

The Hindu Organ.

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

THE ONLY NEWSPAPER IN CEYLON FOR THE HINDUS

HAS THE WIDEST CIRCULATION

ESTABLISHED SEPTEMBER 11, 1839.

(REGISTERED AS A NEWSPAPER.)

PUBLISHED EVERY MONDAY AND THURSDAY.

VOL. XXXIX—NO. 69.

JAFFNA, THURSDAY, MARCH 8, 1928.

PRICE 6 CTS.

NOTICE.

THE HINDU ORGAN.

ADVERTISEMENT RATES.

(Payable Strictly in Advance.)

	Rs.	Cts.
For one column ... Yearly	112	60
do ... Half Yearly	65	65
do ... Quarterly	87	60
For half column ... Yearly	65	65
do ... Half yearly	87	60
do ... Quarterly	28	45
For Quarter column Yearly	87	60
do ... Half Yearly	28	45
do ... Quarterly	14	00
For one column first insertion	9	40
For half column, do	5	00
For quarter column do	8	15
For an inch do	...	65

For subsequent insertions half the above rates.

Friends", "Wedding Notices", and "At Homes", are made at the rate of 4 cents per word and are payable in advance.

Our Subscribers and others who send such short notices to us without a remittance will please note this.

Minimum charge for short advertisement single insertion Re. 1-00

ANNUAL SUBSCRIPTION.

(Payable Strictly in Advance.)

CHARGES FOR SHORT ADVERTISEMENTS.

Such as, "Wanted", "To Let", "For Sale," Bereavement Notices", "Thanking

	Tam. Ed.	Eng. Ed.	Both Ed.
	Rs. Cts.	Rs. Cts.	Rs. Cts.
Jaffna Town	5-60	5-60	10-80
Inland, India & F. M. S.	9-40	9-40	14-00

P. Subbaroy's

World-renowned and most Efficacious Ayurvedic Medicines. Awarded several medals and certificates of merit at various exhibitions.

TANJORE MASALA OR THE PRINCE OF FLAVOURING POWDERS.

DELICIOUS—CHARMING FLAVOUR.

A Powder purely of Vegetable ingredients prepared as per recipe followed to the culinary preparations of the famous Tanjore Mah-rajah's household. A pinch added to any preparations of diet, vegetarian or non vegetarian, makes it easily digestible, highly reliable, most delicious, exquisite and agreeable to the palate. The flavour imparted to the preparations is so very charming and diffusing that it spreads not only throughout the entire premises, but also outside it to a distance. Can be used without the least scruples by the most orthodox Brahmanas and others. Much appreciated both by Europeans and Indians of all castes.

Price per tin of powder to last for more than 1 month Rs. 8. V. P. P. Charges for 1 or 2 boxes As. 8 only extra. Can be had everywhere or from the Manufacturers direct.

51. VASANTA KUSUMAKARAM.—The surest cure for diabetes mellitus, nervous debility, excessive throat, parched tongue, burning sensation in hand and feet, fatigue, swoon, gonorrhoea, difficult urination, spermatorrhoea, etc. Price of medicine for 7 doses Rs. 5. V. P. P. charges As. 8 only extra.

62. RAKTIA SUDHAI OR BLOOD PURIFIER.—Everybody knows that blood is the chief cause of human life. If the blood is impure various sorts of maladies arise viz., ulceration of the mouth, sore eyes, maggots in the nose, ulcerated gums, pimples and boils over the body, abscess, change of colour of the skin, syphilitic eruptions, chronic headache, impaired digestion, redness and stiffness

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

CURE FOR WHITE LEPROSY OR LEMBOLEMAN Cure certain within a week by external application only. Very mild and gentle in action, suited to all constitutions. Rs. 2 per bottle. V. P. P. charges for 1 or 2 bottles As. 8 only extra. Catalogue of all Ayurvedic Medicines post free on application. P. SUBBAROY, Ayurvedic Pharmacy, Tanjore.

Please mention this paper when ordering.

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

My permanent address—
P. SUBBAROY,

Ayurvedic Pharmacy,
8 Venkateswarami Coll Sannithy,
TANJORE.

DON'T CATCH INFECTION!

If you have a cold beware of catching any infectious disease that may be about. CURE THE COLD WITH

HENRY'S KILA-KOLD.

The Quick and Sure Cure for Colds, Coughs and Bronchial Troubles.



Get a bottle today.

A Little's Oriental Balm Product.

Sold at all Chemists and Stores and at
M. P. Gomez & Co., 7 Main St., Colombo.

X. 60.

EMPIRE OF INDIA LIFE ASSURANCE Co. Ltd.

ESTABLISHED 1897.

Assets Exceed Rs. 30,000,000.

VALUATION RESULTS

FOR THE FIVE YEARS ENDING 28TH FEBRUARY, 1927.

SURPLUS RS. 37,66,689.

A REVERSIONARY BONUS DISTRIBUTION OF

Rs. 15 PER ANNUM PER RS. 1,000 ASSURED Rs. 12 PER ANNUM PER RS. 1,000 ASSURED

ON WHOLE LIFE ASSURANCES AND ON ENDOWMENT ASSURANCES HAS BEEN DECLARED.

Prospectus and Proposal form on Application.

F. Dadabhoy,

Chief Agent for Ceylon,

No. 2, Canal Row, Fort, COLOMBO.

Head Office:
Empire of India Life Building,
BOMBAY.

H 60

CHINA UNDERWRITERS LTD.

Head Office—

St. George Bldg., Hong Kong

London Office—

71-2, King's William Street

MOTOR INSURANCE DEPARTMENT. THIRD PARTY.

Motor Insurance written at 50% of Cost of Premiums for

Ordinary or Comprehensive Policies

Rs. 20/- per annum will insure life of paid driver also for Rs. 3000/.

Please apply for particulars to:

R. E. HALL.

Manager for Ceylon & India.

Lloyd's Building,

Colombo.

C. N. DEVA RAJAN.

Agent, Northern Provinces, Manipal.

Clark, Young & Co.,

Agents and Secretaries, Colombo.

X. 62.

This Little Gramophone

IS AS CLEAR:

IN REPRODUCTION AS THE LARGE AND COSTLY INSTRUMENTS, WHICH MUST ALWAYS BE LEFT AT HOME.

THE DECCA YOU CAN TAKE WITH YOU WHEREVER YOU GO.



DECCA THE PORTABLE GRAMPHONE

READY TO PLAY ANY

MAKE AND SIZE OF

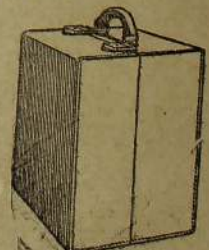
RECORD IMMEDIATELY

OPENED.

10 Models. 2 Sizes.

Rs. 50 to Rs. 180.

CARGILLS LTD. COLOMBO.



H. 61.

Letters To The Editor.

MR. HENSMAN—A REPLY.

"Where ignorance is bliss, 'Tis folly to be wise." "Judge not, lest ye be judged."

Sir, Under the guise of writing a reply to the open letter of Mr. Shankar, Mr. Hensman indulges in a senseless and perverted criticism of the Religious Literature of the Hindus. In the course of his article he protests too often that he has not understood Hinduism and yet he would sit in judgment over the sublime truths which are the admiration of the world.

The abusive manner in which he writes of the Saiva Saints and their teachings reminds me of the fanatical zeal of the bigoted Christians of the middle ages who piloted, tortured and burnt alive many an honest man, for not accepting the orthodox Church views. Mr. Hensman appears to be a rare specimen of these medieval Christians of Europe who saw nothing but the hand of Satan behind the faith and convictions of others, however great and noble they might have been. Count Leo Tolstoy, the fearless champion of truth, in his "Appeal to the Clergy," writes, "From the time a society calling itself the Church was formed, your predecessors taught this truth chiefly by violence. They laid down the truth, and punished those who did not accept it. Millions and millions of people have been tortured, killed and burnt for not wishing to accept it." This persecuting ardour and intolerance the Clergy and the Laity of the modern times have successfully inherited; only there the pen in place of the sword to satisfy their thirst for religious persecution.

Mr. Hensman challenges Mr. Shankar and the Hindus to show him a historical personality equal to Jesus in humility, sacrifice, etc. This preposterous assertion of his, only exhibits his perversity and want of honesty in his avowed search for truth. It is out of conviction, supported by facts, and not by prejudice or sentiment, that the Saiva Saints are equal to or better than the Christ of the Gospels. Time and circumstances permitting, I intend to publish a comparative study of the life and teachings of Christ and the Saiva Saints. As to the Divinity of Jesus Christ, "To consider him as God, and pray to," says Count Tolstoy, "I esteem the greatest blasphemy." Many there are who have rejected and have no belief in the immaculate conception, resurrection and ascension. Jesus divested of his divinity, of his immaculate conception and resurrection, is reduced to the ordinary level of a man who if he ever lived (historical research denies it) may be said to have lived and died for an ideal, perhaps God realization.

Mr. Hensman has a passion for historical evidence and wants us to quote some in support of the Saiva Saints if there be any—a perfectly legitimate and sensible question to ask. Only I would suggest to Mr. Hensman to ask this question of Jesus also. Mr. Hensman must have been living in a paradise of his own if he is not aware of the learned researches of scholars of outstanding merit like the Rev. H. J. N. Robertson (England), Dr. Arthur Drews (Germany), Dr. Smita (America) and a host of others who have proved beyond the shadow of a doubt with unimpeachable facts and documents that the Jesus of the Gospels never existed. While the very existence of Christianity is being seriously questioned by science and scholarship in the West it is our foolishness on the part of some of our Christian friends and their converts to pretend to the world that Jesus was a historical personality and to try to intimidate the Hindus by challenging the historicity of their Saints.

"Would some power the Gyftie give us To see ourselves as others see us" are lines which Mr. Hensman would do well to ponder over. Let me also remind him of the words of his master, "and why denotest thou the mote that is in thy brother's eye, considerest not the beam that is in thine own eye?" The Saiva Saints are all historical personalities and are admitted to be such by all students of Tamil Literature and Saiva Religion. Will Mr. Hensman prove the historicity of Christ before he demands us to quote historical evidence?

He further laughs at the Hindus for teaching the Saivite asceticism which empowers the necessity of hair, cleanliness, etc., and absurd crocodile wars that the Hindu children are not given the opportunity of studying the Bible. I cannot find a better, a more honest or a more authoritative thinker than Tolstoy to speak of the value of the Bible in the advancement of knowledge and wisdom. Writing on the influence of the Old and the New Testaments on the mind of the young, he observes in his "Appeal to the Clergy," "If all these stories both from the Old and the New Testaments were taught as a series of fairy tales, even then, hardly any teacher would decide to tell them to children and adults he wishes to enlighten. But those tales are imparted to people unable to reason, as if they were the most trustworthy description of the world and the laws, as if they gave the truest information about the lives of those who lived in former times, of wars should be considered good and evil, of the existence and nature of God and of the duties of man."

"People talk of harmful books: but is there in Christianity a book which has done more harm to mankind than this terrible book called, 'Scripture History from the Old and the New Testaments.' And all the men and women of Christianity have to pass through a course of this scripture history during their childhood, and this same history is also taught to ignorant adults as the firm and most essential foundation of knowledge—as the one eternal truth of God."

"For a man—into whose mind has been introduced as sacred truths a belief in the creation of the world out of nothing 6000 years ago; in the flood and Noah's ark which accompanied all the animals; in a Trinity; in Adam's fall; in an immaculate conception; in Christ's miracles, and in salvation for men by the sacrifice of his death—for such a man, the few scraps of reason are no longer obligatorily, and such a man cannot be sure of any truth. If the Trinity and an immediate conception, and the salvation of mankind by the blood of Jesus, are possible—then anything is possible, and the demands of reason are no longer obligatory."

Continued up.

CORRECTING A MISSTATEMENT OF FACT.

Sir, I fear that the summary of my speech at the annual meeting of the Hindu Board of Education, published in your issue of the 1st inst., has not done me justice. I wish to advert here only to what I said regarding "equal seating" in public schools. I stated that no member of the Hindu Board insisted that because a gentleman wrote to me that one of them did and I wanted only to correct a misstatement of fact. The statement did not imply that if a member had he would have to be impeached. I showed the necessity for and justice of all children being seated on benches but suggested as a via media seating on separate benches. I also said that compulsion was not the right method and that the public could be won over. I hope you will have no objection to publish this.

Chidambaram, Yours etc, S. Shivapadasundaram, 6th March, 1928.

Continued.

We venture to ask Mr. Hensman in the light of these observations of Count Tolstoy, whether it is not more advisable to teach the students first the elementary principles of personal hygiene, than to stuff their brains with hideous myths and tales from fairy lands under the garb of religious instruction. The old adage 'Cleanliness is next to Godliness,' was rightly understood, and made good use of by that Great Reformer Aramgavansar, the author of the 'Saiva Samvadai.' How can Mr. Hensman, who has been all his life nurtured on the fanciful stories of the Old and the New Testament and for whom the demand of reason are no longer obligatorily, understand the outlook of a Hindu, who considers this life on earth as valuable only in so far as it affords him an opportunity for spiritual perfection; who considers every act of his daily life as religious if it would give him the health of mind and body as essential to spiritual perfection; who knows that even these laws of health are but expressions of the law of his innermost being; and who from the heights of his spiritual perfection looks on life and existence, "all life is Yoga." "Blessed be even mistakes, for they have been angels unawares." I invite Mr. Hensman to divert his mind of passion and prejudice for once at least in his life, for a few minutes, and picture to himself even mentally the height of realization attained by the Saint who saith,

"சனனி நகரண்பதன்காட்சி, கையாற்றுகிறீல் பணனை யூசை, பகிவது மந்திரம் மனன்கு லைத்தும் வழங்குகியர் யாவுகும் அண்ணல் நின் அருள் வடிவாகும்."

He would perhaps exclaim impatiently, "I am bewildered I do not understand." But let him exercise patience; let him pray, and it shall be revealed unto him, for as it has been said "More things are wrought by prayer than this world dreams of."

Mr. Hensman looks upon life as one divided into water-tight compartments, and so fails to see how personal hygiene is intertwined with religion. Hence his quarrel with Aramgavansar.

I should like to take Mr. Hensman into my confidence and communicate to him this secret. "Mr. Hensman, the West that sends you your Missionaries who 'converted' you is losing faith in Christ and the extremely easy Salvation of 'Believe and be saved.' Scientific and historic research has dealt sledge hammer blows to Christianity from which it can hardly recover. Earnest souls in the West are crying for the Waters of Life to quench their spiritual thirst. India is sending, with her characteristic magnanimity, many a spiritual son to minister amongst them the sweet nectar of the sublime philosophy of the Upanishads. How many of these souls have found the Peace that passeth understanding in Hinduism. So, Mr. Hensman, if you have any sense of gratitude to the countries that sent you your Missionaries, if you feel really convinced of the historicity of Jesus; if you sincerely think that Bible is the only revealed Book in this world; and if you wish to person the expounding the simple recipe of Bible's and to be saved; then the West, the Home of your Missionaries affords you ample field for your rate talents. First 'us your House in order.' 'Charity begins at Home.' Let it begin in the Home of the Missionaries. You will be able, I am sure, by your life and gospel, to arrest the ever decreasing attendance in the Churches of the West, which is being steadily kept up by the free issue of tickets for souls and sinners. To bring our wavering Christian back to Christianity is greater service than to preach to a hundred sincere Hindus and to convert them into hypocritical Christians. So, Mr. Hensman, would you put your heart into this noble work and leave us severely alone?"

Does Mr. Hensman know that Hindu and Buddhist Missionaries are slowly making headway in Europe and America? The tide has turned. India is throbbing with a new life, a new vigour, a new vision, a new consciousness, a new strength and a new realization. The time, as never before she did, the insuperable superiority of her culture and is preparing for or rather has already embarked upon the spiritual conquest of the world. And India's culture is Hindu culture. Therefore Mr. Hensman, beware how you insult the Hindu Religion. Your articles will only hasten the day.

"எனக்கென்கேபார் தீராதும் என்வழிர்க்கும் அவ்வழியால் அங்கென்கிருப்பது மீள்க்குே பகராமே." (To be continued.)

Yours etc, O. Mayivahanam.

REMARKABLE ESCAPE IN A 'BUS ACCIDENT.' West would have been a serious accident if not fatal for the three occupants of a 'bus driven in H. Punjab occurred a few days back in that the driver, the cleaner and the conductor escaped with slight injuries. The 'bus, it appears, was returning to Kozhanda from Hapurata when it had to pass through a thick mist. The driver applied his brakes and almost immediately the 'bus turned over and slid down the steep hillside to a depth of 70 feet. The 'bus was a complete wreck.

"CASTE PREJUDICE AND EQUAL SEATING IN SCHOOLS."

Sir, The people of Jaffna are very much surprised at the studied silence of the editors of the different newspapers in Jaffna in regard to the recent proposal of the Board of Education to compel Managers of schools by law to give equal seating to the children of the high and low castes. The observance of caste system in Jaffna is carried to excess sometimes, but caste system has for generations been regarded as a necessary institution. Otherwise, it would have been abolished long ago. Every custom is associated with some prejudice and the removal of this prejudice or any appreciable change in a long-standing custom should be effected gradually and cautiously. Before any attempt is made to change or abolish a custom to which people have been used for centuries it is absolutely essential that their minds should be slowly prepared for it, so that their tranquillity may not be disturbed by the introduction of something which they do not anticipate.

When the Government feels it necessary to introduce by law anything contrary to the custom of the country, we look up to the editors of papers more than anybody else to point out to them the impracticability of their course and the serious consequences it may lead to, if pressed too much. High and low caste have existed from time immemorial, and it is a fact known to all men of experience that certain qualities desirable or otherwise characteristic those who belong to the various castes. This is the result of conditions which have existed for ages. No custom, however, objectionable it may be cannot be wiped out by means of drastic measures, if it has been in vogue for a pretty long time.

As the result of the proposal of the Board of Education, there is a good deal of sensation in different parts of Jaffna. It may not be the case in other parts of Ceylon, as the customs there may be different from those of our country. Whenever those who are in power enact a law, it is incumbent on them to fathom the feelings of those who will be adversely affected by the operation of the law. More than ninety per cent of the people in Jaffna feel strongly that removal of caste system in any form must come by natural evolution and not enforced by law. We can easily imagine what the state of affairs will be, if the children of the touchables are forced all at once to move equally in all respects and mix freely with the children of the untouchables. Schools, instead of creating suitable environments for the proper training of our children, will be places where hate, ridicule and aversion will reign supreme. This cannot be prevented by laws, however severe they may be.

I therefore, request you in the interest of the children of the high as well as those of the low castes, to be good enough to give good expression to your sincere convictions in regard to the matter of giving equal seating accommodation to the children of all communities. Public opinion must first be created in favour of any change in the observance of caste, system if it is possible and desirable, and then the change will take place by itself without giving room for enforcement by law. Those who believe in equality of men must first show in their practices that they are sincere, and things will gradually adjust themselves. We hope that those who are interested in the elevation of the depressed classes will set a noble example first by divesting bodily from the existing equal social customs and then equal seating in schools can be effected without much disturbance of the peace of the country.

Yours etc, Fair Play.

Vivekananda Society, Colombo.

ADJOURNED ANNUAL GENERAL MEETING The adjourned annual general meeting of the above Society was held at the Society Hall, No 61 Hill Street, Colombo on Wednesday the 29th February, 1928. Mr. S. Paratnamby B. A. occupied the chair and a large number of members were present.

Mr. M. Vyrantnam moved:—"That a sum of Rs. 1000/- should be set apart annually for the settlement of the Society's debts of Rs. 14,400 and that a complete building scheme should be drawn up and efforts made to collect funds for giving effect to that scheme."

After a lengthy discussion, the first and second parts of the motion were separately taken up and carried.

Mr. S. Ponnappah moved:—"That steps be taken to arrange for a rendezvous in the Fort with a view to affording better opportunities for the members of the Society to meet more frequently than at present."

After some discussion Mr. V. T. S. Sivagurathan moved that this matter be referred to the Managing Committee for consideration. This was accepted with the consent of the mover.

With the singing of Thevaram the meeting came to a close at 7.30 p. m.

Mahatmaji "On His Death"

MISAPPREHENSION CLEARED. Regarding the newspaper paragraph that have been going round that he predicted his own death by the 12th March next, that as consequence he is in a despondent mood, and that he is an astrologer, Mahatma Gandhi writes in the "Young India" under date Ahmedabad, February 25:—"I may state for the information of friends that I am not an astrologer. I know nothing of Astrology and that I consider it to be a science of doubtful value to be severely left alone by those who have any faith in providence, not am I in a despondent mood, despondency being foreign to my nature. What precisely, however, did happen was this that when I was consulted six years ago and was asked what I thought about the prospects of Swaraj I said that it was highly likely that there was the hand of God that during the time either we should win Swaraj or that I should die and that six years' time was long enough time for the country to win her freedom. This statement was based upon observation of the state of things as then prevailed in India. I never attached any importance to it beyond that I should myself leave no stone unturned to contribute so far as an individual could to the attainment of our freedom. The statement was made in 1921, at the conditional statement made by me in 1921, at the attainment of Swaraj within one year. That statement was never the purpose, if of anything else, of giving satisfaction to my critics of laughing at my folly and, so, that of seeing the tremendous effort being made by the country during that eventful year, I did not hesitate to say that at the end of the year when the Congress was held in Ahmedabad that whilst we had not been able to achieve our statutory Swaraj (freedom), that politically-minded India gave itself and only itself seemed to exist around the Statutory Swaraj and that if people had carried out the conditions mentioned by me as Calcutta and Nagpur they could have even attained the statutory Swaraj within the year. But even as I remained unaffected in spite of the failure to attain statutory Swaraj within the year specified, so do I remain unaffected in spite of approaching termination of six years which, by the way, is not the 12th of March but 17th of March next. Not only am I not preparing for the imminent approach of the dissolution of my body but I am making every effort to put it in as good an order and condition as is possible and have already fixed some provisional appointments for the coming summer and rainy seasons."

INDIAN & FOREIGN.

IS SHE ANOTHER MARY?—An Australian woman tourist named Miss Alice Schalk is on a visit to India with the intention of writing a book on India and according to the "Patrika" the Government of India desires that every facility should be given her for carrying out her object.

HIGH COMMISSIONER FOR INDIA—The "Pioneer" understands that Sir T. Vijayaraghava Chari will succeed Sir A. C. Chatterjee as High Commissioner for India.

A JAPANESE ACTIVE VOLCANO—With a deafening roar Akamiyama, the largest active volcano in Japan, 85 miles from Tokyo, erupted on 23rd noon for the first time in 8 years.

SAMOA REVOLT FOR INDEPENDENCE—The Samoa revolt for independence is progressing. 200 more of the illegal Police organized by their leader, Mau, arrived at Apia but were arrested.

HINDU MUSLIM TENSION—Five Mahomedans and two Hindus were seriously wounded in consequence of agrarian riot at Umar Sillamari village in Muzaffargarh sub division of the district.

WRITER'S PORTRAIT ON POSTAGE STAMPS—The Moscow Government has decided to issue a special set of postage stamps, bearing the portrait of Maxim Gorky. He is the first writer to be so honoured.

WHITE RUTHENIAN COMMUNISTS—Over 2000 witnesses have been called in Warsaw, by the prosecution in the trial of 66 persons alleged to be members of the White Ruthenian Communist organization known as Bromada.

MADRAS GOVERNMENT BUDGET—The Madras Budget for the financial year 1928-29 shows a deficit of Rs. 50.29 lakhs, the revenue and expenditure being Rs. 1,697.88 and Rs. 1,747.58 lakhs respectively, while the Revised budget of 1927-28 was a surplus of 118.16 lakhs of rupees.

INDIA WILL BE A "FREE NATION"—"I hope that a time will come when our young men will be a free Nation," said Mr. Taurine, Labour M. L. in conveying the warmest felicitations of British Labour to the people of India at a Mass Labour meeting held on 25th Feb. Mr. Charles Saunders Ross presiding.

BRAMHIN WOMAN COMBATS SUICIDE—Frustrated in her attempt to commit suicide, the wife of Oomantallu Zwart, a Bramhmin of Kappala, in the Sanda District, killed herself by jumping into a well. The husband and wife were burnt together on the same pyre, and the funeral was attended by more than 6,000 people.

INDIAN STATES COMMISSION—Sir Harcourt Butler, Chairman of the Indian States Commission, in the course of his reply to the speech of H. H. the Maharaja of Mysore, said that they were going round with one object, to enjoy full, free, frank, and friendly discussions with the Princes in their own States surrounded by their own people and their own problems, and that they were but brothers co-operating with a great and wise.

Simon on Assembly Vote.

Sir John Simon speaking to Press representatives at Government House, Calcutta said:—"I regard it as a misfortune that the Legislative Assembly by a narrow majority should have failed to adopt our proposal which called for collaboration. I do not think that a majority of six is a sufficient margin. We have this issue for all India and for all time. We have plenty of patience, good temper, and great desire to do our best to be helpful. The Commission has its own plans and will carry through its work which will be to the real advantage of India"—Ibid.

A Budget for Increased Drink MADRAS GOVERNMENT'S APATHY

ITS EXCISE POLICY CRITICISED. (By Mr. C. Rajagopalachariar.) The Finance Member of the Government of Madras has presented his Budget for 1928-29 with the usual attempts at humour. It will in due course with some minor alteration, be confirmed authorising the administration to pass another year of sinful indifference to the poor man's lot. The frittering away of the big amount saved from provincial contribution continues unbroken and the promise made to give the poor man a chance by removing the temptation of drink at least in two selected districts has been clean for fotten. A bill amending the Alkali Act to give power to the local Government to prohibit the manufacture, sale and consumption of alcoholic drinks in select areas was, I know, put forward last year by the Minister for Excise, to which objections were raised by the Finance Department and which the Minister was meeting. The Excise Minister was intending to send the Bill to the Government of India for sanction, I do not know what was done to it afterwards. Last December in answer to my enquiries the Excise Minister wrote to me that he was optimistic though he was unable to say anything further. All this has melted away like scenes in Cloud Land. It is obvious that the idea has been given private burial in the Government Cabinet.

Revenue: Seventeen crores. Expenditure: Seventeen and a half crores. Nominal deficit of half a crore, to be covered by remission of provincial contribution of half a crore. This is the budget for the next year.

BRICK AND MORTAR DELUSION.

Last year's expenditure, according to the revised estimates is fifteen and a half crores, leaving a surplus of over one crore. This year the expenditure budgeted for exceeds last year's estimates by nearly 19 crores. As a matter of fact in 1920-21 excluding the provincial contributions taking the figures as adjusted for comparison, the expenditure was as "The Hindu" has pointed out only Rs. 11.74 crores. The difference thus comes to an increase of expenditure of seven and a half crores. Mr. Mair said in his speech that if the increased expenditure in his budget represented a permanent addition to our liabilities we should be convicted of gross extravagance. And he proceeded to show that such of the addition was for non-recurring expenditure. Every year large buildings for various departments are provided for as non-recurring expenditure. Non-recurring building expenditure sanctioned one year means commitments for a few years more and recurring expenditure for repairs and maintenance, and every year these non-recurring charges manage to recur in some shape or other. The whole of our civilisation may indeed be described as a brick and mortar delusion. Institutions, nay, even ideas, are transformed into and mistaken for brick and mortar proposals, which very often hamper and do not assist the working of the ideas and the institutions for which they are supposed to be erected. To vote against a tuberculosis institute building is taken to be a vote for tuberculosis. To vote against university buildings is taken to be a vote against the university and as a result engineers and builders go on merrily. Corresponding to the increased expenditure of nearly six crores one fails to discover any tangible blessings for the poor man. Metform and other projects should not be allowed to confuse our notions. The expenditure for these works is covered by loans apart from the budgeted expenditure. Educational and tuberculosis buildings estimated to take up nearly eight lakhs and an additional grant of two and a half lakhs to public health serve only to remind us of the futility of our educational and tuberculosis policy and make more obvious the tragic honour of making the most vital element of the population drink heavily and ruin its soul, intellect and body in order to find money for improving the intellect and remedying the health of a small percentage of weaklings engaged mostly in unproductive occupations.

Reviewing the completed figures of 26-27 Mr. Mair said Excise contributed an additional income of Rs. 25 lakhs and it was due mainly to larger shop rentals and some increase in the consumption of arrack. We have heard of shop lessees having broken. In fact, Mr. Mair expects still more increased shop rentals, thanks to the greater and growing sympathy and mutual helpfulness between excise officials and liquor shop licensees suffering under the tyranny of prohibition propaganda of mischievous politicians. Larger shop rentals means proportionately larger consumption of drink which can be estimated at many times revenue increase.

STATE OF THE PEASANTRY.

Turning to the year which is about to close, the following picture of land revenue disappointment will furnish sufficient data for realising the state of the peasantry. Under land revenue an increase of seasonal remissions and a fall of revenues from second crop assessment and water rates are now anticipated and a further postponement of anticipated revenue helps to swell the total decrease to nearly twenty lakhs. No mention is made of the large areas on which only dry crops are raised by the starving millions for there are no remissions on them and failure of such crops can never affect the revenue. Fall in land revenue collections is but a measure and index of the real distress in millions of homes of agricultural labourers. Yet read the following forecast of the Finance Member about the revenue to be derived from the drink consumed by the very population whose lands have thus failed them. In spite of anticipation of Rs. 15 lakhs decrease in land revenue in a province whose population is mainly agricultural, the member envisions for the closing year a net increase of drink revenue of Rs. 22 lakhs. This gain is said to be due to higher bids at auction sales of shops and to the "abatement of tree tax. As already explained "the bird" is a revenue formula that expresses greater consumption and feeling of confidence among the liquor shops licensees. It is often claimed that abatement of rates are intended to make drink "dry" and to reduce consumption. How far these professions are from the truth is shown by the calculation of the Finance Member of increased revenues upon every abatement of rate and it confirms the case of prohibitionists who argue that such increase of rates is precisely every day help to men who are constantly tempted every day to increase their exploitation of their resources, unless them to a greater extent and does not really save anybody.

Saving and Investment Fund.

REPORT FOR THE YEAR 1927.

The following observations are made from the Report for the year 1927 of Messrs. B. P. Nicholas & Sons, Bankers, Capitalists and Real Estate Owners, of 85, Ampang street, Kuala Lumpur, F. M. S.:

The Fund was organised at the initiative, of many of salary earners in Malaya and commenced business as the company's own cost and responsibility as from January, 1927. The aim of the Fund to encourage thrift chiefly among salary earners by small monthly savings and to earn a fair interest on the savings and that such interest to commence from the very first month of investment. The interest represents a profit of 10% on the amount invested.

In order to suit each and every investor, the company have graded the rate of investments at 5% \$10/-, 15% and 20% per month, so as to receive from Rs. 500/-, \$1,000/-, \$1,500 and \$2,000/ respectively against their investments of 250/-, \$500/-, \$1,250/- and \$1,500/- at the end of 75 months.

The results obtained for the year 1927 have given the company much satisfaction and the position of the Fund on 31st December, 1927 is as follows:—

Total number of Investors on 31.12.27 (241 38 i. e. less number of investors whose investments have been refunded to them) is 208. The gross collection from 1st January to 31st December, 1927 is \$13,840. Amount refunded to steady investors by virtue of rule 5 is \$1,380. Investment on lands and house properties is \$11,700. Loans to investors under rule 7 are \$580. Cash in hand \$220.

The Maharaja of Nabha State.

PUNISHED FOR ALLEGED DISLOYALTY.

The following Communique has been issued:— Under the conditions whereby Maharaja Ripudaman Singh now known as Maharaja Gurucharan Singh, was permitted to sever his connection with the Nabha State, he undertook to remain loyal to the Government. It was expressly laid down at the same time that in the event of his failing to do so accordingly the Government reserved the right to modify or annul other conditions attaching to his severance from the State. From evidence in their possession the Government of India are satisfied that Maharaja Gurucharan Singh has repeatedly taken part in disloyal activities since his departure from Nabha. He has clearly been warned of the consequences which a continuance of such a conduct would entail, but this warning has been without effect. The Government of India have accordingly been compelled to pass orders that he shall be deprived of his title of Maharaja and all rights and privileges pertaining thereto and that his allowance from the Nabha State shall be reduced from Rs. 25,000 to Rs. 10,000 a month and that he shall until further notice take up his residence at Kodakkal in the Madras Presidency. His son, the Tikka Sahib, who becomes Maharaja in his stead will be formally installed on the spot of Nabha at the earliest opportunity. —"Malabar Herald."

INCREASING DRINK REVENUE.

Not only is there no indication that the Government is considering or that the Ministers are pressing the question of removing Government drink shops but it is anticipating a substantial increase in drink revenue. The most valuable saving effected by the wiping out of provincial contribution and one or two other substantial items is thus fritted away in brick and mortar commitments while it could have been taken advantage of to save the peasantry from drink at least in two big districts and pave the way for the ultimate emancipation of the whole country from this curse.

What is the honesty in the plan of keeping up the drink curse for its annual yield of five crores revenue when Government expenditure has quietly gone up by six crores since 1920? Whose is this crime of letting another precious opportunity slip and another needless year pass? Yours and mine, who are prepared to offer sympathy but will not fight to the bitter end and end this terrible immorality. —"The Hindu"

Order Nisi.

IN THE DISTRICT COURT OF JAFFNA.

Testamentary Jurisdiction No. 6669. In the Matter of the estate of the late Mottachippillai wife of Saravanasamuttu Velappillai of Vaddukkoddai West Deceased, Kathirgamer Kasapathiar of Vaddukkoddai West Petitioner, Vs. 1. Ponnappillai wife of Kathirgamer Kasapathiar and 2. Saravanasamuttu Velappillai of do Respondents.

This matter of the Petition of the abovenamed Petitioner praying that Letters of Administration be granted to him in respect of the estate of the abovenamed deceased coming on for disposal before M. H. Kanaiyala Esquire, District Judge on January 29, 1928 in the presence of Mr. P. Ganapathy Pillai, Proctor for Petitioner and the affidavit of the Petitioner dated January 10, 1928 having been read:

It is declared that the Petitioner is the father and an heir of the deceased abovenamed and is entitled to have Letters of Administration to the estate of the abovenamed deceased issued to him unless the abovenamed Respondents or any others shall on or before March 13, 1928 show sufficient cause to the satisfaction of this Court to the contrary.

February 28, 1928. J. C. W. Rock, District Judge, O. 1425.

FOR SALE.

Works by the Hon'ble Sri Ponnambalam Ramanathan.

- Chen Tamil; Ilakkanam, [part I, calico Rs. 3, paper cover Rs 2-50] Thirukkural Payiram, commentary in Tamil for four chapters Re. 1 Bagavath Githa with commentary in Tamil Rs. 2 The Spirit of the East as contrasted with the Spirit of the West, 50 cts, The Culture of the Soul among Western Nations Rs 5. Exposition of St. Matthew and St. John Rs. 5 each, Riots and Martial Law in Ceylon, 1915, Rs. 5 Western Pictures for Eastern students, by Lady Ramanathan, Rs. 2 Mother India, A Rejoinder by K. Nadarajah 75 cts. Postage extra, and discount 20% on a dozen or more copies. Apply to the Manager, Book Depot, Ramanathan College, M. 59, Chunnakam.

BEST CALICUT TILES. CROWN and STAR Brands.

Covering Largest Space Elegant, Light, Strong and Cheap.

Phone 52. EM. TIRUCHELVAM, Telegram: Agent, Tiruchelvam. Main Street, Jaffna. Y. 68.

Order Nisi.

IN THE DISTRICT COURT OF JAFFNA.

Testamentary Jurisdiction No. 6684. In the matter of the estate of the late Vallipuram Chellappah of Chunnagam Deceased, Namasivayam Vallipuram of Chunnagam Petitioner, Vs. 1. Maheswari daughter of Chellappah and 2. Kammasammal widow of Chellappah both of Chunnagam Respondents.

This matter coming on for disposal before J. C. W. Rock Esquire, District Judge, Jaffna, on February 18, 1928, in the presence of Mr. T. Kumaraswamy Proctor, on the part of the Petitioner and the affidavit of the Petitioner dated February 14, 1928, having been read:

It is ordered that the abovenamed 2nd Respondent be appointed guardian ad litem over the minor the abovenamed 1st Respondent for the purpose of acting on her behalf and representing her in this action, and that Petitioner be declared entitled as tutor of the deceased to administer the said estate and that Letters of Administration be issued to him accordingly, unless the Respondents abovenamed shall appear before this Court on March 22, 1928 and show sufficient cause to the satisfaction of this Court to the contrary.

February 25, 1928. J. C. W. Rock, District Judge, O. 1423.

Order Nisi.

IN THE DISTRICT COURT OF JAFFNA.

Testamentary Jurisdiction No. 6685. In the matter of the estate of the late Ponnupillai wife of Arunasalam Kandiah of Mathagal Deceased, 1. Murgoger Vivasithamby and wife 2. Meenachippillai of Mathagal Deceased, Vs. Arunasalam Kandiah of Mathagal Respondent.

This matter of the Petition of the abovenamed Petitioner praying for grant of Letters of Administration to the estate of the abovenamed deceased, coming on for disposal before M. H. Kanaiyala Esquire, District Judge, Jaffna on January 26, 1928, in the presence of Mr. P. Ganapathy Pillay Proctor for Petitioner and the affidavit of the Petitioner dated January 16, 1928, having been read:

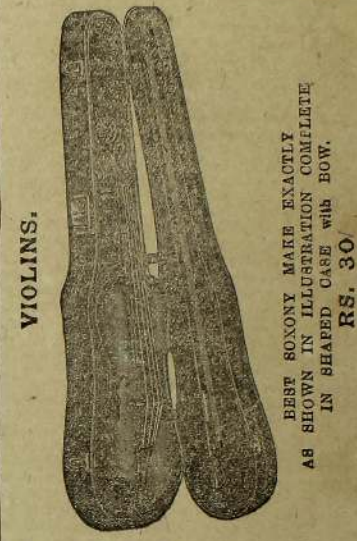
It is ordered that the abovenamed Petitioner be the parents and sole heirs of the abovenamed deceased and are entitled to have Letters of Administration to the estate of the abovenamed deceased be issued to them accordingly unless the abovenamed Respondent or any others shall on or before March 13, 1928 show sufficient cause to the satisfaction of this Court to the contrary.

February 28, 1928. J. C. W. Rock, District Judge, O. 1424.

Notice To F. M. S. Tamil Passengers.

Our customers are requested; to note that "Tamil Home" Colombo, (Established 1910 and managed by Mr. C. Perumalpillai of Colombo) is now removed to No. 54 Hill Street, Colombo.

Our customers are also requested to note that some unscrupulous persons mislead intending Passengers using the name "TAMIL HOME". K. SABAPATHY, for Manager. M. 58.



VIOLINS.

BEST SOXONY MAKE EXACTLY AS SHOWN IN ILLUSTRATION COMPLETE IN SHAPED CASE WITH BOW. RS. 30

The Jaffna Apothecaries Co.

Q. 97.

Order Nisi.

IN THE DISTRICT COURT OF JAFFNA.

Testamentary Jurisdiction No. 6670. In the Matter of the Estate of the late Melissa Andrade of Naula Deceased, Glaiys M. Andrade of Point Pedro Petitioner, Vs. 1. Bridget Tielda Andrade 2. Myra Virginia St. Rita Andrade 3. Vincent William De Niese all of Point Pedro Respondents.

This matter of the Petition of the abovenamed Petitioner praying that the Respondent be appointed Guardian ad litem over the abovenamed minors 1st and 2nd Respondents and for Letters of Administration to the estate of the abovenamed deceased, coming on for disposal before J. C. W. Rock Esquire, District Judge, on February 22, 1928, in the presence of Mr. V. T. Swaminathan Proctor on the part of the Petitioner and the affidavit of the Petitioner dated November 14, 1927, having been read, it is ordered that the abovenamed 3rd Respondent be appointed Guardian ad litem over the abovenamed minors the 1st and 2nd Respondents for the purpose of representing them in this case and that the Petitioner as widow of the said intestate be declared entitled to have Letters of Administration to the estate of the said intestate issued to her unless the Respondents or any other person shall on or before March 22, 1928, show sufficient cause to the satisfaction of this Court to the contrary.

February 22, 1928. J. C. W. Rock, District Judge, O. 1421.

Order Nisi.

IN THE DISTRICT COURT OF MANNAR.

Testamentary Jurisdiction No. 393. In the matter of the estate of Innasali Alponso wife of Arulappu Kunia late of Talaimannar Deceased, Santiago Bernard Alponso of Talaimannar Petitioner, Vs. Vivilthammal Silva widow of Santia Cross of Talaimannar Respondent.

This matter of the Petition of Santiago Bernard Alponso of Talaimannar, praying for Letters of Administration to the estate of the abovenamed deceased, Innasali Alponso wife of Arulappu Kunia, coming on for disposal before P. O. Fernando Esquire, Adm. District Judge, on March 1, 1928, in the presence of Mr. S. Mudir, Assanathan Proctor, on the part of the Petitioner and the affidavit of the Petitioner dated March 1, 1928, having been read, it is declared that the Petitioner is one of the heirs of the said intestate and is entitled to have Letters of Administration to the estate of the said intestate issued to him, unless the Respondent or any other person shall, on or before March 22, 1928, show sufficient cause to the satisfaction of this Court to the contrary.

March 1, 1928. P. O. Fernando, Adm. District Judge, O. 1422.

Printed and published by M. S. Basaratham, for and on behalf of the Proprietors, the Jaffna Malay Partalappa Sabai, at their Press, the Selva Prakesa Press, Vaddukoddai.