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Mis 20 (22 & 29)

Order Nisi.

IN THE DISTRICT COURT OF
JAFFNA.

Testamentary Jurisdiction No. 8305.
In the Matter of the Estate of
the late Kanthar Sinnatambar
of Alavetty

Deceased.
Sinnatambar Murugesapillai o'
Alavetty

Va. Petitioner.
(1) Murugesar Ambalavanar and
wife
(2) Chellachippillai of Alavetty
Respondents

This matter of the Petition of the abovenamed Petitioner praying for Letters of Administration to the estate of the abovenamed deceased, coming in for disposal before D. H. Balfour Esquire, District Judge, in the presence of Mr. M. Vythialingam, Proctor on the part of the Petitioner and the affidavit of the Petitioner, having been read, it is declared that the Petitioner is the lawful heir 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 the 31st day of May 1933, show sufficient cause to the satisfaction of this Court to the contrary.

Sgl. D. H. Balfour,
District Judge,

April 5, 1933.
10. 25 & 29



Hindu Organ.

MONDAY, MAY 29, 1933.

AT "PARNAKUTI" TODAY.

THE CLOUD HAS LIFTED AND THE sun of Sabarmati shines bright as ever. The apprehensions of expert medical opinion and the dismal forebodings of astrologers have been belied. The frail body of the Mahatma will be lifted at noon today from his cot of penance at "Parnakuti" and the most rigorous fast of recent times will be broken. Millions of people the world over, who were on tenterhooks during the 21 days just past will heave a sigh of relief at the successful termination of the fast. The many thousands who, against his express declaration, have fasted in sympathy with Mahatmaji will cease their austerities. The tension which seized the heart of every man and woman when the fast was announced will relax and give place to wonderment and thankfulness to the Almighty for the deliverance. Let not the miracle of the achievement overshadow the Author of it. Praise be to the Divine Presence which is nearer to us than our innermost self and let us cry mightily in the silence of our being to help us to become It to know It.

"No atom moves but by His motion,"
The sages say. What follows then?
What is knowing, and what
unknowing?

Who knoweth, knoweth not, of men?
Who are the silent, who the babblers
All-mouthed and babbling such as I?
Whence cometh mind the soul's
delusion?

Hardness and mercy, whence and
why?

Whence is creation, whence is action?
And elemental changes whence?
Falsehood and truth, fruitage and
failure.

Evil and good in consequence,
Whence come? Whence patience and
impatience?

Who are the great and who the
small?

Who are the foes and who the friendly?

Without Thee none, in Thee are all.
O Life of life That all sustainest

For time that is and time to be,
And all-where Fullness That remains
For time that is and time to be.

(Thayumanavar)

Our readers, we have no doubt, will join in the general rejoicing and feel proud that man is not after all the poor and lonesome and sinful creature on earth as the knock-kneed, and spectacled professors of learning love to tell him. If man will but drop the scales of ignorance which blind him and desist from his egocentric movements, he will find himself in the lap of that Power which transmutes his will into the Divine Will and his action into Divine Action.

By his heroic self-surrender to God, Mahatmaji has achieved his own self-transcendence and at the same time furnished to the world lust for power, the divine way of supermanhood. The mystic Will-worship of Nietzsche is at best the deification of the rare and brilliant and haughty egg which surpassed the rest of its class or group in human qualities. Men of Power have created empires or destroyed them and organised an age or a century. But the level of humanity has remained ever the same. No attempt has been made to lift humanity above its imperfections. The man of mere Power cannot

do it for he can influence only external arrangements which deteriorate with the passage of time. The man of Love alone cannot accomplish it either: he rejects the discords of the world or tramples them under foot in the exaltation of joy. Only a Karmayogi like the Mahatma could successfully attempt the task of giving an impetus to the upward urge in humanity. The world's discords have to be understood, seized and transmuted and Power itself transformed into Protection by the subtle alchemy of Love before the Karmayogi can do any real good to the race. To complete self-surrender must be added the heart tranquilised into calm ecstasy by knowledge, strong hands that labour in joyous sacrifice for the world and an intellect lighted up by the obscure intuitions of the heart and working withal in obedience to the high-seated Will. Living in unity with the world and labouring as the servant of God, the Karmayogi achieves his self-transcendence and shows the world the divine way of supermanhood.

The Mahatma has created an empire with the hearts of the people—an empire which knows no frontiers, needs no golden trappings to embellish its glory,—an empire which lives and grows by an inner compulsion which realises the essential unity of Being in the diversity of Becomings. Its wealth consists in the commerce and exploitation of hearts and its estate is Divine Freedom.

AT PUNGUDUTIVU.

No Jaffna Tamil, be he Hindu or Christian, could have read the terrible details of the clash last week between some Catholics of the Harijan class and some Vellalis of Pungudutivu without a feeling of horror and shame. We do not pretend to know the genesis of the feud which resulted in the deaths of a Vellali by gun-shot and a Harijan of burns. It is a pity that the thrifty and hard-working people of Pungudutivu should have allowed themselves to smirch the fair name of that progressive Island. We do not know which party provoked the clash and for what reason. If defence of religion was the *cassus belli* for the affray then we are bound to say that the perpetrators of the tragedy did a grievous disservice to themselves and the religion they sought to defend. Religion cannot be defended by religious methods. Moreover, there is no religion so crude as to condone the use of violence on the part of its followers. Hinduism and Catholic Christianity alike and, indeed all religions, enjoin love towards all creatures. Is it caste feud? If the Hindus had only bethought themselves of the spirit of "Parnakuti" and if for no other reason but solely for the veneration in which they hold Mahatma Gandhi who staked his very life for the cause of the untouchables, the social insolence, if indeed there was any, on the part of the Harijans might have been overlooked in much the same way as an elder brother overlooks the improprieties of a younger brother. If the elder brother was fool enough to lose his temper and was betrayed into violence, it would have put to shame the peccant brother if the words uttered from the Cross at Calvary had been recalled. This was not to be. The parties yielding to primitive impulses have brought disgrace on themselves. We have no doubt the law will take its course and the offenders get their deserts.

It is our duty to invite the attention of the leaders of both the communities concerned to take steps to restore harmony between the parties and enable them to work for the good of the island as a whole. There is less of religion and more of religiousness in the country. This must be counteracted by sound teaching, stern discipline and good example. The mere fact that a section of the people have accepted another faith does not by itself remove them out of the pale of protection of the general community who may be of a different faith. Economic necessities which press more urgently than spiritual needs bring the parties into closer relations than religiousness could keep them apart. We trust the bitter memory of the conflict will be soon forgotten and the parties persuaded to settle down in peace to work for their mutual good.

In this connection, we feel bound to say that the duty on the part of the Hindus is great indeed. For, we hold that to love God and serve man it is not necessary for any one to change the faith into which he is born. There are, of course, rare exceptions of men who find the religion of their parents unsatisfying and these may have an excuse to change their faith. But conversions, more often than not, are prompted by temporal considerations. In the case of the Harijans in Hindu society, let us confess with shame the fact that in almost every instance the secession is traceable to social intolerance or tyranny on the part of caste Hindus. We are today paying for our own sins in the past. By our intolerance towards the depressed classes today we are laying up trouble for the future. Let us hope the Kombayanmanal Crematorium Committee will bear this in mind in dealing with the claims of the Hindu tappers to dispose of their dead. Those Hindu tappers have only to consent to accept Christian baptism and they are certain to be provided with a decent burial ground so as to avoid the indignities their dead are exposed to now. The interests of no section of Hindu Vellalis should at any time or anywhere override the interests of Hindu society as a whole.

It is the duty of every Hindu reader to recognise his own share of the moral guilt in the inhuman and terrible tragedy which took place at Pungudutivu last week and search his heart and make peace with his Maker.

Ceylon University College

CHEMISTRY LECTURESHIP

We understand that Dr. A. Kandiah, D. Sc., (Lond) has been appointed Lecturer in Chemistry in the Ceylon University College. He is expected to take up duties in July.

Personal

Mr. K. S. Arulnandy is under orders to take up duties as Divisional Inspector of Schools, Central Province, vice Dr. Ian Sandeman who is appointed Chief Inspector of Schools.

Victoria College, Chulipuram

We learn that Mr. S. Shivapathasundaram B. A., Principal, Victoria College, Chulipuram, is retiring by the end of this month, and Mr. V. Muttucumarn, M. A., Principal, Kanderodai English Institute, succeeds him as Principal.

TO RELIEVE UNEMPLOYMENT

FOR ENGLISH EDUCATED YOUTHS

A Committee consisting of some of the leading gentlemen of Jaffna are prepared to co-operate with English-educated young men seeking employment. Young men desirous of taking advantage of the offer would do well to communicate with Mr. S. Rajaratnam, Advocate or Mr. M. S. Eliatamby of Vannarponne, stating full particulars of their age, education and station in life.

Self - Respect

(Continued from page 1)

and that is, that these Tamils who, through want of a sense self-respect, cultivate a slave mentality, are martyrs. To their subordinates and underlings they are insufferable bullies. They are terrible slave drivers, inconsiderate and uncompassionate. It is a kind of karma that the clerk who is a tyrant to Murugan and Velan and Sinnapodian—these poor devils have had their self-respect stripped off their backs,—finds a super-tyrant in Mr. Cost or Mr. Watt of the Civil Service. At any rate the clerk creates his own tormentors, and the worst of all is he is glad to have a white God. Just as he does not think that Murugan might possess a sense of self-respect, even so he sets up for himself an environment in which Mr. White thinks that his clerk could have no idea of self-respect. And Mr. White is really not altogether to blame. "Caesar will not be a wolf if Romans are not sheep."

Disgracing One's Own Community

One of the gravest results of lack of self-respect is the decline of greatness among the Tamils of the North. We refuse to recognise fellow Tamils whose official position is high or who are otherwise deserving to be deemed men of consequence. This is lack of corporate self-respect. We fail to honor our own community when we do not give due honor to a deserving fellow-Tamil. Let me illustrate. There was a purely Tamil function, a wedding. Among the invited guests were the English Office-Assistant to the G. A., and the Tamil Office Assistant with his wife. The English O. A. was met at the entrance by half-a-dozen "managers", and very deferentially escorted to a high place. The arrival of the Tamil O. A. with his wife, both used to good European society, was scarcely noticed by the "managers". The two waited at the entrance for a few minutes, and found seats to which a fellow-guest had invited them. Those responsible for the function dishonored the Tamil community in so signally, slighting a high Tamil official and his wife.

How they Disgraced Tamil Community

An equally bad case comes from another Tamil social function. The G. A. and his wife, on arrival, were promptly pounced upon by a detachment of the numerous prowling M.C.s and swept off their feet to seats rightly accordable to the first gentleman and the first lady of the province. That was all proper, except of course the manners of doing it. But who is this hovering helplessly near the crowded entrance? It is the Chairman of the Urban Council, a man in all but name of equal as the Mayor of a City Municipality. And the lady? That is his wife. And they are both Tamils. And who are those important looking men, hurrying to and fro, with faces oily with fussiness? They are the masters of ceremonies, "managers", all eleven. The U. D. C. Chairman's wife is rescued by a friendly lady passing into the building, and accommodated in a humble seat by her side right about the middle of the many rows of seats. A pompous M. C. grinned his greetings to the U. D. C. Chairman still waiting unnoticed, and had the brass to impart the valuable information: "There may be room in one of the sides at the bottom. The 'may' was not encouraging. The U. D. C. Chairman, however, took the plunge. Room was made for him in a row occupied by three Proctors. It was two places from the bottom. The moral is obvious: In not honouring the Tamil U. D. C. Chairman and his wife, those responsible for the seating of guests dishonoured and disgraced the Tamil community.

Need I say more? Verb. Sep. Sat.

MAHATMA GANDHI BREAKS HIS FAST TODAY

End of Twenty-One Days' Jaina

AT 'PARNAKUTI' TO-DAY

"On the noon of Monday, 29th of May, you come with an orange and I shall break my fast with its juice....."



THIS noon Mahatma Gandhi breaks his Twenty-one Days' Fast, with the orange which he had requested a Harijan boy to bring him on the termination of the Fast.

One can imagine the scene in and out of "Parnakuti" at noon to-day to be somewhat as follows.

Near and about the Mahatma are his devoted disciples and Doctors, heaving a sigh of relief at the termination of the twenty-one days' ordeal, which the Mahatma has undergone so wonderfully.

Outside, thousands await with anxious hearts the announcement of the successful termination of the fast.

Inside "Parnakuti" the nearest disciples of Gandhiji offer prayers and chant his favourite hymns. This over, Srimati Kasturibai Gandhi with trembling hands offers the cup of orange, juice to the Mahatma. The lips that zealously kept out nourishment for 21 days now sip the juice and there is jubilation and thanksgiving all round.

Reviving Lost Beauty Of Village Life

(Continued from our last issue.)
Some Industries.

While all these are essentially necessary for the health and sanitation of the Villages some provision must need be made for enabling the villagers to earn an honest and adequate living. The Institute has been doing all that lies in its power to sufficiently equip the villagers in this direction. Imbued, perhaps, with "the better farming, better business and better living" ideal of Sir Horace Plunkett, the Institute has been trying to introduce amongst the villagers scientific and improved methods of agriculture and to train them, as an insurance against the days of agricultural unemployment, in the art of gardening, dairy and poultry. Although not much headway could be made as yet, there seem to be some hopes in the future. Besides this, the Institute has been making special efforts to revive the cottage industries, and to introduce such other new industries for the development of which local conditions are particularly favourable. The Institute has a Tension where instructions are given in leather-crafts. Attempts are also being made to revive the lacquer industry for which the locality was once noted and the products of which are still in demand. The Institute has recognised the need of the inclusion of cottage industries in the programme of rural reconstruction and has accordingly given the idea of the development of these industries a "high honourable, dignified and permanent place" in the scheme of things.

"Shiksha Satra"

But more than all these is the need of education. Ignorance and illiteracy are the biggest impediments on the way of rural progress. Want of education of the masses of the people accounts for the major evils of our national life, and at the same time is the proof positive of what the Poet calls a "judicious niggardliness of the nation that has taken upon itself the

burden of civilising the East." It is vain to look to the Government for the inauguration of any daring and comprehensive plan, like that of the Soviet, for the liquidation of illiteracy. What little has been done in spreading primary education in India is more or less due to individual and private efforts. The Institute has also realised that in the absence of education there is little or no chance of its services being appreciated, and has, therefore, set up night schools for the poor children, and made arrangements where possible for the training of girls. An experiment of outstanding importance in rural education is being carried on in "Shiksha-satra" by Dr. Prem Chand Lal, a distinguished scholar, and it is hoped that his experiment will succeed in formulating a programme of education best suited to the needs and circumstances of rural life. The Circulating library, about the usefulness of which there cannot be an iota of doubt, is highly appreciated by the villagers, and if their enthusiasm for making use of it remains the same it is sure it will go a long way in driving out ignorance.

Social Service

But what would strike one most is the desire awakened among the village boys for rendering social service. The Bharti-Balak organisation—Tagor's Bengali name for Boys Scout Movement—is the living embodiment of this rural service and its influence is to be felt in all social and public affairs of the locality.

There are, of course, people who shudder to think of any thing new and who view with an unreasonable pessimism all that marks a departure from the beaten track. I have come across persons—and fortunately their number is few—who under estimate the activities and achievements of Sriniketan, and pretend to identify them with an useless expenditure of money after an impossibility. Nothing perhaps could have been more erroneous or farther from the truth. The Institute has succeeded eminently "in retarding the progress of race suicide" and its noble attempts to "flood the choked bed of village life with the stream of happiness" have certainly not failed.

TEACHERS OPPOSE CODE AMENDMENTS

NEW SUGGESTION FROM NORTH

PROPOSAL FOR A JOINT COMMITTEE

This association is opposed to the proposed amendments to the Educational code as failing to safeguard adequately the rights of teachers now in service and as calculated to lower the quality of future entrants into the teaching profession and thus jeopardising the best interests of education in Ceylon; and urges upon the Government the desirability of setting up a Joint-Committee, one half of which shall be elected representatives of teachers and the other half of representatives of Managers and the Department and presided over by an independent public man, to consider the scheme in all its aspects and submit recommendations to the Government in due course.

The above resolution was unanimously passed at a special general meeting of the Northern Province Teachers Association held on Saturday at St. John's College with Mr. V. Veerasingham, the President, in the chair. Mr. J. C. Handy, the General Secretary, explained the purpose of the special meeting and stated that the Executive of the All-Ceylon Union of Teachers had been called to meet at Kandy on June 10th. The President then called upon Mr. K. Nesiah to move the resolution on behalf of the executive of the association.

English Procedure.

Mr. Nesiah said that in England they had arrived at a sound procedure with regard to the salaries of teachers. Questions relating to salaries were considered by the Burnham Committee which was a standing Joint-Committee of teachers and Education authorities presided over by Lord Burnham. Salaries were paid there according to the Burnham awards of 1925, as required by the Burnham Committee Report of 1927. Any revision of salary regulations was to be considered by this committee and the Cabinet acted on its recommendations. In Ceylon, the speaker said, the Minister of Education would be following the healthy English precedent if he took teachers into confidence. The speaker was sure that as teachers and as citizens they would adopt a reasonable attitude and assist the Minister to formulate schemes that would be in the best interests of the country as well as of the teaching profession. On the other hand, it was unfair to teachers in assisted schools and it would provoke opposition, to ask Officers in the Education Office to draw up scales of salaries for teachers. There were also the Managers who should be invited to help in the matter; the Department too should be represented on the proposed committee as a number of schools was under its management; an independent public man, say an ex-judge of the Supreme Court, should be secured as Chairman.

Not Representative.

The Board of Education could not adequately fulfil this function. There was not a single elected representative of teachers in that body and teachers had never accepted the claims of the Board to represent teachers. The Association had passed Mr. Cash's resolution urging the re-organisation of the Board on the same lines as the proposed joint committee but the Minister for education had not so far done anything in that direction. A worse moment could not be chosen for proposals of re-organisation, observed the speaker. They were living under the shadow of a terrible depression; it was an inopportune occasion to frame a permanent scheme of salaries for anybody. There was no need for haste in the matter. The Government had admitted that the

Board of Indigenous Medicine.

RECONSTITUTED BOARD.

The Governor has approved the termination of the existing Board of Indigenous Medicine with effect from May 31, 1933 and has approved its constitution from June 1, 1933. The following have been appointed to be members of the reconstituted Board of Indigenous Medicine for a period of two years with effect from June 1, 1933:—

Messrs. K. Balasingham (Chairman), W. A. de Silva, A. Ratnayake, S. P. Vytilingam, Donald Obeyesekere, K. W. Y. Atukorale, U. B. Dolapipilla, Pandit M.S.P. Samarasingha, V. Sivabramaniam, Mr. P. M. P. Abhayasinghe, Veda Mudaliyar, W. Daniel Fernando and Pandit G. P. Wickremaratchchi.

Chittankerni School

Mr. M. Sabaratnasinhe, B. A. Vice-Principal, Jaffna Hindu College, has been appointed Headmaster of the Chittankerni Hindu English School, Vaddukudai, a branch school of the Jaffna Hindu College. He will assume duties on the 1st proximo. We have no doubt that his wide influence with the people of Veli West will stand him in good stead to make the school in his charge, a thoroughly popular institution.

proposals were not intended to secure any saving in the near future. It was declared that the object was to secure the employment of more highly qualified teachers and their better distribution throughout the Island. It was only in the remote future that the scheme would help to limit the liability of Government. Instead therefore of rushing through the scheme the proposals should be examined from all points of view before being placed in the code. Generations may suffer on account of a hastily conceived measure. The Government did not ask teachers, to contribute any further towards retrenchment because by the raising of the units of average attendance, by the lowering of the age limit of pupils, by increased hours of work and by the levy on salaries, teachers were already contributing more than their share towards retrenchment. The Minister for Education publicly accepted this view when he proposed in Council though unsuccessfully, a reduced levy on the salaries of teachers in assisted schools.

The question of retrenchment did not arise now. The scheme must therefore be examined from the point of view of the future. Existing teachers were safeguarded by the scheme only so long as they continued in their present school and their school continued in its present scale. This was hardly any safeguard. But the speaker thought the prospects were distinctly gloomy for future entrants as well as for the rank and file of teachers. They were not actuated by any self-interest but prompted by the best interests of education when they pleaded that no misguided economy should bring in cheap or bad teachers in the future. That would be a poor bargain for the nation. Some people seemed to think that Ceylon spent too much on education. That was not correct. Great Britain's educational budget accounted for nearly 10% of total expenditure; Germany's figure was 15% Russia's 21% U. S. A's 19% and Japan's 17%. the speaker, it must be remembered that all these countries spent so generously on education in spite of a very high percentage of their total expenditure being eaten up by their armies and navies. The per head expenditure was Rs. 41 (£2. \$11) in England compared with Rs. 2.77 in Ceylon. Education was a matter for statesmanship. It called for a far-sighted policy. The speaker commended the Resolution to the house.

Mr. A. M. K. Kumaraswamy seconded. After Messrs. A. E. Tambor and S. J. Gunasegaram had offered a few remarks the resolution was put to the vote and unanimously carried. It was decided to circulate the resolution amongst all sister Associations and propose it at the meeting of the Union. The Secretary announced that the Executive of the N.P.T.A. was arranging to hold a big public meeting in order to put the case of teachers before the government.

HINDU BOARD OF EDUCATION

MEMBERSHIP CAMPAIGN

It is gratifying to note that the following gentlemen 34 in number, have joined the Hindu Board of Education as members.

Parameshwara College: Messrs V. Balasundaram, S. Ponniah, V. M. Asipillai, A. S. Sundara Rajah, N. S. Muttuswamy, M. Ambalavanar, C. Kumaraswamy, V. Thurasampillai, T. Muttukumar, T. Mylvaganam, C. Mylvaganam, T. Kumaraswamy, N. Selvamani, K. N. S. Rajah. Urumpiray: Messrs G. Asaipillai, M. Chelliah, A. Chelliah, A. Thampoo, K. Seenivasakam. Kokuvi East: Messrs S. Kandiah, C. Candapillai, C. Muttuvelu, A. Sundaram, N. Rasiah, K. Appapillai, V. K. Gna asundaram. Thalayani: Messrs V. Chellappah, N. Sabapathy, N. Ponnampalam, V. Manickavasagar. Hindu English School Kokuvi: Messrs A. Amirthalingam, A. Nagalingam, M. Arumugam, M. Karthikeyan.

Registrar of Marriages

Mr. K. Thuraiappah (of Ayanar Kovilady) of the local Land Registry and son-in-law of Mr. S. Aiyampillai, Udayar, Vannarponnai, has been transferred to the Provincial Registrar's Office with the right to officiate as Registrar of Marriages in the Jaffna Division.

Acknowledgement.

Messrs T. V. Sabhanayakam of the Colombo Commercial Co. Ltd., Colombo, and A. S. K. Kumariah, Manager of Messrs A. Durai and Co. Moulmein, beg to thank all their friends and relatives who have sent them telegrams and letters of condolence during their recent bereavement.

Mis. 25. 29th.

Order Nisi.

IN THE DISTRICT COURT OF
JAFFNA.

Testamentary Jurisdiction No. 8121.

In the Matter of the Estate of the late Sivakolunthu wife of Sinnathamby Ariyanayagam of Urumpiray

Deceased.
Sinnathamby Ariyanayagam

Vs. Petitioner.

1. Achchikkuddy widow of Vallipuram of Urumpiray
2. Vallipuram Chelathurai Guard F. M. S. Rly., Ipoh
3. Sinnathamby Mailvaganam and wife
4. Ponnammah of Colombo Commercial Coy Ltd. Colombo

This matter of the petition of Sinnathamby Ariyanayagam of Urumpiray praying for Letters of Administration to the estate of the above named deceased Sivakolunthu of Urumpiray coming on for disposal before D. H. Balfour Esquire, District Judge, on the 22nd day of June 1932 in the presence of Mr. C. A. Niles, Proctor on the part of the Petitioner and the affidavit of the Petitioner dated the 26th day of May 1932 having been read, it is declared that the Petitioner is the husband of the deceased of the said intestate and is entitled to have Letters of Administration to the estate of the said intestate issued to him unless the Respondent or any other person shall, on or before the 26th day of July 1932 show sufficient cause to the satisfaction of this Court to the contrary.

Sgd. D. H. Balfour,
District Judge.

June 28, 1932.

Order Nisi extended to 2-6-1933.

Sgd. S. Rodrigo.

O. 11. 29 & 1. A. D. J.

A Lawyer was labouring for some time to explain his case to the Magistrate.

Magistrate: I don't see your point! Lawyer: Well, Sir, I will clear you out in a minute.

Magistrate: What, what are you going to do Mr. ?

Lawyer: Sir, I will clear you out. Sir, only a minute please.

A'PURA HEALTH EXHIBITION

(Continued from page 1)

It was resolved to have a Baby Show at the forth-coming Health Exhibition in September and to offer prizes for the following:—

(1) Best breast fed baby, (2) Best artificially fed baby, (3) Champion clinic baby (4) Best clinic mother, (5) Best little mother, (6) Best exhibit of mother craft, (7) Best exhibit of father craft.

The ladies decided to carry out propaganda work by visiting all the mothers and infants in the area. Arrangements were made for staging two plays relating to maternity and child welfare by the clinic mothers and little mothers.

All the prizes required for the competitions have been kindly offered by some of the ladies serving on the Committee. (Cor.)

Order Nisi

IN THE DISTRICT COURT OF JAFFNA.

Testamentary Jurisdiction No. 8099.

In the matter of the estate of the late Partipillai wife of Saravanamuttu Nagalingam of Chulipuram

[Deceased.

Saravanamuttu Nagalingam of Chulipuram

Vs. Petitioner.

1. Vinasithamby Thambiah of Chankanaï presently Alo Star, Kedah, and his wife
2. Annappillai of Chulipuram
3. Nagalingam Kandasamy appearing by his Guardian-ad-Litem the 4th Respondent
4. Ambalavanar Sanmugam both of Chulipuram

Respondents.

This matter of the petition of the Petitioner praying for Letters of Administration to the estate of the abovenamed deceased Parupillai coming on for disposal before K. Kanagasabai, Esq., Additional District Judge, Jaffna on the 29th day of July 1932 in the presence of Mr. R. Candiah, Proctor for Petitioner and the affidavit of the Petitioner dated the 3rd day of May 1932 having been read, it is declared that the Petitioner is the husband 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 the 23rd day of November 1932 shew sufficient cause to the satisfaction of this Court to the contrary.

Sgd. D. H. Balfour,
November 4, 1932. District Judge.
Extended till 9-6-1933.
O. 9. 25 & 29.

Order Nisi

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction No. 8282
In the matter of the estate of the late Sinnappo Mathavar of Tholpuram

[Deceased

Thangamuttu widow of Sinnappo Mathavar of Tholpuram

Vs. Petitioner.

1. Mathavar Gnanapiragasam
2. Mathavar Sivapiragasam
3. Mathavar Arulpiragasam
4. Mathavar Pararasasingam appearing by their Guardian-ad-Litem—
6. Sinnathan by Arumugam of Tholpuram

Respondents.

This matter of the Petition of the Petitioner praying for Letters of Administration to the estate of the above named deceased Sinnappo Mathavar coming on for disposal before D. H. Balfour Esquire, District Judge Jaffna on the 3rd day of February 1933 in the presence of Mr. R. Candiah, Proctor on the part of the Petitioner and the affidavit of the Petitioner dated the 3rd day of February 1933 having been read, it is declared that the Petitioner is the wife of the said intestate and is entitled to have Letters of Administration to the estate of the said intestate issued to her unless the Respondents or any other person, shall on or before the 5th day of May 1933 shew sufficient cause to the contrary.

Sgd. D. H. Balfour,
May 4, 1933. District Judge.

Extended till 31st May 1933.

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Manager.

Q. 16. 22-5-33—21-8-33.

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1923.	Rs. 39,97,000	Rs. 1,98,92,000
1933	Rs. 70,17,000	Rs. 3,96,69,000

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