

The Hindu Organ.

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THE ONLY NEWSPAPER IN CEYLON FOR THE HINDUS

HAS THE WIDEST CIRCULATION

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THE HINDU ORGAN.

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X. 60. b

The Hindu Organ.

JAFFNA, THURSDAY, JUNE 21, 1928

A GREAT CEREMONY.

THE KUMBA APESHEKAM OF THE MAVIDDAPURAM KANDASWAMY Temple has been fixed for Thursday, the 28th instant and the preliminary ceremonies connected with it will commence on Sunday next and will continue till the day of the Kumba Apeshekam.

Maviddapuram where this historic and ancient temple is situated is a village which has been consecrated by the great tapas of Marathapavali, the deformed daughter of a Chola king. It is here that this prince as a result of her great penance and devotion to Subramaniya Peruman obtained the physical and spiritual transformation earnestly sought by her. The great event was commemorated by her founding a temple and consecrating it for the worship of Subramaniya Peruman. This temple continued to exist till the beginning of the seventeenth century when the Portuguese vandals into whose hands the Kingdom of Jaffna had then passed laid their impious hands on its sacred walls and razed them to the ground.

For two hundred years Jaffna was the scene of the domination of a dharma which knew not religious toleration and which proscribed all outward vestiges of Hindu worship by the sanction of law. But no law could suppress the inner devotion of the devotees of Subramaniya Peruman. When the visible temples had disappeared our ancestors worshipped Him (சீர்தம்பரம்மன் தேவியைப் போன்றவன்) in the temples of their hearts. With the inauguration of religious toleration under the British rule the present temple was built almost at the old site and consecrated for worship. After the lapse of more than a century the descendant of the original founder, the present Manager, has undertaken the laudable Siva Thondu of re-building this temple with black granite stones. The tirupanti is almost complete and the Image of the Deity will be again installed on the 28th instant.

Subramaniya Peruman appeared when the Devas were oppressed, when the Vaitthar samayam was driven to the back ground and when the Rakshasas who ruled the world were basing their life and conduct on the teaching of a materialistic Mayavatham. He redeemed the Devas from the hands of the Asuras, recovered Swarka for the Devas and granted Bliss to the very man who oppressed the Devas and who dared to challenge His Divine Majesty and to fight with Him.

தீயவையுடையதொன்று குமரவேடிருந்நுந்ருந், தாயவரகிமலையெதற்கு தியகடவென்னை, யாவும்வெண்டுகொடுவோ வடிசமரிக்காட்டுவோ, மானயின்மீது மூண்டுமீருவாய்ப்பிரகாரம்பெற்றிய்தான்.

That even the most sinful, says Skanda Purana, if they should go before the Divine Presence of Subramaniya Peruman, will receive His Grace and attain Bliss, need no investigation seeing that Sura Pathman himself who fought with Him to the very last had received the share of His unlimited Grace.

Who can understand the unsearchable riches of His Grace? Who can know the mysterious workings of His Divine Will.

பொருளற்றவர்களைப்போலப் பெருக்கென்ப போக்குரை, எரிநிலிதன்னிநாண்பாடு, என்னை, யாவும்வெண்டுகொடுவோ வடிசமரிக்காட்டுவோ, மானயின்மீது மூண்டுமீருவாய்ப்பிரகாரம்பெற்றிய்தான்.

If Subramaniya Peruman appeared to Sura Pathman as if he had gone to fight with him and then showed him His Divine Form and granted His Grace, who can know the unsearchable mysteries of the Grace of the Eternal Kumara Kadavul.

A rare privilege has been given to the Saiva public of Ceylon to witness the ceremony of installing the Divine Image of Subramaniya Peruman at Maviddapuram. On this sacred day let the Saiva people go to the temple in the spirit of true devotion and lift up their hearts in worship and receive even a particle of that Grace (சீர்தம்பரம்மன் தருவாரம்) which gives the recipient not merely the mastery over the world but of himself.

GOVERNMENT HOSPITAL POLICY

The recommendations of the Committee regarding the Jaffna Civil Hospital extensions is indeed unsatisfactory. Jaffna is the second largest town in the Island. The classification of the Jaffna Hospital with those situated in the smaller towns for purposes of future development should be condensed. The claim of this Hospital to be included in the class of those mentioned in Appendix B. should be pressed on the Government.

Jaffna Hospital deserves a better and fairer treatment than that accorded to similar hospitals in other parts of the Island. This Hospital was originally founded by the Jaffna Friend-in-need Society and was managed by it for nearly half-a-century. It was handed over by the Society to the Government with the understanding that it should be soon developed into an efficient and well equipped hospital. It is about two decades since the Government took charge of it. The only substantial addition it has made during this period is the putting up of four paying-wards. All the other wards were built by the F. N. S. They are all open wards and all kinds of patients are huddled together in the same hall within the sight of each other. The partitioning of the wards is very necessary. The Hospital has got an able staff but their work is handicapped by the delay in carrying out the necessary improvements and extensions.

The eye department has nearly 1200 cases every month and no ward has yet been built for female patients. In the maternity section there is only one non-paying ward with six beds. Does the Government think that this is adequate for such a large town as Jaffna? We call the attention of the Jaffna Councilors to the present condition of the Jaffna Civil Hospital and hope that they will not fail to urge the Government to carry out the extensions that are long over due.

The Committee which grudges expenditure on building of hospitals is very generous towards a private Missionary hospital. One of its recommendations is the grant of Rs. 50,000 to the Manipay Green Memorial Hospital. This is a proposal which should be strongly objected to. A private Missionary hospital cannot be regarded as a substitute for a Government hospital. The Manipay Mission Hospital is not a public charitable institution. But it is a private hospital run by the Missionary agency both as a business proposition and as a means of proselytising the non Christians who go there for treatment. Public money should not be thrown away on such sectarian hospitals.

EDITORIAL NOTE.

REGISTRATION OF TWO SCHOOLS.—The Government "Gazettes" dated 8/6/28 and 15/6/28 proclaim the registration of two schools at Trinuclei and Oerria Streets respectively. These two Schools have an interesting history behind them. Some years ago the good people of Trinuclei under the leadership of the late Mr. A. Muttutambiy, Native Physician, bought a land, put up a very substantial school building and opened a school there for the education of the Saiva children of the locality. But unfortunately the School was situated at a distance of a few yards from a school under the management of the Church Mission Society. In this village except one or two families all the others are Hindus. A Hindu school is a necessity there. Notwithstanding the fact that this School was run for two years the Government succumbed to Missionary opposition and refused to consider the registration of the new school unless it was shifted to a distance of more than quarter mile from the Mission School. The petitions and the memorials sent to the Education Department were of no avail. The building was abandoned and a new building had to be put up beyond quarter mile. The original building has stood there for some years as a monument to Missionary intolerance and unsympathetic policy of the Education Department. In January 1927, Mr. S. Sabapathy Pillai, F. M. S., Pensioner, who interested himself in Saiva education, opened a school in the same building and transferred the management to the Hindu Board of Education. The Ebyyap'pan can change his skin and the leopard its spots, but not the Missionary his policy towards Hindu religion and school. He raised the old opposition against the registration of this school. Notwithstanding it, it has been registered for grant as from May, 1927. A great humiliation to the people has now been undergone and the children of the locality can now read in a school where Hindutvam is taught to them. The Sannarka Badhini Vidyasalai at Oerria Street had a similar history with the difference that the opposing Mission was Wesleyan and that the school has

been altogether abandoned until the Hindu Board of Education revived it in November, 1925. The thanks of the Saiva public are due to the Hindu Board for helping the people of these two localities not only in having Saiva schools but in getting a great wrong undone.

LOCAL & GENERAL.

WEATHER.—The hard-blowing of the South-West Monsoon has ceased. Some parts of the Peninsula are reported to have been favoured with downpours, but the Town and its suburbs are feeling the want of rain very badly. At times the sky is overcast and a shower is anticipated at any moment.

MIRUSUVIL TODDY TAVERN.—The reopening of the Mirusuvil toddy tavern has been cancelled, we understand owing to certain irregularities discovered in connection with the recent Local option poll.

DISTINGUISHED INDIAN VISITORS.—Hon'ble Rao Bahadur M. C. Raja, Representative of the Depressed Classes in the Legislative Council of Madras, and Swamy Saganandana, will be on a visit to Jaffna from the 28th to the 30th instant.

RECEPTION TO THE HON. MR. H. A. P. SANDRASAGARA.—A public reception will be accorded to the Hon. Mr. H. A. P. Sandrasagara K. C., Commissioner of Assize, on Saturday, the 23rd inst at 5 p.m. at the Jaffna United Club Grounds.

SAIVA STUDENTS' CONFERENCE AT SANKANAI.—The Sankana Saiva Students' Conference will be held at the Sivaprakas Vidyasalai Hall on Sunday and Monday, the 24th and 25th inst commencing at 4 in the afternoon and closing at 8 p.m. each day. The proceedings will be held in Tamil. The Hon. Mr. W. Duraiswamy will preside over the first day sessions and deliver his presidential address. On the second day Mr. S. Shivapathasudram, Principal, Victoria College, will be the President and deliver his address. Mr. S. Swaminathan, Head Master Hindu English Institute, Chavakacheri, Pundit K. Somasunthram and Mr. V. Veerasingam, Principal, Manipay Hindu College, will address the Conference on "Patriotism," "Tirukkural" and "Si. Tiruvaykkarasu" respectively. On the second day addresses on the following subjects, viz, "Shiva Thondu," "Tiru Murukattupada" and "Our Duty" will be delivered by Messrs. K. S. Kanagasayar and S. Nagalingam, Proctors S. C. and Mr. N. Arunasala Desbikar respectively.—Cor.

Students' Literary Union.

"THE NEW SPIRIT IN INDIA"

"LITERATURE & NATIONAL RE BIRTH"

Under the auspices of the Students' Literary Union, (Chulipuram, Tholpuram, Moolai and Panakkam), a meeting was held in the Panakkam Tamil School hall on Saturday 16th June when Mr. S. Natesa Pillai, B. A., B. L., Principal of Parameswara College, presided; Lectures were delivered by Mr. V. Nagalingam, B. A., of the Manipay Hindu College and Mr. O. Narayana Menon, M. A., of the Victoria College.

Mr. Nagalingam spoke on "The new spirit in India." In an impressive and exhaustive way, he traced the new spirit to its sources referring among other things to the breaking of the pledges given by England to India. He then briefly described the life, work and significance of great National Leaders, including Gokhale, Tilak, Malaviya and Gandhi, showing clearly how they were as much the products as the creators of the new spirit. The various movements like the youth movements, the women's movement and the revival of the Varnadars were then touched. The lecturer is, in one union, referred to the revival of the National Literature and read the message of Tagore to Ceylon.

Mr. Narayana Menon spoke on "Literature and National Re birth." He began by explaining how man is moved by imagination and not by intellect. He cited Ove and our religious literature to prove the power of contemplation to transform life. Literature presents a shape of beauty for contemplation. Man aspires and then attains. Thus literature creates, maintains and destroys political, economical and social organisations. Homer and Valmiki, Voltaire and Tolstoy, Ibsen are examples. Mr. Menon defined National Literature saying that it also includes mythology which is common heritage, history which is coloured by the National Spirit, and the biography of persons in whom the nation has realised herself. India has found in Gandhi an incarnation of her ideals of virtue and honour so that his life is become a symbol. Such symbols of National Unity and self respect have a lasting effect in moulding the nation when conveyed through Literature. The lecturer then stated that the lack of the new Literature would be to produce symbols which can satisfy the

MATRIMONIAL.

ARUNASALAM—RANIMUTTUMMAL

The marriage of Mr. M. Arunasalam of the F. M. S., Government Service, son of Mr. M. Muttuveln of Kokkavil East with Miss Rani Mutuammal, daughter of Mr. S. Doraiappa, Retired Station Master, F. M. S. Elys. was solemnised at the residence of the bride on Saturday last in the presence of a large number of friends and relations. We wish all happiness and prosperity to the newly-married couple.

Continued.

inner longings of India's millions, with all their diversity of castes, creeds, languages and races. Such Literature should be universal. Unity does not mean uniformity. He deplored the present sectarianism and made an earnest appeal for unlimited tolerance and universal sympathy. He referred to Tagore and his University adding that breadth of outlook would produce the literature potent enough to weld India and Ceylon into a community, a super nation.

The lectures being over two of the distinguished visitors offered remarks. Mr. V. Veerlingham B. A., Principal, Manipay Hindu College referred in a short but lucid speech to the spiritual movement started by Sri Ramakrishna Paramahansa. Mr. S. Shivapathasudram, B. A., Principal, Victoria College spoke in clear and forcible Tamil testifying to the fact that men are moved by an appeal to the imagination rather than reason. The Chairman brought the proceedings to a close by pointing out how each speaker had added his own share to produce the great synthesis. He emphasized on the affinity between religion and literature. The meeting ended with votes of thanks to the lecturers and the Chairman by Messrs. S. Coomaraswamy and S. S. Nambial respectively which were carried with acclamation.—Cor.

Letters To The Editor.

AGELIMITS FOR CAMBRIDGE EXAMINATIONS.

Sir,
We in Malaya understand that the Ceylon Education Department is going to pass a new rule imposing age limits on candidates studying for the Junior and Senior Examinations of the Cambridge University. It is obvious that this departure from the old system in which no age limit was recognised will constitute a serious handicap for a great many students coming from the peasantry. Metropolitan students and those having wealthy sources of support may not find the restrictions adversely affecting them. For these students by reason of their proximity to English schools or of their enormous and unending riches, are able to commence their English education early in life. But the pupils coming from suburban areas where there are no English schools and from parentage that cannot afford to start their education with the study of English, have, in the majority of the cases, to forego the chance of qualifying themselves at these examinations on account of the age restrictions that are proposed to be imposed. This, in effect, amounts to shutting the door of higher education to those who have got beyond a certain age. It is curious to note in this instance that advancement in age (that is, passing from boyhood to youthfulness, and not declining in age) is regarded by the Ceylon Government as a great disqualification against the pursuit of university education. Does this disqualification denote any moral turpitude, mental drawback or physical weakness? I hope that any of these failings can be advanced to justify the innovation sought to be introduced. I therefore appeal, through your courtesy, to the educationists of Ceylon to take up the matter in hand and to see that the rich and the poor, the townsfolk and the countryfolk are treated with justice and fairness, in accordance with their respective needs and circumstances, in the matter of education.

Talipog, 6/6/28. Yours &c, Guardian.

Continued up.

Jaffna Urban District Council NOTICE.

Applications for the post of Assessors for the Town of Jaffna for the year 1929 will be received by the Chairman, Urban District Council Jaffna, till 12 noon on Saturday the 30th June 1928.

Applicants should be residents of the Jaffna Urban area and should possess a fair knowledge of Tamil and English and experience in the valuation of property.

The remuneration will be Rs. 180/-
E. T. HIRACOOK,
Secretary, U. D. C.

Office of the Urban District Council, Jaffna, June 20, 1928. G. 916.

TEMPERANCE IN THE NORTH

Sir, I shall thank you to publish the following letter which I addressed to Mr. Ponniah on 31 5 28 I have not as yet received any reply from him.

The letter itself shows how close I was in consultation with my constituency re Temperance in the North.

Jaffna, 18th June 1928. Yours, etc, S. Rajaratnam.

LETTERS REFERRED TO ABOVE.

Dear Mr. Ponniah, I had from a report in the press of an interview you gave to a Government Officer in which you are alleged to have stated that the members of the N. P. did not consult the people on the question of Prohibition or Temperance I like to point out to you that within 6 months of my going to the Council in 1924, in a series of letters to the press, I formulated my views which were well known much earlier to many of my friends and to the Temperance League of Jaffna of which I have been an active member for such a long time. Permits to the consumers or registering the consumers was my chief point. Naturally, I received criticism for and against, from many, unfortunately, not from you. I replied to all these through the press.

Again the Excise Commission formulated a scheme for the permit system. I published the same in the press for criticism. I had the pleasure of receiving the following letter signed by Rav J. K. Obinnatamb; your predecessor in office, on behalf of the Obavakachobari V. C.:-

From: The Chairman, V. C. Obavakachobari To: The Hon. Mr. S. Rajaratnam, M. L. C. Jaffna.

Sir, I have the honour to inform you that at the meeting of the Village Committee of Obavakachobari held on 30 & 27 the following resolution was passed unanimously: "That the Committee approves in general the recommendations of the Excise Advisory Board re Prohibition."

They are however of opinion that the tax on each palm-yrash tree tapped for toddy should be reduced to Rs. 5/-.

The Committee authorises you to make use of this resolution in the Legislative Council meetings if you think it will strengthen you in your fight for prohibition.

Yours etc, Sgd. J. K. Sinnatamb, Chairman, V. C. Obavakachobari.

Subsequently a meeting of all the V. C.'s of Thanmaradchy was held and the following letter was sent to me:

From: The Chairman, V. C. Obavakachobari To: Hon. Mr. S. Rajaratnam, M. L. C.

Sir, I have the honour to inform you that at a special general meeting of the five Village Committees of Thanmaradchy held on the 18th instant, the following two resolutions were passed.

That this meeting is strongly of opinion that the amendment proposed by Hon. Mr. S. Rajaratnam to the motion for Prohibition in Jaffna by the Hon. Mr. Sabaratnam embodies the best course that can be adopted now towards prohibition.

I hope you will fight for the cause of prohibition with undoubted vigour encouraged by the fact that there is a large number of your constituents to back up in your noble effort to drive out the drink demon from Jaffna.

Yours etc, Sgd. J. K. Sinnatamb, Chairman, V. C. Obavakachobari.

Obavakachobari, 22nd June, 1927.

I was then made to understand that you personally took a leading part in framing and passing the above resolutions.

In the many debates that took place in Council I have been persistently maintaining my position re Permit System.

In October last the Government undertook in Council to give a detailed and perfect scheme of the Permit System. Unfortunately they wanted us to accept 700 odd toddy taverns under, not the permit system but a licensing system to sell toddy in these 700 odd places. Lastly on the advice of the members of the Jaffna Temperance League, I declined to accept the 700 odd taverns which the Government wanted to force on the people of Jaffna instead of the 100 of 1918 or the 20 of 1925.

I am writing this to you as I feel you were not fully conversant with the facts I have mentioned above.

In the light of these facts placed before you I hope you will regret having made those utterances if they have been properly reported or at any rate you cannot say that I did not represent your views. As I value your opinion very much I am addressing this letter to you.

Jaffna, 31st May, 1928. Yours etc, Sgd. S. Rajaratnam.

Openletter to Mr J. M. Hensman

Sir, My last letter is only an introduction to the study of Jesus of Nazareth both as a man and as a teacher. Today I am inviting you to consider certain aspects of his teachings and character to show you that the extraordinary claims being so obstreperously made by you and your co-religionists on his behalf are not based on facts. The defects and shortcomings of your Jesus cannot have escaped your notice. But I am sure that you like the many Christian apologists and interpreters have glossed over the inconvenient portions of his life and teachings and satisfied yourself by pronouncing your usual anathemas on all who point them out to you and to your co-religionists. I can tell you, Sir, that neither bliss of heaven nor the terror of hell will make them swerve even a hair's breadth from the parent of what they regard to be true. If your mind is still open to conviction and if you thirst for spiritual knowledge you have better waters to quench it in the land of your ancestors than the stagnant and deleterious waters of the Dead Sea.

Is a favourite theme of yours and your co-religionists that Jesus of Nazareth is a teacher who showed no distinction of race in the delivery of his message or in the bestowal of his gifts. Did you, Sir, read the 10th Chapter of St. Matthew. It is said there that Jesus sent his disciples to announce the coming of the Kingdom. He commanded them saying: "Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not: But go rather to the lost sheep of the house of Israel." This is his commission to his disciples. He is a bold man who contends that Jesus ever concerned himself about the salvation of the Gentiles or gave them even a place in his scheme of things. It is an undeniable fact that Jesus shared all the racial prejudices and exclusiveness which characterised the Jews of Palestine of his time. The correctness of this view is further strengthened by the treatment given to the Syro-Phoenician woman. "It is not meet," said your Jesus to this unfortunate woman, "to take the children's bread and cast it to the dogs." Here, too, he reiterates the ideas underlying the commission to the twelve. Jesus says, "I am not sent but unto the lost sheep of the house of Israel." If at last he had condescended to help the woman it is because she by her tame submission and importunity humoured his vanity and pandered to the great taste he had for self glorification. It is unnecessary to remind you, Sir, what "dog" stands for in Semitic vocabulary. The saying in the Old Testament "Is thy servant a dog?" will enlighten you on the sinister significance of the term "dog". It stands for all that is mean, contemptible and despicable in human society. Your perfect teacher of mankind, the saviour of the world, characterised the Hindus, your ancestors, and the Greeks and the Romans as dogs. The Hindu race which produced countless sages and sages, a race which gave birth to Buddha and Mahavira, is regarded by him as dog. The Greeks who gave to the world poets, philosophers and artists are all dogs! So are the Romans who by their virtue (valour) founded the Roman Empire and who developed and formulated perhaps the most wonderful legal system in the world. Yet you call Jesus of Nazareth, a world teacher.

The contempt for the Gentiles is congenial with Jesus. "Therefore take no thought, saying, What shall we eat? or, What shall we drink? or, Where withal shall we be clothed? (For after all these things do the Gentiles seek)" (Matthew vi. 31 and 32). Is this historically true? Can absurdity of a teacher go any further? Is not this remark due to the bigotry or blindness of the speaker? Is it not the age of the Stoics? Is it not the age of Seneca, Epictetus, Plutarch or Pliny? Is it not the age of Buddhism and Jainism in India? Is it not the age of Tiruvalluvar in Tamil land? Yet your Jesus says, "For after all these things do the Gentiles seek."

The broad human sympathy Jesus always lacked. In his category of things the unbelievers are his enemies and are after fit to be slain. Note the verse in Luke xiv. 27. "But those mine enemies which would not that I should reign over them bring hither and slay them before me." This is the humane Jesus who preached the Gospel of love!

Even in the bestselling Gospel of St. John Jesus is represented as narrow and exclusive in his outlook and sympathy. Note the prayer in John xvii.—9 "I pray for them; I pray not for the world but for them which thou hast given me; for they are thine." The prayer for the good of humanity is excluded and his last prayer is confined to the narrow section of his disciples. Even the Christian Apologist, Dr. Appagawamy, has been constrained to admit the narrowness and exclusiveness of this prayer in his book "Christianity as a Bhakti-Marks". In contrast with this prayer I invite you to consider the prayer in Skanda Purana "குறையிலா உயிர்களுக்காக" and also the prayer of St. Thaumaturgus.

சோக்கை அரிதான ஆணையினால் மோன நிலை, தாக்கை குபாயகு சமைத்தபிரான்—தாக்கு முயிர், அதனைக்கும் யான்குமை ஆனதினும் யானனைந்தன், நித்தனைக்கும் பேசலிடமிடில்.

The Maggona Incident.

INQUIRY CONCLUDED.

HEAD TEACHER'S ACTION CONDEMNED.

It will be recalled that strong representations were made to the Director of Education in regard to the conduct of the Head Mistress and of an Assistant Teacher at the Maggona Sinhalese Girls' Roman Catholic School towards some Buddhist children who had absented themselves from school owing to the Wesak Festival.

LETTER FROM THE DIRECTOR.

Mr U. A. Jayasundera, Proctor, Manager of Buddhist Schools, Kalutara, has received a letter from the Director of Education, conveying his decision in the matter. The following is the text of it as appearing in the Ceylon Morning Leader of the 19th inst:—

MAGGONA SINHALESE GIRLS' R. C. SCHOOL, Colombo, 11th June, 1928.

Sir,—With reference to your letter of 17th May, 1928, I have the honour to inform you that the Manager of the above School has been informed that the present Head Teacher is clearly unfit for her position and should be discontinued and that in the event of her being employed in another school she cannot be recognised as Head Teacher.

2 The increment of the Assistant Teacher has been stopped."

The narrowness and exclusiveness of Jesus and his contempt for Gentiles are admitted even by Christian writers. "I know of nothing," says Herford, "in the Gospel records to show that his mental outlook extended beyond his country and, in the beginning at all events, beyond his own nation. One who is reported to have said (Matt. xv. 24), to a woman of a neighbouring people, 'I was not sent but to the lost sheep of the house of Israel,' would surely have expressed himself differently if he had had any clear conception of mankind as a whole, let alone of himself as having any function in relation thereto. That he had any far-reaching views upon any subject of thought whatever, a comprehensive theology, a profound philosophy or an elaborate theory of social questions, does not, so far as I can see, anywhere appear." (The Pharisees, p. 203) The late Dr. James Martineau characterised the incident connected with the Syro-Phoenician woman as an abomination of scorn and hatred.

Do you not know, Sir, that at the time Jesus lived and died in Palestine who is there appeared in the Tamil land a teacher far greater than Jesus & who transcended the limitations of race, the boundaries of Geography and the distinctions of caste and creed and addressed his sovereign morality and absolute reason to the whole community of mankind. He is "Sage Valluvar, preet of thy lowly clan, No tongue repeats, no speech reveals thy name; Yet, all things changing, dieth not thy fame; For thou art bard of universal man. Through all the earth, men hail thee brother, Bear of spotless soul." Is it right for you, Sir, to despise the genius teachers of your land and to go after teachers who are puffed up with the pride of race and dominated with the spirit of exclusion.

Secondly, Sir, I call your attention to the hardness of the heart shown by your Jesus as a teacher. It is said that Jesus spoke to the multitudes in parables and that he never spoke to them except in parables concerning the Kingdom of God. It is said that he did so to conceal & not to reveal his message. "If all the controversial discourses," says Dr. Schweitzer, "and sayings and answers to questions which were so to speak wrung from him were subtracted from the sum of his utterances, how much of the didactic preaching of Jesus would be left over?" "But even the supposed didactic preaching, says the same writer "is not really that of a 'teacher' since the purpose of his parables was according to Mark IV.—10, 12 not to reveal but to conceal and of the Kingdom of God he spoke only in parables." The didactic preaching of Jesus is little, and the object of that little is not to reveal but to conceal. "Unto you," says Jesus, "it is given to know the mystery of the Kingdom of God. But unto them that are without all these things are done in parables that seeing they may see and not perceive; and hearing they may hear and not understand; lest at any time they should be converted and their sins should be forgiven them." (Mark, IV. 11 and 12). This is the spirit of Jesus teaching and it is in keeping with the methods of God, the Father, whose practice was to harden men's hearts, to find excuses for punishing them. I need not cite you the many instances in the Old Testament in which God, the Father, hardens men's hearts & then punishes them. Even in the New Testament St. Paul confirms this character of God, the Father. "Wherefore, God," says the Apostle, "gave them up to uncleanness through the lust of their own hearts to dishonour their own bodies between themselves." I will only ask you to read this verse and the following verses in Romans I. and also to read Chapter IX. verse 19. "Therefore hath he mercy on whom he will have mercy and whom he will he hardeneth." The Son and the Father are of the same character. It is this Son you want to pluck out as an exemplar for all time to come and as a teacher of unquestioned superiority. Yours etc, 20/6/28, A STUDENT OF CHRISTIAN BELIEF

REVIEWS.

"THE INDIAN"

We acknowledge the receipt of a copy of the "Indian" (Vol. III. No. 12, March, 1928), a journal published monthly under the auspices of the Indian Association, Singapore. The name of the journal itself will indicate its object viz. "to champion the cause of Indians in Malaya and to promote their interests by all legitimate and constitutional means". The journal completes its third year of existence with this number. Mr B. B. Krishnan, who was chiefly responsible along with another gentleman in starting this journal succeeds as its editor in place of Mr. T. G. Thomas who has severed his connection with it. The price of a copy is cents 25. We wish all success.

"BUSINESS EDUCATOR."

A copy of the first number of the "Business Educator" a monthly magazine published at Tappakulam, South India, by the National Publicity Exchange with the object of extending "invaluable service to those who wish to gain intelligent and accurate ideas as to the best modern practice in Commerce and Business, shorthand, English etc." The annual subscription is Rs. Three only. May this young magazine thrive well.

OBITUARY.

MR. S. KANDIAH.

We regret to record the sad and untimely death of Mr. S. Kandiah, Dresser, F. M. S. Riys, which event occurred in Jaffna a few days back after a brief illness. He leaves behind to bemoan his loss his widow and a son and a host of friends and relations. We extend our condolence to the members of the bereaved family.—Cor.

MRS. V. RAMASWAMI.

It is with feelings of deep regret that we record the sad and untimely death of Masoomanammal, the beloved wife of Mr. V. Ramaswami, Proctor and President, Vivekananda Society, Anuradhapura, on Saturday last at "Theeswewa View", Karunegala Road, Anuradhapura, after a short illness. The deceased lady was in her forty-sixth year at the time of her death.

The funeral took place the following day (Sunday) at about 10 a. m. and was very largely and respectfully attended by all the communities of Anuradhapura. All the boutiques of the Jaffna merchants of Anuradhapura were closed as a mark of respect to the deceased.

She leaves behind, besides her beloved husband, eight children, (4 males and 4 females) two son-in-law and a host of friends and relations to bemoan her loss. We extend our heartfelt condolences to Mr. V. Ramaswami and the other members of the bereaved family.—Cor.

WANTED.

Two clerks, who have passed the Senior Cambridge or London Matriculation examination and know Typewriting and Accountancy. Apply, ACCOUNTANT, Ramanathan College, Chunnakam. Mis. 1229.

AUCTION SALE.

IN THE DISTRICT COURT OF JAFFNA.

Testamentary Jurisdiction No. 6579. In the matter of the Estate of the late Namasivayam Veluppillai of Anaippanthiady, Vannarponnai East

Deceased. Annapillai widow of Namasivayam Veluppillai of Anaippanthiady in Vannarponnai East

Administrator.

Under the virtue of the Commission issued to me in the above case I shall sell by public auction the undermentioned property at the spot on Friday 29th June 1928 commencing at 9 a. m.

Land situated at Vannarponnai East in the Parish of Vannarponnai called "Kuth-thaikithoddam" in extent 3 Lus. V. C. with stone built house and other appurtenances and bounded on the East by the property of Ramanather Kandiah, on the North by bye-land leading from the Road to the land on the East belonging to Ramanather Kandiah, on the West by Road and on the South by the properties of Mootamby Veluppillai and Rasammah wife of Manickam.

V. A. DURAIAPPAN, Commissioner.

Jaffna, 15/6/28. Mis. 1233.

WANTED.

Wanted a teacher with Cambridge Senior or London Matric. Certificate for Tondamanur English School. Must be able to teach Drill and Drawing also. Apply immediately with testimonials to:—

S. Veeragattipalai, Tondamanur. 20th June, 1928. Mis. 1237.

Mahatmaji's Autobiography

FOUNDING OF THE ASHRAM.

The following is a further instalment of the autobiography of Mahatmaji as appearing in "Young India".

The pilgrimage to the Kamba Fair was my second visit to Hardwar. The Satyagraha Ashram was founded on the 25th of May, 1915. Shradhdhanandji wanted me to settle in Hardwar. Some of my Calcutta friends recommended Vaidyanabhadram. Others strongly urged me to choose Rajkot. But when I happened to pass through Ahmedabad many friends pressed me to settle down there and they volunteered to find the expenses of the Ashram, as well as a house for us to live in.

I had a predilection for Ahmedabad. Being a Gujarati I thought I should be able to render the greatest service to the country through the Gujarati language. And then as Ahmedabad was an ancient centre of handloom weaving it was likely to be the most favourable field for the revival of the cottage industry of hand-spinning. There was also the hope, that the city being the capital of Gujarat, monetary help from its wealthy citizens would be more available here than elsewhere.

The question of untouchability was naturally among the subjects discussed with the Ahmedabad friends. I made it clear to them that I should take the first opportunity of admitting an untouchable candidate to the Ashram if he was otherwise worthy.

"Where is the untouchable who will satisfy your conditions?" said a Vaishnava friend self-complacently.

I finally decided to found an Ashram at Ahmedabad.

So far as accommodation was concerned, Sri Jivanlal Desai, a Barrister in Ahmedabad, was the principal man to help me. He offered to let and we decided to hire his Kochrab bungalow.

The first thing we had to settle was the name of the Ashram. I consulted friends. Amongst the names suggested were "Savasram" (the abode of service), "Tapovan" (the abode of austerities), etc. I liked the name "Savasram," but for the absence of emphasis on the method of service. "Tapovan" seemed to be a pretentious title, because though tapas was dear to us, we could not presume to be tapasvis (men of austerity). Our creed was devotion to truth, and our business was the search for and insistence on truth. I wanted to acquaint India with the method I had tried in South Africa and I desired to test in India the extent to which its application might be possible. So my companions and I selected the name "Satyagraha Ashram," as conveying both our goal and our method of service.

For the conduct of the Ashram a code of rules and observances was necessary. A draft was therefore prepared and friends were invited to express their opinion on it. Amongst the many opinions that were received, that of Sri Gurus Banerji is still in my memory. He liked the rules but suggested that humility should be added as one of the observances, as he believed that the younger generation sadly lacked humility. Though I had noticed this fault, I feared humility would cease to be humility the moment it became a matter of vow. The true connotation of humility is self-effacement. Self-effacement is moksha—salvation—and whilst it cannot by itself be an observance there may be other observances necessary for its attainment. If the acts of an aspirant after moksha or a servant have no humility or selflessness about them, there is no longing for moksha or service. Service without humility is selfishness and egotism.

There were at this time about thirteen Tamilians in our party. Five Tamil youngsters had accompanied me from South Africa, and rest came from different parts of the country. We were in all about twenty-five men and women.

This is how the Ashram was started. All had their meals in a common kitchen, and strove to live as one family.

Health Tit-bits.

As the air in dwellings can never be so pure as the fresh air outside, spend as much time in the open air as possible, preferably near sea-shore, two hours daily being the minimum. As pure air is found at a considerable distance from habitations, have an occasional change to the open country.

When you enter a house, if there is a close stuffy smell the air inside is not pure; see to the cause and open the doors and windows.

Alcohol is a poison. It kills both animal and vegetable life. Like most other poisons it has some use medicinally. But care should be taken that its use in this way does not lead to its abuse.

Feed your baby regularly by the clock and not by guesswork or whenever it cries. Babies get indigestion feel uncomfortable and cry if they are not fed at regular intervals. Never give a baby a dummy teat.

Cold baths are used to bring down temperature. A hot bath is given to make the patient sleep, to cause perspiration and to relieve pain. mustard foot bath relieves headache and cold in the head.

The preparation of barley water is as follows:—Wash two teaspoonful of pearl barley. Place in a saucapan. Add a pint of cold water. Boil slowly down to two thirds of a pint, strain, and store in a covered jug.

N.B.—Barley water does not keep well, and must be prepared several times a day to ensure absolute freshness.

Avoid lamp in a bed room. If indispensable burn it very low. There is an impression that lamps do not foul air. In fact two candles or two oil lamps foul as much air as one man. A good kerosene oil lamp without chimney will foul as much as seven men.

Betel chewing is helpful to digestion. It is harmless when prepared with care and chewed in moderation. But in excess it ruins the teeth and upsets the digestion.

Bicycling if pursued at a moderate gait and for moderate distances, is in many respects an ideal exercise, but harmful when continued to the point of exhaustion.

Mother's milk is the best, cheapest and safest food for infants. Keep the child at the breast about 1/2 hour at each feed. Do not feed more often than every 2 hours during the day and one between 11 at night and 6 in the morning. Never let the baby feed too fast. Wake the baby if asleep at feeding times during the day only.

The prevention of chicken-pox.—The mode of infection is by direct contact with a person suffering from the disease. So prevent by isolation and disinfection.

The prevention of cholera.—The mode of infection is from excreta, through milk, water, food, dust, flies or clothing. So prevent by drinking water and milk well boiled and eating food well cooked.

During cholera season never eat indigestible food and avoid all unripe or over ripe fruit. Never allow diarrhoea to run unchecked. Never take purgatives. Don't eat or drink anything unless it is well boiled.

When a cholera case occurs in a house, isolate the patient and set apart particular utensils for his special use. Disinfect all his contacts. Attendant's hands should be disinfected. Prevent flies from settling upon either the patient or any of the discharges from his body or soil-d linen. Disinfect stools and vomit and then dispose of them either by burning or by burying. Cleanliness should be observed in everything, the person, and clothes; the house and its surroundings and in general habits.

Cocoa is very nourishing, but too rich for weak stomachs. It is prepared in the ordinary way with water, milk, and sugar, it is an excellent thing for children and students.

Coffee and Tea lessen fatigue, and are valuable restoratives alike after hard mental and physical work. If taken in excess cause dyspepsia, sleeplessness, nervousness and palpitation. Coffee and Tea must not be infused more than 4 minutes. It is inadvisable to drink Tea and Coffee during a meal or soon after or drink too hot, too strong or too much.

Cold, Professor Peters says, is taken by the body, not by breathing. So cover yourself well in bed, breathe pure, cold air and you will be warm.

Consumption can be prevented by the following precautions:—Fresh air, avoidance of overworking, especially in bed rooms, good food, disinfection and destruction of sputum of consumptive patients, banishment of flies, boiling of milk.

Disinfectants are substances which really destroy germs of diseases, such as Carbolic acid, Lysol. Fresh air and sunlight are the best natural disinfectants and will kill most germs of diseases. So there ought to be good provision made for sunlight and fresh air in every house.

Disinfection is done by boiling every article which is washable for 20 minutes. Expose articles which cannot be washed for the whole of at least 2 days in the sunshine. Remove all metal articles from the room and sponge them with four ounces of carbolic acid in half a gallon of water.

Continued up.

NOTICE.

The under-mentioned timber will be sold by public auction by the Divisional Forest Officer, North Central Division on the following dates:—

- (i) At Anandhapur Railway Station at 9 a.m. on June 25, 1928. 26 Palu logs —c. ft. 606 1 Halanahik log —c. ft. 25 (ii) At Madawacholi Railway Station at 3 p.m. on June 25, 1928. 108 Halamilla logs —c. ft. 2297 (iii) At Kekirawa Railway Station at 9 a.m. on June 26, 1928. 589 Halamilla logs —c. ft. 426 20 Halanahik logs —c. ft. 581 56 Basin " —c. ft. 561 43 Palu " —c. ft. 385 (iv) At Habarana Railway Station at 2 p.m. on June 26, 1928. 5 Satin logs —c. ft. 88 18 Palu " —c. ft. 406 (v) At Talawa Railway Station at 9 a.m. on June 27, 1928. 250 Satin logs —c. ft. 8149 6 Milla " —c. ft. 79 6 Halanahik logs —c. ft. 74 455 Palu logs —c. ft. 7707 2 Suriyama " —c. ft. 20 5 Hurumara " —c. ft. 71 2 Halamilla " —c. ft. 11

For further particulars please see notice appearing in Government Gazette No. 7,649. J. D. SARGENT, Conservator of Forests.

Office of the Conservator of Forests, Kandy, 7th June, 1928. G. 914.

NOTICE.

The undermentioned Government timber lying at the Jaffoa Depot will be sold by auction on the spot by the Divisional Forest Officer, Northern Division, Jaffoa, on Wednesday, July 4, 1928, at 9.15 p.m.:—

- Lot I. 100 Palu logs. Lot II. 10 Satin logs. Lot III. 6 Tons Basti pieces. Lot IV. 7 Palu telegraph posts. Lot V. 64 Teak Poles.

For further particulars, please see notice appearing in Govt. Gazette No. 7,649.

J. D. SARGENT, Conservator of Forests.

Office of the Conservator of Forests, Kandy, June 11, 1928. G 912.

Continued.

The mode of infection of Dysentery is from excreta, through milk, water, food, dust or flies. Dysentery is prevented by isolation and disinfection of excreta of patient suffering from the disease.

In exercise, walking is the most natural exercise and is on the whole the best exercise for adults. One hour's walk at a brisk pace is the minimum.

Feeding bottles should never be with long tubes and they should never be used. Wash the bottle and teat thoroughly in hot water after each feed and keep them in clean cold water until the next feed. When washing the teat turn it inside out and hold it under the tap.

Fire is the most thorough means of disinfection and it should be always employed for articles of little value. Where possible the material is soaked in kerosene to ensure complete and ready combustion.

The house fly is the most chief carrier of disease microbes. Spread of epidemics in India such as cholera, typhoid fever, dysentery and other diarrhoeic diseases is due to fly. To prevent flies breeding, no accumulation of dirt of any kind should be allowed near our houses or in the compounds.

Germs of Typhoid Fever are destroyed in from one and a half to two hours by the direct sun's rays. Germs of consumption are killed by the rays of the sun from a few minutes to several hours. So disinfect contacts of typhoid and consumption patient by exposing in the ray of the sun.

Health rules are:—Breathe pure air, eat good food, drink pure water, keep clean, do plenty of work, train your muscles and be temperate. A man as he manages himself may die old at thirty or young at eighty. Health is mastery, though not entirely, in our own keeping.

The dwelling house should be dry, bright, and airy, with good drains and healthy surroundings. The stable and cow shed must not be too near the house. Trees should be at some distance from the house, otherwise they will interfere with free ventilation and make the house dark and damp. Shrubs in general are un-healthy.

Insecticides are:—Kerosene oil emulsion will kill fleas, bugs, keep off flies, mosquitoes. This emulsion is as follows:—Common soap 3 parts; water 15 parts and kerosene oil 52 parts. The soap is dissolved in water by the aid of heat and kerosene oil is warmed and gradually stirred into mixture. One part in 1000 of this solution will kill fleas in two minutes.

By isolation is meant the seclusion of the patient in such a manner that the danger of transmitting his diseases to others is reduced to the lowest practicable point. —The Health,

Order Nisi.

IN THE DISTRICT COURT OF JAFFNA.

Testamentary Jurisdiction No. 6784.

In the Matter of the Estate of the late Kanagasabai Thambiah of Tellippalai East Deceased.

- 1. Seneviratna Thiragarajah and wife 2. Sivayaki of Tellippalai East

Petitioners.

Vs.

- 1. Pavalasani widow of Thambiah 2. K S Kangarayar and wife 3. Arundhavanayaki all of Tellippalai East

Respondents.

This matter of the Petition of the abovesaid Petitioners praying for Letters of Administration to the estate of the abovesaid deceased Kanagasabai Thambiah coming on for disposal before J. C. W. Rock Esquire, District Judge, on May 28, 1928 in the presence of Mr. V. Coomaraswamy, Proctor on the part of the Petitioner and the affidavits of the Petitioner dated May 20, 1928 having been read, it is declared that the Petitioners are the son in law and daughter of the said late Thambiah and is entitled to have Letters of Administration to the estate of the said late Thambiah issued to them unless the Respondents or any other person shall, on or before July 10, 1928 show sufficient cause to the satisfaction of this Court to the contrary.

June 8, 1928. O. 1471.

J. C. W. Rock, District Judge.

Order Nisi.

IN THE DISTRICT COURT OF JAFFNA.

Testamentary Jurisdiction No. 6888.

In the Matter of the Estate of the late Pavanappary daughter of Nadarajah of Vannarponne West Deceased.

Kandappasagar Nadarajah of Vannarponne West Petitioner.

Vs.

Yohannan widow of Arulampalam of Vannarponne West Respondent.

This matter of the Petition of Kandappasagar Nadarajah of Vannarponne West praying for Letters of Administration to the estate of the abovesaid deceased Pavanappary daughter of Nadarajah of Vannarponne West coming on for disposal before G. W. Woodhouse Esquire, District Judge on February 23, 1927 in the presence of Mr. K. S. Vignesam Esquire, Proctor, on the part of the Petitioner and the affidavits of the Petitioner dated December 21, 1928 having been read, it is declared that the Petitioner is the father of the said late Pavanappary and is entitled to have Letters of Administration to the estate of the said late Pavanappary issued to him unless the Respondent or any other person shall, on or before May 10, 1928 show sufficient cause to the satisfaction of this Court to the contrary.

April 10, 1928.

J. C. W. Rock, District Judge.

Time for showing cause is extended to 26th June 1928.

O. 1470.

J. C. W. R. D. J.

FOR SALE.

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INDIAN & FOREIGN.

FREE FIGHTS IN BELGRADE PARLIAMENT.—The were free fights in the Belgrade Parliament between the Deputies and the Police.

NEW SPEAKER OF THE COMMONS.—It is anticipated that the House of Commons will, unanimously elect Captain Eliby as Speaker of the House vice Mr. Whitely, retired.

CHAMBER OF PRINCES.—The date previously fixed for the next session of the Chamber of Princes (Narendra Mahal) at New Delhi are the 19th to 24th of Feb. 1929.

SAD PLIGHT OF "ITALIA'S" CREW.—"Italia's" crew have been discovered marooned in an ice-covered island and are in a very bad condition. Several rescue parties are trying to help them.

PRESIDENTSHIP OF U. S. A.—Mr. Coolidge has been eliminated by the leaders from standing for the Presidency of the United States. Mr. Hoover has been adopted as the Republican candidate.

EXCAVATING ANTIQUARIES.—The traces of triumphal arch attributed to the period of Emperor Caladus were unearthed in the course of excavations in an Old Akasral quarter of Constantinople. Two marble coffins and a number of carved pillars were also discovered.

BARDOLI SATYAGRAHA.—In order to express sympathy with the people of Bardoli, who are carrying on a struggle against the Government due to excess of land assessment in that taluk, people in several cities of India held mass meetings and celebrations on the 12th Inst. the Bardoli Day. The Bardoli Satyagraha has proved to be a bull dog fight almost unequalled in these days.

BIGGEST BELL MADE IN BRITAIN.—"The Bourdon" is said to be the largest of toned bells in the world. It has been cast at the Croydon Bell Foundry England, and weighs 25 tons with clapper and headstock. Great Paul, of St. Paul's Cathedral, weighs 11 tons less, and B. B. Ben only a third as much. It is to be shipped to America for a Church in New York to be the gift of the Rockefeller family.