

# The Hindu Organ.

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

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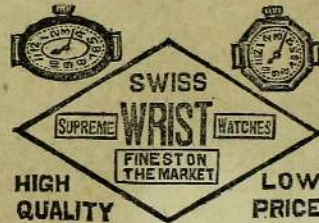
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Y 46. MADRAS.

## Order Nisi.

### IN THE DISTRICT COURT OF JAFFNA.

Testamentary Jurisdiction No. 5799.

In the Matter of the Estate of the Late Theivanaipillai Vada of Nagamuttu Kanapatipillai of Vaddukoddai East late of Manipay

Deceased.  
Visuvanathar Kathiresu of Vaddukoddai East

Petitioner.

Vs.

Minor 1. Sivagamasanthary daughter of Kanapatipillai  
2. Nagamuttu Kanapatipillai of dc. The 1st Respondent is a minor appearing by her guardian ad litem the 2nd Respondent

Respondents.

This matter of the Petition of the abovenamed Petitioner praying that the 2nd Respondent be appointed guardian ad litem over the minor the 1st Respondent and that Letters of Administration to the estate of the said intestate be issued to the Petitioner coming on for disposal before the Hon. Sir A. Kanagasabai K., Acting District Judge, Jaffna, on May 8, 1925, in the presence of Mr. S. Sittampalam, Proctor for Petitioner and the affidavit of the Petitioner dated May 5, 1925, having been read. It is ordered that the abovenamed 2nd Respondent be appointed guardian ad litem over the minor the 1st Respondent for the purpose of protecting her interest and of representing her in this case and that the Petitioner be declared entitled to have letters of Administration to the estate of the said intestate issued to him as her father unless the Respondents or any other person interested shall appear before this Court on June 11, 1925, and show cause to the contrary.

A. Kanagasabai,  
District Judge.

May 15, 1925.  
O. 575.

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Sole Agent,

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The Hindu Organ.

JAFFNA, THURSDAY, JUNE 4, 1925

THE BUDDHA GAYA TEMPLE CONTROVERSY.

A pamphlet entitled "History of the Buddha Gaya Temple" issued by the Anagarika Dharmapala, the General Secretary of the Mahabodhi Society, has elicited a reply from Prof. J. N. Samadhar of the Patna University. Elsewhere appears the letter in question. Prof. Samadhar first takes up the historical aspect of the question and proves beyond doubt that according to Royal Warrants and by right of possession for centuries, the temple legally belongs to the Saiva Mahant who is in possession of it at the present time. Added to this evidence there is the weight of the Calcutta High Court Judgment and proof of offers on the part of Buddhists to buy up the Temple. On the face of these the attempt on the part of some Buddhists to disprove the right of ownership of the Temple of the Mahant is bound to end in dismal failure if it has not already done so. We, in Ceylon are a small people and are not in a position to estimate the force which public opinion produces in India. Three single individuals like Mr. Guvasinghe or Dr. Cassius Pereira or even, for the matter of that, the Anagarika Dharmapala, are powerless to change the mentality and beliefs of a race of people who are not only numerically too very strong but also whose claim to the place has the sanction of centuries. It is true that certain political leaders are said to be favourably disposed towards the claim of the Ceylon Buddhists, but they are as powerless to act in the face of such powerful opposition as are the few Buddhists of Ceylon and Burma who threaten to carry the thing through petitions to Governors and Congresses. The people of India happily are not so senseless as to mix politics with religion and they may be safely trusted to know the limit they could proceed to in matters of religion.

What makes the case so very difficult is that as yet even from Ceylon there has been no united effort on the part of all Buddhists. There are many Buddhists in Ceylon, even among the Buddhist clergy, who appear to be perfectly satisfied with the present arrangements and look upon the attempt of Mr. Dharmapala and his associates to wrest the Temple from the hands of the Mahant as unwarranted and extremely undesirable. The Japanese appear to be perfectly indifferent. We are yet to know the attitude of the Siamese Buddhists. As for the Buddhists of Burma, they do not appear to be as very enthusiastic as some of their coreligionists in Ceylon.

Rev. A. Dharmachariya has been referred to as a representative from Nepal. Prof. Samadhar openly challenges the reverend gentleman to prove that he could in any way represent the Buddhists of Nepal. The trouble will always be with the Mahayana sect of the Himalayan borders. These are people with strange beliefs and peculiar customs. They have now accustomed themselves to the sight of Saiva Mahants in possession of the Temple. They have more things in common with Saivites than with the Buddhists of the Hinayana sect. The moment they see the Temple passing into the hands of the latter, we shall not be surprised if these people create actual trouble when they go there to worship. It is well known that there is not much love lost between members of these two sects of the same faith. Only a neutral party like the Mahant may be expected to keep the balance between the two.

Even supposing that the Buddhists are all agreed that they should obtain possession of the Buddha Gaya Temple, and even granting that the Indian National Congress would decide in favour of transferring the Temple to the Ceylon Buddhists headed by the Anagarika Dharmapala, what possibility is there that the Saiva Mahant would ever hand over the Temple which is now evidently a Saiva Temple. It is now the private property of the Mahant, and the Government had once for all decided not to interfere with the Mahant's right of possession. So long as the Government would not go

counter to its declared policy the matter would sooner or later end where it had begun.

It would have been otherwise if the Mahant's right were not disputed or if indignities had not been heaped upon him. The Mahant had been characterised as an usurer and his followers and supporters described as hirelings. This is the unkindest cut of all. Through all these centuries, while the Buddhist of all countries slept peacefully in their own homes the Saiva Mahants in patience and retirement maintained the holiness and reputation of the Shrine. Till this greed and desire to obtain this sacred shrine took possession of the hearts of those who ran the Mahabodhi Society, the Mahant was always spoken of in the highest terms of praise. The hero of centuries is dubbed as a heartless villain in a single day. The Mahant's character has been vilified and his reputation sullied. The Mahant is after all a human being. Indeed whatever surprise the future might have in store for us, we may state here rather frankly that the hope of getting the Buddha Gaya Temple transferred to the Buddhists during the life-time of the present Mahant is a thing that can never possibly be realised. There are many things in the way and not the least among them is the utter want of courtesy on the part of those who are carrying on the present agitation.

NOTES & COMMENTS

Every year thousands of pilgrims visit Chidambaram from Ceylon. Among these it is usual to find a few destitute. Some of them get stranded there and unless help is extended to them from here, they would either die of starvation or as it often happens fall ill and die eventually. It is to accommodate people of this class that a Committee was formed in Jaffna in the latter part of 1921 to take steps to establish a home for the sick and the destitute at Chidambaram. From December 1921 till recently, the home was located in a rented house in the neighbourhood of the Nadaraja Temple at Chidambaram. In this home, helpless people are provided with accommodation and if necessary with food, the sick are attended on and free medical aid given; and the bodies of people if unclaimed, are cremated free of all expense and wherever possible relatives of the deceased are immediately communicated with. Many a pilgrim has borne testimony to the good work done in this home. The Committee was recently offered a land with a building on it situated on the Garland Makers Street at Chidambaram at a cost of Rs. 4,200/- The Committee could advance only a Rs. 1,000/- at its disposal. The Trustees of the Punnianachchi Madalaya Dharma Charities, have however come forward to buy a portion of the land for their own purpose. Even then a sum of Rs. 3,000/- is urgently required to complete the transfer of the property and to carry out the necessary repairs to the existing building in order to convert it into a home for destitutes. An appeal is therefore made to all Hindus to help the Committee with sufficient funds to enable it to found a permanent home. Remittances may be made to Mr. A. Thillampalam of Neeraviady, the Honorary Secretary to the Committee. All subscriptions will be duly acknowledged in the columns of this paper. It is a worthy undertaking and as a work of charity at a place held most sacred by the Hindus needs no further comment.

LOCAL & GENERAL

WEATHER:—Since Tuesday last the hard blowing of the monsoon has subsided and a few light showers of rain have fallen in different parts of the Peninsula.

PRIZE-GIVING AT JAFFNA HINDU COLLEGE:—The Annual Prize-giving of the above college will take place on the 11th inst. at 6.15 p.m. His Excellency the Acting Governor will preside.

BIRTHDAY HONOURS:—Among the local recipients of the King's Birthday Honours is Mr. R. R. Nalliah, the well known Proctor of Jaffna. Mr. Nalliah has been made a Justice of the Peace and we congratulate him on his well merited appointment.

JAFFNA INTERCOLLEGIATE SPORTS:—The Annual Intercollegiate Sports at Jaffna will be held this year sometime in the early part of July.

PERSONAL:—Mr. S. E. Jintamy who was recently enrolled as a Proctor of the Supreme Court, has decided to take up his practice in the Jaffna Bar.

Continued up.

Colombo Exchange Rates.

(as on 2-6-25)

Dollar Cross Rate	—Rs. 4 86 1/2
" Rupee	" — " 2 77
" Singapore	" — " 1 58 (Selling)

Continued.

THE ACTING GOVERNOR'S VISIT TO JAFFNA:—His Excellency the Hon. Mr. Cecil Clementi, Officer Administering the Government of Ceylon, and suite will arrive in Jaffna on Wednesday morning, June 10 and will occupy King's House. In the forenoon of Wednesday, His Excellency is expected to inspect the public officers in the town. In the afternoon Mr. Clementi motors to Vadamaradachi and will have tea at the Point Pedro Resthouse. On Thursday His Excellency visits Kayts and will inspect the harbour and Fort Heilmann. In the evening His Excellency will preside at the Prize giving at the Jaffna Hindu College. On Friday His Excellency and suite will motor to Elephant Pass and spend the night there. His Excellency and suite leave for Mullaitivu via Mankulam, Oddisuddan and Vavuniya.

CHETTIES AND BANKING FACILITIES:—We understand that a memorial signed by about forty members of the local Nadduotta Nagarathar has been forwarded to the Agent of a Colombo Bank with a request that a Branch of the same should be established at Jaffna.

THE LANKA AYURVEDIC MEDICAL COLLEGE:—The courses imparted in the institution are of two kinds (1) the Higher or Ascharaya course (2) and the Lower or Vaidya course. Regular classes are being held from the 1st inst. Each course of study will extend over a period of three years.

Y. M. H. A. REVIVAL:—An Extraordinary General Meeting of the Y. M. H. A. (Central) will be held at the Jaffna Hindu College Hall, at 6 p.m. on Friday the 5th inst. to elect the office bearers and to draw up a programme of work for the current year.

SAIVA MAHA SABAI, KARAINAGAR:—The Tenth Anniversary of the Saiva Maha Sabai, Karainagar will be celebrated on the 6th of June 1925 and will be continued on the following day. Hon'ble Sir Ponnambalam Ramanathan K. C. M. G. has kindly consented to preside on the 6th and the Hon'ble Mr. W. Duraiswamy B. A. will preside on the 7th. All are cordially invited.

SEASON TICKETS AND GOVERNMENT SERVANTS:—The Railway authorities have decided to change the system under which concessional season-tickets are issued to Government servants and their children who happen to be school boys and since have circularised all Government Departments that in the future concessional season tickets are to be issued under their supervision. Each Head of a Department is required to send monthly to the Railway authorities a list of the employees under him who require the concession, and to collect from them the moneys due from them. The tickets are to be issued to the applicants when the moneys are received in the proper quarter. In future, therefore, the concessional season tickets will not be issued at the various stations.

NEW P. C. M. O.:—Dr. J. F. E. Bridger, Principal Civil Medical Officer, who returned from England last Saturday assumed duties on Monday, thereby relieving Dr. Geo. Thornton, who was acting. Dr. Thornton has reverted to his permanent office of Assistant P. C. M. O. and has thus relieved Dr. J. C. Cooke who was acting as the Assistant P. C. M. O. and who now reverts to his permanent Post of Provincial Surgeon of the Western Province.

NEW K. C. S.:—A despatch has been received from the Secretary of State for the Colonies intimating that His Majesty the King has been pleased to give directions for the appointment of Mr. Lancelot Henry Elphinstone, Mr. Mass Thajoon Akbar and Mr. Edmund Joseph Samarewickrama to be of His Majesty's Counsel for the Colony of Ceylon.

A HUMAN WIRELESS RAY:—Since his "eyeball" meter, an appliance which is said to measure unknown forces in a man or woman was demonstrated at Oxford in 1921 Mr. Charles Russ, Surgeon, Wimpole Street, W., has been working continuously to improve upon it. The main feature of the old instrument was a delicately suspended solenoid—a wire in spiral form—which moved to one side or the other when a person gazed fixedly at it. The new instrument is simpler in form and, it is claimed, is so sensitive that a fixed gaze is no longer necessary to set it in motion. Rings of celluloid or mica barred with tabs of metal foil have replaced the solenoid. In the instrument shown at Oxford there was a latent period of about 15 seconds before the effects were noticeable. The present apparatus is said to give almost instantaneous results. A new ray—the "human wireless ray" is suggested as the actuating cause. Repeated tests have proved that when a person comes near the instrument the rings turn until the indicator points at him. If he moves round the instrument at a short distance from it the indicator follows him. The indicator will even move slightly if the person sits with his back to the instrument. —"C. D. N."

Continued up.

THE JAFFNA TIRUKURAL KALAKAM.

TIRUVALLUVAR DAY CELEBRATION.

Under the auspices of this society Tiruvalluvar Day will be celebrated on Saturday the 6th instant at the Mallakam Saiva English School at 4.30 p.m. Mr. S. Natasa Pillai, B.A., B.L., Principal, Paramesvara College, Pandit Navasooda Krishna Bharatiyar, Proctor Mr. O. Thambiah and Swami Rudrakotiavar will address the audience on the Life and Teachings of St. Tiruvalluvar.

PROGRAMME.

4.30—4.45	p. m. Worship of Tirukural,
4.45—5.45	" Procession (with music,)
5.45—6.00	" Recitation of Devaram,
6.00—8.00	" Lectures.

Continued.

CEYLON NATIONAL CONGRESS.—A meeting of the sub-Committee of the Ceylon National Congress appointed to meet the Tamil delegates was held on Monday at 2.30 p.m. at Congress Rooms, No. 11, Norris Canal Road, Maradana. The Hon. Secretary, Dr. S. Muttiiah, tabled the following letter:—Sir,—At a meeting of the Committee of the Ceylon Tamil Mahajana Sabai held on Tuesday, the 19th instant, it was decided to accept the invitation of the Executive Committee of the Ceylon National Congress to discuss the question of the Sinhalese-Tamil unity with the delegates of the Congress. The following gentlemen have been appointed to represent the Sabai at the conference:—(1) The Hon. Mr. W. Duraiswamy, (2) the Hon. Mr. A. Canagaratnam, (3) the Hon. Mr. S. R. Rajaratnam, (4) Mr. A. R. Subramaniam, Advocate, (5) Mr. S. C. Tambiah, Advocate, (6) Mr. T. R. Nalliah, Advocate, (7) Mr. H. B. Maitiyagam, Advocate, (8) Mr. L. R. Spencer, Principal, Kilaru College, and (9) Mr. S. R. Rajaratnam, Advocate. Further it was suggested to have the conference at Jaffna—I am, Sir, Yours etc, (Sgd) S. R. Rajaratnam, Hon. Secretary, Jaffna, May 26. A choice of dates in the course of the month was communicated to the Secretary, Ceylon Tamil Mahajana Sabai, for a Meeting of the delegates at Jaffna.

MEDICAL.—Dr. A. Chellappah, who returned to the Island on Saturday last, has been appointed Medical Officer at the Anti-Tuberculosis Hospital at Ragama in place of Dr. L. G. Blaza, who is away on leave.

NORTHERN PROVINCE TODDY RENTS.—The toddy rents of the Jaffna District for a period of 12 months from July 1, 1925, to June 30, 1926, was put up for sale by Mr. F. J. Smith, Government Agent, N. P., assisted by Mr. B. de Saram, Assistant Commissioner of Excise, at the Jaffna Kachcheri on Thursday, May 28. In the Jaffna Division the Passaiyur rent fetched Rs. 17,000; Oundikuli (Tallal), Rs. 10,000; Karaiyoor, Rs. 25,000; Vannarponnai South-East (Ariakulam), Rs. 37,000; Vannarponnai South West (Koddadi), Rs. 33,000; and Tinnevely East, Rs. 31,000. In Vaigiam West, the Valanai rent fetched Rs. 24,000. In Delft, Delft West, fetched Rs. 800 and Delft East, Rs. 1,685.

NEXT YEAR'S BUDGET.—The estimated revenue for the next financial year, the Budget for which is now in the course of preparation, is one hundred and seven million rupees. At the time of the introduction of the last Budget, the revenue of which in the previous financial year has been ninety million rupees, rose to Rs. 102,000,000. The figure has now risen to Rs. 107,000,000 making an increase of nearly five million rupees. With a portion of the surplus balances, the Legislative Council last year, sanctioned an expenditure of Rs. 112,000,000. It is learnt that the estimated expenditure for the next financial year is greater. The Government had always a reserve of ten million rupees. Much, therefore, depends on what the surplus will ultimately prove to be. —"C. D. N."

CHOLERA IN EASTERN PROVINCE.—Although the outbreak of cholera at Trincomalee is now practically at an end, yet stray cases have been detected in some of the townships in the Tamankaduwa District and the cases in these areas were traced to the spread of infection from Trincomalee. With a view to checking this infection spreading all over the Eastern Province the coastal area which forms the basin of the Verugal River has been proclaimed as a diseased area.

PORTRAIT UNVEILING AND PRESENTATION.—A pleasant function took place on Saturday afternoon at the office of the Registrar-General when a large sized portrait of Mr. N. W. Morgappah, retired Assistant Registrar General, was unveiled by the Hon. Mr. E. B. Alexander, Acting Colonial Secretary. In addition to the staff of the Registrar-General's department, a large gathering of friends and relations of Mr. Morgappah were present at the ceremony. Mr. Alexander in unveiling the portrait paid a warm tribute to Mr. Morgappah, whose career, he said, would be an inspiration to the junior members of the staff. Mr. A. W. Seymour, Registrar-General, on behalf of the staff of his department, next presented Mr. Morgappah with a silver casket which was in the form of a closed book. The Hon. Mr. G. A. Wile, speaking a few words on behalf of the legal profession wished Mr. Morgappah a happy period of retirement. He hoped that Mr. Morgappah, who was now free from the trammels of office, would render valuable service to the public. Mr. Morgappah briefly replied.

Indian & Foreign News.

A LEGISLATIVE COUNCIL FOR INDIA.—The Poona Kesari understands that the Indore Government have decided to appoint a Legislative Council of 9 members, of whom 7 are to be elected. The Council is to have the right of introducing Bills but the Maharaja and his Ministers reserve to themselves the right of rejecting or altering the Bills passed by the Council.

LORD READING.—Lord Reading, returns to India on August 10th, and may formally open the session in state with a view to officially expounding the policy as the result of his discussions with Lord Birkenhead. It is anticipated that the Government's policy will be directed towards stabilizing existing conditions, rather than indicating any move forward till 1929. It is quite likely that Lord Reading's term will be extended by a year, in order to see the new capital at Delhi inaugurated, and to see normal conditions fully restored. Some definite declaration outlining the probable course of reforms in the future, with the view of showing the Services that their career is safe, may be made in the near future.

"HINDUSTAN TIMES" NEW EDITOR.—Mr. Jairamdas Doultram has been appointed editor of the "Hindustan Times."

OXFORD CHANCELLORSHIP.—The Earl of Oxford and Asquith has been nominated as a candidate for the Chancellorship of the Oxford University. The vacancy in the Chancellorship was caused by the death of Marquis Curzon. Lord Milner was nominated for election a short time before his death.

ANTI FOREIGN DEMONSTRATION IN SHANGAI.—Three hundred Chinese students going in procession through the main street of Shanghai distributing anti-foreign pamphlets were ordered to disperse and refused. Of the ringleaders being arrested the remainder attacked the Police Station. A volley overhead was without effect, and the police then fired point blank, killing 6 and wounding 4. The disorders are the climax of anti-Japanese feeling since the strike at the Taino-Tao cotton mills. The Police attribute the trouble to the killing of a Chinese worker by a Japanese Foreman in connection with a mill strike. The crowd knocked down two British Policemen amid cries of "kill the foreigners!" and attempted to seize their arms. Pamphlets were distributed, denouncing "Anglo-American and Franco-Japanese Imperialism which robbed China of a lot of money," and urging "War on imperialism!"

VICEROY APPROVES TRAVANCORE APPOINTMENT.—Official intimation approving of the Maharaja Regent's choice and appointment of Mr. W. Watts, as Diwan has been received from the Governor General. Her Highness's decision to place the Devasom (Religious institutions or temples) Department independent of the Diwan, by taking it directly under her control has also received the Governor-General's consent.

BENARES HINDU UNIVERSITY.—The late Sir Ashutosh Chaudhury, High Court Judge, Calcutta has left his general library by the last will to the Benares Hindu University on condition that it should be named Durga Das Library in memory of his revered father. The University has very gratefully accepted the gift. The total number of books is nearly 3,000 volumes worth Rs. 40,000.

INCREASE OF PRESS TELEGRAM RATES.—The Indian Telegraph Association Conference, discussing the merits of the recent Retrenchment Committee's Report, considered the Government proposal to levy an additional three per cent. duty on Press telegrams. The Conference opposed duty on the ground that the Press constitutes an indispensable state and public need and although any concessions to the Press may involve considerably more work on telegraph staff, these are more to public advantage which should therefore be safe guarded.

CONTEST IN COUNCIL OF STATE.—Sir Sankaran Nair is to contest one of the four Madras seats in the Council of State at the General Election in 1926.

THE MURDER OF THE SIRDAR.—All the nine accused charged with the murder of the Sirdar have been found guilty. The Court will pronounce sentence on the 7th June.

RAILWAY STRIKE IN INDIA.—Messrs. Miller and Khan of the North Western Railway Union have cabled to the Secretary of State and Messrs. Lansbury and Thomas, soliciting their intervention in settling the prolonged strike. They complain that the Government of India has ignored the preliminary rights of an impartial conciliation board, which was supported by the Indian Press and public.

INDIA'S FOREST PRODUCE.—Sir Peter Clutterbuck, Inspector-General of Forests, examined by the Economic Enquiry Committee has said that India's forest produce could be roughly calculated, opened forty years hence the value of forest produce would increase from at present five to sixty crores of rupees,

THE MAILS.

(G. P. O. Colombo)

DESPATCHES.

London Mails per a P & O "Morea" will close on Thursday, June 11th  
Straits and China Mails per the S. M. N. "Rembrandt" will close on Monday, June 5th

Tuticorin Mails per the E. I. "Baroda" will close on Friday, June 5th.

RECEIPTS.

London Mails per the P & O "Caledonia" are expected on Monday, June 8th.  
Straits & China Mails per the N. Y. K. "Rangoon Maru" and O S K. "Mexico Maru" are expected today (Thursday) and Friday, June 5th respectively.

CORRESPONDENCE

NATIVE PHYSICIANS AND THE DOCTRINE OF FATE.

The Editor,

"Hindu Organ".

Dear Sir,

In your issue of the 25th instant, I read a letter under the above head. The writer V. S. R. has rightly attacked the incompetent native quacks in a true and well-meaning spirit. For his kindly sympathy towards the ignorant patients, he deserves commendation. Any one will say that, our native physicians are not sufficiently qualified to practise medicine. But it is not for me to make any carping criticism on the practice of our native doctors.

I am concerned with V. S. R. I differ with him in his conception of Fate. He seems to be of opinion that everything is not fate. "According to Hinduism," says he, "there are two kinds of deaths known as Kalamiruthu and Avamiruthu." By this does he mean that fate is not the cause of these two kinds of deaths? Whether a man dies instantaneously or otherwise it is fate.

We are able to foresee to some extent the events that may happen during one's life time. Astrology and other kindred sciences, help us in this. For instance there is a sign on the palm of a person meaning death by drowning at a certain age. The unfortunate man dies as was predicted. This shows everything is writ beforehand. Says a Tamil writer:

பேரினமும் பம்பிணி மும்புச்சாக்காடி  
சூதம் சருகி லமைப்பு.

So let it be understood that it is fate that makes the poor patients also suffer under the native quacks. For, "what can be avoided where end is destined by the mighty gods?" Thanking you for your space.

Beruwala,  
31-5-25.

I am, Yours,  
M. N.

BUDDHA GAYA TEMPLE.

THE OTHER SIDE OF THE PROBLEM.

(By Professor J. N. Samaddar of the Patna University.)

Since my last writing on the above subject, the Revd. Anagarika Dharmapala as the General Secretary of the Mahabodhi Society, has issued a pamphlet "History of the Buddha Gaya Temple," which however, contains very little historical information but which really has in it any amount of invective and a number of ill assorted "testimonials" which reminds one of Buckle's Ministry "here a bit of white stone, there a bit of a black," ..... "that it was utterly unsafe to stand upon." I therefore propose, in this article to draw the Rev. Anagarika's attention first to the historical truths which I have arrived at by my investigation and then to the other questions involved in the problem. I assure him that so far as the first is concerned, I have always an open mind and I shall be grateful to him if he will kindly bring to my notice any historical discrepancy which he may find here.

HISTORICAL ASPECT.

Buddha Gaya, or Urubilla is the place where the great teacher attained Enlightenment. Before this time, it was undoubtedly a centre of Hindu activity, for here, after his perfection, he converted Urubilla Kaasyapa with his two brothers and a thousand of their followers. "The deer skin garments and utensils of fire-worship" prove that they were Hindus. (Vide Deol Vol. II p. 180, also Legge II 182). This account of the famous Chinese traveller is confirmed by the Life of Buddha (Rockhill Pages 40 & 41), where we find the following "The blessed one went to Urubilla Kaasyapa hermitage entered into conversation with him and finally asked his permission to pass the night in his fire-house, for he was a fire-worshipper. Finally his (Kaasyapa's) pride was subdued and he mourned as disciples that he was going to adopt the rules of the order of the Mahasamans. They told him that as he was their master they would follow him; so they threw into the river their skin-couches, tree bark, staves, round bowls and sacrificial spoons."

It was, very likely, the great Asoka, who first improved this holy place and embellished it. But it is noteworthy that, "no remains whatever have been brought to light so far in Buddha Gaya which ascribed to Asoka" (Dr. Bloch in Archaeological Survey Report 1908-1909, P. 140). According to the Cambridge Indian History, the only thing connected with Asoka's is the Vajrasana throne. After the fall of the Mauryas, the Sungas succeeded and they brought about a re-

Continued up.

FOR SALE.

A good field of nearly 25 lms. with a well in it, called Narakkat, at Sangovely, Apply within a month to:-

W. T. Aservatham,  
Chavakkachcheri.

Mis. 655.

Continued.

naissance of Hinduism. Not only was the Asvamedha celebrated, but there commenced a strong reaction against Buddhism and there was a burning of monasteries and slaying of monks from Magadha to Jalandhar. The place where Buddha had attained salvation must have had its due share of Vandaham. It may be that during this period of the revival of Hinduism or in some such time, a temple as described by Eileen Tsang was built by a Brahmana, acting on advice given to him by Siva. Dr. Bloch rightly observes "that it is of slight importance what amount of historical truth one may attribute to this tradition, but it is clear that the Saiva element predominated for some time.

The presence of a coin of Huviska, found during an excavation here, is taken as indicating the building of the temple by that king, but this view has not been accepted by scholars (Vide Bharat Vaishya Bol. I article by the R. D. Banerjee). When some Ceylonese monks came during the reign of Samudra Gupta, they met with scant hospitality at Buddha Gaya. The result was that the then Ceylonese king, Meghavarna, sent an embassy with gifts to the Indian Emperor who then gave the required permission to build a monastery near the holy tree. When the Chinese traveller Fa-lien came (405 A.D.), there was little to be seen, though the tree and the Vajrasana throne were still in existence.

Then followed the persecution of Sasanka, the King of Bengal (about 600 A.D.) who dug up and burnt up the holy Bodhi tree. At the same time the Shrine of Buddha inside must have been broken by the King, who as Hivendrag observed, installed an image of Siva there. And it was the Bodhi tree which was restored by Raja Purana Varma. The place again passed into the hands of the Hindus, for an inscription dated 725 on a couchant bull which is now in the Calcutta Museum gives clear and conclusive evidence of the worship of Siva, which continued for a century at least, as is categorically evident from the inscription of the 26th year of the reign of Dharmapala, the greatest Buddhist King of the Pala dynasty, when a linga (phallus) with four peaces was installed for the benefit of Brahmins.

According to Dr. Bloch, the place did not suffer from the attacks of the Muslim invader. By 1690, a Saiva Sannyasi, Gosain Ghansendi Giri, while on a pilgrimage became fascinated with this place and settled here. The Mahant resided in the ruins of the temple" (Extract from Transactions of the Royal Asiatic Society of Great Britain and Ireland Vol. II 1830) and since then the temple has been in the undoubted possession of the Gir Sannyasis.

TRUE WORSHIP.

Temple worship and image worship were unknown to the early Buddhist. These Buddhists, whose doctrines were expressed in the stone pictures of Sarvasth and Bharhut, did not dare to make an image of their dead teacher and master. When they wished to indicate his presence in a scene, they suggested it by a symbol, and empty seat, a pair of foot prints and so forth. Image-worship came later, with the introduction of Mahayana in the time of Kaniska.

The temple was a subsidiary object of worship—the tree was the principal object of veneration. Asoka worshipped the tree, Fabien, Hivendrag and I—Tsing all corroborated it. I—Tsing would direct "My thoughts far away to the Deer Park. At other times, I would repose in the hope of reaching the cock mountain" (Dr. Takatsuki's edition XXIX). And again, we all made an agreement together to visit the vulture peak and set our hearts on (seeing) the tree of knowledge" (Ibid XXVII). Not only men, but a reference to the Notes about the Visit to the Bodhi tree in Burmese language, (Exhibit J in appeal from original Decree No. 63 of 1909) shows it very clearly. It was the visit to the Bodhi tree; the distance from the Calcutta is calculated to the Bodhi tree: It was the same from Bausipore to the Bodhi tree. It was also worshipping the Mahabodhi tree. "Every evening we offered to the Mahabodhi Tree 1000 flowers 1000 candles and 1000 oil lights for the benefit of the King. The Wandook and all the rest poured cold water every morning and evening from a gold cup on the Bodhi tree as many cups of water being poured as there were years in the age of the King." The Diary in Burmese language dated the 15th Waxing Tagn 1240, being Exhibit K in the same case proves our contention that the Mahabodhi tree was held superior even to the shrine inside the temple. The inscription in this connection also gives prominence to the Tree.

RIGHT OVER THE TEMPLE.

In the pamphlet under reply, the Revd. Anagarika Dharmapala in referring to the Buddha Gaya temple case has quoted a portion from Mr. Mcpherson's judgment viz. the great temple is also apparently in the Village of Mashpur Taradit, which was settled revenue fees with the Mahant's but without rhyme or reason concludes "one thing is clear that the temple was not clear in the rent of free land known as Mashpur Taradit. He does not adduce any argument, he cites no evidence. Let me here give the translation of the Sanad granted under the seal of His Majesty Muhammad Shah Padisha Garl." It is known to all present and future Gamahatas and Mutsaddis of parganna Mahor Bahar and Babu Bikan, that according to the order of His Majesty the King of all lands and time, Khalifa of strict justice and means of preservation and comfort to all beings (May God preserve him), who is the Minister of the God of Gods, on whom is the special mercy of the Almighty Father, and who is the Sole means of livelihood to the whole world, the roots of all laws and regulations and the preserver of the throne of the Khalifat, written on the 27th day of Lignad in the 9th year of his Janus (accession) Muzar Mashpur, Taradit are conferred upon Lal Gir Sannyasi as Madad Mash, without any restriction of names and divisions from the middle of Bijal. You all in obedience to this order, should leave the said Madzar in his possession without making

Continued up.

Order Nisi.

IN THE DISTRICT COURT OF JAFFNA.

Testamentary Jurisdiction. No. 5774.

In the Matter of the Estate of the late Sivakampillai widow of S. Veeravaku Vannarponna West

Deceased  
Thanmavara Ramalingam of Anaikoddi  
Petitioner

- 1. Sayampunther Subramaniam and wife
- 2. Gavariamas of Anaikoddi and
- 3. Sivapakiam widow of Veeravaku Vaidilingam of Sandirupay

Respondent

This matter of the Petition of Thanmavara Ramalingam of Anaikoddi, praying that Letters of Administration to the estate of the above named deceased Sivakampillai widow of S. Veeravaku be issued to the above named Respondent coming on for disposal before G. W. Woodhouse Esquire, District Judge, on March 19, 1925, in the presence of Mr. K. Sivapirakasam, Proctor, of the part of the Petitioner and the Affidavit of the Petitioner dated February 8, 1925, having been read, it is declared that the Respondent is the major heir of the said intestate and is entitled to have Letters of Administration to the estate of the said intestate issued to her unless the Respondent or any other person shall, on or before June 11, 1925, show sufficient cause to the satisfaction of this Court to the contrary.

May 26, 1925.  
O. 876.

A. Kanagasabai,  
District Judge.

Continued.

Any change or alteration therein, and you should in no way be overcome by any kind of temptation and should in all respect look upon the order as just and right, so that all the produce of the said property be used by him for his own livelihood and that of the itinerant laique; for which act of benevolence, he should ever pray for the stability of the wealth of His Majesty; you should not take notice of other properties belonging to the grantee. You all should take care in carrying out this order.

Written on this 11th day of Rabiulawal in the 9th year of the August Jalus (accession) corresponding to (A. D. 1272).

It seems to me therefore, very clear that the Temple does belong to the Mahant a fact not only admitted by the Revd. Anagarika Dharmapala himself as will be seen in the various old issues of the Journal of the Mahabodhi Society, but also if we care to peruse the opinion of those gentlemen whose "testimonials" he has quoted. Professor Winterholtz speaks of the people as in the possession of the Mahant and Dr. Sylvain Leir realizes fully that the place is the property of a Hindu Mahant. Time after time, Mr. Dharmapala himself has offered to purchase the temple from the Mahant and it was only the other day that Mr. Gunasinghe of Ceylon who posed himself as a representative of the Buddhist of Ceylon openly and publicly offered to purchase the temple. What do these indicate? I am not a lawyer but the above would appear to be conclusive evidence of the temple being the property of the Mahant.

THE PRESENT QUESTION.

The present agitation is based on a demand to the Congress by four Buddhists who claimed that they were the representatives of about 15 million Buddhists of Ceylon, Burma and Nepal. These four gentlemen are: (1) Dr. Cassius Pereira (2) Mr. A. E. Goonesinghe (3) Revd. D. A. Dharmacharyya (4) Mr. Maung Hla. Of these two belong to Ceylon, one to Nepal and the fourth comes from Burma. Let us examine the claims of these gentlemen to represent their countries. Dr. Pereira and Mr. Goonesinghe come from Ceylon. It will be surprising to many—if not to all, excepting the charmed circle of certain Buddhists, that they do not as all represent the Buddhists of Ceylon. As a public meeting held at Ananda College in Ceylon on the 6th of April, 1925, the full proceedings of which were reported, among others, in the Ceylon Daily News of the 6th of April, it transpired that there is considerable divergence of view regarding the transference of the temple of the Buddhists represented by Mr. Dharmapala and Mr. Gunasinghe. The President of the meeting observed that the grant of the temple to a Nekkaya or sect, would engender ill feeling and bitterness. Mr. Goonesinghe having observed that he had promised to His Excellency Sir Hugh Moberly on of presenting to His Excellency a monster petition, Mudaliyar D. S. S. Wickramaratne observed that they had to do so, whether they liked or not because Mr. Gunasinghe had promised to submit that petition to His Excellency. In that very meeting, Mr. A. V. W. Goonewardene said that the differences among the Buddhist priests of the various sects existed for years and he considered that the two Buddhist priests of two Nekkayas could live harmoniously together in the same place.

The Revd. Sri Dharma Dbara Bajaguru Mahasthira of Agravara Vihar in Ceylon has thus written to Mahantji. "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 Bodhi Gaya for worship. The Sinhalese as a nation are deeply indebted to you for these facilities. In the Ceylon Morning Leader, dated the 22nd of January 1925, appeared the following letter—"I quite agree with Mr. Ramachandran when he says that the attempt to obtain possession of the Buddha Gaya temple is misconceived. I was able to carry on my devotion without any interference at all and cannot for the life of me see how matters can be improved in any way if we have possession of the place. I would therefore, strongly urge my Buddhist brethren not to waste their energy and money on a helpless task when the same can be more profitably used at home, as nothing useful can be gained in any case, for I do not think that if we ever gain possession of the temple, we would ever be able to keep it in the same good condition as it is now kept by the wealthy Mahant, seeing how we manage our own temples nearer home."

So far about the Ceylonese Buddhists and their representative character. In the same meeting referred to above, it also transpired that the Venerable the Daw of Burma disapproved also.

Continued on page 4.

Colombo Market Rates

(as on 2 6-25.)

Table with 3 columns: Item, Price, Unit. Includes No. 1 Copra (Rs. 83 per candy), No. 2 (Rs. 80 50), and Desiccated Coconuts (cts. 19 1/2 lb).

