

"Arisel Anakel 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 13.

JAIFNA, MONDAY, AUGUST 13, 1928

PRICE 5 CTS.

P. Subbaroy's

World-renowned and most Efficacious Ayurvedic Medicines. Awarded several medals and certificates of marit at various exhibitions,

TANJORE MASALA OR THE PRINCE OF FLAVOURING POWDERS.

TANJORE MASALA OR THE PRINCE OF
FLAVOURING POWDERS,
DELICIOUS—CRAEMING FLAVOUR.

A Powder carely of Vegetable agredients prepared as per recipe followed to the outlinesy preparations of the famous "enjoyed and rejectable of the outlinesy preparations of the famous "enjoyed and rejectable of the paints. The flavour in parted of the preparations is so very caseming and diffusing that it spreads not only throughout the entire premiser, but also cateids it to a distance. Only be used without the least recorded by the most orthodox Brahmanas and others. Much appreciated both by Europeans and Indians of all seates.

Price per tim of powder to last for more than I month As. S. V. P. P. Charges for 1 or 3 boxes As. S only extra. Can be had everywhere or from the Manufacturers direct.

31. VASANTA KUSUMAKARAM.—The surest ourse for diabotes multus, nervous debility, excessive throat, parched tongue, burning sensation in hand and fact, fatigue, swoom, gonorriss, difficult urituation, speermatorrhos, etc. Price of medicine for 7 doses Bs, 5. V. P. P. charges As. S only extra.

62. RARTHA SUDDIN OS BECOD PURIFUE.—Everybody knows that blood is the chief cause of known life. If the blood is impure various sorts of maladies arise vis, alcoration of the mouth, sore eyes, maggots in the nose, ulcerated gums, plumples and boils over the body, abscess, change of colour of the skin, syphillitic eroptions, chronic headachs, impaired digestion, redness and stiffness

of the skin, loss of sensation in joints, black spots over the skin, welling of the ears and uses, paleness and weakness of the body, dropsy, scales over the skin of the body, leprosy, ringworm and other skin diseases, offensive small throughout the body, dullness of spirits, tastelessness, iteming sensation of the skin etc. Our Baktha Buddalus apatent remedy to remove the poison from the system. It purifies the blood, cures syphyliac eruptions, imparts tone and vigour to the weak system, cavives lost appatite and paramanently removes all affections narrasted above due to impure blood; improve complexion and invigorates the nervous system. Price Rs. 2 per box covering medicine for 20 days. V. P. charges for los 2 boxes As. 8 only axtra.

Ouse Fee White Legast on Legoadram
Once certain within a week by external application only. Very mild and gentic in action,
suited to all constitutions. Re. 2 per bottle.
V. F. P. charges for I to 8 bottles As. 8 only
extra. Catalogue of all Ayurvedic Medicines
post free on application. P. SUBBAROY, Ayurvedic Phermacy, Zanjore.

Please mention this papes when ordering,

Mar As the Head-quarters of my Ayarvedia Pharmacy have been permanently transferred from Porto Novo to Tanjore, kindly address al your communications and orders to my new permanent and Head-quarters address at Tanjore printed below and not to Parto Hove, as here-to-

P. BUBBAROY

ABOT,
Aparecate Flarmacy,
B Venkateraporumi Coli Cancillay
TANJOBE.

NOTICE.

THE LANKA AYURVEDIO MEDICAL COLLEGE, JAFFNA.

Applications are invited for a training of 3 years, in Ayurveda and Siddha Systems Those who are willing to learn Ayurvedio 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 Drossers and Physicians.

The Principal, Lanka Ayurvedio Medical College,

0 105

Order Nisi.

IN THE DISTRICT COURT OF JAFFNA. Testamentary Jurisdiction No. 6804.

> In the Matter of the Estate of the late Ponnamma wife of Sinnakhuddy Sinniah of Navaly Deceased.

1. Tambapillal Kartigesu and wife 2. Binnachoby of Navaly

Petitioners

Vs.

1. Sinnskkuddy Sinnish of Navaly
2. Sinnish Tambapillai of do, now at Kahohestota and
3. Bastian Emmanuel, Secretary D. C. Jeffaa Respondents.

Respondents.

This matter of the Petition of the abovenamed Petitioner praying for Letters of Administration to the estate of the abovenamed deem ed, coming on for disposal before J. C. W. R ck E quire, District Judge, on July 24, 1928, in the presence of Mr. E. Muragesampilat Froctor, on the part of the Petitioners and the affiliability of the Petitioners dated June 7, 1928, having been read, it is declared that Letters of Administration to the estate of the said intestate be issued to the 3-d Respondent unless the 1st and 2nd Respondents or as y other person shall, on or before angust 28, 1928 show sufficient cause to the satisfaction of this Court to the contrary.

J. O. W. Rock, District Judge. July 28, 1923, O, 1504,

BEST CALICUT TILES. CROWN and STAR Brands.

Covering Largest Space

Elegant, Light, Strong and Cheap.

Phone 52. Telegram: Tiruchelvam. EM. TIRUCHELVAM, Agent. Main Street, Jaffoa.

Y. 63.

Order Misi.

IN THE DISTRICT COURT OF JAFFNA. Testamentary Jurisdiction No. 6886. Class I.

In the Matter of the Estate of the late Kanthar Nallstamby of Maneppay Deceased

Nallatamby Kanapathippillai of Maneppay
Potitioner.

Ponnuppillat widow of Naliatamby
 Sivagamippillat
 Thelagavaiby and
 Naliatamby Thamotharampillat of
 Maneppay
 Respondents.

Maneppsy

Respondents.

This matter of the Petition of the abovenamed Petitioner praying that the abovenamed Is: Responders be appointed by the abovenamed Is: Responders be appointed guardien ad-litem over her minor oblidren the 2nd, 3rd and 4.h Respondents and that Letters of Administration to the estate of the abovenamed deceased be issued to the Petitioner coming on for disposal before J. C. W. Reck E. quire, Dietrict Jadge, on July 9, 1928, in the presence of Mr. E. Morugesampillat, Proctor, on the part of the Petitioner and the shidavity of the Petitioner dated July 9, 1923, having been read. It is ordered that the abovenamed 1st Respondent be appointed graedian ad litem over her minor children the 2nd, 3rd and 4th Respondents for the purpose of protecting their in this case and that Letters of Administration to the estate of the abovenamed deceased be issued to the Petitioner as one of his hairs unless the abovenamed Respondents appear before this Court on August 23, 1928, and state objections or show cause to the contrary.

J. C. W. Reck, Respondents.

July 21, 1928 O. 1505,

J. C. W Rock, District Judge,

PRINTING THAT IS RIGHT.

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

THE SAIVAPRAKASA PRESS

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, 1923.

New business exceeds Income exceeds Assets exceed

Rs. 1,16,00,000 Rs. 54,95,000 Rs. 3,15,64,000

Prospectus and Proposal form on Application.

F. DADABHOY, Chief Agent for Ceylon, No. 2, Canal Row, Firt, COLO MBO.

Head Office: Empire of India Life Bailding, BOMBAY.

H 65.

PEOPLE in pain!

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

Little's Oriental Balm



remedy sucest Headsche Neuralgia Rheumatism Sciatica Lumbago Sprains Strains etc.

A little does a lot to gently rub the pain out.

Obtainable at all Chemists and Stores.

Che bindu Organ.

JAFFNA, MONDAY, AUGUST 13, 1928

STUDY OF PERIAPURANAM.

III.

IN OUR LAST ARTICLE THE NATIONAL value of "Periapuranam" was dealt with. Today we propose to consider its universal significance. The nationalism of the "Puranam" unlike the narrow and exclusive type of the West is religious and spiritual. It is founded on the eternal principles of truth, love and dev tion. Its universalism, too, is based on religious fellowship and communion. Its conception of nationalism and universalism is such that one merges in the other. The such that one merges in the other The gospel of Action, Knowledge and Devo-tion exemplified in the lives of the saints is not the monopoly of one nation or country but it is common to mankind Whenout it is common to mankind When-ever and wherever anyone follows any one of these three paths in a spirit of true devotion the vision of the Lord is vouchsafed to him.

"Periapuranam" relates the lives of sixty-three saints. They belonged to various castes. One of them is a Buddhist. Their method of worship and religious sadhana are not of a uniform character. They varied almost with every saint. The religious practices of some are contrary to the cauons of orthodox view of religious life and practice, but neverthe-The religious practices of some are contrary to the canons of orthodox view of religious life and practice, but, nevertheless, they attained the Lotus Feet of the Lord. St. Sundrar is an orthod x devotee. In his view the religious practices of some are objectionable yet he cannot deny that their worship has been sanctified by the Lord Himself. Nor could he deny the reality of their vision and experience. He could only say "Spring Grand and Experience. He cannot be the could be say the say of "Review of the fundamental teaching of "Perience and That Grand and the say of "Perience and That Grand and That Gr

It is one of the fundamental teachings of "Periapuranam", that God cannot ings of "Periapuranam" that God cannot be bound by any narrow symbol, or form or rule or ceremony. As an American writer has pointed out, to name and describe Him, to bring Him within the limits of a creed or formula is to vail His eternal Glory. The lives of the Saints of the "Puranam" constitute a Saints of the "Poranam" constitute living illustration that the Divine Gra overflows all boundaries — caste, creed and race. Need we further proof that God fulfils Himself in many ways? Need we wonder that many more things are wrought by devotion than this world dreams of?

The God of "Periapuranam" is Peruman Himself. He is no tribal, or national or local God, but the God of the entire creation. His universality is emphasised everywhere.

pinesect Everywhete: "உடைகை அரமூணர்க் தோதர் சரிபவ எரிவை அரவிய சீர்மலி மேணிப எலைக்ஸ் சோதிய னம்பலத் தாகிவான் மலர்சி லம்படி வாழ்த்தி உணக்குவாம்."

் அறசமயத் தவைசாய் சின்றவருக் கன்பசாய்" ் மண் ணுலகில் வாழ்வார்கள் பிழைக்காலும்வக் தடையிர், கண் ணுதலான் பெருங்கறினா கைக் கொள்ளு மெனக்காட்ட.''

The idea of universality is further indicated in Appallum Adisandar Puranam (அப்பாலும்மு சார் தார் புராணம்). We invite our readers to the following stanza

our readers to the following stanza

"முவேர்தர் தமிழ்வழங்கு காட்டிக்கப்பான்மு
தல்வனு சடிச்சார்ந்த முறைமையோரு, நாகேய்
ந்த திருத்தொண்டத் தொகையிற் உற் நாகி குறுண்டர் காலத்த முன்னும் பின்னும், பூ வேய்ர்த் செடிஞ்சடைமே லடம்பு தார்பை புதி யமதி நகியீதழி பொருர்த வைத்த சேவேர்த வெல்கொடியா னடிச்சரர் தாகுஞ்செப்பியவப் பாறுமடிச் சார்ந்தார் தாகும்,"

(Anyone, no matter what the age or clime to which he was born, will be acceptable to Siva Peruman if we worships him in the right spirit)

This message of "Periapuranam" is not new. The same thing has been proclaimed by the four Saiva Saints themselves. The following lines from St. Appar confirm our view.

யதிரிவிலா அறிவிஞர்கள் வேறெரு சமடஞ்செ ப்தே எரிவிஞம் சொன்ஞரேனும் எம்பிசார்க் கேற்றதாகும்"

ுவாது செய்து மெயல்கு மணத்தாரம் எது செரல்துவீ சாக்து மேறையாசன் யாதோர் தேவுகர்குப் படுவார்க் செலாம் மாதேவுன் கூலைல் தேவேர்மற் நில்‱டியு"

Similar ideas are expressed by Saints Maniccavasagar, Sambanther and Sunda-rar. The Saints who lived subsequent to "Periapuranam" never lost sight of the universality of the Saiva religion. To preach samarasam to the Saivites of Ceylon is like carrying coal to Newcastle.

Ceylon is like carrying coal to Newcastle.

In understanding the samarasam of Salvaism it should be borne in mind that it is a matter of realisation. It cannot be regarded as one of intellectual recreation nor is it intended to be made the subject of platform oratory. The samarasam that is now spoken of in Ceylon is pure intellectualism (\$\mu_1 \pi \nu_2 \pi \pi)\$ It is used as a bait to draw the nowary into the net of sectarianism of other types or it is an expression of religious cowardice or dishonesty. Without Particularism Universalism will degenerate into empty nothing. Universalism cannot be understood and realised except through Particularism. If there is any story in literature which to the knowledge of the present writer demonstrates the futility of the quest for the Universal discarding the Particular it is found in the story of the Holy Grail as described by Tennyson.

King Arthur gathered round him a band of good, brave and valliant Knights and organised them into an order to help and organised them into an order to help him in redressing wrongs and doing good in his dominion. For sometime everything went on rightly. But one day the King was away and the Kinghts were banqueting in the hall. Suddenly they heard thunder and saw flashes of lightning. Sir Galahad, the purest of the Knights, saw the Grail while other Knights saw only the flashes but not the Grail. Everyone of them yowed to go in quest of it. The them vowed to go in quest of it. The King on his return, saw the peculiar men-tality that had come upon his Knights and declared, "Ah, Galahad, Galahad, for such as thou art is the vision and not for declared, "Ab. Galahad, Galahad, for such as thou art is the vision and not for these" (The tables are ours.) Further he warned them against their mad adventure and said that they were running after wandering fires and that they would be lost in quagmires. After a time some of the Knights returned and related their experiences to the King Having heard them, thus said King Arthur.

"And spake I not too truly, Ob, my

Knights,
Was I too dark a prophet when I said,
To those who went upon the H dy Quest
that most of them would follow wandering fires,

wandering fires,
Liost in the quagmire."
And when one among the Knights de-clared that the King would have done the same thing if he had seen the sight, the King said thus:

"Not easily, seeing that the King must

guard That whi which he rules, and it is but as the hind

To whom this space of land is given to plough,

may not wander from the allotted

Before his work be done; but being done, Let visions of the night or of the day Come as they will and many a time they

Life of action without the attachment to the fruits thereof leads to visions—leads to self-realization. The ideal profounded by King Arthur is only an echo of one of the ideals of "Piriapuranam."

The story has an important lesson to teach us. The quest for the Grail (the search for the Universal) has been a failure. The upshot of it is the dissolution of a The upshot of it is the dissolution of a virtuous order and ushering in of an era of spiritual anarchy and disorder. The quest is not for all It is dangerous to enter the is not for all It is dangerous quagmire of intellectualism. and sucest thing is to stand at the post of duty to the last and see its fulfilment.

The Saiva saints never allowed them-selves to be seduced by the fascinations of the search for the Universal.

்க இ மன்பினிற் கும்பிட லேயன்றி வீடும் வேண்டா விறவின் வினங்கிஞர்!!

They never troubled themselves about the attainment of Mukthi They never tried to know whether the ultimate Reality is one or two or even three. They stood at the post of duty, however, humble it may be to the very extent of sacrifizing their lyes for its fulfilment. They had the vision of the Universal. They saw the Lord and attained His Lotus East.

"Periapuranam" has a great spiritual message to all of us. It is our duty to study and to convey its message to these who are in ignorance of it. Is it too who are in ignorance much to ask the Saiva organisations in the I-land to make arrangements for the regular teaching of this sacred Book to their members?

19 EDITORIAL NOTE.

MEDICAL ARRANGEMENT AT KATARA-MEDICAL ARRANGEMENT AT KATARA-GAMA — Several complaints have reached us about the inadequacy of medical arrangements during this pilgrim season at Kataragama. The temporary Dispensary established there was not fully equipped nor was there any bed for indoor treatment of the sick. The only accommodation at Kataragama for the pilgrims are Madams which are always crowded. It will be impossible to treat the sick in such Madams. Provision should have been made for the treatment of urgent and bad cases in the Dispensary itself. We were told that a child had been suffering from convulsions and that there was no syringe in the Dispensary to open up the bowels. in the Dispensary to open up the bo The services of a Doctor who had there as a pilgrim had to be requisiti to administer the syringe obtained from a private party. We hope that hereafter the Government will make such arrange-ments as will obviate complaints of this

LOCAL & GENERAL.

Ourselves:—The office and the printing works of the "Hindu Organ" will be closed on Wednesday, the 15th inst. on account of the Adi Amavasi Day (the new moon of the Tamil month of July).

moon of the Tamil month of July).

Weather:—A slight change in the weather occurred in the early hours of Sunday morning and there was a light drizzle. List night elso these was yet another light drizzle and that was all. This morning dawned with a cloudy sky but later on it became clear and there was full sun-shine.

BUDGET BACK BEFORE COUNCIL:-The Select Committee of the Legislative Council on the Badget concluded its sittings on Friday last and the Legislative Council will meet on the 23cd instant for final consideration of the Finance

A Public Lecture: —A public lecture on "Oo-operation in Ceylon." will be de-livered at the Jaffna Central College Hall on the 31st. instant at 6. P. M. by Mr. W. K. H. Campbell, Joint Registrac Cooperative Societies. Mr. J. D. Brown, Government Agent, N. P. Jaffna will

ANTI PROBIBITIONISTS' THIRET FOR TODDY: Anti prohibitionists' Triast for Toddy's Gazette nonlines that 32 applications from different parts of Jeffas have been made for the re-opening of foreign liquor, arrack and toddy saverus. According to the Excise Notification governing such applications only a very small percentage of the population to the supply area of each taverus is required to make the application and it is well known in Jeffas anat obtaining signatures to such applications is not arrived to such applications and the supply area of each taverus are equired to make the application and its well known in Jeffas anat obtaining signatures to such applications is not arrived. and it is well known to Jeff in that obtaining signatures to such applications is not a difficult tack and that there is enough room for counterfeit also. This seems to be the strennous work of an organised group of anti-prohibitionists who have made up their mind to reintroduce the drink demon in the land which has of its own accord and free will decided to do away with it. do away with it.

MATRIMONIAL

MAILVAGANAM-THEEPARATNAM MAILVAGANAM—THEBPARATNAM
The marriage of Mr. N Mailvagacam,
Clerk, House Group, Kabawatta, youngast
son of the late Mr. S. Nagamutton and Mrs.
Nagamutton of "Lutshim Girl", Manipay,
with Miss Theeparatnam Kanapathipitist,
eldess daughter of Mr. S. Kanapathipitist,
eldess daughter of Mr. S. Kanapathipitist,
plusi of Manipay will take place on Thursday,
une 16th inst at the bride's residence. —Cor.

Points From Letters.

THE CEYLON NATIONAL ORPHANAGE

THE CEYLON NATIONAL ORPHANAGE

Mr. M. S. One is post of the Co-ombo Pore
Commission in making an appeal for the
Caylon National Orphanage, Gampaha,
writes:—

"A cause for which the appeal is made is
a very noble one deserving the sympathy
and support of all charitably disposed membars of society."

After giving an account of the croumstances that led aim to visit the Orphanage,
he says that the great services rendered to
poor orphana by Mr. A. D. W. Gunasekara of
Gampaha who with the aid of two public has
been running the above institution with indefatigable zeal since its inception in 1914—
14 years ago, with use grant whabover
from Government even during the times of
financial stress should be highly admired.
All the children are satisfied with the
paternal care and affectionate treatment they
receive from Mr. Gunasekers. He visited
soveral schoole in 15 for and cannited several
teachers and principal as to how they would
help Mr. Gunasekers.

The attention of the Orphanage is 80. help Mr. Gunasekera.

help Mr. Gunasekera.

The atrength of the Orphanage is 80 consisting of 45 boys and 35 girls. He commend to all that the institution deserves the best support of all, and to state that even the smallest contribution towards the leading and a othing of these abliden would be greatly appreciated by the founder.

Nallur Kandaswamy Kovil.

DECLARED A PUBLIC TEMPLE.

JUDGMENT IN FAVOUR OF PLAINTIEFS. JUDGMENT IN FAVOUR OF PLAINTIES,
Judgment was delivered on Mounay last
by Mr. J O W Rock, District Judge, Jaffua,
in the well-known Natiur Kandaswamy
Temple case instituted by Mr. O. K Swamnathan of Natur and six others to have the
Temple declared a charitable trust under the
Trusts O dioance. The defendants are the
present Manager, Mr. Bagunatha Mappana
Mudallyar and his mother, Ponnuppidal,
widow of the late Mr. Sangaraphila.

The following are experts from the in-

The following are excorpts from the in-teresting judgment which runs into several close'y type written pages: runs into several

closely type written pages:

This is a dispute regarding the Kandasswamy Fumple at Nathar. The issues are concerned not only with the management of the temple, but have reference by the origin and purpose of the foundation of the fabric itself. Several issues have been framed to this case; and where are three parties to it.

The platniff as members of the public, have availed themselves of the provisions of section 102 of the Truste Ordinance No. 9 of 1917 and have sued the defendants in order to make them render an account of their stewardship. The framing of the issues, or rather the question which issues should be tried first led to one appeal. Then a question arcse as to whether a turk party abouid the allowed to participate in the proceedings and that led to another appeal. The third party consists of priests who fired case No. 17265 D U Jaffus (D 53) against the defendants. This point was set to the discretion of the judge and the trial has at last proceeded without further bitch or interruption.

We may now try, as a preliminary step, the group of issues 1 to 12 which dear was a consistent of the contraction of the group of issues 1 to 12 which dear was a consistent of the contraction.

ras, it would not be cut of place to trace its history in brief outline.

HISTORY OF THE TEMPLE.

The date of its original foundation is largely a matter of conjecture. Tamil history has not been committed to writing, and there are no authoritative historical works. But the tradition with regard to the name of the founder is firm. From the authority quoted above (p. 83) we learn that Nailtr was the seat of the Tamil kings and that the Kandaswamy lemp a was founded in the time of the first Chakravarthi or Tamil kings once centuries ago. Belief in this tradition is evidenced in the circular of the year 1902 prepared by the 1st defendant's father, Sangarappillai and produced in this case (P. 8). There he states that the actual founder was the Prima Minister Burancka Bahu, who dedicabed it to the worship of the God Suppiramaniam, more familiarly known as Kandaswamy. The temple was destroyed by the Portugese on their invaion of Geylop. They were succeeded in 1658 by the Datch (see Ceylon Manual for 1912—13 p. 302). Under the Dutch the temple was rebuilt on the same spot. The autitude of the Dutch towards what they deemed heathen religions was, at the outset at any rate, intolerant. This attitude is shown in the proclamation of 1711 (see Muntukrichna's Thesawalamai, p. 708) of which the tempt is that any person professing the "worship of gods or ceremonies of devils would, withous mercy with regard to persone, he put in fetters". Christians detected in idolatory were to undergo severe corporal punishment; priests were to depart out of the limits of the Government and never again appear in these parks. Severe penalties are imposed for disobadience.

This attitude, must, however, have been relaxed at a later date, for permission was executed the resmitted the temple. The date of the content of the corporation of the date of the corporation was

appear in these parts. Severe penalties are imposed for disobodience.

This attitude, must, however, have been released at a later date, for permission was granted to rebuild the temple. The date of its reatoration can only be fixed approximately. In a petition to the British Governor of Madras—at that time the British possessions in Ceylon were administered from Madras—in 1809 (D 15) Mappana Mudaliyar, an anocebor of the defendants state that the temple was built 60 years before. This places the dete of restoration at about the year 1742. The rival claimants, the Brahmin priests stated in another place that originally a small old (cadjan) hat was put up in place of the ruloud edifice and shib the founder, his accestor, died in the year 1765 (D 1) and later the nut was replaced by a more pretentions building. This account suggests that the date 1742 is approximately correct, and throws considerable hight on the manner in which the temple was resuscitated. But from the time the

faction on the whole, for there was no interference or attempted control by the public until the year 1876 (P. 2) (D. 2 para 10).

At that time crose one Arumuga Navalar, an ardent Saivite, who inaugurated, the religious revival, and was for a time of close friend of the Mappanars. But certain practices at the temple aroused his religious ire and he convened a public meeting at another temple, called the Sivan temple, with the two fold purpose of reforming the managument and purifying the priesthood. The meeting elected a Commistee which appointed a smaller commistee of three to take action and case No 5090 (D 1) was brought. But Navalar died, and the case came to no thing. Subsequently an abortive campaign was carried on by one witness Thillainathar Kailasapilial, the son inclaw(?)cephew of Navalar but no decisive steps was taken by the public until the priests went on strike in 1922. It was then that the case No 17243 was instituted and that case is incorporated in this. A criste was in last precipitated by the passing of the Trusta Ordinance No. 9 of 1917. The Mappanars fealing that the Ordinance would had for interference from without began to consolidate their claim to increase control over the pricets and their titled ownership of the fabric of the tample and with this intent to exceed the deads to regulate succession (D 9 & D 10). But the constitute of the time of the schooler, presumably out of temple funds and that was seized for his personal debt and the schooler, presumably out of temple funds and the schooler was inventorised among the assets of his private state. The acid test is now applied to active the guestion code and for all as to whether the public have any status or right to a voice in the management of the temple.

Geneology of the Mappanars & Brahming.

Is is well at this stage to set out how the temple has been managed since its resuctional and this cannot be better seen than by

in the management of the temple.

Geneology of the Mappanars & Brahming.

Is is well at this stage to set out how the bomple has been managed since its resuecitation, and this cannot be, better seen than by setting down the pedigree of the Mappanars and the Brahmins side by side. The point that calls for observation is that both the titles to Management and to the priesthood had passed by hereditary succession. It is also important to know that the partnership had been marred by frequent disputes. The first of which we have record is that of 1809 acready referred to (D. 15). Then there was another dispute in 1851. The documents D 11. and D 14 suggest that at one time the British Government exercised paternal sway over Hindu temples. It is not ofear whenever the Madras regulations No 7. of 1817 was proclaimed in Ceylon, but it was in the spirit of that regulation that the Right Hourde Sir Thomas Maitland, Governor of Madras and Ceylon, issued the act of appointment dated 5—1—1807 (P. 31). This was probably the signal for the beginning of the struggle for supremacy between the Mappanars and the Brahmins. For in D 1 to 14 we find the priests asserting a claim to ascendency on the strength of certain acts of appointment. The Government in 1851, however, decined to interfere because there was case pending in the Courts. Cases followed each other at regular intervals, D. O 5700 in 1851 (D. 23), D. C. 5689 in 1854 (D. 20), D. O. 5090 in 1876 (D. 1); D. C. 22601, in 1891 (D. 27); D. O. 24688 to 1894 (D. 7, D. 8 & D. 2) and finally D. 0. 17263 resently (D. 53). The significance of those two factors—hereditary succession and hereditary quarals heavent apparent when we came to con-(D 53) The significance of those two factors — hereditary succession and hereditary quarrels become apparent when we do not to consider the data on which the parties raly and admissibility of partials documents,

OBJECTIONS TO DOCUMENTS.

OBJECTIONS TO DOCUMENTS.

The strength of a case is not necessarily meatured by the multiplicity of documents. Quality must be prevailing factor. But both ades have endeavoured skilfully to create an atmosphere favourable to the reception of the documents and to build up a case which matrially depends on the interpretation of those documents. In the process they have found it necessary to raise every possible objection to documents tendered by the other side. This is, intelligible and reasonable bjaction to documents tendered by the outer side. This is, intelligible and reasonable because many of the events to which the witnes we deposed are matters of tradition, and some of the documents themselves canadana outer graded as original evidence. I have and som, of the doddiness themselves can-not be reg. Tded as original evidence. I have been compelled reluctantly to mob out certain documents, and even where others are admitted their weight must to a certain extent in discounted.

are admitted their weight must to a certain extent in discounted.

The most important document that lends itself to objections is the document P 25. This is an old document which purports to great parmit in the year 1763 to Bubbeiya flyer and Nagamutta lyer, two Brahmin priests, ancestors of the added defendants, to rebuild the Kandasawamy temple for religious worthig. I was institud to accept this because Mr. Rheimers, the Government Archivisit has certified that it "appears to have been issued by the Dutch Government" But I am bound after hearing his evidence to reject it for the following reasons:—

(a) It purports to be signed by D. Raket, whose correct name is Bartholowmew J 100 Qualitated up.

Continued up.

Letter To The Editor

MANIPAY HINDU COLLEGE.

Sir,

In your issue of the 2nd instant, resident of Manipay resears that the names of Mosers. C Thiagarajah and T. Karalapilay did not find a place in the repore pupitshed in your issue of the 12th nitime. There was no occasion for the mention of their names on the Anniversary Ociebrations of the Founder's day and the College Union Day. The names of those who have materially or immaterially contributed to the present position of the College are a legion.

If the gradit of having suggested the idea

Gollege are a legion.

If the credit of having suggested the idea of a Co lege at Manipay should go to any one, it should go to an American, Mr. Myors Phelps, as a result of whose looture, the leading residents of Manipay sought the heip of the late Mr. Sangarapity Mr. C. Thingarija very creditably appealed to the rympachy of all and did yeoman service. What Madailyar Karalapillay did and what he promised, are well known to all.

Thanking you for the space.

Majinay.

Yours etc.

Yours etc Manipay, 7 8 28. Another Manipay Resident,

Continued.

bus Rakat; well it is not satisfactorily exptained ho as Rakat.

(b) There are suspicious crasures on the ola. Some names seem to have been scratched out; and seen under a magorfying glass, the name Raket seems to have been stamped over another name. It is idle to conjecture the resent for this the reason for this.

(a) The dispute between the Mappanars and the Brahmins is over a century old and it is strange that this document was never before produced. This, and the first reasons are in my opinion good grounds for declaring it a dever torgery. A fourth reason is that it is now shown that it has come from proper custody. The witness Thysgarsja Kurukkal says that he got it from his brosher Subramaniya Kurukkal. But the latter has not come forward to explain where he obtained it. It looks suspiciously like a document based on the recital in paras 2 and 3 of D 1. However that may be it must be rejected.

Other documents successfully, chiested to (o) The dispute between the Mappanars

Other documents successfully objected to

- An article from the Ceylon Antiquary which has no legal grounds to recommend its admission; because the writer is annoni-
- (2) A treatize by the well known Pandit, Mudasiyar Risanayagam because it was written post litem motam
- (3) Tamil history by one Muthurasa-kawasyar, because it is recently printed and no old edition is produced. The recent printer is witness Kallasapillal, a highly interested party.

Unsuccessful objections have been raised to P1, P2, P3, P4, P5, P7, P31
P1, P2, P7 refer to public meetings alleged to have been held in 1873, 1876 and 1892. I admit them as they relate to laste of which winness was aware and in which he took an active part. P3, as may be gathered from the evidence of the 1st defendant is a required document. from the evidence of the 1st defendant is a gausine document. Ist defendant says the items on the list are correct, but some of them repaired from time to time and undergone material change in the process. The list was made at a time when the then maneging Mappanar was under the influence of Navalar and that is the reason why it happens to be correct. It is not likely that an of Navaiar and that is the reason why it happens to be correct. It is not likely that an outside, could have got such accurate. In formation of the temple possessions. P 4 and P 5 again relate to facts which the witness know. Paradest was a disciple of Navaiar He was apparently under a cloud for a short time. But there is no doubt that he took prominent interest in the affice of the temple although 1st defendant gives an unfavourable account of him. The nature of his connection with the temple is, however, unmistakable. He was a man who sought to his connection with the temple is, however, unmistakable. He was a man who sought to "acquire merit by mendicancy and in the course of his wanderings raised funds for the temple". On this point the 1st defendant: "Arulananda Paradesi was engaged a Kangani of the soulptors and Kandiah Mappanar used to give him money to pay the soulptors. Paradesi coaked with this authority used to go to the village and collect money. Kandish Mappanar found this out and dismissed him. Paradesi is a Sancissi who goes from place to place and begs his food". Most sympathetically inherpreted this evidence means that Paradesi was a sort of mendicant and hely man that he was interested in the collecting of she hunding funds but the Mappanar Bocame, guspicious, perhaps In the collecting of the hunding funds but the Mappanar Bocamo, suspicious, porthags for good reasons, but afterwards experience perhaps for good reasons, but afterwards experience Parades! This is the substance of P 4 and P 5 and as 1.22 defendant's evidence indirectly supports them 1 see no reason to reject them. But since his documents have an important bearing on the question what parts the public took in the management is is easy to see why they are objected to From the same motive objection is taken to the judgment P 35 but this was between the defendants and a member of the public with judgment P 36 but this was between defendants and a member of the public whose audestor there was agreement of 1873 (D 58) and is therefore admissible. So much for the objections to glaintiff, documents.

The Northern Assizes A SENSATIONAL ABDUCTION CASE.

A SENSATIONAL ABDUCTION CASE.

The last case on the calendar the trial of which was taken up on Moday last and in the opinion of Mr. Justice Allon Drieberg, the most difficult case that has come before him during the time he has been on toe beach, was concluded on Saturday last at 1 30 p. m. after a lengthy trial lasting for six days. The case on account of its serious and difficult nature was given a very patient hearing both by the Judge and the Jury with Mr. C. H. Cathiravetppillai as the foremac. One Vinayer Kannpathippillai of Pulciy Wast stood charged with abduction and wrongful confinement of, and rape on agir, Mesnammah (23), of the same place on the 23 of November 1927 Bight others—Negan Kanden, S. Manikkan, K. Kangasabai, Oyril Corea Appuhamy, A. Ayramuttu, T. Katby, a woman Kaspy and Thampan stood charged with alding and absting the lat accused in the commission of those effences. All the accused pleaded not guilty. There was an array of napy the Tanagan and the late accused in the compission of those offenoes. All the accused pleaded not guilty There was an array of course for the accused; the late accused was defeuded by Mr S D Tampos instructed by Mr T N Subbiah; the 2nd, 3rd, 7sh, 8 h and the 9th accused by Mr Julius Philips instructed by Mr T R Na liah, instructed by Mr S D Ramalingam; the 5th accused by Mr Sam A Sabapathy the 5th accused by Mr V Joseph Instructed by Mr V Joseph Instr Mosers R. R. Naman and v. Indiana, the 5th accused by Mr. Sam A. Sabap and the 6th accused by Mr. V. Joseph tructed by Mr. M. Shivapragasam.

STORY FOR THE PROSECUTION

ETORY FOR THE PROSECUTION.

The story for the prosecution was that the girl, Meenammah, the daughter of Paramu Subramanism, a Vellala man of Puloly West and a landed proprietor, was the youngest of four sisters. Her three elders were married and she remained nomarried even though she was 23, as her father was looking for a suitable bridegroom for her, equal in easte end social status, and one who would be approved by the other relatives of the family. The girl had two brothers of whom Thirunavukkarasu was the youngest. Since the the time of the birth of Thirunavukkarasu their mother, Ponnachippillal grew sickly and lean, and in Ponnsohippilial grew sickly and lean, and excited moments was subject to firs of by teria; an evidence of which, she had an atta teria: an evidence of which, she had an attack of hysterical fit in the Court with the first question of Mr. Joseph's cross examination, and had to be carried away from the Court in a chair, her limbs stretched and stiff. About the days of the abduction, the whole family had a general attack of chicken pox; and Meenammah also had contracted it, and therefore she had to sleep outside on the southern Varandah of the house, along with her mother, youngest brother, and father. She had thus been sleeping for three nights and on the fourth night an unhappy incident occurred occurred

UNHAPPY EVENT OF THE DAY.

Unhappy Event of the Day.

While all were asleep, in the dead of night on the 23rd November, Subramaniam, the father of the girl, was pressed down on his hed by three or four persons and when he attempted to raise an alarm, the one who held him by the throat, threatened to kill him. Simultaneously all the other three were pressed down; the boy oried out that he was being pressed, the mother heat about her under pain of suffocation, her mouth and was being pressed, the mother beat about her under pain of suffocation, her mouth and nose being held tight by ruffine; the girl oried out "Ayo, Ammah", and no further voice of the girl was heard as her mouth also was held tight. There was no light in the verandah and the poor people could not identify the ruffians, nor could any of them see what was bappening to the others. The girl was carried by two men, one holding her by the neck and the other by the legs. She wriggled white in their hold and fell down on the ground. Her father and others who were still under the weight of the ruffians, heard Mccammuch cry out "Father, some peop'e are carrying me away". Immediately after, they were released. The poor father ran out are carrying me away". Immediately after, they were released. The poor father ran out crying "People are carrying away my child"; the mother and son followed him crying. But Meenammah was not to be seen.

the mother and son followed him crying. But Meenammsh was not to be seen.

The 1st and the 6th accused who are cousies, again raised, her from the ground, closed her mouth and put her into a car which was waiting at the gate. The dark ness of the night was dispelled at the gate by the electric light of the ear and Meenammsh was able to identify the ruffians and coitee their sections, the first accused got in and sat by her on the back seat; the third accused sat on the door of the back seat; the 2nd, 4th and oth accused occupied the front seat of the car, the eighth accused, Katpy, gave the start for the night ride in the words "Take, her, take her!"; the 9th accused joined Katpy in bidding good-bye to the party and ran away, when the 4th accused used the saif sparted and drove the car. The poor father who came running for the eries of Meenam mah, saw the car moving away from the gate; he ran crying behind the car for some distance. The car had outdistanced him. He gave up hopes and returned home to tell his waiting wife and the grieving children of the sad story; but he could not say who the robbors wer; nor was he able to suspect any one. The only thing he knew was that his daughter was carried away by some one, and he raised an alarm to that effect. Neighbours rushed to the spot in numbers to hear the sad story of that unhappy night. The poor man went to the Police Shalon where the sergeant referred him to the Police Vidhane; he want to the Vidhane at 2 a m and made a complaint.

WANTED.

An accountant for the "Hindu Organ" Salary from Rs. 35-40, according to qualifications. Experience preferred.
Last date for receiving applications,
August 15, 1928.

Apply to:-

V. K. GNANASUNDRAM, Hony. Secretary, Jaffna Saiva Paripalana Sabhai.

Vannarponnai,

Mig. 1255.

In the meantime the car balted a while offer a six miles jurcey. Another car came, 10 or 12 men got down from it and came to the accused. He got down to the foot-board of the car and talked with them, and inquired whether any one in the house was injured. Mechanimah was at once reminded of the scene at her gate, where she had seen by the car-light, stones and sticks in the hands of the ruffians who helped the accused in removing her. The 1st accused the accused in removing her. The let accused the accused in removing her. The journey was resumed. The car then stopped at a place called Thanlyouthu in Mullathiva at dawn and in the unfalling light of the rising sun she identified the first five accused. She was not able to properly identify the 4th accused as she never had an opportunity to see his face. A cart was then brought by the 3rd accused, in which the 1st accused took her through sandy lanes to the house of the 7th accused, an uncle of the 1st accused. The cart was driven by the 7st accused himself with whom its 1st accused had made previous arrangements. She was kept in the house of the 7th accused at Komilamunai for five days. The 1st accused had outraged her modesty there. While she was there under goard, the 3rd accused non-length the ruft of the 1st accused had outraged her modesty there. While she was there under goard, the 3rd accused on Renards who human from there she was taken on Wednesday in a car drawn by buffalces to Tennamarevady. There they stayed in the house of a woman named Pasupathy. They remained there till Fiday morning, when two Police Constables and the Police Vidhane of that place arrested them. When the girl saw here idder brother in the commony of the Constables, the ran up to him crying "Brother" in the house of the P. V. where their statements, they last for Pt. Pedro where also their statements were recorded, and a list of articles in the truth of the last accused was a kovia man whom the girl had known for five or six years prior to the accused, who was a written in her handw

THE DEFENCE.

The Counsels for the accessi put up a strong case for the defence mostly on the strength of the five love letters, admitted by the girl as in her handwriting. The letters disclosed very striking facts for the defence to base their case on them.

The P. V. of Thennamaravady whose evidence seemed to upset the case for the prosecution gave himself away when he began to contradict himself and deny certain things.

In general the theme of the delence was that the girl was forced to make a prepared statement and that she had betrayed her lever.

The 6 h accused tried to prove an alibit that he was not at Puloly at that time but was at Batticales.

After the Councils address and His tweether lever and the tried to prove the council that the councils are the councils and the time but was at Batticales.

was not at Puloly at that time but was at Batticalca. After the Couosels address and His Lordship's summing up, which lasted for more than two hours, the Jury returned a unanimous worded of guilty against the lat accused on the three important counts, and against the 2nd, 3rd, 6th and 7th of siding and abstring.

The 4th and 5th, the owner and driver of Car H. 132 respectively and the 3th and 9th were found not guilty and were acquitted. His Lordship sentenced the 1st accused to 10 years rigorous impressionment, the 2nd, 3rd and 6th to 4 years rigorous impressionment each and the 7th who was found guilty of aiding and abstring in wrongful confinement to one year rigorous imprisionment.

P. V. Chargen for Prefurey.

Kasingthar Chelliah, Police Vidhane of Thenna-

P. V. CHARGED FOR PERSONY.

Kasinathar Chollish, Police Vidhane of Thennamacavaly, was thou called to show cause why
he should not be punished for contempt of Court
by giving false evidence.

The Police Vidhana fubmitted that he did ray
ramember about the paper he handed ore; to
Gabrielpilai. Hig the Police Vidhane) was a man
of the village and was 14 or 16 years in service.
He did not know what to say. He was almost
mask.

He did not know what to say. He was an "impu-nate piece of his" and sentenced the Police Vidhane to 2 menth's stuple impriconums.

His Lord hip then thanked its Jury and de-clared the Sessions olosed.

Mahatmaji's Autobiography.

CHAMPARAN CASE.

The following is a further instalment of Gandhiji's autobiography as appearing in

The trial began. The Government pleader, the Magistrate and other officials were on tenter hooks. They were at a loss to know what to do. The Government pleader was pressing the Magistrate to postpone the case. But I interfered and requested the Magistrate out to postpone the case as I wanted to plead gully to having disobeyed the order to leave Champaran, and read a brief extense as follows:

which the permission of the Court I would like to make a brief statement showing why I have taken the very serious step of stemingly disobeying the order passed under Section 144, of Cr. Pt. C. In my humble opinion it is a question of difference of opinion between the Local Administration and myself. I have entered the country with motives of rendering bumanisarian and national service. I have done so in response to a pressing invitation to come and help the xyots, who urge they are not being fairly treated by the indige planters. I could not render any help without studying the problem, I have, therefore, come to study it with the assistance if possible, of the Administration and the planters. I could not render any help without studying the problem, I have, therefore, come to study it with the assistance if possible, of the Administration, but the planters. I have no other mouve and cannot believe that my coming can in any way desure public pace and case less of life. I claim to have considerable experience in such matter. The Administration, however, have thought differently. I fully appreciate their difficulty and I admit too that they can only proceed upon information they received. As a flaw abiding citizen my first instinct would be, as it was, to obey the order served upon me. But I could not do so without doing violence to my sense of duty to those for whom I have come. I feel that I could just now serve them only by remaining in their midst. I could not, therefore, voluntarity retire. Amid this conflict of duty I could only throw the responsibility of removing me from them on the Administration. I am fully conscious of the fact that a person holding, in the public hie of India, a position such as I do, has to be most careful in setting an example. It is my firm beitef that in the complex constitution mader which we are living the only safe and honorable course for a self respecting man is, in the extendition of the penalty to be awarded.

"I venture to make this statement not in any way in extendation

protest to the penalty of disobedience.

"I venture to make this statement not in any way in extendation of the penalty to be awarded against me, but to she withst I have disregarded the order served upon me not for want of respect for lawful authority, but in obedience to the higher law of our being, the voice of conscience."

There was now no occasion to postpone the hearing, but as both the Magistrate and the Government pleader had been taken by auprise, the Magistrate postponed judgment. Manawhile, I had wired full details to the Vicercy, to Fatna friende, as also to Fandit Madan Mohan Malaviya and others.

Majaviya and others.

Before I could appear before the Court to receive the sentence, the Majistrate sent a written Message that His Excellency the Lieut. Governor had ordered the case against me to be withdrawn, and the Collector wrote to me saying that I was at liberty to conduct the proposed nognity and that I might count on whatever help I needed from the officials. None of us was prepited for this prompt and happy issue.

I called on the collect. Mr. Heyecck. He seemed to be a good man abxious to do justice. He told me that I might ask for whatever papers I desired to see and that I was at liberty to see him whenever I liked.

The country thus had its first direct of jeet lesson in Civil Dirobediance. The affair was freely discussed both locally and in the press, and my inquiry got unexpected publicity.

Inquiry got unexpected publicity.

It was necessary for my inquiry that the Government should remain neutral. But the inquiry did not need support from press reporters or leading articles in the press. Indeed the situation in Champaran was so delicate and difficult that everencegetic criticism or highly colourd reports might easily damage the cau e which I was sawking to apposes. But wrote to the editors of the price, all papers requesting them not to trouble to send any reporters, as I should them whatever might be necessary for publication and keep them inform d.

I knew that the Government attiinde countenancing my presence had displeased the Champarar planters, and I knew that even the cfficiels,
though they could say nothing openly, could hardly
have HECG 18. Incorrect or misleading reports
therefore were likely to incence them all the more,
and their ire, instead of descending on me, would
be sure to descend on the poor fear stricken ryots,
and seriously hinder my search for the truth about
the case.

In spite of these precautions, the planters engineered against me a poisonous egitation. All series of felsehoods appeared in the press about my co-workers and myself. But my extense cautionsness and my instances on truth even to the minutest detail turned the edge of their sword.

The planters left no stone enterned in maligning rejakishore Babu, but the more they maligned in, the more he rose in the estimation of the

In such a delicate situation as this, I did not thick it proper to invite any lenders fom other provinces. Pandit Malaviys i had sent me an assurance that whenever I wanted him, I had only so send him word, but I did not trouble him. I thus prevented the stroggle from assuming a political squot. But I sent to the leaders and the principal papers occasional reports not for publication but merely for their information. I had seen that even where the end might be political, but where the ease was nou political, one damaged it by glying it a political a pect, and helped by keeping it within its non political and helped by keeping it within its non political int. The Champaran stroggly was a proof the fact that dislining that gettle occurry politically.

"Suppressing" the Child Mind.

NEED FOR EDUCATING THE TEACHERS.

Dr. Saif, of Vienna, one of the chief exponents of Dr. Alfred Adloc's theory of individual psychology, is at present in London, and is giving a sories of tecsures under the anapiese of the Society of Individual Psychology, as 55, Gower Street. Dr. Adler shares Frend's belief in the important influence of the Individual Psychology, as 55, Gower Street. Dr. Adler shares Frend's belief in the important influence of the Individual Psychology, as 65, Gower Street. Dr. Adler teaches in the course of the adoestion of the educators that he carries the theory very much further.

"Children can be cruel to each other," said Dr. Sail, "and an they are all sufferly g from a feeling of interiority they lock for empensation in depreciating others."

Dr. Adler teaches that the tendency of the modern coult to astrow the sphere of interest can only 56 overcome by conferences with other minds. He has started in Vienna conference groups, which have already, it is claimed, established a coperation between teachers and medical practitioners that has revolution at the work of certain schools, and established an equality between teachers and popils them clove shat has curad many children of criminal tendencies, dulinces, and lexiness. Much of Dr. Schl's address was cocupied by eareful and very interesting analysis of the unhappitese caused to individuals or to whole families by wrong upbringing, and of the methods by which healthy conditions had been established.

Most psychologies here would accept his statement that the education of the teacher was as necessary as that of the child and more difficult, though they might have good in a child born into a least provided the conditions had been established.

Most psychologies here would accept his state endit who has about her cellular of problematic and said he citen saw the result among his patients. The patients were all the said was one of the most infectious diseases. He had never known a case of naurosia which was the only one in the patients of the would and to be developed in a c

NOTICE.

Government timber lying at the following depots will be sold by public auction on the spot by the Divisional Forest Officer, Northern Division, Jaffas on the following dates:—

affas on the following dates:—
Point Pedro Depot, on Monday, August 27 1928
at 9 80 a.m.
Jaffas Depot, 108 lots on Tuesday, August 28,
1928 at 9 15 a.m.
Jaffas Depot, 8 lots on Monday, September 3,
1928 at 9 15 a.m.
Kankesenturai Depot, on Monday, September 10,
1928 at 9 a.m.

For full particulars vide notice in Government Gezette, No. 7,658 of August 10, 1928.

J. D SARGENT. Conservator of Fores

Office of the Conservator of Forests, Kandy, 7th August, 1928. G 950

WRITE AT NIGHT As in Daylight!

No need for other light if you want to write at night. Use our

Electric Fountain Pen Light

Marvellous new German invention. Unique and interesting. Pen fitted with Gold plated mb and nickel clip and bulb reflecting light f.r. 50 feet. Lights your way in the dark. Writes when you want. Most useful for all people such as Postal, Police, Kaitway, Forest, Revenue, Touring Officials and others.

Every one should possess one of these wonderful pens.

Complete with Electric fi tings Rs 2-8 As. each. Order from.

WOODWARD & CO., Mount Road, P.O., Madras.

Murder Dream Turns True.

DREAMT THRICE BUT SHOT ONCE.

DREAMT THRICE BUT SHOT GNOE.

The following account appears in a recent issue of the Times of Ceylon Sunday Hustersand of a dream in which the murder of Mr. Perceval, the then Prime Minister and Chencellor of the Exchequer, was seen esseted a week before its actually occurred—on May 11th, 1812—as recorded by Mies Gertude Bacon in her new book "Memories of Land and Sity.". The dream occurred to one Mr. John Williams, Miner in the Gounty of Cornwalt, England, in the year 1812:—
"About the second or third day of May, 1812, I dreamed that, I was in the Louby of the House Commons to pice well known to me). A small man, dressed in a bine Coat and white Waistons, entered, & immediately I saw a person whom I had observed on my first enterance, dressed in a souff-coloured Coat with yellow metal Buttons take a Pistol from noder his Coat and present it at the little man above monitoned.
"The Pistol was discharged, and the ball entered under the left breast of the person at whom it was directed. I saw the blood issue from the place where the ball had struck him, his countenance instantly faltered, and he fell to the geomet. "Upon tradity who the sofferer might be, I was informed that he was the Chancellor. I understood him to be Mr. Perceval, who was Chancellor of the Exchequer. I further saw the marderer laid hold of by some of the Gentlemen in the room.

"Opon waking I told the particulars above

Chancellor of the Exchequer. I forther saw the marderer laid hold of by some of the Gentlemen in the room.

"Upon waking I told the particulars above related to my Wife. She treated the matter lightly, and desired me to go to sietp, saying it was only a Dream."

I room fell asleep again, and again the Dream presented therif with precisely the same circumstances. After waking a second time and stading the matter again to my Wife she only repeated her request that I would compose myself and dismiss the sutj of from my mited.

"Upon my feiting asleep a third time the same Dream, without any alteration was repeated, and I awoke, as on the former occasions, in great agitation."

"To much alarmed and impressed was I with

agitation."
"So much alarmed and impressed was I with the circumstances above related that I felt much doubt whether it was not my duly to take a journey to London and communicate upon the subject with the party principally concerned."

Friends distanced Mr. Writtems from going to London, and he arrivately awaited the arrival of the newspapers from London every evening. He "On the evening of the third."

then adds:—
"On the evening of the thirteenth of May (as far as I can recollect) no account of Mr. Perceval's death was in the Newspapers, but my accord son, returning from Trure, came in a hurried manner into tae room where I was sitting and exclaimed, 'Father, your Dream has come true, Mr. Perceval has been shot in the Lobby of the House of Common; there is an account come from London to Trure, written after the Newspapers, were printed,"

from London to Traro, written after the Newspapers, were printed,"
"The fact was," observed Mr. Williams, "that Mr. Perceval was assassinated on the Evening of the Eleventh."
Mr. Williams declares that, going on business to London soon afterwards, he saw a drawing of the morder in a shop window. He bought it, and on a careful examination "found it to coincide in all respects with the scene that had passed through my imagination in the Dream. The colours of the dreases, the Buttons of the Assassin's Cost, the white Waistcoat of Mr. Perceval, the spot of Blood upon is, the countenances, and the shiftedes of the Parties present, were exactly what I had dreamed."

NOTICE.

The rights to collect Avaram back, Nux Vem ca and Gallauts for two financial years commencing from Oscober 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 Gezetts No. 7655 of 20 h 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,

Time.

EOUTHERN DIVISION (WEST)
Divisional Forest Office, Galle, (act later than middey), 14 8 28.

EASTERN DIVISION (SOUTE). Divisional Forest Office, Battlealea. 2 p m.

BABARAGAMUWA DIVISION. Divisional Forest Office, Extnapura, 10 a. m.,

North Western Division.

Divisional Forest Office, Kuranegala, 10 a. m.

8 8 28.
Range Forest Office, Chilaw, 11 a. m. 22 8 28
Range Forest Office, Potvalam, 11 a. m. 23 8 28
Eastern Division (North).
Divisional Forest Office, Teincomalee, 10 a. m.

PROVINCE OF UVA.
Divisional Forest Office, Haputale, 10 a.m.,
15 8 28. NORTH CENTRAL DIVISION.

Divisional Forest Office, Anuradhapura, 2 p. m. SOUTHERN DIVISION (EAST).

Akuressa Rest house, 2 30 p. m., 19 9 28, Wellgama Rest house, 2 30 p. m., 20 9 28, Range Fores: Office, Hambanicia, 2 p. m. 21 9 28

Range Forest Office, Hambanota, 2 p. m. 21 9 28
Northern Division,
Range Forest Office, Vavuniya 10 a. m., 20 8 28,
Range Forest Office, Marunkan, 10 a. m., 22 8 28,
Divisional Forest Office, Juffun, 10 a m., 25 8 28.
Central Division,
Range Forest Office, Matale, 10 a m., 15 8 28,
Range Forest Office, Kandy, 10 a m., 16 8 28,
Divisional Forest Office, Nuwara Eliya, 10 a. m.,
18 8 28.

Tenders for sale of Averam bark, Nux Vernica and Gallants will be received at the Office of the Conservator of Versale, Kandy, up to midday on 1st September, 1928.

J D SARGENT, Conservator of Fire tr.

Office of the Conservator of Forests, Kandy, 24th July, 1928, G 940,

NOTICE.

The Jaffna Co-Operative Stores Ltd.

Stores Ltd.

That the Tenth Annual General Meeting of the Shareholders of this Company will be held at the registered office, "Maha Mandapam", Grand Bazaar Road, Jaffra, on Monday, the 20th August, 1928, commencing at 4 p m. to receive the report of the Directors and the statements of accounts for the year ending 30th June, 1928, and for the transaction of such other business as may be brought before the meeting.

Mis. 1271.

Jaffna.

க. அமமுகம்பின்ன. Secretary.

The

Continental Provident

Insurance Society Limited.

Head Office. Madura (5.India) Incorporated under Indian Co.'s

Act VII of 1913 and registered 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-
- 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.

FOR SALE.

Works by the Hon'ble Sie Ponnambalam Ramanathan.

Chen Thamil Ilakkanam, part 1, calico Rs. 3, paper cover Rs. 2-50 Thirukkural Payiram, commentary

in Thamil for four chapters Re.1 Bagavath Githa with commentary in Thamil Rs. 2

The 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 students, by Lady Ramanathan,

Rs. 2

Mother India, A Rejoinder by K. Nadarajah 75 ets.

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. Rasaratnam, for and on behalf of the Proprietors, the Jaffon Salva Paripalana Sabai, at their Press, the Salva Prakasa Press, Vannarponnal.