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ESTABLISHED SEPTEMBER 11, 1889.

(REGISTERED AS A NEWSPAPER.)

PUBLISHED EVERY MONDAY AND THURSDAY.

VOL. XL—NO. 27.

JAFFNA THURSDAY, OCTOBER 4, 1928

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THE JAFFNA SAIVA PARIPALANA SABHAI.

FEW SAIVITES REALISE TODAY THE difficulties and the obstacles which the Saiva leaders of the last generation had to face and overcome, and the intensive religious propaganda which they had to carry on to awaken the Saiva community to its duties and responsibilities in the matter of promoting Saiva education and preserving the Saiva religion from the attacks of the foreign missionary and his agents. At that time anti-Saivite propaganda was wide spread. Educational institutions were employed to further the propaganda against the Saiva religion. The teaching of Saiva religion was banned in schools; Saiva religious *sadhana's* were prohibited; alien religious scriptures were compulsorily taught; the teachings of Saiva scriptures were misrepresented; the ideals and practices of the Saivites were held up to ridicule; the value of Christian ideas were exaggerated. In short no stone was left unturned which would either bring the Saivites to the Christian fold or wean away their devotion to their Faith. By this propaganda religious indifference and apathy were created among the people. Attempts to revive the Saiva religion and to organise the Saiva community, to resist the attacks on their religion met with little or no support. Some people went so far as to ridicule the efforts of those who were working for the welfare of the Saiva religion. In the eighties of the last century the devotion and faith of a few gentlemen took shape in the organisation of the society known as the Jaffna Saiva Paripalana Sabhai. No one can read the report of the first few years without realising the deep debt of gratitude which the Saiva public owe to those undaunted patriots who initiated and organised this Movement.

In the first year it is said that fifty-nine Saiva lectures were delivered in twenty-two villages. In the second year the propaganda extended to other villages. In the third year the lectures became so popular that the people who attended them numbered 24,580. The Sabhai did not remain satisfied with mere lectures. Village schools were organised and their management was left to the people of the locality where they were organised. Some of the oldest Vernacular schools that exist today are the fruit of this Movement.

At this time English education in Jaffna was entirely controlled by the Saiva agencies. The attempts of the Saivites made previously to open an English school fell through owing to the lack of public support, but this Sabhai within an year of its existence successfully tackled this question and established a Hindu High School at Vannarponnai, now known as the Jaffna Hindu College. To safeguard the interest of the Hindu community, to mould and shape Hindu public opinion and to ventilate the grievances of the Hindus in particular and the public in general, the "Hindu Organ" was established in 1839. With the incorporation of a separate Board of Management for the Hindu College the Sabhai has continued to manage the "Hindu Organ" and the Saiva Prakasa Press. The work of the Press has now considerably increased and a new home has to be found for the Press and the Paper. A land has been bought and a spacious building is being put up. A portion of the building is now nearly complete. It is proposed to open it for occupation in November next. It is estimated that a sum of Rs. 6,000/- is needed to complete the remaining portion. It is the duty of the Saiva public to come to the assistance of the Sabhai which has done yeoman service to the cause of the Saiva religion and Saiva education.

LOCAL & GENERAL.

WEATHER:—There seems to be no prospect of rain immediately. The farmers are at a sad plight. In some parts of the Peninsula the sowing of paddy has begun and the tender plants are withering away. From last evening there is a hard blowing of wind. The general health of the Peninsula is reported to be not satisfactory.

CHAIRMAN, UNIVERSITY COMMISSION:—Sir Walter Buchanan Riddell, Chairman of the University Commission, is in Jaffna in connection with the University question.

THE SENANAYAKE MEMORIAL:—The statue of the late Mr. F. R. Senanayake, one of the foremost Sinhalese leaders, who died on 1st January, 1926, was unveiled by H. E. The Governor on Wednesday, the 26th ultimo. The statue was erected on a site granted by the Colombo Municipality in Victoria Park.

SANDIPPRAY Y. M. H. A.:—Under the auspices of the Young Men's Association, Sandippray, an interesting and instructive lecture on 'Tamil' was delivered by Mr. Nagalingam, Proctor, S.C., Vaddukudai on the 29th ultimo in the local Vernacular School. Mr. K. Somasundaram B.A., presided. Remarks were offered by Mr. M. Kumaraswami and the Chairman.

OUR FATALITY AND ITS FATAL SEQUEL:—It is reported that on Saturday last a motor car accident occurred at Sarganai the victim being a small boy. The driver of the car took the boy to the hospital but on the way the boy succumbed to the injuries. So the driver returned with the deceased to his parents. The father of the deceased boy, it is alleged, on being informed of the fatal result, dealt a fatal blow to the driver.

ANOTHER HINDU SCHOOL A GROWING FRUIT:—The Saivites of Urumpirai, particularly and of the other villages in general will be glad to learn that the foundation stone for the new Vernacular School at Urumpirai junction was laid on Saturday the 15th September, 1928 at 6 p.m. with the usual ceremonies by Mr. K. Raghavasa Manikam of the same village in the presence of a few gentlemen of the place. The School will be opened within a month—most likely on the Vijayadashami day. Mr. A. Velupillai is in charge of the building which will cost about Rs. 2000. The Malayan Urumpirai Union has contributed Rs. 500 for the building. —Cor.

MAULED BY A TIGER:—A Co. St. Moor from India who has gone over to Paavai, a village adjoining Panery for the purpose of chack-fishing, had to face an unhappy experience with a cheetah a couple of days back. It appears that this Moorman went out from his hut for a bath to a distant well. On the way he had to answer the call of nature. A cheetah which was lying in wait by the side of a bush suddenly sprang on him. The Moorman put the brute down, but it was up again and tried to bite at him. The man who was without any weapon for self-defence had to ward off the brute with his hand. A long struggle ensued between the man and the brute until the other Moorman who were also out for a bath, hearing the cries of their companion, rushed to his aid. The cheetah seeing more men coming towards it made its way into the jungle. The man was badly mauled and was removed to Jaffna and is receiving treatment at the Government Hospital. His case is said to be not of a serious nature.

OBITUARY.

MR. C. RASABATNAM

We regret to record the death of Mr. C. Rasabatham, of Mr. O. Kapagarswami, Registrar, Madurai, and of Mr. Sivaprakasappa, Notary Public, on the night of the 26th ultimo at his residence at Vannarponnai. West owing to heart failure. The funeral took place the following day and was largely attended the remains being cremated at the Kombyan Manal crematorium. We extend our heartfelt sympathy to the widow and the other members of the bereaved family.

NOTICE.

We are a certificated (Tamil) teacher for the post of Head Teacher of Pertyakiniya Government Girls' School in Trincomalee District. Salary according to qualifications and experience. Applications should reach me before 10th October 1928.

Applicants should state their age and qualifications, and should attach two character certificates from responsible persons.

L. MACRAE
Director of Education.

Prof. Sambamoorthy in Jaffna

MUSICAL LECTURES AND RECITALS.

Professor P. Sambamoorthy, B.A., B.L., Professor of Oriental Music, Queen Mary's College, Madras, arrived here on Friday last. He was the guest of Mr. V. M. Mathuram, Madras, Vakkam North and West. The first lecture he delivered was at St. Patrick's College. On Friday evening at 8.30 he lectured at the Uduvil Girls' School. Both lectures were accompanied by demonstration vocal and instrumental. At 6.30 p.m. a concert was held at the Jaffna Hindu College where he gave a good display of flute playing.

PUBLIC LECTURE ON ORIENTAL MUSIC

Under the auspices of the Y. M. C. A., a public lecture with practical demonstration, was delivered by Prof. Sambamoorthy on "Some Classical Composers" at the Central College. Mr. J. K. Channam, Vice Principal, Central College, introduced the lecturer. There was a large gathering present including ladies.

ONE OF INDIA'S GREATEST HERITAGES.

Prof. Sambamoorthy said that of the greatest heritages that the ancient riches had bequeathed to them, Indian music was one India had been fortunate enough to produce several great musical composers. Coming to the question of what was the oldest Indian musical composition it had been said that it was the Sama Vedas. But the music of the Sama Vedas was not measured music. The earliest Indian musical composition might therefore really be said to be the Gita Govinda or Ashtapathi hymns. They consisted of some 24 songs each of about 8 stanzas. Jayadeva was the earliest composer and the theme which inspired his composition was the relationship between Radha and Krishna. His works are a sample of the earliest authoritative music of India.

Referring to the Thevara Hymns of the three great Saiva Saints, Thiruganasambanda Swamy, Thiruvalluvar Swamy and Sundaramoorthy Swamy he said there was no evidence to show what the original music of them was and that it was not correct to say that the music that attaches to it today was the music to which it was originally set.

The lecturer then sang the 9th Ashtapathi hymn in which the spirit of the ragam was brought out in the opening words. He also rendered the 19th Ashtapathi hymn during the composition of which Lord Sri Krishna appeared to Padmavathi, the composer's wife whose name is given precedence over his in his hymns. Next to Jayadeva among Sanskrit composers he mentioned Thiruvalluvar, a great saint who lived about the 15th century. Few great composers seemed to have lived during the period between Jayadeva and Thiruvalluvar Swamy. There were however many great scholars who wrote valuable treatises on Indian Music during this period. After giving select recitals from the Tarangini, the lecturer then passed on to the three great Telugu composers Taya-garaj, Mutusamy Dikshitar and Shama Shastri, who were known as the musical Trinity of South India. The lecturer spoke in detail of their life and sang select stanzas from their masterpieces. He then spoke of the great Tamil composers, Arunachala Kaviyar, Gopala Krishna Boarati, Muthuthandava and Marimotbnpillai and finally referred to the Kanarasa composer Purandara Vittala who lived about 16th century and has composed over 5000 hymns and which were mostly sung in Mysore and Bangalore.

He next played on the flute. He played select, a classical and popular songs. In conclusion the lecturer appealed to the audience to evince greater interest in the study and practice of oriental music and specially appealed to the Heads of schools to start the teaching of the oriental music in their schools.

ORIENTAL MUSIC FOR THE ORIENTALS

Mr. Navins Selvadurai, J.P., in proposing a vote of thanks to the lecturer said that he had heard that night music like the like of which he had never heard before, both vocal and instrumental. He paid a high tribute to the skill and efficiency of Professor Sambamoorthy. He deplored that at prize givings at Girls' Schools (Christian) in Jaffna the girls exhibited their skill in playing on the Piano. The lecturer gives a great place for western music; but they should not do away with oriental music. That was their heritage. However skilled they were in western music they could not reach a high degree of perfection, but they could with the same amount of efficiency reach a higher stage of perfection in oriental music. It was the same with English poetry. However proficient they were in English they could not compose a piece of poetry of high excellence. He appealed to the ladies who were present to take up to oriental music which was very badly wanting in Jaffna. If they knew music there would be music in the heart and in the home.

AT RAMANATHAN COLLEGE.

Later in the night Professor Sambamoorthy visited Ramanathan College, where he gave a lecture with practical demonstration.

INTERVIEW WITH UNIVERSITY COMMISSION.

The same night he interviewed Sir Walter Riddell, Chairman University Commission, on the question of including oriental music on the curriculum of the University.

Saiva Students' Conference.

AN ALL-JAFFNA MEET.

RESUSCITATING SAIVA ACTIVITIES.

The Jaffna Hindu College, the premier Hindu educational institution in the island was the scene of the All-Jaffna Saiva Students' Conference on Sunday last. This was the second conference of the students, the first being held in September last in the same hall. The students of the Jaffna Hindu College spared no pains to make the Conference a success. The lower Hall of the College and the entrance to it from the road was gaily decorated with flags and festoons. Seats were provided and the Hall was crowded to overflowing. The platform was richly carpeted. Throughout the Hall Saiva Manam was pervading.

MORNING SESSION.

Punctual to the appointed time, 9 a.m. proceedings began with the singing of Thevaram. Mr. V. R. Venkataraman M.A., Principal, Jaffna Hindu College, presided over the morning session. Besides the Chairman, Messrs. V. Veerasingham M.A., Principal, Maipay Hindu College, S. Sivapathasundaram M.A., Principal, Victoria College and M. Sabaratnam M.A., Vice Principal, Jaffna Hindu College were accommodated on the platform and were severally garlanded. A song of welcome was sung in chorus by four pupils from the lower forms. The Chairman made an introductory speech and at the end called upon Mr. Veerasingham to deliver his lecture on "Adolescence". Mr. Veerasingham in his usual rhetorical style kept the audience rapt in attention for three quarters of an hour. Mr. Sabaratnam's address on "Superabundant Faith" (உயர்நம்பிக்கை) in Tamil was emotional to a high degree. "Saivism is a Universal Religion" was the subject of the lecture in Tamil by Mr. Sivapathasundaram, who in his lucid and elegant style handled the subject so as to prove to the core the universality of the Saiva religion. Distribution of prizes to the winners from the different Hindu schools in Jaffna in the Thevaram singing competition followed.

The Chairman before declaring the morning session closed offered a few thought provoking and inspiring remarks.

One of the Joint Secretaries of the College Y. M. H. A., Messrs. S. Kalisapillai proposed a vote of thanks to the Chairman and the lecturers. A few telegrams from the well-wishers of the Conference, who were unable to take part in the celebration were read.

EVENING SESSION.

After a sumptuous repast the evening session commenced with the singing of Thevaram. The Hon. Mr. W. Duraiswamy presided. Besides the Chairman the following were accommodated on the platform: Messrs. C. Narayana Masan M.A., Professor, Victoria College, M. V. Mahalinga Sivam, Pandit, Copay Training College, and M. S. Eliahambiy, Advocate, and were severally garlanded. A song of welcome was sung in chorus by four pupils of the lower forms. The Chairman in his opening remarks made a strong appeal to the Saiva students to have faith in God and then proceed in their undertaking. To attain success he said that the "Rules of organisation should be observed." An instructive and learned lecture on "Art as an aid to Religion" was delivered by Mr. Narayana Masan. Mr. Mahalinga Sivam who followed explained to the audience giving some striking examples the "Greatness of Tamil" and deprecated in strong terms the neglect of the study of Tamil. "Youth for Ever" was the subject of the lecture by Mr. Eliahambiy, who in his humorous and fluent style appealed to the South to wake up and work for the upliftment of the country. Mr. M. S. Rasanatham, Advocate, offered a few remarks and strongly urged on the younger generation to work for the Saiva Religion and the Tamil language.

Master S. Sionish, Joint Secretary of the College Y. M. H. A. proposed a vote of thanks to the chair and the lecturers. The proceedings came to a close. Light refreshments were served *ad lib* and much conviviality prevailed. A volley ball match was the last item in the day's program. The upper form students put on boards the illustrious Tamil play entitled "Sattabhiava Savitri" to the appreciation of each and all of a crowded house.

CHAIRMAN'S OPENING REMARKS.

In declaring the Conference open, Mr. Venkataraman remarked that it would be somewhat late in the day if he proceeded to expatiate on the justification or value of a conference of young men like the Y. M. H. A. The Y. M. H. A. was probably an association of fairly long standing with a halo of bright traditions. What good work it had done in the past he was not in a position to chronicle having but a slender second hand acquaintance with its activities in past years. He, however, was certain that young men of all times were easily capable of extensions and exaltations of spirit—they could not help attempting great things. "For Youth," said he, "is the spring time of life. There is bound to be a deal of budding and blossoming in that fine season in spite of environmental forces of an adverse character." He was aware—as an older teacher were aware—that the bulk of our college going young men looked at times frail and cheerless. That frail and cheerless look was owing to the pressure of examinations, owing, perhaps, to the breeding

Salva Students' Conference

(Continued from page 3)

graceful and suggestive motion of a shape is made visible—music with all its accents and cadences, its invocations and echoes. Music itself is the ordered expression of deep and obscure emotions. My own opinion is that these obscure emotions are the secret prompting of the human spirit to rise to higher shapes of perfection. If so, what better form of worship of Nature's cosmic dance can we conceive than meditation aided by the sight of dancing?

SUBJECTIVE EXPERIENCE OF MAN.

The social reformer will ask me, "Should we pander to the voluptuous desires of people by giving the sanction of religion to dancing?" This objection holds even after my stating that the dancing I talk of is the dancing taught by sage Bharata, and that I know nothing of dancing as performed in temples. The question touches a vital issue. Is there no conflict between art which worships beauty, and religion which strives towards perfection? The answer to this question depends on our ability to find out the exact kind of appeal which art has to man. Art is not a mere objective representation of life, but it reflects the subjective experience of the person on who is created. Kalidasa seems to have known this. King Dasharata has forgotten Sankanta. One day he hears sweet music, and vague memories seem to crowd on him. He tries in vain to recall what is suggested. "It must be the half forgotten memories of some past existence," says he. Really it is the repressed memory of a woman which his conscious self has forgotten. Kalidasa seems to have anticipated modern psycho-analysis. Many thinkers honestly believe that much of art, devotional as well as secular, really satisfies the instincts of sex and egoism. The subject's analysis the effect to find this out, and even if he does, he does not like to reveal it. Since there is nothing wrong in revealing one's own secrets, I shall analyse an experience of mine own. There is a devotional song of Subbamma Bhagavathar beginning *madhura*. It is sung by T. S. Bangamallu in the gramophone, I know it deals with God, yet it floods echoes from a portion of my nature not at all allied to the devotionist. When I hear this beautiful song and the still more beautiful longhening of the Kalyani tune, I seem to be standing on some high and shining terrace of a lonely palace in the midst of a glimmering lake. The moon is shedding her irresistible influence all over, and I am burning with the fever of desire. It seems to me that I am pleading at the feet of a disdainful girl who has enslaved me. What an incongruity! That a song supposed to be sung by a woman about God should produce this effect is curious, yet I have not yet met the man in whom that song produces thoughts of devotion. The song seems to express the experience of the whole race of men, to echo the long forgotten pangs of unrequited love felt by our forefathers.

TRANSCENDENCE OF PERSONAL & COMMUNAL UTILITY.

Nobody can gainsay that art, whether used for a religious purpose or not, does satisfy other instincts of men, if they have them. The question is whether it is not better to allow repressed desires to well up, to find their expression and thus die. There is no stagnation in art. I have heard of a saint who began by feeling interests in the picture of the gods (Krisna Lila) whose dress had been stolen. Soon a veil dropped from the gross outward beauty, and he learnt to recognise them as souls unencumbered by selfishness yearning towards God. In art no man will rest content with mere outward beauty. Art transcends personal and communal utility. As Plato puts it a man who begins by admiring fair forms soon rises to fair conduct, fair principles and so on till he arrives at the ultimate principle of all. The forms of beauty conjured by art can therefore be classified in an ascending order. Beginning with songs like *madhura*—they express all shades of feeling up to the ineffable joy of the contemplation of the perfect form of God himself as in the song *madhura*. I challenge any psycho-analyst to discover the effects of the sex complex or any other complex in the last song.

PLASTIC STRESS OF THE ONE.

As the creeper within a dark tree which has never seen the sun instinctively climbs up towards light, so also does all nature strive to express and attain the loftiest beautiful form. Formless One. Lord Krishna said, "There is no separation from me. I am grass that springs, the tree that shoots its tendrils, the lotus that blooms and the bird that sings. To put it in the language of J. H. Conder in his essay on Shelley, all nature is feeling the plastic stress of the One. Even the tree is dreaming of higher types of beauty. The process has not stopped with man. God has so arranged the Universe that man's mind cannot help being attracted by beauty. Then he contemplates on the beautiful form and this makes his imaginative self more unselfish. As a result he conjures a higher type of beauty and transfers it to canvas or tunc. This again gives aesthetic satisfaction and raises his mind. And so on *ad infinitum* till man is able to feel, "I am Shiva."

GREATNESS OF THE TAMIL LANGUAGE.

This was followed by an address in Tamil by Pandit M. V. Mahalingaswami on the "Greatness of the Tamil language." He said that he was afraid to speak to an audience of English speaking students, because such people did not take an interest in the study of their mother tongue. If an European were to address them on such a subject they might give him a hearing. Regarding the Tamil language and literature he could tell them that it had a past history of its own. Little by little that history was dwindling away. In early days Tamil occupied a high place in the land. Kings and Maharajahs sought to patronise the language and to popularise it. Were it not for a religious foundation to the language it might have perhaps been a dead language at the present day. He then sang a few verses in Tamil and expounded to them the aesthetic and the grace of style on these verses and the figurative interpretations of the language. He appealed to the boys to evince a greater interest in the study of the language.

Debate on Reforms.

JOINT EFFORT OF THE UNOFFICIALS

In the Legislative Council the debate on the Hon. Mr. Tambimuttu's motion of protest against the unofficial Members was taken up on Thursday last and was continued the following, when the Council adjourned for Thursday next (to-day).

The motion was as follows:—
This Council protests against the action of the Commissioners in recording a finding that Government Officials were subjected to attack, ill-informed criticism, and obstruction and have been left bewildered and disheartened, and that not even a feeling of security in their own position is vouchsafed to them without giving an opportunity to Members of this Council to controvert or explain the particular facts and incidents upon which the finding was based, and they repudiate that finding as really groundless.

VERIFYING THE FINDINGS.

The Hon. Mr. W. Duraiswamy said that according to the terms of reference the Commissioners had considered the different parts of the Constitution, and had no doubt gone into the working of the different parts and given their verdict in their report. They had based it on the evidence they took on the working of the Constitution from Official and Unofficial Members of the Council and members of the general public, as well as the several memoranda dealing with the subject. He could congratulate the members of the Commission on the most patient and careful manner in which they went into the matters which came before them in their investigations and wished he could congratulate them in the same degree on their findings. Complaints had been made that the finding against the Unofficials were unwarranted by the facts. It had been stated in the report that the Unofficial Members had been unreasonable and had refused to extend the co-operation that was expected of them and had not worked as co-partners with Government—that they had even embarrassed the Government and had put obstacles in the way of smooth working of the administration. Therefore it became very important for them to take the first opportunity, if they discussed the merits of the recommendations of the Dinanatham Commission to decide whether the findings were justified or not. He had been told before the Commission.

CAMERA.

Mr. Duraiswamy had vouched for the fact that the Unofficials had discharged their duties conscientiously. As the last speaker had said it was not wise to go on suspicion but the fact was clear that some evidence, some representation made by some responsible officer of Government had been responsible for certain conclusions arrived at by the Commissioners. That was why that motion had been brought forward, and he associated himself with the last speaker and requested the Government, in order to silence suspicion and criticism, that they should openly state in the House what had been said before the Commissioners in camera. He protested respectfully against the statements made in the Report against the Unofficials.

SIR RAMANATHAN'S VIGOROUS PRISTEST.

Hon. Sir P. Ramanathan said that the Commissioners seemed to have quibbled about a state of things which did not exist in Ceylon. When a person speaks with emotion, it was usual for the mind to exaggerate the bearings of a case. Three members of Parliament, and an ex Governor who had put their signatures to a report with such comments on members of Council without their knowing what they were thinking about or speaking about. He was prepared to show that the Commissioners could not have thought so at all. The Colonial Secretary, one of the chief witnesses had stated in his evidence about the relations between the officials and the unofficials. The 4th Committee were appointed very frequently to go into all kinds of questions, and he did not do a very good work. He (the Colonial Secretary) could not have expressed in words the interest and hard work put in by the unofficial members in those Committees. The result was that both officials and unofficials realised that there was a good deal to learn on all subjects, and he (the Colonial Secretary) thought that they came to the best conclusions on all those questions. That was the gist of his testimony, said Sir P. Ramanathan. The strained relationship that existed between the officials and the unofficials. Previous Governors and Colonial Secretaries had spoken in the same terms about those relationships. Sir William Manning, one of the sternest Governors whom they ever had and who had not the slightest doubt of saying what he thought because he had no fear in his heart, had congratulated the members and the electorates that had returned them.

A DOWNRIGHT MISREPRESENTATION.

It was then that they found in the report, something that completely gave away the statements of the Chairman. He could not believe that the Chairman, who had such a skill for getting on with people of different temperaments, and who was an invaluable factor for co-ordinating the various interests, had published that report. He did not know at whose instance he had done that, and it was for him to dive into the whole secret of the report. If the annals of the Legislative Council were examined—they had verily in reports of the members of the Council, they said that that was the age of sooting as compared to the age of outward wall, there was simply not the question. They had not without fear or favour, ill will or affection. They felt that in the two hearts, and it could be proved by the debate recorded in Hansard.

A report would be read in every part of the British Empire and what would the co-ordinators in every part of the world think of them. Their bile boiled when they thought of the grave injustice to them in the face of valuable opinions rendered from Governors downwards. The European member had brought some light into the question and stated that if it could be proved that criticism on the words and policy of the unofficial members was not true, their proposals for the revision of the Constitution would not carry any weight.

They had to consider whether it was really true that the unofficial members, in the words of the report, "came gradually to regard themselves as a permanent opposition." He knew the opinion of his friends on the other side. He had never known them other than what they should be.

Rebirth Established.

(1) "Marupirappu Thoothanasaparikaram" in Tamil, 192 pages—50 cts.

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Q 110. generally speaking the truth and trying to co-operate with them. He remembered when he first entered Council in 1870. (Loud applause). Mr. George Vane, the Treasurer, congratulated him upon his opposition and said: "You will be a member of the Opposition." He was quite young then and he replied: "No, Mr. Vane, you are making my position, if you think I am going to constitute the opposition. No, I am part of the administration of the Government of Ceylon (applause) and I am come not merely to criticise but to co-operate with the Government on all points." (Applause)

COUNCILLORS DO THEIR DUTY.

The Commissioners also stated:—"The launching of controversies and irresponsible attacks on the members of the Government collectively and individually became the distinctive feature of their policy." That was an atrocious thing (applause). Even with regard to the three or four members, whom he had referred to, he would say that it was not so because their acts were concerned with adventures circumstances which arose on the spot. "What is the meaning of the word 'anarchy'?" exclaimed Sir P. Ramanathan. "How many hours, how many days, how many weeks! Do they understand the English language? Is this not an atrocious exaggeration on the part of men who have been summoned in trust from England to give us the benefit of their advice, to be right on the part of this four great men to put down on paper a statement like that which is disapproved on the spot (loud applause)! Continuous and irresponsible attacks—Why, they are responsible every minute of their lives in Council to the electorates and if they were not responsible they would have no chance of continuing during the next term."

COMMISSIONERS WARRICKED THEIR OWN FAME.

Continuing Sir P. Ramanathan said that there were sober men outside the Council who would hold meeting after meeting and ask them to resign their seats if they were irresponsible men. The word irresponsible was out of the question while their constitution was as it is. The Governor, the members of the Executive Council and the members of the Legislative Council formed the Government and yet it was said that 37 members had been attacking the Government. Did they attack the Official Members in Council? Had they been attacking them in any objectionable sense? They had perhaps called for an explanation and for a re-arrangement and had not the Official Members expressed their gratitude to them for so accommodating them. He knew that in their heart of hearts the Official Members knew that he was speaking the absolute truth. Was it a school boy who was brimful of words and who did not know how to control himself that had written that thesis for the benefit of schoolboys. (Loud cheers). The Commissioners had wrecked their reputation in using such language. He had no hesitation in saying that almost every word of the sentence that he had quoted were not well founded. It had no claim to be buried with respect anywhere in the world. (Applause).

Another statement of the Report was: "Their motive was to make political capital of the shortcomings of the Government and to add to its embarrassments in the hope that they would be given self government." That was really the last straw in the camel's back (loud laughter). He did not think these members of Parliament had any such ideas in their minds. He hoped that no Unofficial Member, even if he had thought of opposing the motion, would now do so. He wished to have a unanimous decision on that by all the Unofficials. If they could always act together whether Officials or Unofficials it would be a very good thing for the country. (Loud and prolonged applause).

HISTORICAL INACCURACY ABOUT THE TAMILS.

Hon. Mr. A. Ganagaram in supporting the motion said that he did not believe that those recommendations made against the Unofficials entered vitally into the recommendations of the Report and therefore they need not fear that the acceptance of the report was in danger if they accepted the motion. The statements that they were human and therefore liable to err was more applicable to the Commissioners. Any member who opposed that motion would submit himself in the face of the whole world. It had been stated that in the House of Commons the members did not interfere with the administration. In Ceylon there was hardly any distinction made between criticism and interference of the Government and when they criticised they were said to be interfering. Criticism was most essential for good administration. In England the House of Commons controlled the administration and criticised it. There were also other portions in the Report where for want of logicality mistakes had been made. The Tamil community for instance in the historical aspect had been treated as mere invaders. (Laughter). That was a historical error of which any set of responsible Commissioners should be ashamed. (Loud laugh). Everyone knew that the Tamils and the Sinhalese had lived in harmony for years at least though they had occasional feuds as every other nation had. England and Scotland, for instance, had their feuds and occasionally they even intermarried. (Loud laughter). It had been stated that those charges against the Unofficials had been based on the statements of Public Servants. He appealed to the Unofficials to consider their position and vote for the motion.

Order Nisi.

IN THE DISTRICT COURT OF JAFFNA.

Testamentary Jurisdiction No. 67/28.

In the Matter of the Estate of the late Walliammal wife of Navaratna Iyer of Kurudavil

Decedent.

Sinnathamby Parameswari Iyer of Kurudavil.

Respondent.

1. Aiyamuthar Navaratna Iyer of Kurudavil.
2. Thevanni wife of S. Parameswari Iyer of Kurudavil.

This matter coming on for disposal before J. C. W. Rock, Esquire, District Judge, Jaffna, on September 6, 1928, in the presence of Mr. S. S. Sannugam, Esquire, on the part of the Petitioner, and the Petition and affidavits of the Respondents dated September 3, 1928, having been read,

It is ordered that the Letters of Administration to the estate of the late Walliammal be granted to the Petitioner as the heir of the deceased unless the Respondents or any other person shall object before October 9, 1928, show sufficient cause to the satisfaction of this Court to the contrary.

J. C. W. Rock, District Judge.
September 19/21, 1928.
O. 1535.

Order Nisi.

IN THE DISTRICT COURT OF JAFFNA.

Testamentary Jurisdiction No. 67/28.

In the Matter of the Estate of Ponnampalam Thiragaraja of Telipalai, Jaffna, who died at Seremba in the F. M. S.

Decedent.

Nagamamah widow of Ponnampalam Thiragaraja of Kokkuvil.

Petitioner.

Respondent.

1. Thiragaraja Ramalingam of Telipalai.

2. Karibikere Sinnasamy of Kokkuvil.

Respondents.

This matter of the Petition of the above-named Petitioner praying that the above-named Respondent be appointed Guardian ad litem over the minor last Respondent and that Letters of Administration to the estate of the above-named deceased be issued to the Petitioner coming on for disposal before J. C. W. Rock, Esquire, District Judge, on March 21, 1928, in the presence of Mr. V. Manikavasagar, Esquire, on the part of the Petitioner and the affidavits of the Petitioner dated February 14, 1928 having been read,

It is ordered that the above-named 2nd Respondent be appointed Guardian ad litem over the minor last Respondent for the purpose of representing him in this case and that Letters of Administration to the estate of the above-named deceased be issued to the Petitioner unless the above-named Respondent appear before this Court on July 8, 1928 and state objection or show cause to the contrary.

J. C. W. Rock, District Judge.
25/6/28.

Order Nisi extended to 11th October, 1928.

J. Joseph, Additional D. J.
O. 1536.

Order Nisi.

IN THE DISTRICT COURT OF JAFFNA.

Testamentary Jurisdiction No. 67/28.

In the Matter of the Estate of the late Kurunthar alias Asappillai Appathurai of Changanai West

Decedent.

Nallapillai alias Theyvannapillai wife of Appathurai of Changanai West

Petitioner.

Respondent.

1. Appathurai Marikkam.

2. Sivapethiam daughter of Appathurai.

3. Appathurai Selvadurai.

4. Kanappathurai Kurunthar alias Asappillai of Changanai West.

Respondents.

This matter of the Petition of the above-named Petitioner praying that the above-named Respondent be appointed Guardian ad litem over the minors the 1st, 2nd and 3rd Respondents, and that Letters of Administration be granted to her in respect of the estate of the deceased above-named, coming on for disposal before J. C. W. Rock, Esquire, District Judge, Jaffna, on September 1, 1928, in the presence of Mr. A. K. Navaratnam, Esquire, on the part of the Petitioner and the affidavits of the Petitioner dated August 25, 1928 having been read—

It is ordered that the said 4th Respondent be appointed such Guardian ad litem and that Letters be granted to the Petitioner as the lawful widow of the deceased, unless the Respondents or any other person shall object before October 9, 1928, show sufficient cause to the satisfaction of this Court to the contrary.

J. C. W. Rock, District Judge.
September 25, 1928.
O. 1534.

Printed and published by M. S. Sannugam, for and on behalf of the Proprietors, the Salva Paripalana Sabal, at their Press, Salva Prakashana Press, Vannarponnai.