and cordial a reception to the Prime Minister of Nepal, as was given by the Bombay and Karachi to the Afghan Ruler, owing to His Highness's illness.

SWIMMING THE STRAITS OF GIBRALTAR:—A German boy, London typhist, Miss Mercedes Glotz, whose parents live in Frankfurt, almost succeeded in swimming over the Gibraltar Straits on January 2. She was forced to give up when within less than a mile off Africa.

EMANCIPATION OF SLAVES IN SIERRA LEONE:—The laws prohibiting slavery in the Sierra Leone Protectorate have become effective and about 215,000 slaves are due to be set free.

LARGEST EXPORTS FOR THREE YEARS:—British exports are said to have risen to £70,609,651 in November, this total being the highest attained in any month since July 1924, a period of nearly three and a half years.

A "DRY" WORLD IN 1952:—A gift of £100,000 made a few days ago to the Anti-Slavery League by Mr. S. S. Kresge, a multimillionaire six penny department store owner of New York is the subject of an amusing controversy. Mr. "Pussycot" Johnson laments in the joyous prediction that the entire world will be "dry" by 1952. He reports that the prohibition movement in England and Scotland has grown "beyond our fondest expectations." The only exceptions to the triumphant achievements of the prohibitionists, he says, are to be found in Spain and Portugal.

NEW TAX ON TOURISTS:—The Chamber Committee of Finance, in an effort to provide money to pay increased pensions to naval reservists, has decided to recommend a tax on all travellers embarking or disembarking at a French port. The tax will vary according to the destination of or country of departure of the traveller.

THE THAMES IN FLOODS:—The Thames, which is in heavy spate following the great thaw, overflowed its banks in London in the early hours of the 7th morning, inundated the low lying districts of the city, and brought a night of terror and tragedy in its train. Latest reports state that 20 persons are known to have perished in the floods, while others have been killed or injured as a result of the violent gale which swept the country.

ROMANCE OF JAPANESE ROYALTY:—Prince Chichibu, brother of the Emperor of Japan, is engaged to Miss Saibu, daughter of Matsudaira, Ambassador at Washington, who, though of noble family, is technically a commoner. Miss Saibu will, therefore, probably be adopted by a relative who is a peer, thus overcoming the court regulations that an Imperial prince cannot marry a commoner.

FIRE HAVOC IN LAHORE:—A serious fire broke out at Lahore on January 6th in the commercial quarter when three shops were completely gutted, and all articles stored in the shops were burnt to ashes. The inmates of the house however escaped. After a three hours' hard struggle, the fire was brought under control by the fire brigades. The loss is estimated at several lakhs.

BOY MAHARAJAH OF TRAVANCORE:—His Highness the Boy Maharajah of Travancore, accompanied by his sister and Captain Parson A. D. C., had an interesting train ride for the first in their life at Calcutta. When Mr. B. N. Banerjee the Deputy Commissioner of Police, called on His Highness the Maharajah, His Highness expressed a desire that he would like to have a tram-ride. Mr. Banerjee made all the necessary arrangements, and put an Inspector of Police in charge.

THE CONGRESS BOYCOTT PROPAGANDA:—Pandit Jawaharlal Nehru, General Secretary, All India Congress Committee, has addressed a circular letter to all the Provincial Congress Committees and the Congress Parties in the various legislatures enjoining for necessary and immediate action, the text of the resolution on the Boycott of the Statutory Commission passed by the Congress.

DIAMOND RUSH IN S. AFRICA:—Four thousand persons participated in what is probably the largest diamond rush in South Africa owing to the recent legislation to restrict output in the interests of the industry. There was a thrilling race to secure the best claims which were pegged within ten minutes after the beginning of the rush.

MADRAS CONGRESS EXPENSES:—The Executive of the Reception Committee of the Madras Congress is now busy with the payment of bills. The total collections, as understood, have come to Rs. 2,07,000, of which Rs. 75,000 was secured by way of fee from visitors. The expenditure in all is expected to amount to Rs. 1,80,000, leaving a surplus of about Rs. 27,000.

An Open Letter to Mr. Hensman

"HINDU BOYS IN CHRISTIAN SCHOOLS AND COLLEGES"

Sir,—I have read with very great interest your contribution to the "Morning Star" of the 16th instant regarding the above. Though you have aimed at an impartial study of the affair, I very much regret you have made the mistake natural to every Missionary in the East, viz. giving expression to your ideas before understanding the religions and peoples of the East. As is the case with others, your ideas are most erroneous and permit me to point out in a most friendly manner the fallacies in your argument. I have in certain cases deviated from the main theme of my article but it is only to make the best use of the opportunity afforded for the good of all concerned.

ALL COMPRISING HINDUISM.

You criticise the aim of the Hindu leaders in Jaffna who aim at bringing up a set of young men with completely Hindu traditions. If, the real sense, or I may say the real meaning of Hinduism is imparted to these young men and if they imbibe the true Hindu spirit, then there is no necessity for them to study the life of Jesus, for there is nothing new in the life of that "Lamb of Nazareth" which a true Hindu does not see in his own religion. Of course, a partial study is of no use and I take strong objection to the views of these partially educated people, who call upon men not to follow the Hindu Faith and say there is nothing like the life of Jesus in Hinduism. Time, because Hinduism contains many things better. There is no harm however in a Hindu studying the life of Jesus, for, it brings home to him the idea that the principles underlying his religion are not foreign to others. In other words it tends to bring about a sense of unity between the different religions. On this point, I would strike another note, namely, a Christian Missionary is very ardent that the Hindu pupils of his institution, and the Hindu gentlemen with whom he comes in contact should learn and understand the beauty and love of God which Jesus of Nazareth expounded to mankind. With due deference to their wishes, may I ask, why they are blind to the best in other religions, a study of which will make them much better fitted for their work, and why they do not impart to the Christian students under their charge the principles of Hinduism, by calling upon a proper teacher to instruct them in beauties and principles of this Faith. In this respect therefore, when the Christian Missionaries are averse to a study of Hinduism, and when they neither want to see nor understand it, it is but natural that the Hindu leaders have decided not to have anything with those who turn a deaf ear to their reasoning, and have thought it best to bring up their youth in purely Hindu ideals and traditions. From the above it is clear that the Hindu boy never loses Jesus though he never comes in contact with a Western proselytiser.

FIRST OWN'S OWN THEN ANOTHER'S.

The next point which you raise is that by a study of Jesus, a Hindu boy does not lose his religion. I perfectly agree with you and strongly support your statement, for there is nothing new in Christ and his religion as I have already said. But a study of other religions without a proper study of one's own is always ruinous. I presume you would not like yourself studying Hinduism without first understanding Christ and his religion fully well. Therefore after the Hindu boys have completed their course of study in Hinduism, then let them study other religions and not before that. In this respect too therefore the action of the Hindu leaders is quite correct and a desirable step.

RELIGIOUS OBSERVANCES TEND TO PARTIAL EFFORT.

You say that because of the annual religious observances, a Hindu boy is able to take his religious conception in condensed. Now, Sir, is Christianity made up of "Nada"? Is it made up of all the festivities such as Easter and other things? How many Christians are there I ask, who in spite of these observances have found that Christianity is incomplete and have thrown in their lot with other religions. Is a study of Christianity possible by the observances on these days? I am sure a negative answer will be forthcoming for all these even from you. Hence in the case with Hinduism. The annual religious observances are only part of the religious duties and through them a complete study of the religion is impossible.

UNBOUNDED AND UNIVERSAL RELIGION.

Again from what you write, I am led to the belief that you have understood Hinduism as a religion of festivities. A more absurd idea can never be found. Hinduism is like the mighty tract of water, unbounded and universal. A complete study of it, is I may say, impossible. Further at the present time proper religious educational facilities for the Hindus are very few. A study of other religions without studying Hinduism fully is quite dangerous to a Hindu who will be lured away by the belief that his religion is no par with Christianity which is every day being presented to him as being one full of happiness, angels, divine life and heaven. In this connection, I may say that our Missionary friends are not wanting in words to denounce Hinduism as a religion of Devils and Hogwashes and praise Christianity to such an extent when they find that there is a prospect of a victim falling within their net of proselytism.

ABOUNDING IN REVELATION.

Your third point that in any purely Hindu school or college the Hindu boy has no opportunity of getting sight of Jesus, is already covered by the first part, viz. that there is nothing new in Christianity, that is not covered by Hinduism. You say that there is no book of religion in the Hindu creed which can safely be placed in the

hands of a school boy. You also say that no such thing as revelation exists in the Hindu creed. I very much regret to say that in this particular point you are like the frog in the well. As authority for your conclusion you cite the words of Manickavasagar. I may say that Manickavasagar is only a tiny fish in the mighty ocean of Hinduism. If you like, I would refer you to the Gita, (Chapters 10 & 11 especially 11) where the revelation according to the Valmukian creed is explained. Thanks to the efforts of Mrs. Bassant and several others, you can have an English version of the Gita which is more or less true to the original. You will do well to read it before arriving at the hasty and most erroneous conclusion that there is no such thing as revelation in the Hindu Faith. But for revelation, Hinduism is nothing. It abounds in revelation, wherever we go we have ample proofs of it. Regarding the catechism to be placed in the hands of young-sters, I would request you to get a few copies of the Hindu Catechism from the theological publishing house, Adyar, Madras, and I think you can have all these books for something less than eight annas.

DIFFERENT PATHS TO THE SAME GOAL.

I am very sorry to glance through the last para of your article that enlightened Christians hold the view that (apart from his divinity) Jesus is the greatest man that ever appeared on the phase of the earth. This is another ugly and hasty conclusion without proper study and research. Possibly the knowledge of these so called enlightened men so far as other religions are concerned might be based on the pictures painted to them by the Missionaries in the Orient. In this respect they are doing a great harm to their own religion, for the belief is very much against the fundamental principles of Christianity. From the above remarks please do not be misled into the belief that I reject Jesus, or that I am an out and out Sivaite, or am turning a deaf ear to the principles, gospels and truths of other religions. I do not claim a complete knowledge of Hinduism, for I have already said it is impossible, but what I know of it dictates to me that the God of all religions is the same, that different religions are only paths to attain the same goal and to lead a sympathetic and attentive ear when anybody of other religions preaches the beauties of his creed. That same idea has also strengthened me in my determination not to listen to those who while praising their own religion try to paint the religions of others in the blackest manner possible. You now know where I am placed so far as my religious views are concerned.

PREACHING THAT NOT PROFESSED.

Now, Sir, with your leave I would like to point out one or two points which are outside the pale of your article. As a sincere well-wisher of your religion, I would like to point out that the methods undertaken by some of the Missionaries for carrying on their propaganda is quite unbecoming of Christianity. To us Orientals, religion is our first care, and we do not want a Missionary from the Occident to explain to us the beauties of Jesus who is himself an Oriental and as such much more dear and near to us. We do understand and appreciate Jesus much better than the Westerners who profess to follow his beautiful and simple faith, but are false to it to the very core. "Thou shalt not kill", "Thou shalt not hurt thy neighbour". These if my memory is correct are two of the ten commandments, and now, Sir, point before yourself the picture of the Archbishop of Canterbury, the High Priest of perhaps the most enlightened nation on earth, the representative of God on earth, in fact, the second Jesus in name, blessing the English army just before crossing the English Channel to cut the throats of their German Brethren! Is it in accordance with the principles of Christianity? Again you have the Pope, the representative of God on earth, who during the times of the revolution of the Church ordered Christians to be burnt at the stake. And such people come out and say that they have come out to save the souls of others, and that they are Christians! Shame!!! No wonder the leaders of Jaffna thought it fit to have nothing to do with the Missionaries. If the so-called Christians of today do realise and understand their own religion fully, many a valuable life would have been saved and many an unhappy day avoided. I would therefore advise the Missionaries to go back to their own homes and teach religion to their own people. Of course, they will not, for they have to keep the Oriental busy with their talks of religion while his companion the merchant white man, is draining the country to its dregs. Sir, pray leave us Hindus to take care of our own souls and we are quite safe with our religion and beliefs.

QUESTIONABLE METHODS OF MISSIONARIES.

Now to be more particular, I would refer to one instance. I was educated in a C.M.S. College and when owing to certain genuine grievances, the Hindu students protested against the actions of the Principal (a Missionary and a pillar of the Church), he had the audacity to say that unless the students acquiesced to his sweet will, they would be shot down dead and be threatened to make good his threat by taking out his revolver and loading it. We were not to be intimidated by such threats and the Principal had of course to give way at last. With all good wishes for the working of the C.M.S. I would point out that the earlier such people are sent back, the better for the society. The same gentleman, another day when he came to teach Bible, said "The Bible is a book, it is a good book, it is a very good book, it is a very good book, and I want each of you to have a copy". But he could not say anything better or worse about the Bible. Perhaps, he might have improved by now.

BLASPHEMY AGAINST ONE'S RELIGION.

Another specific instance is that of a Missionary defining Hinduism in a sentence as "a religion of devils, demons and animal sacrifices". Strange indeed!! A peculiar frog in the well. I very much tried to avert from his haughtiness who his teacher in Hinduism was, but without any success. My blood boiled at the insinuations of his most revered haughtiness, that I put him a few questions and as a result our village is free from his haughtiness, infatuation. Now such people are a disgrace to Christianity, the pure, simple, and beautiful religion chalked out by the Carpenter of Nazareth. In the face of these facts, answer me plainly, would you expect the Hindu leaders to take any better attitude?

With nothing further to add by this opportunity, 117, Batu Road, Kuala Lumpur, Yours etc., 31st Dec, 1927. A. V. SANKER.

OBITUARY.

MISS S B RASIAH

The death of Mary Jayanti Rasiah, only daughter of Mr. and Mrs. Sam B Rasiah of Illavali Ceylon at present on Sungai Mahang Estate, Nisi, F. M. S. occurred on Monday, November 28th at 9 p.m. after only 2 days illness. She was a victim to Malaria. The funeral took place the following day at about 4 p.m. at the Roman Catholic Cemetery, Loke Yaw Road, Kuala Lumpur. There was a very large attendance at the house and also at the graveside. There were many floral tributes. Our sincere condolences with the bereaved parents. —Cor.

THE MAILS.

(G P O Colombo.)

DESPATCHES.

London Mails per the R L "Tabanan" will close on Thursday, January 12, 1928, and per the P & O "Morea" on Thursday, January 19, 1928.

Straits & China Mails per the R L "Tambora" and the N Y K "Atsuta Maru" will close on Wednesday January, 11, 1928 and per the M M "General Metzinger" on Monday, January 16, 1928.

RECEIPTS.

London Mails per the O L "Orvieto" will arrive on Saturday, January 14, 1928 and per the P & O "Macedonia" on Saturday, January 21, 1928.

Straits & China Mails per the N Y K "Genoa Maru" and N Y K "Hakusan Maru" will arrive on Wednesday, January 11, 1928 and per the R L "Tabanan" on Thursday, January 12, 1928.

Order Nisi.

IN THE DISTRICT COURT OF JAFFNA.

Testamentary Jurisdiction No. 6620.

In the Matter of the intestate estate of the late Muttachchy wife of Sinnathamby Vallipuram of Mallagum

	Deceased.
	Sinnathamby Vallipuram of Mallagum
	Petitioner.
	Vs.
1. Vallipuram Karthegesan	
2. Vallipuram Soomanderam	
3. Vallipuram Parasasamy	
4. Vallipuram Gubaspakiam	
5. Vallipuram Kathirgambatham by all of Mallagum	
6. Ponnambalam Sinniah of Kandarodai	Respondents.

This matter coming on for disposal before G. W. Woodhouse Esquire, District Judge, Jaffna, on November 14, 1927, in the presence of Mr. S. Mayasambhi, Proctor, on the part of the Petitioner and the affidavit of the Petitioner dated October 27, 1927, having been read.

It is ordered that the abovesaid 6th Respondent be appointed Guardian *ad litem* over the minors the 1st to 5th Respondents for the purpose of representing them in this case, and of protecting their interests, and the Petitioner be declared entitled to administer the said estate as her lawful husband and that Letters of Administration be issued to him accordingly unless the Respondents shall appear before this Court on January 17, 1928, and show cause to the contrary.

J. D. Brown,
November 29, 1927.
District Judge.
O. 1887.

Order Nisi.

IN THE DISTRICT COURT OF JAFFNA.

Testamentary Jurisdiction No. 6616.

In the Matter of the estate of the late Manonmani alias Manikayakarasey daughter of Vadivaloe alias Thiruvavukkarasu of Tunnalai South

1. Kanapethipillai Thiruvavukkarasu	Deceased.
2. Wife Thiruvavukkarasu of Tunnalai South	Petitioner.
	Vs.
3. Morakasu Vadivaloe alias Thiruvavukkarasu of do	Respondent.

This matter coming on for disposal before G. W. Woodhouse Esquire, District Judge, Jaffna, on November 10, 1927, in the presence of Mr. M. Sivaprasadam, Proctor, on the part of the Petitioner, and the Petition and affidavit of the Petitioner dated November 9, 1927, having been read.

It is ordered that letters of administration to the estate of the late Manonmani alias Manikayakarasey daughter of Vadivaloe alias Thiruvavukkarasu be issued to the Petitioner unless the Respondent or any other persons shall on or before January 17, 1928, show sufficient cause to the satisfaction of this court to the contrary.

Jaffna, J. D. Brown,
Nov. 30, 1927.
District Judge.
O. 1888.

THE BEAUTY OF SPINNING.

The beauty of Spinning is that it is incredibly simple, easily learnt, and can be cheaply introduced in every village

M. K. G.

Jaffna Urban District Council.

NEW CHAIRMAN & VICE CHAIRMAN.

The following are the Minutes of proceedings of a Special Meeting of the Jaffna Urban District Council held at the Jaffna Kachechery on Friday the 6th January 1928 at 9 a.m.

Present:—Messrs. T. H. Crosssett, K. Kanagasabai, R. R. Nalliah, R. Subramaniam, C. Arulambalam, V. S. S. Kumaraswamy, R. Sivagurunathan, A. M. M. Abdulcader and the Secretary.

The Chairmanship being vacant Mr. C. Arulambalam moved that Mr. R. R. Nalliah take the chair *pro tem*

Mr. T. H. Crosssett seconded.—Carried.

The minutes of proceedings of the meeting held on the 10th December 1927 were read and confirmed.

Mr. V. S. S. Kumaraswamy moved that Mr. R. Sivagurunathan be elected Chairman of the Council.

Mr. A. M. M. Abdulcader seconded.—Carried unanimously.

Mr. R. Sivagurunathan then took the Chair and thanked the members for the confidence placed in him and asked for their continued co-operation.

Mr. T. H. Crosssett moved that Mr. R. Subramaniam be elected Vice Chairman.

Mr. K. Kanagasabai seconded.—Carried unanimously.

Mr. R. Subramaniam returned thanks.

It was resolved to hold the next meeting of the Council on Saturday the 21st January 1928 as 14th is to be a public holiday.

BOOKS.

FOR SALE.

AT THE BOOK DEPOT OF
RAMANATHAN COLLEGE,
CHUNNAKAM, CEYLON.

WORKS BY THE HONOURABLE SIR
PONNAMBALAM RAMANATHAN.

1. Chen Thamil Ilakkam (or the Characteristics of Classic Tamil) Part I. treating of letters and words in easy Tamil prose with a clear exposition of the Nannal Sutras, pp. 545. Price, bound in full calico, Rs. 8, and bound with paper cover Rs. 2.50 postage extra.
2. Thirakkoral Payiram (being the first four chapters of the Kural) with an elaborate commentary thereon in Tamil, pp. 143. price Rs. 1. postage extra.
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8. Riols and Martial Law in Ceylon, 1916. 8vo. pp. 814. Price Rs. 5. Postage extra.

LADY RAMANATHAN'S WORKS.

1. Western Pictures for Eastern Students, being an account of Sir Ramanathan's journey to the United States of America recorded by Lila-vathi (Lady Ramanathan), 8vo. pp. 248 Price Rs. 2. Postage extra.
2. (To be published shortly) The Ramayana or the Wanderings of Sri Rama from Ayodhya to Lanka, in the early part of Thiruvaiyala, briefly described by Lady Ramanathan, in English and illustrated by a map with a preface and with notes in the appendix prepared by Sir Ramanathan.

MISS MAYO'S MOTHER INDIA.

A. Bejinder by
K. Natarajan (Editor—"The Indian Social Reformer") with an introduction by the Hon. Mr. G. A. Natesan. Price—75 cts.
Mis. 1182.

TO LET OR LEASE.

A commodious stone built house in spacious compound with spontaneous plantations situated in the Chemmanai Road and adjoining the Pallai—Chemmanai Roads Junction at Kandemadam.

For particulars please apply to:—

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Mis. 1180

HAPPINESS TO BE BOUGHT WITHIN.

The following is the reprint of a lecture by Sri Math Swami Ramakrishna of the Sri Ramakrishna Mission:—
(Continued from last issue.)

THE GREATEST SIN.

Our Scriptures teach us that the greatest sin is to call a man a sinner. The moment you think yourself a sinner, weak, you forget your infinite nature and identify yourself with the body and mind. This identifying yourself with the body and mind is the source of all your miseries. If you want to realise your infinite nature, throw off all association with your finite nature. Forget your body and mind. Disidentify yourself with your body and mind. You are constantly doing it in fact. Are you always thinking, "I am tall or short, I am dark or fair, I am lean or stout, etc.?" You only think all this when you stand in front of a mirror. What is the definition of health? A man is perfectly healthy when he does not remember that he has a body. Only when you have a headache, do you remember that you have a head, only when you have a pain in the leg, do you think of your leg. You are spirit itself. You are life itself. Although your body sits upon you with so much power, still it cannot keep you from forgetting it. When you are enjoying a beautiful scene or beautiful music, you forget it; that is, for the time being you have transcended the body. This is your true nature and that is the reason why you are happy. When you are calm, quiet, lost in thought, you also do not remember your body and only when something comes suddenly to disturb this state, you call it pain.

IN SEARCH OF ENJOYMENT.

In enjoyment thoughts expire. When you are thinking, when you have no consciousness of your body, where have you gone at that time? You have gone out of your body and mind, and that is enjoyment. Enjoyment is your true nature, therefore you like enjoyment. Man is always restless after happiness, and he is restless because some misery is plucking him. Man is constantly in search of enjoyment; and he is going from this village to that village, from this town to that town, from this country to that country, only to get his lost enjoyment; and this search after enjoyment is the same as the search after God, for God and bliss are the same. They are synonymous. Therefore it is said, "A fool hath said in his heart there is no God"; for out of God all happiness has come and everyone who seeks happiness, seeks God.

GOD IS ANANDAM.

Our definition of God is Anandam (bliss). There is no atheist who does not desire happiness and that happiness is God. Out of bliss has come the whole creation, in bliss it exists and into bliss will it merge. Out of God we and the whole universe have come, in God we rest and to God shall we go. Hence bliss and God are synonymous. So no man can say that he is an atheist, for every man believes in happiness and happiness is God. Every man, indeed, is after happiness, and what happiness do you want? Happiness that knows no break. You may take this temporary happiness because it gives you a little pleasure and you want pleasure; but your ideal is happiness that never ends.

Happiness that has no break goes by the name of God. Happiness that has a break goes by the name of sensuality. You may be content for a moment with this limited happiness which gives you momentary enjoyment, but breakless, eternal enjoyment is your ideal and you must realise it. The man who hurries through his meals, rushes to office and works hard the whole day, is really in search of pleasure and believes that he can get it by earning money. And that man who is sitting in a corner, ruminating his mind, trying to forget his environment, trying to find God inside himself, he is doing the same thing.

SOME AFTER MONEY & OTHERS AFTER HAPPINESS.

Now let us examine the two methods. One is really after money, because it will bring food, comfort and pleasures for himself and his family; so he tries to earn money and to earn power because he thinks that if he has power he can force nature to bring him whatever he wants. But this method is very precarious. He may get money, but he may not be able to digest the food or enjoy the comforts it brings. I know a millionaire in Calcutta who was only able to take barley water and thus he was not so well off, even as his lowest servant in point of enjoyment. Then if the man has wealth, how long will he be able to enjoy it? Only so long as he is healthy. We all know that there is nothing so uncertain in this world as life. To the baby in the cradle, to the youth and to the old man, to the rich and the poor, at any moment death may come. And when we identify ourselves with the body, when we believe that by satisfying the body, or by satisfying the mind, we satisfy ourselves, then we can understand how perishable happiness must appear.

THE SIX STAGES OF MAN.

Every man will have to undergo six sorts of transformations. There was a baby in the womb and only because there was a baby in the womb, did a baby come out. When it is born it must have to increase in stature and so undergo all sorts of changes. It must become a boy, a youth, a man. Then what will follow? A gradual dwindling away. The eyes will lose their power, the ears will cease to hear, the hands and feet will grow less active, the memory will fall. This is the life-history of every living being; and such a being, who is tied to a body and whose mind is all doubt, how can he expect eternal life?

ABHORRING DEATH.

Yet no man wants to die. There is nothing man hates so much as death. But if this be the only life we have, man cannot escape death, so he cannot hope to be happy. But what is the definition of life? Life means being-to-be. Death means non-being—not to be. Now we know that man non-being can never come, and being out of being means non-being. So life cannot be can never become non-being, or death into life. Therefore if man is living, he cannot die. But where can he find that life which cannot be transformed into death? He must have to go beyond the body to death? And if he goes beyond the body, he must find it, and if he goes beyond the body, for even upon this beyond the whole universe, for even upon this fragile frame of yours, the whole universe is resting. Upon the eyes the whole world is existing; upon the ears the whole world of sound is existing; upon the tongue the whole world of taste is existing. (To be continued)

LORD HEWART ON POLITICS

The Lord Chief Justice (Lord Hewart of Bury) spoke on December 9, at the Manchester Reform Club, where he was the guest of honour at a house dinner. Sir Edward Rhodes, President of the Club, was in the chair, and in proposing the guest's health he spoke not only of the brilliance of Lord Hewart's career in the law but of his old and close association with the Club which was now entertaining him. A vote of thanks to Lord Hewart, after he had spoken, was carried with great enthusiasm on the motion of Judge T. B. Leigh, seconded by Mr. J. Catterall Jolly.

Speaking of the difficulties of making an after dinner speech, Lord Hewart said that no such difficulty had presented itself on the last, or almost the last, occasion when he had the honour of addressing an audience within those famous and hospitable walls. "I refer, of course," he said, "to the celebration, fifteen years ago, that followed a certain contest in North-west Manchester, when the flower of Lancashire Liberalism rallied to my side, and, in everything except numbers, we achieved a memorable victory. Never am I likely to forget that day, nor the friends with whom it was a delight to go into battle."

"It is indeed no small honour merely to have been rejected by North-west Manchester. Those who have suffered the fate or fortune are a company to whom any man might well be content to belong. It included, for example, Mr. Bonar Law, one of the most direct, one of the most honest, and one of the most high minded statesmen who at any period of history have given their lives in the service of their country. (Cheers). It included also the present Chancellor of the Exchequer, Mr. Winston Churchill, as to whom perhaps, on the present occasion, it may be well to refrain from words even of good omen—(laughter)—lest, I should appear to enter without reasonable or probable cause, the arena of contemporary politics."

CHIEF JUSTICE'S RIGHT TO SPEAK.

"Do not let me be misunderstood. I have never counted, and I will never connive, at any heresy which involves the proposition that a Chief Justice of England, summoned as he is to the House of Lords not merely to vote but also to advise, is condemned to a lifelong and compulsory silence upon the affairs and the interests of the State. (Cheers). Let it be granted that a Chief Justice, whether in the High Court of Justice or in the High Court of Parliament, has the duty of being suitably careful in what he says, but when I hear or read that he is permanently debarred by the nature of his office from saying or expressing any sort of opinion in the public affairs of his country, my recollection at once returns to a series of precedents of which it is enough to mention only two. Many of you doubt remember an illustrious Chief Justice who, impelled solely by a sense of public duty, fought as hard as he could against a famous bill at every stage, and finally said in the House of Lords that it was given a third reading he would never darken the door of that House again—(cheers)—and he never did. Some of you also, no doubt remember another and a different occasion when a noble lord, and distinguished for wisdom or reticence, was addressing the House and began what was probably intended to be an impressive passage with the words, 'and then, my lords, I put the question to myself.' The impressiveness was diminished when Lord Ellenborough leaned forward and remarked, 'And a damned silly answer you must have got.' (Lord Laughter). No, a Chief Justice whenever his privations may be, is not relegated, on all occasions, to an austere and pensive silence."

Now would it be true to say, Lord Hewart continued, that he personally was conscious of a morbid antipathy to politics; and a lively sense of duty might perhaps sow in a man's mind serious doubts as to the propriety—to put the matter upon no higher ground—of contemplating with an unbroken complacency the life-long of his own personal security. Certainly that feeling was not likely to find a resting place in the reflections of anyone who had experienced for many years the essential goodness, the generosity, and the magnanimity of that second University, the House of Commons. (Cheers).

PARTY AN EXCLUSIVE TERM.

"To-day it may appear to the detached observer that party is becoming, or has already become, a somewhat elastic or elusive term. There is, indeed, high authority for the proposition that there is more joy in Heaven over one sinner that repenteth than over ninety and nine just persons who need no repentance. But the modern Daniel, who as we know is also shrewd electing agent—(laughter)—is apt to complain of an infringement of political copyright. Nevertheless, anyone who is reasonably endowed with original sin or with the missionary spirit may well experience at least a temporary thrill when he finds his former opponents adopting and expounding, albeit with a rather anxious zeal—(laughter)—the pure milk of the word."

"In this club, for example," Lord Hewart continued, "the guiding maxim for more generations than one has been 'Peace, retrenchment, and reform.' Is peace any longer a party question? After the great blood-letting of the war do we not all perceive not merely the wisdom, but even the necessity—I do not say against the wickedness of killing, because when war breaks out men will think only of the nobleness of dying—of discovering beforehand in all goodwill and with careful and patient deliberation the seeds of possible future civil or, in order, while there is time, to remove them out of the way for ever? (Lord cheers)."

"THE MOTOR CAR ORDINANCE No. 20 OF 1927."

All persons who own motor cars are hereby informed that under section 35 (1) of "The Motor Car Ordinance No. 20 of 1927," no person shall possess or use a motor car for which a motor car licence is not in force.

2. As the Ordinance was proclaimed so late as December 16, 1927, to come into operation on January 1st, 1928, the owners of cars have had not sufficient notice to have their cars licensed on January 1st, 1928.

3. The owners of cars, are therefore, requested to send in their applications for license to the proper local licensing authorities on or before January 31st, 1928, on the prescribed form with uncancelled stamps for the license duty affixed to it.

The forms are obtainable at the offices of the Licensing Authorities concerned.

Colombo.
January 3rd, 1928.

O. COOMARASWAMY,
Registrar of Motor Cars.
G. 555.

"And is retrenchment any longer a party question? True it is that men praise economy in general while they resist every proposal for economy in particular. But can anybody apply the rare but refreshing process of thought to the disgusting subject of taxation—(laughter)—without being appalled at the annual balance sheet? If you look at the Statistical Abstract, or more boldly still, at the back of your demand note for expenditure, you find that the annual expenditure exceeds 200 millions sterling. Most of us are old enough to remember the vehement and unaffected indignation of Gladstone when for the first time a Budget reached a hundred millions. (Cheers). But to-day—I leave out the odd coppers which are the enemy of all clear thinking in finance—(laughter)—the service of the debt costs you annually 400 millions, the armed forces of the Crown cost 120 millions, and the Civil Services cost 240 millions."

"Is there no Home or Cobden, there no Bright or Gladstone to grapple with figures like these? (Cheers). Will nobody ascertain, with exact precision, what departments there are; how and why and under what authority each one of them comes into existence; whether, as to each of them, its purpose remains or has been fulfilled or abandoned; what is the size of its staff as compared with the last year before the war; and how, for example, the salary and bonus of each of the twenty exceedingly able gentlemen at the head of the department contrast and compare with his pre-war emolument? (Cheers)."

"Assuredly retrenchment is not a party question. And as for reform—why the name, as any rate, if not the thing, is in imminent danger of becoming fashionable. (Laughter). Do men seek to get round or to get under the system of Free Trade? They call their policy 'Tariff Reform.' (Laughter). Do they desire to administer permanent anaesthetics to the Parliament Act? They call their project House of Lords 'Reform.' (Laughter). And for the extension of the franchise—well, you remember that Homer, when he refers to future uncertain events, says that they lie upon the knees of the gods. I suspect that if Homer were alive to-day he might perhaps be tempted to reconsider his phrase and to say that they lie upon knees—which are not always inviolable—(loud laughter)—of the goddesses."

IN PRAISE OF MANCHESTER.

It would clearly not be right on that occasion, Lord Hewart said, to discuss the present position and the future prospects of the Liberal party. He had read somewhere the other day that it had ceased to be what it was; but he would quote the answer given by Douglas Jerrold when the same thing was said of "Punch": "No, it never was." Certainly in the recollection of most of us there has never been wanting in the Liberal party a due supply of persons who, in a mood of pure self-sacrifice, were willing to be coerced, into the task and the toil of leadership. (Laughter). There may indeed sometimes have been moments when the number of reputed leaders seemed to be a little out of proportion to the number of actual followers. But, when all is said and done was not that great man right who observed that in public affairs if there is nothing so trading as a fight for principle there is nothing more dismal than personalities? Disenchantment and disillusion were may indeed be. Hopes may be defeated, promises may be unfulfilled, and time and experience may sometimes compel, however reluctantly, a revision of personal estimates. Yet at such moments it is not right to ask "How will all this business appear thirty years hence?"—and the answer will usually be, "It will not appear at all." Or, to put the matter a little differently, "Scorae jadtst orla terrarum," which, being interpreted, is "Wait and see." (Lord laughter).

Happily, Lord Hewart added, there were in life some things whose enchantment could never be distorted or diminished. It had been said that industry was abandoning the North of England for the South, but the evidence was not conspicuously manifest. The grass was not yet growing in Manchester streets, nor had the ardour of municipal reformers driven smoke from its sky. If it were true that industry were moving south, some of them would welcome it, because they would then see more of their old Manchester friends who would surely undoubtedly be in van of industrial progress whether it were at Jhon of Great or at Lord's End.

"But we should regret it still more," Lord Hewart concluded. "For a man's devotion to a place is not only to the friends he meets there but also to the very soil. Those who have had the good fortune to be born on the last of the Pennines overlooking Manchester on the north, know every stick and stone of the countryside. Wherever their lot may be cast, here is their mother city, here is their true metropolis. (Cheers). For what is really 'provincial' they may look, not in vain, elsewhere. Manchester, which is neither an overgrown colony nor a collection of boroughs but a true city, stands for definite ideas in a remarkable and probably unique way; and of those ideas this building—this very room—is the shrine." (Lord and prolonged cheers).

—Manchester Guardian.

A Principal for The Jaffna Hindu College. One, with administrative experience preferred. Salary Rupees 4800—6000 per annum according to qualifications. Annual increment of Rupees 240 rising up to Rupees 7200 Free quarters. Apply to Hon. Mr. W. Duraiswamy, Manager, before the 15th January. Mis. 1119.

JAFFNA HINDU COLLEGE.

The above College reopens on the 12th proximo. The admission examination for students desiring to join the London Matriculation class will be held on the same date.

There are a few vacancies in the College boarding houses. Preference will be given to small children living at great distance and to boys coming from outstations. Applications should be sent to the Principal immediately.

M. SABARATNASINGHE,
for Principal.

Hindu College, Jaffna,
26—12—27.

Mis. 1125.

Order Nisi.

IN THE DISTRICT COURT OF MANNAR.

Testamentary Jurisdiction No. 839.

In the Matter of the Estate of Allapahai Mohamad Abdulader late of Erakkilampdy

Deceased.

Allapahai Mohamad Abdulader of Erakkilampdy

Petitioner.

Vs.

1. Mohamad Sulaibamma wife of Nooru-mohamad
2. Mohamadoveeva wife of Seguthamby
3. Allapahai Mohamad Oaseem
4. Ayeamma daughter of Mohamad Abdulader
5. Mohamad Marim daughter of Mohamad Abdulader, all of Erakkilampdy

Respondents.

This matter of the Petition of Allapahai Mohamad Abdulader of Erakkilampdy praying for Letters of Administration to the estate of the above-named deceased Allapahai Mohamad Abdulader coming on for disposal before P. O. Ferrando Esquire, Addl. District Judge, on December 2, 1927, in the presence of Mr. S. Mudir, Advocate, Proctor, on the part of the Petitioner and the affidavit of the Petitioner dated December 2, 1927, having been read, it is declared that the Petitioner is one of the heirs of the said intestate and is entitled to have Letters of Administration to the estate of the said intestate issued to him unless the Respondents or any other person shall, on or before January 5, 1928, show sufficient cause to the satisfaction of this Court to the contrary.

It is further declared that the said Respondent be appointed Guardian ad litem of the 4th and 5th Respondents for the purpose of representing them in these proceedings unless the Respondents above-named shall on or before the said date show sufficient cause to the satisfaction of this Court to the contrary.

Time to show cause extended to 18th, January 1928.

P. O. Ferrando,
Addl. District Judge,
December 2, 1927.
O. 1895.

The Continental Provident Insurance Society Ltd.

HEAD OFFICE - MADRAS.

Wanted a clerk on a monthly salary of Rs 40/- and free Quarters for our KANDY BRANCH. F. M. S. Government Pensioner preferred. Cash Security of Rs. 300/- is essential. Apply stating age and previous experience to the Managing Director, Royapettah, Madras.

Q. 92.

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