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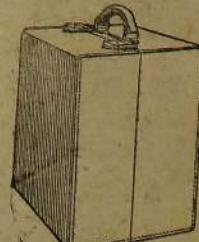
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The Hindu Organ.

JAFFNA, THURSDAY, FEBRUARY 23, 1928.

THE TESAWALAMAI
COMMISSION.

II

THE MOST IMPORTANT AND, PERHAPS, THE MOST DIFFICULT SUBJECT THAT WILL HAVE TO BE DEALT WITH BY THIS COMMISSION IS THE LAW REGARDING "TEDIATEIAM" OR ACQUISITION. Under the existing law "tediateiam" consists of profits arising out of the property brought into the community by husband or wife and the earnings made by either or both during the subsistence of marriage. The husband and wife have joint interest in "tediateiam" so long as the marriage relationship continues. But on the death of either of them the one half of it goes to the surviving spouse while the other half goes to the heirs of the deceased spouse. The husband cannot dispose of it without the consent of his wife except in cases where such disposition is necessary for the benefit of the family.

The Tesawalamai law in this matter is based on sound and equitable principles. Marriage is regarded as a partnership to which both husband and wife contribute their share of capital in the shape of "mudusam" and "chidessam". The prosperity of this partnership is promoted not merely by mutual exertion and support but also by unity of aim and aspiration among the partners without which its prosperity cannot be secured. It is impossible for the husband to save anything without the co-operation of the wife. "Tediataem" is really then the outcome of the joint efforts of husband and wife and the latter is entitled to the half of the fruits of the partnership as a matter of right. This is another proof for the high place that was accorded to woman in Tamil Society. Recently the law on the subject of "tediateiam" has been thrown into some confusion by the decision of some judges who are strangers to the conceptions that underlie the principles of the Tesawalamai. It is the duty of the Tesawalamai Commission, some members of which are eminent Tamil jurists, to save this ancient law from the vagaries of the judges and to put it in a form that will be intelligible to the judges, the legal practitioners and the public.

Further there is a section of Tamils in Jaffna, including a few lawyers, who regard that the law relating to "tediateiam" is more suited to conditions of life prevailing in a primitive society than to progressive age. They urge that the husband's earnings and profits arising out of his property should be his own separate property with full powers of disposition and similar rights should be possessed by the wife in respect of her earnings and the income from her property, subject to the right of either of the surviving spouse, to receive one half of the portion of the acquired property that may be left by either spouse at the time of his or her death. We are not aware what view the Commission will take in regard to this position. But we are sure this view will be strongly pressed on the Commission. If the Commission and the Government should accept it, it will

amount not only to a great revolution in the Tesawalamai law but it will be an undoubted infringement of the accepted rights of married women regarding property acquired during marriage. Such modification of the Tesawalamai will only create divisions in family life where such divisions do not now exist. The tendency of modern legislation is to enlarge and not to curtail the proprietary rights of married women. But in Jaffna a novel proposal is made to deprive woman of rights which she has enjoyed from time immemorial.

Women are not represented in the Commission and therefore it is its duty to ascertain the wish of the women, especially married women, before the report is submitted to the Government. In the meanwhile we suggest to women organisations in Jaffna to take up this question and place their views before the Commission so that it may not arrive at any decision adverse to their interests.

EDITORIAL NOTE.

ARUMUGA NAVALAR CHARITIES:—We publish elsewhere a communicated article from Mr. M. Sabaratnaswamy B.A., Acting Principal, Jaffna Hindu College on Arumuga Navalas Charities. The Saiva public of Ceylon is greatly interested in the charitable foundations of Sri-Sri Arumuga Navalas of blessed memory. The late Navalas spent his life for the promotion of Tamil and Sanskrit learning and dedicated his entire fortune for this purpose. His charities at Chidambaram constitute the most valuable of his religious and educational foundations. It is stated that for some time past these charities have fallen on evil days. The late Mr. Viswanathapillai who was the trustee at Chidambaram squandered a good portion of the income and had rendered no account to the public according to the conditions of the original foundation deed. Further we are told that this gentleman has left a will appointing his brother-in-law as trustee in violation of the conditions mentioned in the deed by which he himself was appointed. Mr. T. Kailasapillai has done the right thing in going to Chidambaram and lodging his protest against the registration of the alleged will in South India. The public cannot afford to be indifferent in this matter. It is its duty to co-operate with Mr. Kailasapillai to place the Arumuga Navalas charities under a board.

LOCAL & GENERAL.

A LYRICAL LECTURE—Srimoth K Ramiah Bhagavathar, will deliver a lyrical lecture on the accompaniment of music at 6 p.m. on Saturday next at the Jaffna Hindu College Hall on "Sri Appar Swami Charithram".

VADDUKODDAI HINDU ENGLISH INSTITUTE.—Sivam Ambala Navalas Swami, who is the trustee of the above School is in Jaffna. Though often requested by the people of Vaddukoddai to place this school under a Board he has failed to do so. We understand that a public meeting is to be soon held to consider what steps should be taken to put this school under the management of an incorporated body.

OFFICIAL—Mr. A. Ganapathipillai of the Kandy Kaucherai, is appointed Legal Clerk of the Point Pedro Courts from the 27th instant after serving in the former station for the past 7½ years.

—Mr. S. Somasundara Aiyer of the Kandy Kaucherai has been transferred to the Fiscal's Office, Jaffna.

—Mr. S. M. Sangarapillai, the eldest son of Mr. S. Murugesu, Post Master, Madampe, who was successful in the Survey Officer's Examination held in August last has assumed duties at the Surveyor General's Office from the 11th inst.

SALE OF TEMPLE TRUST AT KATARAGAMA—The same "Gazette"通知 that an application has been made by Sugandipuri Swamy, Trustee of Theivanaikam temple, Kataragama, for the preferential use of the land called Selikataramgamakella, in two lots situated in Kataragama village, in extent 1 rood 17 perches and 1 rood 31 perches, respectively. Of these two lots one contains a Pujakovi, a permanent building, and the other a masonry madam. The applicant claims the land on Deed of Trust No. 2317 of March 9, 1895. In view of the above facts, the said lots will be sold at the upset price of Rs. 30 per acre to the said applicant in trust for Theivanaikam temple, without competition, unless valid reasons to the contrary are adduced to the satisfaction of His Excellency the Governor within six weeks from the date hereof.

A MUSICAL DISPLAY—K. A Rao, an export in Indian Music, played on the violin before a crowded audience in the Town Hall, Kuala Lumpur on 11th February 1928 from 5 p.m. for about two hours. Mr. Rao has decided to remain sometime in Kuala Lumpur for the purpose of rendering tuition in the art of playing the harmonium, violin and jaliyaharam — Kuala Lumpur Cox.

The Northern Provinces.

THE LAST CASE.

RIVALRY IN DRAMA ENDS IN TRAGEDY.

The seventh case, the last one in the roll was taken up for trial on the 15th instant before Mr. Justice Allen Driesberg and an English speaking Jury with Mr. K. Somasundaram as the foreman. The accused in this case were three brothers, Kaushapathy, Ponnan and Kandas of Maduvu South, who stood charged with the murder of Velan Sinnappan of the same village on the 14th of December last.

The accused pleaded not guilty and were defended by Mr. S. D. Tampe instructed by Mr. C. R. Thambiah.

The prosecution story was that a rivalry and later an enmity had grown between the accused and the deceased who were members respectively of two parties of actors over an *Arattu* named Tamban who was alleged to have been envied by the deceased's party. The accused's party were said to have been on the warpath on this score against the other party. The night previous to the incident the accused party had waylaid the deceased's brother and had assaulted him. This is said to have been followed immediately by another row. The next morning the accused were said to have gone armed in a band to the deceased's brother's house and those of the accused called the deceased to an open land adjoining. The deceased went out when he was seized by his wife of hair and was stabbed by the 2nd accused on the abdomen with a clasp knife. On hearing cries of "Brother, Brother," the deceased's elder brother and his sister ran up and saw the deceased bleeding and the 2nd accused stabbing him. A large crowd had collected and the accused fled from the spot. The deceased had been stabbed in three places and the stab on the abdomen was the most serious. He was removed to the Chavakkacheri hospital where he died at 8 a.m. on the 16th of December. The deceased has made statements to the Police Magistrate of Chavakkacheri and the Vidhan of Maduvu South, implicating the accused.

The defence was that the 2nd accused was waylaid on his way to his garden to pluck coccanees. There was a general fight and the accused was so severely laboured by the deceased and his party, that he (accused) under sudden and grave provocation and in attempting to protect himself used the knife. The depravity of human nature was very great and witness after witness has come to prove it. The prosecution has not accounted for the injuries on the accused. The evidence against the 1st and 2nd accused was very vague.

The Jury returned a unanimous verdict of not guilty on the charge of murder. But they were divided by 5 to 2 as regards the 2nd accused on their verdict of guilty of the lesser charge. On the suggestion of the Judge the Jury returned again in the hope of returning a unanimous verdict. But in the meantime the Jury were called by the Judge and some of their difficulties cleared. The Jury even then were divided as before and returned a verdict of guilty on the lesser charge of culpable homicide not amounting to murder against the 2nd accused only. The Judge sentenced the accused to six months rigorous imprisonment and acquitted the 1st and 3rd accused.

The Judge thanked the Jury and declared the sessions closed.

Nawalapitiya Y. M. H. A.

KHADDER EXHIBITION AND SALE.

Under the auspices of the Nawalapitiya Young Men's Hindu Association, Panvel V. A. Sankara Narayana Pillai of Colombo delivered an interesting and eloquent lecture on the life of Poet Kambar on Sunday last.

Mr. K. S. Jambosamy Pillai of the Colombo Vichchanda Society delivered an interesting and instructive lecture on Sunday the 19th inst. with suitable songs at intervals to the accompaniment of music on "Murugan Perumal" and the "Life of Arunagirinathar".

ANNUAL GENERAL MEETING.

The 9th Annual General Meeting of the above Association and the Prize Distribution of the Kaumiresan School which was fixed for the 19th inst. had been postponed for the 4th of March owing to unavoidable circumstances. The Hon'ble Messrs. W. Duraiwamy and S. Rajaharai will be present at the above functions. On that occasion it is proposed to have a Khadder Exhibition and sale, and to open a small Khadi Store at the premises of the Y. M. H. A.

CHARGE OF ROBBERY OF OPIUM:—Four men of Avaregum, were charged before Mr. J. G. W. Rock, Senior Judge of Jaffna, with having assaulted a man named Sincathambu and robbed him of 2 lbs. of opium. According to the story for the prosecution the complainant complained to the Vidhan that he had been robbed of Rs. 750 by the four accused. The Police Vidhan took the complaint before the Magistrate. While the Magistrate was inquiring into the complaint, the Udayar of the division, who had gone there in connection with some other matter, informed the Magistrate that there was a story in the village that the complainant had been robbed, not of money, but of opium. The Magistrate sent the two accused with the complainant and the first two accused, who had been arrested, to the police station. Sub-Inspector J. H. Fernando went to the spot, and as a result of his inquiry the complainant was charged at the Police Court with having been in illicit possession of opium. He pleaded guilty and was fined Rs. 1,000. He then withdrew the story that he had been robbed of money. The first and second accused were sentenced to a week's hard labour and Rs. 50. The third and fourth accused were acquitted.

This is the position of affairs. There is a sign that the public are already testifying themselves. A few leading members of the Hindu public have already sent notices convening a public meeting to discuss the

Arumuga Navalas Charities.

(Communicated)

The Navalas Trust Endowments at Chidambaram are now passing through a critical stage. Not only are they said to be claimed by one who has legally no claim to it but they are also likely to lose their public character. Unless steps are taken immediately to set matters right, one of two things will happen. Either the people of Jaffna, who made those endowments, will lose all hold on them or they will eventually pass into the hands of the Board of Endowments under the control of the Government of Madras. In either case the people of Jaffna stand to lose a great deal.

The history of these endowments is as follows:—The late Arumuga Navalas early realised the importance of higher education in Tamil and Sanskrit and for this purpose he established colleges at different centres, the most important among them being the Vaippurpalai Saiva Prakasa Vidyalai, the Copey Saiva Prakasa Vidyalai and the Chidambaram Saiva Prakasa Vidyalai (consisting of the elementary and college departments). The last one was established more than fifty years ago. This college, the Vidyanupanai Press at Madras and its publications, some valuable property at Chidambaram and some money are the chief endowments in India and these were managed separately up to now. After the death of the Navalas, a pupil of his, Mr. N. O. Sathasivam Pillai, was the trustee. During his life time Mr. S. Ponnampalampillai, a distinguished pupil of the Navalas, was made manager and trustee of the Chidambaram endowments. According to the provisions of the trust deed executed by Mr. N. O. Sathasivam Pillai, it was laid down that all future trustees should be directly or indirectly pupils of the Navalas or his disciples and should be moreover men of talents, high educational qualifications, and unblemished character. It was also laid down that should such a trustee die without nominating his successor or without making any legally binding provision for such succession, then the management and trusteeship should pass into the hands of the manager and trustees of the Vaippurpalai Saiva Prakasa Vidyalai, who shall either appoint a single trustee or a number of trustees after him, according as he chooses.

Mr. Ponnampalampillai, however, found a suitable man in the person of the late Mr. S. Viswanathapillai. Everything went well till the death of the latter recently. Mr. Viswanathapillai was a young man and no one expected him to die so early and possibly no one ever suspected that he would have ever thought of a will. Indeed great was the surprise of everyone when it was learnt only after the death of Mr. Viswanathapillai that the latter had executed a will transferring the management and trusteeship of all the Navalas Trust Endowments in India to his brother in law, a mere youth, who in the opinion of the public is scarcely the right sort of person to succeed to such an important trusteeship. These endowments bring in a large income and it appears, even in the case of Mr. Viswanathapillai, to have acted as a great temptation. The late Mr. Viswanathapillai is reported to have squandered a good deal of trust money without publishing any accounts for it and it is well known that the actual statement of accounts which was printed and published since the time of the Navalas has not been published for a number of years. It is alleged that Mr. Viswanathapillai made a will in favour of his brother in law. But that will is supposed to be not valid for two reasons. One of them is because the person selected by him as successor is not one Mr. S. Visasamy, who was specially recommended by the late Mr. Ponnampalampillai in his trust deed. Nor has the person selected by him been approved by the legal manager of the Vaippurpalai Saiva Prakasa Vidyalai; for, according to the provisions of the trust deed drawn up by Mr. Ponnampalampillai, it was binding on the late Mr. Viswanathapillai to consult on all such matters, Mr. T. Kailasapillai or his successors to the trusteeship of the Vaippurpalai Saiva Prakasa Vidyalai. It is on the strength of this provision that Mr. T. Kailasapillai successfully raised objection against the registration of the alleged will of the late Mr. Viswanathapillai by the Sub Registrar of Chidambaram who has, it is understood, consequently refused to register the will. Mr. Kailasapillai appears to have also written a similar letter to the Registrar of Madras and it is expected that the latter will also follow the example of the Sub Registrar of Chidambaram. Subsequently it is learnt that all negotiations to bring about an amicable settlement have failed and it is now well known that unless legal steps are taken either by Mr. T. Kailasapillai or the public of Jaffna, the Navalas Trust Endowments in India will be lost for ever, because if once the conditions laid down by the Navalas and his successors, Messrs. Sathasivam Pillai and Ponnampalampillai are ignored, it will be impossible to enforce them ever afterwards and consequently the noble objects which the great Navalas had in view will be defeated.

This is the position of affairs. There is a sign that the public are already testifying themselves. A few leading members of the Hindu public have already sent notices convening a public meeting to discuss the

Continued up.

Letters To The Editor
ORIENTAL MUSIC IN CEYLON.

Sir,
A correspondent from Chaudikuly attempts to force silence, and disapproves of Hindu Music, before the Ceylon public. Pandit Ramaeswamy Aiyer may well be forgiven for saying that the Ceylonites lack Oriental culture. It is pretty obvious from the spirit of your correspondent's letter that there is at least one Ceylonite who lacks any sort of culture, let alone Oriental culture. One can understand a musician, a man of advanced Tamil education or even a Hindu criticising Oriental Music or its exponents, but your correspondent whose only qualification seems to be in the possession of a most valuable art of advertising himself and a still more laudable desire for seeing his name in as many newspapers as possible can plead only one excuse for attempting to pose off as an authority on Hindu Music that he has secretly wormed himself into a committee for drawing up a syllabus.

Let your correspondent well understand that Pandit Ramaeswamy Aiyer is regarded both in Ceylon and in South India not only as an exceptionally talented violinist, but also as an exponent of Eastern and Western Music alike on any instrument. He has sat at the feet of India's best musicians and scholars. Those in South India and Colombo are however only too well acquainted with Pandit Ramaeswamy Aiyer and his music to be taken in or in anyway affected by the base insinuations of rabid terapeuticians. Those Ceylonites who happened to be in Madras during the last Congress session, among whom I believe was Mudaliar V. M. Muthukumarai will bear ample testimony to the wonderful reception given to the Pandit when he performed before the All India Music Conference and the Madras Gana Sabha. When therefore your correspondent with the exalted air of a musical critic and a born leader of men hastens to assure your esteemed readers that there are better musicians in Jaffna than the Pandit, both the ridiculous nature of his assurance and the base motives underlying this may be imagined. No man worthy of the name with a sincere desire for helping the cause of education would have descended into such personal reflections. The Pandit will, I am sure, be only too glad to hear that there are better musicians than he in Jaffna or even in Chaudikuly. But if a genius for music be the only qualification for advancing the cause of musical education then at least your correspondent will never have a look into any committee whatsoever.

The spirit of your correspondent's letter makes it plain that he wants the credit of introducing Tamil Music in schools to rest entirely with him. If such egoistic principles and selfish motives will give your worthy correspondent that sense of supreme conceit necessary to self-satisfaction no one will dispute with him such a claim. It is best however to let the turkey strut about in his vain belief that he is a peacock.

Your correspondent would not have the Ceylonites appeal to India but in his very next sentence he wants teachers from India with the necessary qualification. In his zeal and haste to estate himself he had of course forgotten what he was writing about.

Mysore, Yours etc.,
Madras, 18/2/28 Paraspalan.
(Continued on next column.)

Publications Received.

COUNCIL PROCEEDINGS.

The proceedings of the Legislative Council of Ceylon during the year 1927. The first meeting of the Council for the year was held on Thursday, January 20, 1927 at 2.30 p.m. and the last meeting was on Thursday, December 15, 1927 at 10.30 a.m.

LAND COMMISSION.

Third Interim Report of the Land Commission published as Sessional Paper 11—1928. The terms of reference of the Commission are:

"To inquire into and report on (1) the land laws of Ceylon with particular reference to Ordinances No. 12 of 1910, No. 9 of 1841, No. 1 of 1897, the Partition Ordinance, No. 10 of 1893, and the law relating to the registration of title, and to make recommendations for the amendment thereof; (2) the policy of Government regarding the alienation and reservation of Crown lands, and to make any recommendations which they may consider expedient with reference thereto; and (3) to make any recommendations which they may consider expedient and practicable for the establishment of a scheme whereby land may be settled on villagers or small holders, and Crown land alienated or leased to villagers or small holders can be prevented from passing into the hands of persons other than villagers or small holders."

Continued.

whole matter and take the necessary steps. It is the wish of all that the objects of the great Navarathri should never be defeated. But if the objects are to be attained worthy men should be entrusted with the management. It is now left to the Hindu public here and in India to go into the whole question seriously and to take the necessary steps to bring about a permanent arrangement regarding the management and trusteeship of these endowments.

Yanamangal, M. Sebataswami,
21-2-1928.

"WHERE IGNORANCE IS BLISS
'TIS FOLLY TO BE WISE."

Sir,

There were days when our Christian friends, here and across the seas, went about proclaiming both to public and to private, that Mahatma Gandhi was a Christian in as much as he respected and admired Christ as a world teacher, and appealed to the non Christians to accept the message of the Gospels. But the confession of faith by Gandhiji in his bold stand for Satyana Dharma gave the lie direct to their enthusiasm. The advice given by Gandhiji to the Hindu students of the Jaffna Central College has now brought Mr. Hensman into the limelight of religious controversy. Holding on to the advice of Gandhiji we direct his attacks on the Hindu leaders and their educational policy.

The advice of Gandhiji to the students as quoted by Mr. Hensman runs thus:—"I shall say to the 75% of the Hindus receiving instruction in this College that your lives will be incomplete unless you reverently study the teaching of Jesus. I have come to the conclusion in my own experience that those who, no matter to what faith they belong, reverently study the teaching of other faiths broaden their own instead of slackening their hearts. Personally I do not regard any of the great religions of the world as false." Commenting on this Mr. Hensman says, "Hindu students in Christian schools have a chance of knowing all about Jesus by simply studying one or more of the Gospels in the New Testament. There is no science or philosophy in the Gospels.....The innumerable Hindu festivals throughout the year and the readings from the Puranas at certain seasons of the year in almost every village are and in fact, have been, sufficient to make him familiar with current Hinduism," and concludes "that, the Hindu boy in a Christian school is safe as regards his own religion and has besides learnt the life of one who according to the Mahatma is one of the great teachers of mankind."

We are at a loss to know with what process of deduction, Mr. Hensman, arrived at such conclusions. Gandhiji when he gave the advice to the students, certainly, would not and could not have meant, that the 75% of Hindu students should be satisfied with the "current Hinduism" of festivals and purana readings acquired during leisure hours and holidays. (Hindu students in Christian schools are not even given the privilege of attending Hindu festivals by the authorities) and should embellish their scanty knowledge by studying Christianity in Christian schools. It is lose thinking and fanaticism to say that Gandhiji meant this and to appeal to his co-religionists to continue sending their children to Christian schools for ever, at the expense of their own religion. Respect and reverence to a world teacher is one thing but insincerity and irresponsibility towards one's own religion is another.

Mr. Hensman emphasises that the Gospels are unscientific and unphilosophical. Perhaps that may be the very reason why the scientist thinkers, philosophers and scholars of Europe and America have rejected them as legendary. The unscientific and unphilosophical nature of the Gospels have reduced the life of Jesus, round whom the Christian Theology is built, to a legend of no historical significance. We would urge Mr. Hensman and men of his thinking to read the voluminous literature that has been published in Europe and America.

Comparative study of religion and the understanding of the various shades of opinion regarding Soul, God and Nature are for the matured intellects and students of philosophy and not for the boy in the class room who is just trying to form concepts and ideas of things spiritual. The greatest mistake that a Hindu student can commit, is to begin the study of Christianity before he has understood the very elementary principles of his own Faith. This Mr. Hensman wants our Hindu students in Christian schools to do, and calls in the aid of Mahatma Gandhi to support his fanatical zeal. What Gandhiji actually wanted to drive home to the Hindu students was that, as they were placed in the midst of Christian surroundings and culture, they should make the best use of the opportunity given, and enrich their knowledge of spiritual truths and imbibe all that was best in the teachings of Christ. This advice necessarily presupposed a knowledge and understanding of their own religion which the Hindu students in Christian schools lack. Mr. Hensman expels off this pitiable situation of the Hindu students, by suggesting that they receive sufficient knowledge of "current Hinduism" from the festivals and purana readings. It is due, it becomes of a man of Mr. Hensman's standard to interpret a well meant advice of a great man to suit the purposes of religious propaganda.

He wants the Hindu students to be satisfied with the "current Hinduism" of the general masses and earnestly study the unscientific and unphilosophical Gospels in Christian schools from their very young days. Certainly this is a socialist run riot. Why not, we ask Mr. Hensman, that the Hindu students be satisfied with the current Christianity of the market preacher, the biblicoman of the villages, the open air meetings of the catechist or that is found in the five-cent gospels, and learn the beauties of their

own religion from their own teachers in Hindu schools. Where is the Christian father in Jaffna, who has sent his child after the advice of Mahatma Gandhi, to a Hindu school to be taught Hinduism with a view to broaden his outlook, and is satisfied with the Sunday church going Christianity. People who are axed out thus the advice of the Mahatma should be followed must set the example first.

Not satisfied with his attacks on Hindu leaders and their policy, he attempts to throw stones at the Saiva Sants and their Hymns as found in the Puranas. He, in his own inimitable way, points out that "the Thevarams of Thyagamaniar (so says Mr. Hensman) Thirugnanamamperum, Thirunavukarasu Nayyar, Manolekavasaagar and others" are full of elevating references to mythology and that they cannot be considered as scriptures worthy of having any reverence. He even denies the existence of suitable books to teach the principles of Saivism. The hardibhood with which Mr. Hensman denounces the Thevarams as scripture exhibits his colossal ignorance of Tamil literature and Saivism. Avai, the greatest literary genius of Saivism, compares the Thevarams to the Upanishads in a stanza which runs thus:—

"ஒதுவர் குறைக்கிறுகள் மதநழூடு மூவாற் தமிழுக் குறைப்புகள்—கொனவு திருவாச குறைப்புகள் சொல்லும் ஒருவாச வெள் தான்."

Hindu scriptures need no approval or certificate of good conduct from the hands of a Orisian ex Principal. They are the treasure house of all the nobles and the best Spiritual Realisations of the Saints of Hinduism and have given consolation and solace to millions of seekers after Truth and shall continue to do so irrespective of the childish criticisms of Mr. Hensman. If Mr. Hensman is very earnest to study Saivism we would recommend to him any one of the fourteen Salva Siddhanta Sastras mentioned in the stanza below.

"ஏது சீறு வழியுருதான் சித்தியார் சித்திருபா உண்மை பின்தாயு—வாதவருட் வெங்குப்பு சேர்ந்தெடுப்பால்வாரதுக்கு—தீவு எண்ணெஏற்ற சுந்தர் குற்றுத்

He again with an air of a super-mystic laughs at the mythological and legendary references in the Thevarams and suggests to the general reader the utter uselessness of those expressions. Here Mr. Hensman grossly betrays his ignorance of the great psychological law understood and accepted by all students of Mysticism. The Thevarams and other devotional hymns which he refers are the outpouring of the Saiva Mystic, who attempted to translate the Truths of That World into the basins of this, in terms of their tradition, theology, learning and legendary. The inability of Mr. Hensman to understand the gems of Spiritual and Transcendental Wisdom enshrined in these utterances, couched in mythological language current in the theology of the day, has made him to reject them as useless. But a greater authority than Mr. Hensman, in the person of Prof. Badrakaliyan, speaking of religious experience observes that, "Religious experience is not the pure unvarnished presentation of the Real in itself but is the presentation of Real already influenced by the ideals and propensities of the possessing mind." Again the same authority says in another place, "It matters not whether the seer who has the insight has dreamt his way to the Truth in the shadow of the temple or the tabernacle, the church or the mosque."

Symbology and mythology are the mediums through which we pass, the mystic and the saint translated their supra-mortal realisations of the Absolute. "Symbol...he clothe which the spiritual borrows from the material plane...", writes Evelyn Underhill, "is the form of artistic expression. That is to say, it is not literal but suggestive; though the artist who uses it may sometimes lose sight of this distinction." Speak of those who literally interpret the symbols she again observes, "The persons who imagine that the spiritual marriage of St. Catherine or St. Teresa vials a paroxysm of sexuality, that the vision of the Sacred Heart involved an incredible anatomical experience, or that the divine incarnation of Buddha is the apostrophe of drunkenness, do but advertise their ignorance of the mechanism of the arts: like the lady who thought that Blake must be mad because he said that he had touched the sky with his finger." I can go on multiplying facts and quotations from Mystic and Mystical literature to prove the utter worthlessness of Mr. Hensman's observation.

It is true to a certain extent that due to the influx of sum and want of discrimination, many legends have gained currency regarding certain spiritual experiences of many of the Saiva Saints. But in this respect Saivism does not stand alone. This is equally true of the lives of almost all the religious teachers of the world including Jesus. Biblical higher criticism have gone to the extent of entirely denying the historical existence of Jesus because of many irrelevant and inconsistent facts found in the gospel narratives. There are scholars in the West who have devoted their whole lives for the search of historical facts and have concluded that the Christ of the Gospels is a historical myth. However it is not for us to pass such sweeping remarks on the life of a great teacher. But we would remind Mr. Hensman that people who live in glass houses should not throw stones at others.

Mr. Hensman concludes his letter "will Hindu students be the better or the worse for knowing Jesus?" We say that to know the Jesus of Christian Theology is a danger to a Hindu student who has no knowledge of his own religion. We find no necessity for a Hindu student to enter the portals of a Christian institution to know the life of a man which can be easily gathered from a gospel procurable in any bookshop for five cents or gratis from a catechist or a padre who frequents the by-lanes and roads of our districts.

Yours etc.,
Jaffna, 19/2/28. C. Mayilvahanam.

(Continued on page 4)

MATRIMONIAL.

SANGARAPILLAI—SOWPAKAVATHI

Mr. V. Sangarapillai, Station Master, Ohegar Perak, F. M. S. was married on the 10th instant to Miss. Sowpakkavathi Ammal, second daughter of Mr. Sadavudur Kandasamy of Maviddapuram, and grand niece of Mr. K. T. Kanagarayar, Retired D. T. S. O. G. R. Tsilippai. Our congratulations to the new couple. —Cor.

Notice.

The undermentioned Government timber lying at the Jaffna Depot will be sold by public auction on the spot by the Divisional Forest Officer, Northern Division, Jaffna on Monday, March 5, 1928, at 9 a.m.

Lot I. 100 Palu logs,
" II. 6 Sati logs,
" III. 50 Randal scallings,
" IV. 3 Ton Sati pieces.

For further particulars, please see Notice appearing in Govt. Gazette No. 7,630 of 17th February, 1928.

J. D. SARGENT,
Conservator of Forests,
Kandy, February 14, 1928.
G. 871.

**HINDU
BOARD OF EDUCATION.**

The annual general meeting of the Hindu Board of Education will be held on Sunday the 26th inst. at 10 a.m. at the Jaffna Hindu College Hall.

AGENDA.

A. M. 10-11-30 1. Thevara
2. Confirmation of the minutes
3 Secretary's Report
4 Treasurer's Balance Sheet
5 Retirement of Directors of
Section B and re-Election
6 Election of Office-Bearers
7. Thevara

11-30-12 30 Conference of Teachers:
Discussion.—"Religious
Instruction in Schools"
Breakfast.

P. M. 3-5 Public Meeting,
Speeches on (1) Tax work
before us by Mr. M. S.
Rasaratnam, (2) Plan of
Campaign by Hon. Mr. S.
Rajaratnam and Mr. S.
Sivaprabhasundaram,
5-6-30 Garden Party,
By Order of the Committee,
M. S. RASARATNAM.
Hon. Secy.

CHANGE OF NAME.

I. Subramanian Venayagamoorthy of Arthiyan, Puttoly West, Point Pedro (now a clerk in the Mollaitiva Kachcheri) hereby inform the public and Government that though my name has been registered as "Venaisithamby" at my birth, I have been always called and known as Venayagamoorthy, and I shall from March 1, 1928 call myself and sign my name as S. V. Moorthy.

Mis. 1159. S. VENAYAGAMOORTHY.

Order Nisi.

IN THE DISTRICT COURT OF JAFFNA.
Testamentary Jurisdiction No. 6851.
In the Matter of the Estate of the late Krishnapillai Kandiah of Tholpuram
Deceased.

Arumogam Krishnapillai Navaratnam of Tholpuram Petitioner.

Minor. 1. Kanagasabai Krishnapillai of Do
2. Mungosari Kanagasabai of Do
Minor. 3. Meenachillai daughter of Krishnapillai of Do
4. Sithamparam widow of Kailasapillai of Do
5. Valliacheli widow of Veltiligam of Do
6. Saminamai widow of Kandiah of Tholpuram presently of Puttoly West Respondent.

This matter of the Petition of the abovenamed Petitioner praying that the abovenamed 2nd Respondent be appointed Guardian ad litem over the minor 1st Respondent, set that the 1st Respondent over the minor the 3rd Respondent and that Letters of Administration be granted to him to the estate of the abovenamed deceased, coming in for disposal before J. D. Brown Esq., District Judge, Jaffna, on December 23rd 1927, in the presence of Messrs. Sivaprasakarar and Kathiresan Proctors for Petitioner and the affidavit of the Petitioner dated December 28th 1927, having been read:

It is ordered that the abovenamed 2nd and 3rd Respondents be appointed Guardian ad litem over the minors the 1st and 3rd Respondents respectively that Letters of Administration be granted to the Petitioner to the estate of the abovenamed deceased as his brother and no heir unless the abovenamed Respondent or any others shall or can appear before February 28, 1928, show sufficient cause to the satisfaction of this Court to the contrary.

J. D. Brown,
District Judge,
January 25, 1928.

Letters To The Editor

(Continued from page 3)

MR. HENSMAN'S REASONINGS.

Sir,

Mr. Hensman in the issue of the "Morning Star" of the 10th instant states certain ridiculous reasons. He says "with such things as the hour of getting up early in the morning, ablutions, the *Grahas*, where it should take place, so on and so on". "No wonder that the Catechism descends even to such an unsavoury subject as *Grahas*, when Vyasa's Mahabharata in Sanskrit which is considered to be the fifth Veda devotes several pages to the very unsavoury subject". In the eyes of Mr. Hensman getting up early in the morning and washing about it, is foolish and unsavoury. Mr. Hensman must understand that whatever a Hindu does is governed by religious principle. In walking, in eating, in bathing, in sleeping and in anything there is a religious atmosphere about them. Ernest Christians like Mr. Fane have said that in whatever a Hindu does there is a religious atmosphere about it. It is difficult for men of the type of Mr. Hensman to understand the true meaning of "how to bathe, how to wash one's clothes and what kind of sacred ashes should be used after the wash". The ways propagated in Hinduism for bathing, and ablutions are scientifically and religiously adhered to be true and effective. He thinks that the observance of rules for bathing etc. is a mere folly. He must know that obtaining salvation is a thing which cannot be accomplished in a day or two or in a year or two or in a decade or two or one or two births. It is a thing which is got by gradual evolution of the soul culture. To reach the ultimate goal a man has to go through many stages. In Hinduism there are four stages before a man reaches the ultimate goal. They are *Shrotriya*, *Scholars*, *Gurus*, and *Grahas*. So a man must begin from the bottom. He cannot become a *Graha* at once. He begins from the first stage. He must get up early in the morning, answer the call of nature in the way you, take the bath and repeat Mantras and worship God. If he does all these, he evolves gradually approaching the goal. Mr. Hensman asks "what have the Jaffna Hindus to say in defence of the Catechism. Is in use in the Jaffna Savitri Schools". What do these words say? They mean that Mr. Hensman knows all the pros and cons of everything connected with Hindu Catechism. It seems that Mr. Hensman knows everything of Hindu Catechism. He wonders what reasons we Hindus have got in defence. To this question let Mr. Hensman find an answer by looking round the life of his true Hindu neighbours.

Religion is a matter of experience. Let Mr. Hensman do really what is mentioned in the Hindu Catechism and practice them wholeheartedly, then he will find that his life becomes elevated in the moral plane. There will be peace, happiness and power in his life. He will derive immeasurable pleasures from them. There is nothing in preaching but in experiencing. Mr. Hensman goes on "I deny any such thing as revelation in the Hindu Creed and that in so doing I am like the frog in the well. Who is like the frog in the well, Mr. Barker or I? Let your readers judge. I was for nearly 35 years in the Madras Government service, lived in the midst of Hindus and came into the closest contact with every rank of Hindu society, men of great learning, Sanskrit pandits, Tamil pundits—nearly all of them Brahmins." Mr. Hensman means to say that he is superior to Mr. Barker in point of knowledge. Although his self advertisement may be true, yet his reasons are sophist. A man may have served the Government for say number of years, or he may have moved with orthodox and well read Hindus, he cannot be considered a true and learned man or a Guru, if he is not true to himself and does not act righteously. A man in the street who is ignorant of the world news, who has not seen Government service may be highly evolved in point of soul culture. He says "I have read a good part of *Pattarathu Pillayar*, *Teyumavavar* and other post prints of South India. I have witnessed very grand Hindu festivals where seven or eight different Hindu Gods covered with flowers with silver or gold ornaments....." To men of the type of Mr. Hensman there may seem ridiculous. Mr. Hensman looks at things with a prejudiced view. If he has no prejudice towards Hinduism, surely he will find that there are deep treasures in what the saints have sung and many embellishments in the festivals in temples. If he looks at them with an evil and vacuous eye, not to draw in good thoughts but to criticize and condemn them, naturally they will appear to be bad or meaningless to him. He says that he has attended many festivals, seen people bathing, conducting processions, read much of Sankara-charya's works. He may have read all the works of all Hindu writers yet he may not understand the meaning of what he has read. If he has understood what he has read, at least the songs of Appar or Bonhagar, he will not have written in such a meaningless way. To what he has read in Hinduism we can only answer in the words of one of Shakespeare's character, Polonius, a character in the play of Hamlet, asks Hamlet "What do you read My Lord?" To this Hamlet replies "Words, Words, Words". Mr. Hensman may have been reading all this time some words in Hinduism and some names of poets. Let Mr. Hensman think over what he has written and dissipate the dust which has clouded his mind about his view of the Hindu religion which is regarded the universal religion on earth and the mother of religions. Let Mr. Hensman be reasonable in future.

Erkai,

Yours etc.,
SAPTHALAYAN.

INDIAN REPRESENTATIVE IN THE FEDERAL COUNCIL.—H. S. Excellency the High Commissioner of the F. M. S. in virtue of the powers conferred on him by the agreement for the reconstitution of the Federal Council 1927 and with the approval of His Majesty the King, has been pleased to appoint Mr. S. S. Naidu Veeramany to be an unofficial member of the Federal Council for a period of 3 years with effect from 1st February 1928 inclusive.

—Kuala Lumpur Cor.

Swami Paramanand's Message

SPIRITUAL LIGHT SHINING IN MAN.

Swami Paramananda's reply to the Address of Welcome presented by the people of Kuala Lumpur under the auspices of the Ramakrishna Math & Mission, Kuala Lumpur at a general meeting held in the Kuala Lumpur Town Hall on the 30th January, 1928 at 4.30 p.m.—

Mr. Chairman and all the friends and brothers assembled here,

Let me first of all tell you that when you accord me such a welcome, such a glowing tribute, it only makes me feel more humble, and my humble prayer, my wish, is to convey to you in the same measure all the blessings that I know, blessing which are the natural gifts and heritage of India and her people.

SPARK OF DIVINITY.

If you have come to honour me because I was able to carry the message of spiritual light which is the natural radiance of India's past heritage, also, at the same time, let me remind you one and all that what I have been able to do myself, there is no one here who is not able to do himself, and my prayer is that let my short stay here quicken that natural fire of rendering you a great service and to the Motherland of Spirituality. I have a great deal to say, but I would like here to say a few things I have gathered through my experiences, working in America for the last twenty one years, a very long time in a man's life; the advantages, the struggles, the opportunities, the blessing, all these have a very definite connection with everyone of you here because there is a great humanity pulsating through everyone in the East or West, North or South in the man whom we call white skinned and in those who are dark skinned, that in their spiritual quality there is nothing different. We should realize this great thing and meet everyone from that point of view, because that is why you see me again here so soon. It was only a little while ago I passed through this country, and it is through the love, devotion and sincerity showed me last time I saw here again, and if you find anything in me great or good I know the same spirit is within everyone of you. Let me tell you that it is the spark of divinity in you and me which make us together and it is this message I wanted to convey to you. It is not to deliver a flowery lecture or to speak of philosophy in high words, but to remove the littleness, the narrow mindedness, it is to stand together and proclaim unity, and, India stands first and foremost in the spiritual light. Perhaps some of you have lived so long away from that great cradle of human civilization and spirituality. I say that India is the land of spirituality even from the time as far back as human history can penetrate, and it is the duty of her children to study master and carry the spiritual message, it is their duty to have something which is undisputedly their own which is their birth right. These messages are to be practically exhibited through your life and you should extend the knowledge to your brethren, who are less fortunate, I mean those who do not know how to read and write. Education, one of the greatest blessings, is imparted to you so that you may have the inspiration to extend love to your fellow beings and is one of the great messages I wanted to give to you.

I spent about six days in Singapore and one gentleman requested me that I must make Singapore one of our great centres, because this country is full of people of different thoughts, different ideas, which are an sufficient food for enriching our consciousness by exchanging views. It is rare to get opportunity to exchange views and in a cosmopolitan country like this there is every path for good work. This agreeable atmosphere in this country you can utilize for the betterment, uplift, happiness and enlarging and advancing a greater brotherhood.

IDEAL OF UNITY OR ONENESS.

India has lived up to this ideal. Where else can you see harmony existing in spite of the Saiva Temple, Vaishnava Temple, Temples dedicated to the mother of the world, Churches, Synagogues, Mosques and Monasteries? Because India has the heritage of the great blessing with her, the heritage of this wonderfully comprehensive ideal of unity or oneness. God is one..... Men find Him different, but the wise and great find Him one. Suppose the father of a great and large household goes in disguise outside, people see him different, but his wife and children see him as the husband or the father in whatever guise he may be. In whatever position we may be, wherever we may go and live, how much alterations are made to our costumes and customs, let me say that the innate spirit remains unchanged and that is the quality of the spirit in itself. That spiritual quality is only granted to the people of India as a heritage from the past. In one of the classics of India it is said that Brahmins can be found outside India, and I have discovered this through my travels. We have no greatness for ourselves that we can claim for ourselves, it is the divine grace and that divine grace is open to everyone of you there is no equipment that we can claim to give us a success. In your career, in your life, in every way, you must always invoke the divine. In my life if I have anything covetable or commendable, it is the divine grace and let me tell you that it is up to every one to reach the grace. One of our greatest Master of spirituality of India, Basgavan Sri Ramakrishna gave a parable, why we are not able to contain that divine grace, why, he said the wrong door is rewarded with wrongs only. The thief is most often stolen. The rain water falls on the top most portions of the mountains and rolls down the hills and settles on the lowest place. So let our hearts be as low as possible, let not pride and arrogance chase us. Let us not have hatred towards another. Hatred is never the constructive force, party feelings are not human, but they are still the ordinary animal instincts, therefore, children of spirituality let me allow to plead with you that by your life, by your example how low your station in life may be, you should love one another, serve brethren as much as you can and cultivate brotherhood everywhere. Let you not weaken your weak mind by feeling that you are weak, you are helpless, that you have no social standing, which weakness is quite unbecoming of thyself whose nature is absolute knowledge, absolute existence and absolute bliss. Feel yourself strong and strongly you become, endeavour whole heartedly and success follows. Some of the greatest Saints in India

Continued up.

Ceylon Geographical Assocn.

OPENING A BRANCH IN THE NORTH.

In pursuance of notices issued by Mr. H. S. Perera, Divisional Inspector of Schools, N.D., two meetings were convened one of the teachers of English Schools and the other of the teachers of Tamil Schools at the Jaffna Education Office on Saturday the 11th instant. The meeting of the English teachers began at 3 p.m. with Mr. H. S. Perera in the chair. The Chairman, in addressing the purpose of the meeting mentioned that he had three aims in view in organizing a branch of the Ceylon Geographical Association in Jaffna: (1) to make the teachers of Geography in Jaffna schools more efficient and better equipped with modern methods; (2) to make a special study of the Geography of the Jaffna Peninsula by various study groups on regional surveys such as climate, vegetation, soil etc. and (3) to make the study of the Geography of the world more intelligent on lines similar to those of the Peninsula.

The grouping into study circles was postponed on the motion of Rev. P. T. Cash for a future date. The election of office bearers resulted as follows: President: Mr. H. S. Perera (ex-officio); Vice President: Rev. P. T. Cash; Mr. S. Candish; Miss L. K. Clark and Rev. Bro. S. Phillips; Secretary and Treasurer: Mr. V. K. Nathan; Asst. Secretary: Mr. J. C. Charles.

A special Committee was appointed with Mr. V. K. Nathan as convenor to frame rules, outline the scope of work and detail a program for the year. After this was over Mr. V. K. Nathan read an interesting paper on the climate of Jaffna. This was followed by a discussion and the meeting terminated at 4.20 p.m.

The Tamil meeting began at 4.30 p.m. with Mr. H. S. Perera in the chair. The election of office bearers for the year resulted as follows: President: Mr. H. S. Perera; Vice President: Messrs. A. Ponniya and S. Candish; Secretary and Treasurer: Mr. V. K. Nathan; Asst. Secretary: Mr. K. Sinnadurai.

After the election of the Committee consisting of Messrs. K. Eliyatambu, M. Vaithilingam, N. Kandaswamy and Miss. T. Veeraswami together with the above office bearers the meeting terminated at 5.30 p.m.

Continued.

were from paraya. Were they less revered because they came from the paraya class? No, it is the spiritual light that shines through them. It is the same light that shone through Christ, Mohammed and Buddha. Every man has his light and let him make it shining, why should we dispute one another and push one another here and there. Let the natural spiritual light shine in you and the darkness vanishes. These condemnation, limitation and narrow vision will vanish. One of the greatest mistake we commit is self condemnation thinking we can do nothing, we have no strength and so on.....

Hear ye children of the immortal one, we are the children of the immortal and not mortal. We are that one and this is our birth right and the divine heritage. When we know we are immortal you may say that we may have vanity. No. Just the other way. You know that whoever knows the spiritual virtues is humble. Spiritual wisdom and vanity cannot go together. As spirituality increases vanity decreases and the wise man, the God man becomes humble and devoid of vanity. If anything great has been accomplished it is because of the blessing and heritage that has followed me, and you are connected with it, everyone of you. They call it civilization but I call it immortality, and this is everywhere, there are no differences except those which we create through our limitation.

UPLIFTING ONE'S BRETHREN.

Here is a parable, which I have referred many times and I will repeat that again. Once a man was lost in the desert and desired just to have human company. After some time he found at a distance a man walking. He did not feel happy at the sight but began to be afraid taking the man for a ghost, a wizened or a hobgoblin—we have in our sub-conscious this great drawback. He however courageously looked at the walking figure and as the man neared he looked eagerly and found nothing frightening. At last he recognized it was a human being and when he looked at the face found to his surprise, it was his own brother whom he had not been able to find for a very long time. This is the gift of all things I want to tell you. You have the best opportunities and you should uplift your brethren and that is the greatest work you can do. Then alone all darkness will vanish, children will shine with faces of joy. There are, we see, people with faces of joy in all hardships and that is only the light beginning to thine.

Here the Swami read one of his beautiful songs. Children of light, think of the light and live with the light etc. Let the life of all of us be life with perpetual light and perfect bliss, like the bright stars, illuminating the world with our spiritual light. Let all darkness vanish from our life.

FATAL MOTOR SMASH.—On Saturday last a fatal motor accident occurred at Manipur close to the junction turn where the Manipur Road meets the Manipur College Road, adjoining the Bayan tree. It appears a car was returning with some passengers from Karimain along the Manipur Road. Another car with some passengers was going towards Manipur along the same road. When both the cars neared the junction turn in question the drivers are said to have sounded their horns. The driver of the car that was returning from Karimain, when he heard the sound of the horn of the other car, with the intention of crossing the junction turn first, is said to have proceeded on his journey. The driver of the other car whose vision of the first car was obstructed by the turn is said to have made a circuitous turn while passing the junction turn. Unfortunately the two cars came into collision and the impact was so sudden and forcible that one of the passengers on the back was thrown from his seat and his forehead struck against the front seat so forcibly that death is said to have been instantaneous. Both the cars were badly damaged. The Police are making inquiries.

NOTICE.

Tenders will be received by the Chairman, Tender Board, Office of the Controller of Revenue, Colombo, not later than midday on Tuesday, February 28, 1928, for the following service:—

To transport 400 Palms, 70 Satin and 12 Ebony logs from Tersvili—Oddusuddan Reserve across to Monkulum Depot.

For further particulars vide notice appearing in the Government Gazette No. 7627 of February 8, 1928.

J. D. SARGENT,
Conservator of Forests,
Kandy, February 18, 1928,
G. 870.

BEST CALICUT TILES.

CROWN and STAR Brands.

Covering Largest Space
Elegant, Light, Strong and
Cheap.

Phone 52. Em. THIRUCHELVAM,
Telegram: Agent,
Thiruchelvam. Main Street, Jaffna.
Y. 63.

Order Nisi.

IN THE DISTRICT COURT OF JAFFNA,
Testamentary Jurisdiction No. 6616.

In the matter of the estate of the late Nathaniyaligammi wife of Chellaturai Theegarajah of Valvettuthurai

Deceased, Chellaturai Theegarajah of Valvettuthurai Petitioner.

Vs.

1. Thegarsajah Selvarajah of do
2. Sivagamipillai daughter of Thegarsajah of do
3. Theivanipillai daughter of Thegarsajah of do
4. Thegarsajah Sanmugrajah of do
5. Thegarsajah Sivarsajah of do
6. Thatsilayagi daughter of Thegarsajah of do
7. Thevanipillai widow of V. Kandaswamy, pillar of do

Respondents.

This matter coming on for disposal before J. D. Braua Esquire, District Judge, Jaffna, on December 21, 1927, in the presence of Mr. S. Subramaniam Proctor, on the part of the Petitioner and the affidavit of the Petitioner dated December 7, 1927, having been read.

It is ordered (a) that the 7th Respondent be appointed guardian ad litem over the minors 1 to 6 Respondents (b) and that Letters of Administration to the estate of the late Nathaniyaligammi be issued to the Petitioner as the husband of the deceased unless the Respondents or any other persons shall on or before February 28, 1928, show sufficient cause to the satisfaction of this Court to the contrary.

M. H. Kantawala,
District Judge.

January 26, 1928.

O. 1418.

Order Nisi.

IN THE DISTRICT COURT OF MANNAR,
Testamentary Jurisdiction No. 392.

In the matter of the estate of Sincathurai Pichaimuthu late of Erukkuamipiddy

Deceased.

Sincathurai Sabu Hameedi of Erukkuamipiddy Petitioner.

Vs.

1. Savurumma widow of Pichaimuthu
2. Kethesumma wife of Pichaimuthu
3. Maumoomumma daughter of Pichaimuthu
4. Kappalar Avulapichai
5. Maumoomumma wife of Seeni
6. Maajurumma daughter of Kappalar
7. Mohanado Meeraumma wife of Dakker, all of Erukkuamipiddy

Respondents.

This matter of the Petition of Sincathurai Sabu Hameedi of Erukkuamipiddy, praying for Letters of Administration to the estate of the abovenamed deceased, Sincathurai Pichaimuthu, coming on for disposal before P. O. Fernando Esquire, Addl. District Judge, on February 14, 1928, in the presence of Mr. S. Mudali, Anantram Proctor, on the part of the Petitioner and the affidavit of the Petitioner dated February 14, 1928, having been read, it is declared that the Petitioner is the son-in-law of the said testator and is entitled to have Letters of Administration to the estate of the said testator issued to him, unless the Respondents or any other person shall, on or before, March 6, 1928, show sufficient cause to the satisfaction of this Court to the contrary.

It is further declared that the 1st Respondent be appointed Guardian ad litem of the said Respondent for the purpose of representing her in these proceedings unless the Respondents above-named shall do so before the said date show sufficient cause to the satisfaction of this Court to the contrary.

P. O. Fernando,
Addl. District Judge.

February 14, 1928.

C. 1417.

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