

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

ESTABLISHED SEPTEMBER 11, 1889.

(REGISTERED AS A NEWSPAPER.)

PUBLISHED EVERY MONDAY AND THURSDAY.

VOL. XL—NO 11.

JAFFNA, MONDAY, AUGUST 6, 1928.

PRICE 5 CTS.

P. Subbaroy's

World-renowned and most Efficacious Ayurvedic Medicines.

Awarded several medals and certificates of merit at various exhibitions.

TANJORE MASALA OR THE PRINCE OF FLAVOURING POWDERS.

DELICIOUS—CHARMING FLAVOUR.

A Powder purely of Vegetable ingredients prepared as per recipe followed to the culinary preparations of the famous Tanjore Mah Rajah's household. A pinch added to any preparation of diet, vegetarian or non vegetarian, makes it easily digestible, highly palatable, most delicious, agreeable and agreeable to the palate. The flavour imparted to the preparations is so very charming and diffusing that it spreads not only throughout the entire premises, but also outside it to a distance. Can be used without the least scruples by the most orthodox Brahmins and others. Much appreciated both by Europeans and Indians of all castes.

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

61. VASANTA KUSUMAKARAM.—The sweet cure for diabetes mellitus, nervous debility, excessive thirst, parched tongue, burning sensation in hand and feet, fatigue, swoon, gonorrhoea, difficult urination, spermatorrhoea, etc. Price of medicine for 7 doses Rs. 5. V. P. P. charges Rs. 8 only extra.

62. RAKSHA SUDHAI OR BLOOD PURIFIER.—Everybody knows that blood is the chief cause of human life. If the blood is impure various sorts of maladies arise viz. ulceration of the mouth, sore eyes, maggots in the nose, ulcerated gums, pimples and boils over the body, abscesses, change of colour of the skin, syphilitic eruptions, chronic headache, impaired digestion, redness and stiffness

of the skin, loss of sensation in joints, black spots over the skin, swelling of the ears and nose, paleness and weakness of the body, dropsy, scales over the skin of the body, leprosy, ringworm and other skin diseases, offensive smell throughout the body, dullness of spirits, tastelessness, itching sensation of the skin etc. Our Raksha Sudhai is a potent remedy to remove the poison from the system. It purifies the blood, cures syphilitic eruptions, imparts tone and vigour to the weak system, revives lost appetite and permanently removes all affections narrated above due to impure blood; improves complexion and invigorates the nervous system. Price Rs. 2 per box covering medicine for 30 days. V. P. P. charges for 1 or 2 boxes Rs. 8 only extra.

CURE FOR WHITE LEPROSY OR LEUCODERMIA Cure certain within a week by external application only. Very mild and gentle in action, suited to all constitutions. Rs. 2 per bottle. V. P. P. charges for 1 to 8 bottles Rs. 8 only extra. Catalogue of all Ayurvedic Medicines sent free on application. P. SUBBAROY, Ayurvedic Pharmacy, Tanjore.

Please mention this paper when ordering.

As the Head-quarters of my Ayurvedic Pharmacy have been permanently transferred from Porto Novo to Tanjore, kindly address all your communications and orders to my new permanent and Head-quarters address at Tanjore printed below and not to Porto Novo, as heretofore.

My permanent address:—

P. SUBBAROY,

Ayurvedic Pharmacy,

8 Venkateswaram Coll Vannithy
TANJORE.

CHINA UNDERWRITERS, LTD.

Head Office—
London Office—

St. George's Bldg., Hong Kong.
71-2, King William Street.

Authorised Capital: \$ 5,000,000.00
Subscribed Capital: \$ 2,560,000.00
Paid-up Capital: \$ 740,000.00

Deposit with the High Court of England: £ 20,000 00
" " Government of India: Rs. 100,500.00
" " Hongkong: \$ 250,000 00

This Company writes all forms of Fire, Life, Motor Car and Personal Accident and Sickness Insurance. Accident Protection issued with Endowments. School Fee Insurance is worth attention of all parents. Extended Term Assurance—a speciality and great attraction.

Apply for particulars.

CHINA UNDERWRITERS, LTD.,
Prince Street, COLOMBO.

Agent, for Northern Province:

C. N. DEVA RAJAN, MANIPAY.
Y. 64.

NOTICE.

THE LANKA AYURVEDIC MEDICAL COLLEGE, JAFFNA.

Applications are invited for a training of 3 years, in Ayurveda and Siddha Systems. Those who are willing to learn Ayurvedic Siddha System alone by correspondence course and to get the Diploma send the applications to the Principal of the above College.

The period of the study will be lessened for the learned Doctors and Physicians.

The Principal,
Lanka Ayurvedic Medical College,
Q. 105 J. K. A.

BEST CALICUT TILES.

CROWN and STAR Brands
Covering Largest Space
Elegant, Light, Strong and
Cheap.

Phone 52.
Telegram:
Tiruchelvam.
Y 63.

EM. TIRUCHELVAM,
Agent,
Main Street, Jaffna.

PRINTING THAT IS RIGHT.

In Jaffna we have obtained recognition as good printers by honest and faithful service.

THE SAIVA PRAKASA PRESS

Neat
Expeditious
Prompt
Punctual.

Is one of the few well equipped printers in the North. We undertake all kinds of printing and turn out the Best Work at Moderate Charges.

For High class Printing send your orders to us. You will see we can do them best.

Estimates Free on Request.

Let us Have Your Enquiries.

SAIVAPRAKASA PRESS, Vannarponnai, Jaffna.

Empire of India Life Assurance Co. Ltd.

Established 1897

FOR THE YEAR ENDING 29th FEBRUARY, 1928.

New business exceeds	Rs. 1,16,00,000
Income exceeds	Rs. 54,95,000
Assets exceed	Rs. 3,15,64,000

Prospectus and Proposal form on Application.

F. DADABHOY,
Chief Agent for Ceylon,
No. 2, Canal Row, Fort,
COLOMBO.

Head Office:
Empire of India Life Building,
BOMBAY.

H 65.

PEOPLE in pain!

They think of BALM.
A balm that will give
them quick relief. That is

Little's Oriental Balm



The oldest and
surest remedy for
Headache
Neuralgia
Rheumatism
Sciatica
Lumbago
Sprains
Strains etc.
A little does a lot to
gently rub the pain out.

Obtainable at all Chemists and Stores.

I.

FEW BOOKS IN SAIVA LITERATURE ARE more inspiring and elevating than the "Periapuranam" of St. Sekillar. It was written at a time when a section of the people in the Tamil Land, like some misguided people of the present day, were evincing a partiality to study the writings of non-Saivas. The King himself is said to have fallen a victim to the prevailing fashion. St. Umapathy has very well exposed in the following stanza of his "Sekillar Puranam" the folly and futility of this pursuit:—

"சைவியின் மனமுருட்டுக் கையெப்பாயே கட்டிடத் தியகித்தா மணியையெய்யென், மலிவெனோர் கிலர்ந்தற நெருத்தன்குறு தயிக்குத்திச் சைவருத்திச் சைவயகிற், மலிவென் தனத்தனாந்து குளியுஞ்சோலை வயி யிருக்கச் சூழியிலவியுச் சனநபாய்த்த, வினா தருமென் சூழியிருக்க விரும்பபென்ற வர்நகிருக்க மின்மினித்திச் சாய்த்துநோர் தர்"

(The preference shown for the study of the Jaina literature to that of the Saiva is like that of pounding the husk instead of paddy, milking the barren cow instead of the milch cow..... running after the light of the glow-worm instead of remaining by the side of the lamp light.)

It is a typical description which is applicable with equal force to some of the English educated men of the present day whose wayward tendencies lead them astray from the true path.

Fortunately for the Tamil Land and for the world there lived at the Court of King Kulatunga, St. Sekillar. He was a *Sinabaktan* and a trusted minister of the King. He could not bear to see him waste his time in the study of a book which would give neither peace nor tranquillity of mind in this world nor happiness in the next. He brought home to the King the greatness and the value of the lives of Saiva saints and weaned him of his infatuation to Jaina literature by relating to him their lives which he subsequently embodied in his immortal work known as "Periapuranam". If there is any book the study of which can prevent the Saiva youth of the present day from being carried away by every wind of fashionable doctrine and give them a sheet anchor to steady their religious life and conviction it is the study of "Periapuranam". It is our purpose in this article as well as in those that will follow to introduce them to its study.

In the study of any ancient religious book we should note two principles. Firstly such a book gives expression to the one eternal truth which is sought by all and from which, as stated by Aurbindo in his essays on the *Gita*, "all other truth derives, by the light of which all other truth finds its right place, explanation and relation to the scheme of knowledge." Secondly this eternal truth is expressed in time and through the mind of man and therefore its expression is temporary, perishable, belonging to the ideas of the period and country in which it was produced; but the eternal truth expressed therein is applicable in all ages and countries. The student who devotes his time to its study should concentrate his attention on that which is eternal and permanent and interpret it and clothe it in the knowledge and language of the age in which he lives.

Like the *Bhagavad Gita*, "Periapuranam" emphasises the value of Karma Yoga, Gochara Yoga and Bakthi Yoga as paths for the realisation of G.O. The former teaches them by precept, while the latter by example. We cannot draw hard and fast distinction between them. We cannot say where one begins and the other ends. In the life of a saint all the three *markams* (paths) will be found in varying proportions. In the life of some action is emphasised; in that of some knowledge is made prominent, while in that of others *bakthi* becomes conspicuous. There are also saints in the Puranam itself in whose life all the three *markams* find perfect harmony and synthesis. But the central fact which gives meaning and significance to their lives is the devotion to the Lord. It makes no difference what aspect of religious life

is emphasised so long as every fibre of their being is permeated with steadfast devotion to the Lord.

"சைவியின் மனமுருட்டுக் கையெப்பாயே கட்டிடத் தியகித்தா மணியையெய்யென், மலிவெனோர் கிலர்ந்தற நெருத்தன்குறு தயிக்குத்திச் சைவருத்திச் சைவயகிற், மலிவென் தனத்தனாந்து குளியுஞ்சோலை வயி யிருக்கச் சூழியிலவியுச் சனநபாய்த்த, வினா தருமென் சூழியிருக்க விரும்பபென்ற வர்நகிருக்க மின்மினித்திச் சாய்த்துநோர் தர்"

In the presentation of the lives of the Saints, St. Sekillar follows a certain definite method. In the account of almost every saint we can trace four central facts: (1) the vision of the ideal, (2) the influence of the ideal on the life and conduct of the saint, (3) the supreme sacrifice made by the saint for the maintenance of his unflinching devotion to his ideal in the face of many difficulties and discouragements, (4) the vision of the Lord and the attainment of His Lotus Feet. In the chapter on *Thirukudra Sirappu* the author has given an admirable summary of the general character of the saints. We invite our readers to the following two stanzas in the said chapter which will be of great help in understanding them and interpreting their life to the conditions of modern life.

"பூத ஸைத்து தீவியற் சைவகின்று மாதொர் பாகர் மலர்ந்தான் மறப்பிலா சோதா தாது ஸைவபி னெய்திசுநூர் கோதி லாத குணப்பெருநு குந்நனூர்."

"கேடு மாக் கழுத்த கெட்ட திருவினா சோதிஞ் சைவபெரு மொக்கையே கோக்குவார் கூடு மன்பின் குடியிட வேயன்றி வீடுமேண்டா விறவின் வினக்கினூர்."

These saints never indulged in religious speculations or in metaphysical subtleties or in vague philosophical distinctions. They lived a religious life without wandering into the vagaries of intellectualism. It is saints of this type who carried the message of Saiva religion to distant countries and far off islands. It is they who Hinduised countries far beyond the confines of India. If Saivism had been a predominant religion in certain epochs of history from the Altai Mountains in the north to the Bali Island in the south, from the Arabian Sea on the west to the Pacific Ocean in the east, it is due to the intrepid and steadfast devotion of the Saivas to Saiva ideals as taught in the "Periapuranam".

LOCAL & GENERAL.

A GARDEN PARTY.—A Garden Party in honour of Mr. H. S. Perera, M.A., Divisional Inspector of Schools, will be held at the Jaffna Central College on Friday, the 10th of August, 1928 at 4.30 p.m.

RAILWAY AND POSTAL CLERICAL EXAMINATIONS.—Elsewhere appear the notices of the Railway and Postal Clerical Examinations to be held in Colombo, on the following respective dates, September 20-22 and November 7, 1928.

RADIO DEMONSTRATION.—Messrs. Sisdie Bros. and Co., Colombo had a radio demonstration at the Jaffna R.S.H. House, on Saturday and Sunday last. The programme included several items to listen to in Colombo, Bombay and Calcutta through the Loewe Long Range Set.

A PRIZE DISTRIBUTION.—The Annual Prize Giving at St. John's College, Jaffna, will be held in the College Hall on Wednesday, August 8th, at 6.30 p.m. The Hon. Mr. Justice Allen Dilsberg will distribute the prizes. Before the Prize Giving the Annual Orator Competition will be held on the School grounds.

NEXT U. D. C. ELECTIONS.—The rolls of persons qualified to be elected members of the Urban District Council, Jaffna and of those qualified to vote at the election of members for the said Council for the triennial period from 1st January, 1929 to 31st December, 1931, have been prepared for all the eight electoral divisions of the said Council and are open for inspection during office hours at the Kothaberi, Jaffna. The Government Agent, N.P., will, on Tuesday, August 21, 1928, at 11 a.m., hear claims for insertion of any name in the said rolls and of all objections to any name inserted therein. The objector shall have to give seven days' notice in writing of his objection through the Government Agent to the persons against insertion of whose names in the roll the objection is to be taken.

HINDU STUDENTS' MOVEMENT.—The inaugural meeting of the Hindu Students' Movement will be held at "Kayham", Guildford Crescent, Colombo, at 9 a.m., on Sunday, August 12, 1928. The objects of the Movement are:—(a) To encourage the members to study the Hindu Religion in all its aspects, (b) To free Hinduism of such customs and practices as are not conducive to the progress of its followers. Membership is open to all students and ex-students above the age of 17. The following Agenda will be gone through:—address by the President of the Interior Committee, (Prof. O. Sunkaralingam); adoption of the Draft Rules; election of Original Members; and election of Committee for 1928-1929.

The Jaffna Bilingual School.

FIRST OF THE TYPE IN THE NORTH.

The formal opening by His Excellency the Governor of the Government Bilingual School founded by the Jaffna Urban Education District Committee at Chivilera took place on the 30th ultimo at 3.45 p.m. The School Hall was tastefully decorated and there was a large and representative gathering present. Light refreshments were served *ad lib*. A welcome song was then sung by Misses Annamalai and Chelliah to the accompaniment of the violin by Mr. H. S. Param.

Hon. Mr. Canagaratnam, Chairman of the Committee welcomed His Excellency. He said that it gave him great pleasure on behalf of the Urban Education District Committee to welcome His Excellency at the formal opening of the School. He was grateful to His Excellency for having come at great discomfort to open the first Government School of that type in the North. Jaffna was noted in the past for its educational institutions mostly run by friends across the seas and by efforts of generous friends. In addition to all those schools, the present school had to be started as there was not a single Government institution of that type and also as the Committee wanted to do better work than prosecuting in the Police Court, the parents of the truant children. The Government also had come to their rescue when they asked for help. There would be no use if that school was on the line of other schools in the Peninsula. Ceylon needed an overhauling of the system of Education. They had known from His Excellency's utterances on several occasions that there was something wrong in the system. A Commission was sitting to consider the whole question. They must keep abreast of the changes taking place in advanced countries. There were three classes of school in Ceylon viz: English, Vernacular and Anglo Vernacular. The last named had a limited curriculum and gave the pupil a smattering knowledge of the mother tongue. The English schools followed the Public Schools in England, without regard to the modes of thought and the tradition of the East. The result was that those educated in English schools were different from those educated in the Vernacular schools.

TEACHING OF SINHALESE AND TAMIL.

It was the desire of the Committee to start a school on different lines, the important departure being made by teaching Sinhalese and Tamil in the school. He was of opinion that the Tamils should learn Sinhalese and the Sinhalese, Tamil, in addition to their respective mother-tongue which enabled them to acquire a knowledge of their own past culture and traditions. There were remote social and political advantages by the adoption of those two languages in the curriculums of schools, especially in view of a new political situation in the making. The whole nation had to be educated.

Continuing Mr. Canagaratnam said that the existence of the school was fraught with great possibilities. It was not so much the standard as the soundness imparted in their elementary schools which really mattered in the long run. Though that school was to be opened that day the classes would not begin for another month. In order to remember that memorable occasion for all times he asked His Excellency's permission to call the school after his name, the highest citizen in the land. So far as the tendency of modern politics indicated greater responsibility was going to devolve on His Excellency's shoulders, responsibilities that previous governors had not been saddled with. His Excellency had come to create new traditions. In conclusion Mr. Canagaratnam warmly thanked His Excellency for having come there that evening to open the school.

His Excellency the Governor rising amidst applause said that he must first express his gratefulness to Mr. Canagaratnam for the delightful reception to him and for the very charming things said about him. He did not deserve all that. As spokesman for the moment, he would thank the Committee for the delightful hospitality offered them. Education was the fundamental basis of all national progress, which enabled the rising generation to play an adequate part in after life. He would watch with interest the progress of that school which marked in some respects an epoch in the elementary education of the Island. It was an experiment to give effect to a principle which he always felt to be true—that it was a tree rooted deep in the soil and springing from the soil. Education in Ceylon should spring from the soil and should be bound to the mother tongue of the people and should be based on the ancient culture of Ceylon. He wished the experiment all success. The proper method to pursue was to impart in the early stages of the child's education, knowledge in its mother tongue. If English was to be added it should be a subject at a fairly early age. It remained to be seen at what further stage it should be introduced as the medium of instruction. They were on right lines in imparting instruction through the mother-tongue. If the experiment succeeded, it would be a benefit to the whole country. The ideal method had not yet been discovered, and if that experiment succeeded it might afford an index to the Government in framing its educational policy. He was therefore glad to accept the invitation to declare the new school open.

The all knew there were three objects of education—the training of the mind, the body and character. It was not so much the passing of examinations that mattered, as the teaching of children to use their minds to acquire knowledge and to put it to good use. They should not be denied Western education which had much to give along with eastern language, culture, religion and if possible instruction in the child's own religion. Of course in a Government school it was not possible to teach a child its own religion as in an assisted school. Still if special thought were Continued up.

Nallur Kandaswamy Kovil.

DECLARED A PUBLIC TEMPLE.

Mr. J. C. W. Rock, District Judge, Jaffna, delivered his judgment in the Nallur Kandaswamy Temple case today (Monday) declaring the said Temple a public one. He further ordered the defendants to pay the plaintiffs the costs of the trial.

In this case there were about thirty-two issues to be decided upon and the question whether the Temple was a public or private one was the first and most vital issue. The other issues will be decided later on.

Concluded from column 5.

Cross examined by the Crown Counsel she said that she thought that the accused was sleeping in his house with his children. The accused was related to her and she loved him.

In his statement before the Magistrate, the 2nd accused stated that the deceased struck him with a club and he in turn struck him with a lantern. He did not know who stabbed the deceased but he saw the 1st accused having a *kodruva* knife in his hand at the time of the assault.

Mr. Tampoe in the course of his address to the Jury said that he could not understand the psychology of His Majesty's Attorney General in having asked his representative (the Crown Counsel) to deal with the case only on the evidence of the alleged direct evidence of Penny and Thanothampillai, neglecting the volume of evidence in the way of the statement of the deceased, who had said nothing about the 1st accused. He asked the Jury how they would decide the case if there was no direct evidence but the statement of the deceased. The statement of the deceased and that of the supposed eye witnesses contradicted fundamentally. There was no evidence against the 1st accused.

Mr. Joseph did not address the Jury.

His Lordship's summing up to the Jury took more than an hour. The Jury retired and after a few minutes deliberation brought in a verdict unanimous as regards the 2nd accused and divided (5 to 2) in the case of the 1st accused. His Lordship wished to have a unanimous verdict in that case which was a serious one.

The Jury again retired but this time brought in a unanimous verdict of not guilty in favour of both the accused.

His Lordship accordingly acquitted both the accused.

School for the "Untouchables."

OPENING OF A NEW BUILDING.

The school that was started in 1926 under the supervision of the Hindu Board of Education for the exclusive use of the untouchable children at Chivilera, who belong mostly to the Pariah caste, is progressing satisfactorily and the number of pupils is steadily increasing. Finding the original building insufficient to accommodate the increasing admission a new building had to be put up.

With the aid of the people of the locality the Hindu Board has put up a new building to accommodate over 100 children. This building was declared open on the 1st inst., by Mr. S. Shivapathasudaram, B.A., President of the Hindu Board. The usual religious ceremonies were performed and the images of Lord Shiva and Devi Umal, were installed in the hall for the pupils' daily worship.

Mr. Shivapathasudaram, in the course of his speech, emphasised that all Hindu children absolutely without regard to caste distinction should be afforded opportunities for education in Hindu schools. Hindu religion, he said, taught that attainment of *Gnanam* was the ultimate aim of life and because intellectual training was an essential preliminary to that end the speaker emphasised it was sin to deny education to anybody.

Mr. M. S. Kasarabose, B.A., Advocate, Secretary of the Board, and Mr. O. Mailvaganar, Supervisor of Schools under the Board, also spoke.

C. M. S. Girls' College.

The Prize Distribution of the of the above College will be held in the hall of St. John's College, on Wednesday, August 15th at 5 o'clock.

All Old Girls and friends of the College will be welcomed.

S. L. PAGE,
Mis. 1265.
Principal.

Continued.

given to the training of his character and training of healthy public school spirit by means of games, it would infuse the true spirit of sportsmanship. It was therefore all the more important that the Committee should afford sufficient facilities for educative games. He feared that young Tamil children were so keen in their studies that there was a danger of neglecting the physical side.

In conclusion His Excellency said that he would watch with interest and learn from that institution such points as might be of benefit for the furtherance of education. Nothing would give him greater pleasure than to have his name associated with education in Ceylon. He hoped to visit Jaffna once again at the end of the year or the beginning of the next year and to visit that school also, confident of seeing good work done. While wishing them all success he understood that there were difficulties in the matter of salaries which, he as far as his personal authority allowed would endeavour to remove them, when the code was amended. He had great pleasure in declaring the school open.

CHUNNAKAM MURDER CASE

The trial was concluded on Friday evening before Mr. Justice Allen Dilsberg and on English speaking jury with Mr. W. P. A. Cooke, Foreman, of the case in which Velpappillai Kartigan and Sivathamparam Chelliah both of Chunnakam were charged with the murder of Sabapathy Thambirajah of the same place on the night of the 19th May.

The accused pleaded not guilty; the first accused was defended by Mr. S. D. Tampoe instructed by Mr. R. R. Nalliah and the second accused by Mr. V. Joseph instructed by Mr. T. O. Rajaratnam. Dr. C. Kandiah, J. M. O. in the course of his evidence stated that the deceased was admitted to the Hospital on the midnight of the 19th May. He said he saw the deceased at 8 a. m. the next morning, and he was in a critical condition, unable to make a statement. He died at 6 a. m. He had a wound besides others on the left chest 8 in. long penetrating into the heart cavity. It was a necessarily fatal injury. The second accused also had some injuries.

Sittampalam Thamothersampillai a cultivator of Chunnakam said that he lived close to the butique of the 1st accused. On the night of the incident earlier than the unfortunate incident, at 9 p. m. there was a general abuse between the deceased on one side and the 1st accused, his wife and mother in law on the other side. They were separated and went away. Sometimes later when the witness was asleep, he was awakened by a cry of "Ay! Ay!" from the South. He ran up in that direction and saw Valliammal, mother-in-law of the 1st accused having a lantern; the second accused holding the deceased by his hair from behind and bending him backwards, when the 1st accused came running with a lantern in one hand and a knife in the other and out the deceased. Witness clearly saw the first accused raising the knife and cutting on the chest. Two lamps were burning brightly. The deceased cried "Ay! Ay!" and fell down on the lane. The two accused and Valliammal who was there at the time ran away. Witness went up immediately and having told his brother-in-law, Nagalingam about the incident ran up to inform Kandiah, the uncle of the deceased. Kandiah was running westwards with a lamp in hand. Witness followed Kandiah and saw the two accused running away from the junction, where the deceased was lying. Witness did not tell Kandiah anything of what he had seen that night.

WITNESS: FAINTS IN THE BOX.

The witness when cross examined by Mr. Tampoe, showed signs of fainting. The Family Interpreter and others who were close by supported the witness and removed him to a chair. At the time of adjournment was getting close, the Judge adjourned at that stage for lunch. Resuming after adjournment Mr. Tampoe continued the cross-examination. The witness here saw Ponny at the spot at the time of the incident. When he returned with Kandiah he saw the deceased lying at the junction and did not see anyone carrying him from the place where he was out to the junction, 3 or 198 feet away from the place of the incident.

THE WITNESS IN TEARS.

Ponny, a pallas woman (23) betel seller then gave evidence. From the time she got into the witness-box till she left she was in tears. She said she heard cries of "Ay!", while sleeping in the house of one Kandasamy. She ran and saw the 2nd accused and the deceased holding each other by the hair. When the latter was trying to extricate himself, the 1st accused came running through a *pavaddai* fence and cut the deceased on the chest with a big koduwa knife. The deceased cried out "Ay! he has cut me", and fell down face upwards.

Under cross examination she said she saw the slabbing very clearly.

Mr. Tampoe asked the witness Ponny to demonstrate the struggle between the 2nd accused and the deceased just before the slabbing. She gave a fine demonstration which aroused much laughter.

Sinnatambay Kandiah, uncle of the deceased said that he ran up when he heard cries to the junction and saw the 1st and 2nd accused running away two yards from the spot where the deceased was lying. He saw the deceased bleeding profusely. The deceased did not reply to his calls. Witness gave the deceased some water. He then went with Kandasamy to the Vidhane and brought him to the spot. After that he brought the deceased's father Sabapathy to the spot. The deceased said something to his father.

P. Sivassambo, P. V. Chunnakam said that on information he went to the spot at 1 a. m. that night and found the deceased bleeding profusely and in a state of collapse. He called out to the deceased 5 or 6 times and then only he replied. When asked who cut him, the deceased replied that Sivathamparam Chelliah had cut him. After that the deceased lost consciousness. Witness arrested the 2nd accused immediately and took the deceased and the accused to the Police Station. The deceased was then taken to the Hospital. Witness went back at 6 a. m. and made inquiries. The 2nd accused married a sister of the deceased two years ago. It was only a week before the murder they had a child. There were differences between the deceased and the 2nd accused over dowry matters. The accused and the deceased were a quarrelsome people.

Cross examined by Mr. Tampoe the P. V. said that the deceased was the son of one who was called *Capithikan* and gave an account of the past history of the deceased which was of a notorious kind. The deceased was dead but several criminal cases against him were pending. The witness further stated that the 1st accused was a man of good character. He was once fined Rs. 100 in an Excise case. He was not a trouble-shooting man.

Dr. Kandiah was recalled and asked by the Judge if it was possible for the deceased to have walked 193 feet with the injury. The Doctor said he did not think it possible.

WITNESS FOR THE DEFENCE.

Valliammal mother-in-law of the 1st accused said that she heard a blow at Kartigan's gate. They got alarmed and remained silent. The deceased abused them in filthy language. Kartigan, the 1st accused asked her to fetch the 2nd accused Chelliah to go to the Uiyar's place. She went to Chelliah's house and informed him. He went out with a lantern asking her to stay behind with his wife. Witness went a little while after, hearing the sound of broken glasses. She saw the deceased on the top of Chelliah who was crying "Ay!". She then went away home. She did not know anything that happened afterwards.

(Continued in the previous column.)

THE TEACHERS' EFFICIENCY TEST.

Sir,

I shall thank you to be good enough to publish this—a reply to Mr. Shivapathiraman, on his article "An Assault on Science."

Mr. H. S. Pereira, Divisional Inspector of Schools, has evinced great enthusiasm as an educationalist. In that he has embraced the cause of education, he has endeared himself to many. For all he has done and braved to promote education he will be congratulated upon. But any mistake of his in his attitude towards education, will be fatal to the interest of the community, and as such, will not be slighted with indifference as too trifling to stand condemnation. Whether, "Mr. Pereira is incapable of thinking except in a scientific manner", whether, "various men were dealing with intelligence tests in various forms", whether, "he has succeeded in bringing them in the domain of Science", whether, "he has brought order out of chaos definiteness out of vagueness; evaluation out of caprice", are matters of serious concern which I shall safely allow men of light and leading to ponder and arrive at a point. Anyway, I shall not strive to prove the vanity of human infallibility.

In having a 'Teachers' Efficiency Test', whether or not there is infallibility, the Teachers' Union in Jaffna Central College has tried to probe. Surely, the greatest educationalists, Dr. Isaac Thambiah, Mr. Nevius Salvadurai, Mr. Channuvagam, Mr. J. O. Thamothersam, and a swarm of others, cannot be far from the right in having put their brains together.

There is no need labouring the point that the 'Teachers Efficiency Test' is a humiliation. In saying that the teachers would be reduced to the level of their pupils the teachers of the 'Union' did not think that some logicians would dabble in logic and say, "If an identity of a single relation could bring a total identity, the identical relation of having two legs also would reduce them to the level of their pupils and therefore they ought to cut off one of their legs." If Mr. S. extends his imagination he might have logically thought and said—'those of the Teachers' Union might have been afraid of identities ending in a 'Comedy of Errors.' Such a logical hypothesis does not solve the apparent question at issue. It spoils the soup as well as the pot.'

"There is no sane way of assessing a teacher's work other than Mr. Pereira's way," says Mr. S. Whether before this imposing innovation the inspectors were incapable of assessing a teacher's work and whether their reports were not true, are questions on which Mr. S. may cogitate.

"Another weak point in our people's way of sense of proportion," says Mr. S. I shall vehemently protest against such a sweeping remark (which is neither logical nor psychological) against a whole community which have been conceded to be of marvellous and resourceful intellect. Even a man dropped from the moon may not observe such a remark is to sling mud on a whole set of people, lifting one's head high as though one is of different origin or growth.

"An alarm was created by perhaps one or two teachers and the others followed, not knowing what they were about and resorted to the last weapon in their possession, of holding a protest meeting," says Mr. S. I cannot subscribe to this view, as if a majority of thinking men can be taken up by a fraud and deception or an entire body be moved by the vain vagary of a diseased imagination. The meretricious blandishment of such an argument cannot pervert the uncorrupted simplicity of something really left. If those of the 'Union' were afraid they would not have protested against to incur the displeasure of those in authority, on the contrary they might have grovelled at their feet.

Mr. S. speaks of a facile attack and imputes a man's morality of teachers. If he proves it—it is fanaticism exposed—if he does not—it is again fanaticism exposed, proving a claim for it and a qualification for the same.

Surely, if it were necessary to have 'Teachers' Efficiency Test' it might be when the teacher begins to assume duties. But only when their efficiency is proved they are entitled to be teachers. A teacher who has worked for the last ten or twenty years has had the shameful ordeal. Then again, Managers who are invested with so much of authority and responsibility, will not make an error in the selection of a teacher. How can some inspectors with ordinary qualifications fit only to inspect the pupils, sit in judgment over some master mind, and spell their verdict, sometimes to his detriment? An inspection like that may prove what Confucius says, "Examinations are formidable even to the best prepared, for the greatest fool can ask more than the wisest man can answer."

Teachers' Efficiency Test is a ban of ignominy. It robs a teacher of being called a teacher. It lessens his standing and lowers his dignity. It is a menace to educational prosperity. It persisted in, it would prove the fallacy of a vain pursuit of a chimera, and would be a dead lock of disgrace in education.

Parameshvara C. Ilego, Yours etc.,
Jaffna 1/8/39, S. NAGALINGAM.

DISPUTE OVER THE OWNERSHIP.

In the District Court of Jaffna before Mr. J. C. W. Rock, the enquiry was concluded in the action known as the Nallur Kandaswamy Temple Case in which Mr. C. K. Swaminathan, Headmaster, Ramanathan College, and six others filed action against Mr. S. Ragnathas Mappana Madaliyar and his mother, Ponnapillai, to have the Nallur Kandaswamy Temple declared a charitable trust under the Trusts Ordinance. Before this action was filed certain Brahmin priests who were officiating in this Temple and left owing to the introduction of another High Priest had filed an action to have themselves declared entitled to the land on which the temple is built and to the office of its officiating priests. The plaintiff in this case were added parties in the above case.

(Continued from our last issue.)

ARRAY OF COUNSELLORS.

The plaintiffs were represented by Mr. A. V. Kulasingham with Mr. M. Subramaniam, instructed by Mr. P. Chinnai. The defendants were represented by Mr. F. A. Hayley, K. C., with Hon. Mr. W. Durahswamy, Messrs. P. Vyttilingam, Spencer Rajaratnam and A. S. Wanasooriyar, instructed by Messrs. R. K. Nalliah, S. Oomarasooriar, and K. Somasundaram. The added parties were represented by Hon. Mr. K. Kulasingham, with Hon. Mr. S. Rajaratnam, instructed by Mr. K. Kandasasabai.

The next witness called for the defendants was Mr. Kandasappa Chettiar Ponnesamy Chettiar (45), Manager of the Sivan Temple, Vannarpoone.

Mr. Hayley: Is that a very well known temple?—Yes. How long have you been manager?—For the last 18 years. Is it a public or private temple?—It is our own temple.

Counsel: Family temple?—Yes. Who was the manager before you?—My father, my uncle, my grandfather. All in your family?—Yes. About how many years is it said to have been founded?—Hundred or hundred and fifty years. By whom?—Vaitiliga Chettiar. You told us it a very well known temple. Many people come to the temple?—Some people come. Not largely attended?—No. In comparison with the other temple what is the general popularity of this temple?—That is a famous temple. It depends on the faith of the people in the temple. How far from the Court is your temple?—About half a mile. Do large numbers of people come to worship during festivals?—From 200 to 400 will attend. Has the public during all this time claimed any right or exercise of management of the temple?—No, Sir. Do worshippers and members of the congregation, do as in other temple?—They used to make offerings according to their vows, and perform ceremonies and go away.

During the festival, people do *apishokam* etc.?—Yes. You know P. L. S. M. S.?—Yes. Have they given considerable gifts to the temple?—They made a gift of a *vaganam*. How long ago?—8 years ago. Is that a valuable thing?—Worth over 200 rupees. Given by them as an offering to the temple?—Yes, on a certain vow. You know the Nallur Kandaswamy temple?—Yes. The proprietor of that temple and you had dealings with one another?—Yes. You produce a deed of 21st October 1831 by which Mappana Madaliyar of the Kandaswamy Temple executed an indenture to Vaitiliga Chettiar Gopala Chettiar of Vannarpoone?—Yes. Was Vaitiliga Chettiar Gopala Chettiar one of your ancestors?—Yes. He was manager of the temple at that time?—Yes. In consideration of a piece of land Mappana and his descendants agreed to perform a certain ceremony?—Yes, my ancestors conveyed a land to Mappana Madaliyar and empowered him to conduct a certain festival in the Kandaswamy temple in our name. He undertook for his descendants also to do that?—Yes. Have you any record, or heard of, any meeting in your temple to control the affairs of the Kandaswamy temple?—No, never heard of any such.

Cross examined by Mr. Kulasingham: In the deed, Mappana Madaliyar calls himself the manager of the Kandaswamy Temple?—Yes. How old were you in 1833 or 1878?—I was not born then. Did you know Arumuga Navalar?—No. Are records kept in the Sivan Temple?—Yes. Dating from 1878?—All along. Do you say any meeting held under the presidency of Arumuga Navalar must be recorded in your records?—Some notices, records etc. It will be painful to you, to have the Sivan Temple declared a public trust?—I would not feel so, but the foundation of our temple is not subject to such changes.

But for some time Nattukottai Chetties managed your temple?—They had an attorney from us. The public was dissatisfied?—No, they had nothing to do with our temple. Why did you give it to the Nattukottai Chetties?—My father was in India. I was married in India and therefore we gave an attorney to the Chetties to manage for some time. You say the public made no claim to your temple?—No. There was no adjudication of your status as manager of the temple?—No, but among ourselves. Not between you and the public?—No. Which temple is better attended?—Kandaswamy Temple. Why did you make that gift to the temple?—My ancestors were anxious to perform certain ceremonies in the Kandaswamy temple and therefore they did it.

It was Ramasamy Chettiar who handed over your temple to the Nattukottai Chetties?—It was my father and uncle. High festivals of Sivan Temple are paid out of temple funds?—Yes. Not so at Nallur Kandaswamy temple?—I have no idea. I occasionally go to worship there. Most of the properties belonging to the Sivan Temple were donated by your ancestors?—All.

The last witness examined for the defendants was Sinnatambay Ramanathan, (51) Vaccinator, Nallur.

Mr. Hayley: You know the Kandaswamy Temple?—Yes. How far from the temple do you live?—About 100 yards. How long have you lived there?—27 years. Have you been a worshipper in that temple?—Yes. How long?—About 33 years. A regular worshipper?—Yes, when in this district, a daily worshipper. You married in Nallur?—Yes. Was your father there?—No, he was in Delft. Your father in law family are regular worshippers in the temple?—Yes. My father in law was a Notary Public. Bangarappillai used to get deeds drawn by him.

You knew Bangarappillai personally?—Yes. You know the Mappana family during your time?—Yes. Continuing the witness said that no one idlers had taken interest or interfered in the affairs of the temple. He remembered the time when the Brahmins ask work six years ago. One Siveethappillai and another went to the witness and his cousin to get signatures to a petition for getting the Nallur Kandaswamy temple declared a public temple. He did not consent to it nor did his cousin. He (witness) knew the witness Thyagaraja Kurukkal; and Siveethappillai was his friend and that the latter went to the witness and his cousin at the instigation of one Kanapphipillai. The petition was taken round generally in Nallur. As a member of the public he did not claim to a right in the temple.

Cross examined by Mr. Kulasingham the witness said that he used to go to the temple only as a worshipper. If the defendant sold the image of Arumugasamy, witness would not like it, and would not go to court on that account, for what right had he when the temple belonged to the defendant and his ancestors. He (witness) had known first from his father in law that the temple was their (defendants') own. The signatories to the petition were all tools in the hands of Thyagaraja Kurukkal.

Mr. Kulasingham: The original petitioners were V. S. S. Komarasamy, Advocate, member of the Urban District Council,..... Do you suggest he was a tool in Thyagaraja Kurukkal's hand?..... he late Mr. Saravanasamudri, Vice Principal Parameshwara College, Mr. P. K. Somasundaram, Proctor?—

Witness: All the signatories to the petition signed the petition at the request of Thyagaraja Kurukkal, after the Brahmins were sent out of the temple.

The petitioners are representative people?—They are not representative of Nallur.

The evidence for the defendants was closed on the evening of the 18th July, and the case was adjourned for hearing to the 26th July when the counsels summed up their cases.

The following is a summary of the address by the respective Senior Counsels of both sides:—

VENDETTA BETWEEN TWO FAMILIES.

Mr. Hayley addressed the Court for about four and a half hours, dividing the issues into three parts, firstly, those which he said were not proved by the plaintiff, secondly, those which required no proof, and thirdly, those which were purely legal. He urged that the whole dispute was a long drawn out vendetta between two families. The late Arumuga Navalar started a campaign against the former managers of the Kandaswamy Temple, who were the ancestors of the present defendants, and the witness, Mr. T. Kalliaspillai, who was a nephew of Arumuga Navalar, had continued in attacking the members of the Mappana family.

Referring to the first plaintiff Mr. Hayley said that he was a cunning man who did not give a direct answer to questions and who had contributed only a rupee for the last fourteen years of his worship in the said temple.

COMMENT ON ARCHIVIST'S EVIDENCE.

Mr. Hayley proceeded to comment on the evidence of the Government Archivist who had been called to give expert opinion regarding a certain document produced by the plaintiffs, and who had stated that the document in question must be admitted in evidence with great suspicion. Besides, that document had not been proved according to law. Mr. Hayley went on to quote a Supreme Court judgment and explained that for a Hindu Temple to be a public one there must be dedication to the public either by grant or immemorial usage. In the case of that temple there was none. The plaintiffs had not produced any documents or led any evidence to prove such a dedication. He also went into the history of the temple, which was founded in the early part of the 17th century and demolished by the Portuguese Government. That temple was rebuilt and founded on the very same site by Don Juan Ragnathas Mappana Madaliyar, and when the English came into occupation of this part of Jaffna, Ragnathas Mappana Madaliyar submitted a petition and the Collector of Jaffna, Mr. P. A. Dyke, reported to Government that the petitioner had founded the temple on his own land and at his own cost.

PRIVATE OR PUBLIC.

Mr. Kulasingham in replying restricted all his comments on one issue, that is, whether the temple was a private or public one. The temple he urged was built on a land called Kurukkal Walavu belonging to the Brahmins, and was a public temple in that the public had contributed largely to its building, the ornaments of the deity and other temporalities. The festivals were conducted by the public and the public had every right to the control of the temple. In fact the first defendant had also admitted in his evidence that he had received contributions from the public for and on behalf of the temple. Mr. Kulasingham further said that the petitioners were respectable educated men of the Festivals among whom were Mr. V. S. S. Komarasamy, Advocate and member of the Urban District Council, Mr. P. K. Somasundaram, Proctor, S. C. Mr. C. K. Swaminathan, B. A., and Mr. C. Oomaraswamy, M. A. He urged that under these circumstances the Temple should be declared a public charitable trust in terms of Ordinance No. 9 of 1917.

Judgment was delivered this morning (Monday) and appears elsewhere.

AN ASPECT OF PROTESTANTISM

Through the fundamental basis of religion is love, yet in the history of man's progress few other forces have engendered so much hatred and strife among the sons of men as religion. And even in this age of enlightenment we find that we have enough religion to hate each other, but not enough religion to love each other. This is not true of India alone, though, through a subtle propaganda and one-sided education, we have been made to think of religious strife as a characteristic phase of Indian life. In fact, history reveals that religion has been the cause of much more bitterness and bloodshed in the West than in the East. A peep into the prolonged conflict of Protestant Christianity and Roman Catholicism is sufficient to convince any one that the much talked of Hindu-Muslim conflict has a long way yet to travel in the path of violence and intolerance to claim a history of bloodshed to its credit such as Protestant Roman Catholic strife could lay claim to. Even in India a Protestant missionary would rather see a child go to a Hindu or Moslem school than to a Roman Catholic institution. This traditional hatred is still manifest in the West. But it is the United States that provides us with an interesting and curious development of the Protestant Roman Catholic conflict in modern times.

Without the slightest exaggeration one can say that there is no country in the world to-day that displays such intense nationalism—racial, political and religious—as the United States. Swayed by this spirit of nationalism, the historical conflict between these two great branches of the Christian faith express itself in a new form in America. It must be borne in mind that nationalism in religion causes as much bitter strife as nationalism in politics causes inhuman warfare. Nationalism in Protestant Christianity has given rise in the United States to a widespread feeling of hatred—hatred of the Catholics in particular and other races in general. Out of this situation has come about the organization known as the Ku Klux Klan. Special attention must be paid to the facts that it is composed entirely of Protestant Christians, and that, even among them, no one but members of the so-called 100 per cent American race or the American born are eligible. But no Catholic, even if he is American born, can ever hope, either in this life or in the life to come, of becoming a member of this exclusive organization made up of God's chosen people!

The forerunner of this organization was known as the anti Catholic American Protective Association. When the Civil War added to the fears of the 100 per cent American the menace of the liberated negroes the above organization underwent a change and took the present form. Thus the Klan came to be organized with the avowed object of maintaining "the supremacy of the white race in the Slave States" of America. Thus adding the negro to its programme of hate, this new organization of Protestant Christianity made a special study of his mind and his characteristics in order to adopt such methods as would strike fear in the hearts of these primitive negroes.

The poor innocent negro is mortally afraid of anything that appears mysterious, and so the Klan-men are, even to-day, masked under white hood. In fact, that is now their uniform. At night they march thus masked, in torch light procession with the skeleton hands ever ready to strangle the terrified negro. They threaten the negroes and their white sympathizers by sending them letters of warning and anonymous notices. They set up cross as a sign of their approaching attack. They often kidnap helpless negroes and either horsewhip them or mercilessly lynch them. By such brutal treatment of the negro these Christian Klan men not only hope to keep the negro in his place, but also to safeguard the white supremacy.

Klanism is an aspect of Protestant Christianity. While all Klanism are Protestants, and some of their most powerful publicity agencies are Protestant clergymen,—yet that does not mean that all Protestants are Klanismen. Klanism has a good grip on a fairly large class of unthinking middle class people, since the K. K. K. is rather deceptive in its appeal. The Klan, for instance, declares that its object is "to cultivate and promote a real patriotism towards our civil government; exemplify a practical benevolence; shield the sanctity of home and the chastity of womanhood; and, by a practical devotion, conserve and maintain the distinct institutions, rights and privileges, principles, traditions, and ideals of pure Americanism." Such a description cannot but lead any casual observer to consider the objectives of the K. K. K. as most praiseworthy.

But one who is any way familiar at all with the actual workings of the Klan knows that Klanism is nothing else and nothing less than mob rule, and the good Klanismen are those lawless individuals, who are ever ready to take the law into their own hands whenever necessary. Among my own American friends are some ministers who are anti-Klan and who were actually dragged out of their pulpits by hooded and armed Klan-men and carried in a motor to an out of the way place and beaten to bleeding. If the negroes buy and occupy houses in the residential sections of the whites, when the K. K. K. demands their evacuation, and on refusal set their houses on fire. Just about the time of the Hindu Muslim riot in Calcutta, there was a riot in New Jersey where three people set a negro church on fire and also the paragon of the negro minister. This group of Christian Klanismen seldom hesitates to burn the helpless negro alive wrapping his body in cloth soaked in gasoline; in fact they seem to find positive pleasure in riding this poor human's body with bullets.

When the Klanismen wax eloquent on protecting American institutions, they mean in practice really the persecution of the Roman Catholics, whom they regard as subjects of an alien ruler, the Pope. When recently Governor Al. Smith of New York, who is of the Catholic faith, was suggested as a possible Presidential candidate, they raised a tremendous protest. There is a general fear that if a Catholic became President, the country might be brought under the Papal jurisdiction. The mind of this group of Protestant Christians is revealed clearly by the Ku Klux Klan fortnightly known as the "American Standard." Frequently one notices in this journal references to Catholicism and its menace to American traditions and civilization. "Do you know" asks the "American Standard" "that some books upon Washington as the future centre of her power and is filling our Government departments with Papists? That the hierarchy for many years has been buying strategic sites in our capital? That in our Department of State at Washington,

Ceylon Government Railway
NOTICE.

RAILWAY CLERICAL EXAMINATION.

An examination for admission of candidates to Class II. of the Railway Clerical Service will be held on September 20-22, 1928, and candidates desirous of presenting themselves for same should apply to me for forms on or before August 25, 1928, stating date of birth and educational qualifications.

Candidates must not be under 17 or over 25 years of age on the date of examination, must be of good physique, and must have previously passed:-

- (i) The Cambridge Senior or the London Matriculation or higher examination of the University of London; or
- (ii) The Cambridge Junior or the Elementary School Leaving Certificate Examination, and either (a) the examination for the Commercial Certificate of the Government Technical Schools or of the Ceylon Chamber of Commerce; or (b) the examination for the London Chamber of Commerce Junior Certificate in English, Arithmetic, and either Bookkeeping or Shorthand and Typewriting.

Letters from candidates who do not possess the necessary qualifications will not be replied to, and original certificates need not, therefore, be sent in the first instance.

General Manager's Office, T. E. DUTTON,
Colombo, 8th August, 1928. General Manager.
G 849.

Postal Clerical Examinations.

Applications for nomination for the examination commencing on November 7, 1928, are invited from persons between 17 and 23 years of age. Candidates for Class II. of the service should have passed either (a) Cambridge Senior or London Matriculation or higher examinations of the University of London; (b) Cambridge Junior or E. L. C. Examination; and either (i) the examination for the Commercial Certificate of the Government Technical Schools or of the Ceylon Chamber of Commerce; or (ii) the examination for the London Chamber of Commerce Junior Certificate in English, Arithmetic, and either Bookkeeping or Shorthand and Typewriting.

2. Candidates for Class III. of the service should possess educational qualification not below the standard of the English School Leaving Certificate Examination.

3. Applications should reach the Postmaster General not later than 2 p.m. on August 31, 1928. For entry forms and syllabuses apply to the Postmaster General stating date of birth and educational qualifications.

G. W. J. FRAAT,
Acting Postmaster General.
Postmaster General's Office,
Colombo, 8th August, 1928.
G. 948

61 per cent of the employees are Roman Catholics? That in our Treasury Department, in which the duty of enforcing prohibition is vested, 70 per cent of the employees are Roman Catholics? Because of certain conditions existing in American national life the 100 per cent American has become obsessed by fear of the Catholics and of the danger to white supremacy.

In spite of these warning elements, America is a nation, civilized and fully capable of shouldering the responsibilities of its own Government. It is only India that is called upon, not only to bring about a unity between the Hindus and Moslems but also to straighten out her social irregularities, before she could be considered "fit for self government." Undoubtedly every effort must be made to remove all social and religious obstacles which stand in the way of India's progress. We must, however, overcome the tendency to unduly exaggerate our weakness. It is impossible to find a nation which has not its social pitfalls and religious strife. In America one finds four distinct elements, the Jew, the Negro, the Catholics and the 100 per cent American and these are like chemicals which do not mix, yet America is working out her national solidarity out of them.

Just how powerful Klanism is, it is difficult to say. It has, however, never been able to maintain an even tenor of influence in American national life. It has its periods of rise and decline. Since it feeds on prejudice and thrives on hatred, events, which beget feelings of animosity, stimulate the rise of Klanism. For example, during the World War it became necessary for Christian America to manufacture the blackest of lies in order to arouse hatred of the Germans and of the other belligerent nations. This feeling of hatred aroused during the war became even more intense in America after the peace treaty, and naturally the K. K. K. found a hospitable atmosphere for its growth; in fact, this was the period of its greatest expansion.

During the World War, America became fully conscious of the danger of the unassimilated alien to her national life. And the 100 per cent American faced him of into the belief that this unassimilated group was being controlled by the Roman Church. The widespread fear of the unassimilated elements, not only helped the Klan to expand greatly but also to shift its centre of activity from the South to the Western and the South West States. This region being controlled by Protestant Fundamentalism and race prejudice affords fertile soil for the growth of Klanism. It is most powerful in small towns and cities which are not cosmopolitan in character. In such places one breathes the atmosphere of hate, and life is made unbearable for the negro, Jew or Catholic. In the South, Klanism thrives generally on the hatred of the southerner for the negro; in the middle west, on the hatred of the Catholics, and in the north west, Klanism feeds upon the hatred of the 100 per cent American for all alien races. But in most cases the attack of the Klan is really upon the Catholic Church and on forces tending to upset the white supremacy.

Thus Klanism has its periods of rise and decline. Not only is it difficult to estimate its influence but also its numerical strength since the Klan is a secret organization. Various writers have given varying estimates of its strength. In his recent book—"The Ku Klux Klan, a Study of the American mind"—Mr. Minkin gives one to understand that there are millions of Klanismen in America. At the present time, however, the influence of the Klan is on the decline. Nevertheless, Klanism has been, in my opinion, more of a divisive rather than a unifying force in American national life.

—Hindu.

NOTICE.

The rights to collect Avaram bark, Nux Vomica and Galluote 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:-

Place, Time, Date,
SOUTHERN DIVISION (WEST)
Divisional Forest Office, Galle, (not later than midday), 14th 28.

EASTERN DIVISION (SOUTH).
Divisional Forest Office, Batticaloa, 2 p.m. 6th 28.

SABARAGAMUWA DIVISION.
Divisional Forest Office, Ratnapura, 10 a.m., 14th 28.

NORTH WESTERN DIVISION.
Divisional Forest Office, Kurunegala, 10 a.m. 8th 28.
Range Forest Office, Chikla, 11 a.m. 22nd 28.
Range Forest Office, Putalam, 11 a.m. 23rd 28.

EASTERN DIVISION (NORTH).
Divisional Forest Office, Trincomalee, 10 a.m. 8th 28.

PROVINCE OF UVA.
Divisional Forest Office, Haputale, 10 a.m., 15th 28.

NORTH CENTRAL DIVISION.
Divisional Forest Office, Anuradhapura, 2 p.m. 4th 28.

SOUTHERN DIVISION (EAST).
Akaressa Rest-house, 2.30 p.m., 19th 28.
Weligama Rest-house, 2.30 p.m., 20th 28.
Range Forest Office, Hambantota, 2 p.m. 21st 28.

NORTHERN DIVISION.
Range Forest Office, Vavuniya, 10 a.m., 20th 28.
Range Forest Office, Murrakka, 10 a.m., 22nd 28.
Divisional Forest Office, Jaffna, 10 a.m., 25th 28.

CENTRAL DIVISION.
Range Forest Office, Matale, 10 a.m., 15th 28.
Range Forest Office, Kandy, 10 a.m., 16th 28.
Divisional Forest Office, Nuwara Eliya, 10 a.m., 18th 28.

WHOLE ISLAND.
Tenders for sale of Avaram bark, Nux Vomica and Galluote will be received at the Office of the Conservator of Forests, Kandy, up to midday on 1st September, 1928.

[J. D. SARGENT,
Conservator of Forests.

Office of the Conservator of Forests,
Kandy, 24th July, 1928.

G 940.

The
Continental Provident
Insurance Society Limited.

Head Office. Madura (S India)

Incorporated under Indian Co.'s

Act VII of 1913 and regis-

tered under Provident

Insurance Societies,

Act V of 1912.

The Society has paid numerous claims in Ceylon and India. Numerous unsolicited testimonials will show our prompt settlement of claims. Monthly premium Rs. 2/- or yearly Rs. 25/- claim in 10 years Rs. 500/- "CONTINENTAL" is a friend of the poor and saviour of millions. Apply to the following agencies for particulars:-

T. Ramalingam Esq., Chavakach-
cheri,V. T. Moses Esq., 1st Cross Street,
Jaffna,S. Kandiah Esq., Wyman's Road,
Nallur, Jaffna,G. K. Selvadurai Esq., Chunnakam,
S. Subbarayana Chettiar Esq.,
Pandaterruppu,

R. V. Ramanathan Esq., Karainagar.

MANAGING DIRECTOR.

Q. 107.

Order Nisi.

IN THE DISTRICT COURT OF JAFFNA.

Testamentary Jurisdiction No. 6781.

In the Matter of the Estate of the late
Aunamuthu wife of Nannimamby Muthurajah
of NavalyDeceased.
Nannimamby Muthurajah of Navaly
Petitioner.

Vs
1. Meenachchy Santharam daughter of Nannimamby Muthurajah and
2. Sionapillayar Nannimamby of Navaly
Respondents.

This matter of the Petition of the above-named Petitioner praying that the above-named 2nd Respondent be appointed Guardian ad litem over the minor 1st Respondent and that Letters of Administration to the estate of the estate of the above-named deceased be issued to the Petitioner coming on for disposal before J. C. W. Rock Esquire, District Judge, Jaffna on May 1, 1928, in the presence of Mr. C. L. Selvaratnam Proctor on the part of the Petitioner and the affidavit of the Petitioner dated March 28, 1928 having been read: It is ordered that the above-named 2nd Respondent be appointed Guardian ad litem over the minor 1st Respondent for the purpose of protecting her interests and of representing her in this case and that Letters of Administration to the estate of the above-named deceased be issued to the Petitioner as her lawful husband unless the above-named Respondents appear before this Court on July 12, 1928 and state objections or show cause to the contrary.

J. C. W. Rock,
District Judge.

July 4, 1928.
Extended to 9th 28.
O. 1503.

Order Nisi.

IN THE DISTRICT COURT OF JAFFNA.

Testamentary Jurisdiction No. 6831.

In the matter of the Estate of the late
Kumaravelu Saravananam of Mandaitivu
Deceased.

Sengamalam widow of Kumaravelu Saravananam of Mandaitivu
Vs.
Petitioner.

1. Malla Kumaravelu
2. Kumaravelu Sannathamby
3. wife Kannaiah
4. Sannappu Kandiah
5. wife Jannu and
6. Sengamalam widow of Sannappu Kannaiah
all of Mandaitivu
Respondents.

This matter of the Petition of Sengamalam widow of Kumaravelu Saravananam of Mandaitivu, praying for Letters of Administration to the estate of the above-named deceased, Kumaravelu Saravananam of Mandaitivu, coming on for disposal before J. C. W. Rock Esquire, District Judge, on July 5, 1928, in the presence of Mr. K. V. Kannaiah, Proctor, on the part of the Petitioner and the affidavit of the Petitioner dated July 3, 1928, having been read, it is declared that the Petitioner is the lawful widow of the said intestate and is entitled to have Letters of Administration to the estate of the said intestate issued to her 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.

J. C. W. Rock,
District Judge.

July 25, 1928.
O. 1502.

FOR SALE.

Works by the
Hon'ble Sir Ponnambalam Ramanathan.

Chen Thamil Ilakkanam, part 1,
caico Rs. 3, paper cover Rs. 2-50Thirukkural Payiram, commentary
in Thamil for four chapters Re.1Bagavath Githa with commentary
in Thamil Rs. 2The Spirit of the East as contrasted
with the Spirit of the West,
50 cts.The culture of the soul among
Western Nations Rs. 5.Exposition of St. Matthew and St.
John Rs. 5 each,Riots and Martial Law in Ceylon,
1915, Rs. 5.Western Pictures for Eastern stu-
dents, by Lady Ramanathan,
Rs. 2Mother India, A Rejoinder by K.
Nadarajah 75 cts.Postage extra, and discount 20%
on a dozen or more copies.

Apply to the
Manager,
Book Depot, Ramanathan College,
H. 63, Chunnakam.

Printed and published by M. S. Sasaratnam,
for and on behalf of the Proprietors, the Jaffna
Selva Paripalana Sabai, at their Press, the Selva
Prakasam Press, Vannarponnai.