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THE Hindu Organ.

IT PAYS TO ADVERTISE IN THE HINDU ORGAN AND INTHUSATHANAM.

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PURITY: A Spiritual And Moral Force

THE entire essence of Christianity, as well as of all other religions, has been put into that one sentence: "Blessed are the pure in heart, for they shall see God." No other virtue but purity has been mentioned as the condition precedent for the realization of God. Such virtues as poverty, suffering, meekness, desire for righteousness, mercy, etc., may enable one to enjoy particular aspects of spiritual exaltation; but the enjoyment of God, which is the culmination of all our yearnings, is reserved only for the pure in spirit. As a practical demonstration of this virtue of purity, Christ said: "Except ye be converted and become as little children, ye shall not enter into the kingdom of heaven." The best way to understand the state of purity, is to look at the children. Unless all religious aspirants become as innocent, guileless and pure as children, they cannot enter the kingdom of heaven.

The Saint's Weapon

The strongest weapon of a saint is his purity. He attracts all to him by this virtue alone. Often behind the learned utterances of the philosopher one does not discover any worth-while truth; but a word or two from a pure-hearted man changes our entire life. We go to a learned lecturer, his logic stimulates our mind, and his oratory sends a thrill through our entire being. We are caught in the glamour of his language and rhetoric. But when we leave his presence and try to find out what we have learned from him, we sadly realise that we have retained nothing of his lecture in our memory. On the other hand, we go to a simple man who can hardly speak two sentences correctly, most of whose instructions are imparted in silence, but still the few words we hear from him are for ever imbedded in our mind and stand as a beacon light in the midst of our confusion and uncertainty. The reason is that the one is endowed with purity, while the other is merely a learned man without this cardinal virtue. The spiritual power of saints and saviours consists of purity alone. There they tower high above all of us, making us revere them as God or as divine beings.

What is Purity?

It is difficult to define. As we have already hinted, it is a negative virtue. It is a state of being untainted by evil, of not being led astray by desires and not being allured by temptations. We are not conscious of it when we possess it; but when we lose it we know that we have been robbed of a great treasure. It is the original state before any guilt, the virtue of the child, which has no merit in it and yet is a moral quality of the highest worth. It is like our liver, whose existence we know only when it is deranged. A normal man is not aware that he possesses a liver at all, but a person stricken with jaundice is very well aware that one of his organs is not functioning well. A child in full possession of purity is not aware of this priceless treasure; but on the threshold of youth, when he is about to make a false step, he hesitates and trembles. With a sort of moral instinct he tries to defend himself from the impending evil,

though he does not know fully well what constitutes good and evil.

A Pure Man

A pure man, without any effort or previous experience, has immediate perception of the right way. He does not reason, but sees. A moral man, burdened with the heavy experiences of the past, hesitates before any new problem; but a pure soul, with his unadorned simplicity, guilelessness and straightforwardness, sees through heaven and earth, as it were. With an intuitive directness he faces the battle of life and comes out of it unscathed. There is something in the pure which is convincing, irresistible and redemptive. We all feel it in the presence of the child or childlike holy men. To get back the purity of the child is the aspiration of the sinner.

Purity is, and remains, the deepest yearning of our soul, because it is our basic virtue. The fall of Adam and Eve from Paradise is only a story which teaches us how man by entering into the manifold experiences of the world has been deprived of his birthright of perfection. During his sojourn in the world of experiences, he has acquired for self-protection the traits of concealment, secretiveness and hypocrisy. Because he is impure, he cannot undertake any enterprise without reflection. He cannot make straight for the matter in hand. He employs subterfuge. He has no directness of conduct. The shame of the guilty always pursues him like a shadow. The more he tries to get out of the maze through his logic and reason, the more he creates new situations, more difficult than the previous ones. At last he tires of the whole show of life. In desperation he cuts the Gordian knot with one stroke. He shakes off the complexities of life. This is what is called renunciation, which is the beginning of spiritual life. Thus is begun the return journey to

By Swami Nikhilananda

his true home, from which he has been an exile. He recovers his peace of mind only when he attains to his pristine purity. The fall of man is, more or less, the philosophy underlying all religions. According to the Hindu theory, there is no actual fall. We have forgotten for the time being our real nature. It is always there. We have only to rediscover it. We are now hypnotized by the moral values of the illusory world. The purpose of religion is to dehypnotize ourselves. The nearer a man approaches his goal, the more he captures his lost purity. He has less and less to conceal; secretiveness becomes alien to him. A pure soul willingly lets others know. He is not disturbed by the shame of the guilty. His nudity is not nakedness.

A pure soul is often an enigma to the worldly minded. People are puzzled by the directness of his conduct. As we are crooked and cunning, we cannot understand one who is devoid of these traits. One sees one's reflection everywhere. As an ingenious person sees ingenuousness everywhere, so a pure person sees everywhere simplicity and absence of motive. As he has not an intricate or calculating nature, he takes everything on its face value. Therefore he is misunderstood. The wise men of his time did not know what to do with Jesus. But the pure at once recognises the pure without any difficulty.

Purity Redeems

An absolutely pure soul carries with it a great redemptive spiritual and moral power. Look at the conversion

The Village Diet

HOW TO IMPROVE IT

A Lady's Suggestion

The question of food and drink has become a vital one and every magazine and newspaper contains some information, much of it veiled advertisement, on this subject of perennial interest. We are glad to see some useful observations on this point by Mrs Charlotte Viall Wiser, joint author of the illuminating story of her experiences in a Punjab village, "Behind Mud Walls," says the *Indian Social Reformer*.

The first thing to do, she said, is to find out what is available in the village. The next step, after learning existing conditions, is to find books or persons who have information on food analysis, and with their help discover wherein the food now used is sufficient, and wherein it is lacking. We cannot trust to guessing, if our improvement is to be worthwhile. "The village diet," she goes on to say, "on which I collected information, was vegetarian. And with the prejudice against meat, and the questionable meat supply, there was not much use in insisting upon adding meat to the diet. With the help of books and nutritionists, I found that a vegetarian diet, such as that in our village, can be satisfactory if large quantities of leafy vegetables are eaten, and plenty of milk is consumed. I knew that in our village, there were a number of leafy vegetables. If the diet is to be more adequate, the children at least should get some of the milk before it is churned. The butter-milk of the village, coming as it does from whole milk, has more food in it than the butter-milk which comes from top milk."

of Mary Magdalene. It is the purity of Christ which rescued her from the bottomless pit of vice. No worldly wisdom or intellectual instruction could achieve that. There is a beautiful incident in the life of Sri Ramakrishna. At one time Mathur Babu, his disciple and care-taker, wanted to test his purity of character. Mathur arranged the matter with some fallen girls. Sri Ramakrishna was taken to a room, where the girls with their bewitching charms planned to entrap him. No sooner did he see them than Sri Ramakrishna, with the simplicity of a child, addressed them as "Mother" and fell into a state of ecstasy. He did not see their moral perversity nor their ugly design. In his guileless mind every woman was the manifestation of the Divine Mother. He could not see evil in anything. This child-like purity of his soul worked the miracle. The suppressed motherhood in the women came out. They repented of their sins and promised to lead a new life. There is an equally attractive story in Hindu mythology. A young saint, Kishyasringa by name, was practising austerities in the forest. He was unsmitten by any idea of evil. The king of the country began to tremble before his spiritual power. He and his minister conspired with some courtisans, who were commissioned to divert the mind of the young saint from the path of rectitude. Early one morning the saint went to the lake for his daily ablution. The surface was covered with purple and white lotuses, and the sun in its morning glory peeped from the eastern horizon. The saint stood in the water pondering over the purity of the creation. Suddenly there was a splashing around him, and casting his look about he saw young girls of exquisite beauty darting their charming smiles at him. The soul of the saint saw in

DOCTORS ON THE WAITING LIST

43 Appointments: Principle to be followed

It is understood that the Board of Ministers are not in favour of the recommendation of the Executive Committee of Health with regard to the appointment of Doctors on the waiting list on the fifty-fifty basis—that is, fifty per cent from the doctors who had passed out before 1929 and fifty per cent from the doctors who had passed after that year.

Instead of this recommendation, the Board of Ministers propose that two-thirds of the appointments should be given to doctors who passed out before 1929 and one-third to the rest.

43 Doctors on the waiting list are to be appointed on this basis.

them the beauty of the Creator. He addressed them as "Mother." All their evil designs were defeated in an instant.

Power of Purity

The pure soul exerts his redemptive power over the evil minded, not by emphasizing their evil nature, but by directly putting his finger on the essentially divine spark in them, which is never extinguished. He is not familiar with crookedness. He cannot impute motives to anybody. He cannot comprehend the sordidness of the everyday world. This trustfulness is his great power and by it he disarms all duplicity and hypocrisy. Anyone who comes into the charmed circle of the pure soul at once feels his elevating influence. This is more convincing than the study of holy books. Therefore all religions recommend the company of holy men as the greatest purifying agent in life. A pure man is the power of goodness become flesh. Such is exemplified in the life of Jesus. At his mere sight, or by his mere word, shrewd calculation and subtlety were silenced. The Pharisees could never entangle him with their cunning logic. A pure soul goes directly into the heart of things. Neither heaven nor hell can keep its secrets from him. His penetrating insight unravels the mystery of every thing. However the darkness may have accumulated for thousands of years, it is instantly dissipated by a spark of light. So the piled up sin of ages disappears at the advent of a pure man. The power of purity is positive, whereas evil is a non-existing entity which appears to exist only in our perverted imagination.

The presence of a pure soul in society is its greatest corrective force. Though he does not judge or condemn, yet he is the monitor, a wandering conscience for the impure. A pure soul, by his silent presence, destroys the atmosphere of anger, hatred, envy, resentment and the baser passions and restores the spirit of serenity and calmness. In his presence, the impure soul ready to chastise the impure act of another hears the admonition: "He who is without sin, let him cast the first stone."

Bedrock of Spiritual Life

Purity is the very bedrock of spiritual life. It is not an abstract virtue, but it manifests itself in all forms of our thought and activity. A spiritual man preserves his purity in deed, word, thought, will and disposition. Our deeds, words, thoughts, etc. when inspired by purity, bear always a special impress. Purity of deed is straightforwardness of action, absence of all subterfuge and freedom from concealment and cunningness. Pure words do not admit of any double meaning, ambiguity or offensiveness. When our thought is pure, it means the simple presentation of facts and absence of masked motives and ulterior purposes

Govt. Rice Mill at Anuradhapura

OPERATIONS BEGIN

First Rice Mill at Anuradhapura

The new Government Rice Mill at Anuradhapura started work on Saturday at the auspicious hour, 6 minutes to 11 a.m.

The milling operation began with Mr. Grant of Scotland pouring in the first bag of paddy after throwing in a ten-cent piece as an augury of luck, to the accompaniment of cries of "Sadhu" by the staff.

The first six bushels of rice milled were taken to Colombo by Mr. R. H. Bassett, the Marketing Commissioner, and are on sale now at the Old Town Hall Market.

Large supplies, it is stated, cannot be expected for the first two months because of the drought, but it is anticipated that within a short time fairly large supplies will be available.

Mr. Grant is now engaged in teaching the staff the whole art of rice milling. Officers of the Marketing Department also are being sent there for instruction.

The pure in disposition view with sameness, love and hatred, admiration and contempt, good-will and anger. It arises from their inability to see evil anywhere. A pure person cannot indulge in envious admiration, jealous love or suppressed rage. He can never be a sneak. The one unmistakable characteristic of purity is that the possessor of it harmonizes his inward attitude with his outward, his unconscious with the conscious. He is incapable of any duplicity. Purity of will manifests itself in wholehearted and absolute surrender to the end in view. He never undertakes any work in a careless or lighthearted manner. One can trust him in everything.

From the ethical standpoint, purity once lost cannot be regained. It is a state of original innocence and lack of a manifold experience of life. It is something with which we are born. It cannot be striven after nor actualized in life. We zealously guard it as long as we possess it; but once we have lost it, we may hanker after it, though we cannot get it back. Artificial teeth can never take the place of natural ones. But though we cannot recapture what we have lost, still we can preserve what is still left to us. The deeper we sink and the more we lose this saving virtue, the stronger is our desire to see it restored to its pristine glory. But as purity and manifold experience of life are antinomical in character, ethics cannot suggest any way for the fallen and the sinner.

Province of Religion

It is the province of religion to resolve this antinomy of values. Religion alone shows us how to rid ourselves of this complexity of manifold experience and the conflict of life.

According to the philosophy of Vedanta, the soul of man is never contaminated. It may be hypnotized into believing in the manifold of experience, but its spark of divine nature is never extinguished. The sun may be covered for the time being by a patch of cloud; but however thick it may be, it can never diminish the sun's resplendence. Gold may remain buried under earth for thousands of years, but that cannot destroy its natural brilliance. It has only to be dug out and the golden colour at once reveals itself. Flint may be under water for years, but the moment it is taken out and rubbed against a stone, the spark

(Continued on page 3)

Matrimonial

Mr. T. K. Ponniah (Retired School Inspector) will be pleased to see his friends and relations at the marriage of his daughter Miss. Guanasouhari ammal with Mr. N. Ramalingam, Land Registry, Jaffna, on Friday the 12th July, 1935 at 7 p.m. at his residence.

"Guana Villa,"
Tallipalai.
Father of Bride:—T. K. Ponniah
Bridgroom:—N. Ramalingam
(Mis. 102. 11735.)

The Thirunelvely Ottumai Nithi Ltd.

Notice is hereby given that the 2nd annual general meeting of the shareholders will be held at Thirunelvely Saiva Vithiasalai, on Saturday the 13th July 1935 at 3 p.m. to declare dividend and to transact any other business.

Thirunelvely
26.6.35
(Mis. 92. 4)



Hindu Organ.

THURSDAY, JULY 11, 1935.

EXTRAVAGANCE AND WASTE.

THE CONCENTRATION OF BUSINESS activities in the principal towns of the Island and their seeming prosperity had long beguiled the people into a false sense of economic stability till the depression forced on public attention the need to examine the foundations of the economic structure, and the malaria epidemic revealed agonising pictures of sickness and starvation prevalent in rural areas. The politically conscious section of the public has hitherto confined its attention solely to the needs of the educated classes and was blissfully ignorant of the miserable lot of the real producers of wealth. The Government spokesman always silenced opposition to projects involving heavy expenditure of public revenue by pointing to the surplus balances lying idle in the State Treasury. Any plea for the amelioration of the masses was always resisted by reference to the prosperity deducible from a favourable trade balance. We had attached till now unquestioning, almost blind, faith on Export and Import figures as the sole criteria of the country's prosperity without giving thought to the sources of the capital engaged in productive enterprise and the ultimate beneficiaries of the exploitation of the country's resources. The public mind, however, is now beginning to appreciate the economic situation in its proper perspective.

In a recent address at Colombo, Mr. K. BALASINGHAM referred to the poverty of this country notwithstanding her enormous resources, pointing out that the per capita wealth of a Ceylonese, on present valuation, is Rs. 100/- while that of a Briton in 1922 was Rs. 7,500. Many causes have contributed to the poverty of the Island. No effort was made at any time to mobilise the man-power of the country for productive activities. The Colonial Office has always pursued a policy of looking upon Ceylon as a country suitable for the production of raw materials for Britain's manufacturing industries and an outlet for her finished products. The high cost of administration

which absorbs more than half the country's revenue and the absence of a bold policy to stimulate production in the country are also responsible for the admittedly low standard of living in Ceylon. There is a large mass of people on the margin of subsistence. There is considerable under-feeding and deterioration. The scope for employment is either unduly restricted or on terms which do not permit of anything beyond meagre existence.

While improvements in the productive and distributing machinery must of necessity take time, there are directions in which steps can and must be taken to check the growth of the cancer of poverty. This can be done by a conscious study of the phenomenon of waste which is in evidence on every side. If the masses are ever to attain a standard of living akin to that which obtains in modern countries, there is a lot of medieval and unnecessary items of social and religious life which will have to be eliminated. Thus the expenses incurred in connection with marriage and death have tended to increase in recent years. The rich, more especially the newly rich, indulge in extravagant expenditure just to create an "impression", and the poor do their best to approximate to standards set up for them by the vanity of their rich neighbours. In this matter, it is the duty of the rich to restrain their vulgar passion for ostentation and emphasise the sacramental character of these functions. Their neighbours will then follow in their wake and divert their hard-earned savings for productive work and not squander them away on useless items of expenditure. The rich may not contribute directly towards the maintenance of schools and orphanages or for the promotion of health or economic uplift; but they can, if they realise their responsibility, save their neighbours from wasteful expenditure.

The celebration of religious festivals, in so far as it offers a welcome change from the monotonous drudgery of the hard working cultivator, has its advantages. The annual high festival in village temples offers inspiration to the worshippers who assemble in their numbers and is productive of much good. But the growing tendency to indulge in extravagance by "upayakarars" must be ruthlessly checked. It may be the temple festival offers the only opportunity for giving vent to the pent-up emotions of the villager, but in certain temples things are being done on such elaborate and costly a scale as to overshadow and stifle the spiritual significance of the festival. Everything is done to give prominence to the festive and "thamasha" aspect, and the elevating and chastening influences are ignored. Money is spent on nautch parties, electric-lighting, fire-works, and dramatic troupes engaged to attract crowds. It is a pity that these enthusiasts do not realise how they poison the atmosphere pervading the temple. They do it with the best of intentions. Therefore, it is the duty of the educated classes to point out that the enthusiasm of these people leads to no beneficial results to the country and their extravagance is economically a loss to the country in whose civic life there are many amenities still to be provided. Neither the manager nor the priest of the temple can bring about a change in this direction. Public opinion must assert itself and check this extravagance and waste,

LETTERS TO THE EDITOR

Distress in A'pura AN APPEAL

Sir,—I appeal to the public of Ceylon for gifts of cloth and blankets, old or new, for distribution to villagers of the North Central Province. The Anuradhapura District is at present going through a period of draught and consequent poverty unknown for a long time in its history. The people are being maintained as much as possible on Government Relief work and doles, but this is just sufficient to keep them going in food.

The long drought will inevitably be followed by the fever season from October to March. This period is also one of damp and cold nights of the North East Monsoon, which will undermine the already enervated physical condition of the villager. Men women and especially children have no covering for their bodies other than the single garment, used so long, and torn and dirty, to protect them against the cold and fever.

I ask earnestly for help in this dire need. Gifts however small will have their uses in giving help to these needy ones. Blanket, cloth (white or coloured) in lengths or remnants, banians both cotton and woolen, warm under linen for little children—all these will help. Please send me what you can.

Yours etc.
EDITH HUNTER

The Residency,
Anuradhapura, 8th July, 1935

CEMENT MANUFACTURE IN CEYLON

Sir,—The expert has recommended that Kankasanturai is suitable for cement manufacture and that every material is available there. Contrary to his advice and recommendation, attempt is made to change the venue of manufacture from Kankasanturai to Colombo. This is an instance where the development of outlying parts and materials is neglected. If Colombo is the centralised place where every trade, manufacture, Government &c. are to be carried on, then there is no room for Galle, Kandy or Jaffna in such ventures.

Kankasanturai is a port. It is the Railway terminus. It has all raw materials and possibilities. On some plea, lame excuse, it is suggested by some interested or prejudiced men that the manufacture should be made at Colombo and not at Kankasanturai.

It is time that the outlying Districts in Ceylon protested against this sort of centralising all activities in Colombo and thus impoverishing the outlying Districts. That is why the Progressive Association, Jaffna, insisted on His Excellency the Governor for a Federal Constitution for Ceylon. The unemployment in Jaffna as in other places should find relief.

I am sure that the Government will give due consideration to the recommendation of the Expert and see that his proposal is carried out.

I am, Sir,
Yours truly
A. Thechanamoorthy
Kankasanturai,
July 10, 1935.

Jaffna Co-operative Central Stores, Ltd.

The Annual Meeting of the Stores will be held at the Royal Theatre on Saturday, July 20 at 3 p.m.

The Board of Directors have submitted an amendment to change the name of the Society to "North-Ceylon Co-operative Stores, Ltd." since the present name is sometimes confused by the public with that of the "Jaffna Co-operative Stores, Ltd." the joint stock company on Hospital Road, which has no connection with the "Jaffna Co-operative Central Stores, Ltd." Chemma Street, Jaffna.

THE MANGO FRUIT AND ITS USES

HOW TO MAKE IT A PROFITABLE INDUSTRY

(By Profulla K. Sen Gupta, B.Sc., (U.S.A.) M.C.P.S. (London)
Organising Director and Expert, Tropical Lab. Ltd.
Expert-Adviser, Industries Development Co., Patna)

MANGO is a tropical fruit. It is one of the natural products which India can boast of. Mango in the tropics is often called the king of fruits. Although a tropical fruit, we do not hear much of it, in the other tropical countries. It is, however, certain that the quality and the varieties of mango that are found in India are never met with in any other country. Yet hardly have the Indians taken to special cultivation of the fruit.

Of the various provinces in India, Bihar can be proud of some good species and a huge production of the fruit, but unfortunately, the fruit is grown as they had been grown from the days of "Vidyapati," and nowhere in the province is any training imparted for the better growing or for better marketing of the fruits; nor are canning and preserving of the fruit encouraged.

It has been shown by the experts that, if well cared for, a mango tree can yield over Rs. 30 worth of mangoes annually, i.e., in a season of about 3 months. It is, therefore, one of the best fruits worth growing. Apart from the fruit which can be and is consumed in all its stages every part of the tree is useful.

The wood of the tree is quite hard and useful to make planks, etc. It is a good firewood too.

Properties of Leaves

The green leaves have got medicinal properties and the Kabirajas use the decoction as a gargle in tooth aches, inflamed gum, etc. The green leaves and the skins of the green mangoes are sometimes employed to extract green dyes and, if not good, an ordinary quality of vegetable dye can be made out of it.

While green, the mango, specially its skin, is extracted of its sweet scent, the mango essence, which is much used in making syrups, puddings, etc.

The extract of the seeds of both green and ripe mangoes is a good medicine for certain diseases peculiar to females. Such extracts are also used in making ordinary writing ink. In some places the poor people boil the seeds, dry and powder them, to be consumed as "chaati."

The ripe mango, of course, is liked by people of all ages and all nations, so it has an extensive market all over the world. This is why the Government and the experts are busy finding out ways and means to keep the mango fit for exporting to the Continents, and if the attempt is successful, India will find a great source of employment to many of its unemployed youths.

It is really a pity that we hardly have the opportunity to enjoy such a delicious fruit after the season is over, which is only about three months in the year.

Canning and Preserving

So by canning and preserving we should take advantage of enjoying the fruit in season and out of season, and the art will also provide us with a wider market and thereby a better income.

Due to the lack of transportation facilities and knowledge in the art of canning and preserving the fruit, a large quantity of fruit every year either goes to waste or sold at exceptionally cheap rates. Canning and preserving, therefore, is the only way to utilise the surplus fruits. Either as a cottage industry or on commercial scale in any locality where the fruit is grown in abundance, the industry can well thrive. As a cottage industry, of course, it is difficult to get a wide market but it will help many households to take up the industry and when our people will be

more habituated to the use of such products, it will help to grow bigger industries of the kind. It may be mentioned that for small capitalists with brain and ability to work, such an enterprise is sure to give good profit.

Canned and bottled fruits, also pickles, jellies, etc., form a convenient and in some cases especially in hotels, restaurants and ships, an indispensable means of supplying the demand for the table of comestibles to be enjoyed in and out of seasons. Mango can well and conveniently be bottled up for the purpose and it has been found that, of all bottled fruits, the mango in many markets in the world gets the preference.

It is a disgrace that India where almost all kinds of fruits are available is to depend on imported bottled fruits of such a high amount annually. The reason is only that in India the art of canning and preserving are not in vogue.

Mango Pickles

The green mango is used to make sweet, and hot pickles, etc. In almost every Indian home mango pickles in one form or other are consumed almost all the year round, but amongst up-country families it is mostly used and the pickles of various recipes are made by them. It will be amazing to know that green mangoes in barrels are exported to Europe to be made into pickles, and most of the pickles are sent back to India particularly for our hotels and restaurants for consumption. Green mangoes can temporarily be preserved in barrels with 10 per cent. salt solution to be used when desired, but in that case, the salt water should be changed once in every 6 to 8 weeks. Green mangoes cut in pieces and sun-dried are sold in our markets for cooking purposes.

For canning, mangoes should be ripe but firm and for this such mangoes which have no strong fibrous are to be preferred. The Bombay, Langra and Malda varieties are the best.

Mango jellies are best made of fibrous and juicy fruits.

Mango Cakes

Over-ripe mangoes and sometime slightly rotten mangoes are utilised for making mango cakes which are only the sun-dried juice of the mangoes. It does not require any expert knowledge to make this and can be kept without difficulty for years together and can conveniently be put to the market and exported to the Continent. But due to the lack of enterprise very few people of the province have taken up the business on a commercial scale. I know an up-country man in Calcutta who is in the habit of buying slightly rotten mangoes from the different mango aratas in Calcutta and get ordinary mangoes made out of the juices by employing poor women, specially the beggar women of the town, and thereby make a business of Rs. 5,000 to Rs. 6,000 annually. Imagine the amount of business possible by organised efforts particularly when made hygienically and methodically!

Rotten mangoes may also be used for making vinegar.

So in a province like Bihar, where the mangoes grow in abundance, with a little care and without difficulty, it can be grown in great abundance. A good number of people can thus be employed if the better cultivation of the fruit and canning and preserving are encouraged.

For the first time in the history of Bihar and at the kind initiative of the Minister the Hon. Mr. Aziz, the Provincial Agricultural Department is organising a Mango Exhibition at Patna. Let us hope that this will not be a spare time show only, but will be a place of real education and that it will add to the growing need of mango cultivation, canning and preserving and thereby help the province to provide employment to a number of its educated unemployed youths, and also help to increase the Government revenue. (A. B. Patrika)

IN THE SUPREME COURT OF THE
FEDERATED MALAY STATES
AT KUALA LUMPUR
STATE OF SELANGOR
Civil Suit No. 4 of 1935.

S. P. S. R. M. Subramaniam Chettiar
of Kuala Lumpur Plaintiff.
Against
V. Suppiah of Kuala Lumpur
Defendant.

SUMMONS IN SUMMARY SUIT FOR DEBT
OR LIQUIDATED DEMAND
To, the abovenamed defendant.

WHEREAS the plaintiff has instituted a suit in this Court against you under Chapter XXXIX of the Code of Civil Procedure for dollars Three thousand six hundred ninety two and cents forty as appears on the plaintiff's statement of claim of which a summary is hereto annexed, you are hereby summoned to file an application for leave to appear and defend the suit within ten days from the service hereof inclusive of the day of such service. In default whereof the plaintiff may proceed therein and judgment may be given in your absence exceeding the sum of three thousand six hundred and cents forty and costs.

Leave to defend may be obtained from the Court within the ten days aforesaid supported by affidavit or declaration showing to the satisfaction of the Court that there is a defence to the suit on the merits, or that it is reasonable that you should be allowed to appear and defend the suit. The summons for leave to defend shall state fully and exactly the address for service of the defendant, such address to be within the Federated Malay States. If the defendant is represented by an advocate and solicitor the address of the advocate and solicitor shall be the address for service.

Given under my hand and the seal of the Court, this 5th day of January, 1935.

Sd. Ahmad bin Haji Husin.
Asst. Registrar, Supreme Court,
Kuala Lumpur.
The plaintiff's address for service is
90, Ampang Street,
Kuala Lumpur.

SUMMARY OF CLAIM.—
Principal sum due on promissory note dated
7-1-1932. \$2,400-00
Interest on \$2,400 - at 18%
per annum from 7-1-32 to
5-1-35. \$1,292 40

Total claim \$3,692 40
plus further interest at 8%
per annum from 5-1-35 to
date of realisation and
costs of suit.

Mis. 95. 11 & 18.

THE JAFFNA MUTUAL BENEFIT FUND LTD.

(Established 1918)

BANKERS.

Authorised Capital Rs. 800000.00
Amount of Calls made Rs. 1,29,777.00

SHARES 8000 shares of Rs. 100/- each. 75 monthly instalments of Re. 1/- per share will earn Rs. 100/- for each at the end of the period. Shares issued all times.

CURRENT ACCOUNTS opened and interest allowed at 3% per annum on the average monthly balance when it does not fall below Rs. 500/-.

FIXED DEPOSITS received for periods of 3, 6, 9 and 12 months and interest allowed at 3, 4, 6 and 8 % respectively.

DRAFTS issued on the National and Imperial Banks to Colombo and the Principal cities of India. Remittances to and from F. M. S. by special arrangements.

INDIAN MONEY bought and sold

LOANS on the security of Jewels a speciality. Interest charged at 10% per annum when paid monthly; otherwise 12% (Part payments accepted.)

LOANS are also granted against approved securities, such as Landed Properties etc. (Part payments accepted.)

For further particulars apply to

S. SELLAPPAH.
Manager.

Y. 152. 21-11-34—20-11-35. (18)

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(b Th)

Y. 27. 1-5-34—30 4-35

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We have a good stock of roofing and plain sheets in all sizes, Round iron, Barbed wire, Brassfittings, Paints, Varnishes, Oils, Asbestos roofing, Ceiling, etc.

Head Office

38, Third Cross Street Colombo.

Phone No. 2210 (Colombo)

Y. 56. 8-2—7-2-36 (T.)

Order Nisi

IN THE DISTRICT COURT
OF JAFFNA

Testamentary Jurisdiction No 41

In the matter of the intestate Estate of the late Karthigesar Somasundaram of Mallagam — Deceased.
Thiruppathipillai widow of Karthigesar Somasundaram of Mallagam

Vs. Petitioner.

1. Somasundaram Nadesan of Mallagam
2. Somasundaram Niththialad chumy of do
3. Arumugam Manappulasingam of Aram Respondents.

This matter coming on for disposal before C. Coomaraswamy Esquire District Judge Jaffna on the 24th day of May 1935, in the presence of Mr. S.

Hayatambi Proctor on the part of the petitioner and the affidavit and petition of the petitioner dated 14th and 24th day of May 1935 respectively having been read.

It is ordered that the abovenamed petitioner be declared entitled to Letters of Administration to the Estate of the abovenamed deceased and that Letters of Administration be granted to her accordingly unless the respondents or any other person shall on or before the 12th day of July 1935 appear before this Court and show sufficient cause to the satisfaction of this court to the contrary.

This 1st day of June 1935

Sgd. C. Coomaraswamy
District Judge

(O. 45. 8 and 11-7-35)

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Y. 53 1-1—31-12-35.

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(Y. 32. 25-4-35—24-4-36)

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TEN YEARS' PROGRESS

	1925	1935
	Rs.	Rs.
Income	45,50,127	73,28,467
New Assurances	78,07,000	1,47,57,880
Total Assets	2,46,08,120	4,50,03,372
Assurances in force	6,95,93,793	11,56,12,828

REMUNERATIVE AGENCY TERMS

For particulars apply to:—

F. DADABHOY,
Chief Agent,
49 Canal Row, Fort, Colombo.

Y. 54 1-1—31-12-35

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PERFUMED SNUFF.—This Snuff is very highly perfumed and should be used not by itself but by mixing one or two pinches of it with the ordinary Tobacco Snuff you daily use. This mixture makes your Snuff most agreeable and richly perfumed. It is only imparts an attractive perfume about one person but also is an unique preparation to dispel that disagreeable smell so often found hanging about habitual Snuff takers. The aroma is lasting and keeps the Snuff without spoiling for a long time. It cures Cold, Neuralgic headache, Catarrh, &c. It minimises the necessity for taking Snuff frequently and gradually the inclination ceases. There is no Navachar or (Ammonia) mixed in it. A bottle of this Snuff will be enough for about one month. Price per bottle As. 4 V. P. P. charges for 1 to 12 bottles As. 8; only extra.

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(Y. 53. 1-1—31-12-35.)

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FEDERATED MALAY STATES

STATE OF SELANGOR

IN THE COURT OF THE JUDGE

AT KUALA LUMPUR

Civil Suit No. 4 of 1935.

S. P. S. R. M. Subramaniam Chettiar
of Kuala Lumpur Plaintiff.

Against.

V. Suppiah of Kuala Lumpur
Defendant.

Before Mr. Registrar E. N. Taylor,
This 21st day of February 1935

In Chambers.

ORDER.

Upon hearing Palaniappa Chettiar, attorney of the Plaintiff in this suit and upon reading the Summons in Chambers dated the 14th day of February 1935 and the Affidavit of Mat Nor bin Osman, a process-server of this Court, IT IS ORDERED EX PARTE THAT service of the summons herein be effected on the defendant by substituted service by posting copies thereof together with copies of the plaint and this order on the outer door of the house situated at the 2nd Mile New Petaling Road, Kuala Lumpur, the last known place of abode of the said defendant, on the Supreme Court Notice Board, Kuala Lumpur, and on the Magistrate's Court Notice Board, Kuala Lumpur.

AND IT IS FURTHER ORDERED THAT such substituted service be advertised in the "Hindu Organ" newspaper of Jaffna by two insertions at an interval of one week.

AND IT IS ALSO FURTHER ORDERED THAT such service be deemed good and sufficient 21 days after the date of last posting and advertisement.

Dated this 21st day of February, 1935.

Sd. E. N. Taylor,
Registrar, Supreme Court,
Kuala Lumpur.

Mis. 95. 11 & 18.