

# The Hindu Organ.

"Arise! Awake! and stop not till the goal is reached."

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ESTABLISHED SEPTEMBER 11, 1889.

(REGISTERED AS A NEWSPAPER.)

PUBLISHED EVERY MONDAY AND THURSDAY.

VOL. XL—NO. 93

JAFFNA, THURSDAY JUNE 6, 1929.

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### Order Nisi.

IN THE DISTRICT COURT OF JAFFNA.  
Testamentary Jurisdiction No. 6890.

In the matter of the Estate of the late Theivansal wife of Ramu Kumaresu of Irupalal Deceased.  
Ramu Kumaresu of Irupalal Vs. Petitioner.

1. Chellammah daughter of Kumaresu
2. Vinasy Sionaddy of Irupalal
3. and wife Ledebumy
4. Kumaravelu Ramu of do

Respondents.

This matter of the Petition of the abovesaid Petitioner praying for Letters of Administration to the estate of the abovesaid deceased coming on for disposal before James Joseph E. Quire, Acting District Judge, Jaffna on December 11, 1928

in the presence of Messrs. Sivapragasam and Katiressu, Proctors, on the part of the Petitioner and the affidavit of the Petitioner dated September 10, 1928 having been read,

It is ordered that the abovesaid Petitioner as the husband of the said intestate is entitled to have Letters of Administration to the estate of the said intestate issued to him unless the abovesaid Respondents or any other person shall, on or before April 13, 1929 show sufficient cause to the satisfaction of this Court to the contrary.

March 12, 1929.

J. C. W. Rock,  
District Judge.

The Order Nisi extended May 16, 1929.

Intld. J. C. W. Rock,  
District Judge.

The Order Nisi further extended to June 20, 1929.

Intld. J. C. W. Rock,  
District Judge.

O. 1714.

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THE MAILS.

(G P O Colombo) RECEIPTS...

London Mails per the P & O "Khiva" are due on Saturday, June 8; and per the O L "Ormonde" on Saturday, June 15.

Straits and China Mails per the N.Y.K. "Kawri Maru" are due on Wednesday, June 12.

DESPATCHES.

London Mails per the O L "Orsova" will close on Wednesday, June 12

Straits and China Mails per the R.L. "Indrapera" will close on Saturday, June 8.

NOTICE.

The Masters and Boys of St. John's College, Jaffna will present Shakespeare's Tragedy Julius Caesar in the College Hall on Saturday, 15th June, at 8 p.m. Proceeds in aid of the College Extension Fund. Tickets: Box (4 seats) Rs 15 00 Reserved Rs 5-00 1st Class Rs. 3 00 2nd Class Rs. 2 00 Students Re. 1/- Mis. 1463.

The Hindu Organ.



JAFFNA, THURSDAY, JUNE 6, 1929.

SOME PROBLEMS OF HINDU RELIGIOUS REFORM.

III.

IN OUR ISSUE OF THE 30TH MAY, SOME causes which make for irreligion and scepticism were dealt with. To-day we propose to make certain suggestions which would prove an antidote to them and contribute to the invigorating and the deepening of religious life among the people.

The first remedy which we suggest for the removal of irreligion and scepticism is the propagation of the knowledge of Saiva religion among its votaries. It is the peculiar heritage of the Tamil Saivites that what is necessary for acquiring adequate knowledge of their religion and of its practice is found in their own sweet mother-tongue. For the Tamil Saivites the twelve Tiru Murais, Kanda Puranam of St. Kachchiappiar and the fourteen Saiva Shastras are the most authoritative exposition of the Saiva religion. They represent the quintessence of the teachings of the Vedas and the Agamas. Anything in any other Hindu sacred book if it is not inconsistent with the teachings of the aforesaid canonical books should be considered acceptable. The Tamil Saivites have to look primarily to the sacred Saiva works in their own mother-tongue for the knowledge of their religion, instead of running after wandering fires and losing themselves in the quackmires of novel cults and novel doctrines. In the days gone by many Tamils possessed intimate knowledge of Thevarams, Thiruvasakams, Saiva Puranas, and Shastras. Even the most illiterate could boast of some knowledge of the stories of the Saiva Puranas. There were well recognised institutions for their teaching and exposition. The Puranas were cited and interpreted in the temples or madams for the spiritual and moral edification of the assembled worshippers. People themselves flocked in large numbers to hear the sacred story.

Ninety-nine per cent of the people lived in the villages. Their traditional occupation was agriculture. Being agriculturists they looked to the clouds for their sustenance and prosperity. Vanmukil Valauthupela (Let the clouds pour out rain without fail) This is one of the prayers of the poet—Saint Kachchiappia Sivachariar. It is an article of faith with them that any fault in the performance of the daily pujahs and the annual festivals or any failure to recite the sacred books will be attended with the failure of rain or with some calamity to the people.

This faith only strengthened their devotion to their gods and inspired them to promote thanam, tapas and gnanam (charitable gifts, penance and knowledge). The leisure moments which they were able to snatch from their agricultural pre-occupations were devoted to the hearing

of Siva Kathas, to the due performance of pujahs and to the worship of the Lord in the temple. The economic changes which were slowly creeping into the village since the last quarter of the nineteenth century have upset the stability, peace and contentment of the villagers and set them to pine for what is not. The ideal of learning for learning sake which was the noteworthy characteristic of the Tamilians in the past and which impressed the Chinese pilgrim, Kien Tsang, in the middle of the seventeenth century was despised. Tamil learning which occupied the foremost place in the national life was considered a fruitless task and relegated to the background. Those learned in Tamil began to fall in popular estimation and were classed in the category of old gobos. English education was prized and sought after for its worldly advantages. Thus religion and religious learning which formed a conspicuous feature in village life was regarded in the light of credit that is not worth having. Everywhere the cry of sampalam, sampalam (pay) was heard. A mad rush was made from the English schools and colleges to take possession of the cash in the dreary hills of the Up-country, or in the pestilential streets of Colombo, or in the malaria-stricken wilds of the F. M. S. The up-shot of this new venture for cash is that they saved only their body but lost their soul. The rush for cash is now receiving a rude shock on their seeing it crumble into dust the moment they snatched at it. The emptiness of the quest is now brought home to some enlightened men like our correspondent. It is now being realised that the quest for amirtham (nectar) has brought in its train the inevitable nanchu (poison). The cry of agony given expression to by Sayanthan of old on his realisation of the emptiness of the pleasures of Swarka as now being heard in Jaffna and other places.

தன்னைத் துறிக் குத் தருகிழந்தி வாழ்க்கை வெகிடுகி, கொண்டென் பெருந்துயரம் வான் பதமுக் கோதென்றே, என்னைத் திறந்தம் பதத்தொலைவ் கண்டனன்ற, நெண்டென் சிவனெனின் நென்பதமே வேண்டுவேன.

(I have suffered great pain as a result of my desire to live under the cool shade of the honey dripping Kalpaka tree. I have realised the emptiness of the pleasures of Swarka and the impermanence of the exalted life of the Lords of Sathialoka and Vaikunda. I, Thy servant, beg for the Eternal Bliss to be had at Thy Glorious Feet, viz Moksha.)

It may be asked, Is there no way out of this terrible situation? Is there no "mantram" that can revive or recover the soul of the Tamil people that now appears to be dead or lost? Yes; there is such a "mantram", and that "mantram" is found in the Tamil Vedas. It raised Poompavai from her ashes. It brought back to the land of the living the child eaten by the crocodile. It removed the poison of the deadly cobra from the bodies of the children of Vanikan and Brahman and restored them to life. It overcame the wiles of the Jains and the injustice and religious oppression of the kings. It opened the gates of the Vedas that remained shut for centuries. It gave to the Tamil Land and the world a new literature, new art, new architecture and a new spirit in the domain of politics, economics and colonisation. It opened the way for Saint Sambandhar and his "Pathini" and all those who assembled at their wedding to enter the Divine Light which enveloped the "manappandal". It is the "mantram" that can wake up the Tamil people to day from their long slumber and restore them to their past greatness and glory and lead them to the Lotus Feet of Him Who dances His eternal dance in the cosmos and in the human soul for the redemption of the entire creation (உயிர்ந்தொகை துளைத்தும்.)

In the past as we pointed out in our last article the Tamil Land was once filled with wrong ideals and wrong views of life and religion. "மேலினிமேற் சமன் செயர் சாக்கியர்தம் பெய்யிட்டுத் தே". What a d Saints Appar and Sambandhar do under such circumstances? They went from village to village, and from shrine to shrine spreading the light of true knowledge and true ideal among the people. Wherever they went they sang the glory of Him to Whom glory is due. Thus every nook and corner in the Tamil Land was made to resound with His glory. The people who have been corrupted by wrong ideas and ideals saw a great transformation in their lives. The irreligion and scepticism which darkened the land disappeared like the dew before the morning sun. Their message comes to us to day in all its strength and force; Go and do like-wise. The question may be asked, What agency can be employed under modern conditions to accomplish our purpose?

The first agency that comes to our mind is the village Saiva Sabha. In some villages we have such Sabhas. In others where such organisation does not exist it should be organised and made to work in harmony and co-operation with the village school. The primary duty of such a Sabha should be the propagation of Saiva knowledge among the people. If any Sabha does not realise its importance it should be brought home to it. The old custom of reciting and interpreting Saiva Puranas in temples or madams should be encouraged wherever such practice is in vogue and it should be revived wherever it has fallen into disuse. Such recital should be carried out annually. The readers and interpreters should not only make their work interesting and instructive but also should make an effective appeal so that the hearers' hearts may vibrate in response to the divine song and story. In places where the attendance is small efforts should be made by personal solicitations to make the people attend them in large numbers.

The second opening for service in this direction is the organisation of monthly lectures on moonlight nights in schools and temples. The women-folk of the village who now stand aloof from the Saiva movement should be urged to attend them. If the undoubted place which they hold in the Saiva religion and its revival should be brought home to them the success of our efforts is assured.

The third opening for service is the celebration of the "guru pujahs" of the four Saiva Saints in particular and of the other Saints in general in the villages. These "pujahs" should be the festive gatherings of the village where the Saiva inhabitants irrespective of the distinctions of family or caste partake the "prasatham" in a common "panthi" as far as practicable. In Saiva brotherhood there is no distinction of any kind, but the local prejudices cannot altogether be ignored. For that reason we use the phrase "as far as practicable" to have the purpose in view accomplished in unity and harmony. The "guru pujah" festival should be used for the propagation of the knowledge regarding the lives of the respective Saints. This can be done by speaking at the festival on the life of the Saint or by procuring books on his life and distributing free or for cash to those who want them. Our knowledge the latter method has been adopted in one locality. At the last "guru pujah" of Saint Appar it was decided to order and get 24 copies of the life of the Saint published by the Tinevely Saiva Siddhanta Works Publishing Company and distribute the same. The same has been done and a similar course of action has been adopted at the "guru pujah" of Saint Sambandhar. In our opinion it is an excellent method, which we commend to other Sabhas.

The fourth is the adoption of a plan to reach the women-folk and to make them interested in the reading of Siva Kathas in their spare moments. This can be accomplished if a group of ladies living in close proximity to one another should assemble in a common place and read the prose version of Kanda Puranam by Sri la-Sri Arumuga Navalar or any prose rendering of the lives of the sixty-three Saints. Some arrangement of this nature is in contemplation in one locality. We watch this experiment with great interest. If successful it can be adopted in other places.

The fifth opening for service is the publication of tracts and leaflets to enlighten the masses on the religious situation or on the religious ideals and practice or on the life of a Saint and to distribute them on festival or other days.

In the subsequent issues the place of the school the temple and the home in the Saiva propaganda will be dealt with.

Government Ayurvedic College.

CEREMONIAL OPENING BY GOVERNOR.

Invitations are being issued by the Board of Indigenous Medicine for the ceremonial opening of the College of Indigenous Medicine at the "Bower", Cotta Road, Colombo, by His Excellency the Governor on Monday, June 10, at 5 p.m.

The Principal will be Capt (Dr) Panikkar M B (Edin) M B C S (Eng) M S. The Dr. Panikkar has had four year's training in the Ayurvedic College of Madras, and is an examiner in Ayurvedic in several European institutions. He is also a Sanskrit scholar. The Balance Lecturer will be Mr. G. E. Nanayakara B.S. (London).

In this connection our readers and the public will be interested to read an extract published elsewhere from the Report of the Travancore Ayurvedic Department for the year 1927-28 which shows the real advance of Ayurveda in that country and the support given by the Central Government.

LOCAL & GENERAL.

Weather:—Since the break of dawn there is a lull in the weather condition. The sky is overcast, but only stray drops of rain are being sprinkled off and on as if "Varunapokavan," (the God of rain) is in a raveing mood. But the triple prayers of the human, animal and vegetable kingdoms, Vanmukil Valauthupela, will be heard and it is hoped that a refreshing shower will come down at no distant date.

OFFICIAL:—Mr. R. Chinthamani, Chief Clerk, Jaffna Kanhober, is to act, in addition to his own duties, as Extra Office Assistant to the Govt Agent, Northern Province, from May 21, 1929 until the appointment of a successor to the late Mr. T. Sam De Silva.

—Mr. A. Visvanathan is to act, in addition to his own duties, as Office Assistant to the Director of Agriculture, from May 21 to June 1, 1929.

JUDICIAL:—Mr. K. Kenagasabai is to act as Commissioner of Requests and Police Magistrate, Jaffna, Kayes, and Mallakam from June 1 to 5, 1929.

PERSONAL:—Mr. N. Thamotheerampillai of Kuala Lumpur who came to pay a visit to his father is now staying at Araly West and after performing the rites consequent to his father's death will be leaving for Kuala Lumpur after two months.—Cor.

—Mr. T. Arumugam, Teacher, Methodist Boys' School, Kuala Lumpur, has come over to Jaffna on six-month's leave and is staying at his residence at Karsaiaagar.

—Mr. S. T. Ramalingam, who was connected with the Ayurvedic Dispensary of Mr. C. Muttucumar, the popular Ayurvedic Physician of Vannarponnai East, Jaffna, having, we understand, severed his connection with the Dispensary and his employee, Mr. Muttucumar, gone to the F. M. S.

LONDON BAR RESULTS:—The following are among the successful candidates in the Bar Examinations of the Trinity Term held recently in London:—CONSTITUTIONAL LAW, Class III: C. T. O. Sagesegaram; CRIMINAL LAW, Class III: R. R. Pau; ROMAN DUTCH LAW, Class II: V. E. Charyasamutti; Class III: K. Sabaratnam.

DELET MANIAGARSHIP:—Consequent to the transfer of Mr. M. H. J. Pottenayagam as Maniagar of Tenarasaheli, Mr. E. R. Sandrasegara of the office of the Provincial Road Committee, Jaffna, has been appointed as Maniagar of Dalis.

TITLE OF "ARACHCHI":—The insignia of the title of Arachchi conferred on Mr. V. Nicholappillai of the Jaffna Post Office, where he counted several years of service, was handed over to him by the Govt. Agent, N. P. Jaffna, on Saturday last in the presence of a large gathering. He was "At Home" to his several friends and well wishers.

ANOTHER CANDIDATE IN THE FIELD:—We are informed that Mr. T. R. Nalliah, one of the leading Advocates of the Jaffna Bar, has been invited to stand for election to the Legislative Council for the Southern Division seat of the Northern Province.

"INSPECTOR OF MAGISTERIAL COURTS":—The "Ceylon Morning Leader" learns that Mr. R. E. Dias, Crown Counsel, is to be appointed "Inspector of Magisterial Courts". This is said to be the outcome of the recommendation of the Committee appointed with Mr. Justice Dalton, as Chairman, to report on the law's delays. The Committee recommended a regular system of inspection of Magisterial Courts and the appointment of a special officer for the purpose.

GOVT. CLERICAL EXAM: RESULTS:—The following Tamils are among the forty candidates who have passed the examination held on April 16, and the following days for admission to Class II. of the General Clerical Service:—S. Arumugam, S. W. S. Elithambiy, K. Kaugasabai, P. Kandiah, T. Kandiah, S. Karala, K. O. Kamaraguru, T. Maitavaganam, V. K. Malyaganam, S. Namasivayagampillai, M. Perithambiy, K. R. Ramasubbar, K. Sellanalar, M. Sivaganasundaram, V. Sivaramalingam, S. Somasundaram, L. J. Stanislaus and A. O. St. V. Thuraijaja.

NEXT COUNCIL SESSIONS:—It is reported that the next sessions of the Legislative Council will commence during the first part of July and not in June as originally contemplated.

AMENDED SYLLABUS FOR CAMBRIDGE EXAMINATION:—Certain proposals have been made by the Board of Education at its meeting held on the 25th ultimo to simplify the present syllabus of subjects and regulations for the Cambridge Senior School Certificate Examination. The proposals will be submitted to the Cambridge Syndicate before any action is taken locally.

U. G. R. CLERK COLLAPSES:—It is reported that a Clerk who was on duty at the third class Booking Office at Colombo Maradana suddenly collapsed on last Monday morning as he was attending to his work at a stretch from the previous morning. He was to have been "off" at 4 p.m. on Sunday but owing to the non-arrival of the other Clerk he had to be in charge of the booking-office. It is said that it was only at 11 a.m. that a Clerk arrived to relief this observer of vigil to get home after 28 hours at one stretch. Consequent to this incident considerable inconvenience was said to have been caused to the passengers, especially those who travelled by the Jaffna up day train.



"VIDWATH" EXAMINATION RESULTS.

The following are the results of the candidates presented by The Lanka Ayurvedic Medical College, Jaffna, for the Ayurveda "Vidwath" Examination of 1939 held by the Indian Board of Examiners during March, 1939:—

FINAL EXAM:

The undermentioned candidates have been declared to have passed the Final Examination:—

(2nd class) V. Subramaniam; (Ordinary Pass) S. Ratnasabapathy, R. Kandiah, S. Thomas, and K. Thambidurai.

The candidates whose names appear below have passed in the respective subjects:—

CLINICS & PATHOLOGY

S. Thambirasa and K. Ponniach.

TREATMENT

S. K. Selvadurai, S. Thambirasa and K. Ponniach.

ANATOMY & PHYSIOLOGY (2ND PART)

S. K. Selvadurai and S. Thambirasa.

EXAMINATION OF FEET

(1st class) S. K. Selvadurai and K. Ponniach.

HYGIENE

S. Martin, P. Vethiveloo and S. Ratnam.

MATERNAL MEDICINE

(1st class) S. Martin, P. Vethiveloo, S. Ratnam and R. Thambirasa. (2nd class) N. Venayagamoorthy and S. Navarasa.

ANATOMY & PHYSIOLOGY (1ST PART)

(2nd class) S. Thambirasa and S. Ratnam.

(Ordinary Pass) P. Vethiveloo, N. Venayagamoorthy and S. Martin.

CHEMISTRY & MINERALOGY

S. K. Selvadurai, R. Thambirasa, P. Vethiveloo, S. Thambirasa, N. Venayagamoorthy, S. Martin and S. Ratnam.

PARLIAMENTARY ELECTIONS

At the general election of members for the House of Commons held on May 30th in England the three party leaders viz Messrs Stanley Baldwin, (Conservative), Lloyd George (Liberal) and Ramsay MacDonald (Labour) were re-elected, the Labour Leader scoring a large majority. Of the Ministers in the last Parliament 11 were re-elected and 4 were defeated. The only Communist member of the last Parliament, Mr. S. Skelvin, who sought re-election for Battersea North, was also defeated. The Baldwin Government has resigned.

STUDENTS' LITERARY UNION

The fourth anniversary of the Students' Literary Union, (Ondupuram, Thalpuram, Moolal and Panagam) will be celebrated on Saturday, 5th June, 1939, at the Panagam Tamil School. There will be exhibition of National games in the afternoon after which a public meeting presided over by Mr. S. Shivapathasudaram B.A., Principal, Panagam College, will be held commencing at 5.30 p.m. with the following program:—Welcome Song; Presidential Address; Annual Report; Distribution of Prizes; Lecture on "Pseudo Nationalism and some Reform Movements in Jaffna" by Mr. M. Basudaram, B.A., B.Sc.; English Paper; Lecture on "Public Life" by Mr. S. Natesapillai, B.A., B.L., Principal, Panagam College; Songs; Tamil Paper; Lecture on "சிறப்பு நாடுகள்" by Pundit V. S. Raja Aiyar of the Saiva Training School, Tirunelveli; and Musical Entertainment.

EARTHQUAKE IN PERSIA

Owing to the recent earthquake in Khorasan the following casualties and damage are reported to have resulted:—killed: 3,258; injured: 1,121; villages destroyed: 88; cattle killed: 6,542.

CEYLON BIRTHDAY HONOURS

The King's Birthday honours conferred in England for recipients in Ceylon include the following:—to be C. B. E., Mr. T. E. Dutton, General Manager, C. O. R., to be O. B. E., Mr. L. E. Blaise, retired Principal, Kingswood College, Kandy; To be M. B. E., Mrs. Jeremias Dias, the well-known philanthropist of Panadura; and Miss E. S. Karney, a Missionary in Anuradhapura. The following are among those on whom honours have been conferred on by H. E. the Governor on the occasion of the King's Birthday:—Justices of the Peace. (For the Island) Messrs C. E. A. Dias and Geo. Robert de Zayas; (For the Western Province) Mr. W. E. Bastian; (For Galle) Mr. E. A. Wrasinghe; (For Jaffna) Mr. Edward Mather; (For Mullativu) Mr. Madukande.

ENHANCING FINE FOR EXCISE OFFENCE

Recently a woman from Karaiyar, a hot-bed of Excise crimes, was convicted and fined Rs. 50/- at the Police Court of Jaffna on a charge of having sold foreign liquor without a license. The Attorney-General applied to the Supreme Court to have the fine enhanced. The hearing was fixed before Mr. Justice Akbar who enhanced the fine to Rs. 300/- or in default six weeks R. I. It transpired during the course of the hearing that in August last her husband was fined Rs. 1000/- for the illicit sale of foreign liquor and that she had to pawn her jewellery and that of her daughters to make up this sum. But before the lapse of six months the woman has taken up the contraband trade in spite of the heavy fine for her husband.

King's Birthday Celebration

AT NAWALAPITIYA

The sixty fourth anniversary of the birth-day of His Majesty King George V was celebrated in a grand scale by the taxebors and students of the Kathiresan School, Nawalapitiya on the 3rd inst commencing at 12 noon.

The students in the company of the teachers went about the Town carrying flags and singing special songs and the National Anthem. After this several interesting games were held and prizes awarded to those who distinguished themselves. A singing competition open, both to visitors and students, was also held. In the competition the majority of the prize winners were students of the Kathiresan School (4 out of 6).

The program of the day being over light refreshments were served. A meeting was held at about 4 p.m. when the significance of the day and the necessity for its observance were explained.—Cor.

MATRIMONIAL.

COOKE—MAHESPARTY

The marriage of Mr. R. O. S. Cooke, Inspector of Co-operative Societies, with Miss Mahesparty, daughter of Mr. K. Ariacuddy, Manager of Valigamam West, took place with great pomp and splendour on the evening of the 25th ultimo at the Chankanal Church before a large attendance composed of the elite of Jaffna. The bride and bridegroom after the solemnisation slowly motored to the former's residence where the whole gathering was entertained. Light refreshments were served in a lavish scale. Speeches were made by the Hon. Mr. W. Duraiswamy and Mr. J. K. Channagan, to which the bridegroom and Mr. Ariacuddy suitably replied.—Cor.

His Majesty's Illness.

THANKSGIVING SERVICE POSTPONED.

Rugby, June 2nd. Yesterday's bulletin signed by three Doctors was to the following effect:—

"His Majesty has passed a good night, and the absence so far is following the normal course, which, in the nature of things, must be tedious. We accordingly advise that the Thanksgiving Service should be deferred to a later date as His Majesty's general condition is now satisfactory. There is no necessity for the issue of bulletins every day.

NO QUESTION OF AN OPERATION.

It is understood that there is no question of even a minor operation to secure the drainage of the abscess. Today it was stated that there was no change to report in the King's condition.

A COMFORTABLE DAY.

London, June 3rd. It is officially stated at Windsor Castle that the King passed a good night and a comfortable day, with considerable periods of restful sleep.

London, June 4th.

General Higgins, on behalf of the Salvation Army, sent a message of congratulation to the King on his 64th birthday. His Majesty in his reply, says:—"Except for my present indisposition, I have recovered from my long and serious illness."—Times Cutting.

Alphabetical Rules of Health.

(By Mr. S. Chinandas Bhatia, S. T. C.)

- A. Always drink a cup of fresh water when you wake up.
B. Bathe daily with cold water if you can.
C. Care will kill a cat though she has nine lives.
D. Daily exercise is essential to keep soul and body in sound condition.
E. Eat not more than what you can digest.
F. Fast is the best thing to prevent indigestion and constipation.
G. Give no time to wrath and devilish actions.
H. Haste is waste; hence do everything calmly and patiently.
I. Idleness is the root of all evils or intoxicating drugs should be avoided.
J. Jump and play while you are at play ground.
K. Keep no bad company.
L. Light is the essential thing for a man at home.
M. More of fresh air you take in, more healthy you are.
N. Never speak untruth and never utter bad words.
O. Omit spitting whilst you are among your friends.
P. Put off your day dress before you go to bed.
Q. Quit not your cheerful mood.
R. Render service to your town people.
S. Sound sleep is necessary to refresh your energies.
T. Tea should as far as possible be avoided.
U. Use your intelligence judiciously by before you do anything.
V. Venture any difficulty you come across and you will succeed.
W. Wrestling is a very good exercise.
X. Excursions should be organised at least once a month.
Y. You should not be discouraged even if you once fail.
Z. Zeal and interest should be your best instruments to achieve your objects.

—The Health.

Advancement of the Ceylonese

IN DISTANT MALAYA

AN ATTEMPT TO ELUCIDATE FACTS

(By Mr. Chellarajah W. Chellappah).

"Wherein lies the advancement of the Ceylonese in Malaya" is the question of the day, especially at this time when every community here (in Malaya) is strenuously exploiting ways and means towards advancement. Progress, in the main, near emanates from shibboleths or catchwords: it is something which evolves out of hard struggle. When it concerns a community it is harder still. If individual advancement is the key to communal advancement it is clearly imperative that each individual Ceylonese has to work for his own progress as he thinks of the communal progress. Herein comes the question: what is the meaning of advancement when it concerns the individual?

LACK OF COMMUNAL RECONSTRUCTION.

Advancement, I conceive, in this connection, would mean a conversion of the individual—a thorough changing of the individual's outlook the old Adam in the individual must perforce die. But here in Malaya it is regrettable to find that the Ceylonese community is miles behind other communities in the matter of communal reconstruction. The old order would never seem to change. Mr. A, a Govt. pensioner and landed proprietor, would still rally forth with a bundle of placid in his pockets and ride about town in his rickety old Ford purporting to give an option on his land with a view to selling it. Curiously enough, he would never fixally sell it. Day in and day out his program is the same. The welfare of the community is no concern of his. Young Mr. B, a director of a firm of tailors perhaps, a new Justice of the Peace, a member of the Sanitary Board to boot, would like to represent the Ceylonese community of the town when some member of the Royal family visits it, but the advancement of the community, he would not hear about it!

SPIRIT OF BROTHERHOOD REQUIRED.

As long as the individual's greed for gain continues there is avowedly no communal salvation. It is all very well to trumpet one's self on one's house top. But there are other weightier matters of life than mere self praise. The conversion of the individual to a savor conception of life is a notable desideratum of the communal life of the Ceylonese in Malaya. Malaya is admittedly a land of enobis. All races under the sun are represented here. Consequently, instead of a healthy spirit of brotherhood there prevails an intolerable pest of snobbery born of ignorance and narrow mindedness. Education in this country has not advanced enough to create a broader vision of things. People (Ceylonese included) have little or no appreciation for permanent values. Life here is something of a temporary thrill worked up by tinseled surroundings. Realities invariably escape one's purview of things. Such is the environment in which the Ceylonese community, along with other communities, is placed.

CORPORATE LIFE OF THE CEYLONESE

Then, wherein lies the advancement of the Ceylonese in Malaya? Indians say that their advancement lies with the solution of the labour problems. Chinese aver that their advancement lies in the perfervid adherence to the principles of Sun Yat Sen. Ceylonese—well, an eminent local educationist says it lies in the erection of a maternity hospital for the Ceylonese. Another gentleman suggests it admittedly lies in the opening of a Ceylonese Bank. Some one else says it rests in the building of a school for Ceylonese students. Another young intellectual thinks that a scholarship fund to send a student every year to England would finally solve this problem. So on, there are innumerable and very admirable suggestions put forward by bona fide well wishers. But it is increasingly clear that there are only remote factors. Beyond all these there remains the corporate life of the community. The author of the suggestion that a scheme for a Ceylonese Settlement be launched in Malaya hits nearer the target. Ceylonese, both Tamils and Sinhalese, have led an altogether isolated life confining their interests to the limits of their homes or the nearer circle of relatives. It would seem a curious anomaly that they have not yet extended the hand of their fellowship to other members of the community even in this alien land of Malaya.

BETTER EDUCATION FOR FEMALES.

Therefore a healthy corporate life is intrinsically essential. We must bring into being a new social fabric untouched by our sworn prejudices. There are obviously many difficulties. Firstly, we must educate our females. The saying "the hand that rocks the cradle, rules the world" is an infinite truism. Sadly enough, our sisters here in Malaya are deficient in the matter of education. The daily wives' meeting by the back verandas of Govt. Quarters usually ends with a strain of slander on some unfortunate soul. That whispering tongues could poison truth could be evidenced by this ladies' congregation. They have nothing edifying to contribute to the general welfare of the community either by word or deed, but indulge in fatuous gossip. Then wherein lies the advancement of the Ceylonese in Malaya? Continued up.

Earlala Saiva Balla Sangam.

THE BOY SAINT'S DAY.

To commemorate the anniversary of St. Thome, 28th inst, a public lecture was delivered in the Earlala Saiva school hall under the auspices of the above association, on the 26th inst, by Mr. V. Thambiah Upabhiyayar. The meeting began with the singing of Thevaram at 7 p.m.

The lecture speaking on the life of the Saint, said that ThiruGandambandhar was an inaccessible mountain of spiritual achievements. He firmly established the Saiva religion by demonstrating to the world by means of worthy miracles the efficacy of prayer, holy ashes, piety, and unobscured and unceasing hankering after the high ideals of life. He was an avatar. It was said of Sambandhar as "உயர்வு காணாமல் உயர்ந்தான்" He was a hero of hundred battles of life in the spiritual sphere. His knowledge of godly things was so precocious in his mind that he was able to see God at the age of three. He stands as an inaccessible tower of strength to the Saiva world and as a leading light to the world well known for dissipating into mist the mists of Jains and for superstitious attainments.

Mr. A. Ponniach, the Patron of the Sangam offered remarks and dealt on the various aspects of the Saint's life and its interpretation to the world. Mr. M. Sittampalam, the President of the Sangam, passed a vote of thank to the lecturer and appealed to the audience to take a leaf out of the Saint's life. The meeting came to a close at 9.30 p.m. with the singing of Thevaram.—Cor.

Ayurveda in Travancore.

MANY SIDED ADVANCE MADE.

STATE & MUNICIPAL AID RENDERED.

The Report of the Travancore Ayurvedic Department for the year 1938 (1927-28) just issued shows that the number of private Ayurvedic dispensaries in the State rose from 113 to 118 during the year under review. They were given State grants ranging from Rs. 15 to 50. Some Municipalities of the State also supported a few of these vaidyashalas. The total number of patients treated by the State aided vaidyashalas rose from 3,17,385 to 3,74,533 of whom it is stated 93 p.c. were males. Likewise the strength of the Travancore Ayurvedic College rose from 134 to 145 of whom 11 were women students. The State Ayurvedic Pharmacy at Trivandrum continued to supply the Hospital with the necessary medicines. It is noteworthy that the treatment by massage, fractures and dislocation of bones recently instituted at the Hospital is being taken advantage of by an increasing number of patients. It is also observed in the Report that many cases of chronic nervous complaints were treated by the vaidyans according to Ayurvedic processes and that in this branch of medicine Kerala claims excellence over the rest of India. The question of organising an Ayurvedic Research Institute for Travancore has been receiving the consideration of the Darbar. A resolution in favour of starting such an Institute was passed at the Second session of the Travancore Ayurvedic Conference held at Trivandrum under the distinguished presidency of His Highness Sri Rama Varma, the Ex-Maharaja of Cochin in September 1927. There is no doubt that there is ample scope in Travancore for a research institute of the kind.—Hindu.

Continued.

It clearly lies in the better education of our women. It lies in the judicious disposition of the husband. The husband can do a great deal to complement the meagre education of his wife. Whereas it is found that the average Jaffna husband is dilatory and lethargic in his vision of life. Nothing strikes him more than the search for the sloughly dollar. His wife, his children are inevitable adjuncts of his stereotyped existence. There is no escape from the irony of fate. What more, according to his philosophy of nothing constructive could be done to lighten his surroundings, for the particular path of life was drawn out by the iron hand of fate.

THE YOUNG MEN TO COME TO THE RESCUE.

The progress of the community, in these circumstances, cannot be a by-product; it cannot be a side issue. It can only be attained by working; working with a zeal unattested by personal greed. The self centred life of the Jaffna man as a whole has placed him in this predicament. The pious can be pardoned, for a plea of ignorance can be put forward with regard to their modus operandi. But it is inconceivable that the younger generation of Ceylonese should fall into such selfish grooves.

TRUE LEADERSHIP IS THE KEY OF THE HOUR.

One lamentable defect with the Ceylonese community is that they have no acknowledged leader. Leadership is confined to every Tom, Dick and Harry who owns an automobile. Mr. A, so thinks that he ought to be the leader, because by a strange process of arithmetical progression his services have placed him as Office Assistant to the Head of a department, Mr. Why can't I be the leader protests that since he preses for millionsaire with half a dozen houses mortgaged to the Chetties he should be admitted as leader. Mr. I know all of them acknowledged himself as the self made leader and never worries about the opinion of others. Withal, here exists a conflict of leadership and a Babel of voices. In my next article I shall attempt to suggest remedial measures to bestir our countrymen here in Malaya to action. (To be continued)



The Birthday of a Nation.

SIGNIFICANCE OF WESAK.

COLONEL OLCOTT'S MISSION TO ENGLAND

(Continued from our last issue)

The following article is specially written for 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:—

APPEAL TO THE IMPERIAL GOVERNMENT.

"The Petition to His Excellency the Governor will prove to your Lordship that the Buddhists have attempted, before troubling the Home authorities, to obtain locally the redress of their wrongs; and the records of the judicial branch of the Colonial Government but too clearly prove how totally this attempt has failed, and how necessary it was to turn to the Imperial Government and beg the enactment of a policy, as regards the religious affairs of Ceylon, that will remove all present causes of discontent and prevent the occurrence of similar ones.

"In view of the gravity of the situation, I have the honour, as leading Proctor for the Petitioner, and for the joint Committee of the most influential Buddhist Priests and Laity in the recent legal proceedings, to beg as speedy a determination of this matter as may be compatible with your Lordship's convenience and the views of the Government."

Following is the reply, communicated through the Ceylon Government:

Colonial Secretary's Office, Colombo, 10th January, 1884.

Sir, With reference to my letter of the 2nd November last, I am directed to inform you that the Governor has received a dispatch from the Secretary of State, requesting him to inform you that he has received your petition, and that the unhappy riots to which you refer have formed the subject of much consideration and consultation on his and the Lieutenant Governor of Ceylon; and that His Lordship much deprecates that it has not been found possible to bring to justice those who took part in them; that instructions have been given which he trusts will enable all Her Majesty's subjects in Ceylon to practise the rites of their respective religions without interference; and that far from desiring to prohibit Buddhist processions, Her Majesty's Government have only been anxious to revise the Police regulations, so as to ensure that such processions shall be permitted under the safeguards for the preservation of the public peace, and the avoidance of all danger from the violence or intimidation of unruly crowds in the public streets.

I am Sir, Your obedient servant, (Sgd.) — Swettenham, for Colonial Secretary.

E. F. Perera Esq., Proctor, Colombo.

This reply was far from reassuring to the Buddhists. They then called a meeting of their most trusted men, under the chairmanship of the High Priest H. Sri Sumangala Thero, with the result which appears in the following resolutions, which were carried unanimously:

Minutes of a meeting of Sinhalese Buddhists held at Colombo on the 28th day of January, 1884, to consider the present state of Buddhism in the Island of Ceylon, and adopt measures for obtaining redress for certain grievances.

"Resolved, that in the opinion of this meeting the letter of the Colonial Secretary in declaring the inability of the Colonial authorities to punish those who took part in the disgraceful religious riots of Easter Sunday last, has set a precedent dangerous to the peace of the Colony, and calculated to invite a repetition of such outrages upon the Buddhists whenever the Government may be in the hands of weak or prejudiced officials."

"Resolved that the promise of future protection is so qualified as to leave it optional with any future timid or bigoted Inspector General of Police to refuse permit for Buddhist religious processions on the plea of possible interference by unruly crowds in the public streets; that therefore the ancient rights of the Buddhist people are not adequately guaranteed, and finally that no assurance seems to be given that whatever revisions may be made in the present Police Regulations, they may not be abrogated and again altered for the worse at any time when there is a change of administration."

"Resolved that a Committee, to be known as the 'Buddhist Defence Committee' be formed, with full powers to adopt such lawful and proper measures as may from time to time seem advisable to promote Buddhist interests, and in the present instance to obtain redress for injuries to our religion and to persons and property during the late religious riots of Easter Sunday last."

"Resolved that the Committee be composed of the following gentlemen, who shall have power to add to their number:—

Messrs. William de Abrew, Don Carolis, Don David Abeyaratne Mahandiram, J. P. Jayatilake, J. B. de Silva, Simon Perera Dharma Gunawardana Arachchi, B. H. Kure, Sedris Silva, B. A. Miranda, Charles Alexander de Silva, Proctor, and O. P. Gunawardana."

"At the suggestion of the High Priest, and upon the motion of Mr. Don Carolis seconded by Mr. H. A. Fernando, and supported by Mr. J. P. Jayatilake, it was unanimously

"Resolved that Colonel H. S. Olcott of Madras, be respectfully requested to generally assist the Committee to carry out the objects of its organization.

"And that, provided he consent, he be made an Honorary Member, and asked to proceed to London as the Chief Agent of the committee, with the full power to represent it under any circumstances that may arise, and in its name and that of the Sinhalese Buddhists in general, to ask for such redress and under like such engagement as may appear to him justifiable."

This Commission was accepted by Colonel Olcott, subject to the stipulation that under no circumstances could he receive any remuneration whatsoever for his services.

Continued on p.

77, Elgin Crescent, London, W.—17th May, 1884. To the Right Honourable the Earl of Derby, the Secretary of State for the Colonies.

My Lord.—The Dispatch of February 81, of His Excellency Sir Arthur Gordon to your Lordship will have informed you of my having come to London as the representative of the Sinhalese Buddhists, to obtain redress for the gross wrongs done them in connection with the riots of Easter Sunday last year.

I have personally conferred with the Hon. R. H. Meade of the Colonial Office, with respect to the matter and now have the honour to ask your Lordship's consideration of the enclosure herewith forwarded copies of which are not on file in the office. They are:—

1. A copy of an Official Report of a Meeting of Sinhalese Buddhists held at Colombo, on the 28th day of January, 1884, to consider the present state of Buddhism in the Island of Ceylon, and adopt such measures as may be necessary for obtaining redress for certain grievances.

2. Copy of a Letter and Appeal to His Excellency Sir Arthur Gordon, Governor of the Island of Ceylon, asking him to take certain specified lawful steps to secure redress for the Buddhists, the writer being Edward F. Perera, Esq., leading Proctor for the Buddhists in the late riot proceedings, to which letter, although written and delivered to his address on the 5th of February, no response had, I believe, been received up to the most recent dates from the Island.

(3) Extracts from a private letter to myself from Mr. De Silva, one of the best and most intelligent Buddhists of Ceylon, and the gentleman who was Secretary to the meeting for forming the Defence Committee named in document No. 1. The information showing the despairing state of feeling with regard to the prospect of getting justice from Government unless my present mission should succeed.

I have also shown to Mr. Meade a copy of a Colombo Paper which sets forth the unlimited power habitually enjoyed by the second law officer of the Crown—the local official primarily responsible, as alleged, for the apparent miscarriage of justice complained of.

That your Lordship may know what the Sinhalese people hope for as measures of justice, I state that I am asked to beg your consideration of the following points:—

(a) That the Attorney-General of Ceylon be instructed, if not illegal, to order the parties accused of the guilt of the Easter riot and of its consequences to be committed for trial.

(b) That, either by extending the terms of the Imperial Indian Proclamation of religious neutrality by the British Government or otherwise some absolute guarantee of their religious rights and privileges shall be at once given the Sinhalese Buddhists; so that the prevailing inequality may be done away with, and all officials be made to feel that Her Majesty's Government will hold them to stern account should they henceforth fail in the impartial performance of duty.

(c) That the Birthday of Lord Buddha, viz., the Full Moon Day of May, be proclaimed a full holiday for Buddhist employees of Government, as the sacred days of Mussulmen, Hindus and Parsees are officially recognised holidays in India for employees for those several faiths. The Buddhists, who are always most loyal subjects are compelled to either work on this their most holy day of the year, or lose their day's pay.

(d) That all restrictions upon the use of their national and religious music shall be removed, and the Buddhists permitted to hold their religious processions as always hitherto since the remotest epochs. Though your Lordship's dispatch to the Acting Governor, of December last, as transmitted to Mr. Perera through the Ceylon Colonial Government declared that instructions had been given which your Lordship treated "will enable all Her Majesty's subjects in Ceylon to practise the rites of their respective religions without interference," yet the most revered and respected monk in the Island—Sumangala Thero, High Priest of Adam's Peak and Principal of Widyodaya College, Colombo—was, only the other day, denied the privilege of a procession with him, and thus forced to bring his religious fair, or pikams, to premature close. Harsh and unpleasant as the sound of the conch may be to European ears, yet it is music to the Asiatic, and a festival without it is lifeless and uninteresting to them.

(e) That Buddhist Registrars of Marriages, etc., shall be appointed in Buddhist villages and wards of cities, and the Buddhists not forced as hitherto to depend for these services upon their bitter enemies of other faiths.

(f) That immediate steps shall be taken to decide question of the Buddhist Temporalities, and by taking financial matters out of the hands of the Priests, who, by their ordination laws, are prohibited from meddling in worldly affairs, but nevertheless have been greatly corrupted by the busy action of the British authorities in turning over to their custody (see Ordinance No. 10 of 1855) the vast estates of the Church, to aid in restoring the pristine virtue of the priesthood. An examination of Ceylon official records shows that the British authorities have unwittingly helped to a great extent to injure the tone of Buddhist morality, by first extinguishing the ancient sovereign power of ecclesiastical discipline vested in the King, and then failing to either exercise it themselves or to vest it in a Chamber or Board or Council of Priests. The High Priest of the Dalada Maligawa, at Kandy, himself bitterly complained to me about this when I was at his temple in January last.

I am sorry to inform your Lordship that discontent and despair are rapidly spreading among the Sinhalese Buddhists; a fact to be the more deplored since there is not in all the Imperial realm a more simple, peaceable community. Before the manufacture and sale of arrack was promoted for revenue purposes they were—unless virtuous belles them—a most kindly, quiet, and victorious nation. Their devotion to Buddhism appears in the fact that, despite the bloody policy of the Portuguese, and the despicable and crafty one of the Dutch, they ever remained secretly true to their forefathers' faith, and as soon as it became safe under British rule, openly professed it. They feel just now, however, as though the ruling powers were secretly willing to deliver them over to the Romish mob, and determined to deny them common protection. No seer is required to foretell what the legitimate outcome of such a feeling must be, and, on behalf of the better part of the nation, I do most earnestly implore your Lordship to take such steps as shall, without dangerous delay, prove to them the sincerity of the professions of Government as made from time to time—I have the honour to be, Your Lordship's obedient, humble servant,

(Signed) HENRY S. OLCOTT,

Bedroom Pictures

A set of 5 elegant and handsome bedroom pictures (15" by 10") has been received at this office from the Manager, Annapurna Sri K Sures, Dasaswamedh Road, Benares City, North India. The pictures bear an accidental background with an oriental touch manifesting the skill of the artist. The price of a set is Rs 1/. The concession of free packing and postage is extended to the subscribers to the "Hindu Organ".

An Appeal on behalf of the Jaffna Hindu College.

The public are aware of the noble work that the Jaffna Hindu College has been doing for the last three decades and more. It has served as the focus of national culture 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 alumni and the demands of efficiency, and this it has largely done through the support generously accorded to it by patriotic Jaffnese here and elsewhere. The time has now come when it has again to look forward to this support in a wider measure than before.

The spirit that has been roused in our people by this Institution impels them in larger and larger numbers to avail themselves of the cultural benefits offered by it. The result is that the strength of the College has grown and it has also been found necessary to open the Later Arts and Science classes of the London University. Signs are not wanting to show that the strength will still further grow and the University classes still further develop. The present accommodation and equipment, however, are far from adequate for our purposes. Commodious lecture halls, well stocked libraries and up-to-date laboratories can no longer be regarded as mere luxurious appanages, but should be viewed in the light of absolute and urgent necessities and provided for accordingly. Moreover, the 'creature comforts' of boys have also to be looked after by making provision for enlarged dormitories and easily accessible play 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 Jaffna are working under an extremely severe stress of competition, which accident alone has so far prevented from taking an unhealthy turn.

Under the circumstances, it has been considered necessary to issue this appeal to the public, so that they may generously come forward to reinforce patriotism with the sinews of war and enable the College to furnish itself with a complete panoply of learning and march vigorously forth to achieve greater and greater triumphs in its fight with the twin demons of ignorance and vice. The amount required for the objects in view is at present estimated at two lakhs of rupees. It is proposed to collect it by distribution of donation tickets of various denominations ranging from Rs 1/- to Rs. 1000/- each. It is hoped that Old Boys, friends and well wishers of the College will all co-operate to make this scheme a success.

V. R. VENKATARAMAN, M.A. Jaffna Hindu College, Principal. 16th May, 1929. Mis. 1450.

FOR SALE.

What offer over Rs. 7500/-, for land called Andyehipallam 8 1/2 Lachms, on Oddumadam road, within 1 1/2 mile of Jaffna Hindu College. In land a well, 21 full bearing coconut trees, 60 newly planted coconut trees and few useful other trees. Site available for building.

T. Sivasithamparam Galle. Mis. 1447.

Order Nisi.

IN THE DISTRICT COURT OF JAFFNA. Testamentary Jurisdiction No. 7114. In the matter of the estate of the late Sappathavem wife of Kanapathippallai Muttucumaru of Tellippalai East. Deceased. Nanniar Sinnacouty of Tellippalai East Petitioner.

Vs. Kanapathippallai Muttucumaru Mallegam Respondent. This matter of the Petitioner of the abovesaid Petitioner praying for Letters of Administration to the estate of the abovesaid deceased coming on for disposal before J. C. W. Rock, Esquire, District Judge on May 2, 1929, in the presence of Messrs. Appudurai and Arulampalam, Proctors, on the part of the Petitioner and the affidavit of the Petitioner dated April 15, 1929, having been read, it is declared that the Petitioner is the father of the said intestate and is entitled to have Letters of Administration to the estate of the said intestate issued to him unless the Respondents or any other person shall, on or before June 18, 1929 show sufficient cause to the satisfaction of this Court to the contrary.

J. C. W. Rock, District Judge. May 15, 1929, O. 1716.

Old Boys' Association, Jaffna Hindu College.

A Register of the Old 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, age, occupation and address) and remit their annual subscription of Rs 2 50 as early as possible.

V. R. Venkataraman M.A. Principal, Jaffna Hindu College, and President, Old Boys' Association. (Mis. 1451)

Order Nisi.

IN THE DISTRICT COURT OF JAFFNA. Testamentary Jurisdiction No. 6984. In the matter of the estate of the late Vethavansam Vailinggam of Colombo Deceased. Ambalavanar Kandiah of Chunnagam Petitioner.

- Vs. 1. Thangammattu widow of Vethavansam Vailinggam of do 2. Visuvanther Manikkam of do 3. Visuvanther Eragupillai of Mallekkm 4. Eunnakkaddippillai widow Sinnappoo Sivasambo of do 5. Rajeswari daughter of Sabramaniam of Mallekkm 6. S. Subramaniam and 7. wife Kanagasayaki of do 8. Ponnappillai wife of Arulampalam Muttucumaram of Tellippalai 9. Ponnappalam Sinnathambi alias Obianiah of Tellippalai, P. W. D. Negombo 10. Ponnappalam Saravanaswami of Tellippalai Central Telegraph Office, Colombo 11. Ponnappalam Kandiah of do 12. Thelvanappillai wife of Sallathurai of Mallekkm 13. Sathasivam Aiyadurai of do 14. Swaminather Ambalavanar of do 15. Swaminather Thampoo of do 16. Swaminather Sathasivam of do 17. Manikkam Balasubramaniam of do 18. Chelvadurai Arulampalam of do 19. Thatsiyasayaki daughter of Swaminther of do 20. Rajanathan Rainam of Oppannagam 21. Thangammah widow of Sinnappah Visuvanpah of do 22. Kanagasundaram Rajasayagam of do 23. Kanagasundaram Visuvanpah of do 24. Kanagasayaki daughter of Kanagasundaram of do 25. Sivapakkiam son of Ponnappalam of Tellippalai 26. Ponnappalam Manikkavasagam of Chunnagam 27. Sinnappah Kandavanam of Tellippalai, P.W.D. Jaffna 28. Olagamithirai widow of Ramaswather Arulambalam of Chunnagam

Respondents. Sinnathamam wife of Chelvadurai Arulampalam of do. Added-Respondent.

This matter of the Petitioner of the abovesaid Petitioner praying for Letters of Administration to the estate of the abovesaid deceased coming on for disposal before J. C. W. Rock Esquire, District Judge, on April 11, 1929, in the presence of Mr. K. Arulambalam, Proctor, on the part of the Petitioner and the affidavit of the Petitioner dated August 27, 1928 having been read, it is declared that the Petitioner is the father-in-law of the said intestate and is entitled to have Letters of Administration to the estate of the said intestate issued to him, unless the Respondents or any other person shall on or before May 2, 1929 show sufficient cause to the satisfaction of this Court to the contrary.

J. C. W. Rock, District Judge. April 17, 1929. Order Nisi extended for June 6, 1929, O. 1717.

Order Nisi.

IN THE DISTRICT COURT OF JAFFNA. Testamentary Jurisdiction No. 7115. In the matter of the estate of the late Thillachittampalam Ponnappalam of Valluveddithurai Deceased. Mailvaganam Thillachittampalam of Valluveddithurai Vs. Petitioner.

Minor 1. Thillachittampalam Subramaniam and 2. Annapillai widow Ponnappalam of Do Respondents. The 1st Respondent is a minor appearing by his Guardian ad-litem the 2nd Respondent

This matter coming on for disposal before J. C. W. Rock Esquire, District Judge Jaffna, on May 2, 1929 in the presence of Mr. S. Appudurai, Proctor, on the part of the Petitioner and the affidavit of the Petitioner dated May 2, 1929 having been read; it is ordered that the abovesaid 2nd Respondent be appointed Guardian ad litem over the minor the 1st Respondent and that the Petitioner be declared entitled to have Letters of Administration to the estate of the said intestate as his father unless the Respondents or any other person or persons interested shall appear before this Court on June 18, 1929 and state objection or show cause to the satisfaction of this Court to the contrary.

J. C. W. Rock, District Judge. May 15, 1929, O. 1715.

Printed and published by M. S. Sasaratnam for and on behalf of the Proprietors, the Jaffna Salva Paripalana Sabai, at their Press, the Salva Prakasa Press, Vennarporam.