

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

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THE HINDU ORGAN.

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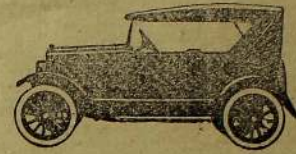
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MAHATMA GHANDI'S RELEASE.

The talk of the release of Mahatma Gandhi consequent on his recent illness was in the air for some time. Though many prominent leaders in India were quite sure of the release, yet there were others who entertained doubts about it, especially in view of the emphatic manner in which Sir Malcolm Hailey, the Home Member, opposed the mere suggestion of it in the Legislative Assembly. It is believed that the release has been inspired by the Labour Government.

The greatness of the Mahatma had become so universally acknowledged throughout the civilised world that his incarceration as the result of the consistent assertion of his wonderful soul power drew the sympathy of everyone who knew anything of his greatness. Though the British Government deemed the imprisonment of the Mahatma as essential to the peaceful Government of India in accordance with its settled policy, it has shown due consideration in releasing him at a time when owing to ill-health such a concession was imperatively necessary. We are sure that the good news will meet with sincere jubilation wherever the Mahatma's life and work are known and appreciated.

We are of opinion that the release of the Mahatma is a striking proof of the fact that a truly great man with the purest and loftiest aims before him for the country's regeneration will meet with the regard and admiration and even kindness of those who are placed in authority over him, though he may differ from them widely in political matters. The conduct of the Mahatma during the period of his incarceration was so consistent with his acknowledged greatness and so thoroughly noble that we are not in the least surprised that the Government was impressed by it and did the only thing which any good Government could do.

The happy news will be received with equal delight by the Hindus and Mussalmans of India. With the release of the Mahatma, there is every prospect of all the differences of the Congress party being made up and the great country becoming once more united for the attainment of self-government.

COW-KILLING IN INDIA.

To a Hindu the most sacred animal is the cow. The ceremonies of Siddhant Saivism cannot be done without the five things derived from the cow, which are known as Panchakavyam. Indeed we know of no animal on the face of the earth which is regarded so sacred as the cow by the followers of any religion. It is, therefore, in the fitness of things that the Hindus have always felt it a great outrage on their religious susceptibilities for any person or persons to kill cows for any purpose or under any circumstances whatever. It is a matter for great regret that the Muhammadans who form the community next in importance to the Hindus in India have frequently outraged the feelings of the Hindus by slaughtering cows. It is well known that one of the principal causes which have militated against the much-talked-of Hindu-Muslim Unity in India, which is so essential to the gaining of Self-Government in that country, is the failure of the leaders of the two great communities to come to a satisfactory agreement in regard to the slaughter of cows by the Muhammadans. We are glad that whole-hearted attempts are being made by leading Hindus and Muhammadans to bring about a satisfactory settlement of the matter on which depends to a very great extent the political salvation of India. It is truly gratifying to note the earnestness with which the Hindu leaders are trying to put a stop to the outrageous and inhuman practice of slaughtering cows and the sympathy and support which the beneficent movement receives from the leaders of the Muhammadan community. The article which we publish elsewhere in this issue, taken from the Mahamandal Magazine, on "Cow-Killing under Muslim Rule", is from the pen of Dr. Syed Mahmud, Ph. D., a leading and cultured Muhammadan. The writer has shown in a very effective manner the liberal and statesmanlike attitude of Muhammadan Kings towards the slaughter of

cows and the praiseworthy manner in which they sympathised with and respected the feelings of Hindus in the matter. Says the learned writer:— 'From the very beginning of their rule, the Muhammadans realised the depth of Hindu feeling in this matter, and as it was the underlying principle of their policy to govern the country by treating the Hindus as their fellow-countrymen and brothers, they fully respected the religious feelings of the Hindus in regard to the slaughter of cows. From the very inception of Muslim rule a special tax was imposed on butchers for the slaughter of cows to the extent of 12 "Jeta" per cow.'

The article is also a proof of the interest taken by Muhammadan leaders in the matter. The Hindus cannot bear to see the animals which they hold in such veneration and love slaughtered. The Muhammadan leaders, though not actuated by the same object, show praiseworthy earnestness in stopping the slaughter in response to the earnest requests of the Hindu leaders whom the Muhammadan leaders want to please and satisfy to bring about the greatly needed Hindu-Muslim unity. This is as it should be, and augurs well for the future of India.

We are of opinion that the Hindu leaders of India have set a noble example which our leaders should follow. Though Ceylon is a small country when compared with India, cow killing is just as heinous in our eyes as it is in the eyes of the Hindus of India. It is the duty of our leaders to take steps to prevent the slaughter of cows in Ceylon, however small the number of the animals slaughtered may be in the Island.

NOTES & COMMENTS

Elsewhere in this issue is published the concluding portion of the highly interesting and instructive article on "THE PROBLEM OF CASTE AND UNTOUCHABILITY" from the pen of Mr. M. S. R. Singhe, B.A., whose interest in public affairs and in all matters connected with our national welfare is well-known. The clear and straightforward manner in which the various points bearing on the difficult and important subject are discussed and the soundness of the conclusions arrived at must commend themselves to all right-minded persons who are truly interested in the subject. The opinions of the writer are not the random thoughts of an irresponsible and ill-informed enthusiast, but the well-considered views of one who has gained a good grasp of the subject by a careful study of it in all its bearings and aspects. Mr. Singhe is not one of those blustering patriots who think it possible to pull down the ancient fabric of Hindu Society in a day and reconstruct it on up-to-date lines and in accordance with the highest ideals of the times as suddenly as if by magic. He is thoroughly earnest about the uplift of the depressed classes and the abolition of the evils of the caste system. But as a man of sound and practical common-sense, he is eager to bring about the required reform in the only way in which it can be brought about without causing any dangerous revolutionary changes. The quotations he gives from the opinions of Indian patriots and the parallels he draws from similar circumstances in Western countries add to the cogency of his arguments. We have no doubt that his valuable article on the highly important subject will meet with universal approbation and be helpful to those who are interested in the noble work of our national regeneration. We shall feel amply gratified if it will awaken thought among the readers of this paper, and serve the great purpose of educating the public opinion of the country on the subject and making it healthy and vigorous.

LOCAL & GENERAL

MAHATMA GHANDI'S RELEASE.—Mahatma Gandhi, who was sentenced to six years' imprisonment in 1922, was released on the 4th instant, the Government having unconditionally remitted the unexpired portion of his sentence. The release was the result of a medical report to the effect that Mr. Gandhi should be removed to the sea-side for a long period of convalescence, at least six months.

THE COLOMBO TAMIL SEAT.—It is stated that Mr. A. Mahadeva will come forward for the Colombo Tamil Seat only if released from his commitment to the Valgamm East and Thanmaradey constituency.

OFFICE, JAFFNA.—It is reported that an order of payment issued by the Assistant Superintendent of Police was dishonoured at the Kachcheri for lack of funds to the credit of the Jaffna Police. An inquiry held in this connection resulted in certain deposits amounting to Rs. 700/- not being placed to the credit, though entered in the books of the Police Department. A clerk and an orderly have been suspended.

THE CEYLON UNIVERSITY.—We understand that the Government has finally decided that the Ceylon University should be established in Colombo. It will occupy the present Royal College buildings. The Government is prepared to spend five lakhs of the surplus revenue collected last year for the construction of hostels for non-Christians and the various Christian denominations.

NEW TRAIN SERVICE.—The new train service has been postponed for two months and is to be introduced in April on account of the non-completion of the double line to Vevangoda and the line from Demodera to Badulla.

THE GOVERNMENT SANITARY DEPARTMENT.—We learn that Mr. W. Victor Fernando, A.R.P.H. (London) and a Senior Inspector of the Government Sanitary Department has been elected an Associate of the Royal Sanitary Institute, London.

DEATH OF EX-PRESIDENT WILSON.—The death is announced of Ex-President Wilson on the 3rd instant. The remote causes of the death lie in ill-health which began four years ago, namely, arterio-sclerosis with hemiplegia. The immediate cause of the death was exhaustion resulting from digestive disturbance which began only a week previous to his death. Wilson was sixty five years of age at the time of his death.

CEYLON NATURAL HISTORY SOCIETY.—The twelfth annual general meeting of this Society will be held in the Colombo Museum Reading-room on Tuesday the 12th instant.

THE CHAIRMAN OF ROUTERS.—Sir Roderick Jones, Chairman of Routers arrived in Colombo on the 5th instant by the P & O's 'Macedonia'. He is making a world tour of Routers' organisation and will stay in Ceylon only for a few days.

GENERAL BOOTH.—General W. Brewell, both of the salvation army is expected to arrive in Colombo on the 8th March accompanied by Captain Booth, Commissioner Mapp and Captain Smith.

THE JAFFNA SAIVA PARIPALANA SABHAL.

The adjourned Annual General Meeting of the Jaffna Saiva Paripalana Sabhal was held at the Jaffna Hindu College Hall on 31st January 1924 at 5 p.m. with Sir Ambalawane Kanagasabai in the chair. Others present were:

Messrs. S. Kandayya, S. Rajaratnam, S. R. Rajaratnam, S. Babaratnam, M. Swaminathan, P. K. Somasundaram, K. Somasundaram, V. K. Ganesan, M. Sabaratnasinghe, V. Srinivasan, S. Eshamparam, V. T. Sambasivar, W. Jayaratnam, A. K. Eliyathamby, K. Ramalingam, S. Shivapadasundaram, S. T. M. P. Sidamparanatha Chettiar, T. Umamaheswari, R. Sivagurunathan, K. Maru Thetta Upathiyayer, S. Mallivantham, S. Ampikal pekar, V. Thambiraj, Sitaran Iyer and A. Ambalawane the Secretary.

The minutes of the last General Meeting having been read and confirmed and the Treasurer's Balance sheet adopted, on the motion of Mr. M. Sabaratnasinghe a sub-committee consisting of Messrs. S. Kandayya, S. Rajaratnam, M. Sabaratnasinghe and Shivapadasundaram was appointed to report on the advisability of appointing a Board of trustees of the Sabhal. The following resolutions were then passed unanimously:—

1. The Jaffna Saiva Paripalana Sabhal representing the Hindus of Jaffna, Lanka His Excellency the Governor not only for the declaration of the religious neutrality of His Majesty's Government but also for the disallowance of the vote of Rs. 60,000 proposed to be given to the Salvation Army to establish a reformatory and requests the Government to establish a Social Institute on non-denominational lines, whatever the costs may be.

2. The Jaffna Saiva Paripalana Sabhal enters its emphatic protest against the action of the Police Magistrate of Negombo in cancelling the license issued to the Temple authorities of Subramaniya Kovil at Negombo to lead a procession along the Main Street of Negombo where a Roman Catholic Church known as St. Mary's Church is situated, and expresses its strong disapproval of the intolerant attitude of the Catholics of Negombo in opposing the leading of the Hindu procession in front of their Church in spite of the undertaking of the Hindus to stop music in front of the said Church and requests the Government to declare that all public thoroughfares are open to all the people irrespective of their religion.

3. The Jaffna Saiva Paripalana Sabhal is of opinion that the Gauri Puja of the four Saiva Saints should be celebrated in all the Saivite schools and colleges and that the Managers of such schools and colleges be requested to take the necessary steps for that purpose.

Thereafter the election of office bearers took place and resulted as follows:— President: Sir Ambalawane Kanagasabai.

Vice-Presidents: Messrs. A. Sivapathy, S. O. Appalal and the Hon. Mr. W. Duraiswamy, Secretary: Mr. V. K. Ganesan, Treasurer: Mr. P. K. Somasundaram. Asst. Secretaries: Messrs. K. Ramalingam and M. Swaminathan. Executive Committee: Messrs. S. Eshamparam, M. Sabaratnasinghe, S. Shivapadasundaram, V. Srinivasan, K. Somasundaram, S. Rajaratnam, S. R. Rajaratnam, S. Shivapadasundaram, S. Kandayya, R. Sivagurunathan, T. R. Nalliah, S. Sitaran Iyer, S. Kanagasabai, T. T. M. P. Sidamparanatha Chettiar, A. Thillaiampalam, T. Kumaraswamy, V. S. B. Kumaraswamy, A. Ambalawane, W. Wijayarathnam and Madaliyar S. Ramalingam. Auditor: Mr. V. Somasundaram.

The following sub-committees were also appointed:—

(a) A sub-committee consisting of Messrs. M. Sabaratnasinghe, S. Shivapadasundaram, W. Wijayarathnam, S. R. Rajaratnam and the Secretary to draw up a programme for the ensuing year.

(b) A press committee consisting of the Hon'ble Mr. W. Duraiswamy, Messrs. S. Rajaratnam, S. Shivapadasundaram, A. Ambalawane and the Secretary.

The meeting terminated with a vote of thanks to the chair.

THE PROBLEM OF CASTE AND UNTOUCHABILITY.

(By M. Sabaratnasinghe B.A.)

(Continued from our issue of the 31st ultimo)

The people of India, the home of caste have long ago realised the evils of the caste system and besides foreign missionary agencies, many indigenous organisations exist with the special object of elevating the condition of the depressed classes. In Bengal much work has been done among the Namudras who can now count among themselves a lot of pleaders and physicians. As typical of the work that was carried on in Bengal we may cite the instance of Firdpur which was chiefly populated by Nawasudras. The Association that was started in 1907 under the presidency of Babu A. O. Mozundar has under its management 30 schools. The Association has among its members and workers both Hindus and Mahomedans. Some of the educated Nawasudras are labouring for the elevation of their own community. They have a weekly organ of their own named 'Nawasudra' and a monthly magazine, 'Nawasudra Sahit'. They maintain a boarding house at Odoutta for the Nawasudra School who come over there from the mofussil. At Bombay the first Depressed classes Mission was started in 1906. The object as specified in the first prospectus of the Association was 'to elevate the condition of the depressed classes viz the Mishras, Chanaars, Pariahs and other neglected low classes in India by (1) promoting education (2) providing work (3) removing social disabilities and (4) preaching to them the ideals of the Universal Religion, personal character and good citizenship'. Closely associated with this was the 'Nirashit Sadan' which had for its objects the training of young men and women for work among the depressed classes and the provision of shelter to the helpless children of these classes. During the year 1910 the lady members paid 273 visits to the homes of the poor Mishras in the city of Bombay, inducing the parents to send their children to school, and teaching them sanitary ways of living, besides rendering medical and nursing help, organising home classes and women's meetings, and occasionally, as opportunities presented themselves, doing rescue work.

In Madras there have been numerous agencies at work and the result has been a tremendous awakening of the Naders who have initiated the Adi Dravidia Movement and have even ousted the Madras Brahmins from all high places under Government. Some of the most enlightened people in Southern India hail from the Chavar community in Tinnevely.

In the Punjab the Arya Samaj and S. K. Bham have been powerfully at work in restoring reprobates back into the fold of religion by means of purification ceremonies. Malaya is the only place which rivals Jaffna in its rigid adherence to the caste system.

THE SITUATION IN JAFFNA.

The words of Mr. R. H. Bowen, the Police Magistrate of Jaffna very aptly describe the situation at present in Jaffna. In the Administration Report for 1922 he says, "At the present moment the social condition of the people is exactly suitable for caste and religious riots. A great number of people of low castes are being converted to Roman Catholicism and one of the first tendencies of the converts is to assert their equality, and new found emancipation from the tails of the caste system, in an unnecessarily offensive way. The higher castes people are equally ready to oppose this social evolution. More than 75 percent of the cases of this District, are directly traceable to the advancing emancipation of the low caste people, deparately opposed by the higher castes, both in connection with religious movements and also on a purely social basis." If we analyse the above report we note three things:—

(1) Conversion to another religion gives social emancipation.

(2) Sudden social emancipation makes the new converts to lose their heads with a remarkable tendency to retaliate. The learned Magistrate puts it very mildly when he says "in an unnecessarily offensive way."

(3) The advancing emancipation of the low caste people is being desperately opposed by the higher castes.

The work in Jaffa, in connection with the depressed classes, now should be limited to the three aspects whether taken together or separately.

THE LEVER OF CONVERSION.

The religion which one adopts should certainly elevate one both here and in the world to come. But if social emancipation is the only bait, then it is a very poor source of comfort to depressed humanity. It is barbaric one's mess of pottage. Moreover if the new faith teaches also to assert the new found emancipation "in an unbecomingly offensive way", then it must be entirely condemned and something better ought to be done. The fault lies entirely with the Hindus themselves. We shall be certainly wanting in gratitude if we do not acknowledge the good work done already by foreign missionary bodies among the depressed classes. But at the same time we cannot encourage any attempt on their part to set up one section of the community against the other. It is high time that the Hindus woke up. The treatment which the depressed classes have been hitherto receiving, is certainly opposed to the true spirit of Hinduism. They are not admitted to the temples of their gods and yet with what pathetic affliction their people, oppressed, degraded, and illused "clung to the Hinduism which flouts and outrages them". No wonder therefore that the active Christian Missionaries have succeeded in dragging to their fold several thousands of the depressed classes. To quote the words of the learned editor of the Indian Review, "can any Hindu with any decency and self respect object to their conversion as Christians when under the pale of his own society they are treated as undesirable?"

The success of Christianity in dealing with the down-trodden chiefly lies in the fact that its outstanding feature is its reverence for personality. This is the attitude that makes it possible for man to lift up their fellow. Only reverence for the person as such can keep man constant in their efforts for the degraded and oppressed. Religious zeal and political interest may arouse men but it will be only a temporary enthusiasm.

THE EVIL OF SUDDEN EMANCIPATION.

It is natural for one belonging to a race which has for centuries been subject to slavery to feel a certain amount of resentment against those who have been perpetuating the evil. Revolutions are always shocking. Missionaries in their eager zeal for elevating depressed humanity do not understand that the accumulated tendencies of centuries cannot be shaken off in a single day. From barbarism to civilization is a process covering many centuries. As Mr. Besant says, even in civilized England, it has never been regarded as desirable to educate boys or girls of all classes side by side. There, they have their Eton and Harrow, their Rugby and Winchester their Board schools and their "ragged schools". A man in England who proposed that ragged school children should be admitted to Eton and Harrow would not be argued with but simply laughed at. We have not seen a single instance of a European Missionary educating his children in the same schools as he is managing. They scrupulously avoid "the contact with native children". As for the native, he is a native after all whether high or low. Those who go about elevating depressed classes ought therefore to be very careful not to disturb society.

On the other hand, the Hindus must realize that consistently with social observances and etiquette it is possible to extend their love, sympathy and encouragement, towards those who are striving to better themselves; so that they might be encouraged to live a cleaner, healthier and a happier life through a feeling of self-respect. We have to do it in the name of humanity, at least out of self interest. We have failed to realize that the days of vested rights are gone. If we stand aloof, we shall find that we are overtaken in the race of life and that we are handicapped by those very people whom we have failed to raise up and assist. We see the tragedy now in Madras Presidency where the Adi Dravidas are actually ruling. We must create a sense of self-respect in the lower classes to enable them to think themselves as part of a great nation and create in them a spirit of attachment to and love for the traditional faith of their country. If we desire solidarity, if we are anxious that we should rise as a race, we must be prepared to forgo privileges which are uncharitable and prerogatives which are inhuman and barbarous.

SELFISH OPPOSITION OF THE HIGHER CLASSES.

The man who cannot be happy at the sight of one of his own countrymen being happy is neither a patriot nor a gentleman. Let us do to others as we would be done by. If the higher classes want to keep their high place, let them raise themselves in the scale of humanity instead of beating time and trying to prevent those classes who make honest attempt to raise themselves from doing so. For centuries, the Vokkalais have enjoyed the services of these untouchables. Yet they grudge to give them a holiday! Have they not earned their reward? Do these Vokkalais ever realize that there is such a thing as the Law of Karma, that we reap the fruits of our action? In proportion as we treat those who are below us, we shall be treated

by those above. By those above, foreigners to do the work which we are able to do ourselves. By try and intolerance are the means by which we are committing national suicide. When we deny these poor down-trodden people the elementary right of citizenship, namely, freedom of action, what right have we for a place in the British commonwealth for which we are clamouring day in and day out? The laws of the country permit it. The dictates of humanity point to it. Yet are we persisting with the tenacity of a bulldog, in fighting for a cause which we know for certain we are losing every day? Is it the duty of those who are eager to hear a greater part in the cause of the country's advancement to carry with them all the people in order that all may share in the privileges which they themselves are qualified to enjoy.

A WORD ABOUT SOCIAL SERVICE.

It is gratifying to note that at last, the Jaffa Social Service League is setting about to do something definite for the depressed classes. Now it must be pointed out that social service does not mean indiscriminate charity. Charitable acts may be the outcome of a sincere desire to alleviate human misery. But as long as it is unaccompanied by any attempt to find out and deal with the real cause of the misery we are so anxious to alleviate, we are only doing a social disservice and not any social service. Again social work undertaken from motives of emulation or from fear of being left behind the times cannot be expected to have in it the vitality necessary to meet and overcome difficulties. At the beginning, the axe must be laid at the root causes—so-fishness and ignorance, the two great disturbing factors in any society. By education alone we can hope to accomplish this stupendous task. But at the same time, it should be remembered that our schemes of education for dispelling ignorance cannot by themselves promote social welfare unless they are coordinated with efforts to redeem man from his moral depravity and to strengthen his character. It is therefore absolutely necessary that social workers should above all be men of character and exemplary virtue.

CONCLUDING SUGGESTIONS.

The first work that ought to be undertaken is, of course, sanitation. The untouchables must be made touchable. Instruction in sanitary matters, as to cleanliness, good and decent ways, can best be given along with the practical sympathy that flows from the healing of the sick. In these very matters of cleanliness and decency lie some of the most difficult problems of the depressed classes.

The next step is to put a stop to intemperance and want of frugal habits. Poverty and improvidence are rather effects than causes.

Physical education should be directed towards self-help. It should be more vocational than mere intellectual. Cooperation should be introduced and credit established.

Last but not least, religious work must be done among them. Christians should be made good, genuine, devout christians and Hindus real and pious Hindus.

If the League accomplishes even a little of this work, then it has justified its existence.

CORRESPONDENCE.

THE MANNAR ASSISTANT GOVERNMENT AGENCY.

Sir,
There is a rumour that the Central Government is considering the idea of sending to Mannar a British civil servant in view of the 1925 pearl fishery as there would be present a large number of Europeans (official and unofficial).

The present A. G. A. who is a Ceylonese and who has accomplished what many of his celebrated predecessors were not able to do owing to their not having been familiar with the conditions of the people has benefited both the people and the government in many respects. The questions of the use of drift nets, the collection of cattle dung the Tharacanda administration case and other matters which none of his predecessors were able to tackle, were settled by the present A. G. A. The thousands, nay tens of thousands of the pilgrims who visited the Holy shrine of the Lady of Rosary at Madu will testify to the powers of organisation, supervision and administrative ability with which he conducted the annual camp without giving the least room for complaint to the pilgrims. The number of the pilgrims last year was the largest ever mustered at Madu. With regard to the comfort and convenience of the pilgrims and to the sanitary arrangements in all their minute details the A. G. A. gave his best attention. I do not think that half the number of the pilgrims at Madu will be at Marichchukaddy. Or even if more than that number goes to the pearl fishery, what is the necessity for sending another civil servant to Mannar when the present incumbent has been tested and not found wanting?

Yours etc,
SENTINEL.

KILLING UNDER MUSLIM RULE.

By DA. SYED MAHMUD, P. H. D.

Both Hindus and Mussalmans are generally ignorant as to the attitude adopted by Mohammedan kings in India towards the slaughter of cows and the extent to which they respected the feelings of Hindus in this respect. I want to throw some light on this vexed question and cite historical facts to show to the Mussalmans how liberal minded and magnanimous their forefathers were in this respect; and to what extent they respected the religious sentiments of the Hindu community at a time when they had full control over the country. The same problem which has now become so complex and perplexing owing to our narrow prejudices did not present any difficulty to them. The Mussalmans regarded it as a religious question there was nothing to prevent their disregarding or treating with contempt the religious feelings of the Hindus. But instead of considering the Hindus to be a subject race and their slaves, the Mussalmans regarded them as their fellow-countrymen and accorded a treatment of equality to them. My Hindu brethren should also fully recognise the fact that Mohammedan kings respected and honoured their views and sentiments and treated them as partners in the Government of the country. How the Mussalmans treated the Hindus during their rule and to what extent they allowed the Hindus to share the responsibilities and rights of Government, is a historical subject of paramount importance.

TAX ON COW SLAUGHTER.

The object of this article is only to show the respect and regard which Mussalmans rulers showed towards the religious susceptibilities of Hindus in the matter of the slaughter of cows. From the very beginning of their rule, the Mohammedans realized the depth of Hindu feeling in this matter and as it was the underlying principle of their policy to govern the country by treating the Hindus as their fellow countrymen and brothers, they fully respected the religious feelings of the Hindus in regard to the slaughter of cows. From the very inception of Muslim rule a special tax was imposed on butchers for the slaughter of cows to the extent of 12 "Jabal" per cow. During the reign of Feroz Shah, butchers complained against this tax and the king abolished it. Details of this taxation are not given in books of history, but its object could only have been the prevention of cow slaughter. This tax, therefore, continued for two hundred years after the establishment of Muslim rule in India, right up to the time of Feroz Shah Tughlak. Instead of issuing a general order prohibiting cow slaughter, this was the method adopted by early Mohammedan kings. This tax was called Jazari at the time of Mohamed Shah Tughlak, beef was not cooked in the royal kitchen and the king did not take it. Several authors have given detailed descriptions of the royal kitchen, but there is no mention of slaughtering cows. Farhat-ul-Mulk was appointed Governor of Gujarat, and continued in that capacity also during the reign of the next king Mohamed Ghias ud Din Tughlak, the Second. Historians state that Farhatul-Mulk made various concessions to the Hindus, and did not allow the slaughter of cows. The Hindus wielded great influence during the reign of Sultan Nasir-ud Din Khusrub. This king totally stopped the killing of cows in his territories. It also seems that Jazari tax, which had been discontinued by Feroz Shah Tughlak, was re-imposed after his reign, because it is recorded in books of history that Akbar abrogated this tax. Akbar ordered a total prohibition of the killing of cows, and the tax was no longer found necessary and it was probably on that account that it was discontinued.

EVIDENCE OF A EUROPEAN TRAVELLER.

An English traveller who visited India in the seventeenth century writes that the Hindus had great respect for the cow, and considered the killing of cow to be as heinous a crime as human murder. From this it is clear that no attempt was made by Mohammedan rulers to suppress Hindu feeling in this matter, and their religious susceptibilities were so much respected that even a passing traveller had no difficulty in ascertaining the feelings of Hindus, and the Hindus were not prevented from preaching the prevention of the slaughter of cows. This clearly indicates the attitude of the ruling power to His.

BARBAR'S ADVICE TO HIS SON.

When the Moghuls established their rule in India and Babar ascended the throne, he not only found out the depth of Hindu feeling in this matter during his few years' reign, but also wrote out a confidential will for his son Humayun, in which he referred to this religious belief of the Hindus and exhorted him to prevent the killing of cows. The original copy of this document is preserved in the state Library at Bhopal, and a photo of it has been made available to me through the courtesy of Nawab Col. Hamid Ullah Khan Sahib. The following is a translation of the document:—

"O my son: People of diverse religions inhabit India; and it is a matter of thanks-giving to God that the King of kings has entrusted the government of this country to you. Is, therefore, beloved you, that:—

(1) You should not allow religious prejudices to influence your mind, and adminis-

ter impartial justice having due regard to the religious susceptibilities and religious customs of all sections of the people.

(2) In particular, refrain from the slaughter of cows, which will help you to obtain a hold on the hearts of the people of India. Thus you will bind the people of this land to yourself by ties of gratitude.

(3) You should never destroy the places of worship of any community and always be just to all, so that the relations between the king and his subjects may remain cordial and there be peace and contentment in the land.

(4) The propagation of Islam will be better carried on with the sword of love and obligation than with the sword of oppression.

(5) Always ignore the mutual dissensions of Shia and Sunnis, otherwise they will lead to the weakness of Islam.

(6) Treat the different peculiarities of your subjects as different seasons of the year, so that the polity may remain free from disease.

LATER KINGS.

Babar was not a native of India, and he came to this country as a conqueror; but it was his intention to establish his rule by promoting and maintaining relations of mutual love and esteem with the Hindus. When a foreign Muslim conqueror entertained such regard for the feelings of the Hindus in the matter of the killing of cows, it is not difficult to realise the attitude of later Muslim kings who made in India their home, and some of whom had Hindu blood in their veins. How deep would have been their regard for the religious susceptibilities of the Hindus?

AKBAR.

Akbar issued orders totally prohibiting the slaughter of cows throughout his vast dominions. There is detailed mention of it in the Ain-i-Akbari and other books. These orders were not abrogated in the times of his successors, but remained in force, though it is possible that in the reign of later kings they were not so rigidly enforced. Jahangir not only did not abrogate these orders but further ordered that on Sunday the day on which Akbar was born, and on Thursdays, on which he himself ascended the throne, no animal whatsoever should be killed and there should be no hunting on those days.

CONCLUSION.

It was thus that Muslim kings tried to stop the killing of cows in the country. Study the history of those times, and it will be difficult to realise the deep regard which Muslim kings had for the religious feelings and susceptibilities of their Hindu subjects. Many Hindus complain that Muslim rulers practised oppression against the Hindus; but a calm and impartial study of history will convince them of the contrary. Not only in regard to the slaughter of cows, but the Mussalmans kings joined the Hindus in their sorrows and pleasures and took part in the observance of all their festivals. On the Dewali day, a Pooja Durbar was held at Bahmains brought cows to the royal gardens and got gifts from the king. Diwasab was celebrated by the king. On Shivarati Yogi were invited to the royal palace and given food. On Soloto, the king himself wore the rakhti round his wrist. Muslim kings used to freely visit Hindu Yogi, and talk to them as friends. Sir Thomas Roe, who came to the court of Jahangir as the ambassador of James I, writes that Jahangir frequently visited Hindu Yogi and on one occasion he himself saw a Hindu Yogi in a sitting by the side of the king in open durbar; and the king talked to him with the utmost respect addressing him as "Father".

—The Muslim World Magazine.

LABOUR AND THE EMPIRE

MR THOMAS OUTLINE GOVERNMENT POLICY.

Mr. J. H. Thomas, received Empire journalists at the Colonial Office, when he outlined at length Government's Empire policy. It referred to the Government's interest about Labour being sent to the Empire, and the Government only being restrained from upsetting existing arrangements because it had not a Parliamentary majority. He admitted that the time had now changed and that no Government had ever received a more encouraging wind-off. Nevertheless, there were still elements of suspicion and apprehension throughout the Empire, and he wished to dispel such feelings. Labour did have an ideal of a New Jerusalem, but only desired the advances to be reasonable and prudent.

The Secretary of State for the Colonies then emphasised that all Ministers must be assisted by the great Civil Service, which he had found, as he expected, composed of able and devoted men, placed in the interest of the State above those of the section. The Labour Party yielded to none in the Empire and desired to promote the welfare of the Empire and draw the lines closer. "We regard impartially and trust, whom we will develop impartially and fairly." Nobody was able to say how long Labour would hold office, but he was genuinely anxious that when they relinquished office nobody in the great Empire should be able to say that it was great as a result of his Party's work.

At the conclusion of his speech, Mr. Thomas, replying to a question with regard to the new constitution for Ceylon, said that he had not yet had time to study the many questions of Colonial policy. Generally speaking, it was madness to assume that he would accept or destroy all that his predecessor had done.

It had been decided that the Empire could be developed and unemployment in Great Britain helped by the expenditure of money on Empire development.

He said that the resolutions of the Imperial Conference would be considered by the Cabinet, and he adhered to Mr. MacDonald's statement on the subject.

Replying to a question by Sir Stanley Reed, he said that one of the first difficulties was Kenya, to which he had given more consideration than to any other Colonial problem. He said emphatically that their first duty was to the African natives, and neither European nor Indian interests could divert them from their obligation to the natives. The policy enumerated in the White Paper was the one most likely to be followed.

HINDU UNIVERSITY.

MAHARAJAS HONOURED.

Banaras, Jan. 23.

Today's functions at the Banaras Hindu University were very imposing and interesting.

At 1.45 p.m. His Highness the Maharaja of Benares accompanied by Kumar Sahib arrived at the site of the proposed Hospital and was conducted by the Vice-Chancellor and party to the dais under a large chhatra which was already crowded with the elite of the city, the University staff and students.

After prayers were offered by Mahamahopadhyaya Prama-ha Nath, Pandit Madan Mohan Malaviya submitted and uniform help to the University and paid a glowing tribute to his ancestor who, in the remote past, figured as a great exponent of Indian Medical Science.

After His Highness had thanked the Vice-Chancellor for his address the Maharaja laid the foundation stone and then proceeded to the Arts College where at 8 p.m. the special Convocation met.

It was an unique event. Once before had a special convocation been held when His Highness the Maharaja of Mysore as the Chancellor of the Hindu University invested His Royal Highness the Prince of Wales with the honorary degree of the Doctor of Letters. This afternoon two of the most eminent Indian Ruling Princes, one most widely travelled, patriotic and democratic, hailed from the south western part of Hindusthan and the other claiming his ancestry back to the days of Mahabharata and the great war of Kurushetra and of the external city of Kasi were honored by the Senate of the Hindu University by conferring upon them the honorary degree of Doctor of Laws.

Sudden illness prevented H. H. the Gaikwar of Baroda on the 19th January to attend the Convocation. Though still quite unfit he came and was carried in a chair from his motor to the platform. After the Convocation had been declared by him open the pro-vice-chancellor presented His Highness to the Vice-Chancellor who duly conferred the degree and handed over the diploma.

In doing so Pandit Malaviya recounted the services rendered by the Maharaja in the cause of education and the practical steps taken by him to spread it in his own State ever since he was installed in his Gadi.

His Highness in replying remarked that it was no whim or caprice of his that had made him keep away from the Convocation on the 19th January but his absence was due to causes beyond his control. He admitted that his endeavours to advance education in his State was made not merely for the benefit of his subjects but with an eye to their wider application outside his territory throughout India with whose progress was interlinked the progress of his State.

After his investiture the Vice-Chancellor presented His Highness the Maharaja of Benares to the Chancellor who conferred on him the degree and handed over diploma after addressing him in well chosen language acknowledging the Maharaja's generosity and patronage of learning. As the two new Doctors Princes put on the 'insignia' and had a tremendous applause burst forth from the audience.

This done the Convocation was dissolved and then the Maharaja of Gaikwar unveiled portrait of the late Sir Saunderson whose family comes from the northern part of the Baroda State.

—The "Hindu".

COUNCIL OF STATE.

MAHATMA'S RELEASE.

Delhi, Jan. 20.

I have indicated in a previous message the amount of attention that has been riveted to Lord Reading's utterance at tomorrow's joint session of the legislatures. From my talks with several Swarajya friends I find that their anxiety is the greatest in regard to knowing the Viceroy's speech on the question of the release of Mahatma Gandhi. Not before noon tomorrow, if not earlier, their anxiety will be allayed or curiosity satisfied. In what way that will be, it remains to be seen. I have learnt that the speech is not complete even this night. Viceroyal utterances are put in and print several days in advance of the function, but with Lord Reading and on this most important occasion arrangements must certainly be slow.

While non-official members of the Assembly are thus racking their brains with a view to hasten the day of Swarajya, those of the Council of State are marking their time in their own usual way. They set to-day for nearly an hour and after a few exchanges in and introduction of two inconsequential bills they dispersed in a jolly good mood to hear the Viceroy tomorrow.

KARANDIKAR'S DOGGEDNESS.

No one in that House wants to undertake the responsibility of moving for the release of Gandhi. But as I already wired out to you Mr. Karandikar has faced the job with his usual Maharaja doggedness. Come what might Mr. Karandikar is an Independent Liberal and he appeared to-day in the Council in full Kaddar gear, a thing which attracted the attention of all, particularly of Sir Mahmood Shah, the Leader of the House, who complained this out to His Excellency the Comptroller in Chief on the left. I know several members in the Assembly and even of the Council of State have been prevailing upon Mr. Karandikar to withdraw his resolution, because of its inevitable fate in the hands of Sir Umar Hayat Khan, but I prefer to inform that so far Mr. Karandikar has not thought fit to indicate his intention to withdraw the motion. He is reported to have

stated: "I know the rate the resolution, in the Council, but I must expose that. Further that is the only way of imposing. I shall do what I consider in my duty, irrespective of success or failure." Mr. Karandikar may find in Lord Reading's speech some way out of his difficult position.

KHAPARDE'S AMENDMENT.

But a somewhat unexpected development has just arisen. Mr. Khaparde has thought fit to send in an amendment to the resolution of Mr. Karandikar which nearly threatens to kill the spirit of the resolution and carry it through in the Council. Mr. Khaparde's amendment wants that Mahatma Gandhi be released unconditionally. But if he had stopped there it would have been admirable but he has added an important proviso. It reads: "Provided in the opinion of the doctors in attendance on Mahatma Gandhi his being sent back to jail on recovery would be dangerous to his life." That Mr. Khaparde of all persons should have been responsible for such an apparently foolish proposition as this is indeed deplorable. Wherefrom has he drawn this and that for the unconditional release of Mahatma Gandhi, provided the doctors certify that his going back to jail on recovery would be dangerous to his life.

ABSURDITY OF THE PROVISION.

Will any Doctor after the recovery of his patient ever certify that his going back to jail would be dangerous to his life? He must be really no doctor indeed to say so and it would be against his profession and yet this is the proposition which has emanated from the fertile brain of Mr. Khaparde. He by his amendment will do a greater disservice to India than honest Mr. Karandikar can do by his pertinaciously sticking to his original resolution. There is yet time for both Mr. Karandikar and Mr. Khaparde to withdraw their motions. If Mr. Karandikar withdraws his, the other automatically drops. In any case the subject ought not to be brought up first in the Council of State and may safely be left over to the Legislative Assembly of course in the light of the speech of Lord Reading.

TWO BILLS INTRODUCED.

Delhi, Jan. 20.

The Winter Session of the Council of State commenced this morning with an attendance of 32 members, including those newly elected and nominated to the house.

Sir, Dovesprasad Sarbadhikary, Mr. H. Briceor, Sir Mohamed Rafique, Nawab of Loharu, Maulvi Abdul Karim, Sardar Charanjit Singh, Mr. A. M. Stow and Mr. R. P. Karandikar. Besides Messrs. Chadwick and Thompson were sworn in.

Mr. Karandikar was in khaddar dress.

LATE SIR BEHRAM KHAN.

Before proceedings commenced the President Sir Alexander Maddiman referred to the death of Sir Behram Khan who was a member of the Council and hoped it was the verdict of the House to send a message of condolence to the bereaved family.

Sir Umar Hayat Khan and the Hon'ble Mr. Barron, Chief Commissioner on behalf of the Punjab Officers, both associated themselves with observations of the President and struck a personal note. Mr. Barron said that in the death of Sir Behram Khan, the Punjab Government had lost a valuable adviser. Mr. Cregar on behalf of the officers of Bombay testified to the great services and high character of the late Nawab.

Sir Mahmood Shah, leader of the House, and Sir B. N. Sarma, on behalf of the Hindu Community, and Lala Ramasaran Das also joined in the tribute paid to the late Nawab. The President was authorized to send the message of condolence to the family of the late Nawab.

MESSAGES FROM VICEROY.

Two messages were read from Lord Reading, Governor General, one requiring the presence of the members of the Council in Assembly Chamber to-morrow and the other announcing nomination of Sir Manohjee Dadasaheb, Sir Zulfiqar Ali Khan, Sir Arthur Froom and Right Hon'ble Sastri on the panel for Chairman.

The President next announced selection of five members to form a committee on public petitions. They are Mr. Sethna (Chairman) Raja of Dumson, Sir Umar Hayat Khan, Sir Anantlal Chetiar and Lala Sukhbir Sinha.

There was on the agenda no less than 26 interpellations, but Messrs. Sethna and Sastri not being present about a dozen of them were postponed for answer to the next meeting.

MR. KHAPARDE'S BILL.

On the motion of Mr. Khaparde and of Sir Mahmood Shah, two bills consolidating certain existing Acts were introduced. Mr. Khaparde in introducing a bill to consolidate the Law relating to Criminal Tribes said it was intended to bring all the present five measures in the compass of one enactment. There is one slight alteration in clause 14 and that is necessitated by the fact that since the enactment of the amending Act I of 1922, individuals of a criminal tribe may be restricted to an area or settled in a place of residence.

TOLLS ON PUBLIC ROADS.

Sir Mahmood Shah in introducing a bill to consolidate law relating to tolls on public roads and bridges, said it was intended to bring all the five Acts of the Legislature within the scope of a single enactment. Of these five the first was passed in 1851 which applied to territories administered by the Governor of Bengal, the Governor of North Western Provinces and the Governor of Bombay and Madras. As regards Bombay, the Act was repealed by the Bombay Tolls Act regulating the levy of tolls in that Province. The Indian Tolls Act 1888 declared that the Acts mentioned above were in force in the Punjab. Then there was the Land-tax bridge over the Indus made and repaired at the expense of the Government of India. Owing to the repeal by the Bombay Act doubts arose as to the power to levy tolls on this bridge, but they were set at rest by the Land-down Bridge Act 1892, and opportunity was taken at the same time to give general power to the Governor General in Council to levy tolls on roads and bridges made at his expense. It has been ascertained that tolls are no longer levied on Land-down Bridge and specific provisions regarding that bridge have been repealed. The Law now to be consolidated only relates to the tolls on roads and bridges, while the scope of the Act in question is far wider and cannot be incorporated in the present bill.

The Council adjourned till 4.45 p.m.

(4) *Sanctioned by the Medical Officer.*
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NOTICE.

I, Visuvanathan Marugar of Karaikal, hereby notify that I shall be known hereafter as Murugesampillai, which will be used in all my signatures.

Karaikal, V. MURUGESAMPILLAI.
31.1924.

Mis. 432.

Order Nisi.

IN THE DISTRICT COURT OF JAFFNA.
Testamentary Jurisdiction No. 5335.

In the Matter of the estate of the late Konamalai Vannithamby of Mathagal Deceased. Elayasehni widow of Konamalai Vannithamby of Mathagal Petitioner.

Vs.
Minor 1. Vannithamby Ponnappalam
2. Konamalai Visuvanathan both of Mathagal Respondents.

This matter of appointing the 2nd Respondent as guardian ad litem over the minor 1st Respondent to the estate of the abovesaid deceased to the Petitioner coming on for disposal before G. W. Woodhouse Esquire, District Judge, Jaffna, on December 18 1923, in the presence of Mr. Canappillai, Proctor for Petitioner and the affidavit and petition of the Petitioner having been read.

It is ordered that the 2nd Respondent be appointed guardian ad litem over the minor 1st Respondent and that Letters of Administration to the said estate be granted to the Petitioner as the widow of the deceased unless the Respondents or any others shall on or before February 12, 1924, show sufficient cause to the contrary.

G. W. Woodhouse,
December 22, 1923. District Judge.

Time extended February 12 1924.
G. W. Woodhouse,
D. J.

O. 618.

INTERPRELATIONS.

ISSUE OF GOLD COINS.

Delhi, Jan. 20.

A question came up in the Council of State today Mr. McWaters replying to Lala Sukhbir Sinha said that the Government could not for obvious reasons issue sovereigns as public treasures so long as gold in India stood at a premium as compared with the legal tender ratio of ten rupees to the sovereign. The Government was not aware that any serious inconvenience was being caused to the public by the stoppage of the issue of gold coins.

SEPARATION OF FUNCTIONS.

Mr. Cregar replying to Mr. Karandikar stated that the Government of India has received proposals from the Governments of United Provinces, Bihar and Orissa and Bengal, on the question of the separation of judicial from executive functions. The late named local Government, however, proposed to place their schemes before the local Legislative Council for criticism and final views of that Local Government are not before the Government of India. The Government did not at present propose to lay on the table of copy of letters received from the local Governments. No action had so far been taken, pending the receipt of final views of the Government of Madras and Bengal.

In answer to a supplementary query from Mr. Sukhbir Sinha Mr. Cregar stated that the proposals of the United Provinces Government were not in final form.

IMPORTATION OF SEDITION LITERATURE.

Mr. Cregar replying to Mr. Karandikar said that the prohibition of the importation of seditious literature might be done in exercise of powers under Section 19 of the Sea Customs Act, 1878.

Mr. Raja All asked:—Will the Government be pleased to state whether the Book of Mr. Ramsay MacDonald on the "Awakening of India" was prohibited under the Sea Customs Act?

Mr. Cregar:—I submit that the question does not arise.

CONSTITUTION OF RAILWAY BOARD.

The President called upon Mr. Karandikar to put his next question and in answer to it Mr. Chadwick said that full information regarding the contemplated changes in the constitution of the Railway Board would be made available in the Memorandum of this year's budget when it is introduced. The proposals are based upon the recommendations of the Askwith Committee. The Government of India believe that these recommendations were generally endorsed by the Retrenchment Committee.

Up to date only three appointments in the new reorganization scheme have been made, namely, those of the Chief Commissioner (?) and the Chief Mechanical Engineer. All these appointments have been recommended by the Askwith Committee.

No Indians had been selected for the three appointments. The resolution of the Council passed on the 25th September 1922 will be borne in mind in filling up the other appointments contemplated in the reorganization scheme, but it must be remembered that these appointments are such as can only be filled by officers with suitable railway experience and of the necessary seniority and at present there are few Indians in the senior rank of the railway services. —The "Hindu."

Order Nisi.

IN THE DISTRICT COURT OF JAFFNA.

Testamentary Jurisdiction No. 5311.

In the Matter of the Estate of the late Annapillai wife of Rajendram Manickavachagar of Tholpuram in Jaffna Deceased. Ramalingam Sivanthambay of Tholpuram Petitioner.

Vs.
1. Muthupillai daughter of Manickavachagar of do.
2. Tholathammal daughter of Manickavachagar of do.
3. Sivakolanthu daughter of Manickavachagar of do.
4. Rajendram Manickavachagar of Tholpuram presently of Jichora and
5. Rajendram Ezhirayagam of Tholpuram Respondents.

This matter of appointing the 5th Respondent as guardian ad litem over the minor 1st 2nd and 3rd Respondents and praying for grant of Letters of Administration to the estate of the abovesaid deceased to the Petitioner, coming on for disposal before G. W. Woodhouse, Esquire, District Judge, Jaffna, on November 26 1923, & December 20, 1923, in the presence of Mr. Canappillai, Proctor, for Petitioner and the affidavit and Petition having been read.

It is ordered that the 5th Respondent be appointed guardian ad litem over the minors 1st, 2nd and 3rd Respondents and that Letters of Administration to the said estate be granted to the Petitioner as the father and next of kin of the deceased unless the Respondents or any others shall on or before February 12, 1924, show sufficient cause to the satisfaction of this Court to the contrary.

G. W. Woodhouse,
January 23, 1924. District Judge,
O. 617.

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