

The Hindu Organ.

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

THE ONLY NEWSPAPER IN CEYLON FOR THE HINDUS
HAS THE WIDEST CIRCULATION

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THE HINDU ORGAN.

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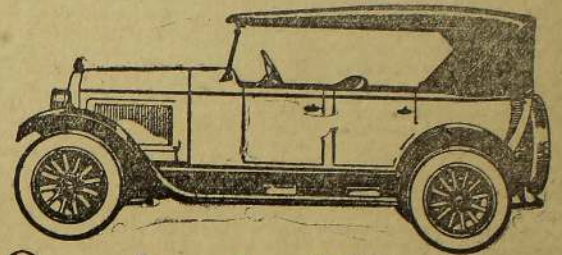
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TANJORE.

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THE CHRISTIAN COUNCIL AND NON-CHRISTIAN EDUCATION MOVEMENT.

II.

"A VIRULENT FLANK ATTACK" SAYS Mr. Restarick "having for its objective the... depriving the Christian schools of... teaching" is being made in... Legislative Council on Christian educational work.

The "Times of Ceylon" in its issue of the 12th instant publishes an official wireless message wherein it is stated that a private Bill with the support of His Majesty's Government has been introduced in the House of Commons by which the teaching of Communism and blasphemy against the Christian religion in schools or children under 16 years of age is to be made penal.

"செவிகாள் கேண்டின்சனோ, சிவன்— எம்மிதற் செம்பவனா... சரிபோல் மேனெரிபிரான்நிற மெப்போதாந்... —செவிகாள் கேண்டின்சனோ"

There have been given to us to hear the lory and majesty of Siva. Mouth has been given to us to utter His praise and lory.

In Mission schools they are hearing and uttering சிவ தாவுணம் (blasphemy against Siva) every day. According to the Saiva religion nothing is more serious than the hearing or the utterance of சிவ தாவுணம்.

Is it proper, is it right for the Government whose duty it is to protect all religions alike to allow the teaching of blasphemy to our children, the fruits of our wombs and the rewards of our tapas, against the very Name which is our Help and Refuge in crossing the ocean of births and rebirths?

Next comes the question of building grants. The Christian missions which are the proprietors of the Christian schools are purely religious corporations. Their interests in education is only secondary. The object of the Missions in opening schools is to make use of them for proselytising purposes.

Next Mr Restarick refers to the religious freedom of the parents. It is an irony of the times that the Missionary has become the advocate of religious freedom in Ceylon. The history of Missionary education in Ceylon will testify what religious freedom the Missionary has been giving to the children in his schools.

It is reported that Mr. Restarick maintained that Christianity had a place in the national life of the country. Nobody prevents Mr. Restarick from securing a place to Christianity in the national life of the country.

EDITORIAL NOTE.

We have been informed that on Sunday the 5th inst. the officer in charge of the Government fire wood depot had refused to sell fire wood for the purpose of cremation. It has been the practice to sell fire wood on Sundays for the aforesaid purpose whenever a person produces a bill from the Registrar of Deaths.

Satyamurthi's Visit to Jaffna.

ON INVITATION FROM Y. M. H. A. We understand that at the invitation of the Secretary of the Y. M. H. A. (Centra) Jaffna, Mr S. Satyamurthi, Fellow of the Madras University, and Member, Legislative Council, Madras, has kindly consented to be present at the deliberations of the Hindu Students' Convention which will be held sometime in April at Eggermalai and to address the students.

LOCAL & GENERAL

WEATHER.—Showers are coming down daily and occasionally the sky is over cast. The paddy harvest which was in full swing has been suspended for the time. About 50 per cent of the reaped crops have been thrashed, while the remaining have been piled in stacks. If the showers continue then the thrashing had to be postponed till the ground dries up.

Y. M. H. A. SANDILIPAY.—Under the auspices of the Sandilipay Y. M. H. A., a public lecture on "Religion in life" was delivered by Mr S. Sivaipathasudaram, B. A., Principal, Victoria College, Chudipuram, on the 12th inst at about 5 p m in the Sandilipay North Vernacular School. Mr. K. Sivasudaram B. A. presided over the meeting. The lecturer dwelt at length on the state of Salvation at present, how Savites should lead their religion and how the societies like the Y. M. H. A. were necessary.

EASTERN (CIRCUIT) ASSIZES.—The first criminal session of the Supreme Court for the year 1927 will commence at Batticaloa on the 14th instant. It is said that there are already three cases in the calendar, two of murder and the other an abduction case from Kallabahal near Tammanakudwa. It is also likely that the grievous hurt from Kal ar will be added to the list. Mr. Justice Dalton will be the presiding Judge and Mr. Obayo-keru will be the Crown Counsel.

GERMAN SCIENTIST AT KALKUDAH.—Baron Van Eickstedt of the State Institute of Ethnological Research at Leipzig has arrived at Kalkudah to conduct Ethnological investigations amongst coast Veddahs. The Baroness has also accompanied him. Mr T. A. Thampiyappah of the Batticaloa Kachcheri has proceeded to Kalkudah at the request of the G. A., to meet the Baron and to render him all necessary assistance.—"C. Chronicle"

CEYLON LEGISLATIVE COUNCIL.—A special meeting of the Ceylon Legislative Council was held on Thursday last at the Council Chambers, Colombo at 10 a m. The Hon. the Colonial Secretary brought in a motion to the effect that the Council approve the purchase of the generating plant and distribution system of the Colombo Electric Tramways and Lighting Co., for the sum of £ 245 000. The new terms for the purchase were vigorously debated in the Council. The Colonial Secretary argued the case for the acceptance of the terms and the Hon. Mr. Suanayake opposed the motion which was eventually adopted by 38 votes to 4, the opposer and the Hon. Messrs. Kannagar, A. E. Molamure, and Wikramanayake voting against. The other important motion that was taken up is the motion for prohibition in Jaffna. Full proceedings of which have been crowded out of this issue. After some other questions and motions the Council adjourned sine die till June next.

MOTOR PROSECUTIONS IN JAFFNA.—The Jaffna police, charged before the Police Magistrate of Jaffna, a car driver, named Sipsrakam, with having driven his car at a speed of 23 miles in Jaffna town. The accused was fined Rs 22. A car driver named Chittambaric was charged for hiring his car without a hiring licence and was fined Rs 100. Another car driver named A. S. Nadarajah was fined Rs 15 for failing to renew the hiring licence of his car. Bastiampillai, a car driver, was fined Rs 15 for exceeding the speed limit. Supper Arumugam, a bus driver, was fined Rs 2 50 for driving his bus without a tail-light. A car driver named Muttucumaru was charged with having driven his car in a rash and negligent manner on the public road. The accused pleaded guilty and was fined Rs 10. A man named Ponnambalam was charged with having driven his car on the public road with defective brakes. The accused pleaded guilty and was fined Rs 10. Another car driver was charged with having piled his car for hire without a licence. The accused pleaded guilty and was fined Rs. 100. One Javadasa, a car driver, was charged with having exceeded the speed limit. The accused pleaded guilty and was fined Rs 12.

CEYLON AND AIR MAIL SERVICE.—For over eighteen months, the Postal authorities in Colombo are said to have been waiting to hear if Ceylon were to participate in the Air Mail Service for the East (Cairo Karachi). But it was only on Friday last that the P. M. G. was given the first indication that it was intended to make provisions for the carrying of Ceylon mails by air over part of the route. In connection with the Karachi Cairo service, it points out that a safe date for postage and despatch of Colombo letters for Dhankhoddi will be every Thursday evening, commencing on April 7th.

GVERNOR'S REFLECTIONS ON LAND QUESTION.—At Friday's session of the Agricultural Conference at Peradeniya, H. E. the Governor laid on the table a paper, to which, he said, he personally attached very great importance. It was entitled "Some reflections on the Ceylon land question". He said he would ask the newspapers to give the document as wide a publicity as possible, and he hoped that the public of this Colony and all sections of it who were interested in the land question—he knew of no section which was not consciously or unconsciously interested in it—were deeply—would read what he had written, ponder over the conclusions which he had suggested and the possible escapees from their dilemma which he had had the hardihood to propose for consideration.

Continued up.

Blasphemy in Schools.

PRIVATE MEMBER'S BILL DEBATED.

SECOND READING PASSED IN PARLIAMENT, Rugby, March 11th. The House of Commons devoted itself today to a debate on a private Bill introduced by Captain Holt (Conservative), to prevent seditious and blasphemous teaching in schools. Captain Holt referred especially to the teaching in certain Sunday schools, where, he said, proletarian children were organized for the spread of Communism. Labour members combated the idea that there was any need for such a Bill. It was pointed out that the Home Secretary himself had stated that Communism was not illegal and it was argued that any case of teaching seditious or blasphemous could be dealt with under the present law. The Home Secretary, Sir William Joynson Hicks, replying, declared that Socialism, as conducted by the Labour Party, was perfectly legal. He had no hesitation in saying that the Socialist Sunday School was an absolutely legal method of spreading Socialist propaganda. Nor Seditious. Anyone in the country could hold what views he liked as to the desirability of changing the Constitution or as to the truth or otherwise of the Christian religion. That was not seditious or blasphemous. What they had to find out was where the dividing line came between the holding of ideas with regard to Communism or Christianity which were perfectly legal and the propagation of those ideas in a certain manner which might become illegal. The present Bill aimed at making what was actually seditious or blasphemous a matter for summary jurisdiction instead of being dealt with by the cumbersome method of indictment. He thought that the Government had come to the right decision to allow a free vote of the House.

LABOUR COMMENT. The House of Commons, by 215 votes to 85, passed the second reading of the Seditious and Blasphemous Teaching of Children Bill, making it a punishable offence to teach seditious and blasphemous to children under 16 years of age. Mr. R. J. Davies (Labour), expressed the opinion that the Bill was merely Tory Party propaganda and intended as the first shot in a general election campaign. Sir William Joynson Hicks said that the Government were not passing on the Wulps, but he was most strongly opposed to such teaching, and he would himself vote for the Bill.

'Times of Ceylon'.

OBITUARY.

MR. A. SINNAPPAH PILLAI.

We deeply regret to record the untimely death of Mr. A. Sinnappah Pillai son of Mr. K. Akkiespillai, the late Udayar of Punnalakkaduvay on Wednesday the 9th inst. The deceased gentleman was the brother of Mr. A. Thillainatha Pillai, the Udayar and a cousin of Mr. A. Eliathamby, the Police Vidan of Punnalakkaduvay and a close relation of Mr. A. Selappah Pillai, the Manager of Valigamam North. The late Mr. Sinnappah Pillai was one of the richest and leading gentlemen in Valigamam North. He leaves behind to himself his loss his widow, a daughter and five sons. —Cor.

Continued.

THE MANNAR HOSPITAL.—It is understood that a new ward of 16 beds is shortly to be constructed at the Mannar Hospital.

MEDICAL.—Dr. A. Ponnambalam of Colombo has assumed duties in Haputale as the District Medical Assistant.

GAZETTE NOTIFICATIONS AND APPOINTMENTS.—The Hon. Mr. E. B. Alexander, C. M. S., Controller of Revenue, has been granted three months' vacation leave from March 5, 1927, prior to retirement. H. E. the Governor has placed on record his high appreciation of the most valuable services rendered by Mr. Alexander to Ceylon during his career as a Member of the C. C. S., during which period he has acted on several occasions as Colonial Secretary and on one occasion as Governor.

—The Hon. Mr. F. G. Tyrrell is to act as Controller of Revenue and to be Director of the Ceylon Savings Bank.

—The Hon. Mr. W. E. Wait is to act as Colonial Treasurer etc. during the absence on leave of the Hon. Mr. W. W. Woods.

—Messrs. L. Maurs, Director of Education and B. G. de Glasvillie, Acting Principal Collector of Customs, are provisionally appointed Nominated Official Members of the Legislative Council in place of the Hon. Messrs. Tyrrell and Wait respectively who have temporarily become ex officio Members of the Council.

MADRAS LAW AND EDUCATION MEMBER.—Dewan Bahadur T. Raghavaya, C. S. I., has been appointed Secretary to the Madras Government, Law and Education Department, in relief of Rao Bahadur V. P. Krishnamachariar, C. I. S., who has received appointment as the Dewan of Baroda.

TERRIFIC CYCLONE IN MADAGASCAR.—A terrific and devastating cyclone occurred in Madagascar on the 5th inst. The damage done by the cyclone is over 100,000,000 francs. The town and harbour of Tamatave were completely wrecked. About 500 persons were said to have been killed by the cyclone. The steamers "Catina" and "Ville de Marseilles" collided and were driven ashore. Many ships anchored in the Tamatave Harbour were lost.

Continued up.

Terrific Rain-storm in Japan

FOLLOWS DISASTROUS EARTHQUAKE.

Heavy rainstorms are following the intense cold and snowing...

RELIEF WORK UNDERTAKEN.

Blue jackets estimated 250 of the injured from the ruins...

Flooded Rivers Cause Havoc.

Owing to heavy rain the rivers have overflowed and swept away several houses in Telooks.

YOUNG CHILD ENTOMBED IN WRECKAGE.

When the debris was cleared the child was found unharmed.

The Vidhya Vinodha Sabha.

A LECTURE ON TAMIL DRAMA.

Fundit K O Nathan, Proctor, S. C., who is a well known Tamil scholar and author delivered the above lecture at the Vidhya Vinodha Sabha...

Incidentally he touched on the different aspects of the characters in the play entitled 'Savitry-Satiyavan'...

With a vote of thanks proposed by Mr. K. Ponniah, the Literary Secretary and seconded by Mr. S. Manojayakum...

Continued. GEBMAN PRESIDING AT GENEVA.—A meeting of the Council of the League of Nations opened on the 6th inst. at Geneva...

ROYAL VISITORS ON WOULD TOUR.—The Duke and Duchess of York have arrived at Washington (N. Z.)...

NOTICE.

Correspondence relative to Advertisements and Subscriptions should be addressed to the Manager and not to the Editor.

All Remittances should be made payable to the Manager. Money Orders and Postal Orders should be made payable at the Vanuapronne Post Office.

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

MANAGER.

CORRESPONDENCE.

THE DRINK QUESTION.

To The Editor, "Hindu Organ."

In the Tamil 'Hindu Organ' of 20th January last, there appeared a letter over the signature of Mr. T. Sub-pathipillai...

'On being informed of the illicit drawing of toddy by Vallan Arumugathan of Alavoddy South from some coconut trees standing in his compound, the Excise Inspector of Kankenatturai and his peers with the Police Vidan of Alavoddy proceeded to the spot on the 29th of December 1926 at 11 a m and requested the said Arumugathan to bring down the pots from the trees for inspection...

Some time ago you pleaded for the assistance of the public to make the single-handed efforts of the Excise authorities, to put down the drink evil, successful. Here is a case of sincere assistance by the public and we would like to know how far and with what spirit this assistance has been availed of by the Excise authorities.

[We understand that steps have not so far been taken to institute a case against the illicit tapper. Papers are said to have been forwarded to the Excise Commissioner for his instructions. Fuller details of this defection appeared in the Tamil 'Hindu Organ' of the 3rd inst. —E.S. H O]

Yours etc, V. W. THAMBAIAH.

EVILS OF EARLY MARRIAGE.

To The Editor, "Hindu Organ."

It is not out of theoretical knowledge but out of my experience in reality I write to say something on the above subject, which, I am sure, is of vital importance especially for the Jaffnese residents in Malaya.

It is really heartrending to the local papers, the sad news of our young women giving out their last breaths at the time of confinement.

Parents, in order to discharge their obligations, give away their daughters in marriage at ages of 13 to 16 i.e. immediately after, if not before attaining maturity. The poor women bring forth, as nature's floods, issues after a year or so. Some women die at the time of confinement, some in the course of a few days after confinement and some after a few months while a few experience chronic ailments. This is neither due to the slackness of the medical authorities nor the midwives who treat cases privately in houses, but it is a great mistake mainly attributable on the part of their parents for giving them in marriage at so early an age, partly on their husbands for not giving them enough work to do in the house and eventually on both members for keeping indoors.

Before the age of 21, these young women become mothers of three or four children and these children, I am not wrong in saying, are "weaklings."

After conceiving our young women, generally, due to the morning sickness, feel disinclined to go out and inhale fresh air and they prove an immovable live stock to the

Continued up.

Muslim Embraces Hinduism.

SUDDHI CEREMONY IN N INDIA.

SEQUENT TO BIRTH OF SRI KRISHNA.

The Secretary Arys Sam j writes in connection with the Suddhi ceremony performed at Arbatia in Bengal, on February 27, when the younger brother of Moulana Akram Khan, the well known Muslim leader of Bengal embraced Hinduism, being invited with the sacred thread and was named Shashi Bhusan Gango pādhyā (Gangoli).

The ceremony was performed strictly according to Vedic rites by Pandit Shuckernob, Vice President, Hindu Maha Sabha, Calcutta. Swami Satvananda of the Hindu Mission, B. B. Padmaraj of Hindu Mahasabha and a number of leading Hindus of Baharbat attended the function and helped the local Hindu Sabha in the performance of the ceremony. Some 2500 men assembled to witness the ceremony.

The convert declared that once Sri Krishna appeared before him and under His behest he had been trying to come over to Hinduism since 1918.

Shabi Bhusan's ancestors some 3 or 4 generations back were Hindu Brahmins closely connected with the great Tagore families of Calcutta. —(Free Press of India)

Continued. had from early morning till night advances. Ah! what a pity, what a tom foolery it is to kill themselves. The remedy is in their hands to lengthen the age, but to die an untimely death is woful. Let them, if they are lacking in recreation follow the women of other nationalities.

I am sorry, I am unable to dilate further on the subject, for I am not a medical man, but on the whole I should suggest or rather advise my countrymen, not to allow their young women to fall a prey to the above practice, but to train them to maintain their health, as "health is happiness."

AS A SEQUEL TO THE ABOVE.

Comes a few words about the fate of the average young man in Malaya in taking a "partner in life" when he newly enters into life.

After discontinuing his studies, he gets into job, makan gaji, at a salary which is barely enough to carry on his living. After a lapse of two years he is compelled to marry by his parents, whose idea at this time being to avoid him from entering into evil habits, to which he condescends and after the marriage, he has to meet the initial requisitions that are usually met by newly wedded people in this country.

Next follows the confinement of his wife who delivers the child and experiences as said above and as a result of this, the poor young husband is forced to meet heavy expenses, which in the course of a few months make him to run into debts that remain in the same old rut till his wife's departure to Caylon.

The prices of all food stuffs clothing and all the necessities in life have now gone up by leaps and bounds and hence the salary of an average young man does not suffice in any way.

Under the above circumstances it is always advisable to adopt the policy "not to marry before making up enough funds"

Tabong, Yours etc, K. K. PILLAI.

Order Nisi.

IN THE DISTRICT COURT OF JAFFNA.

Testamentary Jurisdiction No 6257. In the Matter of the Estate of the late Nagaratnam wife of Kanthar Sanmugam of Thiranelvely

Deceased, Kanthar Sanmugam of Thiranelvely Vs Petitioner.

- 1. Sanmugam Sivabramaniam of Thiranelvely was 2. Sanmugam Sivagunambal of do 3. Ambahawati daughter of Sanmugam of do 4. Magaswari daughter of Sanmugam of do 5. Arumugam Arunaleelam of do

This matter of the Petition of the abovenamed Petitioner praying that abovenamed 5th Respondent be appointed Guardian ad litem over the minors 1st, 2nd, 3rd, & 4th Respondents and that Letters of Administration be granted to him to the estate of the abovenamed deceased coming on for disposal before G. W. Woodhouse Esquire, District Judge of Jaffna, on October 25, 1926, in the presence of Mr. K. Aiyadurai, Proctor for Petitioner and the affidavit of the Petitioner dated October 13, 1926 having been read.

It is ordered that the abovenamed 5th Respondent be appointed Guardian ad litem over the said minors 1st, 2nd, 3rd & 4th Respondents and it is declared the Petitioner is the husband of the said deceased and is entitled to have Letters of Administration to the estate of the abovenamed deceased issued to him accordingly unless the Respondents or any other shall, on or before February 23, 1927, show sufficient cause to the satisfaction of this Court to the contrary.

January 25, 1927. A. Cathiravaia, District Judge. G. W. W. D. J.

The Cult of Agastya.

ORIGIN OF INDIAN COLONIAL ART.

The following is a further instalment of the paper read before the Mythic Society at Bangalore by Mr. O. C. Ganguly, Editor of 'Karnata'. It has been our aim to trace the origin of our great mythology in holding up the genius of Greater India? The legends in the 'puranas' offer another clue to his activities in other lands. According to the Vayupurana (48 ch.), our hero is supposed to have paid visits to the following islands in the Indian Ocean—Bharina Dwipa, (which may perhaps be Borneo), Kaaba Dwipa, Varna Dwipa, Sanikya Dwipa, which may be one or other of the Banda Islands—also to the Malaya Dwipa and to Java. It is definitely stated that he used to live on a hill called 'Mahamulaya Parvata' in Malaya Dwipa perhaps at distinguished from the Malaya Parvata in Southern India. Now there is an important connection in Malaya, still known as 'Malayu'. And it is significant to remember that the oldest Sanskrit inscriptions of the Archipelago have survived in Borneo and in Borneo. These inscriptions relate to Bramhminical worship—as distinguished from the Buddhist cult. The earliest form of Indian culture to go to the Archipelago, was the Hindu Bramhminical civilization, and the legends of Agastya's visit to the Banda Islands may be the glimpse of the voyage of this earlier Bramhminical culture which proceeded and lay the grounds of the migration of later forms of Indian culture. For it is a very significant fact that all the vestiges and relics of Buddhist worship in the colony date much later than the early Hindu or Bramhminical emigration. According to the Chinese annals—the Hindu State of Champa on the shores of the Pacific was founded in 137 A. D., a suggestion which receives important confirmation by the earliest epigraphic records of Indo-China, in the rock inscriptions of Vo-cach (4 Kilometers from Nho thrang). This inscription is ascribed to the third or perhaps the second century A. D. and refers to a king of the name of Simura. Two other inscriptions of Indo-China deserve mention in this connection, both ascribed to about 400 A. D.—one found at Ch'ndah and the other inscribed on a rock called Hoa die, south-east of Tourane. The first refers to a sacrifice performed by or on behalf of one Dharma Maharaja Bhadravarma. The rock inscription is an invocation to 'Lord Mahadeva Vadeswara Swamin'. After these follow a string of inscriptions mostly dated, which all refer to the foundations, or restorations of, or donations to Shiva Temples. Of the footprints of early Bramhminical culture in the Archipelago a very important early epigraphic document offers a startling piece of evidence. It is the record of a Hindu Kshatriya king who performed a Vedic sacrifice in Borneo. It recalls the somewhat similar yupa inscription on stone discovered at Isapur (near Moties) dating about 102 A. D. Like the Isapur inscription those in Borneo are recorded on a stone yupa whose translation runs thus:—"The illustrious Mahavarma, the Lord of Kings, who had performed a bahucvarnaka sacrifice. For that sacrifice (the sacred post has been erected by the chief amongst the twice-born." It comes from a place called Koetei in East Borneo and forms the earliest Sanskrit record of the Banda Islands. It has been ascribed to about 400 A. D. Incidentally it suggests that the culture which reached the Indian Archipelago was not only the Hinduism of later pantheistic rennaissance—but also the earlier culture of Vedic India. The last two lines are very significant:—"for that deed of merit this sacrificial post has been made by the Bramhmins (priests) who had come hither." They might have come from India or from other parts of Borneo. The next epigraphic record in point of date is the remarkable footprint of a Hindu King in Western Java—the Tjaretan rock inscription of Purana varman—attributed to the middle of the fifth century. It is carved in very bold characters on a boulder lying in the river Charanten—in four lines above a pair of footprints of the King: "of the valiant lord of the earth, the illustrious Purana varman, who is the ruler of the Town of Taruma, this is the pair of footprints like unto Vishnu's. Now all these three records in the Indian colonies are Bramhminical and not Buddhist. They support the very obvious and reasonable conclusion that the earliest strata of Indian culture in the colonies is Bramhminical and not Buddhist—and of the Bramhminical culture two distinct layers may be traced, viz. the vedic and the pantheistic. We have seen that the earliest temple on the shores of the Pacific was a Shiva temple—the earliest memory of an Indian temple in Java is likewise a Shiva temple. In a Sanskrit inscription, dated 654 Saka (A. D. 732) discovered in Tjanggal, South Kedoe, we find reference to a King named Sanjaya who settled in Central Java. There is a reference to a miraculous temple of Shiva, which was transferred from the clan which was living in the blessed land of Kurjara Kurja (or Kurjarakona?). The passage of the text in the inscription whose translation is as follows:—"There was the best of lands, Java by name, the incomparable store house of grains and paddy and adorned with gold mines. There on that island exists a very beautiful (heavenly) and miraculous sanctuary of Shiva—whose object is to procure the happiness of the world, and it has been transferred from the clan which was living in the blessed land of Kurjara Kurja (Java, as it is called). There are sufficient reasons to believe that this mysterious place known as Kurjara Kurja—(or Kurjara dari or simply Kurjara)—was a sacred place in Southern India. In some of the later inscriptions of Vijayanagara period (thirteenth century), we meet with the name of Kurjara kona—as a Sanskrit translation of the Kannada name 'Anegandil'—a place north of the modern Hampi on the opposite bank of the river Tungga bhadra. But this place must have been a very ancient site and certainly not a mythical period. And now who could have lived on this picturesque hill on the bank of the Tungga bhadra. A verse in one of the puranas provides a straightforward answer. In Harivansa (skanda 12389-12395), we come upon a very startling stanza whose translation is:—"Kurjara hill, where about the sacred house of Agastya." This Kurjara kona or Kurjara hill was one of the haunts of Agastya who had created there a temple, probably a Shiva temple. And if we can identify the Kurjara in Java of King Sanjaya, we are driven to the conclusion that a clan from the 'Kurjara kona' migrated to Java and there built a temple on the model of the original temple of Agastya on the banks of the Tungga-bhadra. (14-03-1927)

