

The Hindu Organ.

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THE HINDU ORGAN.

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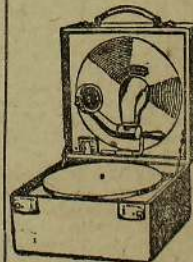
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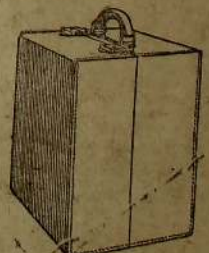
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H. 61.

The Hindu Organ.

JAFFNA, MONDAY, FEBRUARY 6, 1928

ABOLITION OF CAPITAL PUNISHMENT.

FOR A LONG TIME A STRONG AND INFLUENTIAL section of the people in this country has held the opinion that death penalty represents the relic of a barbaric code of law of antiquity which demanded eye for an eye, truth for a truth and life for a life and objected to its retention in the Penal Code of the Colony on humanitarian grounds.

No doubt it is true that the protection of the person and property of the citizens of a country is the primary duty of its Government. For that purpose penal laws are made and penalties are provided against their violation. But they should not be unnecessarily harsh nor should they border on the verge of barbarity.

It cannot be accepted that the purpose of punishment is retribution. But to be effective it should be deterrent and reformatory. It should be of such a nature as to deter persons from commission of crimes by the consideration of the consequences of their action.

SAIVA BALIYA SABAS.

It is one of the most encouraging signs of the times that very recent desire is being shown by the Hindu youth of Jaffna to fit itself for service and leadership and to remove the customs, conventions and practices which fetter the social and religious progress of the Hindus.

It is gratifying to see that in every Sabai the students realise the demerits of animal sacrifice in temples and they do not hesitate to invite their elders to put an end to this un-Hindu practice in places of worship.

spiritual growth but also they invoke His Blessings for the many labours that are being done to the promotion of the cause of Saiva religion.

At present these Sabais as well as many others which exist in other parts of the Peninsula act in isolation and without any bond of union among them. There is no guarantee of permanency in their organisation.

We request the Saiva Sabais in the Jaffna District which are in sympathy with our suggestion to write to this office so that preliminary arrangements may be made to organise a federal council of the Saiva Baliya Sabais of the District.

LOCAL & GENERAL.

WEATHER & CROP.—Misfortune never comes single. The rainfall which failed during the months of October, November and December is now coming down in heavy showers.

DOCTOR'S CLAIM AGAINST EX-MAHARAJA.—Messrs Julius and Creasy have filed a plaint in the District Court of Colombo, on behalf Dr. E. Garvin Mack, suing the ex-Maharajah of Indore for Rs 5,250. The plaint has been accepted.

ALVAY RIOT CASE.—The appeal of the accused in the riot case from the Jaffna District Court (criminal), which was the outcome of a feud between two sections of the goldsmith caste of Alvey South was dismissed by Mr. Justice Dalton on Wednesday last.

RAILWAY ADVISORY BOARD.—H. E. The Governor has re-appointed the sitting members of the Railway Advisory Board, among whom is Gate Mudaliyar T. Karalappillai, for another period of three years from 1st January, 1928.

COUNCIL OF LEGAL EDUCATION.—Proctors' First Examination.—The following candidate is one among those successful in the Proctors' First Examination, held in January:—S. N. Kadirgamer. Advocates' First Examination.—The following are among the successful candidates in the Advocates' First Examination:—V. Thillainathan, S. Nandanan and T. Ramalingam. The scholarship of Rs. 450 tenable for one year is awarded to V. Thillainathan.

ABOLITION OF CAPITAL PUNISHMENT.—In the Legislative Council on Thursday last the Hon. Mr. D. S. Senanayake moved:—'That in the opinion of this Council capital punishment should be abolished in Ceylon and the necessary amendment in the law should be introduced at an early date.'

UNIVERSITY SITES DEBATE.—The debate on the Hon. Mr. Akbar's motion regarding a Kandy site for the proposed University of Ceylon was begun in the Legislative Council on Thursday last. Some interesting points of order were raised in the early stages of the debate.

A Plea for the Vernacular.

(Communicated.) INTRODUCTION.

The study of the Vernacular keeps up the national customs and traditions of a people, infuses national pride and national self-respect in their minds and is the most effective incentive to make them maintain their ancient greatness if they were great in the past and develop and improve it.

ITS MANIFEST ADVANTAGES.

Vernacular knowledge is very necessary to elevate the moral tone of a people. Refined taste and good sense in their life can be accomplished only by educating the masses. Enlightenment makes life pleasant.

To speak in particular, the study of the Vernacular will much discourage the vain imitation by a people of the customs and manners of other people and reduce extravagant expenditure which is the cause for the misery in the life of many.

The social, commercial, political, scientific, artistic, moral, religious, and literary greatness of the Tamil in the past should inspire us, if we are right thinking people, to maintain it although. To mention names of books in Tamil dealing on the various phases of the Tamil national life will serve as a guide to those willing to read our literature.

SOCIAL.

The festival celebrating the glory of குருகன், the social functions on the occasion of the coronation of a king, on the marriage of a prince and when a person goes on a maiden expedition in hunting, the erection of monuments in memory of heroes, the tournaments held for the selection of a husband to the daughter of a king or a distinguished personage, the puja to இர்திரன் at the time of sowing and reaping are a proof of the social refinement of the Tamils.

There were schools where educational work was carried on. There were அன்னத்திரம் கை to feed the poor. Hospitality was a marked trait of the Tamils. The authors of the various systems of medicine have in their medical treatises enjoined the practitioners to give free medical aid to the poor.

To make the machinery of society work to its utmost capacity, it was divided into four classes or castes according to the nature of their work, which was at that time necessary but it has of late degenerated. Even the man of the lower caste had his importance recognized in certain social functions of the higher caste parades. Treasuries of this kind are found at the present time.

COMMERCIAL.

Merchant vessels from Greece and Rome called at the ports of குகுதி in India importing lamps, glass ware, and toys and exporting rice, cotton, pepper, spices, and pasook feather. Linen and silk cloths of the finest texture were said to have been manufactured in India.

POLITICAL.

The parliament of advisers to a king was in existence in the Pandia, Odera and Chola Kingdoms, which நிர்தமணி confirms. You can read vivid descriptions of the deliberations of the parliament in the Aryan Kingdoms in the Tamil மகாபாரதம் and in the மந்திர குருகுலம் சூத்திரம் in அழகந்திரம் காண்டம் in Tamil சாமயணம்.

SCIENTIFIC. The sciences of Hindu Astrology is a proof of our knowledge of Astronomy. The system of medicine by அசுத்தியர் and பதினென் னித்தர் testifies to their knowledge of Chemistry. They were also able to use the forces of nature to do work for them, as seen in the case of the wife of சந்திரன் travelling in an aeroplane having the form of a peacock which நிர்தமணி asserts.

ARTISTIC.

The Tamils cultivated music to perfection having seven forms of sounds and more than thirty varieties of tunes as said in நிர்தமணி நகரம். The சங்க books give an account of the art of Painting among the Tamils. The big temples and palaces in South India are a monument of their skill in Architecture.

MORAL.

Many are the instances of ideal morality among the Tamils. அரிசந்திரன் has set the ideal of truthfulness, கண்ணி of Chastity among women is thought, word and deed, சேனேசர் as a class of justies as seen in மட்டுன்பாலை பிரசாரத்தாய் and சேர பெருஞ்சேழன் of friendship, பிரசாரத்தாய் knowing by telepathy went to the place where சேரபெருஞ்சேழன் sat to meet his death, மறுத்திசைடை சேழன் of kindness to all living beings, பொற்கைப் பாண்டியன் of self-condemnation and cutting off his own hand for it had unbecomingly caused a man to suspect his innocent wife, சாதேவன் of truthfulness even to enemies. The Tamils had the belief that dying by fighting for one's own country was the highest honour for a man.

RELIGIOUS.

Sonis which have been in close communion with God are no novelty in the Tamil land as proved by the lives of our many saints. They have lived in close touch with society and have sacrificed themselves for the upliftment of humanity, socially and spiritually. In their case they observed no distinction of caste. They have given us many hymns for devotional exercise. They tried to establish what they thought to be right at great risk to their own life, as seen in the case of மணிச்சுவசர் and திருஞானசம்பந்தர், to mention only two names out of many.

Ours is a religion which provides for all grades of worship. Our religious literature is copious and the subtlimity of the philosophy is an object of admiration to the world. Philosophical principles are also explained by real stories so that all can understand them.

சுத்தபூணம் is சித்தந்தர் philosophy applied to the Devas and சேக்கிழார்பூணம் is சித்தந்தர் philosophy applied to Man. From these books we can draw some lessons to influence our daily life.

சுத்தபூணம் மகாபூணம், மெய்கண்ட நாய பூர், அருண் சித்திரவாசினியர், மறைநூலாசிரம பத்திரவாசினியர் and காமபதிசிவசாரியர், established சூதனக்கர் or schools as missionary stations where they taught religion to their disciples who in turn expounded it to the people.

LITERARY.

It is no easy task to condense the vast field of literature in this single contribution. Reference will be made to books which have got the requisites of a literary treatise, one for each, and so books which display certain mental faculties are apt to obtain some honours, பத்திரப்பாட்டு, நிர்தமணி நகரம் and மணிச்சுவசல் speak of the customs of the different places in the Tamil land in ancient times. In addition to the above, நிர்தமணி நகரம் and மணிச்சுவசல் is a drama whose moral is that கன்னம் will find us out, and that even God will worship women who are chaste. பஞ்சு தந்திரம் is a store-house of wit and imagination. வீச்சிரமநித்தன்கதை abounds in wit. சிவசந்திரமணி and கூடகம் though they are real stories are instances showing the power of imagination of the author, without which the books could not have reached their standard. பாரதம் gives a vivid picture of chivalry as seen in Arjuna, of love as seen in Arjuna's love for சபத்திரை, of mourning as seen in that of Arjuna at the death of his son அகியமன், of rage as that of குரோபகத when she saw that her chastity was at risk at the hands of குநகரன், of ridicule as when அரிசயோதனன் and his Continued up.

REVIEWS.

A NEW GEOGRAPHY OF CEYLON

The New School Geography of Ceylon By V. E. Charawanamuttu Ph B, A, C P (Hons); F R G S, F C I Author of the Revised Ceylon Arithmetic for Ceylon Schools Publishers, Messrs Waddell & Bros, Colombo Price each 75

In bringing out a text-book on Ceylon Geography Mr Charawanamuttu has really helped the teachers and students in Ceylon schools who have been greatly handicapped for the want of a suitable text book in Ceylon Geography. This work is said to be the outcome of the Author's study and actual teaching experience. The book which is divided into nineteen chapters with two appendices and running into 103 pages contains important subjects that are treated according to the most modern methods and especially adapted for Ceylon schools. A special feature of the book is a section on the physical features of the Island by Dr. Frank D. Adams D.Sc., F.R.S. We acknowledge with thanks the copy sent to us.

THE HINDU MISSION BULLETIN

The Hindu Mission of Ceylon has been from the time of its inception carrying on steady and vigorous propaganda work in the field of Hindu activities. To popularize its activities the Mission has started a monthly journal called "The Hindu Mission Bulletin." This is a journal devoted to the propagation of the Hindu religion in particular and the upliftment of the masses in general. The appeal for funds made by the Mission "Seventy thousand non-Hindus (70,000), (Muslims and Christians and Animists) already initiated and brought within Hindu fold, Sixty thousand more, (60,000) eager to come over. Financial help enabling the Mission to cope with the work—necessary to gain over, over half a lac of our Brothers and Sisters, Remember! each rupee given adds one more member to your society....." and the article on "Hindu, Moslem Unity and Indian Nationalism" which was reproduced in our last issue and concluded in this issue will testify to the sincerity of the work of the Mission and its organ. The present Editor of this high class journal is Srimath Bramachary Bejykrishna.

CEYLON RADIO TIMES.

The first number of the "Ceylon Radio Times", a periodical published by the Ceylon Amateur Society, whose object is to promote, encourage and organize the development in Ceylon of Amateur Radio Telegraphy and Telephony and to promote Broadcasting in the Island, has been received at this office. The central idea for the publication of this Wireless Magazine in Ceylon is for "the encouragement and development of all Wireless matters in the Island." The January number opens with an introduction from Mr. M. S. Sreshta, C.C.S., Postmaster-General, Ceylon, during the course of which mention is made that "it is also proposed to make a start with an Inland Radio service by linking up the Jaffna islands and connecting temporary Post Offices as at Madua and Talawala." Another interesting contribution to this number is an article on Broadcasting in Ceylon by Mr. E. Harper, M.I.E.E., Chief Engineer, Telegraph Department, Ceylon.

Continued. Party were laughed at by தோழர்கள் when they entered the யாழ்ப்பணம் கம்பர் square nigost, among many, for his description of nature. தனிப்பாடல், a collection from various authors, is known for its humour. சாஞ்சிராணம் and சந்திரமணி are philosophical poems. தோழர்களிடம் is Tamil Grammar. Literature was well cultivated by the three சந்திரமணி and the three சந்திரமணி and was well patronised by the rulers who gave prizes, presents, and titles of distinction to learned men. The author of சந்திரமணி யாணம் was said to have been given one coconut made of gold, for some verses in his poem by the king of that time.

Therefore the study of our past is bound to inspire us to build up a bright future

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Letters To The Editor

WHAT IS THE IDEA OF THESE PEOPLE?

Sir, Mr Hansman, pretending to have some knowledge of Hinduism, writes to the "Morning Star" now and then. He is like one of the hood men who examined an elephant in the days of old. He is a person—just like the Missionary who taught Mr Sankar, that Bible is a good book, it is a very good book, it is a very very good book,—who thinks that the Life of Jesus is a religion and who cannot look beyond it. Does Mr Hansman know the Letchnam of God or that of Atman and their relation? Does he even know the five elements realised and upheld by the materialists? Do not our Hindu brethren, who regard Mr Hansman's letters and reply to them, know how our Great men like Sivaganamuttar (blessed) religions like Christianity? Does he give to Christianity and such other religions the value he gave to Materialism? Is it not ridiculous on our part to discuss Gem like things with people who are like frogs in the well? Is it a wonder of wonders why Mr Hansman upholds Mahatma Gandhi's advice to Hindu students, entirely forgetting that the Mahatma himself is a Hindu of Hindus, declaring always that Hinduism contains every scripture in the world and that Jesus also was a great man with a useful Sermon on the Mount.

Mallakam, Yours etc. 31.1.28 N. Arulampalam

THE DOWRY SYSTEM.

Sir, Among the many pernicious customs that constitute the curse of our society, the dowry system is by no means the least. It is strange that so far no serious attempt has been made to abolish it entirely or to restrict its incidences by some covenanted principles. The leaders of our community should shake off their lethargy and concert measures for arresting the evil influence of some of our social customs which have wrought much mischief by retarding the progress of social development. It is recognised both in India and Ceylon that the dowry system is a great evil. But the leaders seem to be incapable of effecting a change in the angle of vision of our people. Shall we attribute this failure to their half hearted endeavours or to the perverse nature of the people? The rack and file of the masses should be made alive to the evil consequences resulting from the thoughtless continuance of this ruinous custom. Every young man who wishes to marry should be made to set up to the golden maxim "never marry until you are able to support a wife." Many young men have seen with their own eyes aged fathers of indigent circumstances knocking about in this country bagging for contributions to provide dowry for their marriageable daughters, and many have, out of compassion, made liberal donations. Still they have not taken into their head that the underlying evil causing this unpleasant and, indeed, shameful spectacle should be displaced root and branch from the structure of our social fabric. Demanding big dowries in contracting matrimonial alliances is tantamount to asking for the heads of a girl and the means to maintain her. Nobody seems to realise that the most valuable possession which a wife can bring to her husband is her person itself. Her companionship, her complete submission and the exclusive authority over her person should count more than all the treasures of the world. Can the possession of the entire world benefit a man who wishes to marry, if every girl on the face of the earth refuses to share his home? What is gained by marrying a dowled wife, who is unfit in every other respect to be the mistress of a household? What a pitiable sight it is to see hundreds of husbands who have gratified their desire to obtain handsome dowries, but who are, in actual life, veritable slaves to their rich and haughty wives! "My wife is the grand niece of such and such Mudallar, cousin of such and such lawyer, and a niece of such and such District Judge. My means are really inadequate to provide her with the home and comforts to which she is used." So saying, many a husband dances attendance about his so-called high-born wife in order to make himself worthy of her. In such homes, the positions of husband and wife are really interchanged, the wife being the husband and vice versa. There are instances, where the wife in her pride of superior birth and cooost of dowry, takes undue liberties, which no husband, in the true sense, can tolerate for one moment, without having resort to the divorce court. Well, this is only a fraction of the evils in obtaining big dowries. Let us pass on to another aspect of the destructive nature of the dowry system. The necessity of providing dowry entails such hardship on 95% of our parents that they have a proverbial dislike for female children. Hundreds of grown-up girls with all the requisite accomplishments for marriage are obliged to pile away under the roofs of their parents owing to the fathers' inability to meet the exorbitant demands as dowry. Modern newspapers furnish several instances of suicide in India on the part of girls.

Continued, ep.

The Northern Charges

A STRING OF CHARGES.

The second case was taken up for trial in the afternoon of the 1st instant and was concluded on the 3rd instant before Mr Justice Allen Dreberg and an English-speaking Jury with Mr A. M. Broodie as the Foreman. Four men Manicam, Marugappah, Vinasithamby and Kovithu of Chavakachcheri stood charged with having on the midnight of the 23rd of August last, committed rape on a market woman, Annappillai, wife of one Muttu of Kachcheri, and robbed her and her step son, Kasapphippillai, of their jewels and with trespass and assault. The accused severally pleaded not guilty. The first two accused were defended by Mr. S. D. Tampoe instructed by Mr. V. M. S. Tampoe. The other two accused were defended by Mr. T. R. Nalliah instructed by Mr. V. Canagaratnam.

After a lengthy hearing the Jury returned a unanimous verdict of guilty only on the charge of trespass.

Mr. Tampoe brought to the notice of the Judge that the verdict of the Jury in finding the accused guilty of trespass was inconsistent with their exonerating the accused of the very serious charges of rape and robbery and disbelieving the evidence on those charges.

The Judge said he could not understand where the inconsistency was but on the other hand the conclusion was logical.

The Foreman of the Jury told the Judge that the Jury were all agreed on that and that they had come to the conclusion after much consideration.

The Judge held that there was no such inconsistency in the verdict.

The Court adjourned for lunch and on resumption His Lordship passed the following sentences:—

The first accused who admitted a previous conviction was sentenced to three years' rigorous imprisonment and two years' Police supervision; while the other three accused were sentenced to two years' rigorous imprisonment each.

Notice to Correspondents.

All correspondences sent for publication must be authenticated by the name and address of the sender, merely as a guarantee of good faith and not necessarily for publication. Correspondents will please note that manuscripts should be only on one side of the paper. Non-compliance with these rules may lead to non-publication of future correspondences.

A TRUTH SEEKER.—Unauthenticated. JUSTICE.—Crowded out.

Continued. for the sake of sparing their poor parents the trouble and worry of securing for them (girls) the comforts of married life. The time will not be far before this infection spreads into Jaffna. With the dissemination of education and the consequent awakening to a sense of self-respect and family dignity, our girls must need copy their Indian sisters. How many girls who are physically or morally unfit for married life, have wedded the best specimens of madness, simply because the magic of wealth has blinded other considerations? How many young men who are involved in debt seek to marry wealthy girls in order to redeem their honour and integrity? Could a baser shame be imagined? Parents should realise that the responsibility of marrying their children is not a light one. All marriages contracted without due regard being had to the agreement of the tastes and temperaments of the parties concerned, are not unions sanctioned by God. Nobody can endure such a marriage throughout the whole life. Apart from parental guidance, our girls should be taught to exercise their independent will in the matter of matrimony. They should be trained to cultivate the courage to refuse to marry young men who demand dowry. Every girl should expect her husband (or prize) her person more than all the wealth her parents could bestow on her. Then alone will the dowry system reach its much deserved end. Then alone will our society be purged of one great evil that is sapping its very vitality. Then alone will our young men realise that wives are not meant as sources of wealth and income; but as companions in their joys and sorrows, in their prosperity and adversity and as inspirers and assistants in the noble task of discharging their human responsibilities. Tamping, 25.1.28. Yours etc, Unmarried Youngman

NOTICE.

MOTOR CAR ORDINANCE No 20 of 1927. LICENSING OF CARS.

It is hereby notified for the information of the public that persons who have been allowed an extension of time till the 25th February, 1928 to take out licences for their cars. Office of the Registrar of Motor Cars, Colombo, 1st February, 1928. G. 585.

Words of wisdom from far & near (SPECIAL TO THE 'HINDU ORGAN')

Tennyson addressed the flower in the crannied wall and said: "Little flower, but if I could understand what you are, root and all, and all in all, I should know what God and Man is." That is the fundamental teaching of Hinduism. Only Hinduism goes further, says there is no God about it but such knowledge is possible, man has the capacity for it, and such knowledge is the only thing worth possessing. —Rev. J. T. Davis, B.A., in "A League of Religions"

More ethical ideas, unrelated to religion, are a half way house. They do not lead to the absolute fulfillment. The permanent moral ideals, the eternal verities, are all derived from the Divine Truth, non-violence, chastity, selflessness, those and other similar moral principles are direct expressions of the Absolute Perception and find full scope only in relation to God. A man or nation is therefore truly measured only by the religion that it practices. Science has not yet given the West a religion. The West has lost faith in Christianity, but has not found a substitute. Therefore the intellectualism of the West, praiseworthy in itself, is little proof of its sanity and reliability. —Editor, Prabuddha Bharata, (January, 1928)

Each and all of us have need of one another, and surely it is better that the mutual services which class must render to class should be given in friendship and trust, rather than in enmity and suspicion. Industrial differences can be more efficiently and far more pleasantly settled by friendly negotiation than by resort to the drastic methods of lockouts and strikes, which not only inflict avoidable suffering on many but nearly always leave an after-math of bitterness. Friendly relation can be maintained if only we act reasonably and deliberately, recognizing that there are two sides to every question and that each side is deserving of sympathetic consideration. We may thus benefit by the lessons which others have learnt in sorrow and suffering. —Major Stanley in "1928 Annals" of Bombay & Biruda Railways.

Many of the Hindu Festivals were postively beautiful and philosophically significant. Rejected by many as Legend, we have forgotten the value and beauty of Symbolic language. We have lost the key to that Symbolic language and so, many of the Vedic and Puranic prayers and stories appear to us as fantastic fables. —Sadhvi T. L. Vaswani in his Mysore speech of 5.1.28.

Knowledge which is aggressive, Science which slays, and Culture which comes to kill are dangerous forces which break down civilization and set up Babel instead. "Knowledge is Sacrifice" is the new Ideal of India. —Extraordinary appearing in "Modern Review" of January 1928.

Prohibition is primarily a moral not a financial question and must be approached from the moral stand point. The prohibition question is one of life and death to the people of India. An Indian National Government, as it is true to its mission, will deal with it as such, and not haggle about the price to be paid for it. —K. Natatejan, the famous Journalist and Social reformer of India.

My creed is non-violence under all circumstances. My method is conversion and not coercion. I am self-suffering and not suffering of the tyrant. My ambition is much higher than independence. Through the deliverance of India, I seek to deliver the so-called weaker races of the world from the crushing heels of exploitation in which I gladly is the greatest partner. —Mahatma Gandhi in "Young India" of 13.1.28.

OBITUARY.

Mrs. M. PERAMPALAM.

We regret to record the untimely death of Ratanapathy Ammal wife of Mr M. Perampalam, of the F. M. S. Railways, Ipoh, which took place on Sunday 23rd ultimo in her residence at Sarabumalai after a brief illness. She leaves behind to husband her two sons, her beloved husband, four children, and a host of relations. Our condolences to the members of the bereaved family. —Jor.

MAST S. NAGALINGAM.

It is with painful regret we record the sad and untimely death of Sanm. Nagarajah, the four-year old son of Mr. S. Nagalingam, Proprietor S.C. and Notary Public, Vadakkudal on Thursday last. The deceased child contracted fever about four weeks back and completely recovered from it under the treatment of Mr. O. Muttucumarasu, Ayurvedic Physician of Vantarcoppani. But during the convalescing period the boy had a relapse of the fever and succumbed to it. We extend our condolences to the members of the bereaved family.

Hindu-Muslim Unity AND INDIAN NATIONALISM.

(Concluded from our last issue)

Now behind the above catalogue of culture products in the field of religion, to leave aside the superabundant and manifold life activities and massive and all embracing intellectuality, dwell the Indian mind, forming with the sense of the Hindu and yearning to possess it. Whenever the Muhammadan genius has felt this stirring impulse of the Indian mind, their creation in art and poetry, literature and philosophy is of permanent value. Even the recent awakening into life of the long torpid Musselman mass is due to impulsion of the reawakened Indian mind. Their present recoil is however the result of the operation of another force which we can suitably call Arabism, lying latent all the while in their nature. In fact the Muhammadan mind to day is torn by two conflicting forces,—Indian and Arabian—the one seeks to find in the Upanishads and the Gita, the foundation of the teachings of their prophet while the other want to serve Islam not merely by demolishing the Indian foundation of Islam, which has been slowly and unconsciously built up, but by an actual revival of the Arabian spirit of primitive barbarity which has disfigured and distorted the teachings of the prophet.

The future of Indian Nationalism depends in the ultimate analysis on the Indianisation of Islam. Islam need not be effaced from India. Rather it shall remain as one of the religions of India. But Arabism must go. Islamic teachings shall be rightly understood and Islamic life properly lived if its tenets are interpreted in the light of Indian philosophy. So then what Indian Nationalism demands is the reinterpretation and readjustment of Islam in accordance with the time and place, the "conjuncture of new circumstances."

The Hindus are on the way to adopt, if not have already adopted, the best lesson that Koran can teach or its practical realisation of a religious Brotherhood. Although long before the birth of Islam, Buddhism held before us the noble ideal of Equality and Fraternity, but the Moslems were the first people to realise it, to a certain extent, in the material plane of existence, possibly because they were then in a primitive stage of culture. However, we now invite the Mohammedans to claim and adopt as their own the precious legacy of Indian Culture, fight and die, if necessary, for its preservation, throw themselves heart and soul for its further development and propagation even as we do in respect of his paternal property. We invite them to accept our Vedas and Upanishads, Vedas and Sastras, Ramayans and Mahabharata, Skandals and Meghaduta as their own.

Let them think and feel that their ancestors, whenever and wherever they originally may have come from, adopted India as their mother land, became part and parcel of the people of India; their earthy remains still lie buried in the soil of India, let them feel that India feeds, clothes and shelters them, it is in India where they attain the four fold object of human life—Dharma, Artha, Kama and Moksha. Would it not be the height of ingratitude to deny as their own, the cultural heritage which has its roots in the very soil on which they stand and move and will finally lie for good, when life departs? May he bring to a different religious denomination. Would it not be a treason to salt on their part to pay homage and love to another country to the total exclusion of their own? What then stands in the way of Mohammedans to accept the Indian Culture. Be it it is because of their constitutional stiffness and insipidity to apply reason to religion. It passes our comprehension as to how can such a mental development that demands that Koran, written 1400 years ago for the people of Arabia, still in a primitive stage of culture, may now be followed to the letter, to day in the year 1928 in India, under totally changed conditions. It is difficult to assign any cause for the pendency of men like Abul Fazl among Indian Musselmans who can boldly proclaim like him:—

O God in every temple I see people that seek Thee And in every language I hear spoken, people praise Thee.

It is a mosque, people murmur the holy prayer, And if it be a Christian church, people ring the bell from love of Thee.

Sometimes I frequent the Christian cloister, and sometimes the mosque, But it is Thou whom I search from temple to temple.

That Abul Fazl could rise above the dogmatic demands of his religious tenets was because he could weave the lessons of selfism into the texture of his life and which philosophy was inspired by the Vedantic philosophy of India. So we firmly believe that the liberalising agency of Indian culture alone can elevate them from their narrowness and ignorance and prepare the way for a union of the Hindus and Musselmans into a mighty Indian Nation. No second way exists to its realisation.

With the inward metamorphosis brought about by the humanising and broadening spirit of Indian culture, we are sure, the communal troubles will cease, the disease of extra-territorial patriotism will be cured. Fazal will give place to Indian toban, Choga and Chikan to simple Dhoti and Chaddar (so far as Bengal is concerned), the foolish and sinister attempt of resisting Bengal as the medium of instruction in Bengal, and the institution of a lecture in Urdu before a people who for generations speak Bengali, will not be expected. Bengal and India will be nearer to their heart than Mecca or Angora. The famine stricken Muhammadan people of Khowla will not be denied succour. So that Kamal Pasha and his army may be helped in carrying on military operation against his enemies, now killing will automatically cease. Our Muhammadan brethren will abandon their war cry "Allahu Akbar" and heartily join in the Chorus "Vandemataram" which is indisputably the national slogan of the Indians, thousands of Musselmans will come out with their lathes and daggers to protest a single Hindu sentence, if endangered from any quarter.

It is now asked, what would be the fate of Indian Nationalism and consequently our "complete independence" if Muhammadans persist in their foolish obstinacy to keep aloof from the main current of Indian life and thought? No one need be disheartened. We can see that our nationalism is daily growing and developing. This new nationalism has been born of a Great Awakening which first manifested itself in the quest for freedom in our social and religious life. Even the long torpid Musselman world of India has been awakened into life by the impulsion of this reborn awakened into life by the impulsion of this reborn

Continued up.

Order Nisi

IN THE DISTRICT COURT OF JAFFNA. Testamentary Jurisdiction No. 8571.

In the Matter of the Estate of the late Kumathamma widow of Santhirasegara Ayer Sinar of Anaditivu Deceased.

Sinlah Ayer Somasandra Ayer of Anaditivu Petitioner.
Vs.
1. Yekamma widow of Chelliah Ayer of do
2. Komarasamy Ayer Sivaramalinga Ayer of do
3. and wife Parasathyanmah of do Respondents.

This matter of the Petition of Sinlah Ayer Somasandra Ayer of Anaditivu, praying for Letters of Administration to the estate of the abovesaid deceased Kumathamma widow of Santhirasegara Ayer Sinar of Anaditivu, coming on for disposal before G. W. Woodhouse Esquire, District Judge, on September 27, 1927, in the presence of Messrs. Sivapragasam and Kallaran, Proctors, on the part of the Petitioner and the affidavit of the Petitioner dated September 16, 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 November 8, 1927, show sufficient cause to the satisfaction of this Court to the contrary.

G. W. Woodhouse, District Judge.
October 18, 1927.

Order Nisi extended for 6th December 1927, Inid: G. W. W. D. J.

Further extended for 20th December 1927, Inid: J. D. Brown, D. J.

Further extended for 9th February 1928, J. D. Brown, D. J.
O. 1403.

Order Nisi.

IN THE DISTRICT COURT OF MULLAITTIVU.

Testamentary Jurisdiction No. 250.

In the Matter of the Estate of Eledchumy daughter of Thambur of Kumlamundal late of Odududdan Deceased.

Kanthar Veluppillal of Kumlamundal Petitioner.

Vs.
1. Kethibagay Naganathy and
2. His wife Thairavai of Kumlamundal Respondents.

This matter of the Petition of the Petitioner abovesaid praying for Letters of Administration to the estate of the abovesaid deceased coming on for disposal before P. O. Fernando Esquire, Addl. District Judge, on January 24, 1928 in the presence of Mr. V. T. Swaminathar Proctor, on the part of the Petitioner and affidavit of the Petitioner dated December 5, 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 February 21, 1928 show sufficient cause to the satisfaction of this Court to the contrary.

P. O. Fernando, Addl. District Judge.
January 24, 1928, O. 1401.

Order Nisi.

IN THE DISTRICT COURT OF JAFFNA. Testamentary Jurisdiction No. 6628.

In the Matter of the Estate of the late Muttamma wife of Ponniah of Chengana! Deceased.

Thamotharampillal Ponniah of Chengana! Petitioner.

Vs.
1. Thambiah Sinnathambiy and wife
2. Sinnathangam of Chengana! Respondents.

This matter of the Petition of the Petitioner praying for Letters of Administration to the estate of the abovesaid deceased coming on for disposal before G. W. Woodhouse Esquire, District Judge, on August 10, 1927, in the presence of Mr. K. Alayadurai, Proctor, on the part of the Petitioner and the affidavit of the Petitioner dated August 10, 1927, having been read: It is ordered that the Petitioner is the husband 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 shall appear before this Court on or before September 29, 1927, and show cause to the contrary.

G. W. Woodhouse, District Judge.
September 5, 1927, O. 1400.
Time to show cause extended to 7—2—28.

Continued.
Indian mind and the present reactionary tendency, is but a temporary phase of that new life. This reawakened spirit is destined to create the centrifugal forces of Islam and to cherish, purify and spiritualise its tenets by the soul extracting ideals of Sanatan Dharma and to nationalise its followers drawing all their thought and attention to the courses of our common mother land.

The Hindus of the present generation has come out of their barrier walls raised by their integrity against the menace of Islam. Their method of self-preservation is now amply justified by the subsequent events. They are however no longer satisfied to remain within their old groove. They have started on a career of spiritual conquest. They are not merely satisfied with Swami's prayer that "Buddhism will come with its grip" — "Hindu Miss on Bulletin, Calcutta."

Order Nisi.

IN THE DISTRICT COURT OF JAFFNA.

Testamentary Jurisdiction No. 6656.

In the Matter of the Estate of the late Pennamma wife of Joseph Matilsh of Katoovalam Deceased.

Joseph Matilsh of Katoovalam Petitioner.

Vs.
Minor 1. Victoria Gnanasavandram daughter of Joseph Matilsh of Katoovalam
2. Sivakaman widow of Thambu of Do, Respondents.

This matter coming on for disposal before J. D. Brown Esquire, District Judge, Jaffna, on January 4, 1928, in the presence of Mr. K. Matlukumar, Proctor, on the part of the Petitioner and the Petition and affidavit of the Petitioner having been read,

It is hereby ordered that the 2nd Respondent be appointed Guardian ad litem over the minor the 1st Respondent to represent her in the Testamentary proceedings to be instituted by the Petitioner and the Petitioner be declared entitled to take out Letters of Administration to the estate of his late wife as the husband of the intestate and that Letters of Administration be issued to him accordingly unless the Respondents abovesaid or any other person appear and show cause to the contrary on or before February 14, 1928.

J. D. Brown, District Judge.
January 16, 1928, O. 1402.

Order Nisi.

IN THE DISTRICT COURT OF JAFFNA.

Testamentary Jurisdiction No. 6654.

In the Matter of the Estate of the late Marisampillal Daveedupillal of Thumpalati Deceased.

Kristinappillal widow of Daveedupillal of Thumpalati Petitioner.

Vs.
1. Daveedupillal Micksopillal
2. Marthamma daughter of Daveedupillal
3. Pilomana daughter of Daveedupillal
4. Daveedupillal Joseph
5. Mariyanayal daughter of Daveedupillal
6. Therasamma daughter of Daveedupillal
7. Marisampillal Philipupillal all of Thumpalati Respondents.

This matter coming on for disposal before J. D. Brown Esquire District Judge, Jaffna, on January 4, 1928, in the presence of Mr. E. Mattukumar, Proctor, on the part of the Petitioner and the Petition and affidavit of the Petitioner having been read,

It is hereby ordered that the 7th Respondent be appointed Guardian ad litem over the minors the 1st-6th Respondents and that the Petitioner be declared entitled to take out Letters of Administration to the estate of her late husband as the widow of the intestate and that Letters of Administration be issued to her accordingly unless the Respondents abovesaid or any other person appear and show cause to the contrary on or before February 14, 1928.

J. D. Brown, District Judge.
January 16, 1928, O. 1403.

Order Nisi.

IN THE DISTRICT COURT OF JAFFNA.

Testamentary Jurisdiction No. 6655.

In the Matter of the Estate of the late Basamma wife of Mootatamby Pasupathippillal of Fankadutivu West Deceased.

Mootatamby Pasupathippillal of do Petitioner.

Vs.
1. Pathanasal Devi daughter of Pasupathippillal
2. Basarasavathi Devi daughter of Pasupathippillal
3. Vallammal widow of Ayampillal Nagathathalil of do Respondents.

The 1st and 2nd Respondents are minors appearing by their Guardian ad litem the 3rd Respondent

This matter of the Petition of Mootatamby Pasupathippillal of Fankadutivu West praying for Letters of Administration to the estate of the abovesaid deceased Basamma wife of Mootatamby Pasupathippillal of Fankadutivu coming on for disposal before G. W. Woodhouse Esquire, District Judge, on July 7, 1927, in the presence of Messrs. Sivapragasam & Kallaran Proctors on the part of the Petitioner and the affidavit of the Petitioner dated March 5, 1926 having been read, it is declared that the Petitioner is the lawful husband 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 September 8, 1927, show sufficient cause to the satisfaction of this Court to the contrary.

G. W. Woodhouse, District Judge.
August 2, 1927.
Order Nisi extended for 8th November 1927, Inid: G. W. W. D. J.
Extended for 6th December 1927, Inid: G. W. W. D. J.
Further extended for 12th January 1928, J. D. Brown, D. J.
Further extended for 8th February 1928, J. D. Brown, D. J.
O. 1404.

Order Nisi.

IN THE DISTRICT COURT OF JAFFNA.

Testamentary Jurisdiction No. 6658.

In the Matter of the Estate of the late Minkalathu wife of Namasiyavam of Malakkam Deceased.

Vallipparam Namasiyavam of Navaly Petitioner.

Vs.
Minor 1. Namasiyavam Somaskandan of do
2. Subramaniam Marungon of Malakkam Respondents.

This matter of the Petition of the Petitioner abovesaid praying that the 2nd Respondent be appointed Guardian ad litem over the minor 1st Respondent and that Letters of Administration to the estate of the abovesaid deceased be issued to the Petitioner coming on for disposal before J. D. Brown Esquire, District Judge, Jaffna, on January 12, 1928, in the presence of Mr. E. Murguesapillal Proctor for the Petitioner and the affidavit of the Petitioner dated 10, January 1928, having been read,

It is ordered that the 2nd Respondent be appointed Guardian ad litem over the 1st minor Respondent for the purpose of representing him and acting in his behalf in those proceedings and that Letters of Administration to the estate of the abovesaid deceased be issued to the Petitioner as her lawful husband unless the Respondents shall appear before this Court and state objections or show cause to the contrary on February 21, 1928.

J. D. Brown, District Judge.
January 19, 1928, O. 1408.

Order Nisi.

IN THE DISTRICT COURT OF JAFFNA.

Testamentary Jurisdiction No. 6645.

In the Matter of the Estate of the late Sivagampillal wife of Sammogam of Karaidive West Deceased.

Ramamster Sammogam of Karaidive West Petitioner.

Vs.
1. Sammogam Parasanaathar
2. Parupathippillal S. Seshavipillal and
3. Sinnasampillal, daughters of Sammogam and
5. Sinnatamby Velathar of do Respondents.

This matter of the Petition of the Petitioner abovesaid praying that the 6th Respondent be appointed Guardian ad litem over the 1-4 minor Respondents and that Letters of Administration to the estate of the abovesaid deceased be issued to the Petitioner coming on for disposal before J. D. Brown Esquire, District Judge, Jaffna, on December 19, 1927, in the presence of Mr. E. Murguesapillal Proctor for the Petitioner and the affidavit of the Petitioner dated 19, December 1927, having been read,

It is ordered that the 5th Respondent be appointed Guardian ad litem over the 1st to 4th minor Respondents for the purpose of representing them and acting in their behalf in these proceedings and that Letters of Administration to the estate of the abovesaid deceased be issued to the Petitioner as the widower unless the Respondents shall appear before this Court and state objections or show cause to the contrary on February 21, 1928.

J. D. Brown, District Judge.
January 17, 1928, O. 1407.

Order Nisi.

IN THE DISTRICT COURT OF JAFFNA.

Testamentary Jurisdiction No. 6651.

In the Matter of the estate and effects of the late P. Sivasampillal wife of Muttucumarar Kandaiyah of Malligam Deceased.

Elayatamby Cansarasabai of Chunnasam Petitioner.

Vs.
1. Muttucumarar Kandaiyah of Malligam
(Minor) 2. Nishchinnappillal alias Thasaladebupillal daughter of Muttucumarar Kandaiyah and
3. Theinasappillal widow of Elayatamby of do Respondents.

This matter of the Petition of the abovesaid Petitioner praying that the abovesaid 3rd Respondent be appointed Guardian ad litem over the 2nd Respondent and that the Petitioner be declared entitled to administer the estate of the said deceased and to have Letters of Administration issued to him accordingly unless the Respondents or any other person shall on or before February 16, 1928 show sufficient cause to the satisfaction of this Court to the contrary.

J. D. Brown, District Judge.
27th January 1928, O. 1403.
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