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JAFFNA, MONDAY, JULY 30, 1928

A HISTORICAL INACCURACY.

THE COMMISSIONERS ON REFORMS in summarising the history of the Island in the second chapter of their Report commit a grave error by ascribing the decline and desolation of the tank irrigated part of the Island to the invasions of the Tamils whom they by way of euphemism call Malabars. "A more disastrous effect," says the Commission, "on the country of the Malabar invasions had been the disruption of the village communities in the tank irrigated part of the Island resulting in the abandonment and decay of the reservoirs they had maintained and the invasion of the now undrained, uncultivated area by the malarial mosquito which still keeps unpopulated what was the most flourishing part of the Island." Although this statement is modified to some extent by a citation from "Ceylon by Sir Emerson Tennent," vol. i, p. 385, yet it is open to serious objection and criticism. We regret that a statement of this nature apart from its historical accuracy or otherwise, calculated to create racial antagonism and antipathy should have been embodied in the Report of the Commissioners who are themselves pathetically shedding tears for the growth of racial suspicion and bitterness in this country. The accusation of the Tamils of vandalism based on either insufficient or one-sided evidence is generally made not merely by foreign writers but even by some nationalists among the Sinhalese. We therefore propose to examine this theory in the light of Ceylon and South Indian history.

The period of Ceylon history which followed the death of Dhatusena and preceded the invasion of Ceylon by Chola Parantaka in the middle of the tenth century was the period which saw the decline and downfall of Anuradhapura as the capital of the Island. This period of nearly four hundred and fifty years while it was noted for the greatest cordial relationship between Ceylon and South India was notorious for internal disorder, dissension and misrule. During this period with the exception of two or three minor military expeditions from South India the country has been singularly free from foreign invasion and foreign rule.

The internal administration on various periods was very weak and was subjected to many vicissitudes. Religious schisms between Mahavihara and Abayagiri fraternities divided the contrary into two factions. Assassinations and civil commotions characterised the accession of kings. Hsien-Tsang, the famous Chinese traveller who visited Kanchi in the middle of the seventh century was not able to visit Ceylon owing to civil and religious dissensions and his observations about the Island were based on information supplied to him by the Buddhist priests who had taken refuge in the Buddhist monasteries situated at the above city. At this time no Tamil from South India invaded the Island. The Sinhalese themselves were responsible more than any body else to the anarchy and disorder that led to the transfer of the seat of Government from Anuradhapura to Polonnaruwa.

In the eleventh century Ceylon became part of the Chola Empire. Chola Viceroy ruled at Polonnaruwa from 1004 till 1070 A. D. The Cholas were not merely conquerors but great organisers and administrators. Numerous inscriptions dated between A. D. 800 and 1300 bear witness to their administrative skill.

They adopted a uniform administration throughout their vast empire. The whole fabric of their Government rested on the basis of the village or on the union of villages known as kurrams. Each village or union managed its local affairs through the agency of an assembly called Maha Sabha which appointed local committees to look after tanks, gardens, justice and other departments. A certain number of kurrams or union constituted a district (nadu), a group of districts formed a kottam or division and several divisions formed a province. Ceylon formed such a province and its capital Polonnaruwa was known as Jananathapuram. Nor was the rule of the Cholas unfavourable to the Buddhist religion in Ceylon, seeing that Raja Raja Cholan who first conquered Ceylon showed great toleration to Buddhism in Tamil Land and made magnificent donations to the Buddhist Vihara at Negapatam. His grandson Veera Rjendra Cholan under whose reign too Ceylon formed part of the Chola Empire made no religious distinction. One of his chief ministers was Buddha Mitra, the well known author of the Tamil Grammar, Vira Soliam. The administrative organisation of the Island adopted by Parakrama Bahu the Great and referred to in the Report was either the revival of the administrative machinery of the Cholas or it was modelled on it. Therefore it cannot be said that under the Chola rule which lasted for several decades there could have been any disruption of the village communities in the tank irrigated part of the Island.

In the thirteenth century no doubt there were anarchy and chaos in the country brought about by the lack of a strong central rule. The situation was taken advantage of by adventurers mostly indigenous to impose their temporary rule on the people with the help of foreign mercenaries. The decay and decline of the tank irrigated areas, if due to any political cause, were rather due to indigenous misrule than to any foreign invasion.

In contrast with the anxiety of the Commissioners to bring into prominence the so called disruption of the village communities brought about by the invasion of by-gone ages is the inexplicable silence shown by them regarding the rapid decline of the Dry Zone through sheer neglect under the benevolent British administration even though incontrovertible evidence has been placed before them on the subject.

EDITORIAL NOTE.

THE RAMAKRISHNA MISSION:—We invite the attention of our readers to the letter published elsewhere on the above subject. The writer is one who has an intimate knowledge of the activities of this Mission in Jaffna. The pertinent and important questions raised by him deserve to be carefully considered by those who have extended their support to it.

LOCAL & GENERAL.

OFFICIAL.—Mr K Sivaprakasam, Acting Chief Clerk, Jaffna Kachcheri, is to act as Extra Office Assistant to the Govt. Agent, N. P., from July 23, until further orders.

—Mr. S. Subramaniam, Proctor, S.C., Point Pedro, is to act as Commissioner of Requests and Police Magistrate, Point Pedro and Chavakkachcheri, from July 27 to 31, inclusive or until further orders.

—Mr. R. P. Veerasingam, Ulaivar of Manipay, is to be, in addition to his own duties, an Inspector of Valikamam West, for a period of 24 days from July 23.

THE LEGISLATIVE COUNCIL.—The adjourned meeting of the Ceylon Legislative Council was held on Thursday last at the Council Chamber, Colombo, and was continued on the following day (Friday). The chief item that was taken up for discussion was the Budget for the financial year 1928-29. After the observations and criticism made by some of the Unofficial members, the Colonial Secretary replied and the Second Reading was passed. The Budget has been referred to a Select Committee of the Council.

NORTHERN ARRIVES.—In the fourth case of the Manipay motor case, the accused driver was sentenced to one year's rigorous imprisonment.

A SELF-LOADING SUPER RIFLE.—A new self-loading rifle, capable of firing 35 rounds a minute, won the prize of £3,000 offered for competition by the British Government. The rifle was invented by General John T. Thompson, a United States officer and head of the Auto Ordnance Corporation of New York, in collaboration with the B. S. A. Gun Co., of Birmingham. The rifle has a range of 1,600 yards, the magazine holding up to 30 cartridges. No bolt pulling is necessary to eject the spent cartridge or to lift the new cartridge into position.

Letters To The Editor

THE INCORPORATION OF THE RAMAKRISHNA MISSION (CEYLON) Sir,

You have done a great service to the Hindus of Ceylon by your valuable editorial comments on the Incorporation Ordinance of the Ramakrishna Mission (Ceylon). The very thoughtful comments of Mr S. Shivaprasadam on the same subject deserve the careful consideration of all Hindus.

There are many Shalvites who have from the very beginning viewed with suspicion and fear the activities of this Mission in Ceylon. These articles of Incorporation clearly indicate that their fears are well founded.

The membership is limited only to those who are the followers of Ramakrishna. Is this not introducing a new religion? There are the Christians, the followers of Christ; the Buddhists, the followers of Buddha; the Mohammedans, the followers of Mahomet; and the followers of Ramakrishna will be Ramakrishnites, I suppose; and the religion shall be Ramakrishnaism. It is the boast of the Hindus that their religion does not centre round the life of any one saint or prophet, whose historicity if denied the religion would fall to pieces. Then why found a sect after the name of this saint? If the religion preached by the R. K. Mission can be called by the proud name of 'Parliament of Religions', should not the fact of one's being a Shalvite alone be sufficient to entitle him for membership of the Mission? Shalvites are worshippers of Shiva, the Most High, and why should any one abandon this name, and call himself by the sectarian name of the follower of Ramakrishna?

Shalvites revere the saints and give them a very high place, but they would never call themselves the followers of any saint. Saint Manickavasagar in his inimitable way sang:—

புருதிருல் புகழாப்பங்க நீயல்லாந் பற்றுதலாந் மறந்திலைக்கண்டாய் செழுந்தியணீந்தாய் சிவபுகழ்தரீசே திருப்பெருந்திருநாட்டை சிவனே [கோர் தொழுவதென்றாகத் துதிப்பதெனெனத் துணையென நினைவெனே சொல்லாய் மழவீடையானேவாய் துதிவேண்டாய் வருகவேன்றருள் புரியாயே]

This song indicates what the attitude of every Shalvite should be.

Action and reaction are equal and opposite is a universal law. Buddha preached against the worship of idols; and his followers set up idols in his name. Sri Ramakrishna preached against sectarianism; and straightway his disciples found a sect in his name. Truly this is reaction with a vengeance!

That the R. K. Mission is out here to replace the worship of Shiva by that of Ramakrishna, is the inevitable conclusion one is driven to if one is to rely on the following report now current in Vannarponnai.

The Vaidyeshvara Vidyalayam situated near the historic Vaidyeshvara temple of Vannarponnai, is managed by the R. K. Mission. Formerly a shrine was set up, on the platform in the School hall, containing the pictures of Shiva, Subramanya, Sarasvathy and those of Ramakrishna and Vivekananda, at the opening and closing of the School, pujas were performed at the shrine. But on the day of the recent lectures by Swami Yatiswarananda, many were surprised to see only an oilpainting of Sri Ramakrishna holding solitary sway over the platform. The other pictures had mysteriously disappeared.

The public have a right to know why the other pictures were removed, and whether it is the intention of the R. K. Mission to replace Shiva worship by Ramakrishna worship, in all their schools, in the Island.

The Hindu has on the whole lost more by tolerance than by intolerance; more by hospitality than by inhospitality, lost so much that one wonders whether these are really virtues when practised by a people whose manliness has been killed by the slavery of a thousand years.

The Hindu is unsuspecting, and has a weakness for 'Swamises'. The moment he hears that Swami so and so is about to pay a visit to Ceylon, he runs about the country like mad and collects a few rupees from the ever benevolent public. Then a big reception is held. Drums beat; trumpets sound; garlands are thrown; praises are sung. The procession winds its way to the lecture hall. An address is presented, and the Swami holds forth for an hour; the audience goes away feeling highly inspired. All goes well. A few months pass; and your Swami at one of his lectures grows furious works himself up to a frenzy and breaks out into derisive phrases like the following, 'throwing of flowers on images', muttering of mantras; 'teaching of Salvavinayal in schools', (he doesn't however call it wretched Salvavinayal like Mr Hensman) 'reduplication of a school', 'building schools in Hindustan', 'the practice of the proverbial toleration towards Missionaries. Your member of the Reception Committee stands perplexed and asks him of whom have I taught? These Swamises also throw flowers on the picture of Sri Ramakrishna; they also repeat Mantras; they also start or run opposition schools, as any one who is familiar with their activities in Trincomalee and Batticaloa knows only too well; yet what does the Swami mean by these remarks? Thus he is disillusioned! Thus he is rewarded for his labours!

The Hindu public ought to get answers to these questions: (1) Is the R. K. Mission

TEACHERS' UNION PROTEST.

In your report of the Teachers' Union Protest you say that the resolution in question was passed unanimously. From the letter annexed hereto, (Letter not reproduced here—Ed. H. O.) you will find that the writer of the letter and Mr. Veerasingham did not vote for it and therefore it was not a unanimous decision. I shall be much obliged if you will say in the next issue that it was not a unanimous decision.

Chulipuram, Yours etc, 26 July, 1928. S. SHIVAPRASADAM.

[We are glad to publish the contradiction and regret that this discrepancy has occurred in our report of the meeting—Ed. H. O.]

TEACHERS' EFFICIENCY TEST

The Jaffa Teachers' Union has passed a resolution condemning the efficiency test of the Inspectors and stating that the Director of Education should be addressed. In my opinion, the teachers have been influenced by passion. We should not forget that Mr. Perera has been the kindest and politest of Inspectors, that he is perhaps the only Inspector who keeps abreast of modern educational theories, and that it is his zeal that is responsible for the present scheme. We cannot expect a man who is occupied with his own affairs to have imagination enough to consider the feelings of others. That he did not like us into confidence or foresee our possible attitude before trying his experiment upon us is to be regretted. It is equally to be regretted that we did not consider his feelings on the eve of his departure to England. When a person who is very popular with us becomes suddenly unpopular, it is generally due to our own mob mentality.

I am sorry that, in an unguarded moment, I attributed the violence of our resolution to mob mentality. The teachers bitterly resented this, even after my asking pardon. Hence, when I suggested that we should send a deputation to wait upon the Divisional Inspector, the audience became infuriated. I could not state my case, and it is now my fear that Mr. Thamotharam's amendment suffered by being badly seconded. Perhaps my fellow-teachers thought that I was not feeling strongly, or that I was currying favour with the Inspectors. And their indignation against me, turned against the amendment. I now assure my friends that I feel as strongly as any teacher in Jaffna; and that I am prepared even to risk my job to maintain the honour of teachers.

My complaint is that the present decision to move the Director is open to two serious objections. If the Director should allow the matter to drag or stand by the Inspectors, we have no course left except to be passive resistance. Whether we gain our point or not, we make strong enemies of our Inspectors who have till now been getting on so well with us. It will not be a very happy time for us, when the Inspectors and teachers of the North resume mutual hostility.

Under these circumstances, I appeal to all teachers to reconsider the resolution, if possible. Let not the idea of false prestige stand in the way of dispassionately revisiting our own decision. It is not yet too late to approach the Inspector and explain our reasons to him. He is famed to keep an open mind. Let us not cut off all hope of reconciliation, but let us rather go to any reasonable length to come to an amicable settlement.

Chulipuram, Yours etc, 22nd July, 1928. O. NARAYANA MESON.

OPEN LETTER TO MR J. M. HENSMAN

Sir, I am going through with much interest the replies and rejoinders under above heading as appearing in your paper, over the signature of "A Student of Christian Religion". Credit is due to him for the able manner he meets many of Mr. Hensman's arguments and I should think that the thanks of the Hindu Public are also due to the "Student" not only for his praise-worthy endeavour to counteract the mal influence of pernicious scribbles of those who do not know the head or tail of the Hindu Scriptures, but also for expounding, in the course of his defence, the comparative tenets of the Hindu and Christian religions and thereby pointing out the superiority of the universal Hindu Religion. This I am sure will not fail to have an educative value, and what I wish is that such writings are printed in book form and distributed among our students at the various colleges and schools.

It will really worth his while if "A Student of Christian Religion" will undertake such a task.

Kuala Lumpur, Yours etc, 19 July, 1928. V. W. THAMMAYAH.

[We understand that the "Student" will publish his letters in a book form after has completed his series—Ed. H. O.]

here to preach a new cult? (2) Can they then undertake not to speak derisively of the forms and ceremonies of Shivaism, and not to tamper with the religion of the children attending their schools? (3) Can they help or hinder the growth of Shivaism in this country? When answers to these questions are forth coming, then the other objectionable features of the Incorporation Ordinance may be discussed in detail.

Yours etc, "A Shalvite."

Kandy Tamils' Association. HALF YEARLY MEETING.

The 38th Half Yearly General Meeting of the above Association was held in the Tamils Home, Kandy on the 14th instant commencing at 6 p.m. with a social function which was enlivened by musical music.

Balurghat Famine Relief Fund. HINDU MISSION'S APPEAL.

By this time you will certainly be aware of the severe famine that has been raging in Balurghat, in the district of Durgapore (North Bengal). To what miserable plight thousands of men and women have been reduced by hunger and starvation as beggars of all description.

Points From Letters. A NON-POLITICAL CONFERENCE.

Official letter from the Honry. Secretary of the Tamil Union, Wellawatte.—The second Non-political Conference will be held this year under the auspices of the Tamil Union, Wellawatte during the coming August Race Week (between 9th and 13th August next) in Colombo on the same lines as the one held last year, and that it should be open to all Tamils resident in the Island, and be conducted both in Tamil and English according to convenience.

Nallur Kandaswamy Temple. DISPUTE OVER OWNERSHIP.

PRESENT MANAGER'S EVIDENCE.

The following is the continuation of the evidence of the 1st Defendant, Mr. Ragnathia Mappana Mudaliyar, in the Nallur Kandaswamy Temple case:— IMAGES AND INSCRIPTIONS IN THE TEMPLE. Is there any truth in the suggestion that there is an image in the temple of Don Juan Mappana?—Yes. On which wall?—In the south, on a side of the wall of the 3rd room. And of his wife?—Yes of his wife.

old and damaged. There is a ninefold necklace?—Yes. Who donated it?—I can't say that. I understood it was a very old gift. Can you deny that it was given by Vallabha Chastiar Gopala Chastiar of Bava, Tam. P. N. only that, but several other things were donated by him. But it is a correct list of the movable property?—(Showing a list to witness)—These articles might have been there some time back; but now they are not in the same form. What do you mean by that?—In this list some anklets, gold dress are mentioned. They are now remodelled. Majority of the articles are those as they were?—Yes. You say in your answer or somewhere about this Kurnkshalaya as belonging to Don Juan Mappana Madala?—Yes.

The bottom was being completed on Parliament of Patur offered to complete it. He gave the money to my father and he got it repaired. Your father repaired it from temple funds?—I don't know; he might have done it out of his money. Had he money at that time?—Finding he was a man of money my mother was given in marriage to him. Had he any Muthuswami?—After being some time, as I said some, I understand. At the time the case was repaired the temple had much income? Not only then, but always. Monthly how much? Rs. 1000. Your father and ancestor handled all that income? They spent on the temple. On the western wall of the temple is a door and a door frame? Yes. Do you know who gave them? I don't know. I only know that my brother fixed them there.

Nallur Kandaswamy Temple.

One of them was Vidhane Namasiyayam? Like Namasiyayam, several used to come to worship. The Vidhane was friendly? He used to come frequently to our house. Pannampalampilly, Navalair's nephew, was also friendly? I am not aware.

Udayar Veluppillai? I don't know if he was friendly; he was a neighbour. Do you know Kanagasabapathy? Brahmin, Yes. He used to draft notices for your father for meetings? My father never held any meeting. Whenever there was any meeting in the temple, he used to write notices? I don't know. You know Pannampalampilly used to expound Puranas in the temple? Notary Ponniah, Yes, he used to come there. He was friendly with your father? I don't know. How many years old were you in 1892? Might be 3 or 4. You are not in a position to say whether a meeting was held or not in regard to the temple? It was that I referred to as Pannampalampilly expounding the Puranas. Do you know of any meeting in 1892 about the temple? No.

You know of any temple repairs in 1902? In the year Ananda my mother's father got some repairs made. Was there a Kumpapishcham (கும்பபிச்சம்) in 1902? There was a Kumpapishcham during my father's time. Your father issued notices to the public to attend? He might have. You know, don't evade. Take this (showing the notice issued by witness' father and brother). Do you know or not? I know. In the notice he says that the Kandaswamy temple was originally built by Bhuvaneka Babu? Yes, originally founded by him and then it was demolished. Then the temple was demolished by the Portuguese and was rebuilt on the same spot by Raganatha Meppana Mudaliar? Yes. That is correct? Yes, Raganatha Meppana Mudaliar purchased the land and built the temple on the spot. From whom did he purchase it? I was told he made some arrangements in Colombo and purchased the property.

Was it a grant, I was told it was purchased, This notice (shown before) invites the public to contribute liberally to the temple, No. (Counsel gave the notice to the witness and asked him to read the last but one paragraph in it.) Witness, There is no such thing. This (notice) was signed by your father and brother as Athena Karthar (அதேனா கர்தர்)?—Yes.

Don you know the meaning of the word, Yes. What is it, Proprietor. The Counsel gave a copy of the Tamil lexicon published by the Madras University, to the witness. Counsel: Read the definition of Athena Karthar Witness (reads): Head of a Saiva Monastery. This is the meaning in India but in Jaffna it means "proprietor". Your ancestors have always signed as Athena Karthar or Maniam, Yes, in some documents like that; and in some others, some Notaries have been describing them Tharma Kartar (தர்மா கர்தர்). Counsel showing a document to the witness where Sangerappillai calls himself Tharma Kartar or Parappappu-karan.

What do they mean?—The first means the man who controls the offerings given by the public to the temple, the second means the Manager; some translate them as Proprietor and Manager. In none of the lease bonds has your father or brother called themselves as proprietors?—They are only Proprietors of the temple and trustees of the temporalities. You say the Kandaswamy temple is private property?—Yes, my ancestors built the temple for their own worship. Your ancestor was a native of Manipay, Don Juan Mappana Mudaliar?—Yes, and married at Madduvil. Then why did he build the Kandaswamy temple at Nallur for his worship?—It was told he was a resident at Nallur and therefore he built it.

Were letters of administration taken out for the estate of Kandiah Mappanar?—Administration might have been taken for Kandiah Mappanar's own property. This temple being the charity of our family it was not included in it. Arumuga Mappanar's administration was taken?—Yes. Temple not included?—Yes. You were examined in connection with that administration case?—Yes. You produced a list of property?—Yes. You did not include the temple?—No, being a charity property. You said the temple belongs to the temporality?—No, it is private. It is built for our private use. The temple was built primarily for the worship of the public?—No. In fact donations were made on that understanding?—No. There is not a single deed of management prior to 1916?—There was a document which was not in our possession.

Court:—What document?—A document relating to the land on which the temple stands. The first deed of management was executed by your mother in 1916?—Yes, and brother. Your family had become alarmed at the prospect of the Trusts Ordinance being passed?—Yes. It is so. It was our own family charity and did not want others to come and intrude. Subsequently you consulted lawyers and found that the deed of 1916 did not go far enough?—No. I did not. Did you find it adequate to your purpose?—No, to prevent outsiders coming in?—It was understood to be so. You don't say decisively in the deed that you are the owners of the temple?—I have no idea of that.

In 1921 your mother executed another deed, Yes. Appointing you and your brother Arumuga Mappanar as co-managers, Yes. It is in that deed you are called as proprietors, Might be.

Court: What is the meaning of the words "subject to the conditions and trusts" occurring in the deed, Mr. Halley objected to that question being put to the witness who did not know English and that the deed itself was written in English, and also as the witness could not understand those terms used by his lawyers. Are you aware that those words were in the deed and what they mean, I don't know.

Mr. Kulasingham: You have told the Court that this is the first time the public claim any control of the temple, I did not say that. You say the public never before claimed the temple, Not in this form. Which form. Except members of our family no one ever came forward. Not about the management. They never came forward to control the temple. You and your ancestors were litigated with the priests, Yes. You refer litigated with the name of Bhuvaneka Babu is mentioned in the Kattiam, Yes. Tell the Court mentioned in the Kattiam, In the Kattiam, the why it is mentioned there, In the Kattiam, the invocation is first made in the name of the deity, then the king, then the proprietors and managers of the temple, and then the deities.

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AUCTION SALE.

A valuable garden at Karativu in Jaffna. Testamentary Case No. 142, D C. Batticaloa.

Kanapathipillai Arumugam of Thambivilil in Akkaraipattu, Batticaloa Deceased.

Under instructions received from the District Court of Batticaloa in the above styled case we shall on MONDAY the 6th AUGUST, 1928, AT 4 P M., AT THE SPOT in Karativu offer for sale by Public Auction the undermentioned property to wit:—

"A garden situated at Karativu in Karativu Kovil Pattu, District of Jaffna, Northern Province bounded on the East by lane, North by garden of Pupathy, West by garden of Sinnachy, South by garden of Ambalavadan in extent 8 1/2 perches."

Further particulars from K. Thambiah Esq. Proctor S C & N. P. Batticaloa.

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Telegrams: "RATCO" Batticaloa, 11th July, 1928. Mis. 1257.

Order Nisi.

IN THE DISTRICT COURT OF JAFFNA.

Testamentary Jurisdiction No. 6834.

In the Matter of the Estate of the late Sinnachy widow of Kantban of Naval

Deceased.

Veluppillai Sellah of Naval

Petitioner.

- 1. Pandary Kuddian and wife
2. Kabitray of Naval

Respondents.

This matter of the Petition of the abovenamed Petitioner praying for Letters of Administration to the estate of the abovenamed deceased, coming on for disposal before J. C. W. Rock Esquire, District Judge, on July 9, 1928, in the presence of Mr. Maragampillai Esquire, on the part of the Petitioner and the affidavit of the Petitioner dated July 6, 1928, having been read, it is declared that the petitioner is a mortgage creditor of the said intestate and is entitled to have Letters of Administration to the estate of the said intestate issued to him unless the Respondents or any other person shall, on or before August 7, 1928, show sufficient cause to the satisfaction of this Court to the contrary.

July 16, 1928, J. C. W. Rock, District Judge, O. 1498

What is Bhuvaneka Babu here, In the olden times Bhuvaneka Babu built a temple on the spot where the present temple stands. That is why the deity is invoked in his name. Arumuga Navalar was a great reformer. That is what they say. A great scholar, Yes. It was he who was instrumental in building the Sivam temple at Keerimalai, I never heard of it. Guru pujas are performed in his name, Yes, it is done in schools founded from his funds. You must know he had no funds of his own, Arumuga Navalar had been squatting in a Maddam; he had been heaping a few granite stones and collecting money from the people saying he wanted to build the temple. It was found out and he was asked to quit. It is not true that he quarrelled with your ancestors on account of some bad practices in the temple such as dancing and killing of goats, That is what they say, You have just bought a big bell and building a big belfry, Yes. How much did you pay for the bell, Rs. 4500 00.

Paid it out of temple funds. Out of contributions from my wife, sister and mother and a part from the temple money. (To be continued).

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S. Subbarayana Chettiar Esq., Pandaterruppu,
R. V. Ramanathan Esq., Karainagar.

MANAGING DIRECTOR.

Q. 107.

NOTICE.

The rights to collect Avaram bark, Nux Vomica and Gallnuts for two financial years commencing from October 1, 1928, and ending on September 30, 1930, and other minor forest produce for the financial year October 1, 1928, to September 30, 1929, will be sold by public auction and tenders in terms of the notice appearing in the Government Gazette No. 7655 of 20th July, 1928, by the Conservator of Forests and by the respective Divisional Forest Officers on the dates and at the places mentioned below:—

Table with columns: Place, Time, Date. Rows include Southern Division (West), Eastern Division (South), Sabaragamuwa Division, North Western Division, Province of Uva, North Central Division, Southern Division (East), Northern Division, Central Division, Whole Island.

Tenders for sale of Avaram bark, Nux Vomica and Gallnuts will be received at the Office of the Conservator of Forests, Kandy, up to midday on 1st September, 1928. J. D. BARGENT, Conservator of Forests. Office of the Conservator of Forests, Kandy, 24th July, 1928. G 940

Order Nisi.

IN THE DISTRICT COURT OF JAFFNA.

Testamentary Jurisdiction No. 6798.

In the Matter of the Estate of Peramewari daughter of Nagamattu Visuvanham of Kondavil Jaffna late of Colombo

Deceased.

Nagamattu Visuvanham of Kondavil, Jaffna

Petitioner.

Vs.

Ponnammah wife of Nagamattu Visuvanham of Kondavil, Jaffna

Respondent.

This matter of the Petition of the abovenamed Petitioner, praying for Letters of Administration to the estate of the abovenamed deceased, coming on for disposal before J. C. W. Rock Esquire, District Judge, on July 8, 1928, in the presence of Mr. C. L. Selvaratnam, Proctor, on the part of the Petitioner and the affidavit of the Petitioner dated November 28, 1927, having been read, it is declared that the Petitioner is the father and heir of the said intestate and is entitled to have Letters of Administration to the Estate of the said intestate issued to him, unless the Respondent or any other person shall, on or before July 31, 1928, show sufficient cause to the satisfaction of this Court to the contrary.

July 7, 1928, J. C. W. Rock, District Judge, O. 1500.

Order Nisi.

IN THE DISTRICT COURT OF JAFFNA.

Testamentary Jurisdiction No. 6812.

In the matter of the estate of the late Sinnammah wife of Arumugam Vaidilingam of Changanai who died at Manipay Hospital Manipay

Deceased.

Subramaniam Appiah of Vadaukkoddai East

Petitioner.

Vs.

- Minor 1. Vaidilingam Veluppillai and
2. Arumugam Vaidilingam of Vaddukkoddai East

Respondents.

This matter of the petition of the 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 J. C. W. Rock Esquire, District Judge, Jaffna, on June 19, 1928, in the presence of Mr. A. Madir, Veluppillai, Proctor, on the part of the Petitioner and the affidavit of the Petitioner dated June 19, 1928, having been read, it is ordered that the 2nd Respondent be appointed guardian ad litem over the minor the 1st Respondent for the purpose of protecting his interest and of representing him in this case and that the Petitioner be declared entitled to have Letters of administration to the estate of the said intestate as her brother unless the Respondents or any other person or persons interested shall appear before this Court on or before July 31, 1928, and show cause to the contrary.

July 2, 1928, J. C. W. Rock, District Judge, O 1499.

Order Nisi.

IN THE DISTRICT COURT OF MANNAR.

Testamentary Jurisdiction No. 897.

In the Matter of the Estate of Philippu Saverimuttu late of Parappankandalperikulam

Deceased.

Basthipillai James Arasaratnam Secretary District Court, Mannar.

Petitioner.

Vs.

- 1. Saverimuttu Sebasthipillai
2. Sepamalai daughter of Saverimuttu
3. Saverimuttu Masillan
4. Saverimuttu Francis
5. Philominamma widow of Saverimuttu
6. Anthony Arulanibam, all of Parappankandalperikulam

Respondents.

This matter of the Petition of Basthipillai James Arasaratnam praying for Letters of Administration to the estate of the abovenamed deceased Philippu Saverimuttu coming on for disposal before L. D. C. Hughes Esquire, District Judge, on July 13, 1928, in the presence of Mr. S. Anantham, Proctor, on the part of the Petitioner and the affidavit of the Petitioner dated July 10, 1928, having been read, it is declared that the Petitioner is the Secretary, District Court, Mannar and is entitled to have Letters of Administration to the estate of the said intestate issued to him unless the Respondents or any other person shall, on or before August 8, 1928, show sufficient cause to the satisfaction of this Court to the contrary.

It is further ordered that the 6th Respondent be appointed Guardian ad litem over the 1st, 2nd and 3rd Respondents and the 6th Respondent Guardian ad litem of the 4th Respondent for the purpose of representing them in these proceedings unless the Respondents abovenamed shall on or before the said date show sufficient cause to the satisfaction of this Court to the contrary.

13th July, 1928, L. D. C. Hughes, District Judge, O. 1501.

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