

The Hindu Organ.

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

THE ONLY NEWSPAPER IN CEYLON FOR THE HINDUS

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Education in Ceylon since British Occupation.

A. CUMARASWAMY, M. A. (CAL. & LOND.) BAR-AT-LAW.

(Copyright.)

"Christian things done in a Christian way will never alienate the heathen" — J. Lawrence.

(Continued from our last issue)

The Dutch in matters of administration, had a very clear and consistent policy and this was reflected in their educational system. The lasting influence of the Dutch regime in Ceylon is exemplified by the Roman Dutch law which is still practically the Common law of the Low-Country. In education they introduced compulsion for the first time in the history of the country. It may seem surprising that a compulsory system should have been introduced into Ceylon at so early a date as the 18th century, but unfortunately it was carried out with what now seems a strange purpose. In England, for instance, it was introduced, though later, "to educate our masters", but in Ceylon it was to convert the people to Christianity. "To convert the benighted native", say the Dutch Records in the Archives at Colombo, "to the true reformed religion was an object which lay very near its (Dutch East India Co's) heart". With this end in view, schools and churches were established and maintained even in remote villages, and were regularly visited by the Schoolmasters. This body of Schoolmasters corresponds roughly to an English School Board introduced into England by the Education Act of 1870 and was the agency through which compulsion was administered.

There appears to have been no centralisation of the educational system, each "Commandment" having its own Schoolmaster. For example, the Schoolmaster at Colombo, consisted of the Dissawa—the Dutch official who ranked next to the Governor,—the clergy, and three or four gentlemen of the civil and military services. Similar Boards, composed of local officials of corresponding position, were formed in the Jaffna and Galle districts. The function of these Boards covered not merely schools and educational matters generally, but also extended to the solemnisation of marriage; and each school master, in addition to his ordinary duties, performed the function of a Registrar of Marriages. The person who applied for a school mastership was appointed subject to his taking a course of study with a clergyman until he became sufficiently qualified to impart religious instruction. The occupation of the Schoolmaster and his activity, as well as by the qualifications which were required in the case of the schoolmaster are sufficient indications of the real purpose of the compulsory system of education introduced into the country.

Education being compulsory, it was free and attendance was enforced by fines. The period of compulsory schooling depended not on age but on attainments. No pupil could leave school unless he was able to procure a certificate from the school Inspector which stated "that he had the requisite amount of knowledge". Usually this occurred at the age of 15 when such pupils were discharged and designated "Langerder", discharged or set at large. A period of compulsory "continuation" schooling then began and continued for another three years during which time every discharged pupil had to attend school four days a week to

receive religious instruction. Completion of this course secured for the pupil a new designation—"Nieuwe Langerder"—i. e. newly discharged. A third period of 2 years now followed which was optional. Nevertheless anyone who completed this period was entitled to a third designation Oude Langerder—the Old discharged. Although the period for instruction subsequent to the technical discharge was thus fixed at five years, in some schools individuals were found with their certificates signed for nine and ten years together, which indicated that they were voluntarily continuing their period of instruction.

Education was in the Vernacular. But there were Dutch schools in the principal towns. In 1723 the Dutch Governor sanctioned a scheme "to collect a few promising lads and teach them the Dutch language." Instruction in the vernacular schools was confined to reading, writing and the Scriptures, but the reports of the Schoolmasters speak of a "Higher course of instruction" which was imparted in the Dutch language in some schools. In these the curriculum of studies largely consisted of a number of languages besides Dutch—Latin, Greek and Hebrew. In addition there was "the highest theological class" where the medium of instruction changed into Latin and the subjects in which the pupil was examined were "Divine attributes and perfections, the soul of man and logic".

It is to the credit of the Ceylonese youth that a system of education through the medium of Dutch or even of Latin, utterly foreign to his own indigenous culture, did not discourage him. He is able to assimilate foreign cultures more easily than his brother in the mainland, and perhaps it is this characteristic that has given Ceylon a distinct individuality of its own, though its people at one time came from India and brought with them Indian culture and traditions. It was the action of the Dutch that revealed the power of assimilation of foreign cultures by the Ceylonese. The report on the schools for the Colombo district for the year 1710 speaks of 16 youths who were in the Higher Instruction class and "two Jaffna youths distinguished themselves by their correct grammatical knowledge of Dutch." "There was one youth in particular, Philip Emmanuels, a Tamil, who excelled in penetration and ability." In 1744 two of the most promising were sent to the University of Leyden.

The supervision and inspection of the vernacular schools established by the Dutch were entrusted to deputations from the Schoolmasters. A deputation consisted of two members one of whom was always a member of the clergy. They went to schools once a year to "visit and inspect," and their arrival was announced by tom-tom beating. "On these visits the schools were inspected, church services held, children baptised, and couples married. There is an entry in the report for the year 1715 which gives a fair idea of a day's work of one of such deputations. It is dated the 15th February, 1718 V.

No. of boys	Answered of prayers	No. of Catechism	No.
38	7	2	
17	7	1	
7	7	0	
3	5	—	
6	4	—	
16	3	—	
4	2	—	
8	1	—	

Total 97

Discharged 7

On Roll 90

A similar statement follows for girls, and mention is made of 21 children baptised and 3 couples married. The report concludes, "We found here, as regards the progress of the children and the teaching, both on the part of the master as well as his assistant a very satisfactory advance as may be seen from their answering to the questions proposed by us both in the Catechisms and the Christian prayers."

The curriculum of the schools which consisted mainly of "prayers" and "Catechisms," with the ultimate object of proselytisation, naturally roused the suspicions of the people, and minor disturbances arose which told on the attendance of the pupils and caused alarm to the inspectors during their periodical visits. The Dutch attempted to carry out their policy of proselytisation with such persistent tenacity that they utilised not merely schools for the purpose, but also the general political machinery by restricting all offices, ranks and titles to those who professed Christianity. No wonder that disaffection expressed itself in disturbances and Galle for instance, was reported to be a troublesome and "refractory station." In 1722 the annual inspection was abandoned "owing to the hostile disposition of the Sinhalese" and in 1731 "in one village during the examination, a mob assembled and by vociferations interrupted the proceedings. The schoolmaster went out to order them off, but they heeded not his authority and on his attempting to drive them away with his walking-stick, the ring leader levelled a blow at him with a stick."

In the Madura district "the examination was disturbed by riotous inhabitants", "the place being a nest of Buddhist priests". The trouble was caused not merely by the Buddhists. The Roman Catholic priests anxious to retain their hold on the people lest they should abandon their faith in favour of the Reformed Church, brought their influence to bear on the parents who consequently refused to send their children to school. Meagre attendance in the schools resulted. "People's attachment to heathenism", "the Malabars at Colombo were ill-disposed to Christianity", "the Sinhalese masters were secretly Buddhist"—these causes were given to explain the absence of pupils from school. Combined with these, were the scattered nature of the habitations of the "natives; bad and dangerous roads" which brought about "the desertion of several schools and made spiritual supervision almost impossible".

In spite of these difficulties about 70,000 boys and girls received instruction every year. What percentage of the total population of school age was comprised in the number we have no means of ascertaining, as figures giving the population of the country during the Dutch regime are not available.

The permanent effect of the Dutch educational policy was two fold. On the one hand it caused disaffection and discontent. The openly based proselytising policy naturally

Continued... up

and legitimately aroused opposition from a people who were not "barbarous heathens", but who belonged to a race who had a history, literature and culture, of their own.

In the words of its promoters, the system simply tended to create a new class of "baptised heathens". The effort was far deeper. It brought about a conflict of cultures and a feeling of suspicion spread in connection with the schools, a feeling which extended to schools established by Christian missions during the early occupation of the island by the British. A conflict of interests also arose, mainly religious—the Buddhist, the Roman Catholic, the Protestant Christian,—each zealously proclaiming his own faith and endeavouring to gather more recruits to his army. On the other hand there was one contribution on the part of the Dutch that proved to be beneficial to the country. While the pantheism of the Buddhists tended to become unsystematic in their character, pupils joining and leaving as they pleased, the Dutch introduced an education which was not only compulsory but which was also systematic, and which provided opportunities for intelligent youth to earn scholarships at the University of Leyden. The Ceylonese parent is very desirous that his child should be well educated, and perhaps the source of this fondness can be traced to the advantages which accrued from a compulsory system of education extending as far back as the 17th century. No doubt the system had disseminated a desire among the people for education, and the Dutch report of 1723 bears testimony to this effect. "People of all classes expressed gratification at the opportunities of instruction afforded them and appeared anxious to avail themselves of it."

The British therefore should have found a people willing to be educated, and it will be our purpose next to show how they dealt with this distinctly favourable situation.

Order Nisi.

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction No. 8023.

In the matter of the estate of the late Sinnathamby Vallipuram of Kanterodal late of Mandapam Camp.

Deceased,
Sinnathamby Sinnappa of Kanterodal
Vs.
Petitioner.

1. Vallipuram Karthigeesan of Kanterodal
2. Vallipuram Somasundaram of Do
3. Vallipuram Paramasamy of Do
4. Vallipuram Gugapakkiam of Do

Respondents.
This matter coming on for disposal before D. H. Balfour, Esquire, District Judge, Jaffna on December 17, 1931 in the presence of Mr. S. Halyatambi Proctor, for the Petitioner and the affidavit and Petition of the Petitioner dated December 14, 1931, and December 17, 1931, having been read.

It is ordered that the abovenamed 3rd Respondent be appointed Guardian ad-litem over the minor 4th Respondent for all the purposes of this action and of representing her in this case and that the Petitioner be declared entitled to administer the said estate and that Letters of Administration be issued to him accordingly unless the Respondents shall appear before this Court on February 5, 1932, and show sufficient cause to the satisfaction of this Court to the contrary.

Sd. D. H. Balfour,
January 19, 1932.
District Judge.

Order Nisi extended for March 7, 1932.

Sd. D. H. Balfour,
February 5, 1932.
District Judge.

February 5, 1932.
O. 898. & 8.

The Hindu Organ.

JAFNA, MONDAY, FEBRUARY 29, 1932.

THE DONOUGHMORE LUNGE.

THE COUNCIL TEAM HAVE BEEN PUT through their paces under the masterful hand of H. E. the Governor. The members will soon be restored to their constituencies to heal the bruises, recover their spirits and, if possible, their self respect. They will have many occasions to put themselves right with their constituents and we have no doubt they will make good use of them. The Governor has been very considerate to their feelings and has offered the Councillors a consolation prize in the matter of Egoda Uyana. We take it that the recess will be availed of by the members to prattle a good deal about their own prowess in the arts of debate and persuasive polemics. There will be no lack of receptions at which Councillor will join Councillor and enact scenes of mutual admiration. The inevitable land-lord of many summers, with several writs at his heels, will be found to give an exhibition in senile declamation. The village school-master will tackle over the sterling qualities of the member and boldly blame someone else for the alloy. All this will be done to advance the political education of the enfranchised rabble. The poor villager who cast his vote last time will stand non-plussed. He will stare and frown and get back home with an uncomfortable feeling. The trials and tribulations of the Council were common gossip in the village. The insults and indignities offered to them and the philosophy that saved them from resigning their seats have been discussed threadbare in village tea-boutique. It was well known that the Middle Path Dharma was invoked to cling to their seats with serene composure when everyone outside the Council thought that a "walk out" was imminent. When the Governor smote them on one cheek, with rare self-forgetfulness, the Councillors presented the other for similar treatment. Shorn of all wool, the sheep will seek their pen with only the old familiar cry. It is just possible that the poor villager whose domestic economy pinches him on many points may be told that privations of all sorts did good to his soul, and suffering for the sake of others was the certain path to "Nirvana". The disillusionment is bound to come sooner than later and the chances of the team entering the Rotten Row would seem to be thin indeed.

It is impossible to mislead all the people all the time. When the time for reckoning arrives more tears of repentance than blood will be needed to wash the sins of our leaders. We have lost our heritage handed down to us for our safe-keeping, enriched as it was with the self-less labours of our giant leaders of the past. The Government day by day is revealing the ugly and unblushing face of autocracy. We have lost much; the Council is nobetter than a glorified Village Committee with less powers than a Municipal Council, the power over the purse is gone and with it the control of the executive, the public service has been withdrawn from the control of the Council. The extra-ordinary powers of the Governor have rendered the Council an effete and impotent body. The whole country might have rejected the reforms, but a few leaders were willing to give the scheme a "fair trial". The experiment has resulted in increased taxation to find the money for the unrestrained extravagance of the Government. We have been shunted back to the position of fifty years ago and the path of progress has been made more difficult than ever. It may be, it is, possible to win back our lost rights and privileges. But, is it possible to lift them from the quagmire of polltroonery into which our leaders have tumbled?

'Man Over board!'

Mr. C. E. Corea, whose letter appears elsewhere is a keen student of public affairs and an acute lawyer. In his opinion, the Governor has no power under the State Council Order, 1931 to fix another nomination day for Jaffna. He quotes the relevant sections on which he based his opinion. There is section 85 under which H. E. might have acted if he was so minded, but now that section too would appear to have spent itself. That section was intended to clothe the Governor with power to meet difficulties arising in first giving effect to any of the provisions of the Order and was expressly limited in its duration to a period of six months from the date of proclamation of the Order-in-Council. This power expired on 15th October last. Moreover the State Council has been launched with the crew aboard who had signed on. It is now well on its stormy voyage and has ploughed through the people's purses and powers. It is, therefore, a false alarm to shout "Man, over-board!" The missing men are on firm ground and were conveniently left behind at the pier when the State Council weighed anchor.

Mr. Corea's letter holds good food for thought for the petition-promoters who would do well to take counsel before they decide to waste time and energy. They might now cease working over time and safely lock up the signature-sheets. Some use may be found for them some day to back a request to the Governor, for—may we suggest—an Asylum for the mentally weak?

An Ayurvedic Dispensary.

Now that the Local Government Committee are prepared to bless the movement with concrete expressions of sympathy and many U D C's and the Kandy Municipality have been bold enough to open Ayurvedic Dispensaries in their respective areas, it is up to our Chairman to emulate the example of the Kalutara Chairman and summon a meeting of Ayurvedic physicians in Jaffna. We are aware that the enthusiasm of our Chairman and the members in the matter of an Ayurvedic Dispensary for the U D C. area is very genuine, but financial stringency has stood in their way till now. One recalls the saying with regard to the will and the way. Our members are popular citizens enjoying wide influence and it should be possible for them, with little expense to the Council, to start the dispensary. The present is the season when the rich and the poor alike are stricken down with illness and the poor of the city will very much appreciate the ministrations of a free-dispensary at this time of the year. It is desirable that the suspicion of "booming" any particular practitioner should be avoided as such a state of mind will be prejudicial to the growth of the institution and even provoke active propaganda to belittle the usefulness of it. We trust that Mr. R. R. Nalliah, J. P. will, with his usual affability, succeed in winning over the truculent elements, if any.

A Welcome Enterprise

Dr. J. Bastiampillai, the Managing Head of the Lanka Ayurvedic College deserves well of his countrymen for the energy he displays to popularise the Ayurvedic system of treatment and bring its blessings to the doors of the poorest among the poor. Dr. Bastiampillai now proposes to float a Joint Stock Company to manufacture under expert direction some of the drugs, the recipes for which constitute the greatest common factor of agreement amongst Ayurvedists. Besides drugs and ointments, the Company will explore ways and means to check the drain in money which India claims year after year for medicated oils, infant-foods, tonics, hair oils and other patented drugs and foods. We are gratified to learn that the Doctor has secured large support for his project and he deserves it well, to judge by his contributions in the past to the cause of Ayurveda.

Our readers will agree with us in holding that Ayurvedic Practitioners stand much to gain by adopting the methods of their western comrades in matters of manufacture, standardisation, advertisement etc, though we should all wish to see them pursue their own time-honoured ideals with regard to making up fee-bills for attendance. This, of course, is by the way. We wish Dr. Bastiampillai every success in his new venture.

DARE AND DO MORE.

MR. C. E. COREA, PROCTOR,

the well-known leader and publicist of Chilaw, writes:—

NOMINATION DAY.

"The question of continuing the boycott or not can only arise in the event of a dissolution of the State Council which we need not worry about. Not even an earthquake will shake the present members from their seats. By Article 23 (1) & (2) of the Elections Order in Council the Governor can order an election only either (1) two months after a dissolution or (2) one month after a seat has become vacant. The Governor has not the power to oblige the vermin who may ask for a nomination day.

JAFFNA'S HONOUR AND GLORY.

"Jaffna cannot be deprived of the honour and glory she has achieved. The Tamils of Jaffna have kept their hands clean from the fishiness of the betrayal of the Motherland: they are free from the shame and ignominy of supplying catpaws for her exploitation. Jaffna has certainly covered herself with glory. But is self glorification her only aim and desire? Our Mother is stricken to the dust: she is being maltreated, wronged and outraged; Jaffna is looking on! A certain man fell among thieves, which stripped and wounded him and left him for dead; there came down a certain priest and when he saw him he passed by on the other side: and likewise a Levite came and looked on and

passed by on the other side". The Jaffna boycott repeats that history. And, it is not a stranger as in the parable but our common Mother that is lying stricken down, stripped and wounded.

CALL FOR ACTION.

"Does Jaffna save her conscience by a boycott of a Council by which she saved herself from disgrace and exorcism? No one thinks of raising so much as a little finger to raise the stricken Mother. There have been too many words already. The occasion calls for action. Will Jaffna come out of her Achilles' heel of sulk and act? In my "message" to the Liberal League at its inauguration, I said "Boycott British trade, for it is in the interests of the Empire that the nation is denied her rights".

POLITICAL BOYCOTT.

"I read in the papers some time ago about Jaffna boycotting "beedees" and such like. A Swadeshi movement of the kind is no doubt good. But the occasion calls not for an economic boycott but a political. The Achilles' heel of the Britisher is his pocket. Counter the advertising cry "Buy British" with the slogan "Boycott British", and Autocracy will soon climb down from high-mightiness and insolence. There is no sense or significance, in the present emergency, in our abstaining from other foreign goods. Our quarrel is with Britain and her Empire alone."

By The Way.

The time is most opportune and conditions propitious for starting an Ashram to train public workers in Jaffna. We have suffered far too much by the devastating selfishness of amateur leadership. It is now generally admitted that politics and economics are subjects which need to be studied with some care and not picked up in the pavement of one's professional career or in the columns of newspapers. There is, moreover, the necessity to offer to the people the ideal of simplicity in food and clothing and the dignity of labour. An Ashram of half a dozen young men striving their best to live up to the ideal they would place before their countrymen and devoted to Truth and Service is certain to carry us far in the direction of national evolution than policy speeches and crude propaganda. How true it is in the matter of national upliftment that example is better than precept. The country as a whole feels the need for such an ideal and example, they only need to be brought together and persuaded to discipline themselves for public work.

Here is a leap year suggestion which cannot but appeal to several of our readers who are compelled to live miles away from sweet home. In distant parts of Ceylon are hundreds of young Tamils who are anxious to pursue the study of their own language but who, for lack of guidance and encouragement, are forced to forego the delights of literary culture. To such as these I would point to the Kala Nilayam as a suitable medium for the speedy realisation of their heart's desire. Vidwan Ramaswamy Sarma, who has thrilled crowded audience with his deep learning in Tamil and Sanskrit is in our midst and has expressed his willingness to open a Correspondence Class for the study of Tamil. I may incidentally mention that his weekly class for the promotion of Tamil studies was very popular, till Jaffna having discovered his merits as a scholar and a speaker no public meeting, lecture or anniversary celebration was voted a success unless Mr. Sarma contributes his share to the instruction and edification of the audience and left him no leisure. Students from all quarters gather in their hundreds to hear him descend on Valmiki's version of an episode in the Ramayana contrasted with that of Kambar's. Mr. Sarma will be only too glad to issue typewritten weekly "notes" to lessons in Kural and answer personal difficulties. I say Mr. Sarma will be only too glad to do so, because the true scholar never tires to re-read his favourite author. He gains in giving and is always on the look-

Relief to Debtors.

DRAFT ORDINANCE.

In the latest "Gazette" is published the draft of "An Ordinance to grant relief to judgment-debtors in respect of forced sales of their immovable properties in a market rendered unduly unfavourable by the prevailing general depression".

It is provided in the Ordinance, that in any action in which immovable property shall have been seized or may be seized in execution of a decree for the payment of money or of a mortgage decree, it shall be lawful for the Court executing such decree on the application of the judgment-debtor, from time to time to make order staying the sale of such property for such period as it may consider just if the Court is satisfied that a forced sale is likely to cause undue hardship to the judgment debtor owing to prevailing economic conditions.

This Ordinance, it is provided, shall continue in force for a period of two years from the date of its coming into operation provided that the said period may be extended to a further period not exceeding one year by a resolution of the State Council.

Printed Matter Open Packets.

NOT TO BE POSTED.

A communiqué issued by the Postal authorities in Colombo on Thursday last, in regard to printed matter open packet post, states that these are admissible only when.

- (a) They are handed in a Post Office (not posted)
 - (b) special attention is drawn to the fact that they are printed or reproduced in typewritten characters; and
 - (c) at least twenty copies are posted at the same time.
- If the above conditions are not fulfilled the communiqué states, the packets will be sent by registered post.

out for the fellowship of students. No fees will be payable except a trifling sum to cover postage.

Friends who second my proposal will do well to communicate with the Secretary of the Nilayam and obtain further particulars. The success of the study club will depend on the enthusiasm of the members and the cost to each member will go down as the membership goes up.

M. S. E.

Mr. C. Naderajah, the youngest son of the late Mr. N. Chenathirajah, Udayar of Kondavil, and Sanitary Inspector, Railways, Anuradhapura and brother of Messrs O. Sanderasekaran of the Fiscal's Office, Jaffna, and C. Kulasingham of the Colombo Kachcheri respectively, died at the Manipay Hospital on Friday the 19th February 1932 after a week's illness of dysentery and chest trouble. (Cor)

(Continued from page 8.)

the sea and complete sundering of every tie that bound me to my fellowmen. Strange to say I felt happy at the prospect and if not for memory the great persecutor of the human race, I would have achieved the ideal of my dreams, the goal of all my secret yearnings to find release and escape from the pressure of life.

But release was not so easily achieved, the attachment of the heart not so suddenly cut asunder. My father when I was alive had arranged that I should marry my uncle's daughter—Kamaleswari was her name. She was very beautiful and was much sought after not only for her beauty but for her princely dower, since her father occupied a lucrative position in a well known bank. Though he was my mother's own brother he had no natural affection towards me and was much obsessed with worldly wisdom. He put off our marriage from day to day on some pretext or other and probably all the time he was on the lookout for an advantageous connection for his daughter. He pretended to love me and smiled and smiled and covered me with the slobber of his false sentiment only to get her married off finally to a young barrister belonging to the aristocracy at Clonsimon Gardens. The interview I had with my uncle and what transpired between us and how he trembled before my just indignation might better be left undescribed.

But Kamaleswari, poor sacrificed victim to the snobbery and social ambition of my uncle! She was a green isle in the sea of my despair. An exquisite creature soft and radiant like a picture of Bavi Varma but devoid of any will of her own. If she was left to herself she would have married me in preference to all others but was the what use of a love that would not assert itself for the sake of the man she loved. But any way my poor weak Kamaleswari also helped to fill the cup of my bitterness to the brim. Now I had no more human ties in the world, no human ties under whose shadow I may hope to pass my tortuous days. As it was life pushed me out of my surrounding to seek peace and oblivion where the noise of earthly strife or turmoil will not penetrate.

But I felt very lovely and there was such a feeling of desolation, of emptiness in my house that brought on a feeling of terrible sadness. My limbs felt numb and lifeless and there was a nameless ache somewhere within my being as if something was going to dissolve within me before the commencement of a new life. After the sale of my property I was staying in the house of an old woman who was a former dependant of our family. One day I informed her that I was going on a long journey and after a tearful farewell I got out into the open road, the mainland where I sought from sorrow.

At such a moment when one is given up by the whole world one seeks to take refuge in the invisible. Old instincts, old faith, old practices prevailed over my dejected spirits. My footsteps were led perforce to an old Siva Temple where I was in the habit of going for worship in my childhood. It was very late in the night and the temple was deserted and a dead silence prevailed over the whole place. There was a light shimmering in the sanctuary and I sat in front of the Trimurthi and tried to compose my mind. While I sat there a strange thing happened to me a short while after I sat there in meditation. A sense of peace and well being welled up within me like an anodyne stealing through the veins of torture. The dull ache disappeared from the heart and a sense of joy and hopefulness took possession of my soul—my limbs then relaxed slowly and I sank into sleep and had a dream and this was my dream.

I saw the sea on all sides—the infinite restless ever blue sea heaving its mountainous billows which dashed against the shore in thunderous reverberation. It was a broad expanse of shimmering shapphire that extended up to the horizon on all sides. In the midst of the sea there was a shrine of crude primordial granite and over the shrine a star hung aloft the night, grand splendour winged with its several facets coruscating rays of liquid gold that trailed on the waters. I felt that somehow I was wafted into the shrine and what I beheld within it will never be erased from my memory. I felt that I was transfused, penetrated, drowned in a soft radiance that was not of a material essence but exquisite opaline spiritual surging through and through me like white rays of ecstasy passing through every atom of my body transforming it into a battery of blissful magnetism. I felt at that moment possessed of illimitable spiritual power to heal, soothe, create or destroy. There was nothing else within except light, light boundless ineffable light but as I looked on in front of me as if on a serene opaline transparency two words of shining chrysoprase formed themselves. The words were "Kon Esan". Suddenly I saw a human figure stand beside me and touch my forehead. It was that of a venerable old man and when his hands touched me I felt that I was undergoing some sudden change, a subtle transformation cut me adrift from the whole of my past and pointed out the way to a radiant future. Then I heard human voices in the temple which woke me from my dream.

"Then all the charm is broken
And all the phantom so fair vanishes"

It was merely a dream. It may be the stir of the brain in unconscious cerebration. But how this dream made me a new man and completely changed the whole course of my life is recounted below.

(To be Continued.)

FREEDOM

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- Pains, Sprains and
- Strains.

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(B) (23, 11/2—10/3/33)

Order Nisi.

IN THE DISTRICT COURT OF JAFFNA.

Testamentary Jurisdiction No. 7971.

In the Matter of the estate of the late Singarayar Machado of Jaffna Town.

Deceased.
Nallammal Machado widow of Singarayar Machado of do.

Petitioner.
This matter coming on for disposal before D. H. Balfour Esquire, District Judge, Jaffna on February 12, 1932, in the presence of Mr. J. A. J. Tiseveerasinghe, Proctor for Petitioner

It is ordered that Letters of Administration to the said estate be issued to the Petitioner unless sufficient cause be shown to the contrary by any person whomsoever on or before March 4, 1932.

Sd. D. H. Balfour,
District Judge,
February 22, 1932.
O. 336, 29 & 8.

Order Nisi.

IN THE DISTRICT COURT OF JAFFNA.

Testamentary Jurisdiction No. 7970.

In the matter of the estate of the late Kavariammah daughter of Ponnampalam Balasubramaniam of Vannarponnai West, Jaffna.

Deceased.
Thangammah widow of Ponnampalam Balasubramaniam of do

Petitioner.
This matter of the Petition of the Petitioner abovenamed coming on for disposal before D. H. Balfour Esquire, District Judge, Jaffna on November 11, 1931, in the presence of Mr. J. A. J. Tiseveerasinghe, Proctor for Petitioner and the affidavit of the Petitioner having been read: It is ordered that Letters of Administration to the estate of the deceased abovenamed do issue to the Petitioner abovenamed as mother of the deceased unless the Respondents or others show sufficient objection to the contrary on or before March 4, 1932.

Sgd. D. H. Balfour
District Judge,
February 16, 1932.
O. 335 29 & 8

Empire of India Life Assurance Co. Ltd.

Established 1897

Assets exceed Rs. 38,000,000

BONUS YEAR

NOW is the TIME to ASSURE
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IN THE DISTRICT COURT OF JAFFNA.

Testamentary Jurisdiction No. 7984.

In the matter of the estate of the late Arunasalam Vytialingam of Vaddukoddal East

Deceased.
Marimuthamm widow of Arunasalam Vytialingam of Vaddukoddal East

Petitioner.
This matter coming on for disposal before D. H. Balfour Esquire, District Judge, on the 12th September 1931, in the presence of Mr. P. Canapathypillay,

It is ordered that Letters of Administration be granted to the Petitioner to the said estate unless sufficient cause be shown to the contrary on the 21st October 1931.

Sgd. D. H. Balfour,
District Judge,
September 24 1931
Extended to 29th February 1932.
O 334 25 & 29

Order Nisi.

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction No. 8004.

In the matter of the estate of the late Arumugam Eliatamby of Mallekham Deceased,

Kasipillal Ambalavanar of Alavetty
Vs.
(1) Annappillal widow of Eliatamby of Mallekham
(2) Eliatamby Thambirasa of Do
(3) Eliatamby Ponnathural of Do
(4) Arumugam Kanagasabai of Do

Respondents
This matter of the Petition of the Petitioner praying for Letters of Administration to the Estate of the abovenamed deceased coming on for disposal before D. H. Balfour Esq., District Judge, on the 19th day of November 1931 in the presence of Mr. M. Vytialingam, Proctor, on the part of the Petitioner and the affidavit of the Petitioner 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 the 7th day of March 1932 show sufficient cause to the satisfaction of this Court to the contrary.

D. H. Balfour,
District Judge,
November 19, 1932.
O. 337, 29 & 8.

NOTICE.

In order to avoid inconvenience and delay, our friends, who are good enough to send us advertisements, are kindly requested to see that the same are sent to us at least a day earlier than the date of publication.

Manager.

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