

The Hindu Organ.

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

THE ONLY NEWSPAPER IN CEYLON FOR THE HINDUS
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THE HINDU ORGAN.

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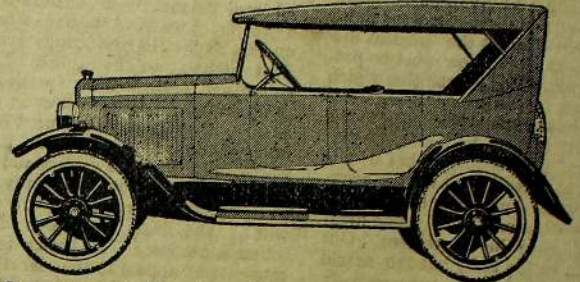
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Letters, Newspapers and Books for Review intended for the Tamil Editor of the "Hindu Organ" should be addressed to the Editor "Inthu Sathanam".

27-9-26.

MANAGER.

The Hindu Organ.

JAFFNA, THURSDAY, SEPTEMBER 30, 1926

HINDU YOUNG MEN.

THE NEED FOR A REVIVAL OF THE HINDU Young Men's movement was never more keenly felt than at the present moment. The next generation must be prepared for carrying on the tradition which is being created by the present generation.

The education that is being given at schools is limited. Even the schools are limited in scope, aim and activity. The Hindus as a race live, move and have their being in religion.

There are many things waiting for accomplishment by an organisation like the Hindu Young Men's Association. The annual camps held by this useful body brought young and old together at least once a year and gave a splendid opportunity for the exchange of ideas.

It is not fully realised that there must be a proper outlet for the super-abundant energy youth Young men of should never be allowed to fritter away their energies in frivolities.

EDITORIAL NOTES.

The people of Pangudutivu have a just reason to complain. They have now to cross two seas while those of Nainaitivu cross three seas.

In the Annual Report of the Jaffna Oriental Studies Society presented at the Annual General Meeting, some useful suggestions were made to make the examinations conducted by this Society publicly recognised.

LOCAL & GENERAL.

MR. DOWBIGGIN ON A COMMISSION.—It is understood that Mr. H. L. Dowbiggin, the Inspector General of Police, Ceylon, who is now on leave in England, has been specially commissioned to inquire into and report upon the conditions of the Police organisation in the Island of Cyprus.

MEDICAL.—Dr. K. Kanagaratnam, D.M.O., Rambukkana, has been appointed to the Anchi Campaign.

AN A. G. A. PLEADS GUILTY BY LETTER.—Mr. E. T. Dyson, A. G. A., Kalutara, pleaded guilty by letter to a charge of driving a car after dark with glaring and unshaded electric head lights in Galle Road, Wellawatte. He was fined Rs. 15/- by the Colombo Municipal Magistrate.

ARARY-VELANAI CAUSEWAY.—The inhabitants of Kayte, Karampan, Narantana, Saravanan, Suruvil, Velanai, Pangudutivu, Nainaitivu and Anaitivu at a meeting held at Kayte on the 25th inst. resolved to request the Government to construct the Arary-Velanai Causeway without any further delay—a request that has been made repeatedly from the time of Governor Sir Richard Collyer.

BUILDING GRANT FOR VICTORIA COLLEGE.—The Finance Committee at its meeting held on Friday last has voted on the recommendation of the allocation Sub-Committee out of the amount of Rs. 100,000 set apart for issuing building grants to schools the sum of Rs. 10,000 for Victoria College, Chulipuram, J.ffa.

Continued up.

THE MAILS.

(G. P. O. Colombo.) DESPATCHES.

London Mails per a P & O Steamer leaving from Bombay will close on Tuesday, October 5th, per the O L "Orama" will close on Wednesday, October 6th and per the R L "Tambora" on Thursday, October 7th.

Straits and China Mails per the P & O "Mantuwa" and R. L. "Tjerimai" will close on Sunday, October 3rd and per the N. Y. K. "Atsuta Maru" on Wednesday, October 6th.

RECEIPTS.

London Mails per the P & O "Mantuwa" will arrive on Saturday, October 2nd, per the O L "Oranto" on Saturday, October 9th, and per the P & O "Narunda" on Saturday, October 16th.

Straits & China Mails per the S M N "Grotius" and per the N. Y. K. "Sado Maru" will arrive today (Thursday).

Continued.

ALL-CEYLON TAMILS' CONFERENCE.—An All-Ceylon Tamils' Conference is to be held at Colombo on or about the 15th and 16th of October next under the auspices of the Wallawatte Tamil Union.

SCHOOL BOY COMMITS SUICIDE.—A school-boy named P. Appadurai (16) committed suicide in the kitchen of his home in Obundikoli at about six o'clock on Sunday last. At the inquest held the next day the father of the said deceased, Sellar Periatamby, said that in the morning the servant was beaten by his son, the deceased, and the servant boy ran away.

KEENER SUPERVISION AND BETTER REWARD.—The Excise Department has formulated a scheme by which it is proposed to allocate each year a sum of money to the Government Agents and Assistant Government Agents for distribution among those Headmen who have been successful in detecting illicit sales.

RAIL CONCERN ON PADDY WITHDRAWN.—Since the food crisis of 1920 one of the means by which the paddy cultivation in Ceylon was by offering free rail transport for country grown paddy and Ceylon milled rice. It is now learnt that the Government has decided to withdraw this concession, as from next Friday (to-morrow) as it appears not to benefit the poor cultivator at all.

PUNGGUTIVU Y. M. H. A.—The third half-yearly general meeting of the Pungudutivu Young Men's Hindu Association will be held at the Sri Subramania Vidyasa'ya, Pungudutivu, on Friday the 1st proximo at 7 p.m. The Hon. Secretary, Hindu Board of Education, Mr. M. S. Rasaratnam, Advocate, will preside on the occasion.

The Jaffna Association.

DISCUSSION ON THE CAUSEWAYS.

RESOLUTION ON THE JUDICIARY.

The annual general meeting of the Jaffna Association was held at the Hon. Mr. S. Rajaratnam's office on Wednesday the 22nd instant at 4.30 p.m. Mr. J. K. Channungam, one of the Vice-Presidents of the Association occupied the chair.

As Mr. M. S. Rajaratnam, the Secretary of the Association, was late, Mr. A. S. Vanniasooriyar was elected Secretary pro tem. The next item on the agenda was the alteration of the number of Vice Presidents. The Association had only two Vice Presidents. This led to a discussion as to the number of Vice Presidents for the ensuing year.

ELECTION OF OFFICE BEARERS.

The Hon. Sir P. Ramanathan and Sir A. Kanagasabai were proposed and seconded as Patrons of the Association. But it was decided that no Patrons were necessary for a political Association. The names of Sir A. Kanagasabai and Hon. Mr. W. Duraiswamy were then proposed and seconded for the Presidency and the latter was elected by a majority.

The following were elected Vice-Presidents:—Hon. Mr. A. Kanagasabai, Hon. Mr. S. Rajaratnam, Messrs. J. K. Channungam, C. Crossette, Thirambiah, K. Kanagasabai and T. R. Nalliah. Messrs. A. S. Vanniasooriyar and V. Ramalingam were unanimously elected joint Secretaries. Mr. R. R. Nalliah was unanimously elected Treasurer.

The following twenty were elected members of the Committee:—Messrs. M. Sabaratnaminghe, L. P. Spencer, N. Selvadurai, V. Mathanaraj, S. Sappasibillipi, W. Vijayarajam, C. Arulambalam, J. K. Arnold, R. Subramaniam, Nevins Selvadurai, T. H. Crossette, V. Veerasingham, Thambi Ramanathan, M. S. Rajaratnam, R. Vamadeva, V. Kanagasabai, S. Coomarasooriyar, T. Arumanayagam, F. B. Mylvaganam and J. V. Obelliah.

CEYLON UNIVERSITY QUESTION.

The next item was the consideration of the type of the Ceylon University and the site for the same. A Sub-Committee consisting of Messrs. T. H. Crossette, M. A. Vice Principal, St. John's College, M. Sabaratnaminghe, B. A., Headmaster, Jaffna Hindu College; V. Veerasingham, B. A., Principal Manipay Hindu College; J. K. Channungam, B. A., L. T. Vice-Principal Central College; J. V. Obelliah, M. A., Vice-Principal, Jaffna College, Advocate C. Arulambalam, B. A.; Nevins Selvadurai, B. A., J. P. M. B. E.; L. P. Spencer, B.A., Principal, Kilinochchi College and R. Vamadeva, Associate Principal, Parameshwara College, with Mr. M. Sabaratnaminghe as convener, was appointed to prepare a memorandum on the subject and to submit same to the Association as early as possible.

MALLAKAM—KAYTS JUDICIARY.

Mr. T. R. Nalliah, Advocate, then opened the discussion on the next item on the agenda, namely the desirability of reorganising the Judiciary in the Jaffna District. He said that he felt the necessity for a separate Magistrate for Mallakam and Kayts. That question had come before Government and it had been decided to have a separate Magistrate for Mallakam and Kayts and a full time Magistrate for Jaffna.

As a practitioner in those Courts, he said that a separate Magistrate was very essential. Civil cases, over two years old had to be postponed month after month and the poor litigants who came from distant parts of the district had to spend money on lawyers as well as for their trips to attend Court, and finally got quite disgusted. Since criminal cases had to be disposed of earlier in the District Court, and consequently civil cases had to be postponed for months, the lawyers had no alternative but to press their clients to a settlement. They had been agitating for a long time for a separate Magistrate for Mallakam and Kayts, and a senior Civil Servant for Jaffna.

If a member of the Council went to the Courts at Mallakam and Kayts, he would note what heavy work there was, and how many of the lawyers attending those Courts had to wait till late in the evening before their cases were taken up. For a case of Rs. 50, the litigants had often to spend from Rs. 200 to Rs. 500, and it often happened that many of those cases were sent on to Managars who in turn sent them on to Vidhans for report. For fear of the headmen the litigants after spending so much money, had to yield to a settlement. He was sorry to find that when the question of separate Magistrate for Mallakam and Kayts and another for Ramanapur was in the agenda of the Finance Committee, the former was deferred while the latter was sanctioned. Therefore they should strengthen the hands of their Councilors with a resolution on that urgent question. He then moved the following resolution:—

That in a view of the congestion of work in the District Court of Jaffna and in the minor courts at Mallakam and Kayts, a Judicial Officer should be appointed as Police Magistrate, Commissioner of Requests and Additional District Judge, Jaffna and a separate officer be appointed Police Magistrate and Commissioner of Requests for Mallakam and Kayts.

Mr. T. Arumanayagam, Proctor, S. C. seconded. Mr. F. B. Mylvaganam supported the resolution.

A COUNCILLOR'S EXPLANATION.

Mr. M. Sabaratnaminghe said that all the local papers were strongly in favour of a separate Magistrate and the public opinion also was equally strong on that point. He saw, therefore, no reason why it should be deferred and wanted to know from the Councilors why it was deferred. The Hon. Mr. Channungam said, it was not polite on their part to demand from a Councilor, the work of the Finance Committee. Mr. T. Ramanathan wished to know whether the proceedings of the Finance Committee were not available to the public. The Hon. Mr. Channungam in reply, said he would very much like them to be published. There were some parts which should not be published. Referring to the separate Magistracy he said it had been deferred to be considered at another meeting. The resolution was then unanimously passed.

Continued up.

DURING THE MONTH OF OCTOBER 1926. (FROM THE 15TH DAY OF PARADATHI TO THE 15TH DAY OF AIPPACHI OF ADHYAYA.) Kalyanpattam 5028.

Table with 2 columns: Day and Time. Rows include Monday, Saturday, Friday, Wednesday, Thursday, Tuesday, Sunday with corresponding times in a.m. and p.m.

The Dragon's Head (Rahu) eclipses the Sun causing loss of light and vitality and therefore important undertakings should not be commenced at the hours stated above.

Table with 2 columns: Event and Date. Rows include Pirathosam, New Moon, Navarathri Pooja, Saravathi Pooja, Addami, MahaNavami, Mahilana Soora Sangaram, Vijaya Dhasam, Mathappirappu, Pirathosam, Full Moon, Karthikai, Viruchchi Kayanam, Addami, Navami.

30.09.1926 Continued. It was resolved to send copies of the resolution to the Colonial Secretary, Attorney General, the five members of the Legislative Council representing the North, to the Hon. Mr. K. Balasingam and to the Government Agent N. P.

CAUSEWAY CONNECTION WITH THE ISLANDS. Much discussion centred round the next item which was to consider what further steps should be taken to connect the islands with the mainland by a causeway between Araly and Velanai.

After dealing with what had been done in connection with the Araly causeway, the speaker said that the Pannal causeway would cost about six lacs and it was difficult to persuade the Government to spend so much out of a million rupees earmarked for public works throughout the Island.

THREE CAUSEWAYS MENTIONED. Mr. S. Kanagasabai said that there were three causeways which pressed on his attention. One between Karavai and Poonery, one between Pundukudive and Velanai and the other was Pannal.

Mr. P. R. Nalliah opposed the construction of the Araly causeway and strongly advocated the opening of the Pannal causeway which he said, would be of immense use to all the people in the neighbouring islands.

Mr. M. Sabaratnasinghe said that without repeating what the last speaker had said, he would draw their attention to the congested area, Karaiyoor in the town. The price of land in town was over Rs. 2,000 per incham.

Mr. G. O. Thambiah said that Pannal causeway would serve a good purpose. They had presented many memorials to Government but their requests were not granted.

A BREZEE. Mr. Nevins Selvadurai said that when a Committee had been appointed to draft a welcome address to His Excellency the Governor none of the Councillors who had a place in that Committee had been present to tell them about the causeway.

Mr. Selvadurai, continuing, said he still held that no Councillors had been present at any meeting of the Committee.

The Hon. Mr. Rajaratnam and Mr. Selvadurai tried to prove what they had said. Mr. Selvadurai said that the Committee had to come to a decision and that was that in regard to Pannal causeway.

Continued up.

Women Teachers' Practising School.

OPENED AT RAMANATHAN COLLEGE

FORERUNNER OF THE TRAINING SCHOOL FOR THAMIL (HINDU) GIRLS.

Last year the Government sanctioned the opening of a class for a select number of Tamil girls to be prepared for the Entrance Examination to be held in the latter part of this year, for admission to the New Women Teachers' Training School, which is being built as a part of Ramanathan College.

In order to enable the girls who have succeeded in passing this examination to teach in Tamil the usual elementary subjects, while pursuing their own higher studies, a practising school is necessary, consisting of kindergarden classes and standards 1 to 8.

It was this practising school that was opened on Monday the 27th. instant at 10 a. m. by the Hon'ble Sir Ponnampalam and Lady Ramanathan.

PRELIMINARY CEREMONIES.

The proceedings began with Srimuth Ponnuswamy Kurukkal, the officiating priest of the Ramanathan College, invoking the blessings of God on the new institution and performing Vigneshvara, Varuna Kumbha, Panchakavya, Kaasa, Theepa, Mahalakshmi and Sarasvathi Poojaha.

At this stage about 200 girls of the Ramanathan College trooped in under the guidance of their teachers, and took part in the worship of Sarasvathi.

The music master, Sreeman Thiru Somasudarampillai, led the girls in the communal singing of the sacred hymn, Param, Param Jothi.

Then followed the beginning of the lessons. The girls of the Practising School were arranged in the order of their classes and joined the headmaster, Mr. K. Visvalingam, in singing the famous Venubha of Avnyayar, 'the ancient lady', about the first duty of pupils being devotion to God, and how, if such duty is faithfully fulfilled every day, there will be vouchsafed to them fluency of speech, purity of mind, good health, and success in learning, through the grace of Sarasvathi.

Then the girls of Ramanathan College sang Sri Nataraja Mangalam, and went back to their respective classes.

After this, the girls of the practising school, who numbered about 40, on the day of the opening, were taken to their respective class rooms and were taught their elementary lessons in Tamil. —Cor.

30.09.1926 Continued. On Monday before it was sanctioned. A causeway was intended for the use of the people and they were not consulted. They must press the question of the Pannal causeway. From 1870, in all the address to Government, Pannal causeway had been asked for. Without their knowledge the Araly causeway came to be considered.

Mr. Sabaratnasinghe said that he rose to defend Hon. Mr. Duraiswamy against whom certain charges had been levelled. He said Mr. Duraiswamy had consulted his constituency and had worked accordingly for them.

Mr. Nevins Selvadurai here remarked that the people had never been consulted.

Mr. M. S. Rajaratnam maintained that Mr. Duraiswamy had acted in the matter after consulting his constituents. The speaker avowed the house that the Araly causeway was the most convenient, one for the Island people since the Chankasai market was closer from Araly than from Pannal.

PANNAL CAUSEWAY PREFERRED.

Mr. B. R. Nalliah said that the house was agreed that Pannal was the best place for a causeway. Therefore the cost was a secondary consideration. The Government must do what was most desired by the people.

At this stage Mr. F. B. Mylvaganam rose to a point of order and asked the Chairman whether they were in order in discussing the Pannal causeway, there was no place for it in the agenda.

The Chairman said the matter was in order. After much discussion in which Mr. R. Subramaniam, Mr. A. S. Vangiesecoriar, the Hon. Mr. A. Ganagaratnam and Mr. W. Vijayaratham took part, Mr. T. R. Nalliah moved the following resolution.

"While the meeting was unanimously of opinion that the Islands should be connected without any delay to the mainland by a causeway it was resolved by a majority that the Pannal causeway should be preferred to the Araly causeway."

This resolution was put to the meeting and carried. A sub-committee consisting of the Hon. Mr. A. Ganagaratnam, Messrs. Nevins Selvadurai, T. R. Nalliah, A. Cathiravelu, C. Arulampalam, S. Kandasabai, and B. Sabapatipillai with Mr. C. Arulambalam as convener was appointed to prepare a Memorandum re taxation.

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

CORRESPONDENCE

THE PUNJGUDITIVU-VELANAI CAUSEWAY.

The Editor, "Hindu Organ". Dear Sir,

I am surprised to read the resolution passed at the last meeting of the Jaffna Association on the question of the three cause-ways. (1) between Punguditivu and Velanai, (2) Velanai and Araly, and (3) Pannal and Allappiddy (the north east point of Lyden Island facing Jaffna Fort) which formed the subject for agitation for the past several years.

In the address presented to His Excellency Sir. Hugh Clifford on his first official visit to the North in June last, special mention was made about these cause-ways, and even a long message by cable was addressed to His Excellency on the day he arrived at Kayts by the inhabitants of Punguditivu residing at the Federated Malay States, praying for a cause-way between Velanai and their Island.

The Government entertained the requests but promised only one cause-way for the present and requested those interested to submit which of the above three was most urgently needed. The Jaffna Papers, particularly the Morning Star and the Hindu Organ, whose Editors are men with first hand knowledge on the subject, expressed their support for the cause way between Velanai and Punguditivu. Any disinterested person with full knowledge of the local conditions will readily say that this is the one most urgently needed.

Mr. Nalliah of the Jaffna Bar is a gentleman who is very well acquainted with the hardships presently experienced by the inhabitants of Punguditivu, Nainativu and Delft, in the matter of travel, and it is a great pity that he has thought it reasonable to delay relief and address to those unfortunate thousands and advocate preference for a cause-way between Pannal and Allappiddy. Facilities already exist on a regular system for convenient travel and transport between the Mainland and Lyden Island, and the gentlemen of Jaffna Town and other pleasure seekers have the advantage of taking even their cars to this Island by the draw bridges, either from Pannal or from Karaiva.

The Jaffna Association seems to think that the preaching of Christ that "For unto every one that hath shall be given, and he shall have abundance; but from him that hath not, even that which he hath shall be taken away," can be made applicable even to the question of providing cause ways.

The Island of Punguditivu is separated from Velanai by a shallow lagoon, about 2 1/2 miles in length. This sea is so shallow that during certain months of the year not even the smallest boat can float for a distance of about 1 1/2 miles i. e., about 1/2 mile either side, and the unfortunate inhabitants of Nainativu and Punguditivu number about 11,000, who travel to and from Jaffna, via Velanai or Kayts, have got to wade through the above 1 1/2 miles and cross only 1/2 mile by boat. Some cover the whole distance on foot. During July every year, thousands of pilgrims, who go to Nainativu Nagammal Temple from different parts of Jaffna, experience untold hardships, and it is really a pitiable sight to see women and children wading through this sea.

The inhabitants of Punguditivu have, in their memorial addressed to His Excellency, Sir William Manning in April 1924, definitely expressed their willingness to contribute substantially towards the cost of building the cause way between their Island and Velanai, which will amount to only a fraction of the big sum that will be needed to build a cause way between Pannal and Allappiddy, as desired by the Jaffna Association.

We are living in an age when people demand maximum benefits for minimum expenses. I trust that the Government will take this fact also into their kind consideration.

I am a native of Nainativu. I have travelled from Jaffna to Kayts, Velanai, Punguditivu and Nainativu over a hundred times by the existing ferry boats, and as such I can say without any fear of successful contradiction that, of the three cause-ways suggested, the one between Punguditivu and Velanai will prove to be of the greatest usefulness and serve the highest number. It is the most urgently needed one too.

On behalf of the thousands of poor and voiceless inhabitants of Delft, Punguditivu and Nainativu, I appeal to your good sense of justice, Mr. Editor, to extend us your sympathy and support. Arrangements are already on hand to address His Excellency the Governor once again on the subject.

Thanking you in anticipation, Nawalappilly, Yours truly, K. Ramachandra.

Vaitheeka Saiva Brahmana Sangam, Jaffna.

INAUGURAL MEETING.

Pursuant to notice a large number of Jaffna Brahmins of the Saiva Vaitheeka sect met at Kondavil on the 25th May, 1926 and decided to form among themselves an Association to promote the interests of Brahmins, Pandits, Priests and Scholars. The chief item gone through was the election of office-bearers for the ensuing year, which resulted as follows:—

President: Brama Sri Somasundara Kurukkal of Kathiresan Temple, Galle; Vice-President: Brahma Sri Somasundara Kurukkal of Kandaswamy Temple, Inuvil; Hon. Secretary: Prof. S. Sathasivakurukkal of Kondavil; Asst. Secretary: Brahma Sri N. Swaminathakurukkal of Nagabushani Temple, Nainativu; Treasurer: Brahma Sri P. Sornalingam Iyer. Additional members were also elected.

It was resolved to hold the next meeting of the Sangam at the Inuvil Kandaswamy Temple on the 14th October next when it is proposed to pass the rules and by laws framed by the Committee.—Cor.

Acquittal in a False Case.

EXCISE SPY CHARGED.

A Nalayah woman named Sinnappillai, wife of Sinnavaan, of Chutbumaly, charged a Nalayah man, named Sircavan, before Mr. A. G. Ranasinha, Police Magistrate of Jaffna with having committed criminal force on her on the 25th ultimo, at Chutbumaly.

After hearing the evidence of Excise Inspector Ponnambalam the Magistrate acquitted and discharged the accused. The Magistrate says in his judgment:—"I am inclined to think that this case is a false one. The evidence of the Excise Inspector shows that the accused was his informant in a number of cases in which complainant, her husband, and others in the neighbourhood of complainant's house were detected in the commission of excise offences. On the date of the assault, too, on the accused's information, the Excise Inspector had arrested one Nagan Candan, a relation of Sanmugathan, another of those informed against by the accused. I see no reason to reject the accused's suggestion that he was assaulted by the complainant's husband, Sanmugathan and others on this account. Most probably, this case was thought of as the best defence against a charge of assault, which complainant's husband and his party knew was inevitable against them, accused having been handled badly. I cannot believe that accused would have gone in to the house of a woman, whose husband he had got convicted previously, and who was his avowed enemy and acted in the manner he is said to have done."

INDIAN & FOREIGN.

HURRICANE IN SOUTH FLORIDA.—A scene of damage and desolation has been left in the train of a hurricane by which the South Florida coast has again been visited. It is reported that 500 persons were killed and 38,000 rendered homeless.

GOLD BEARING ROCKS IN SOUTH AFRICA.—It is said that there is possibility of a large new Transvaal gold bearing area in the Rustenburg district. Gold-bearing rock ranges from 14 feet to 42 inches in thickness.

THE LATE HON'BLE MR. SAMARTH.—The Hon. Mr. N. M. Samarth, Member of the India Council since 1924, died in London on September 19. He was one of the leading members of the Liberal Party and a member of the Senate of the Bombay University for a long time.

NEW PRESS ACT IN BARODA.—The Baroda Government have proposed a Bill to amend the Press Act, by which every person, before starting a printing press or publishing a newspaper, shall obtain the permission of the District Magistrate, within whose jurisdiction the printing press or newspaper is to be started.

EUROPEAN HONOURS FOR INDIAN PRINCE.—The Maharajah of Kapurbhala has received from the French Government the Grand Cross of the Legion De Honour, the highest French decoration, as well as the Grand Cross of the Order of the Sun from the Peruvian Government in South America.

ROAD MAKING WITH THE AID OF 'PLANE'.—A Paris telegram says that for the first time aeroplanes are to be used in roadmaking. Two are to take the material for the construction of the highest road in Europe which is being built to Val d'Observatory, (1432 ft. high) in the Alps near Mont Blanc.

TERRIFIC CYCLONE IN LONG ISLAND.—The cyclone and waterspout which recent ly struck Long Island and wrecked many bungalows owned by millionaires at Gen Gove carried off a tramway station building and flung it on the top of a house used as a real estate office. The structure was lifted intact. A church capable of holding 900 worshippers was also lifted from its foundations, dumped down again and shattered.

A MILLIONAIRE'S GUESSEMS DREED.—Remarkable developments have come to light in the French coin-field murder case, in which a millionaire stockbroker is accused of strangling his sweetheart a 21-year old telephone operator, who was found dead in a field among the ashes of a burning hay stack. The millionaire, who was delivered to justice by his father, is alleged to have confessed committing the crime during a quarrel. Police investigation is now directed to the manner in which his two former wives met their deaths, and the bodies have been exhumed. There was a striking similarity about the fate of these women. Both died from bullet wounds, and the explanation of suicide was accepted in each case at the time of their deaths. Dramatic scenes were witnessed when the police traced a reconstruction of the crime present in the presence of a vast crowd of curious spectators. The accused man was compelled to re-enact the part he is alleged to have played in throttling the telephoneist.

BRITISH MISSIONARIES SEVERELY HANDED IN CHINA.—Soldiers of the Chinese Southern Army severely handed two British lady missionaries at Yanchow. They tore off the wedding ring from the hand of one of the ladies and robbed the other of her wrist watch and other valuables. The soldiers also partially looted their house.

(Continued on page 4)

The Theory of Karma.

Many theories have been put forward to explain the inequalities of life. Among these the theory of karma is the most reasonable.

According to it there is only one real being, Brahman. Within this real being "Kham" (ether) and the universe with its myriads of living organisms. Every living organism has a soul—the soul being life. This soul is a part of Brahman. But it differs from Brahman as long as it has "Malam" (Malam is the three evil passions "Arnavam," "Kamiam" and "Mayai" in which the soul is involved. These passions are the effects of conduct in a previous existence.)

The soul also differs from matter, which is "Mayah" (unreal). But we must not forget that matter issued forth from Brahman as one elementary substance proceeds from another.

As long as the soul has "Malam" it will be involved in "Samsara" i.e. it will be born in this world. Its life will be outlined by its karma—previous birth's actions. This is executed by nature through heredity, environment, the subconscious mind etc. To these I shall refer later.

MAN TO ATTAIN "MUKTI."

Now we may think that everything in man's life is predestined, but the contrary is true, for God has given to man alone the machinery (the conscious layer of his brain) to attain "Mukti" or eternal bliss. But this machinery is not exactly the same in every man. One who has done a certain amount of good actions will have his subconscious mind, parents, environment and the like more suited to attain "Mukti" than one who has done a less amount of good actions. Similarly one whose life is a moral failure has to descend and be born an animal. However, every one can attain "Mukti" if he embraces the path of righteousness and does as many good actions as will not only nullify the effects of his past evil actions but will also leave him—to say—with a credit balance of good actions. Hence what really differs in various persons is the struggle to live a life as mentioned above. This struggle no soul can escape. Every soul has to face it in one or more births. To have the above mentioned effects good actions must be performed without the desire to get any selfish benefit through them and ascribed to God. But every good action will have a beneficial effect. This effect will be in line with the spirit of the action. For an example let us imagine a rich man giving food or clothes to the poor with the desire to become popular or to get a J. P. ship. This good action of our ambitious gentleman will not cleanse his soul's "Malam." It will reward him only with riches and like things, which pertain to his material welfare.

THE AID OF SCIENCE.

Now I shall lay before you some scientific facts, which indirectly yet most rigidly support this celebrated theory.

Firstly the scientists believe that ponderable matter arose from the imponderable ether and that within this ether lies the universe. This enables us to extend our imagination beyond the starry world and perceive that everything finally merges into Brahman.

Secondly the psychologists are convinced that man has no such thing as soul, which distinguishes him from the animals. They say man's qualities like consciousness, imagination, love, kindness etc. are attributes to his most highly evolved brain. According to them the real difference between man and the animals is the inconceivable complexity of the human brain.

Thirdly Sir J. C. Bose, the greatest of the living scientists, has succeeded in experimentally demonstrating the existence of the heart and the nervous system in plant life. From the results of his experiments he has come to the conclusion

Continued up.

INDIAN & FOREIGN

(Continued from page 3.)

SINGAPORE NAVAL BASE.—It is intended to make Singapore the principal air base in the East and the chief depot of the Indo-Australian air services.

ALL-INDIA WOMEN CONFERENCE.—It is proposed to hold an All-India Conference of Women on educational reform, at Poona, either in December or early in January.

CHANNEL SWIMMER'S PRIZE.—The Englishman Norman Dereham has swum the Channel in 13 hours 56 minutes. Dereham has thus won the "News of the World" prize of £1,000.

CHIDAMBARAM SCIENCE COLLEGE.—His Excellency the Governor of Madras will be at Chidambaram, South Arcot District, on the 14th October to open Sri Annamalai Oshetti- ar's new Science College.

GERMANY'S LEAGUE ENTRY.—Viscount Grey described Germany's entry into the League as the greatest single step taken towards securing European peace since the League was founded.

ITALIAN COAL AND IRON FIELDS.—It is reported that extensive coal and iron fields have been discovered at Peadasdefogu (Oagl- ari), Italy, which are estimated to give an output of 30,000,000 tons.

ZINC BOTTOMED SHIPS.—Experiments conducted in an American laboratory have shown that ships built with zinc bottoms never get fouled with barnacles.

INDIAN ARRESTED IN ENGLAND.—Mr Tarni Prasad Saha, formerly of the editorial staff of the "Aj" of Benares, was arrested last week at Alforton, Dorsetshire, England, for preaching Mahatma Gandhi's non violence.

SITUATION IN SPAIN.—Reports from Spain go to show that the situation there is one more serious. Spanish intellectuals suggest that the only solution is for the King to abdicate in favour of his third son.

WORLD'S RICHEST DOWRY.—It is reported that Mr Henry Ford's daughter is engaged to M. Skrzyński, ex Premier of Poland, with the world's biggest dowry of £60,000,000.

TENDER NOTICE.

Tenders will be received by the Chairman Tender Board, Office of the Controller of Revenue, Colombo, up to midday on Tuesday the 5th October, 1926 for the following services:—

- 1. To fell 147 Palu and 8 Satin trees to yield 150 logs (more or less) etc. from Pothukudiruppu released area.
2. To fell 500 Palu trees to yield 100 logs (more or less) etc. from Vanniavilankulam released area.

Please see notices appearing in Government Gazette No. 7545 of 10/9/26 for further particulars.

J. D. SARGENT, Conservator of Forests.

Office of the Conserv. of Forests, Kandy, 17 Sept., 1926. G. 662.

Continued.

that life in plants and animals, at least in the lower rungs of the ladder of evolution, is almost the same.

Further the biologists' attempts to find out the cause of life are fruitless. However, they expect to explain life, some day, in physico-chemical terms. Therefore what is said in the Hindu scriptures, which have been handed down to humanity by God directly or indirectly, must be true. Hence there is no reason for any one to get surprised at the statement that every living being has a soul.

Fourthly it is an axiomatic truth that our actions are governed by our desires. Hence it follows as a necessary corollary that good desires beget good actions and bad desires beget bad ones.

Fifthly we are all aware of the universal law that every action has a reaction. From this we can deduce that good actions have good reactions and bad actions bad ones. The good reactions will free the soul from the evil passions whilst the bad ones will do the opposite. To bring about this gradual evolution of the soul the span of man's life—in most cases—is not long enough. Further the change of environment etc, which are very necessary to direct one from the wrong to the right path can come to pass only by rebirth. Hence rebirth is no myth. It is indispensable.

Sixthly Mendel and others have shown that heredity has an enormous influence in shaping the life of any individual in this world. This has been generalised from the results of many experiments. These show that the physical, mental and moral qualities of the parents are transmitted to the off-springs with clock-like regularity. Similarly many diseases like consumption and insanity are also transmitted from the parents to the off-springs.

Seventhly it is a matter of common knowledge that our environments greatly influence our life. This is made very obvious by the saying, "A man is known by the company he keeps". Many of our bad habits like drinking, gambling etc are due to our environments. Its influence in shaping the character of children and young people is very great indeed.

The last two facts—mentioned above—are the natural ways by which man's karma (previous birth's actions) outlines his present life. On these two he has no control. They are predestined. They are brought about by his karma.

But many will have observed that the children of a family brought up in almost the same environment have different tastes, different points of view etc. In like manner the children of good parents becoming bad ones and the vice versa is a matter of common experience. These show that there are factors besides heredity and environment which mould the life of man.

THE SUBCONSCIOUS MIND.

One of these is the subconscious mind. Professor J. Arthur Thomson, one of the greatest living authorities on biology, writes as follows:—"Deep down in the bed of the current of our inner life, there is the "primary unconscious," the movements of which are normally inaccessible to consciousness. This deep current includes (a) inborn general tendencies such as kinsympathy (b) deep racial memories (c) the influence of the early surroundings and doings, which soaked in without our knowing of them; and (d) the sex-urge during the years of adolescence. Nearer the surface of the inner current of appetencies and desires, there is "the secondary or Freudian unconscious." It consists of memory traces and the like which were once in the light of consciousness, but have been sunk down or repressed because painful, or out of harmony, with the normal mind. They are kept repressed by barriers of some sort, which are relaxed a little during sleep and then the prisoners steal out like ghosts and people our dreams. The result of careful study has gone to show that to an extent not previously realised our mental and moral life is subject to influences which well up from below the level of the ordinary conscious stream."

The above fact tells us that man knows his previous births but they are "normally inaccessible to consciousness." It, then, annihilates the virulent argument that there is no rebirth because man does not know his previous births.

Again man's mental and moral life is subject to influences which well up from below the level of the ordinary conscious stream." This is another important fact. It is also one of the natural ways by which karma influences our present life. But, here, its influence is direct and more profound than so far known.

RISHI LORE.

Ninthly spiritualism gives one more support to this theory. It tells us that the soul is quite different from matter and that it lives as spirit after death.

Now I will bring to light a great, perhaps, forgotten science of our forefathers. It is a science written by the great psychologists, the "Maha-Rishies." This is no other than "Suptarishivagium" the palmistry of the highest order. The reader may be disappointed when I say that palmistry is a science. Well, I cannot by my arguments make any one believe that "Suptarishivagium" is a science. Unless one tastes it he cannot perceive its greatness. However, I will tell the reader something about western palmistry and

Continued up.

Order Nisi.

IN THE DISTRICT COURT OF JAFFNA.

Testamentary Jurisdiction No. 6209.

In the Matter of the Estate of the late Ermyn Sophia Swanansayakey of Nallore Deceased.

Peace Nayagam widow of Asorvatham Hoole Nayagam of Nallore

Petitioner.

Minor. 1. Buloh Peace Ruth Nayagam of Nallore

2. E. Sri Hoole of do

Respondents.

This matter of the Petition of the Petitioner praying that the abovenamed 2nd Respondent be appointed Guardian ad litem over the minor the 1st Respondent and that Letters of Administration be issued to the Petitioner coming on for disposal before G. W. Woodhouse Esquire, District Judge, Jaffna, on July 29, 1926, in the presence of Mr. C. L. Selvaratnam Proctor on the part of the Petitioner and the affidavit of the Petitioner dated July 26, 1926, 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 her unless the Respondents shall appear before this Court on or before August 24, 1926, and state objection or show cause to the contrary.

August 15, 1926.

G. W. Woodhouse, District Judge.

Time to show cause extended to 5/10/1926.

G. W. W.

O. 1144.

D. J.

Continued.

and therein try my best to show the possibility of palmistry becoming a true science sooner or later.

A palmist reads one's life from the form, texture etc of one's hands, palms, and fingers as well as from the lines on the palm.

Here it is natural to put the following questions. "Why should the palmist go to the hand alone? Why cannot he read this in the other organs? What connection has the hand with one's life? All these I proceed to answer.

The deep gulf between man and the animals, the scientists say, is due to the most highly evolved human brain. In creating this gulf the hand comes second only to the brain. Yes! it is more than that. It is essentially the organ of the mind, the medium of its expression, and the instrument whereby its promptings are carried into execution. Sir Charles Bell says, "We first see the hand ministering to man's necessities and sustaining the life of the individual, in the second stage of his progress, we see it adapted to the wants of society, when man becomes a labourer and an artificer, in a still more advanced, science is brought in aid of mechanical ingenuity, and the elements which seem adverse to the progress of society become the means conducing to it." The hand could not have done all these if its mechanism has not evolved in line with the brain. But in the quadrupeds the mechanism of the hand has evolved in a line parallel to the brain. It, like our brain, is most highly evolved in man.

One of the greatest of human epochs is the time when man first held his fingers in the writing position. If man were still unable to hold his fingers in the writing position, he might today be a savage. Hence it is no wonder that Aristotle said the hand is the organ of organs, the active agent of the passive powers of the entire system. Therefore it is not unreasonable to pay to it a particular attention.

It is perceptible to the anatomists and physiologists that certain habits and characteristics produce certain developments of bone and muscle, so from the appearances of those developments in a hand may the habits and characteristics of a subject be unmistakably inferred.

Further the palm is well supplied with nerves and arteries. On it papillae occur in great numbers and are arranged in rows of corpuscles, which cause the lines. Since nature does nothing in vain these lines must have some purpose. The careful observations of the palmists have shown without doubt that these lines reveal man's life. From what has been mentioned, we can easily see that palmistry is nearly a true science. This will enable us to judge the worth of "Suptarishivagium," which is far in advance of western palmistry.

When a person goes to the palmist he will first find out the name of that individual's life lines. Then he will take a book, where the life of one having the line whose name he has taken is written, and read. This book has been written on palmistry leaves by the Rishies long ago. Each book has twelve parts. (N. B. These twelve parts must be read to get a satisfactory result.) The language in which it is written is Tamil.

I have described the palmist's proceedings just to show the reader who really relates to our lives. It is not the palmist who delineates our lives but the "Maharishies" of centuries ago. They not only relate one's life accurately in our own words but also explain his good and bad fortunes, which karma influences, by describing the incidents connected with them in the previous life. At this stage I ask the reader to ponder over the exactness and the accuracy with which the Rishies delineate one's life. It is this that captured me. It whispers to me, "Is this not a true science? If not how can it delineate human life so exactly?"

Below I will mention two instances, where the Rishies allude to one's karma—previous birth's actions. The first example is about myself. I am now short sighted. This was mentioned in "Suptarishivagium", which was read six years ago. At that time I did not have the least sign of bad sight. So we did not believe it. Only after three years from then my eyes did show any sign of bad sight. This punishment, the Rishies say, is due to the following three sins committed in my previous life. Firstly I saw a murder and denied it in the king's council. Secondly I stole the money of a religious man. Thirdly I did not look

Continued.

Order Nisi.

IN THE DISTRICT COURT OF JAFFNA.

Testamentary Jurisdiction No. 6244.

In the Matter of the Estate of the late Vaitilingam Tambipillai of Sandiruppay Deceased.

Tambipillai Nagaratham of Sandiruppay Petitioner.

Vs.

Minor. 1. Tambipillai Supramaniam

2. Tambipillai Sobaratham and

3. Tambipillai Rasaratnam all of Sandiruppay Respondents.

This matter of the Petition of the abovenamed Petitioner praying that the abovenamed 1st Respondent be appointed Guardian ad litem over the minors the 2nd and 3rd Respondents and that Letters of Administration to the estate of the abovenamed deceased be issued to the Petitioner coming on for disposal before G. W. Woodhouse Esquire, District Judge, on September 9, 1926, in the presence of Mr. E. Murguesampillai, Proctor, on the part of the Petitioner and the affidavit of the Petitioner dated September 9, 1926, having been read.

It is ordered that the abovenamed 1st Respondent be appointed Guardian ad litem over the minors the 2nd and 3rd Respondents for the purpose of representing them in this case and that Letters of Administration to the estate of the abovenamed deceased be issued to the Petitioner as one of the heirs of the deceased unless the abovenamed Respondents or any other person shall on or before October 12, 1926, show sufficient cause to the satisfaction of this Court to the contrary.

September 15, 1926.

G. W. Woodhouse, District Judge.

O. 1143.

Continued.

after my domestic animals, cows and bulle, properly. My cruelty went so far as not to give them even water at the proper time.

The second one is about a relation of mine. Here the following actually happened. A well built, strong and intelligent youngster died at the age of sixteen. His mother mourned her beloved son's death for about an year. During that period she took food very rarely. As a result she was reduced to a skeleton. Only after this she took heed of people's advice and began to look after herself better. She recovered within a few months to a certain extent. It was about the middle of this period the father's "Suptarishivagium" was read. There the Rishies when they came to relate about his son, first mentioned about the dead son leaving behind his older brother. After describing his life up to the sixteenth year a dissection ensued. Here they concluded that he must die at sixteen as decreed by God. Then they stated the incidents in their previous life which have brought this about. They said the father and his son were big merchants in their previous life. The son, then (in his previous life) a merchant, lent a large sum of money to his father, who was a fellow merchant. The father died just before his business failed. At this the son, then the lender, received a shock and died of it a little later.

The mother was a woman in her previous life. She lived in a house adjoining a temple. One day a two months old calf, which belonged to the temple, ate her paddy that was left to dry. When she saw this she got angry. She took a big stone and threw at the calf. It wounded the calf so severely that it died of it very soon. The mother of the dead calf cried vehemently. It continued to do so for some months. During this period it scarcely took anything. As a result it became a dying lean cow. After some months it forgot about the calf. Then it took food and soon recovered to some extent.

Owing to the above incidents the lender became the son of the debtor in this birth. He lived till his debts were paid. When that was finished he died. The mother mourned, became lean and dying, and then recovered as did the cow. I can relate many more of these allusions. Some of them are instances where one is rewarded for his good actions. I refrain from mentioning them since the above two examples are enough to give the reader an idea of the allusions.

I have so far laboured for "Suptarishivagium" only to rouse the curiosity of the readers and thereby make them inquire about it. I cannot, however, positively state that it is a true science but it is very probable. Therefore it is worth testing "Suptarishivagium" publicly. Is it then a bad idea to get the lives of our leading men or of a group of interested persons read just to see whether the "Suptarishivagium" does describe their lives accurately. If it describes their lives accurately, surely, it must be a true science. When anyone succeeds in proving it to be a true science we will get a strong support for the theory of karma. It will then become the ultramicroscope of the theory of karma. It will be the medium through which we will know one's previous life and those actions which influence our present life.

I have within these few words laid before you the theory and the scientific facts which support it. Therein I have shown that the object of life is to attain "mukti" and that it can be obtained in no other way than by the performance of good actions. Therefore let us not waste our energies in running after carnal pleasures but harness them to do good actions. Let us perform Ahimsa Dharma. Let us try with all our might to act in accordance with the spirit of the following words of Thiruvalluvar and Thayumanavar.

"அன்பினா டெல்லவர் தமக்குரியான்புணையார் என்புருநிலர் பிறர்க்கு"

(Those who are devoid of love lead a selfish life, those who possess love sacrifice even their bones for the sake of others.)

"என்புயிரு டெனுயிர்பா வெண்ணியிரங்க சிந்தெயவ வகுட்கருணைசெய்யாய்"

(Oh! my God help me to love every life as mine own.)

The College of Medicine V. Saravanamuttu, Singapore, 16th Sept., 1926.

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