

The Hindu Organ.

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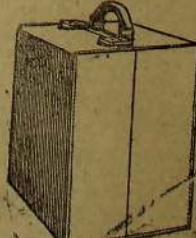
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The Hindu Organ.

JAFFNA, MONDAY, FEBRUARY 13, 1928.

DR. SHIELS AND NATIONAL SELF EXPRESSION.

ON THE OTHER SIDE OF THE PALK STRAIT the Simon Commission appointed by the British Government to investigate the working of the present Indian constitution was received only by harangs and violence. The acknowledged leaders of the various national parties decided to have nothing to do with the Commission. Even the conciliatory invitation sent by the Chairman of the Commission soliciting the help and co-operation of the Indian leaders in the matter of finding a solution for the many problems of constitutional reform in India has fallen on deaf ears. Now it will have to proceed with its inquiry in an atmosphere of suspicion, ill will and hostility.

The people of this Island have shown a different attitude towards the Commission entrusted with a similar task. It was received by all with open arms. Every kind of courtesy, co-operation and good-will was shown to it throughout the inquiry. Dr. Shiels himself in the course of an interview with the London representative of the "Ceylon Daily News" warmly acknowledges this readiness of the people to help the Commission in understanding the points of view of every section of people.

The attitude of the people as well as the friendly atmosphere in which the investigations were carried out constitute a good evidence that the people have implicit confidence in the sense of justice and fairness of the British people, and it is hoped that nothing will be done either by the Commission or by the British Parliament to impair this faith which the people have been accustomed to repose in the British Government.

Dr. Shiels concluded his interesting interview with the expression of his belief that the British people is desirous to give Ceylon the fullest opportunities for self-expression. The desire for self-expression has been the underlying principle of the demand made by the Ceylon National Congress, the Jaffna Association and the All-Ceylon Tamil Conference. Notwithstanding differences in some matters they were all united in bringing home to the Commission that the fullest national self-expression was only possible under a Government in which the voice of the people will be the sole determining factor. Any restraint or interference by an external authority will never be conducive to ensure

either the material welfare of the people or their moral and cultural progress. Neither the smallness of the electorate nor the lack of unanimity among the people of the Island as a whole should be taken as a ground to withhold from them their legitimate right to have a Government responsible to them.

Apart from constitutional reforms, it is heartening to see that such an impartial observer as Dr. Shiels should emphasise the value of primary education and an increased supply of qualified teachers, of a greater consciousness of corporate and national unity, and of the raising of the standard of life among the common people and the protection of the economically helpless. In the matter of education the Government has not pursued a broad and generous policy. The expenditure on education is comparatively small when compared with that of other progressive countries. The increase of salaries of Vernacular teachers and the Teachers' Pension Scheme, which were essential for the efficiency of the educational service, after weary waiting came into force only from last October. Even today more than half the number of children of school-going age do not attend any school. The Government is more anxious to increase the cost of establishment than to find the money necessary for the expansion of primary education.

It cannot be denied that there is a growing consciousness of national unity among the various communities in the Island. That evidence of conflicting nature has been placed before the Commission should not be taken as a criterion that the Island lacks national solidarity. The co-operation and unity shown by the popular representatives in the Legislative Council in all matters relating to the common welfare constitute the best evidence of the growing consciousness of national unity. It is the duty of the Government to see that this spirit is fostered by taking a firm stand against any further extension of communal representation.

Improvement of those who are economically weak has been one of the chief concerns of the peoples' representatives in the Council. Time after time they pointed out to the Government that the prosperity of the country has been only confined to certain urban areas and to some rural parts of the South-western littoral and that it is not shared by the country in general. Under the present constitution they can criticise but they cannot initiate measures of constructive benevolence. It will not be possible to effect any improvement in this direction unless there is real transfer of responsibility from the bureaucracy to the people. It is within the province of the Special Commission to recommend the necessity of such a change in the constitution of the country.

LOCAL & GENERAL.

ANOTHER CADET IN THE C. C. S:—Mr. H. S. M. Hoare having been selected by the Secretary of State for the Colonies for appointment as a Cadet in the Ceylon Civil Service is attached to the Karunagala Kachcheri.

ADDL: MEMBERS FOR D. R. C's:—The Hon. Messrs. S. Rajaratnam and T. M. Sabarathnam have been appointed Additional Members of the District Road Committee of Jaffna and Mullaitivu, respectively, for the years 1928, 1929 and 1930.

PERSONAL:—Mr. S. Nadarajah, Chief Clerk, Electrical Department, Sembasai, F. M. S., is about coming over to Jaffna shortly on leave, and will be staying at the residence of his brother-in-law, Mr. P. Vythilingam, B.A., J.P., C.P.M., Advocate, Trincomalee.

MADRAS LAW MEMBER'S INTENDED RESIGNATION:—It is understood that Sir O. P. Ramaswami Iyer will resign his office of L.W. Member early in March, soon after the Simon Commission leaves Madras.

SLIDES AND OCCUPANTS CARRIED TO SEA:—Violent storm in the sea of Azov detached from ice floes surrounding the coast and carried out to sea several huge ice blocks with some 60 sledges, men and horses.

EX MAHARAJAH OF INDORE'S LOVE AFFAIR:—As regards the Ex Holkar's love romance, it is reported now that a formidable obstacle has come in the way which is unsurmountable and that is the minority of Miss Miller.

AMERICAN AERIAL CONSTRUCTION:—In addition to the 1,000 aeroplanes provided for in the five year American naval program, 750, more will be necessary to equip five aircraft carriers and 25 cruisers included in the new naval construction program according to Rear Admiral Moffett.

The Tamil Kings & Their Govt.

The following is a resume of a paper read by Pandit N. Chengalvarayyan of the Government High School, Malleswaram, Bangalore, at the All India Oriental Conference (History Section) held at Allahabad on 7th November 1926. Mr. Chengalvarayyan attended the Conference as a delegate representing the Mysore State:—

INTRODUCTION.

The Sangam epoch in Tamil literary history is of the greatest interest and importance to a student of the ancient history of South India. The Sangam works portray, vividly, accounts of a highly civilized state of society, where the arts of war and peace had attained considerable development and perfection. They give us accounts of the civil administration of the ancient Tamil country, of its social life and religious practices, its political activities and commercial enterprises. They tell us about the great number of Cheras, Cholas and Pandya who were ruling over their different kingdoms. Contemporary poets have exalted these kings for their military achievements and for their munificence as patrons of letters. The achievements of these people in economic and political spheres as well as in the world of letters were manifold.

The art of polity was rendered an exact science and in proof thereof it may be mentioned that no less than seventy chapters had been devoted to this interesting subject in monumental work, "Kural". Even in those days the science of military and naval warfare was highly developed in Southern India. Coastal and overseas trade expanded to the farthest limits. The wealth and importance of the country attracted foreign merchandise to its ports, where trade in an international scale was carried on. Ship building and maritime activity received liberal encouragement and support at the hands of the rulers. Men of war existed, docks, harbours and lighthouses were built as "Machiri" on the west coast and "Pukar" on the east coast and several other places.

OBJECT OF THE PAPER.

The object of the paper is to contradict the view held by some western scholars who are of opinion that there was no Tamil literature before the ninth century A.D. In fact, all that was original and excellent in the literature of the Tamils was written before the ninth century. A careful perusal of some of the ancient Tamil poems would disclose the fact that they were composed as nearly as two thousand years ago and that the Tamil country was prosperous under the unbroken sway of a long line of illustrious kings of the three dynasties, viz., Chera, Chola and Pandya.

TOPOGRAPHY OF THE TAMIL COUNTRY.

The portion south of the Vindhya mountains is known as South India or the Deccan. Long before the beginning of its authentic history the branches of the great Dravidian race occupied it. The greater portion of it was known as "Tamilakam" or the Tamil country. The Tamil land was divided into three parts—Oera, Chola and Pandya Mandals. Pandi Nadu corresponds to the whole of the modern Madura district. The capital of the Pandya was Madura. It was a wealthy, populous and fortified city in the days of its glory. Korkai also was an important town of the Pandya. Oona Nadu was also known as Puna Nadu. Uraiyur was its capital which is now a suburb of the modern town of Thanjavur. "Pukar", otherwise known as "Kaviripumpattham", was an important seaport of the Cholas. We have a full description of this town in the poems "Onilappattikaram" and "Patinappatt". Vanot or Karur was the capital of the Oeras. This was also planned after the model of Madura and Uraiyur and was charming to every visitor. Muchiri and Thondi were the flourishing seaports of the Chera Nadu.

TRADE AND COMMERCE.

The products of the Tamil country seem to have attracted the merchants of distant lands. In the early centuries of the Christian era the Tamils carried on an active trade with western peoples like the Romans, Greeks, Arabs and Japanese. The Roman coins that were discovered in the Tamil Nadu support the truth of this statement. There is sufficient evidence to believe that numerous colonies of Roman subjects carrying on trade were settled in S. India during the first and second centuries A.D. This kind of busy commercial intercourse between the two nations lasted till very nearly the beginning of the sixth century A.D. The Western merchants who visited the Tamil land were known as Yavanas and many references to these Yavanas can be found in the Tamil poems. These foreigners were called by the Tamil king for their army and some of them formed the king's bodyguard also. It is also said that there was a colony of these Yavanas at "Kaviripumpattham".

THE THREE DYNASTIES.

As there is no definite chronology of South Indian history, we have to attach much importance to the Tamil classical works, such as "Puranauru", "Padichaipattu", "Pathupattu" and the commentary on "Irayanar Agappporai" and the like, which supply abundant materials for bringing up the

political history of the Deccan. They give us a true picture of the countries as seen by the poets. The "Pandyas" formed a highly civilized race at a very early period and an account of their rule from the earliest times up to the seventeenth century gives us some idea of the commercial intercourse that existed between the Pandya and the Western world, their suzerainty over the several powers of S. India, the expansion of their dominion and finally their decline. The Oeras, Cholas and Pandya were collectively known as "The Three Kings". Apart from these kings there were several princes and chiefs who ruled over the extensive provinces of the Tamil land and were under the sway of one or the other of these kings. Some of the chiefs who were subordinate to the Tamil kings were as follows: "Thirayan" was the first among the feudatory princes and had his capital at Kanchipuram. The rulers of Venkadam, Malai and Minasi Kram were the feudal chiefs of the Cholas. The Chera King had as his vassals the chiefs of Alambil, Kuthirimalai and Thakadur Ay, Porunai and Palayam Maran were the principal chiefs of the Pandya.

SOCIAL LIFE.

The dress worn by the Tamils differed according to their status in society and the rank to which they belonged. The middle classes wore ordinary two pieces of cloth, one loosely tied round the head and the other round the waist. The soldiers put on uniform. The nobles wore such dresses as were suitable to the climate of the country. Boys were married at sixteen and girls at twelve and this was considered as the proper period for marriage. One of the most important customs of South India was the building of temples and shrines over the tombs of the dead. To perpetuate the memory of soldiers who sacrificed their lives in battle, hero stones ("Virakai" or "Mastakai") were erected with inscriptions on them.

GOVERNMENT.

The Government under the Tamil kings in ancient India has both historical and practical interest. The Governmental machinery was organized in the following way: A hereditary monarch who was the head of the Government was assisted by five councils which were known as "The Five Great Assemblies" and which often included some representatives of the people. The administration consisted of ministers who attended to revenue and judicial affairs, priests who directed all religious ceremonies, commanders-in-chief who organized and regulated military and naval functions, ambassadors and spies to guide and advise on matters relating to foreign policy and the like. There were other principal officers of the State, such as chief astrologer, judges, magistrates, engineers, meteorologists and chancellors of exchequer appointed for purposes of administration. It is very interesting to note that this system of Government prevailed independently in the three kingdoms of the Cheras, Chola and Pandya. The unit of administration of the Tamil kings was the village community composed of a single village or a group of villages. There were the Village Assemblies or Mahababhas which looked after the administration of the village. Even headed justice was meted out to the culprits free of cost unlike in the present day. As the punishments were severe, crimes were rare. The Village Assembly also exercised equal powers in matters concerning the administration of justice. Many of the South Indian inscriptions testify to this fact. The administration of Tamil kings was highly systematic. The principal source for the revenue of the kingdom was taxation which was in cash and in kind.

PUBLIC WORKS AND TOWN PLANNING.

The irrigation works were a branch of the Public Works. These were divided into major and minor works. Compulsory labour was employed for carrying out these works. This system of irrigation was indigenous in origin and consisted mostly of tanks and canals. The village public works also included the public roads, the maintenance of which was one of the duties of the Assembly. The capital towns of the Three Kingdoms, viz., Vanot, Pukar and Madura stand as excellent examples to illustrate the art of town planning pursued by our ancients. The city was generally divided into three parts, the outer, intermediate and the central. Each portion had its own public places, streets, parks and tanks. Particular attention was bestowed on questions relating to public health and sanitary conditions. The system of drainage was well maintained and people regulated properly the disposal of waste water and sewage. Towns and houses were planned according to the rules laid down by the ancients. The houses of the Brahmins, farmers, shepherds and fishermen were some of the typical examples.

LITERATURE AND RELIGION.

The Tamil literature is the source of information for a study of the ancient history of the Deccan. We have certain works—"Pattupattu", "Ethiraiyal" and "Pathineekalakatru"—which, as a body, are known among scholars by the collective designation of Sangam works. This designation assures the existence of an academy of scholars, and critics of recognized worth and standing in the world of letters. Tradition knows of three Sangams. The Sangam was a permanently existing body. Historically the Sangam works are of great value. The Tamil kings patronized the work of the Sangam among whom

Continued up.

Our Colombo Letter.

THE MAYO MISCHIEF—It should not be denied that the Mayo Mischief is developing into epidemic all over the world. The first victim in Ceylon is Mr. Hensman, a confounded Christian, whose colours and criticisms of Mahasavasa Swamikal were the subject of much discussion recently. It was purely the height of impudence on the part of poor Mr. Hensman to have introduced his strange and silly notions on the Gospel of the Hindus to the readers of the "Morning Star" who themselves would have felt it as the most idiotic at a comparative study of religions. Infact Mr. Hensman is in his old age, the very utterances of his are equally infirm. It is no doubt interesting that Mr. Hensman in spite of his growing infirmity and advancing years played the clown, scoffing and jesting at the religious teachers of the Hindu Faith. Mr. Hensman would be better advised if he is asked to review the Christian literature, which honour was perhaps denied him because of his lack of vision and mental aberration. In this evil generation, each man begins to think high of himself. Hence man's folly.

THE SAIVA PASUPALAM SABAI'S MEMORANDUM—If not for anything else, at least for the logical statements of facts, the memorandum submitted by the Jaffna Saiva Pasupalam Sabai stands unique. Not a single fact was omitted nor was any misstatement made. Beyond the shadow of doubt, it was clearly and exhaustively proved that it was all imagination that anti-Christian bias existed. On the other hand the very calculated proselytising work that is being carried on by Christian missionary agents was exposed mercilessly. The romantic adventures of the reckless Father Ganaprasagam in the days of the Ilangamada murder trial, his frequent interferences wherever a dispute arose among the labour classes and the beaded-the-senior-work of more harmful bus less obnoxious Christians with anti-Hindu bias, were all made an open secret. Though it is an accepted fact that the Sabai was all along dormant yet the Hindu public should be grateful to the Sabai for its timely and sincere memorandum.

THE MISCHIEF MONGERING MISS MAYO—The foul calumnies based on half-truths and gross falsehood, that are the feature of the Mother India, the most mischievous and malicious book that ever was published, were refuted in unmistakable language giving the lie direct to Miss Mayo by Mahatma Gandhi, in his "Young India". Yet the unscrupulous Miss Mayo did not want to accept the mistake of the wrong and hasty conclusions she had deduced from misstatements and deliberate false materials that were supplied her by irresponsible persons with a view to belittling India in the eyes of the Western nations who would lose no time to argue that such being the social situation in India their interference in India's affairs is not only justified but should be encouraged. In his reply to the observations of Miss Mayo on the criticisms on the Mother India Mahatma Gandhi has in his characteristic clear-cut arguments met Miss Mayo's puerile protestations. It is indeed very unfortunate that such an outrageously irritating publication as the Mother India should have been advertised so much. America which always passes as the Liver of Peace and passes as the Guardian of Justice, is the home of the atrocious author of this abominable publication. America does not think that her name is at stake, that her noble ideals are all disputed, that her position as the Father Nation of the world is hence a shame and a farce. Could a civilised world, a progressive world, a democratic world suffer the existence of such scandalous literature? Should not the guardians of Peace and the champions of Chivalry denry in bitter language, try take to task the moving spirits behind this most ignoble, most slanderous and most mischievous fabrication. Miss Mayo has defied boldly and bitterly the great nations of the world in this that she had by her attempt to paint India as a nation of social invalids, only questioned the good taste of the Western nations to one of which she belongs.

Continued.

"Pandian Urug Peru Valai" deserves special mention. It is impossible to fix with any degree of accuracy the age of Sangam activity. But we can confidently say that it attained its zenith of perfection in the first or second centuries of the Christian era which is considered as the Augustan Age of Tamil Literature. The works of no less than fifty authors have come down to us and the works of so many authors of one age throw a flood of welcome delight. An examination of these works will reveal to us the cultural activity of the Tamils.

Four great works of this period, viz. "Kural" by Tiruvalluvar, "Kalkiththogal" by Nallan Thuvanar, "Chitipothikaram" by Ilango Adigal and "Manimekalai" by Oothaasur, are of outstanding importance. These furnish ample materials for studying the histories and civilization of the ancient Tamils. In this literature we find a true and faithful picture of the social and political condition, the habits and manners of the Tamils, preserved in an enduring form. The monarchs of South India, besides patronizing education, took keen interest in developing the sciences and practices of fine arts, such as music, dancing, painting, sculpture and architecture.

Continued up.

Ceylon's Place Among Colonies

"MUST GIVE AN INSPIRING LEAD"

OPINION OF ONE OF THE COMMISSIONERS

Dr. Shiel, a member of the Special Commission on the Constitution which recently recorded evidence in the country and is now completing his labours at Westminster, in an interview to the London Correspondent of the Ceylon Daily News, said that he had no secret to give away, as the Commission was awaiting the full transcript of the evidence, and had yet to hear witness from the Colonial Office and the Ceylon Association.

He acknowledged the courtesy and kindness of the Special Commission on the Constitution had experienced throughout the inquiry, and spoke warmly of the co-operation received from all sections of the people of Ceylon.

The Commission, said Dr. Shiel, had been criticised for taking evidence from unhelpful sources, but his readiness to hear all who had a contribution to make showed the Commission's anxiety to hear all sides before forming its conclusion.

TRIBUTE TO THE CHAIRMAN.

Dr. Shiel told me that the Chairman's happy knack of putting witness at their ease was a great asset to the Commission.

He said that the Commissioners and the Secretary had taken their responsibilities very seriously and, though their recommendations could not possibly please everyone, they would not be lightly arrived at.

Conditions in the rural districts had given the Commission much concern and the lack of symmetry between provincial administration and the Central Government surprised them.

Dr. Shiel thought that the significance of the relation between the limited size of the electorate and the claim to responsible government seemed to escape the notice of distinguished witnesses.

TERMS ESSENTIALS.

Concluding, Dr. Shiel informed me that what he thought most important, apart from constitutional reforms were:

(1) Primary education and an increased supply of qualified teachers;

(2) A greater consciousness of corporate and national unity;

(3) The raising of the standard of life among the common people and the protection of the economically helpless.

On the whole Dr. Drummond Shiel was decidedly optimistic and I think he would be much disappointed if Ceylon did not give an inspiring lead to other Colonies. He expressed the belief that the British people desire to give Ceylon the fullest opportunities for self-expression.

Letter To The Editor

REVIVAL OF ORIENTAL MUSIC.

Sir,

In the rather intriguing letter published in your last month's issue dated 16th under the above caption an anonymous Jaffna correspondent boasts himself in pushing up the status of our Sir Param for having accomplished everything under the sun in respect of the revival of Oriental Music in Ceylon. One is really amazed at this extravagant claim preferred by the correspondent notwithstanding its tinge of special pleading which one usually associates with the mentality of people in the North. What Johnson characterised as Popes' character was that latter could not drink even a cup of tea without a stratagem to good end now because of its profound truth demonstrated by people of your correspondent's type. And not only was he placed Mr. Param in a rather embarrassing position of spurious superiority which is highly problematical, he would even accept as his own. But the crowning indiscretion of your correspondent however is his venomous attack on Pandit Ramanayogi Aiyar. Whose unassassable position in the world of Tamil Music both in Ceylon and South India is a red rag to your correspondent. I am not here to speak about the Pandit's equipments or experience in this line, as every Jaffna Tamil who is anybody at all knows him only too well and for the past so many years. The Pandit Aiyar, I may inform your correspondent, went over to Madras as a delegate to the special request of the executive committee of the All India Music Conference which met at the All India National Congress camp, and it is only in the fitness of things that he had to say what he did say in regard to the deplorable condition of Tamil Music in Ceylon. It is certainly a serious consideration with one as a Hindu, that Tamil Music would or could ever receive inspiration of the standard quality or texture from a Purisian however profound, even that restricted profanity of Rev. Popley Bagavathar, Mr. Param and his Christian apologists are thus by tradition and by temperament pragmatists in Tamil Music for which status they need not fret and fume as your correspondent evidently does.

Yours etc.

10th Madras, G. T.

Indian.

[Our correspondent evidently refers to the letter of Mr. Param himself which appeared over his name in our issue of the 16th ultimo.—Ed. H. O.]

Continued.

There were several religions in South India in older days. Among them Saivism and Vaishnavism deserved special mention. Religious toleration was one of the most striking features of Tamil society.

Words of wisdom from far & near

(SPECIAL TO THE "HINDU ORGAN")

"Brahmacharya" has been our ancient heritage. It is the purifying factor of human life. It is over the life energy of a nation. Its soundness is the strength of a nation. Its decline is the decay of a nation. India that preserved this sacred treasure was rich in polity and spirituality, heroism and culture, arts and science, industry and commerce. India that neglected this panacea has fallen from her high pedestal of glory and is full of sin and sickness. Brahmacharya is the steppingstone to all realisations. Its revival is the revival of India's glorious days of perfect bliss!

—Swami Shuddhananda Bharati in "Brahmacharya" of January 1928.

"The most important difference between the East and the West, which is fundamental and from which proceed all other differences, is in the governing principle of human relations. While Right being the place of this principle in the West, Duty stands for it in the East. If the East is hard to itself in the name of Duty, the West is hard upon others in the name of Right. East and West together need a mutual pooling of the moral resources of either in order to evolve well humanity."

—Editor, Madras "Swarajya" 19 1 28.

"Hinduism lays no obstacle in the way of those who need comfortable gods. Men are at all stages of evolution. Give milk to babes. Give toys to children. This desire to meet all tastes, to satisfy all needs, this attempt to exclude nobody and to include all truth, to accept all that God accepts from snakes to serpents, marks Hinduism as the most catholic and, in this respect, the most important religion of the world."

—Rev. J. T. Davis in "A League of Religions."

"Nature Cure is not only a comprehensive and completely reasonable system of treatment but also a revolutionary and liberating philosophy of life. All can begin to apply its principles and thus help to build a New Race."

—E. J. Saxon in "Services" of London.

"I am no more than the Symbol of the woman in the village. I am she to whom Sita, Savitri, Damayanti, and Draupadi have a legacy to be handed over to generations after generations of that devotion, courage, fortitude, love, wisdom and sacrifice which were the very pivot of Indian culture. Every woman who sits on the floor of a lowly hut or on the ivory throne of a marble palace is the custodian of that tradition today. Terrifying Yama is seizing the soul of the manhood of India and I want that the spirit of Savitri, who wedded the man she loved, knowing full well that his death was to take place within a year, to be reborn in every hut and hovel of this great country. I want the spirit of Savitri to come for the salvation of the Nation for it is courage that we lack today."

—Sarojini Devi in her "Kamala" Lecture at Calcutta (1928)

MATRIMONIAL.

ARIAKUTTY-PAREMESWARI.

The engagement is announced and the marriage will take place shortly of Mr. H. R. Ariaakutty, Proctor S. C. and Notary Public, Mullaitivu, with Miss. Parameswari, eldest daughter of Mr. K. Chelliah, E. M. S. Passonner, "Mangai Gir", Vancarpattu East and a niece of Messrs. E. P. Kanasagabai, E. P. Chelliah and E. P. Rasiah.

Calendars for 1928.

We have received a novel desk calendar, from Messrs. the Modern Publicity Company, Advertisers, Designers, Publishers etc. of 15, Armenian Street, Madras and a wall calendar from Messrs. Massey & Co., Ltd. Engineers, Iron Founders etc. of Main Road, Royapuram, Madras.

Publications Received.

FOREST COMMITTEE REPORT.

Sessional Paper I—1928, the Report of the Forest Committee, appointed in November, 1927, has been received at this Office. Copies could be purchased at the Government Record Office, Colombo at a price of Rs. 2-25 each.

JAFFNA COLLEGE MISCELLANY.

A copy of the Jaffna College Miscellany, Vol. XXXVIII, No. 3 of December, 1927 has been received at this Office. This number contains eighteen items of which there is an article on "The Hindu Caste System" Parts II and III by Mr. S. P. Hobs M.A.

OBITUARY.

DR. V. SUBRAMANIAM.

It is with deep regret we have to chronicle the sad and untimely death of Dr. V. Subramaniam, District Medical Officer, Kandy, F. M. S., at his residence at Kopay on Thursday last at 5.30 a.m. Heart failure is the cause of death. He was considered to be one of the best medical men in the F. M. S., and his loss is irreparable. Our condolences to Mr. V. Chelliah, his brother, Interpreter, Courts, Battu Gujab, his wife and to all his other relations. —Cor

The Northern Provinces.

THIRD CASE.

GAOL FOR WRONGFUL CONFINEMENT.

At the Jaffna Assizes before Mr. Justice Allan Dreberg and an English speaking Jury with Mr. J. Cherubim as Foreman (1) Naunisivayam Navaratnam, (2) S. Venugopal, (3) V. Narasimha Pillai, (4) Ponnu, (5) Tomas Selvan, (6) Muttamai, (7) Sinnathamby Murugesu stood their trial on the following charges—that on the 9th of July 1927, at Chavakachcheri East with having obstructed a public servant from doing his duty, unlawful assembly, riot, grievous hurt and wrongful confinement.

The accused severally pleaded "not guilty" The trial lasted for four and half days. The Jury visited the scene of the incident.

Mr. S. J. Schokumbra, Crown Counsel, prosecuted, the accused were defended by Mr. V. Joseph, instructed by Mr. O. L. Selvaratnam.

Dr. C. Karish, M. D. O., was the first witness. He said that he examined Velthilingam Kalaisapillai. He had a fracture of the bone at the lower end of the left arm and a contusion. The fingers were grievous. He also examined Sangarapillai who also had confined wounds. Injuries were non grievous.

Velthilingam Kalaisapillai, Fiscal process server, said that he was given a civil warrant to arrest Murrigan, the seventh accused. He knew him well. On four occasions he had failed to arrest the man. He once went in the company of Muttamaiyappa Sangarapillai, another peon. S. Kalaisapillai, the judgment creditor, scolded him for not executing the warrant. Sangarapillai, the other Fiscal peon, was depicted to seize him. On the 9th morning they started from the hospital about six in the morning. That night they were on duty at the hospital. He along with the other peon went to Chavakachcheri at about 7 a.m. and saw the gate open. They saw the seventh accused lying on a bench in the verandah. He showed the warrant to the accused and seized him by the waist. The accused gave him a blow. The accused cried out when the fourth accused, a young girl, Ponnu, brought a long stick and assaulted both and also shouted out when the first, second, third and sixth accused came running from the northern gate, the fifth accused came from a separate hut in the same compound and all came and assaulted them both. He left the hold of the seventh accused and all pushed the seventh accused inside the room. After he was tied by the first and fifth accused and Sangarapillai by the second and third, the first accused removed the warrant and a religious book which was inside his pocket and introduced a quarter bottle of brandy and in the other pocket broken pieces of a bottle. They were there for about three or four hours in that condition. The third accused said the Police Vidhan's son was came and untied them. Later the Deputy Fiscal and five constables came to the spot and made inquiries. At that spot no charge was made against them (Fiscal peons).

WOMAN'S BLOW WAS HARDEST.

In answer to His Lordship the accused stated that the young girl Ponnu's blow was the hardest. The witness was cross-examined at length.

Mr. Joseph, the defending Counsel addressed the Jury for two and a half hours.

The Crown Counsel replied and His Lordship summed up.

Mr. Cherubim, the Foreman of the Jury, wished to know more of the meaning of unlawful assembly. His Lordship explained.

The Foreman again asked if they have a doubt about the time the Fiscal peons entered the seventh accused's compound how were they to decide. (Laughter in Court).

His Lordship, greatly annoyed, answered: "Give the benefit of the doubt to the accused."

The Jury returned a unanimous verdict of guilty on all the seven accused.

The Jury again asked if they have a doubt about the time the Fiscal peons entered the seventh accused's compound how were they to decide.

The third, fifth and sixth accused were discharged.

The fourth accused, the girl Ponnu was ordered to give bail in Rs. 500 to be of good behaviour for one year. The first, second and seventh accused were sentenced to undergo rigorous imprisonment for two years and six months each.

FOURTH CASE.

ALLEGED OUTRAGING A GIRL'S MODESTY.

The fourth case that was taken up for trial before an English speaking Jury with Mr. K. S. Rajasingham as Foreman was one of rape in which one Sinnadoss Kandan, a Nalava boy, stood charged with having on the 10th of June last committed rape on a Vellala girl, Ponnammal, aged 12, daughter of one Vyramuthu of Chankankal.

The accused pleaded not guilty and was defended by Mr. S. D. Tampos instructed by Mr. W. M. S. Tampos.

It transpired in the course of the evidence that the girl was alone at home while her parents were away at a temple. The girl was pounding rice when the accused came there and on her request, assisted her in pounding the rice. He is then said to have asked for betel. The girl refused to give him betel. The accused entered the betel gardens and when objected to by the girl, left the compound and returned later. The girl was then pounding rice when the accused made indecent overtures to her and forcibly committed the act on her.

At a later stage in the case another count was added to the indictment—that the accused had forcibly outraged the modesty of the girl, to which also the accused pleaded not guilty.

The position of the defense was that the girl also was a willing party to the offence.

The Jury returned a unanimous verdict of not guilty. The accused was acquitted.

NOTICE.

Wanted a trained 1st class or 2nd class certificate teacher for the Hindu Vernacular Mixed School, Urumpakkam.

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Hon. Mr. W. DURAI SWAMY,

JAFFNA.

Mi. 1151.

Indian Religions in Cambodia.

THE CULT OF SIVA.

The following is the full text of a lecture delivered at the Gurukula University, Hardwar, by Prof Pannindra-nath Bose, M.A., sometime back.

In this paper I shall try to show how both the Indian religions, Hinduism and Buddhism, spread over the Indian colony of Cambodia. It is Hinduism which became the state religion in Cambodia, and Buddhism was never in a flourishing condition in this colony. It is quite natural for a man to carry with him his religious belief and institutions to the country he visits. So, when the Indian merchants crossed over to Cambodia or Champa, they took with them their religious faith.

The early Indians who visited Cambodia were the followers of the Brahmanical faith. Of the Brahmanical sect, the cult of Siva was very popular in Cambodia. The Sanskrit inscriptions discovered in Cambodia throw much light on the religious history of Cambodia. From these Sanskrit inscriptions we learn of the various epithets by which the god Siva was known in the land of the Khmers. Siva's names given there are: "Paramesvara, Sambhu, Isa, Pasupati, Hara, Rudra, Biva, Vibhu, Sankara, Isvara" and others.

It would be an interesting study to enquire why the cult of Siva became so very popular in Cambodia. For some reason or other Saivism appealed to the Khmer people, who took up this cult with great enthusiasm. They went even further, they changed the name of some of their local deities and applied Siva's names to them. Thus there grew up in Cambodia certain local names for the god Siva. Siva was worshipped under the name of Sri Sikkhiresvara, the Lord of the Peak. In the Ang Chaukhan inscription, we hear of two "lingsas" dedicated to the god Sri Matakavara. M A. Burgess would take it to be the local name of Siva ("Inscriptions Sanscrites du Cambodge," p. 58). There is another example of the Hinduising of another local Khmer god. In the Prae Kav inscription, there is the mention of a god "Salangasya" by name, which again was the name of a local Khmer god, afterwards identified with Siva.

It should be noted that the Hindu god Siva became the national god of the Cambodians. Even the king of Cambodia became the follower of the god Siva, whom they worshipped as the presiding god of Cambodia. Their Sanskrit inscriptions are full of praise of the god Siva. Thus in the inscription of the Cambodian king, Bhava Varman, the god Siva is thus praised—Victory is to the god, who bears the moon as his diadem and who, on his head, received the Ganga." There are numerous inscriptions found in Cambodia, which begin with the salutation to Siva: "Name's Sivaya."

In some cases the god Siva is identified with "Sabdaturam. In the Bayang inscription he is identified with the "Paramanitam," the absolute one of the Upnishads. The French scholar M. Barth calls it Vedantic Salvism. ("Inscriptions Sanscrites du Cambodge," Bourb, p. 347.)

The Cambodian kings, who were followers of Siva, used to take a second name after their favourite god. Thus we find that the king Rajendra Varman was known as "Rivaloka," Haravarman I as "Budrakala," Isana Varman II as "Parama Radakar," and Jayavarman IV. as "Parama Sivapada." (J. A. Jan. 1854, p. 72).

The Kings used not only to take themselves a double name, but they also used to name the gods after themselves. The practice of naming a god after the donor's name or after the name of his relations was begun by the king Yasovarman, one of the greatest kings of Cambodia. He erected one statue of Siva in the temple of Lolei, which he named as "Indra Varmesvara" after the name of his father, Indra Varman. In memory of his mother, he erected a statue of Bessava, the consort of Siva, under the title of "Rajendra Devi," his mother's name being Indra Devi. Then in honour of his maternal grandfather Mahipati Varman, he made another image of Siva, known as "Mahipatvara." Then came the image of Siva, familiar as "Prithivindrovara," from the name of Prithivindro Varman. Lastly we get the image of "Bodhesvara," after the name of Bodra Varman, the maternal uncle of Indra Varman.

The god Siva enjoyed a place of honour among other gods. He is often referred to as being attended by other gods.

In the Ang Chumuk inscription we read of the gods Brahma and Visnu as standing before the god Siva with folded hands. Again in the Phnom Sandak inscription, Siva (Bodra, Dhurjati) is mentioned first, then Visnu (Mahavishnu) and lastly Brahma. Still we find Siva sometimes associated with Visnu. In the Ang Pon inscription both Hara (Siva) and Aycvya (Visnu) are mentioned with consorts Parvati and Sri. Both these gods are sometimes represented as united in one form, under the name of Hari Hara. The king Isana Varman in 627 A.D. erected an image of Siva Visnu, which is nothing but the image of Hari-Hara. During the reign of the same king, we hear of erection of a "linga" of Siva Visnu. This seems to be a new factor in the religious history of Cambodia. Again, in the Vat Prasupi inscription, we hear of a "linga" of Siva Kessava, erected by a noble family of Cambodia. It is one of the curious facts with which one meets in the history of Indian religions in Cambodia. A historian of religious history of India should make a careful note of these new factors which are found in Cambodia and other ancient Indian colonies.

The son of Siva found a fitting place by the side of her husband in Cambodia. She was known as Uru, Bhavani, Gauri, Parvati, Candi and Rudrani in the Sanskrit inscriptions of Cambodia.

THE CULT OF VIENU.

The cult of Vienu was not unknown in Cambodia. The god Vienu also had his followers. He was known as Hari, Catvurnika, Narayana, Aycvya, Upendera, Yaividya and Kessava. The sage Ponnavaresvara erected seven images of Vienu in memory of his mother. The other god of the Hindu trinity, Bishnus, was not much respected in Cambodia. There are, however, references to Bishnus in the Cambodian inscriptions as Aja, Dhatri, Catvurnika. Besides these important gods, we hear of Ums, Saraswati, Durga, Vagisvari, Ganga and other goddesses in Cambodia. The god Ganesh was also there. The king Yasovarman of Cambodia issued a decree (rasanam) for Ganesha of Candanagiri. An image of Vignesha was made by the sage Girivardhana.

Continued on

The War of 1930.

SOUTHERN EUROPE'S MOVEMENTS.

The Menace of another War, more terrible than the one which ended nine years ago, is said by some pessimistic European observers to be rapidly growing on the European horizon, and it is largely to be blamed, they say, on the antagonism between France and Italy in the Balkans. The London West minister Gazette sent a special correspondent into this dangerous region of Europe, who reports that in the opinion of the most competent and experienced authorities, the course of events in Southern Europe is leading directly towards war—possibly as soon as 1930. Where that war might end, nobody can say, this newspaper adds, and it attributes it to the rapidly developing rivalry between France and Italy for supremacy in that sphere and in the Mediterranean.

Continued.

It is quite natural that for the worship of these gods and goddesses, there should be numerous temples. It should be said to the credit of Cambodia that she is responsible for many magnificent temples. The temple of Angkor Wat stands as one of the most beautiful temples of Asia. The bas-reliefs of this temple represent scenes from the Ramayana and Mahabharata. In the Cambodian inscriptions the temple is often referred to as "mandira." We read of "Sivamana Veerman" (a stone building) in the Frash Bat inscription. In these temples the "pratima" or image is placed. The king Yasovarman respected four images of the god Siva and goddess Savari. These images are said to be the work of his own art. The king used to consecrate the image with due ceremony ("Yatha Vidai") and make provision for the "puja" (worship) of the god. The Cambodian king used to make liberal grants to the gods and these grants could not be revoked by any body. The king Yasovarman made gifts of ornaments, fan, umbrella, palanquin, utensils and many villages. He also gave away many men and women, expert in dancing and music. This practice reminds us of that of Devi Dasi in the Madras Presidency in the present day.

Hinduism thus came to be the principal religion in Cambodia and so it continued from the 6th century down to the 18th century. But along with Hinduism, there flourished Buddhism. Kings like Suryavarman patronised both the religions. They made gifts to both the sects. Thus the king Yasovarman established a Brahmanasrama as well as a Sangatarama or a Buddhist monastery in the same manner. The inscriptions recording the foundations of these two Ashramas are very similar. Both begin with two stanzas of invocations to Siva, after which the Buddhist inscription adds a stanza in honour of the Buddha.

The earliest evidence of the prevalence of Buddhism in Cambodia is contained in a short inscription of the end of 6th or the beginning of the 7th century A.D. From this inscription we learn that a person Pon Prasas Candra by name dedicated slaves, both male and female, to Sasta (Buddha), Maitreya and Avatiklesvara. Another inscription found at Vat Prey Vier dated A.D. 665, tells us that during the reign of Jayavarman I, there lived two "bhikkhus" (monks) in Cambodia. They had the qualities of Sila, Samma, Kabanti and Daya. Their names began with Ratna and ended with Bhau and Simha. They were therefore known as Ratna Bhau and Ratna Simha.

The king Rajendra Varman had as his minister Kavindrarimahans, who was a devout Buddhist. In A.D. 955, he erected Buddhist images of Jina (perhaps Buddha), of Divyadevi and of Vajrapani. Previously in 946 A.D. he had founded the Buddhist images of Jina and Jayavarman. In 952 A.D. he again erected the images of Lokavattha and of the goddess in Kulisvara. This minister showed great attachment to Buddhism and was known as the leader amongst the Buddhists of Cambodia. He is also credited with the erection of another statue of Prajnaparamita, the most popular figure in Mahayana Buddhism. He moreover, made other images of Devi, of Buddha and of Vajrapani.

Another Buddhist minister of Cambodia was Kriti Pandita, who flourished during the reign of Jaya Varman V. From the Srey Santhor inscription, we know that through the efforts of the minister Kriti Pandita, the pure doctrine of Lord Buddha appeared like the sun at dawn or like the moon covered by the clouds. He tried to revive Buddhism in Cambodia. In the same inscription we find the instructions of the king Jayavarman V, as to the status of Buddhism in Cambodia. It was directed that the royal priest should continue the worship of the god Siva, but he should be learned in Buddhist scriptures and be the status of Bodhisattva on the days of the religious festivities of the Buddhists. Kriti Pandita was also responsible for the bringing in of some Buddhist books from foreign countries. He introduced among others the Sastras Madhyavibhaga and the commentary on Tatva Samgraha. Mr. Elliot thinks Madhyavibhaga Sutra by the great Buddhist scholar Vasubandhu. In this connection, it is interesting to note the statement made by Tarashata in his History of Buddhism that Buddhism was introduced into Indo-China by the disciples of Vasubandhu. If the Sutra Madhyavibhaga is to be attributed to the sage Vasubandhu, then we can accept Tarashata's statement regarding the introduction of Buddhism into Indo-China by the disciples of Vasubandhu.

Buddhism seems to have been the state religion during the reign of Jayavarman VII, though Saivism still flourished. A very long inscription of 115 stanzas, belonging to this reign has been discovered in the temple of Ta Prohm near Angkor (C E F O. 1908 p. 44 ff.). It is a Buddhist inscription, beginning with an invocation to the Buddha, Lokesvara and the Mother of the Jinas (mentioning perhaps Prajna paramita). It throws much light on the condition of Buddhism at that time.

Thus though Cambodia and Champa were strongholds of Hinduism, the gospel of Lord Buddha was also preached in those countries. It was from Cambodia that later on Buddhism went over to Siam, where it is now the state religion. In Cambodia itself, Buddhism is even now the prevailing religion. —"Vedic Magas."

The Boycott Campaign

GANDHIJI'S VIEWS.

PLEA FOR SWADESHI.

Commenting on the boycott of the Simon Commission Mahatma Gandhi writes in "Young India":

"With great deliberation and not without exercise of great self restraint, I have hitherto refrained practically from writing anything about the boycott of the Statutory Commission. I recognised the force of the appeal made to me by 'The Leader' of Allahabad, not to meddle with or influence the boycott movement, but to let the various parties manage it themselves. I recognised that my interference was bound to bring in the masses more prominently into the moment, and might possibly embarrass the promoters. Now that the great demonstration is over I feel free to say a word."

I tender my congratulations to the organisers for the very great success they achieved on the hartal day. It did my soul good to see the Liberals, Independents and Congressmen ranged on the same platform. I could not but admire the courage of the students of the Government Colleges, in absenting themselves from their colleges for the sake of the national cause. All the world over, students are playing a most important and effective part in shaping and strengthening national movements. It would be monstrous if the students of India did less.

My object now is to draw attention to the fact that the very success of the hartal will be turned against us, if it is not followed up by sufficient persistent action. We must belie the prophecy of Lord Binsa, that hartal was but a passing cloud. Let us bear in mind that notwithstanding our opposition, the Commission backed as it is by British bayonets will go its own way. Where it cannot get bona fide recognition it will be manufactured; for did not the so called delegation on behalf of the untouchables welcome the Commission as its true deliverers? Claiming to know the 'Untouchable' more than the members of the Deputation, I make bold to assert, that they no more represent the "Untouchables" than would a party of Japs for instance. If then, we are to ensure complete boycott, not only will there have to be joint organisation by all the parties for carrying it out, and probably picketing wherever the Commission goes, but there must be some further demonstration of the nation's strength. Even though mine may be a voice in the wilderness, and even at the risk of repeating for the thousandth time, the same old story, I suggest that there is nothing before the nation other than boycott of foreign cloth, which can be brought about effectively and quickly. But like all great undertakings it requires planning and organising."

Concluding, Mr. Gandhi says: "Let me make my own position clear. I have no desire even now to interfere with the present evolution of the national movement, except through occasional writings. This is written, therefore, by way of a humble appeal to the different parties who are actually acting in order to vindicate national honour."

NOTICE. MOTOR CAR ORDINANCE NO. 20 OF 1927.

It is hereby notified for the information of the public that the operation of the clause regarding overhang of cars in Section 4 of the Motor Car Ordinance No. 20 of 1927 is suspended till the 30th June, 1928, and this requirement will not be enforced till then in passing cars for licence.

All license dues should be paid before the 1st March 1928 and licences obtained.

C. COOMARASWAMY,
Registrar of Motor Cars,
Office of the Registrar of Motor Cars,
Colombo 8th February, 1928.
G. 567.

Order Nisi.

IN THE DISTRICT COURT OF JAFFNA. Testamentary Jurisdiction No. 6668.

In the Matter of the Estate of the late Sivakampillai, wife of Kasinather Kandiah of Karaitive East.

Deceased,
Kasinather Kandiah of Karaitive East
Petitioner.

Vs.
1. Sivakamy daughter of Kandiah of Karaitive East
2. Sivamanya daughter of Kandiah of do
3. Sivakoluntha do do
4. Kathirasipillai widow of Arumugam Thillai-Ampalam of Karaitive East

Respondents,
This matter coming on for disposal before J. D. Brown Esquire, District Judge, Jaffna, on January 10, 1928, in the presence of Mr. C. M. Perumalpillai Proctor on the part of the Petitioner and the affidavit of the Petitioner dated December 22, 1927, having been read; It is ordered that the abovenamed 7th Respondent be appointed guardian ad litem over the minors 1 to 6 of the said deceased for the purpose of protecting their interest and of representing them in this case and that the Petitioner be declared entitled to have Letters of Administration to the estate of the said intestate as his lawful widow—unless the Respondents or any other persons interested shall appear before this Court on February 21, 1928, and show cause to the contrary.

J. D. Brown,
District Judge,
O. 1418.

Order Nisi.

IN THE DISTRICT COURT OF TRINCOMALIE.

Testamentary Jurisdiction No. 166.

In the matter of the estate and Effects of the late Shakuya Ravather Basawasabai Ravather late of Topur in Kothiyarpattu Trincomalee.

Deceased,
Basawasabai Shagu Mohamadu of Topur in Kothiyarpattu Trincomalee

Petitioner,
Vs.
1. Shakumohamed 2. Mohamadu Ibrahim
3. Mohamedu Usen, minor appearing
by their Guardian ad litem
4. Mohamadubebi widow of Basawasabai of Puthampur in Paducolai Zilla in Trichinopoly

Respondents,
This matter of the Petition of the above-named Petitioner, praying that the abovenamed 4th Respondent be appointed Guardian ad litem over the minors 1 to 3 and 2nd and 3rd Respondents and that Letters of Administration to the estate of the abovenamed deceased, coming on for disposal before A. R. Supramaniam Esquire, District Judge, Trincomalee on November 28, 1927, in the presence of Mr. M. M. Subramaniam Proctor, on the part of the Petitioner; and the affidavit of the Petitioner dated November 28, 1927, having been read:

It is ordered that the abovenamed 4th Respondent be appointed Guardian ad litem over the said minors 1, 2nd and 3rd Respondents and it is declared that the Petitioner is the eldest son of the said deceased, and is entitled to have Letters of Administration to the estate of the abovenamed deceased, unless the Respondents or any other person or persons interested shall on or before January 18, 1928, show sufficient cause to the satisfaction of this Court to the contrary.

It is ordered that the said 4th Respondent do produce the said minors before this Court on 18th January 1928, in connection with this case.

A. R. Supramaniam,
District Judge,
November 28, 1927.
Order Nisi extended to 27th February 1928.

A. R. Supramaniam,
District Judge.

O. 1412.

Order Nisi.

IN THE DISTRICT COURT OF JAFFNA.

Testamentary Jurisdiction No. 6615.

In the Matter of the Estate of the late Ramuppillai Ponniah of Chandiluppay.

Deceased,
Ratnam widow of Ramuppillai Ponniah of Chandiluppay

Petitioner,

Vs.
1. Poniah Samuganathan
2. Nagespary daughter of Poniah
3. Sareespary daughter of Poniah
4. Moksespary daughter of Poniah
5. Espary alias Thirupathy daughter of Poniah
6. Kanavasam Subramaniam of Manipay and
7. Arunassalam Ramupillai of Chandiluppay

Respondents,
This matter coming on for disposal before J. D. Brown Esquire, District Judge, Jaffna, on January 10, 1928, in the presence of Mr. C. M. Perumalpillai Proctor on the part of the Petitioner and the affidavit of the Petitioner dated December 22, 1927, having been read; It is ordered that the abovenamed 7th Respondent be appointed guardian ad litem over the minors 1 to 6 of the said deceased for the purpose of protecting their interest and of representing them in this case and that the Petitioner be declared entitled to have Letters of Administration to the estate of the said intestate as his lawful widow—unless the Respondents or any other persons interested shall appear before this Court on February 21, 1928, and show cause to the contrary.

J. D. Brown,
District Judge,
O. 1418.

Order Nisi.

IN THE DISTRICT COURT OF JAFFNA.

Testamentary Jurisdiction No. 6477.

In the Matter of the Estate of the late Vannithamby Sinnappoo of Kachchai.

Deceased,
Sinnappo Vallipuram of Kachchai

Petitioner,

Vs.
1. Sinnappo Chelliah of Vellampakkady Minor.
2. Nagamuthu Subramaniam of Kastipillai
3. Thambiah Nagamuthu of do

Respondents,
This matter of the Petition of the abovenamed Petitioner praying that the abovenamed 3rd Respondent be appointed guardian ad litem over the minor 2nd Respondent and that Letters of Administration to the estate of the said intestate be granted to the Petitioner coming on for disposal before G. W. Woodhouse Esquire, District Judge, Jaffna, on June 21, 1927, in the presence of Mr. V. S. Kartikeya Proctor on the part of the Petitioner and on reading the affidavit and Petition of the Petitioner; it is ordered that the abovenamed 3rd Respondent be appointed guardian ad litem over the minor 2nd Respondent for the purpose of protecting his interest and of representing him in this case and that the Petitioner be declared entitled to have Letters of Administration to the estate of the said intestate leaving to him as heir of the said intestate unless the Respondents or any other person shall on or before September 27, 1927, appear before this Court and show sufficient cause to the satisfaction of this Court to the contrary.

G. W. Woodhouse,
District Judge,
August 30, 1927.
Time extended till 16th February 1928.

O. 1411.

Printed and published by M. S. Basarathnam, for and on behalf of the Proprietors, the Jaffna Salva Parivaran Sabai, at their Press, the Salva Prakasam Press, Yannarpalai