"Arise! Awaket and stop not till the soul is reached."

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VOL. XL-NO. 90

JAFFNA, MONDAY, MAY 27, 1929.

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appreciated both by Europeans and Indians of all castes.

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of the skin, loss of sensation in joints, black spots over the skin, swelling of the ears and nose, paleness and weakness of the body, dropsy, scales over the skin of the body, leprosy, ringworm and other skin diseases, offensive smell throughous the body, duliness of spirits, tastelessness, itching sensation of the skin etc. Our Raktha Suddhi is a potent remedy to remove the poison from the system. It purifies the blood, cures syphylitic cruptions, imparts tone and vigour to the weak system, revives lost appetite and permanently removes all affections narrated above due to impure blood; improve complexion and invigorates the nervous system. Price Rs. 2 per box covering medicine for 20 days. V. P. P. charges for 1 or 2 boxes As. 8 only extra.

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aptions, assessed the state of the state of

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#### Order Nisi.

IN THE DISTRICT COURT OF JAFFNA. Testamentary Jurisdiction No. 7073.

In the matter of the estate of the late Chellsummah wife of Muregesu Chellish of Uralu

Murugesar Chelliah of Vannaponnai East, presently of Deniyaya

Vijeyasarathyrajah of Deniyaya Vairavy Vallipuram of Uralu

Respondents.

The 1st Respondent is a minor appearing by his Quardian ad-litem the 2nd Repondent.

This matter of the Petition of the abovenamed Petitioner praying for Letters of Administration to the estate of the abovenamed deceased coming on for disposal before J. C. W. Rock Esquire, District Judge, Jeffins, on March 22, 1929, in the presence of Mr. K. Ayadura'. Prector, on the part of the Petitioner and the affidavit of the Petition dated March 18, 1929 having been read: It is ordered that the Petitioner is the husband of the said deceased and is entitled to have Letters of Administration to the estate of the deceased issued to him and that the 2nd Respondent be appointed Guardian ad likem over the minor the abovenamed let Respondent for the purpose representing him in this action unless the Respondents or any other person shall on or before May 2, 1929 show sufficient cause to the satisfaction of this Court to the contrary.

J. C. W. Rock,

Respondents. March 22, 1929. This Order Nisi extended on the May, 80, 1929
J. O. W. Rock,
D. J. 0. 1707.

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# Che bindu Organ.

JAFFNA, MONDAY, MAY 27, 1929.

SOME PROBLEMS OF HINDU RELIGIOUS REFORM.

A CORRESPONDENT FROM HIKKADUWA in a letter published elsewhere while giving impressions of his visit to Jaffna raises some very important questions of Hindu religious reform. Some of his ideas and opinions are based on inadequate study and information while others are shared by a thoughtful section among the Hindus. We hope to deal with them seriatim and to invite the Hindu Public to consider them seriously and earnestly and find out proper remedy for those abuses which are now countenanced in the name of religion.

Religious truths, ideas and principles preached by the sages and saints of the world throughout its history always find certain concrete forms and expressions for their preservation and propagation. Religious institutions which were founded with a view to maintain the purity of their teachings and ideas serve for

Religious institutions which were founded with a view to maintain the purity of their teachings and ideas serve for sometime their original purpose. But with the lapse of time, like all other human institutions, they become subject to corruption and abuses which cursuit their usefulness and make them a source of meaboness rather than strength to the of weakness rather than strength to the religion. According to the testimony of the religious history of the world no religious institution was able to maintain its existence without falling a victim at or other period of its history to effacences of corruption

Religious reform necessarily means not merely removal of abuses which have crept into religious observances and insticrept into religious observances and institutions but a progressive re-adjustmet of
such observances and institutions to
the needs and ideas of the times
without in any way calling in question the basic principles and ideals
preached by the original and authoritative
exponents of religion. Reforms of this type
had taken place in the past in Europe as
well as in India No one need be alarmed
when attention is invited to the existence
of abuses in religion and to the ceremonies and institutions which have outlived their usefulness.

No Hindu who has given time and at-

monies and institutions which have outlived their usefulness.

No Hindu who has given time and attention to the study of his religious books can fail to realise the great divergence that exists to day between ideal and practice. He cannot fail to note how human selfishness and communal jealousy have polluted the pure fountains of religious life and inspiration, and how institutions which were founded for the promotion of the glory of Shiva and the service of man are being prostituted to promote personal ends. The pure and sublime ideals and the excellent system of sadhana which are the glory of the Saiva religion have been allowed to be dimmed and obscured by non-essential ceremonies and practices, the significance of which is not known to the generality of the people. Thus there is seen the general tendency to ignore the essence of religion and to emphas ze those that are non-essential. The simplicity of worship, the sublimity of the proval ideals, the service and secrifice. those that are non-essential. The simplicity of worship, the sublimity of the moral ideals, the service and sacrifice necessary for the attainment of the Lotus Feet of the Lord are allowed to remain hidden under the rigid rules of caste and constone.

its eyes to the intellectual and moral forces which demand the re-statement of the essentials of the Hindu doctrine and practice and the re adjustment of the Hindu institutions to the needs and conditions of the day. In South India we are glad to note that the Baiva leaders are alive to their duties and responsibilities on the questions of Hindu religious reforms. The two Saiva conferences which were held at Tinnevely and Tirupathiripuliyur in the months of last March and May respectively show in what direction the wind of reform is blowing. In North India the Hindu Maha Sabba movement which aims at the restoration of the Hindu Dharma to its prestine glory and purity by the removal of the abuses which are found in the Hindu religion to day have begun to tackle earnestly the questions of reform. The series of lectures which Pandit Madan Mohan Malaviya and Dr Monjee, two renowned Hindu leaders, have been delivering in South India afford ample testimony to the fact that even the leaders of the orthodox Hindus realise the importance of re-adjusting Hindu religion aggording to the needs of the specific the points raised by our correspondent will be dealt with.

LOCAL & GENERAL

OFFICIAL — Mr. A Caudiah, Excise Iospector, Rakwana, has been transferred to Pallai HER MAJESTY'S BIRTHDAY — Yesterday

(Sunday) was the 62nd birthday anti-versary of Her Mij-sty the Queen, who was born on May 26, 1867

was born on May 26, 1867

THE LATE MR. DE SILVA:—The death, said to be due to heart-facture, occurred at Anaipanthi, Vanuarponnai East, on Thursday last of Mr. Sam de Silva, C.C.S., who succeeded Mudaliyar C. Rasanayagam at the Jaffina Kachcheri as Extra Othee Assistant to the Govt. Agent. A suspective Case of Plague:—Karthigesu Vallipuram aged 45 years, a cigar merchant who returned to Jaffina from Gampola on the 20th morning died the same day at 11 A. M. at Kanthermadam, Dr. V. Nadaraja the M. O. H. accompanied by Sanitary Inspectors S. C. Patrick and S. M. Benedict went over to the spot and as the case was supected to be one of plague took the necessary sanitary measures. The post mortem examples of the spot and as the case was supected to be one of plague took the necessary sanitary measures. The post mortem example of the spot and as the case was supected to be one of plague took the necessary sanitary measures. The post mortem examples of the spot and as the label of the post mortem examples of the spot and as the label of the post mortem examples of the spot and as the label of the post mortem examples of the spot and as the label of the post mortem examples of the spot and as the label of the post mortem examples of the spot and as the label of the post mortem examples of the spot and as the label of the post mortem examples of the spot and as the case was supected to be one of plague took the necessary sanitary measures The post mortem examination was held by Dr. Thambipillai, J. M. O. From the specimens which were sent to Colombo for bacteriological examination it was pronounced to be probably a positive case of plague. The four contacts who were removed to the I. D. H have been released to-day.

PRESERVATION OF PURIOR HEALTH.—The

I. D. H have been released to-day.

PRESERVATION OF PUBLIC HEALTH—The
Draft of an Ordinance for the better preserva
tion of public besith and the suppression of
nuisances in rural areas is published for
general information in the Gazette of May 10
In every rurat area all nowers and dottes
which by the principal Ordinance (of 1862)
are conferred or imposed on a Board of
Health (and the Polics Magistrate) shall after
the commencement of this Ordinance be
exercisable or performed by the Government
Agent of the province or the Assistant Government Agent of the district in which the
the rural area is situate

Karainagas Hindu English School:—For
the E. S. L. C. Examination held in last

ernment Agent of the district in which the the rural area is situate

Karanagar Hindu English School:—For the E. S. L. C. Examination held in less March the above School presented all the 14 pupils who studied in the class and secured 9 passes with one in the Firsh Division.—Cor Further Drawing Exam: Successes:—The following are among the candidates whose names appear in the Supplementary List of Passes in the Examination for Varnacular Teachers' Certificate in Drawing, 1929:—K Arulampalam, Thavady V M S; N S Murugesu, Necrvely Hindu School; P Muthlah, Konay Baraswathle Vidyalays, T Pootbapilisi, Earlaiai South; and S Rasammah, Ramanathan College, Chunnakam.

Presonal:—Mr Alfred D Tambypillai, Chief Storekeeper, Massas O A Hutson and Co I td., Ceylon Engiceering Works, has come to J-fina on a fortwight's holiday and also to attend the wedding of his nice, Miss. Ariacuddy, daughter of Mr K Ariacuddy, Manigar, Valikaman We-1 —Cor Beoadcaring Pictuage Br Wireless:—Mr J Breen, a representative of Wireless Pictures, L. d., who is on his way to Australia from England, demonstrated before a large number of visitors, the transmission of photographs by wire or wireless at the Government Electrical Department, Colombo, on Wednesday last It is said that photographs have been transmitted by the Enthograph, a device invented by an Austrian and taken over by the above mentioned British firm, for SOO miles by wireless and double that distance by wire.

Tamin Speaking "Raj" Agent:—It is reported that there is a feeling among a section of the Indian Community that the Agent of the Government of India in Ceylon who is appointed to asfeguard the interests of the Indian Labour force in the Island chould be a South Indian member of the Indian Civil Servic, who held the post for only short periods.

His Majesty's Thanksgiving Day:—The following asabument bas been issued from Bucki ghem Palace under date London, May 24tb:—"The King, anxious to fuffil the hope

His Majsery's Thankediving Day:—The following systement has been issued from Buckinghem Palace under date London, May 24th:—"The Ring, auxious to fulfil the hope expressed in His Mejasto's recent message, has decided to attend Westminister Abbay on June 16 h to reader that its to Almighty God for his recent recovery. His Mejasty tracks that his people will join him in this act on the same day at their usual places of worshir. It is felt that on this consistent that has before the same day at their usual places of worshir. It is felt that on this consistent that has kefferings of congregations might be appropriately devoted by the hospitals."

Opening of a New School:—On Monday

eppropriately devoted to the hospitals."

Opening of a New School:— On Monday the 20th insh, a new Saiva school under the name of Sivagurunatha Vidyasalai was opposed at K rampan East. The Hon Mr S. Rejaratnam, General Manager of Schools, Hindu Board of Education, who presided on the occasion formally deslared the School open. Me ses. M. S. Researatnam and K. Ayadurai, Heny. Secretary and Treasurer, respectively of the Board, Mr. T. N. Subblab, Prootor, and Pandit Rassinar of the Thirunelvely Esiva Orphanage spoke at the meeting, all of them emphassing the value of Saiva education, the great need for the study of Saiva religious books and for propagating Saiva knowledge among the votaries of Saiva religion.— Opr.

That Temple Thief.

REMANDED TO POLICE CUSTODY. GIVES ANOTHER NAME IN COURT.

On Friday last at the Mallakam Police Court before Mr. V P. Redlich, a well-dreesed young man, who gave his name as Suppramanim, stood charged with having committed that of articles belonging to the Natur Kandaswamy Temple and other Hindu temples in Jaffoa.

Hindu temples in Jaffra.

It may be mentioned that on the day he was arrested the burglar is said to have given his name as Sinnathamby Kandi-x. Besides the cash be atole from the till boh of the Kandaswamy Temple, he had in his possession a silver lance (Taw); a silver lange of a dog and of a child, and a gold plate, all of which were later claimed by the priests of other temples which are on the list of those burgled Complaints had been made to the Police of the burglaries, which have been carried on skillfully for the last two or three years, but the Police were unable to trace the thieves.

Inspector A Soursjah prosecuted Mr T O

Inspector A Soursjah prosecuted Mr TO R jarateam Proctor defended the accused. As application for bail on behelf of the accused was refused by the Magistrate who remanded him till May 30th

APPOINTMENT OF INQUIRERS:-Messis Aromogam Comaraswamy and Kathirasa-pillai Ariacoddy have been appointed Ioquirers for the Udaiyar's Division of Chiviyateru and the Maniagar's Division of Valikamam West respectively.

#### INDIAN & FOREIGN

THE NEXT PARLIAMENT—A Royal Pro-camation orders the new Parliament to assemble on June 25th. ALL INDIA COMMEMORATION FUND:—In res-

pouse to the desire which has been expressed privately to H E the Viceroy by individuals and publicly in the occume of the Press, it has been decided to open an Alt India fund to commemorate the recovery of His Majarty the King Emperor from a long and dangerous illness.

Bangal Electioneering Unanimity.

Sixly three persons have been returned noopposed in the Bingal elections

Sixty shree persons have been returned nnopposed in the Bingal elections
Indian Scientist in a Dutch University.
—Bit Jagadis Chandra Bose has been invited by the Amsterdam University to deliver leatures on his researches in Botany. Sit Jagadis, accompanied by Lady Bose, leaves for Amsterdam on 25 b inst
Prevention of Youths' Crime — Commissioner Whalen of New York bas issued an appeal for the formation of an advisory commission of businessmen, see my leaders and politicians in order to adopt the source for the prevention of crime, especially concentrating on the epidemic of youths or the Human Sacrifice Brill, Extant — Human sacrifice has not yet been ensurely eradicated

on the epidemic of youths or me

Human Sachflee Still Extant — Human
sachflee has not yet been enurely eradicated.
In the pages section of a South Nigeria hush
town, in which is found a so a Obristian commonity, a leger was killed recently as an
offaring to the local deity, who was said to be
displessed with the family of the chief.

Mas Basant on Swabaj for India — Mrs.
Annee Besant who is now at Budapest attending the European Theosophical Congress,
interviewed by the "Noue Pric Presso" said
that The Brinsh Government does not love me
and I am an uncomfortable person, but as
regards home rule in India I know we shall
win Whether the great catastrophe can be
avoided depends on Hogland's attitude. Mrs.
Besant added that she was going to lecture
at Vicona, Manchester and meet Krishnamurti in Holland. Then she wou'd go to the
World Theosophy Congress in Chicago
First India To Fir to India — Mr P. M.
Kabali, the Indian sirman who is flying to
India on May 25 h, was given a reception at
the National Liberal Club in London by a
distinguished gathering Sir Dorabjes Taba
requested Colonel Patterson of the India
Office to arrange that Mr. Kabali as bis
Majseby's first Indian Subject to fly to India
should convey messages from His Majesty to
the Viceroy. Mrs Barojini Naidu will find
the name and the Maharanee of Cooch B shar
will christen Kabali's machine at Croydon.

Another Indian Robject to fly to India
should convey messages from His Majesty to
the Viceroy. Mrs Barojini Naidu will find
the name and the Maharanee of Cooch B shar
will christen Kabali's machine at Croydon.

Another Indian First Robject to fly to India
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the Viceroy. Mrs Barojini Naidu will find
the name and the Maharanee of Cooch B shar
will christen Kabali's machine at Croydon.

Another Indian to pass all tests for an sir
certificate He is leaving for Begland short
by for training for commercial pilots' license.

Van Coroured Terferts:—Persian doctors are said to be gravely perplexed at the

ortificate He is seving for Degrand score by for training for commercial pilots' license.

Vari Coloured Tsplers:—Persian doctors are said to be gravely perplexed at the case of a women who gave birth to triplets—two pure white and the third coal block

Torrestal Rains in Japan:—Twelve persons have been killed and considerable damage has been done to properly and crops by torrential rains in Fukoshima Province in Japan. 5000 houses are inundated, 88 bridges have been damaged. Some fishing smacks are missing. The loss is estimated at 5 000 000 yen.

Amanulla Bound for Rome:—At the request of ex King Amanula of Afghanistan, who crossed the Indian frontier at Obaman on the afternoon of May 23rd, with ox Queen Sourja, and ble brober, the ex Amir Inspatulia Khan, and other members of his Court, Government of India are according the ex King and his sensourage transit facilities from the frontier to Bombay, whence he proposes to embark for Rome. A special grain has been placed at the ex-King's disposal,

Letters To The Editor

HINDUS AND HINDUISM.

HINDUS AND HINDUISM.

Sr.

Please permit me to speak to make the discount brough the medicin of your valuation paper on some of the observations I have made when I spent my last vacation in Jeffens.

That most of the Hindus of Jeffens are growing irresigious counce for gainsaid. Hinduism is losing gradually its sensient giory. It gives great pain of mind to see how utterly unconscious of religion the majority of the people are this not difficult to trace the causes of the present position. There has been no proper organization to promote the religion or at least to guard sgainst the deterioration. The Brahamins, the supposed guardians of our religious, have neglected their duties consideraby. They are their own masters and they do everything at their own sweet will. Unlike the priests of other religions, our Brahamin priests have the same worldly eares and responsibilities as the laymen. It is not an uncommon thing to see a Brahamin eating and smaking like a Soothiran in a railway comparement. However, in behaved he may be, for the simple reason that he is a member of the Brahamin caste he is allowed to enter temples and revorm poojas. Can there be anything more abourd than this?

Now I come to our temples. They are losing day by day the sanctive attack of them.

spend bonds. Can there be anything more about than this?

Now I come to our temples. They are legicg day by day the asnetty attracted to them. By the practice of inviting cautob girls to certain temples for dance, I am afraid that those temples for dance, I am afraid that those temples will ose their sanctity. While killing as well as mest-eating is expressly prohibited in our religion, one finds that arimal sacrifice is an out standing feature of the festival in certain temples in Jeffna. It appears that people go to temples mostly for enjoyment, to witness fire works, or the massacre of the innocent animals or to delight in the songs and dance of the nautohights. The sight of these innocent dead lying in a pool of bool in front of the boy temple is much abomicable and is sufficient to draw tears from a millistone. Steps should be taken immediately to stop this nefarious practice which has assumed serious proportions.

Religious knowledge is not imposted to the

taken immediately to stop this nefarious practices which has assumed serious proportions.

Raigious knowledge is not imparted to the people at large The Christian pastors preach their religion to their people and the Buddhist priests give "Bara" to the followers of Lord Buddha. The people are thereby kept reminded of the doctrines of their religions and they grow more and more religious. And I ask now what do our priests do? I cannot imagine an occasion when they lecture to the laymen on "Shaivisiam". In schools, only scant religious knowledge is imparted to our children. They learn the Catechiem of Arumuga Navaiar and a few theovarams thiruvachkams etc. These are works of the followers of Hiedu'am. For religious knowledge they must be taught the works of the followers of the religion. Or, if this is impossible, such knowledge should be given to them as will enable them to have in their minds in a compact form the essential principles of the religion. Again most of our people do not devote a portion of their time both in the moreing and evening for their daily prayers, and, to my knowledge, there is no passage see ested from our scriptures for daily prayer. A thevaram or puranam is a poor substitute for such a passage. Them again there is no book in Tamil to which the average man of letters can have soccess with a view to having a clear and comprehensive knowledge of the religion.

Will our leaders wake up from their slumbare and take steps to right the wronge, supply the needs and give back to our religion its ancient g'ory.

Hikkadowa, Yours etc.,

12th May, 1929.

# KARAINAGAR HINDU ENGLISH SCHOOL.

Sir, May I crave your indulgence for a little

Sir,

May I orave your indulgence for a little space in your valuable journal to appeal to the Old Boys and well wishers of the Karainagar Hicdu English School for their sympathy and co operation in our efforts to make this Institution serve the needs of the people as efficiently as it is possible?

It is intended to hold the deferred anoual Prize giving Fuccion text mo th, when about fifty awards by way of prizes will be necessary. The Old Boys' Union at Kuala Lumpur has been good enough to send us some valuable prizes ard some cath.

Will other Old Boys and well wishers lollow this worthy example and generously come forward to give us the necessary help either in prizes or in cash and make the function a success?

As we intend publishing in the year future a magazine mainly embedying the various activities of the School, will the Old Boys be so good as to send us their present addresse to enable us to post them copies of the Magazine Cortributions for the magazine will be thankfully received by the Editor, Mr. M. Ampalavanar. Ampalavanar.

Przes and awards may be sent to the Head mester. Thanking all much in advance, Hindu English School, Karainagar, 23 5 29. K. S. RAJABATNAM, Hd. Master,

Continued up.

Below is given the text of the letter of Bramma Sri R. K. Kuruswamy Kurukkai, Manager of Schoole, Karaveddy, addressed to the General Manager of Railways, for his sympathetic attention and kindly action:—

"According to thepresent Railway Time

"According to the present Railway Time Table, a passenger from Jaffina guing by the Day Trate has to wait for the Ociomico Train as Mano for 20 hours, and one going by the Night Train for Shours. He reaches Trinonmalie as 5 35 p.m. the next day. Thus he has to bravel for 1½ days. A passenger from Jaffica detrains as Anaradhapura, goes by Motor Bus and reaches Trinocomalie in half a day. The former travelling in the 3rd Class appends Rs. 8/ and the latter Rs. 5/ with all moon veniences if one could travel direct from Jaffica to Trinocomatic without stopping tong at Maho, he would welcome this, as it is safe.

So now I suggest that the train leaving

sale.

So now I suggest that the train leaving Maho for Battlostos at 4 a. m after the train from Jaffoa reaches Maho at 3 30 a m, reaches Ga oya junction at 7 46 a m Another local train status from Galoya for Trincomatic at 5 30 a m. If only you could make the necessary atrangements to make these two trains meet at Galoya, Jaffaese would have all necessities of travelling and could reach Trincomalie in 16 hours and save a day's work or business. day's work or business.

The Night Train from Trincomalie starting at 4 40 pm. reaches Kanthalai at 6 42 pm. The train from Batticalca leaves Galoya at 6 pm. So it would be desirable if the train from Trincomalie meets the train from Battito calca at Galoys, passengers will find it easy to travel up. So I hope you wou'd be sympathetic towards the Jaff ess who travel most in that line"....

#### MATRIMONIAL.

SOMASUNDARAIYER-MANONMANY

The marriage was solempised according to Hindu rites on Monjay the 6th inst, at "Anukraga Pathy", Ponnalakathuvan North, of Mr K. C. Somasundara Iyer, sub-Post master, Ponnalakathuvan sop of Mr. & Mrs. K. Obellakkurukkai with Miss. Manonmany Ammai daughter of Mr. & Mrs Sithamparabatha Sastrigal of Paopalakathuvan North. We wish all happiness and prosperity to the new y married couple—Cor.

#### SELATHURAI-TAIYALNAYAGI.

The marriage of Mr S. Seliathoral, Sanitary Inspector, Kuala Lampur, son of Mr. K. Sabapathy Chettiar, Vannarponnal E st with Miss Taiyanayagi daughter of Mr. A. Saravanaperumal of Vannarponnal East, was solemnized on last Saturday night. We wish all happiness and prosperity to the bride and bridgeroom. bridegroom.

Continued.

HINDU-ROMAN CATHOLIC TENSION

Recently the Roman Catholic Brothers of St. Henry's High Sohoo', Illavalay pushed on their prosslytizing campaign with greater zeal than was their work. Instead of sticking to their own right of worship, they went on to impose upon the consciences of Hindu students, the Roman Catholic Christian Creed, the beautiful, often professed and seldom practised doctrine of love

As a result a few Hindu students were converted. Another batch were enticed and made ready to receive baptism. Luckily or unluckily a Hindu Teacher of the school heard of this. He immediatly saw the Principal of the School, reminded him of the Conscience Olause, discussed various points and advised him not to proceed with the conversion against the will of the parents. This instead of producing the desired effect, enraged the Eoman Catholic Principal, who accumulated the teacher to withdraw his statements and apologiza or consider himself dismissed from service forthwith.

from service forthwith.

The Teacher bearing himself as becomes a Hindu, left the service, advised the students not to precipitate the conversion and brought matters to the notice of the parents, with the result that the students were removed from the School and put into Hindu schools. The obtaining of leaving certificates turned to be a concucatrum The assistance of the Education Department had to be sought. The Inspector of Schools held an enquiry and even a Council Member had to write to the Principal to issue the certificates. These have been issued; but the tension continues.

(To be continued).

(To be continued).

Yours sto., "LAUS DEO" Talks on Sanitation

No received of manuscriptories is considered to a second of a second construction of a second co

THE BINDU OKGAN

may bave many ideals, but what we precited is in reality a very primitive mode of living, in matters sentary. Half of our ills are due to living in unheathy surroundings. Persessing unheathy habite and eating unwholescome food, rather than due to a low vitality brought by social evils or by connemic distress. Ours is a country of contrasts. We see extreme poverty in the majority and fabulous weath in a few. We can see extraordinary intelligence in a few and deep ignorance in the majority. A similar contrast can be had in other respects also, such as colour, morality, etc. It is doubtful if there are people in acy part of the world, who could preach the most ideal life and practice the contrary. This is unfortunately what is most common in our so called educated community. The education does not appeal to the hearts of the students. It is like an outer clothing, a whitewash on a salt laden wall. It orumbles on the first touch of practical application. The educated man of cur community is.

DISRIGABD FOR SANITARY HABITS.

It is a very common sight to see in most of the streets of a town where the educated

Diseagable for Sanitary Habits.

It is a very common sight to see in most of the streets of a town where the educated classes are living, infants and even adults answering the calls of nature in the street gutters, or even on the open road. Another very objectionable feature is the throwing of plantain leaves and other rubbish into the open street weich plays about by the wind which often blows it on to the face of pedestrians. Individually they may have very clean personal habits, but are entirely devoid of regard for communal welfare. They think that as long as they keep the interior of the house clean, they are safe. This is entirely wrong.

that as long as they keep the interior of the house clean, they are safe. This is entirely wrong.

CLEANLINESS LIKE CHARITY BUGINS AT HOME but does not and ought not to end there. The individual's responsibility is to see that the immediate vicinity of his house is also clean, that the refuse from his house does not become a nuisance to his reighbour, for a similar exhibition of irresponsibility by his neighbour can and will contribute to the ill-health of the inmates of his own house. This state of effairs is due to the inadequate and insufficient teaching of bygience in our elementary or in our secondary schools. Many of our educated people evince a profound ignorance as to the origin and causation of the most common diseases, as also the methods of their prevention.

Spitting Inductininately is sucther very pernicious habit which our countrymen practise to a proficiency unequalled by few other nations. Some of us can do spit with each force that the spray will reach several yards ahead. Each spray can convey disease germs from a person to several around him, or the spit may be conveyed by our bare feet to our houses and even to our food. These insanitary habits are a source of greater danger to the population of a small town there is every chance of POLLUTING THE COMMON WATER SUPPLY. The usual source is a pond or a stream unprotected and often inadequate for the number, and serving both for the bathing and druking purposes. It is quite an usual sight to see the same used for ablution after defecation which is effected on the bund of the source of supply. When the rains come, the dried fecal remains are washed into the stream or tank Many an epidemic of cholera or typhoid have been traced to such contaminations of water supply. The accumulation of Moist Rubbits with Decaying food material in the stream or tank many a gold breeding place for

MOIST RUBBISH WITH DECAYING FOOD MATERIAL adolst Rubbies with decaying food material in the street forms a good breeding place for files. The files bred from those places find their way to the feed matter deposited early in the morning in front of the houses, for their breakfast. In the latter part of the day they get their meal along with the inhabitants of the locality, depositing the diseases germs which they have carried on their feet and in their stomach from their infected feet matter. That this means of strend of howel diseases. their stomech from their infected feeal matter.

That this means of spread of bowel diseases is the commonest has been amply proved. When the moist warm weather arrives the flest increase in number and the cases of dysentry, choiers and typhoid also correspondingly increase. If we can destroy the flest we can certainly control the epread of these diseases, but a more efficient and humans way to do it is to prevent their breading. How this can be effected will be dealt with later —Rural India.

Government Avancedic College.

#### Government Ayurvedic College.

To be opened in June,

It is learnt that the Government Ayurvecle
College, for the establishment of which a
sum of Rs. 75 000 has been provided in the
ourrent year's estimates, will be opened most
probably on the 10th June, at "The Bower,"
Cotta Road, Colembo, The College will start
with 70 students on its roll. Of this number 30 are candidates who passed the ertrances examination. The remaining 40
audicts are those who have been found
qualified for admission in view of their having
passed the Cambridge Local, E. S. L. O or
other examination of similar standing and
were on that account exampted from the
antrance examination.

miles at accura observation for preserving letter sanitation at the fresh-water springs at Keerimalai, which is daily visited by several persons, have been approved by the Governor in Executive Council over and above the already framed and approved ones:—

The Sanatetium of the North

JERIKAL YL WALLE WYTCH SPRINGS

cotive Council over and above the already framed and approved ones:—

The area bounded by the seashore on the north, the Authlyaddi Mandapam on the east, the tank on the west, and the Onarity Madam (close to the tank), the Pilisiyar Temple, and the Swami Mandapama on the south, is reserved as a village path for the use of pracore going to and from the seashore and the tanks, &c., and no part of this shall be used as a stand for vehicles or as a restong place for bulls or horses. But on high festival days, such as the Adiamavasal, and other Theer, tham days no vehicles shall proceed on the Mavid-dapuram—Kandmalair road beyondits junction with the Kankesanturai—Puncial road; and no part of the triangular area in front of the Visuvanathar Tample shall be used as a halting place for vehicles or bulls or horses on such festival coassions.

No nulsance as described in Village Committee roles shall be committed either within the area defined above, or on the seashor to the east of the said area as far as the channel forming the eastern boundary of the Kulandaivel Samathy and to the west of the tank as far as the Charity Madam. No persons suffering from Tohercolosis or other infectious disease shall be admitted to the Charity Madams at Keerlmalai or be permitted to use the tarks in charge of the Village Committee. The following acte, viz., (a) washing clothes, (b) bathing with soap, seeyakkai, or similiar enustances, (c) clearing the throat and throwing one pitegm into the water, and (d) washing animals or vehicles, thall not be done in any of the eprings and water courses reserved for bathing at Keerimalai.

#### Trespass Ends In Homicide.

POLICE CENSURED BY MAGISTRATE.

FURTHER INQUIRY FOSTPONED.

FURTHER INQUIRY FOSTPONED.

"The Police are absolutely careless in the conduct of their cases. They seem to think that their duty ends as soon as they institute a case in the Cours's were the strictures made by the Police Magistrate in the course of an inquiry into a mueder case when the prosecuting Inspector was found absent from Court Consequently the Counsel who was retained to assist the prosecution was left in the lurch. B fire Mr. V. P. Kedlich, Police Magistrate, Jaffar, Inspector da Silva charged Muthan Nagan his brother Sinnaddian and Iyan Kanagan of Kokkuvil with the murder of one Velan Murugan of the same place and causing grievous burt to Cathiran, Sellie, and Sinnapodial, wife and mother respectively of the deceased, on the 11th of April last.

According to the story for the prosecution the

respectively of the deceased, on the 11th of April last.

According to the story for the prosecution the deceased Murugan and the injured man Cathiran on the day in question crossed the compound belonging to the accused. The latter objected to their trospassing and set a dog on them. The deceased is alleged to have persisted in their action whereupon the accused Sinnaddian went up and held the deceased while the first accused dealt a blow with a pickure. Cathiran and the two women also received injuries.

Mr. T. C. Rajareturam, Proctor, watched the interests of the deceased, while Mr. S. D. Thampon, Advocate, instructed by Mr. V. Ratus-llogam, appeared for the accused. When the case was called Inspector da Silva who was in charge of the case was absent. Lespector Sourjah was present in Court and in reply to the question by the Magistrate as to who was in charge of the case was away and that he (Mr. Sourjah) knew nothing about the case.

ABSOLUTELY CARELESS.

Magistrate: The Police are absoubtly careless in the conduct of their cases. They seem to think

ABSOLUTELY CARELESS.

Magistrate: The Police are absolutely careless in the conduct of their cases. They seem to think that their duty ends as soon as they institute a case in the Courts. Is the injured man Cathran here? Mr. Rajsretnam: He is present in Court, Sir. Magistrate: What about the Doctor's evidence? Mr. Rajaretnam: The Doctor may be examined. Dr. Thambipilial. J. M. C; was then called into the winness box. He deposed to the injuries on the deceased, Cathiran and the two women. They were all cases of grievous hurt, Uathiran was then called.

Mr. Rajaretnam and that he was retained by

Uathiran was then called,

Mr. Rejaretnam said that he was retained by
the relatives of the deceased to assist the prosecution but he had not a scrap of notes relating to
the inquiry. In the absence of the prosecuting
Inspector the Police were unable to render any
assistance whatever to him. He would like
to have Inspector da Silva. Magistrate: In that
case I will examine the witness. Mr. Rejaretnam:
Very well, Sir. I will watch the interests of the
prosecution. The Magistrate after examining
Cathiran postponed the inquiry for the 80th inst.

#### THE MAILS.

(G P O Colomboi) RECEIPTS.

London Mails per the P & O "Balranald" are due on Saturday, June 1; and per the P & O "Khiva" on Saturday, June 8.

Straits and China Mails per the N.Y.K.
"Tamba Maru" are due to-day
(Monday); per the O.S.K. "Santos Maru" on Thursday, May 30.
DESPATCHES.

DESPATCHES.

London Mails per the O L "Osterley" will close on Thursday, May 30; and per the P & O "Cathay" on Thursday, June 6.

Straits and China Mails per the N Y K. "Suwa Maru" will close on Tuesday, May 28; and per the S. M. N. "Pieter Czn Hooft" on Saturday, June 1.

Madras Temperance Conference

OUR DARIES LEAR MARKED BY GOVE. e Eville policy of the Gaver as a cur to be a wess cristole to the path part | the Prereal lases and ignored the demands of the people. The Temperance Conference have evened the propies of the temperance Conference held recently at Osseamond under the Government auspices was according to the Hundu little more than make bolieve. Our consemporary pertinently sake "What is the need of the hour, it it propagands action?" and then goes on to observe: "Surely, it is action that is needed and not talk. Oue can understand the need for proparands in a country where drink was universally machined and more whose people it was not considered a line. But that certainly is not the case at a use I falls, if we legislate in the direction of Frontister-here, it will not by any mean beautiful and in advance of public opinion here is saidly belong Frontistion. If the Government have no drone on the point, that can be cased the point, that can be cally sit as I rat by ordering a photosic. But have always fought shy of such a course.

### Old Boys' Association, Jaffna Hindu College.

A Register of the Cid Boys of the Jaffna Hindu College has been opened and is being brought up to date. All Old Boys of J H. C. are requested to communicate full particulars (name, ago occupation and address) and remot the annual subscription of Rs. 2 50 as early

V. R. Venkataraman M.A.
Principal, Jaffon Hindu College,
and President, Old B.yes Association. (Mis. 1451)

#### The Lanka Ayurvedic Medical College, Janna

The Lanka Ayurvedio Medical will be re-opened as usus on 4th June, 1929.

The students who wish to join this

The students who was to join this College must send their applications to the Principal of the above College.

The candidates will be taught Ayurveda, Sidah and Ucani and also the other subjects which will be taken according to the syllabus of the College Lodigenous Medicine at Colombo.

Mis. 1435.

Principal.

#### An Appeal on behalf of the Jaifna Hindu Coilege.

Jafina Hindu Coilege.

The public are aware of the noble we that the Jafloa Hindu Coilege has been doing for the last three deduces and more. It has served as the focus of national entered in Jaffna and has sent out into the world bright young men imbued with high ideals and noble aspirations. It has from time to time, been able to adjust itself easily to the requirements of its aumoi and he demands of efficiency, and this it has largely do through the support generousy accorded to the patriotic Jaffness here and est where the patriotic Jaffness here and est where look forward to this support in a wider measure than before.

is by patriotic Jaffness here and as whose. The t me has now come when it has again to look forward to this support in a wider mussure than before.

The spirit that has been round in our people by this Institution impose them in larger and larger numbers to sealt be medium of the countral benefits offered by it. The result is that the strength of he College has grown and it has also been found necessary to open the Inter Arts and Science misses of the London University. The are not wanting to show that the strength will said further grow and the University classes of further develop. The present accummodate and equipment, however, are far from adequated for our purposes. Commodicate feature not well stocked libraries and up to date take for the control of the light of absolute and urgest necessaries and provided for according y. Moreover, the looked after by making provision for subarged dormitories and easily accessible pay grounds. These crying needs of the Institution should not be postponed on the strength of the impetus which mere unaided patriotism gives to those who seek admission to it. It must be noted that the schools and colleges of Juffne are working under an extremity gives to the public, so that they may generally come has so far prevented from thing an unshalthy turn.

Under the circumstances, it has been considered necessary to lesus this appeal to the public, so that they may generally deflexing and march vigorously forth to achieve greater and genater trumphs in its fight with the twin demons of increance and vice. The amount required for the object in view is at present estimated at two lakes of rupes. It is proposed to college to furnish itself with a complete papenty of leaving and march vigorously forth to achieve greater and greater trumphs in its fight with the twin demons of increance and vice. The amount required for the object in view is at present estimated at two lakes of rupes. It is proposed to college the object in view is at present estimated at two lakes of rupes. It is propose

all co operate to make this sub-me a success.

V. R. VENETANIN, M.A.

Jaffina Hindu College, Priccipal.

16th May, 1929.

Mis, 1450.

### The Birthday of a Nation SIGNIFICANCE OF WESAK.

The following article is specially writthe following article is specially written to the "Ceylon Daily News" by the Hon Mr. E. W. Perera dealing with the religious and historical significance of Wesak giving the identical dates and showing how the festival came to be a public holiday:—

snewing how the festival came to be a public holiday:—

The festival of the Wessk has great religious and historical significance for the Sinhalese people. The birth of the Founder of Buddhism in the grove of Lumbini on the full moon day of the month of Wessk was an event of world importance. It is, however, outside the scope of this paper to dwell on the religious importance of this paper to dwell on the religious importance of that birth to mankind; the sim of this article is rather to touch on certain historical aspects of the Day, intimately affecting the national life of the Sinhalese. The Buddhist arriptures state when in the fulness of sime the Buddhis passed into Nirvana it was upon the full moon day of the month of Wissk. Pall writers fix the year as B O 548 Modern controversy between Orientalists has cheed and flowed round this date. Historical criticism has gone so far that at present it has come back close to the original date. But the plain man asks how could the date be wrong and how could there be any doubt when, from the first day of the parinibbana, the monks began and have uninterruptedly continued to the present to daily commemorate the momentum event by rectirg so many days, so many years have passed since the great demiles. The full moon day of Wessk commemorates not colly the sage's birth and death but it is also the anniversary of the day on which be attained collightenment under the Fig tree at Uruwels, a branch of which planted with stately ceremonial still bloom at Anuradhapura.

Did The Buddha Visit Caylor?

DID THE BUDDEA VISIT CHYLON?

Pall traditions affirm that the Buddha thrice hallowed this I-land with his presence to consecrate it as the holy land of his faith once at Mahayangaba the banks of the Mahaveli ganga, the battlethe Yakhas where later his right collaraction of the Mahaveli ganga, the battlethe Yakhas where later his right collaraction of the maintent stops now neglected and crombling. Again at Kelaniya when he came to bring peace among two warring Naga Kings, he left the impress of his foot on the swirling eddy of the Kalani river. Hard by the spot on the river bank an ancient stone slab, recently removed to the Temple premises, in royal times perpetuated the site where the Buddha laid his robe before stepping into the water: legend says a mystical light on the slab illumined the er by night. Again our chronicles tell that an for the last time the "Light of Asia" blazed in Ceylon it left its effaigence on the top of Adam's Peak to be a beacon light to succeeding generations.

BIRTHDAY OF A NATION.

BIRTHDAY OF A NATION.

The birth day of Sinbalese nationally was idenatical with Wesak Day. The Mahawansa records that as the Buddha lay dying in the Sal rove of Kusinara he declared that Prince Wijaya with his followers was at the moment landing on the Island in which his religion was to be established and hade the "Lily coloured" god Vishuu protect the Prince, his followers and Lanka. He alighted and in the goles of a Sanyasi poured the water of consecration over Wijaya's hands desicating the Island to him and sied sacred thread on his arm and on those of his followers to protect them against the enchantments of the demons (Yakhar) who possessed this land. Thus was established the connection of the Wesak Day twenty five centuries ago with the birth of the Sinbalese Natior; Another event firmly set the seal of the nation! life, When the Sakyas were driven forth from their mountain eeric by the vengeance of King Vidudabha and there capital Kapilavastu destroyed, Sakya Princes, sons of Buddha's cousins german took refuge in Ceylon, allied themselves with the royal family of Wijaya and settled in different parts of the country.

#### THE SAKYA DYNASTY.

THE SARYA DYNASTY.

Ultimately on ecf their decendants Pandukachaya in league with the native Yakhas extinguished the line of Wijaya in the fatal field of Nagaraka by the slaughter of his uncles and established the Sakya dynasty in his own parson on the throne of Jeylon (circa B. C. 437). It bore rule during ome of the most brilliant years of the hi-tory of he Island and counted on its roll such national seroes as Devanampiya Tises and Dutugemunu. Jeylon has the proud distinction of having as its rulers monarchs of the royal race to which the Baddha belonged and his closest kinemen. To this fact may also in a degree be attributed the ardour withe which Devanampiya Tises of the Sakya House welcomed the Buddhist missionaries of Asoka the Great So far did these monarchs sembody the spirit of Buddhism that some of them sought to create in Ceylon the ideal Buddhiss/State, built hospitals for men and animals, abolished capital punishment, proclaimed immunity to bird and beast and assigned vast estates for the services of religion; this self consciousness of the sanctity of their office caused them to declare on stone that it is only a Bodhisatva (a candidate for Buddhahod) that could attain to the dignity of their office caused them to declare on stone that it is only a Bodhisatva (a candidate for Buddhahod) that could attain to the dignity of their office sanset Dutch.

### PORTUGUESE AND DUTCH.

Portuguese and Dutch.

In such a state of society high days and holy days were celebrated with great celat and Wessk Day was the feast day par excellence. During the dark days of Portuguese and Dutch intolerence in the Maritime Provinces not only was there no official recognition of Wesak Day as a public holiday but its observance was locked on with positive disfavour by shose Governments, if anybody had the temerity to opacily participate in the rites of a Faith which was not 'The Government religion.' Not only were their material prospects jeopardised by an open avowal of Buddhism but there was no official recognition of marriages unless they were made in Church or School Chapel. The policy of the Portuguese and Dutch Governments was responsible for the creation of a large number of fair weather Christians converted by the alluremous of material gain rather than by sincere conviction, Religious Toleration.

RELIGIOUS TOLBRATION.

With the accession of the British Government in 1798, religious toleration was freely extended to all creeds and numbers of confession converts

roturned to Baddhism. Although there was religious liberty and no persecution under the new Government of the Low Country Christianity was well the State Religiou. Onrivitan Feast Days were the only public holidays recognised by the Government. Simblere Buddhists had to attend Court and Kacheberi and leave home for public daty on the most sacred days of their faith which were consecrated to the services of religion. Nor was this disability on fixed to the Buddhists. Hinds and Muellins equally suffered. There were other disabilities; the right of free religious procession along the stress with music which down the ages was a feature of Buddhist religious celebration, though guaranteed by proclamation, was only allowed under great restrictions when sanctioned. Meantime though the people were legally enancipated and accorded freedom of religious persecution on the national life that, till the seventies of the 19th cantury. Sinhalese Buddhists hesitated to testify in poblic to the faith that was in them. A religious controversy held in Panadura in 1870 between Christian Missionaries and Buddhist Priests on equal terms broke the spell. oturned to Baddhism. Although there

#### A FAMOUS CONTROVERSY

A FAMOUS CONTROVERSY.

The issues of debate were either too trivial to be adjudicated on or so lofty that they could never be settled by controversy. Yet it had the effect of reviving the suppressed religious self respect of the Sinhalese Buddhiet and boldly making blum bear witness to his faith. Besides the publication of the report in English synchronised with and helped forward an interest and study of Buddhiem both in Europe and America. In Ceylon the vast throogs that gathered to hear them carried to distant villages the fame of the protagonists the Rev. David Silva, the High Priest, Hikkaduwa Sri Sumangala and Migestuwatte Sri Gunananda whole moving eloquence roused or calmed the crowd at will. The Panadura controversy may be regarded as the starting point of the renaissance of Buddhism in Ceylon, and since then the repercussions of a milliant Buddhiem were felt for the first time in Obrintian Mission fields. But a national revival which was destined to bring about far reaching changes arose not of an unfortunate riot between Binhalese Casholica and Binhalese Buddhists brought about by the clash of two religious processions on Easter Sunday, 1883, which that year fell on the same day as the Sinhalese New Year. Feeling ran high and charges of partisanship and lukewarmness were levelled against the Government, but in 1888 the Government of Ceylon did not run amuck as they did in 1915. Appeal to the Courts having failed the Astorney General declaring there was no sufficien evidence to prosecute, the Sinhalese Buddhists took political action.

#### THE LARGE ISSUES.

Though the puol-hment of the offending Catho-lies was their primary objective, those guiding the movement did not lose sight of the larger issues involved of seorting national rights which have been violated or been in abeyance for centuries, e.g.

- (a) "That, either by extending the terms of the Imperial Indian Proclamation of religious neutrality by the British Government, or otherwise, some absolute guarantes of their religious rights and privileges shall be at once given the Sinhalose Buddhists."
- (b) "That the Birthday of Lord Buddha, v'z., the fell moon day of May, he proclaimed a foll holiday for Buddhist employees of Government."
- (c) "That all restrictions upon the use of their national and religiona minio shall be removed, and the Buddhists permitted to hold their reli-gious processions as always bitherto since the remotest epochs."
- (d) "That Buddhist Registrars of Marriagoe, etc., shall be appointed in Buddhist villages and wards of cities, and the Buddhists not forced to depend for these services upon those of other faiths."
- (e) "That Immediate steps shall be taken to decide the question of the Buddhist Temporalities.

The movement succeeded. The writer cannot do better than quote the original documents to show the effort made on the progress and success of the agitation. Representations to the local Government having failed at last an appeal was made to the Imperiel Government by Mr. Edward F. Peress, on behalf of the Boddhists, of which the following passages may be cited:

made to the Imperial Government by Mr. Edward
F. Perese, on behalf of the Boddhists, of which the
following passages may be cited:

"The appeal now made to Your Lordship would
not have been presents in the Simhalese people
could feel certain that a policy of strict neutrality
might always be expected from the Colonial authorities. The fact that an assault has been made
upon a body of unoffending Buddhists, their wives,
and children in broad daylight, upon the public
roads within the city limits, in the presence of
more than three score policemen, that in this
affray human life have been sacrificed, many persons matured, some for life, and much properly
sacrificed, without a single person having been
even tried, as by law provided, least of all punished, has filled the cutire Sinhalese people with dismay. They see that at any time, under a week
Governor or inefficient police director, their blood
may again be apilled and even more grievous
wrongs inflicted on them. It is not too much to
say that a thrill of alarm is running through the
hast of the whole nation, and that a repelition of
such scenes would teat their loyalty most severely.
Since the co-intry passed under British rule various causes of alsconient have been gradually disappearing as the people have become accoustomed
to their new masters. But if they should see the
prospect of the violation of every pledge of protection for their religious rights violated and the
innocent enstome of their forefathers runhlessly
broken down to please a riotous minority defiant
aitte of law and justice, it is to be feared that the
outraged nations feeling might manifest itself in
disturbances of a most deplocable character. They
have not the remotest desire to interfere with the
radigous privileges of their fellow subjects of other
faiths, nor do they ask special favours for themealyes—though considering their numerical
strongth and the ancient promiess held out to
them when their country was surrendered to the
British Forces, they might be warranted in

(To be continued.)

#### NOTICE.

# RE OPENING OF TODDY TAVERNS IN THE JAFFNA DISTRICT.

It is bereby notified for the information of the general public that it is proposed to re open the toddy taverus at Chiviatern West, Chondikuly (Koiyatoddam), Parssiur Colombuitural and Van narpannel South East in the Jaffina District from 1st January, 1950.

2. I shall receive any written representations made regarding the opening of these taverus up to Balurday the 6th July, 1929 and any verbal representations made on the said date at the Jaffina Kachcheri between the hours of 10 a.m. and 1 p.m.

Jaffoa Kachcheri, 17th May, 1929. G. 1049.

J. D. BROWN, Government Agent, N. P.

### NOTICE.

The undermentioned Government timber lying at the Jaffan Depot will be sold by public anction on the spot by the Divisional Forest Officer, Northern Division, Jaffan, on Monday, June 10, 1929, at 9 30 a. m:—

To further particulars please see Government Gazette No. 7710 of May 24, 1929.

J D SARGENT,
Conservator of Forests,
Kandy, May 17, 1929.
G. 1050.

#### FOR SALE.

What offer over Rs. 7500/-, for land called Andychipallam 8½ Lachme, on Oddumadam road, within ½th mile of Jaffoa Hindu College. In land a well, 21 full bearing cocoanut trees, 60 newly planted cocoanut trees and few useful other trees. Site available for building.

T. Sivasithamparam

Galle.

Mis. 1447.

### Notice

Tenders are invited for the supply of best Milchard and or best Country trice, during the period October 1, 1929 to September 30, 1930, as the various Irrigation Works in the Southern Northern, Esstern and the North Western Provinces.

Tenders will be received at the Office of the Hoo'sie the Controller of Revenue not later than mid day on Tuesday July 9, 1929.

For further particulars, see Government Gezette of May 24, 1929 or apply to the Director of Irrigation, Trincomalce.

B. G. Meaden.

B. G. MEADEN, for Director of Irrigation. Office of the for Director of Irrigation, Trincomales, May 17, 1929, G. 1048

#### Order Nisi.

IN THE DISTRICT COURT OF JAFFNA.

Testamentary Jurisdiction No. 6985. In the matter of the estate of the late Sangarappillal Murugar of Thaveleiyat-talat

Deceased.

Murugar Sangarappillal of Thavalaiyattalai

Murugar Sangarappillai of Thavalalyattalai Petitioner.
This matter of the Petition of the abovenamed Petitioner praying that Letters of Administration to the estate of the abovenamed deceased be granted to him coming on for disposal before K. Kanakasabat Esquire, Acting District Judge, J. fina on January 17, 1929 in the presence of Mr. V. S. Karthigesu Protor, on the part of the Petitioner and on reading the affidavit and Petition of the Petitioner.

It is ordered that Letters of Administration to the estate of the abovenamed deceased be issued to the Petitioner as sole heir of the said deceased, unless any person shall on or before February 21, 1929 appear before this Court and show sufficient cause to the satisfaction of this Court.

J. C. W. Rook, District Judge. ebruary 15, 1929.

Time extended for June 4, 1929.

J. C. W. Rock.
D. J. February 15, 1929.

#### Order Nisi.

IN THE DISTRICT COURT OF JAFFNA.

IN THE DISTRICT COURT OF JAFFNA.

Testamentary Jurisdiction No. 6971.

In the matter of the estate of the late Meenadehipillai wife of Subramaniam of Analaithivu Deceased.

Subramaniam Chellappah of Analaithivu Petitioner.

1. Chellappah Seevarsinam
2. Sornam daughter of Chellappah
3. Sellappah Sabapathy and
4. Kumarasamy Sabapathippillai all of Analaithivu Respondents.

This matter coming on for disposal before J. C. W Rock E quire, District Judge Jeffna, on December 6, 1929 in the presence of Mr. A. Arumugam, Proctor, on the part of the Petitioner and the affiliavis of the Petitioner having been read; It is ordered that the abovenamed 4th Respondents be appointed Guardian ad litem over the minors the 1-4, 2-d and 8-d Respondents and that Letters of Administration to the estate of the asid intestate be issued to the Petitioner unless the Respondents shall appear before this Court on February 28, 1929 and shew cause to the contrary.

James Joseph.

February 5, 1929.

February 5, 1929.

Time extended to 30-5-29.

J. C. W. Rock, D. J.

### Order Nisi:

IN THE DISTRICT COURT OF JAFFNA.

Testamentary Jurisdiction No. 7105. In the Matter of the Estate of the late Karthigesar Kandish of Kodigaman Kandish Karibigero of Kodigamam Petitioner,

Vs.

1. Kandish Vestivelu
2. Velanther Sithamparspillsi and
3. wife Annappillat
Minors.

4. Kanapathippillat Thamotherampillat
5. Kanapathippillat Rulasegarampillat
6. Suppar Ranapathippillat all of Kodigamam

Respondents.

This matter of the Petition of the abovenamed Petitioner praying that the abovenamed 6th Respondent be appointed Goardian addition over the minor the abovenamed 4th and 5th Respondents of the abovenamed 4th and 5th Respondents of the abovenamed deceased be granted to the Petitioner coming on for disposal before J. C. W. Rock Esquire, Dustriet Judge, on April 26, 1929, in the presence of Mr. V. B. Katthigaus, Proctor, on the part of the Patitioner and on reading the affidavit and Petition of the Petitioner.

It is ordered that the aboveneyed 6th Response

affidavit and Petition of the Petitioner.

It is ordered that the abovenamed 6th Respondent be appointed Guardian ad litem over the minors the abovenamed 4th and 5th Respondents and that the Petitioner as one of the heirs of the abovenamed deceased be declared entitled to have Letters of Administration to the estate of the said deceased, unless the abovenamed Respondents or any other person shall on or before June 6, 1929 appear before this Court and show sufficient cause to the saidsfaction of this Court to the contrary.

J. C. W. Rock,

J. C. W. Book, District Judge, May 8, 1929. Time extended for June 6, 1929.

J. C. W. Rock, D. J.

0. 1698.

### Order Nisi.

IN THE DISTRICT COURT OF JAFFNA.

Testamentary Jurisdiction No. 6988,

In the matter of the Estate of the later Ponnachchy wife of Nagamuttu Thampar of Mahiappiddy

of Mahiappiddy

Deceased,
Nagamuttu Thampar of Mahiappiddy
Petitioners,

Vs. Petitioners,
Kasinathar Kanihish of Colombo, wile
Thankam of Mahlappiddy
Biyanathar Kathiraveluppilial of Colombo,
wife

wife
Sinappillal of Mahlappiddy
Thampar Kanagasabapathy of Mahlappiddy
Sooriar Sathasivam and wife
Sionamma both of Nallore

Respondents.

Respondents.

This matter of the Petition of the abovenamed Pesitioner praying for Letters of Administration to the estate of the abovenamed decessed coming on for disposal before J. C. W. Rock Esquire, Distict Judge, on January 22, 1929, in the presence of Mr. M. Vyshisliegem, Froctor, on the part of the Pesitioner and the affidavit of the Pesitioner and the affidavit of the Pesitioner and the affidavit of the Pesitioner declared that the Petitioner is the lawful nubsand of the said intestate and is emitted to have Letters of Administration to the estate of the said intestate issued to him unless the Respondents or any other person shall, on or before March 14, 1929 show sufficient cause to the satisfaction of this Court to the contrary.

J. C. W. Rock,

J. C. W. Rock, District Judge January 22, 1929. Time to show cause extended till May 80, 1929, J. C. W. R. A. D. J.

#### Order Nisi.

IN THE DISTRICT COURT OF JAFFNA.

Testamentary Jurisdiction No. 7022.

In the matter of the estate of the late Ramasippillal wife of Sittampalam Muttu-cumaru of Vaddukoddai West

Ramalingam Saravanamuttu of Tholpuram.
Petitioner, Deceased,

Mustucumaru Murugesu of Vaddukoddal West, presently of the F. M. S.
 Mustucumaru Chittampalam of Vaddukoddal West, presently of Lahat in the F. M. S.

Respondents.

This matter of the Petition of the abovenamed Petitioner praying for Letters of Administration to the estate of the abovenamed deceased coming on for disposal before J. C. W. Rock, Erguire, Disrict Judge on February 21, 1923, in the presence of Messix. Nagalingam, Nagalingam, Proctors, on the part of the Petitioner and the affiliaris of the Petitioner dated February 18, 1929 having been read, it is declared that the Petitioner is the attorney of the heir of the said intestate and 19 entitled to have Letters of Administration to the estate of the said Intestate issued to him unless the Respondents or any other person shall, on or before April 18, 1929 show sufficient cause to the saidsfaction of this Court to the contrary.

J. C. W. Rock.

Extended to 80-5 29, O. 1705.

J. C. W. Rock, District Judge,

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