

The Hindu Organ.

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

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HAS THE WIDEST CIRCULATION

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THE HINDU ORGAN.

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JAFFNA.

NOTICE.

The undermentioned Government timber lying at the Jaffna Depot will be sold by public auction on the spot by the Divisional Forest Officer, Northern Division, Jaffna, at 9.30 a.m. on Tuesday May 5, 1925.

2. Particulars regarding the conditions of sale etc. can be obtained from the Divisional Forest Office Jaffna.

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S. D. Sargent,
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G. 495.

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Mis. 636.

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The Hindu Organ.

JAFNA, MONDAY, APRIL 27, 1925.

THE STUDENT CONGRESS.

As we announced in our last issue, the annual Session of the above Congress comes off at Keerimalai to-day and will last for three days. Students from different parts of the Island are expected to be present and judging from the programme already in our hands we have every reason to hope that it is going to produce a great awakening among the young men of our country. There are some people who imagine that we have passed the stage of thinking and that it is high time that we act; while there are a few elderly people who still hug the idea that they must do all the thinking for the young men whose duty is simply to carry out orders. Both these types of people do exist in our society and they are the very people who neither do the thinking nor the acting. They are generally people with soft brains and only the direst calamity could awaken them to a sense of their duty. The young men of the present day live and move in a world of their own. Their pace has been quickened and their outlook broadened by the great facilities which present day civilization has conferred on them. A great yearning has seized them and they are trying to give expression to it. It would be a great pity if elderly people do not sympathise with them and try to gage their feelings.

There is all over the world a great unsettling of the minds of people. There is a desire everywhere to rush through things and even to take mad leaps if possible. The world is offering to young men today grander opportunities than ever before. Progress is the watchword. Are we making the best use of the opportunities offered to us? Are we contributing anything to the world? Do we realise our responsibilities? These and many other thoughts pass through the minds of our young men today. They are looking out for fields of action. They feel themselves circumscribed everywhere. Still they must act. Youth cannot be suppressed. It must express itself. The Student Congress is thus an inevitable result of a desire for self expression on the part of our young men and it shall be the duty of our elders to extend their help and sympathy to the movement so that the young men might feel that they are in a freer atmosphere to unburden their hearts.

How students can help in the social political and cultural progress of this country will be the general theme of the young men when they meet in Congress. They have already done some thing towards assuring the cultural progress of the country. No person shall be eligible for membership unless he or she takes a pledge to devote at least three hours in the week to the study of his or her national literature. The glorious traditions of a race are immortalised in her national literature. To read national literature is to dive into the nation's past and to live and move with the generations gone before. Unless we link the present with the past we cannot make history. Nations are not born in a single day. They are as much subject to the laws of evolution as any thing else on God's earth. That nation is dead which has buried its past. And, after all, we have nothing to be ashamed of in our past. We have stood the test of time. We are one of the few nations on the face of the earth which can boast of a living tongue unchanged through the centuries and unassailed even through contact with foreign dialects. It is only at the present moment that there is some danger threatening it from without. The attempt of our young men to resuscitate national culture by cultivating the mother tongue is therefore a praiseworthy step in the right direction.

We do not know how our young men propose to make Ceylon economically independent. But among the gentlemen that are taking a leading part in the forthcoming session are to be found promising national and social workers who are also equally qualified to pronounce opinions on economic matters. Our economic problems chiefly resolve into the two primitive wants, namely, food and clothing. In Mr. V. Muthukumaraswami A. we have a young man of some vision and great tenacity of purpose. He has shown to us by his indefatigable energy and perseverance how the question of the food supply of the Island might be properly tackled.

We shall not be surprised if Mr. Muthukumaraswami leads a discussion in the Colonisation of the Wanni or Food Production in general. By his disinterested services towards the cause of Temperance he has also shown to us how a prolific source of the drain of the wealth of the country could be prevented.

Mr. P. De S. Kularatne needs no introduction at our hands. He has already shown to us how we might economise as regards clothing. He is the first Englishman—returned Ceylonese to defy public opinion and prove in the teeth of opposition that it is not clothes that make the man but it is the man that makes the clothing. Mr. A. M. K. Coomaraswamy is a fine type of a young man who has had some experience of the world, though in a particular line. He has identified himself with world movements of young men and will be in a position to compare notes.

Among the others, the one stand-out personage is, of course, Swami Vipulananda. He points to us the ideal before us. He is the embodiment of plain living and high thinking. He is the messenger of the East building on the Old and yet New. From him our young men will not only derive instruction but even inspiration.

Lastly there is the desire in our young men to train themselves for national service and to work for the realisation of the ideal of a united Ceylonese Nation. In this connection we can do nothing better than invite the attention of our young men to the words of wisdom conveyed in the Presidential Address which Mr. C. F. Andrews gave the other day to the Surma Valley Students. Goodness, unselfishness, character, vital fire of religion, concentration, and realisation of the Unity in Life—these are the foundations on which the Student has to build his future. If these things are assured, their national service has already begun for the best way of serving a nation is to be a worthy member of it.

We wish the Student Congress all success and we hope that the earnest efforts of our young men will materialise into some definite plan of action.

NOTES & COMMENTS

The progress which the District of Batticaloa has made in recent times should be characterised as remarkable. Batticaloa, like Jaffna, is a place where the majority of the inhabitants are Hindus. Sometime back we had occasion to hear from a correspondent about the disabilities which Batticaloa Hindus have been suffering from. We are now glad to learn that Swami Vipulananda and some of the leading Hindu gentlemen of the place are taking steps to establish at Kalladi a Hindu College on up-to-date lines. Such an institution is a crying need of the District and Hindus all over the Island should feel grateful to those who have initiated the movement.

We are glad to learn that in giving effect to the recommendations of the Retrenchment Committee, Government have sanctioned the appointment of Mr. Advocate W. D. Niles to fill the District Judgeship of Batticaloa. Mr. Niles is a senior member of the local Bar and had at times acted as Police Magistrate of Jaffna and of Point Pedro and latterly on more than one occasion as the District Judge of Jaffna. We congratulate Mr. Niles on his well deserved appointment. The local Bar is being deprived of a very prominent member of our society and a gentleman of quiet unassuming manners and great independence of character.

We are very sorry that this controversy should have ever arisen. What appears to be at the root of the Tamil Gurukula whole thing is this CONTROVERSY. There seems to have been no love lost between the Brahmin and the Non-Brahmin in South India. The Non-Brahmins have tasted power and it looks as if it is difficult to keep them down any longer as the Brahmins have been doing for centuries. It is a pity that Mahatma Gandhi could not see eye to eye with Dr. Varadaraja Naidu and the other members of the Tamil Nadu Congress who are supporting him. We are rather surprised to learn that what the Mahatma has recommended in this particular case is quite contrary to what he has been generally professing elsewhere. Could it be possible that matters had been misrepresented to him?

Notice to Subscribers.

Pandit V. T. Sambandhan, The Tamil Editor of the "Hindu Organ" has been deputed on a collection tour to recover arrears of Subscriptions and to enlist new Subscribers in Colombo, Galle, Kandy, Matale, Nawalapitiya, Kurunegalle and Anuradhapura. We earnestly request our Subscribers to pay their arrears to him and also kindly give him other possible aids to make his mission successful. Provisional Receipts will be given by our collector to the payees who will also get the Manager's Receipt within a fortnight.

S. Ampikaipagan,

Manager.

9th April, 1925.

LOCAL & GENERAL

SOJOURN OF A SWAMI.—Sri Muthu Sachchidanatha Raja Yokikal who has been giving a series of Kathaprasangams at different centres in the Jaffna Peninsula, has left on Saturday last for Colombo, where he will preside at the annual meeting of the Welawatte Tirukkural Paityohikkalakkam. He will be away for about a month.

KARAINAGAR SAIVAMAHA SABAI.—The tenth annual general meeting will be held on Saturday the 23rd prox at 4 p. m. at the Saivamaha Sabai Mandapam. Members and well wishers are kindly requested to send in their dues as early as possible to enable the treasurer to close the account.

PERSONAL.—The Hon. Sir P. Ramanathan, Lady Ramanathan and Miss Ramanathan, have gone to Kodikanal, the Sanatorium of South India, for a change.

—Mr. A. Chundrampillai, Head Clerk and Book keeper of Clyde Group, Tebuanwa has come down to Jaffna on a week's leave and is staying at his residence at Velakai, Manipay. He will be returning to his destination on the 2nd Proximo.

OFFICIAL.—Mr. E. J. Smith, Government Agent, Northern Province, who was away at Marichobuddai supervising the Pearl Fisheries, having returned to Jaffna on 17th inst. left for N'Elia on the 21st inst., accompanied by Mrs. E. J. Smith.

—The Government Gazette of April 24, announces the following appointments:—Mr. D. H. Balfour to act as A. G. A. Mannar; Mr. K. Vaithianathan to be Extra O. A. to the G. A., S. Uva P.; Mr. A. Chellappa to act temporarily as Financial Asst. and Asst. P. W. D.; and Mr. S. Manickavasagar to act temporarily as Asst. Asst. and Store Supervisor P. W. D.

MATRIMONIAL.—The engagement is announced and the marriage will take place shortly of Mr. Ossil Trafford with Miss Monica Clifford, daughter of Sir Hugh Clifford, our Governor elect.

KIDNAPED BRIDE ELECT.—A girl named Chinnammah was about to leave for the Federated Malay States to be married to her cousin. On the eve of her departure from Jaffna, however, a man named Nagamany and four others suddenly entered the house, tied up the girl's mother and eldest sister, and carried off the girl by force. Sub Inspector O. E. de Silva discovered Nagamany and Chinnammah after a prolonged search and produced them immediately before Mr. M. Subramaniam, J. P., U. P. M., the Acting Police Magistrate of Mallakam. The girl stated that she had been removed by force. The case is fixed for May 1 for enquiry.

POSTAL SCHOLARSHIP.—It is understood that Government has decided to grant another scholarship to an officer of the Post and Telegraph Office, Colombo, for a course of training at the British Post office. The officer selected is Mr. A. Nadarajah. Mr. Nadarajah will leave Ceylon after the arrival of Mr. Amarasinghe who was the first officer to be selected in the Department.

CEYLON TAMILS ASSOCIATION (SINGAPORE).—That The Executive Committee of the Ceylon Tamils' Association, Singapore recommends to the members of the Association not to support or pay any contribution to, any cause either from Ceylon or India, unless such cause is duly considered and supported by this Committee and that the Secretary be authorised to forward the above Resolution to the Press in Jaffna and all the recognized Ceylon Tamils' Associations in Ceylon and Malaya with a view to discourage people from coming over here for collection.

OBITUARY.—We regret to record the death of Mr. G. Sanmugam, J. P. Shroff of the National Bank of India, Colombo Branch, which event took place at his residence in Colombo on Friday the 24th inst. He was taken up ill only a few days back, but symptoms developed serious which at last proved fatal. He is the son of Mr. O. Gananasekaram, J. P., the founder of the "Gananasekaram Hall" at the Jaffna Hindu College.

NEW YEAR SPORTS AT KAITADI.

Under the auspices of the Kaitadi Saiva Union, Tamil games and sports were held in the outer precincts of the Kaitadi Pillaiyar Temple on Sunday the 19th instant between 9 and 6 p. m.

The children of the two Saiva Vernacular Schools took part in the games and competed for prizes.

This was the first undertaking of the kind at Kaitadi and the proceedings began with singing of Thevaram and invoking the blessing of Vigneswara.

Messrs. A. Chellappah, Maniagar, N. Maanar and V. Subramaniam acted as Judges.

At the request of Brahma Sri Kurusamik-kurukkal, Manager of the Schools, Mr. A. Chellappah, Maniagar distributed the prizes.

After this the Saiva Union was at home to entertain the young men of Kaitadi and members of the union who were successful in the recent examinations. Messrs S. Santhirasegaram, last Government's Clerical Examination, T. Mallavanam, Senior Certificate with exemption, T. Selvathurai, Senior Certificate, A. Thampoo and V. Karthigesu Junior Certificate Examination, A. Suppiah, School final, and V. Kanapathippillai Head Teacher of the Saiva school last class teachers certificate. Mudaliyar M. Mattucomarasamy delivered a speech explaining the usefulness of such games to children particularly in forming strength of character and manly habits, besides physical improvement. He also thanked the Kaitadi Saiva Union for the untiring effort and enduring capacity in collecting funds at a time when money is very tight and the beautiful prizes they provided to suit the fancy of the youngsters.

He congratulated the youngsters on the splendid success they attained in the examination, exhorted them to become useful members of society and wished them on behalf of the union a brilliant career.

The villagers assembled in large numbers and were jubilant over the events and the success of their children.

Ample refreshments were served to the children and all.

Blank gun shots and dashing crackers were fired at the beginning and the end.

Thus a very enjoyable evening was spent.

Indian & Foreign News.

INDIAN ART BASIS OF ENGLISH AND FRENCH CONTRACT.—Professor Silvain Levi lecturing to the India Society at London on "Nepal Art" paid a tribute to the profusion of decorative Architecture in Nepal and eulogised highly the Prime Minister of that State for the interest he takes over the Art. Earl Ronaldshay, who presided drew attention to the richness of material discovered in Tibet and Nepal. The French Ambassador said that there should be a contact between English and French Scholars on a basis of mutual interest in Indian Art.

KING GEORGE IN PARIS.—King George and Queen Mary are staying in Paris incognito at their own request and consequently no representative of the French Government was present at the station. A crowd, mostly British, cheered Their Majesties on arrival at the British Embassy from which place they drove to Elysee. The King is in excellent health.

SUEZ CANAL SHIPPING RETURN.—The shipping return of the Suez canal for 1924 shows that the seaborne traffic was 5,122 vessels with a gross tonnage of 24½ million. Transit receipts amounted to 186½ million francs. The ships flying the British flag supplied 59.6 per cent, Dutch 9.9, German 6.6, French 6.3, Italian 5.9, Japanese 3.5, American 3.1.

THE BUDDHA GAYA TEMPLE.

BY

J. N. SAMADDAR

B.A. F.R.E.S., F.R. HIST. S., M.R.A.S.

[The following has been reprinted from the A. B. Patrika, the Bangalore and the Express of Patna and has been sent to us in the form of a booklet with a request to publish it in our columns. Though our space is limited, yet we do so in view of the public interest that the subject has already created.—Ed. H. O.]

1—THE GENESIS OF THE STRUGGLE.

There are four holiest of the holy places to the Buddhists, all so closely and directly associated with the great Buddha—Kapilavastu (or to be more exact, the Lumbini garden where the Great one was born) the home of his childhood, Buddha Gaya (where he overcame the powers of darkness), Saranath (where he first turned the Wheels of Law) and Kusinagara (where he attained Nirvana). People there are naturally ask, how is it that while all the other three places have been relegated to practical oblivion (for beyond acquiring or rather obtaining through the kindness of the British Government a plot of land at Saranath) nothing is being done elsewhere and all attention of the Buddhists, at least a certain section of it, should be concentrated on the temple at Buddha-Gaya. True it is that the easy accessibility by rail to Buddha Gaya (it is only seven miles from the nearest railway station Gaya) is one of the factors which make Buddhists resort to it in larger numbers. But so is Saranath which is less than a mile from a Railway station and where, as I have observed above, practically nothing has been done in this direction. To the really devout, difficulties of communication should not stand in the way of religious pilgrimage. Fahlen and Hsien Tsiang, not to speak of other Chinese pilgrims overcame so much difficulties to come all the way from China in those days and one would really like to know how many Buddhists of Ceylon or Japan go to Kapilavastu and Kusinagara. While money has flowed like water for the successful fructification of the case regarding the installation of an image at Buddha Gaya referred to later on—how much has been spent for the building of even a shed at Kusinagara or at

Kapilavastu for the Ceylonese and Chinese Buddhists and by them? Are these holiest of holy places of inferior merit? If not, why should Buddha Gaya be singled out and invidious distinction made of it? I have read a bit of Buddhist literature and I have not been able to find any passage to say that Buddha-Gaya is inferior to the others or that the others are inferior to it. The cause is to be sought after elsewhere and there lies the genesis of all the struggle all the acrimonious spirit shown, by some Buddhists so unlike the followers of the Great Tathagata.

THE ANAGARIKA.

On the 24th of January 1891, there came to Buddha Gaya, a young man of some 25 years of age from Colombo in Ceylon with the object of worshipping the Bodhi-tree and the image of the Buddha inside the temple at Buddha-Gaya. He stayed there for some two months and was given a right royal reception by the then Mahant who was then a mere Chela. He visited the place at least three times in that very year and every time was received with open arms. Every facility was afforded to him for his comforts and every freedom of worship was accorded to him. The gentleman whose pertinacity of purpose is unequalled, was no other than Mr. Hevavitarne Dhammapala, the Founder (though he would deny it) and Secretary of the Mahabodhi Society and the Editor of the Journal of the Mahabodhi Society.

THE MAHABODHI SOCIETY.

The Mahabodhi Society was founded in Ceylon in 1891. The objects of the Society were as follows:—"The moral, spiritual and intellectual state of the world's thought at the present moment has led to the founding of the Maha-Bodhi Society which was formed at Colombo, in the island of Ceylon, May 31st. 1891. Its object is to make known to all nations the sublime teachings of the Buddha, Sakya Muni, and to rescue, restore and re-establish as the religious centre of this movement the holy place Buddha Gaya, where Prince Siddhartha attained supreme wisdom. At this sacred spot stands the Bodhi-tree, under whose shade the gentle Teacher sat, when sunlight of spiritual truth dawned upon him. At this third sacred spot it is proposed to reestablish a monastery for the residence of Bhikkhus of Tibet, Ceylon, China, Japan, Burma, Siam, Cambodia, Chittagong, Nepal, Corea and Arakan; to found a College for training young men of unblemished character, of whatsoever race and country, for carrying abroad the message of peace and brotherly love promulgated by the divine teacher twenty-four thousands years ago."

ITS MISSION.

On the cover of the Journal of the Mahabodhi Society No IV (August, 1892) I find the following:—"The Buddha Gaya Maha-Bodhi Society has commenced its mission for the renaissance of Buddhism in the land of its birth—India, it will have its Head Quarters at Buddha Gaya, Sacred to Buddhists as the site where Prince Siddhartha 'the Light of Asia' attained the supreme wisdom of *abhi sambodhi* and became the all-knowing Tathagata, and it is hoped in time to establish on that sacred spot a College and a monastery for the residence of Bhikkhus representing the Buddhist countries of China, Japan, Siam, Cambodia, Burma, Ceylon, Chittagong, Nepal, Arakan and Tibet. Here also there is no question of obtaining possession of the Temple which now a days have become the question at issue."

Neither did the question of the Mahant and his disciples possessing the temple, the bone of contention, if I may be permitted to use such an expression, came into prominence after full twelve months' working of the Society.

Let us again quote from the Journal, August 1892 p. 7. "To recapitulate the work done by the Society within the past twelve months:—

- 1 The establishment of the Mission at Buddha-Gaya on July 21st 1891 with four Sinhalese Bhikkhus.
- 2 The acquirement of a plot of land on a permanent lease at the sacred spot for the erection of a Monastery.
- 3 The establishment of branches of the Society in Chittagong, Japan, Burma, Darjeeling, and working centres in Arakan, Bangkok, Mergoi in Lower Burma. Here also there is nothing about the Temple. The Temple was an after-thought.

The three above cited paras prove our contention and we cite another to show that it was far from the idea of the Revd. Anagarika Dharmapala or of any body to acquire the Temple at that time. At a so-called international Buddhist Conference held on the 31st of October, 1891, attended by eight persons besides Mr. Dharmapala after long discussion, it was resolved that a deputation should not wait on the Mahant to make any proposal about the purchase of the Buddha Gaya temple. It was resolved to call for subscription from all Buddhist countries to build the Monastery. Let people form their own conclusions as to how far the idea of acquiring that temple by some of the Buddhists was a genuine one.

THE FIRST SIGN.

The idea occurred in the following way:

Mr. Dharmapala having received the present of an image, said to be seven hundred years old, determined to install it with due ceremonies on the sanctum in the great Temple. In May, 1894, in an editorial note in the Mahabodhi Journal, he announced as follows:—"The historic image of Buddha presented by the Buddhists of Japan through the Rev. S. Asahi of Tenokaji temple Shiba, Tokyo, to the great Temple at Buddha-Gaya will be placed there by Mr. H. Dharmapala on the 19th instant the full moonday of Vesak in the presence of Mr. D. J. Mac Pherson Collector of Gaya." It may be added that Mr. Dharmapala had not obtained any permission whatever of the Collector to announce this fact or to associate his name. It would also appear that an order had been issued by the District Magistrate that no image was to be set up without the consent of the Mahant.

Somehow or other the idea was then dropped but on the 25th of February, 1895, Mr. Dharmapala went to the Temple with the special object of placing the image on the altar of the upper story. The Mahant's people intervened, the image was thrown out, there was a protracted trial—since then known as the Buddha Gaya Temple Case and the District Magistrate ordered that three of the disciples of the Mahant were to be each sentenced to undergo simple imprisonment for a term of one month and to a fine of one hundred rupees or in default to undergo fifteen days additional simple imprisonment. There was an appeal to the Sessions Judge who ordered that the

accused were to pay the fine of Rs. 100 as ordered by the Magistrate or in default undergo fifteen days' simple imprisonment. An appeal was preferred to the High Court where Justices Mac Pherson and Goodevas Benerjee declared that the accusation and sentence were to be set aside and the fines, if realized, to be refunded. In the course of the judgment Mac Pherson J. observed in conclusion:—"It is greatly to be regretted that this criminal case should have been brought and pressed in the way it has been. Dharmapala's motive in bringing it is, I think, very questionable, and a perusal of his evidence, which is open to severe criticism, shows that he is irresponsible for the great length to which the trial has been prolonged." Perhaps these remarks made Mr. Gunee Singhe, the Ceylonese gentleman who had been here in our midst, speak of the judgment as one swayed by political consideration. We have nothing to say for or against Mr. Singh's remarks: it is for the High Court of Judicature to vindicate itself if the Hon'ble Judges think proper and necessary. But the insult which Mr. Dharmapala felt in losing the case, made him anxious to get the Temple. Here was the genesis of the struggle. People will understand why Kapilavastu, Sarnath and Kusinagara have been relegated to oblivion and so much attention riveted to Buddha-Gaya.

II. ALLEGATIONS AGAINST THE MAHANT.

Some of the Buddhists—not all—make certain allegations against the Mahant and his disciples and lately one Revd. A. Dharmacharya has shown true Buddhist spirit by reviling the Hindus as a whole. Let us examine these.

TILAK MARKS.

The first allegation is that the Mahant and his disciples have decorated the image by putting tilak marks on the forehead of the statue on the sanctum. This allegation was first made by the Revd. Dharmapala in his deposition in the case referred to above. First, let me ask one question! Are the Buddhists really permitted to worship images? The early Buddhists whose doctrines were expressed in the stone pictures of Sarnath and Pharbut did not dare to form an image of their dead teacher. Did they not, when they wished to indicate his presence in a scene, merely suggest it by a symbol, an empty seat, a pair of foot prints, and so forth?

Further, about the images in question, let us quote here what Mr. Beglar, the engineer, who was in charge of the repairs of the great Temple observed. When the repairs were well advanced, I looked out for a figure to take the place of the one destroyed. I represented the matter to the Mahant and he and I went round and examined all the figures in the 'Maish' as well as in and about the old Temple grounds to make a suitable selection. I selected the figure which is now in the 'sanctum'. The Mahant would have preferred another but on my representing to him that no other figure that could be obtained was large enough to suit the throne, he, with some reluctance, agreed to give me the figure I wanted. The Lieutenant Governor and Sir Alexander Cunningham also saw and approved the figure on their visits, and the Mahant permitted me to remove it. It was a figure, which under the name of Bhairav, was then being worshipped. It had the red vermilion tilak on, and in giving me the statue, the Mahant insisted that the tilak should not be washed off, however much I might clean the rest of the statue. The statue needed very heavy cleaning, owing to the lime-mortar in which it had been partly embedded tenaciously sticking to it and in the process the tilak did somehow get washed off. It would be thus seen from the above, the testimony of a Government servant who had no concern with the Mahant but who on the contrary was the Honorary architect of the Mahabodhi Society that the tilak mark was no innovation. Not only that Mr. Beglar, an eye witness observes in his above letter, dated the 14th of May, 1895, that on the appointed day, after the placing of the statue, there was some ceremony in its connection and that the vermilion tilak which has been washed off during the process of installation was again put there. So much for one of the allegations!

ANIMAL SACRIFICE.

The second allegation is that goats are sacrificed within the Temple compound, I am a frequent visitor there and I have never seen the sacrifice of any goat within the Temple compound. Two aspects, however, may be considered in this connection. It is an admitted fact that at least for six centuries the Temple has been in the possession of the Hindu Sanyasis—a sect of the Shaivites, who are enjoined to kill goats before their God Shiva and a custom is a custom. But they do not do so, within the Temple compound and satisfy themselves by doing so within their own Math. But may I inquire why do the Buddhists take meat? I have entertained Ceylonese and other Buddhists. They did take meat. I know of a high placed Tibetan gentleman. He does take meat. In the first meeting convened Babu Rajendra Prasad at Patna, Mr. Gunee Singh, the Ceylonese gentleman admitted that Ceylonese Buddhists are in the habit of taking meat and that some have given up the habit only for the last few years. On a question from a gentleman, he had to admit that Buddhists make no distinction between beef and goat's meat. (Vide the "Express", February 17, 1925). If that is the position, where do the Buddhists stand? The great Tathagata died of eating too much pork and you may wash it in any you like, but the mud must remain. You must put your own house to order, first.

NO FREEDOM OF WORSHIP.

The third allegation which is made is that Freedom of worship is not granted. We have already shown that there was absolutely no opposition of worship and that when Mr. Dharmapala abused his hospitality, then there was the trouble. The Government of Bengal in its letter No. 6 P. D. Political Branch, dated Darjeeling the 5th May, 1894, to Mr. Dharmapala expressly observed:—"There is perfect freedom of worship for all Buddhists at Buddha Gaya, and the Hindu Sanyasis who have held the place for over five centuries are ever ready to meet all reasonable requirements of worshippers."

Besides the above, the only other case which was brought before the public with an unnecessary flourish of trumpets was that which happened on the morning of November 4, 1923. As much is sought to be made out of this incident, I give the details as it appeared in a correspondent published in the Calcutta Dailies, correspondence published in that month. It appears that a number of Buddhist pilgrims went to Buddha

Gaya on that very morning when H. E. the Governor of Bihar and Orissa visited the holy spot. Let us now reproduce the letter. "From early morning the temple was surrounded by a large number of Sanyasis in conjunction with the police. When we went to worship that morning the holy Bodhi tree, to our utter astonishment we were refused entrance by the police constables and the Sanyasis. Neither the Mahant nor the police had any right what ever to interfere with our religious duties."

I do not think much comment is necessary on the above. It was certainly the duty of the Mahant and the Police to keep the peace when His Excellency was visiting the place. It seems strange that at that very psychological moment there should be at that spot so many Buddhists, whose object, with due deference to them, was not merely paying their respects to the spot but evidently to make a demonstration. His Excellency, I do not think was there for a very long time and these devout pilgrims could have performed their worship after this short period. I don't think like us the Hindus, the Buddhists have got fixed times. The whole thing from the beginning of the advent of the pilgrims to the publication of the letter, an engineered one. And yet the poor Mahant has been taken to task for this and accused of not granting freedom of worship! I quote a few lines from a letter of the Revd. Sri Dharmadharas Raja Guru Mahastavira of Aggarwal Vihar, Polwatia, Ambalgaon, Ceylon, to show that all Ceylonese Buddhists do not support Mr. Dharmapala and his Chelas, whatever may be their reasons. The letter is addressed to the Mahant and is dated 29th January 1925. "As a member of the Buddhist priesthood, I desire to express my appreciation of the facilities you have been accustomed to afford to Buddhist pilgrims who visit Buddha Gaya for worship. The Sanyasis as a nation are deeply indebted to you for those facilities." More letters can be reproduced, if necessary.

III. HISTORICAL ASPECT.

General Sir A. Cunningham came to the following conclusions about the historical aspects; I shall discuss these later on.

B. C. 250—Building of the Temple by Asoka. He ascribes the railings to Asoka (which as is now well-known, are not at all Asokan).

A. D. 140—Age of the present Temple by the presence of a gold coin of the Indo Scythian King Huvilka. (The date of Huvilka according to Cunningham was the first half of the second century A. D.) He then refers to the Chinese pilgrim Fa-hsien who "must have seen the present Temple about one century and a half after its erection."

A. D. 500—In the beginning of the 7th century the Bodhi Tree was cut down by Raja Sasanka, the great opponent of Buddhism. "At the same time the status of Buddha inside must have been broken although the pilgrim piously records that it was saved by a stratagem of Purna Varma's Minister."

A. D. 630—Restoration of Bodhi Tree by Raja Purna Varma and visit of Hiuen Tsiang in the middle of the century.

A. D. 1035 1079—Extensive repairs by the Burmese in the 11th century, as recorded by the Burmese themselves in an inscription dated in A. D. 1079.

After this Cunningham saw no notice of Mahabodhi.

Asoka built 84,000 stupas and according to tradition he embellished Buddha Gaya. According to Hiuen Tsiang, he built a *chaitya* here and we can take it that a great king like him must have spent millions here in various ways but no remains whatever have been brought to light so far in Buddha Gaya which might be ascribed to Asoka. (Dr. Bloch in Archaeological Survey Report 1903-1909, p. 140). The so-called Asoka railings mentioned by Cunningham are, as now admitted by scholars of the Sunga times.

After the fall of the Mauryas commenced a strong reaction against Buddhism under Pushyamitra and judging from the accounts we have, we know of his savage persecution of Buddhism, burning monasteries and slaying monks from Magadha to Jalandhar, in the Punjab. Many monks who escaped his sword are said to have fled into territories of other rulers. We can, therefore, take it that Buddha Gaya again fell into the hands of the Hindus. It may be that it was during this time or following it that the story referred to by Hiuen Tsiang happened, that the present temple had been built by a Brahmin acting on advice given to him by Shiva in the snow Mountains and the neighbouring tank had been built by the Brahmin's brother also according to Shiva's advice. It is of slight importance what amount of historical truth we may attribute to this tradition, but it is clear that the Brahmin element notably the followers of Shiva, for some time at least, predominated over the Buddhist, though the conversion of the Brahmin showed that the place had again become a Buddhist one. Then followed the persecution by 600 A. D. of Sasanka, a follower of Shiva—it seems the place has all along a tendency to support Saivism—who dug up and burnt the holy Bodhi tree followed by its restoration by Purna Varman, the local Rajah of Nagadha in 630 A. D. said to be the last descendant of Asoka, though according to modern scholars he could not have been a Buddhist (A. S. R. 1908 1909 p. 141).

GIFT OF A BUDDHIST KING.

That the place again passed into the hands of the Hindus is clear from what Dr. Rajendralal Mitter writes about the inscription which, he admits, has not a Buddhist record on a ballounchast (P. 193 of Buddha Gaya) in 735. The practice of dedicating bulls is common enough among the Hindus and even that great learned scholar failed to find that the Buddhists had any connection with it. That the place was becoming more and more a Hindu one, a fully Saivite one, is also very clear from the inscription recorded in the 26th year of the reign of Dharmapala, the greatest King of the Pala dynasty and, a staunch Buddhist on the 5th day of the dark fortnight of Bhadrapada, on Saturday, of the installation of a linga with four faces for the benefit of the descendants of the Saatakas who lived at Mahabodhi. A more clear proof of the complete possession of the place by the followers of Shiva, during the day of a powerful Buddhist king cannot be cited. It was at the close of the 9th or the beginning of the 10th century.

According to Dr. Bloch, the place did not suffer at the hands of the Islam invaders, because, as he said it had lost importance. (Vide my *Glorias of Muradali*).

It would thus appear that the place passed hands frequently—some times in the hands of the Buddhists and on other occasions possessed by the Hindus, especially by the Shivaite why?

strong hold it seemed and seems to be. Since, however, the establishment of the present set of the followers of Shiva, it has been in their undoubted possession, a fact admitted not only by the Government (of Bengal) in its letter No. 6 P. D. Political Branch, dated Darjeeling the 5th May, 1894, but also by the Buddhists who have offered the Mahant time after time large sums for the purchase of the Temple and the place. Only the other day Mr. Gunee Singh also did so publicly. As to whether the Mahant can sell or dispose of the right in any way, is a legal question or which I do not find myself competent enough to pass any opinion.

It may not be out of place to mention here that the Government of Bihar and Orissa, deputed Rai Bahadur Sarat Chandra Ro M. A. B. L., the first Corator of the Patna Museum, to negotiate with the Mahant for presenting to the Museum finds found at Buddha Gaya which were in the shed there. The Mahant kindly agreed to do so and I had the honour as the Second Corator to bring them to the Museum. They now adorn it and are mentioned as being presented by the Mahant.

A FOOLISH CLAIM.

But even admitting for argument's sake that the temple and the place belonged to the Buddhists for some centuries at its earliest stage, what justification can there be for Mahatma Gandhi to declare that on that ground and around alone it should be handed over to the Buddhist? If that be his verdict, should we not ask our Mohammedan brethren to give over the mosque adjoining the temple of Viswanath at Benares, which as tradition has it, was converted as such during the time of Aurangzeb? What reply has he got to give to any Hindu who would make such a demand which would appear as preposterous to many? And what about transferring Hindu temples in Ceylon which are now being used as Buddhist ones?

IV. PUBLIC OPINION.

Hindu public opinion is strongly averse to the interference by the Congress a purely political organisation to interfere in religious matters, and secondly to the demand for interference. All over the country meetings have been held protesting against such a proposal. Mahatmaji has advised Babu Rajendra Prasad to take public opinion on this question. I have the highest respect for Babu Rajendra Prasad's sincerity and honesty of purpose. But here, I must say, the method which he has been pursuing leaves some thing to be desired. A meeting was organised by him in February. We quote from the "Express" of the 17th February. "Babu Rajendra Prasad observed the circumstances under which the meeting had been convened, by the Congress Resolution and his being deputed by the Congress to enquire into the matter and report to the Congress. He referred to the Government of India's reply to the deputation of the Burmese monks which had decided that the question is to be solved by the two communities. He had caused that meeting to be convened so that he may ascertain the opinion of the Hindus of Patna and he would also be going to other places to gauge public feeling. If the opinion of the meeting was to the effect that they did not want the Buddhists to have the temple he would submit his report accordingly."

In spite of the fact that there seemed a large section of the audience which did not want at all that the temples should pass off to the Buddhists. (I am again quoting from the "Express") Mr. Prasad thought it fit to call another meeting. He sent notices about this second meeting at Patna to Calcutta papers but he neglected to inform the only daily paper of the Province, as has been pointed out, in an editorial note of the "Express". He as it appeared, invited people outside Patna by letters but few local people had even the notice of the meeting. And in spite of the fact that a large number of students of the local *Vidyapeeth* were there, that meeting had to be adjourned *sine die* for Babu Rajendra Prasad could not get a majority.

I have said once or twice that there are Buddhists (and have also quoted a letter to prove it, I can cite more) who are quite satisfied with the present arrangement. Some Buddhists again, are very particular that the Temple should not pass off into the hands of the Revd. Anagarika Dharmapala or people connected with the Mahabodhi Society. There is freedom of worship.—Burmese, Tibetan, the Ceylonese all are at liberty to follow their respective methods of worship and if there are any real and legitimate grievance, attempts can be made to remove them.

V. THE PRESENT MAHANT.

Calumnies and reproaches of all sorts have been heaped upon the present Mahant. The Buddhists have forgotten their cardinal precepts in their matter and only the other day, Mr. Gunee Singh who is said to have come on a mission of peace, spoke of the "Jobbery" (?), "Vandalism" (?) and so on and so on. Such unprovoked terms simply embitter the struggle and hardly suit a preacher of Ahimsa.

In July 1893, the Revd. A. Dharmapala in the leading article of the *Mahabodhi Journal* spoke of the Mahant as a "good man". It is a pleasure to note that after more than thirty years he is spoken of in higher strain by another newspaper (the *Bihar Advocate of Gaya*) when it observes "As far as the present Mahant is concerned, we can say that his saintly character is all that can be desired". Those who have come into contact with him will bear this out fully and unreservedly.

JAFFNA URBAN DISTRICT COUNCIL.

The minutes of proceeding of a general meeting of the above Council, held at the Jaffia Kachcheri on Wednesday the 8th April 1925 at 3 p. m. pursuant to notice dated 4th April 1925.

Considered among other things the following:—

BRANDING OF CATTLE.

1. Pursuant to notice Mr. J. K. Chammugam moved:—

(a) "As the legalized branding of certain cattle is a deliberate act of cruelty to the dumb creatures, this Council resolves to take such steps as may be necessary to get the inhuman practice abolished within the Urban area, and leaves it to the owners, where necessary, to prove the identity of such animals, as they do in the case of sheep and goats."

Mr. R. Sivagurunathan seconded.

It was agreed that the question be deferred till the Government inquiry into the subject is over.

Continued on page 4.

Order Nisi.

IN THE DISTRICT COURT OF JAFFNA.

Testamentary Jurisdiction No. 5744.

In the Matter of the Estate of the late Parupathy widow of Thambinathar of Periyavilan

Ambalavanar Murugesu of Veemankamam Petitioner.

Vs.

1. Thambinathar Kurunathy and
2. Thambinathar Arumugam of Periyavilan Respondents.

This matter of the Petition of Ambalavanar Murugesu of Veemankamam praying for Letters of Administration to the estate of the above-named deceased Parupathy widow of Thambinathar coming on for disposal before G. W. Woodhouse Esquire, District Judge, on February 28, 1925, in the presence of Mr. M. Vythilingam, Proctor, on the part of the Petitioner and the affidavit of the Petitioner dated February 16, 1925, having been read, it is declared that the Petitioner is the lawful brother of the said intestate and is entitled to have Letters of Administration to the estate of the said intestate issued to him unless the Respondents or any other person shall, on or before April 28, 1925, show sufficient cause to the satisfaction of this Court to the contrary.

G. W. Woodhouse,

February 28, 1925.

O. 852.

Order Nisi.

IN THE DISTRICT COURT OF JAFFNA.

Testamentary Jurisdiction No. 5768.

In the Matter of the Estate of the late Sallammah wife of Somasathar Selvanayakam of Tellippalai East late of Singapore

Veerasingam Ariyanayakam of Tellippalai East Petitioner.

Vs.

- Minor. 1. Ratnamalar daughter of Selvanayakam of Tellippalai East
2. Kanapathiar Veerasingam of Do.
3. Soomanathar Selvanayakam of Do. presently of Singapore Respondents.

This matter coming on for disposal before G. W. Woodhouse Esquire, District Judge, Jaffna, on March 19, 1925, in the presence of Mr. M. Subramaniam, Proctor, on the part of the Petitioner and the affidavit of the Petitioner dated March 17, 1925, having been read.

It is ordered that the above-named 2nd Respondent be appointed guardian *ad litem* over the minor the 1st Respondent for the purpose of representing her in this action and of protecting her interests, and that Letters of Administration to the estate of the above-named deceased be issued to the Petitioner as her lawful brother unless the Respondents or any other person shall on or before April 30, 1925, appear before this Court and show sufficient cause to the satisfaction of this Court to the contrary.

G. W. Woodhouse,

March 27, 1925.

O. 851.

Continued from page 3.

LEVEL CROSSINGS.

2. "Mr. R. Subramaniam with the leave of the Council amended motion (b) which stood in his name and moved:—

"In view of the fact that gates have not been provided for the safety of the public at some level crossings on the railway line within the Urban area that street lamps be provided immediately at the crossings."

Mr. R. Sivagurunathan seconded. —Carried— 7 voting for and one against.

WATER SUPPLY.

3. Considered the question of water supply. Mr. J. K. Channugam moved that as the estimate for water supply scheme given by the Director of Public Works is very much beyond the resources of this Council even on the assumption the Government would contribute one half as grant and give the other half as loan, the Council desires to frame an alternative scheme and for this purpose requests the Director of Public Works to be kind enough to instruct the Provincial Engineer, N. P. to loan the large scale map of the Town with levels marked thereon and any other data that may be helpful. Mr. J. A. J. Tisseverasinghe seconded. —Carried.

AMENDMENT LOST.

4. Considered by-laws re overhanging branches Mr. K. Somasundaram moved that the by-laws be adopted.

Mr. J. A. J. Tisseverasinghe seconded. Mr. R. Sivagurunathan moved as an amendment, that the words "on proper compensation being made" be added to the by-laws. Mr. V. S. S. Kumaraswamy seconded.

The amendment was put to vote and was lost 2 voting for and 6 against. The original motion was carried.

THE CHAIRMAN TO DEAL WITH.

5. Considered letter No. 63/12893 dated 26th March 1925 from the Manager, the National Bank of India Ltd. regarding the continuance of the fixed deposit of Rs. 10,000 at 3½ per cent interest instead of 4½ per cent as was previously allowed.

Mr. J. K. Channugam moved that the Chairman be authorised to deal with the matter as he thinks best.

Mr. V. S. S. Kumaraswamy seconded. —Carried. Costs in a D. C. Case.

6. Considered the action instituted in the District Court of Jaffna personally against the Chairman and the Engineer, Flood Discharge Channels, claiming damage in connection with work done under the subsidiary channels, Drainage System No. 1.

Mr. K. Somasundaram moved that the cost of the defence and all expenses in this connection

Continued up.

NOTICE.

EXAMINATION FOR THE ADMISSION OF LEARNERS TO THE FIELD STAFF OF THE IRRIGATION DEPARTMENT.

An examination for the admission of learners to the Irrigation Department for training as Irrigation Sub Inspectors will be held on or soon after June 8, 1925 at the following centres:—

Anuradhapura, Kurunegala, Tangalle, Badulla and Batticaloa.

2. Candidates wishing to take up the examination at Anuradhapura, Kurunegala, Tangalle, or Batticaloa, should apply to the Divisional Irrigation Engineers in the respective centres. Those wishing to take up the examination at Badulla should apply to the Divisional Irrigation Engineer, Haldunulla. Candidates who were previously examined in any of the above-mentioned centres and not selected will only be allowed to attend examination again in the same centre. Applications for admission to the examination will be received not later than May 20, 1925, by the Divisional Irrigation Engineers mentioned.

3. Applications must be on the prescribed form, which can be obtained from a Divisional Irrigation Engineer.

4. Candidates must be between the ages of 16 and 25, and must furnish, together with their applications, certified true copies of the following:—

- (a) Birth certificate.
- (b) Certificates of respectability from at least two persons, whose social or official position can be accepted as a guarantee of reliability and who are not the candidates' schoolmasters, and also conduct certificates from the candidates' schoolmasters.
- (c) Educational certificate of a standard not lower than the Cambridge Junior School Certificate (with pass in Mathematics). The Elementary School Leaving Certificate will not be accepted as an equivalent of the Cambridge Junior certificate.

The originals of the above should, however, be produced to the Divisional Irrigation Engineer for inspection at the time of examination.

5. Candidates who are approved will be examined in:—

- (1) Mathematics.
- (a) Arithmetic.
- (b) Algebra (up to and including quadratic equations).
- (c) Geometry (theorems and problems on the following: Angles at a point; parallel straight lines; side and angle properties of triangles and parallelograms; areas of triangles and quadrilaterals; the chord, angle, and tangent properties of the circle; the properties of the right angled triangle.)

- (d) Mensuration, elementary (of areas and solids).
- (2) English Composition (Essay).
- (3) Viva voce in English.

6. Successful candidates will be required, before final selection as learners, to fill up a form (General 169) which may be obtained from a Divisional Irrigation Engineer, and handed to a Government Medical Officer, from whom a health certificate, testifying to the candidates' sound constitution, good vision and hearing, and physical fitness for service in the jungle district of the Island, must be obtained and produced to the Divisional Irrigation Engineer for examination.

7. Security for the sum of Rs. 100 in two satisfactory sureties must be furnished to cover the cost of loss of stores or damage to instruments through neglect or carelessness. Candidates must also sign an agreement to the effect that they will serve, if so required by the Director of Irrigation, for a period of three years in this Department, failing which they will refund the cost of their training if called upon to do so. After selection, they will be taken into a Divisional Office or sent on to work of construction or survey for about 9 months, and granted subsistence allowance of Rs. 30 a month during this period.

8. Four and a half months of the period may be spent at the Training Classes of the Irrigation Department at Trincomalee, where free unfurnished camp quarters will be provided. A learner proceeding to Trincomalee for training will only be allowed free railway warrants and actual fares by public conveyance between his home and Trincomalee, but when changing station afterwards, he will be paid in addition daily subsistence allowance at the rate paid to Sub Inspectors.

9. At the end of the training period a learner will be examined as to his fitness for appointment as an Irrigation Sub-Inspector, but a learner who does not attend to his work, or shows no promise of becoming a satisfactory officer, may be discontinued at any time.

10. A Sub Inspector will be eligible, on passing a further examination, for promotion to Irrigation Inspector (on vacancies occurring), and ultimately, after satisfactory service and approved ability, to Assistant Irrigation Engineer. The pay and prospects of these officers have been greatly improved, and at present are as follows:—

Per Annum
Irrigation Sub Inspectors Rs. 1,200 to Rs. 2,500
Irrigation Inspectors " 2,640 " " 4,440
Asst. Irrigation Engineers " 4,000 " " 7,000

B. G. Mender,

for Acting Director of Irrigation,

Trincomalee, April 21, 1925.

G. 497.

Continued.

be paid out of the funds of the Council.

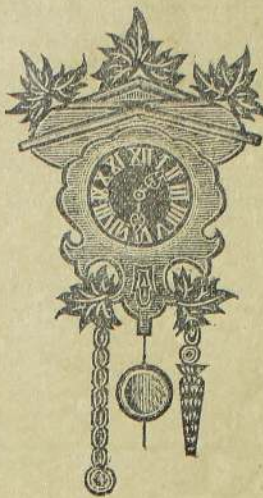
Mr. J. A. J. Tisseverasinghe seconded. —Carried.

DUST NOISANCE.

7. Considered the question of watering the streets with a view to abate the dust nuisance.

Mr. V. S. S. Kumaraswamy moved that a committee consisting of the Chairman, Mr. A. Rothwell, P. B. N. P. and Dr. F. V. Fomander, P. S. N. P. be appointed to report on the question.

Mr. R. Subramaniam seconded. —Carried.



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Q. 58.

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4. It has no adulteration.
5. It is free from animal fat.
6. It is effective

(3-L-25.)



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Y. 40 C.

NOTICE.

I, Kandiah Thirunavukkarasu of Tellippalai shall henceforth change my name as Kandiah Nadarajah and shall sign all letters and documents as Kandiah Nadarajah instead of Kandiah Thirunavukkarasu.

K. Thirunavukkarasu.

Tellippalai, April 21, 1925.

Mis. 635.

Order Nisi.

IN THE DISTRICT COURT OF JAFFNA.

Testamentary Jurisdiction No. 5742.

In the Matter of the Estate and effects of Rasammah wife of Kanapathippillai Muttukumara late of Kondavil

Vytilingam Ponniah of Kondavil

Deceased.

Petitioner.

Vs.

- Minors. 1. Pakkiyam daughter of Ponniah of Kondavil
2. Annammah daughter of Ponniah of Do.
3. Thankamuttu widow of Kanagaseorier of Do.
4. Kanapathippillai Muttukumara of Kondavil, presently Head Overseer P. W. D., Kuala Kubu in F. M. S. Respondents.

The 1st and 2nd Respondents are minors and appear by their Guardian-ad-litem the 3rd Respondent

This matter of the Petition of Vytilingam Ponniah of Kondavil the above-named Petitioner praying for Letters of Administration to the estate of the above-named deceased Rasammah wife of Kanapathippillai Muttukumara coming on for disposal before G. W. Woodhouse Esquire, District Judge, on March 30, 1925, in the presence of Mr. P. K. Somasundaram, Proctor, on the part of the Petitioner and the affidavit of the Petitioner dated February 19, 1925, having been read, it is declared that the Petitioner is the father and one of the heirs of the said intestate and is entitled to have Letters of Administration to the estate of the said intestate issued to him unless the Respondents or any other person shall, on or before April 28, 1925, show sufficient cause to the satisfaction of this Court to the contrary.

April 6, 1925.

O. 893.

G. W. Woodhouse,

District Judge.

Order Nisi.

IN THE DISTRICT COURT OF JAFFNA.

Testamentary, Jurisdiction No. 5773.

In the Matter of the Estate of the late Kovinathar Sithamparapillai of Manipay Deceased.

Kovinathar Sinaathamby of Manipay

Petitioner.

Vs.

- Minors. 1. Sinnamma widow of Sithamparapillai
2. Sithamparapillai Nagenthiram
3. Sithamparapillai Eliatamby
4. Sithamparapillai Tambirasa
5. Sukirtharatnam daughter of Sithamparapillai
6. Varitharatnam daughter of Sithamparapillai and
7. Saraspathy daughter of Sithamparapillai, all of Manipay Respondents.

This matter of the Petition of the above-named Petitioner praying that the above-named 1st Respondent be appointed guardian *ad litem* over the minors the 3rd, 4th, 5th, 6th and 7th Respondents and that Letters of Administration to the estate of the above-named deceased be issued to the Petitioner coming on for disposal before G. W. Woodhouse Esquire, District Judge, on March 30, 1925, in the presence of Mr. R. Murugesampillai, Proctor, on the part of the Petitioner and the affidavit of the Petitioner dated March 30, 1925, having been read. It is ordered that the above-named 1st Respondent be appointed guardian *ad litem* over the minors the 3rd, 4th, 5th, 6th and 7th Respondents for the purpose of representing them and of acting in their behalf and that Letters of Administration to the estate of the above-named deceased be issued to the Petitioner as the brother of the deceased unless the above-named Respondents or any other person shall, on or before May 5, 1925, show sufficient cause or state objections to the satisfaction of this Court to the contrary.

April 3, 1925.

O. 834.

G. W. Woodhouse,

District Judge.

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