

The Hindu Organ.

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

THE ONLY NEWSPAPER IN CEYLON FOR THE HINDUS

HAS THE WIDEST CIRCULATION

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JAFFNA, THURSDAY, SEPTEMBER 1, 1927.

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THE HINDU ORGAN.

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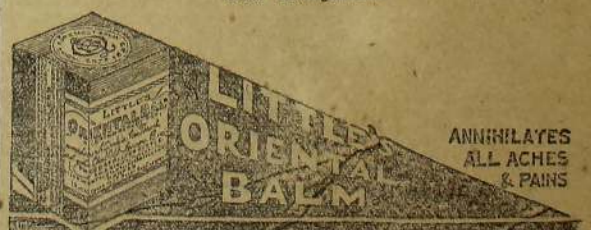
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Notice.

JAFFNA CO OPERATIVE STORES LIMITED.

That the ninth Annual General Meeting of the shareholders of this Company will be held at the registered office "Maha Mandiram" Hospital Road, Jaffna, on Monday, the 12th September 1927, commencing at 4 p.m. to receive the report of the Directors and the Statement of Accounts for the year ending 31st June 1927, and for the transaction of such other business as may be brought before the meeting.

ச. சூரமுசும்பிள்ளை. Secretary.

Jaffna, 23rd August, 1927. M/s. 1050.

NOTICE.

This is to inform the General Public that the Power of Attorney bearing No. 1073 dated 1st August, 1927, and created by Mr. Tasmoyah—Bartlett, Notary Public, Colombo, whereby I appointed Mr. Saamungam Salliar of Kondavil East, Vannarponn, Jaffna, as my Attorney, has been cancelled and revoked as from this date and that the said Saamungam Salliar is no longer my Attorney, and I shall not be liable for any act done by him on my behalf after this date.

Sgd. A SUBRAMANIAM.

Pennyquick Road, Wellswalle, Colombo, August 19, 1927. M's. 1057.

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The Hindu Organ.

JAFFNA, THURSDAY, SEPTEMBER 1, 1927.

THE MORNING STAR AND CHRISTIAN REPRESENTATION.

THE MORNING STAR IN ITS EDITORIAL of the 26th ultimo gave forward a very sonorous plea for separate representation of Christians in the North. The reasons which have been urged to support the case for special representation are neither convincing nor are they based on correct statement of facts. It is not true that the Hindu leaders like Sir A. Kanagasabai or the late Mr. A. Sappathy ever expressed an opinion in any meeting that a seat should be reserved for the Christians in Jaffna. "When some years ago," says our contemporary, "the subject of constitutional reforms was mooted in the Jaffna Association, Hindu leaders like Sir A. Kanagasabai and the late Mr. A. Sappathy were of the opinion that in view of the importance of the Christian community in Jaffna a seat should be reserved for them." This is a vague and indefinite statement. Can the Morning Star mention when and where these gentlemen made this statement? Sir A. Kanagasabai gave up the office of the President of the Jaffna Association when he was appointed to act as District Judge in 1918 and he never took active part in the reform agitation until the inauguration of the Ceylon Tamil Maha Jana Sabha in August, 1921. The present writer was

associated with the Jaffna Association as well as the Maha Jana Sabha for a long time as Secretary. There was never a suggestion at any meeting of either of these associations that there should be a reservation of a seat for the Christians. It is now for the first time that this suggestion is trotted out to bolster up a case for special representation.

The Protestant paper loudly complains that the Hindus are communal in their outlook and that there is no chance for a Christian to be returned by any constituency in Jaffna. Is not the Hon. Mr. Bilasingham a Christian? Is he not a member of the Vadakkoddai Church? Is he not the President of the Board of Directors of the Jaffna College, the premier Christian institution in Jaffna? Was he not returned at the last election unopposed by a constituency predominantly Hindu? In Jaffna more than 87 per cent of the population consists of Hindus. It is natural and legitimate that the five out of the six representatives should be Hindus. The United States of America is a Protestant country. The Catholic population is about 25 per cent of the Protestant population. Mr. Smith, the Governor of New York, is regarded as the fittest person for the American Presidency. But his being a Catholic is regarded as a great disqualification notwithstanding the fact that there is nothing in the constitution of the Republic to prevent a Catholic from becoming the President. Can the Protestant prejudice against a Catholic be urged as a reason for such modifications of the electoral system as will secure the return of a Catholic whenever such a candidate comes forward for the Presidency? The word "Vethakaran" referred to by our contemporary, notwithstanding its association with many terrible events in the past, cannot be a disqualification. The Hindus are a tolerant and a forbearing race. They will have no objection to be represented by a Christian candidate provided he is a capable and competent person and has never associated himself with Christian propaganda and can always be relied on to sympathise with the aspirations and ideals of the Hindus and to support their just claims even at the risk of displeasing the Christians.

Our contemporary goes on to draw a contrast between the political outlook of the Hindus of the North and that of the Buddhists in the South. "The South is far ahead," says our contemporary, "of the North in being able to understand the territorial principle. The Christians have been elected there in certain places and in the last council there was a Christian Clergyman." We regret that our contemporary is in blissful ignorance of the conditions in the South. It is not aware of the bitter election experiences of Mr. A. A. Wickremanayake of Kagalie, Rev. Boteju of Ratnapura and Mr. Francis de Zoysa, all of whom were Christians. No doubt a few Christians were returned by Buddhist constituencies but they are nationalists who look upon Buddhism as a national religion and are more zealous in defending the rights of the Buddhists than the Buddhists themselves. The Hon. Mr. Oeyesekere is a Christian. He is now supporting a Buddhist school in close proximity to a Christian school managed by the Church to which he belongs. The correspondence that passed between him and Rev. Gurney and published in our columns shows how he is devoted to the advocacy of Buddhist interests. We wonder how many Oeyesekeres can be found among the local Christians.

Further, there is a great difference between the outlook of the Sinhalese Christians and the Tamil Christians. The Christian leaders in Jaffna are either employees of the Missionary societies or are the sons or grandsons of those who were once employed under them. Except in rare cases these leaders owe their status and influence to their association with the Missionary societies. Many of them are active Christian propagandists. Therefore the Hindu constituencies have no confidence in them. This is not the case in the South where the Christian leaders are independent of any allegiance to Missionary Organisations.

Next our contemporary states that Christian interests have been openly and secretly assailed and that Christian institutions are being wrecked. No Hindu to our knowledge assailed any Christian interest or wrecked any Christian institution. The Hindus are protecting their children and their religion. They are opening schools for the education of their children. They insist on the strict observance of the principle accepted by the Government that money raised by taxation should not be used to destroy the religion of those taxed. There are three

Christian institutions in this country, viz:—The Church, the School and the Hospital. The Church is exclusively a Christian organisation. Did any Hindu ever interfere with the Christian worship or with the Church organisation or in its evangelical meetings? We cannot understand how the establishment of Hindu schools for the education of Hindu children and the establishment of Government hospitals for tending the sick and the wounded can be looked upon as assailing Christian interests or wrecking Christian institutions? Does our contemporary want the Hindus to sit with folded hands when the minds of the young ones are perverted and when open and insidious efforts are made to undermine their faith in their religion? We can tell our contemporary that this is not on the part of the Christians to ask for special representation is not going to make the Hindus swerve even an inch from the path which they had chosen to emancipate their children from the control of the Missionaries.

Our contemporary states that the other Christians in Council cannot help them in protecting their interests. Why should our contemporary look to other Christians when Mr. Bilasingham is in Council? Can't he enlighten the Councillors of the South on the conditions in the North?

There is no substance in our contemporary's complaints. There is no justification for separate representation for the Christians. The just and legitimate interests of the Christians were never assailed nor can they ever be assailed under a Christian Government. They grumble and complain not because their interests are assailed but because the opportunities they have had to oppress others are being gradually taken away from them. It is their way throughout the history of Christianity. A European writer, Elouard Dajaran, in his book "The Source of the Christian Tradition" makes the following pertinent observations about the Jews and the Christians which are applicable to the Christians of Jaffna. "The fiercest intolerance predominates among the Jerusalemites; when they cannot persecute others, the Jews cry out that they are being persecuted. As the chosen race of Jahveh, they have rights over the pagans, but the pagans have no rights over them. *Judaic Ethnicism thus set an example to the Churches, which define liberty as the right to privileges, and regard themselves as persecuted when they are not permitted to oppress their opponents.*" (The Lives are ours) P. 266.

It has been authoritatively stated in the Missionary Book that the general aim of Christian missions is "to get non-Christians under the control of the Christian Church (as an institution and as a group influence)." The Hindus refuse to be led by the Christians or to come under the control of the Christian Church. They refuse to show their culture and religion emasculated or their society disorganised by them. The Christians get alarmed at the mis carriage of their plans to oppress others. So they rush to the highways and byways with their so-called grievances, and cry out in market-places that they are being oppressed.

The Royal Commission will be in Ceylon in a couple of months. Nobody need be afraid about the report of the Commission. We are sure it will make a fair and just report. No nation or community can be made or unmade by Royal Commission. Let us stand before the Commission not as penitents or supplicants but as men demanding justice to our people to whom it has been long overdue.

THE MAILS.

(G P O Colombo.)

DEPARTURES.

London Mails per a P & O Steamer leaving from Bombay will close on Tuesday, September 5th and per the O L "Osterley" on Thursday, September 8th.

Strait and China Mails per the P & O "Malwa" will close on Saturday, September 3rd and per the R L "Tabacani" on Sunday, September 4th.

RECEIPTS.

London Mails per the P & O "Malwa" will arrive on Saturday, September 3rd; per the O L "Orsova" on Saturday, September 10th and per the P & O "Narkussa" on Saturday, September 17th.

Strait and China Mails per the S M N "Koningduer Nederland" and the P & O "Rawalpindi" will arrive today (Thursday) and per the O S K "Montevideo Maru" on Sunday, September 4th.

LOCAL & GENERAL.

WEATHER.—The heat wave in the daytime is unabated while the nights are very warm. Today is the 16th day of Asvadi (16th month of August) and yet there are no signs of rain coming down.

UNIVERSITY SITS.—A well attended and representative public meeting was held in Kaddy on Saturday last in support of the recommendations of the Akbar Committee to the Senate for the Ceylon University in the Duabara Valley.

SANITARY LEARNERS' EXAMINATION.—The following are among the successful candidates in the above examination held on August 22nd:—Messrs. O. Naderajah, R. R. Jayasingham and O. Theagarajah. Those with the others will be admitted to the training class for Sanitary Inspectors, commencing from today (September 1st), if found medically fit.

JAFFNA TEMPERANCE UNION.—A meeting of the Executive Committee of the Jaffna Temperance Union was held on Tuesday, last at the Jaffna Central College Hall to consider the necessary steps to be adopted to further the cause of Temperance in Jaffna.

DEPARTURE OF LECTURER OF CHEMISTRY.—It is learnt that the Rev. W. B. Senior, Lecturer in Chemistry at the University College, has sent in his resignation. It is generally expected that Mr. Senior would take up the Professorship of Chemistry on the resignation of Professor Cameron, but it is now understood that he has decided to leave Ceylon for good. Mr. Senior, in addition to his duties as Lecturer, was Registrar of the College. Mr. E. H. V. Ganesekere, Lecturer in Mathematics, has been appointed to act as Registrar.

PERSONAL.—Mr. K. Sivasubramanian, Chief Clerk of the Estate Duty Office, is lying ill at his residence at Ayankottai, Vannarponn, suffering from chronic dyspeptic disorders.

SOUTHERN PROVINCE P. W. D. OVERSEERS' ASSOCIATION.—A meeting of the P. W. D. Overseers of the Southern Province was held on Sunday the 21st ultimo at the residence of Mr. N. Thirunipalam, Town Overseer, Matara, to form an Association of the Ceylon P. W. D. Overseers.

OSYLOUS TAKING RESEARCH COURSE IN AGRICULTURE.—Mr. M. M. Kanagasabai, the Natural Science Scholar of 1924, who went to England in 1925, has passed the B. Sc. (Agriculture) of the London University and has been awarded the diploma of the Wye Agricultural College. He expects to undergo a further course, in research work, either at Cambridge or in Trinidad, before returning to Ceylon.

MALAY PRINCE IN CEYLON.—The late Sultan of Kedah, is on a visit to Ceylon for the benefit of his health. He was entertained by the "Uniques" at "Brighton" Small Pass, Colombo on Sunday last. An extraordinary general meeting of the Club held the same afternoon, Tanuku Gasim consenting, he was elected Vice Patron of the Club. Tanuku Gasim expressed pleasure that he had been able to meet them and thanked them for the honour they had conferred upon him. It gave him satisfaction to feel that the Malays in Ceylon had not forgotten their fatherland and that they were able to speak their national language so fluently.

AIR MAIL FROM COLOMBO TO TANJORE.—The Associated Press of India understands that the opening of an air mail service from Colombo to Tanjore and from Tanjore to Madras and from Madras to Bombay, Calcutta and Karachi is in contemplation. When the proposal becomes a reality, postcards will be charged two annas and letters three annas.

TOTAL ABSTINENCE CENTRAL UNION.—A meeting of the above Union was held a few days back at Ananda College, Colombo. It was decided to hold the Annual Convention of Temperance Societies throughout the Island, on or about Friday, September 30.

STUDENTS' "RIG" IN THE FORT.—The cases and counter cases arising out of the Ceylon University College Students' "rig," held on the night of the 6th ultimo, were taken up for trial at the Colombo Police Court yesterday. After some discussion, it was decided to take up the case in which Mr. S. P. Kuruppu, a medical student, is charged by sub-Inspector Coleman, of the Fort Police, with having assaulted constables Banda and Ago Singh, deterring them from performing their duties, and with having behaved in a riotous manner. The accused after trial was found guilty of disorderly conduct and fined Rs. 5. The other cases will be taken up tomorrow (Sept. 2nd).

REPORT OF TAXATION COMMISSION.—The second interim report of the Taxation Commission, appointed to consider generally the question of Taxation and its incidence is out.

THE NEW MORU CAR ORDINANCE.—The following Press communication was issued on the 31st August:—An persons who wish to effect any amendments on, or to make any suggestions relating to, the Draft Motor Car Ordinance now being considered by a Select Committee of the Legislative Council, are requested to send a statement of their views in writing as soon as possible to the Secretary, Select Committee, on the Draft Motor Car Ordinance, Alto de Genera's Chamber, Colombo.

Saiva Maha Sabai (C.P.) Kandy.

SECOND ANNIVERSARY CELEBRATIONS.

In response to the invitation of the Saiva Maha Sabai to celebrate its second anniversary, the Hindu community of Kandy Town and the surrounding place assembled in numbers in the Tamil Home Hall on the 27th and 28th instants. The hall, which was tastefully decorated for the occasion, was fully packed and many had to be satisfied with standing accommodation. His Holiness Swamy Vipulananda, the head of the Ramakrishna Mission in Ceylon, graced the occasion with his presence and presided over the deliberations. The others who were accommodated on the platform along with the Swamy were Mr. S. Arumogachari of the Technical Staff, Urumitray Hindu English School, and Mr. A. Viswanathan, B.A., the President of the Sabai.

The day's proceedings began with the chanting of Thevaram. After the reading and adoption of the minutes of the previous Annual General meeting, the Annual Report and the Treasurer's Balance Sheet, the following officers were elected for the ensuing year:

ELECTION OF OFFICE BEARERS
President: Mr. A. Viswanathan, B.A., Chief Clerk, Department of Agriculture.

Vice-President: Messrs. N. Ganapayagam, Head Sheriff, National Bank, Kandy, N. Ganapayagam, Prator's C., Kandy, S. Balasingh m, Prator's C., Kandy, S. Sivaganesan, Chief Clerk, Madan Smiths, Kandy, and Brahma Sri K. Balasubramanian, Kurukkal, Chief Priest, Pillayakovil, Kandy.

Joint Secretaries: Messrs. S. Murugesu and M. S. Peramaiahchami.

Joint Treasurers: Messrs. S. Sreenivasagam and M. Chelliah.

Library Secretary: Mr. Soma Saravapavan.

Executive Committee: Messrs. S. Sabaratnam, S. Perlatamby, V. A. Nadarajah, S. Anandaraman, R. Thambasampath, Brahma Sri S. Somasundarayer, Messrs. K. Sathasivampillai, S. Kandiah, S. T. Subbiraakaram, A. Mandalanayagam, K. Sinniah and P. Veerasinghem.

Auditors: Messrs. C. R. Sanmugam and K. V. Chelavardul.

The Swamy addressing the audience drew their attention to the many and varied activities of the Sabai and touched upon the keen interest it has to take in promoting the Hindu ideal and Tamil literature. Much emphasis was laid by the Swamy as regards the work of the Committee appointed to collect funds for the establishment of a Hindu school at Kandy and the audience were induced to co-operate and work with zeal for the achievement of this noble aim.

SECOND DAY'S PROCEEDINGS.

On the second day the meeting commenced at 9 a.m. with prayer. The Swamy again delivered an impressive and instructive lecture on the present state of the Hindu-Tamil community as compared and contrasted with the great nations of the world today. Statistics illustrating how the different stages of evolution of the work require different modes of activities were quoted from Kaithaparasam. The Swamy concluded urging upon every one of the audience to strive out each for himself the best possible course towards the upliftment of humanity and work steadfastly in his own way for the realization of his ideals.

In the evening at 6 o'clock, Mr. Arumogachari, who was specially invited for a lyrical lecture, delivered a Kathappirasangam on the holy life of Saint Nambharar to the accompaniment of exquisite oriental music. The ideas of the Saint were clearly set out to the hearers, who appreciated the lecture very much.

Both days of the beginning and end of each session, the audience were entertained with music both vocal and instrumental.

Noted Hindu Days and Hours.

DURING THE MONTH OF SEPT., 1927.

(FROM THE 16th DAY OF AASHAI)

Table with 3 columns: Day, Time, and Event. Includes Kalyanham, RAHAU KALAM, and Dragon's Head (Raha) eclipses.

Table with 2 columns: Date and Event. Lists Hindu festivals like Ashadanti, Navami, Anantji Moolam, Pirthhosam, Foll Moon, Mahalaya Paddhami, Karthikai, Athappirappayam, Ashadanti, Navami, Pirthhosam, Mahalaya New Moon, Navaratri Pooja, and Vansipunal.

Benefits of Prohibition.

POPULAR ECONOMIC WELFARE.

MENTAL AND PHYSICAL UPLIFT.

At a meeting held recently under the auspices of the Local Option Committee of Karugala, the Hon. Mr. D. B. Jayatilaka, delivered an appealing address which is said to have been highly appreciated by the audience.

Mr. Jayatilaka rising amidst applause said that it gave him great pleasure to see so large a crowd of voters from the town and the adjoining villages gathered together for a good cause. He asked the audience if there was one present who could name one single individual who had profited by drink. Was there a single person who had amassed wealth, gained in popularity or improved his social status in life by being a follower of Bacchus. On the contrary he was in a position to give them numerous instances of where very promising young men and people of high social status and wealth had reduced themselves to beggary by acquiring this evil habit. It was not necessary to call such large meetings and address the people on the eve of drink because each and every one who drinks knew that it was a very bad habit. The difficulty was to give it up and the temperance workers were trying their best to help them to give it up. It was after some years of temperance that they would fully realise the good effect of it.

PROHIBITION LAWS IN AMERICA.

In America there was a strong public opinion against the introduction of prohibition laws on the ground that they were encroaching on the liberty of the people but those who were at the head of affairs knew that the good results would more than counterbalance any inconvenience that may be caused to a few and insisted on introducing them. The result, after the prohibition laws had been in force for only 3 years, was a marked improvement in the economic condition of the people, especially of the working classes. They were able to do more work and better work too and in addition they got better wages. Instead of spending all their earnings in dances they now rush to the Savings Banks to pay days to deposit their savings. Their wives and children were better fed and clothed. It was not the restaurants that had to be kept open till late in the night but the savings banks to receive the deposits. There were workmen employed in factories like Ford's who came for work in their own cars living in healthy cottages in the country. The American Government knew that the only way in which they could compete with other nations was by improving the mental and physical conditions of their workmen and with that idea they introduced prohibition laws, and today they have the satisfaction that the results have more than justified their action.

It was true, he said, that there was a certain amount of illicit sales and smuggling going on, but that had not in any way affected the working classes who were now beginning to hate drink. In conclusion he earnestly requested all present to speak to their friends who were not present and to work heart and soul with the temperance workers to drive the drink demon out of their midst.

—O. M. L.

Ceylon National Congress.

COMMISSION ON REFORMS.

NEXT SESSIONS IN COLOMBO.

A meeting of the Executive Committee of the Ceylon National Congress was held at the Congress Rooms, Norris Canal Road, Colombo, on Saturday afternoon.

Hon. Mr. E. W. Perera presided and there were present several gentlemen.

COMMISSIONER'S FITTINGS.

The Reform Commission was the subject of a lengthy discussion. The following resolution was unanimously adopted—

"That the Executive Committee of the Ceylon National Congress is strongly of opinion that the fittings of the Royal Commission on Constitutional Reforms should be open to the public."

It was resolved to forward this resolution to the Secretary of State and to the Chairman of the Commission.

A Sub-Committee consisting of the President, the Vice-President, Messrs. E. J. Samarawickrama, D. B. Jayatilaka, Francis de coya, T. B. Jayah, Geo. E. de Silva, Francis Molanure, M. A. Arul Anandam, G. O. S. Corea, and E. W. R. D. Bandaranaike, was appointed to prepare the Congress case and take all steps necessary to present it to the Royal Commission.

The Sub-Committee was further authorised to explore all avenues necessary to get into touch with representative persons and bodies outside Congress in order to present as united a demand as possible.

SESSIONS IN DECEMBER.

It was decided to hold the next general sessions of the Congress in Colombo on December 10 and 17.

Mr. D. S. Senanayake was unanimously elected Chairman of the Congress Reception Committee.

INDIAN & FOREIGN

SIR RABINDRA NATH INVITED TO MANILA:—George B. Cobb, President of the Philippine University of the Philippines, has sent an invitation to Dr. Rabindranath Tagore to go to Manila and deliver a few lectures under the auspices of the University.

NON-CONFIDENCE MOTION LOST:—The Non-Confidence Motion in the Madras Legislative Council against the present Ministry was lost, 56 voting for the Motion and 67 against.

MAHAJAN'S TOKIN TO A RULING PRINCE:—During his visit to Mysore, Mr. G. N. Jani as a token of his regard to His Highness the Maharajah, presented the latter with a fine spinning wheel.

DR. ANNIE BESANT IN BERLIN:—Lecturing before a large gathering of Theosophists in Berlin, Dr. Annie Besant forebode the formation of a strong Teutonic Federation, comprising Germany, Britain and America.

MOUNTAIN CLIMBING IN AFRICA:—The highest mountain in Africa, Kilimanjaro, 19,321 feet above the sea level, has just been climbed by a London girl, Miss Coella Mac Donald, the first woman to reach the summit.

TRAGEDY CAUSED BY A TORRENT:—Scores of people have been drowned and numerous buildings and cattle swept away, by a torrent, from a mountain river that overflowed its banks, following a hurricane near D. H. Juan, America.

RETURN OF INDIAN SOLDIERS FROM CHINA:—The evacuation of the Indian Brigade of the Shanghai Defence Force from China will be completed on September 9th.

AGRICULTURAL COLONIES IN MYSORE:—It has been decided to establish Agricultural Colonies for the benefit of the members of the Depressed Classes in Mysore.

EARTHQUAKE IN TURKISTAN:—An earthquake in Turkestan has destroyed 1,500 houses and damaged over 2,500. Subterranean shocks continue.

INDIAN COTTON AT LOWER COST:—Professor Todd of the London Cotton Exchange said that India could raise cotton at a lower cost than any country in the world.

TRIPLE EXHIBITION AT MADRAS:—The Reception Committee of the forthcoming Indian National Congress proposes to hold an Industrial, Agricultural and Arts Exhibition along with the Congress.

GERMAN REPUBLICAN ANNIVERSARY:—The eighth anniversary of the Republican Constitution was celebrated throughout Germany. President Hindenburg received an ovation on entering the Reichstag.

JAPANESE PROHIBITION MOVEMENT:—Sentiment for Prohibition is growing rapidly in Japan. The young people are foremost in challenging the right of the liquor trade to live. College students are taking a prominent part in this movement.

INTERNATIONAL POSTAL CONFERENCE:—About thirty countries will be represented at a Conference of Universal Postal Union to be held at a Hague on September 1st to consider means of further developing the international air mail arrangements.

BRITISH CONSERVATIVE GOVERNMENT WOULD GO:—Sir Herbert Samuel, speaking recently, said that all the indications showed that at the next general election the present British Conservative Government would go out of Office and that the possibilities of a Liberal victory are equally certain.

PHYSICAL TRAINING AND MADRAS UNIVERSITY:—The Madras University Syndicate has sanctioned the appointment of a Director of Physical Training to introduce compulsory physical training in the Intermediate classes, and the constitution of an Inspection Commission to report on the condition of affiliated colleges and on the desirability or otherwise of establishing other universities outside the limits of the University.

COMPOSITION OF HUMAN BODY:—A Communist manifesto widely circulated in Russia informs its readers that "man is composed of fat enough for 7 pieces of soap, of iron enough for 1 lb of medium size, of sugar as much as would fill a small salt cellar, of chalk enough to whitewash a hen house, of phosphorus for 2,200 matches, of magnesia as much as would go on the end of a knife, and some sulphur—total value, 1 rouble."

BREAKDOWN OF NAVAL CONFERENCE:—The Naval Limitation Conference at Geneva has broken up without reaching an agreement.

IRISH NON-CONFIDENCE MOTION:—A "non-confidence" motion in the Irish Dail against the present Government was defeated by 72 votes to 71.

PROBABLE PRESIDENT I. N. CONGRESS:—Dr. M. A. Ansari has been recommended by almost all the Provincial Congress Committees for the Presidency of the ensuing Session of the Indian National Congress at Madras. —"Malabar Herald."

INDIAN CITIZENSHIP IN AMERICA:—At a public meeting held at Livorno, on 8th August, Mr. Parashothamas Tandon presiding, resolutions were passed, supporting the Hindu Citizenship Bill introduced by Senator Coppeland in the United States Congress, to enable Indians to be recognised as citizens of the Republic, and asking the All-India Congress Committee and working Committees of the Congress to take up the question and strengthen the hands of the friends of India in America.

Continued up.

News From Kuala Lumpur.

(From our own Correspondent) Kuala Lumpur, Aug. 20.

THE SRI KANDYAWAMY TEMPLE.—The Sri Kandyawamy Temple which was all this time under the management of the Selangor Ceylon Tamils' Association is now passed into the hands of a committee under the presidency of Dr. Vithaligram of the General Hospital, Kuala Lumpur. At the discussion when the question of the Temple was in view a certain gentleman appealed to the Hindus and said of their folly in investing their responsibilities in the hands of a body of different religious ideas and beliefs is really ignoring their dignity. He gave instances of the different religious movements in the Town itself where religious bodies are ably managed by different religious communities. In this connection he said that it was once said by the Christian of St. Paul that they could only give accommodation to all the Hindu population of the Town and have "Ardebery" performed in the Temple to the satisfaction of all. There is some truth in what they said. It is a shame for us Hindus, Ceylonese as we are to neglect our religious affairs. Religion cannot be second to anything in the world's surface and for us Ceylonese religion had never been second to anything else. The time is opportune and we should wake up. Many of our leading Hindus have come forward to help us. Dr. Vithaligram promised to do everything under his power for the progress of the Temple. It is the duty of every one of us who are Hindus to take an active part in the affairs of the Temple and help those who have come forward to sacrifice themselves and their time for the Hindu community.

THE SELANGOR CEYLON TAMILS' ASSOCIATION.—The General Committee of the Selangor Ceylon Tamils' Association met in the Association hall on the 18th August at 5 p.m. to consider important matters concerning the progress of the Association. Mr. Theobald, president, presided. The Literary Committee of the S. O. T. A. met in the office of the Secretary on the same day at 4.45 p.m. Mr. M. W. Navaratnam and Mr. M. Seewaratnam were elected President and Secretary respectively. Many important matters concerning the progress of the Association in literary matter were discussed and a copy of the draft minutes of the Committee was passed to the General Committee for consideration.

A LECTURE.—Dr. E. T. Mac Intyre, M. D., will deliver a lecture on "Our Present Needs" at the S. O. T. A. Hall on Saturday, 27.8.27, at 6.30 p.m.

Continued.

FERS EDUCATION FOR GIRLS.—Dr. M. U. Lakshmi will bring forward in the Legislative Council of Madras now sitting that girls attending schools should not be charged any fees up to a certain class. The proposal besides giving an impetus to girls' education will, it is hoped, be an effective check on early marriages.

HINDU TEMPLE THROWN OPEN TO USTOCH-ABLES.—According to a Free Press Message the Secretary of the Hindu Maha Sabha Delhi, received a letter from Mr. Goswami Gangaprasad, Adhikari of the Sri Balakrishna temple, Kara near Delhi, authorising him to announce that the temple was thrown open for Day Darshan to all Hindus including "Ustochables." Mr. Goswami requested all the so-called ustochables to bathe in the Jamma on the Krishna Navami Day and enter the temple for Day Darshan. The Sanatan Dharma Mandal said the necessary arrangements in this connection.

THE AIMS OF UNIVERSITIES.—Professor Jadhav Bhaikar, Vice-Chancellor of Calcutta University, delivered an admirable address at the Annual Convocation of the Bombay University held on August 16th. Professor Bhaikar paid a high tribute to the results of higher English education so far, and thought that the time has come to place before Universities in this country the ideal of original work as the most worthy object of the endeavor. During the course of his address he said: "If it is true that knowledge is power, then we are bound also to admit that the creators of new knowledge, the makers of original research, must become the masters of those who are mere borrowers of knowledge. So long as our Universities were content with merely importing to India and diffusing among our people knowledge of various kinds which had originated in Europe, we were intellectually inferior to translators. Therefore, we must not be independent in things of the mind, we must qualify ourselves to give and not merely take; we must create and not merely import; we must aspire to be a creditor nation and not eternal intellectual beggars."

MR. PATEL'S MUMIFICENT DONATION.—The Hon. Mr. V. J. Patel, President of the Legislative Assembly, was widely moved when he heard the heartrending accounts of terrible plight of the people in Gujarat and Kathiawar, immediately on his return to Bombay on the 6th August. While speaking for funds he said: "Firstly, I promise to place my services for two months, from the 1st October next, at the disposal of the Gujarat Provincial Congress Committee in prosecution of their activities for relief operations inaugurated by its President, Mr. Vallabhbhai Patel, of whose devotion to this work it is not for me to speak. Secondly, I have decided to start a fund to urge the effect made in Bombay. Accordingly, I have and other places in this Province, and I hereby contribute to that fund the small sum of Rs. 10,000 out of my salary. I have elected President of the Legislative Assembly." —"I. S. R." 20.8.27.

AN INSTRUCTIVE LECTURE.

At the Sri Ramakrishna Ashram, Mysore, on August 21, Prof. N. V. Venkateswara Aiyar delivered a lecture on "Viswamitra," of which the following are notes:—

Viswamitra, is one of the most important of vedic personalities. We have much mention of him in the Rig Veda and the Yajur Veda, scattered references to his achievements in the Brahmana literature and many long stories relating to him in the Puranas. The Ruravaya has conferred reference to his power and influence and the Vishnu and Markandeya Puranas specially dwell on his mighty exploits.

Sung so greatly about in Vedic E. and Puranic lore, let us examine wherein lies his glory. Of all the personalities so celebrated, he offers us a career which all can follow, understand and sympathise with. He was a man like the rest of us, and hence his astounding fame and popularity.

His name itself is strange. A modern scholar not acquainted with the fountain head of grammatical learning, Panini, might take it to mean "the enemy of the world." But Panini has made a special sutra to illustrate how the 'a' gets elongated into 'ai' in certain cases like Viswamitra.

OVERCOMING HIS PASSIONS.

Viswamitra's name has gathered around itself many stories which reveal how he got over the baser passions of man by sheer dint of spiritual exercises. Take the story of Harischandra, for example. It is said that Viswamitra fixed up when he heard of Harischandra's impregnable adherence to truth. He became a slave of Matarisya. Again, take the story of Menaka, who was sent by the gods to break the tapas of Brahmacharya, which this great man was doing on the banks of the Pushkarni lake, near Rajmoussa. He succumbed and Sakuntala was born. This story is found in the Puranas, and not in the Ramayana, but it shows him under the thrall of Kama. Take again, the story of Trisanku, who had the worst of vanities, spiritual pride. Trisanku refused to undergo the obligations and trials of a Jivanmukta and proud of his own religiosity aspired to ascend to Heaven with his mortal body. Vasistha and his sons refused to officiate at his presumptuous yajna and Viswamitra, now filled with mads, accepted the office of High Priest, and arrogantly created a Heaven in mid air for his client to dwell in. He had set his hand to his pride to achieve the unachievable. I shall not here dwell upon the esoteric, mystical, intellectual or ceremonial meanings of this Trisanku legend which has persisted in various forms in almost unsuspected places. I am only indicating the trials of Viswamitra. Or, let us consider the Ravana story where the not ignoble passion of Karuna impels him to adopt the neglected son of a family but later develops into Krodha (fury) against his own sons who resented the intrusion of his new centre of Viswamitra's affection. Viswamitra in his fury cured them all to become Chandasak. Then there is the other story of his visit to Vasistha's hermitage, how his host prepared a magnificent banquet for his suite entourage with the aid of Kamsabhena, how the base passion of Lobha possessed him and how, Vasistha being indifferent he tried in vain at the head of a mighty army of Sakas, Yavanas and Pallavas to carry away Kamsabhena herself. It was then, according to the story, that he determined to attain Brahmhood by severe tapas, during which, all the baser passions attempted to assert themselves.

SADDER YET WISER.

But, at every step, Viswamitra became a sadder and a wiser man. And herein lies his inspiration. His succumbing to Menaka meant his conquest of lust. His first mistake was always the last. Working on the principle, so characteristically Indian, that self progress is the only possibility of progress, our poets put things in a very covert way in order to provoke thought. For, they say that Indra sent Ravana, another celestial enchantress, to him soon after Menaka's return but Viswamitra had now asserted his Brahmacharya. He had fallen but to rise with renewed strength. Every one of the stories show, in the same way, how his passions were at war with himself, and how, like a true Kshatriya, he grasped manfully with them, until he became a Brahmarshi. Originally, it is said, he wanted that Vasistha should address him as a Brahmarshi; but when he got actually become one, he could not utter a word that denoted of proud desire.

GLORIOUS "PIGRIM'S PROGRESS"

Thus Viswamitra's life was a glorious Pilgrim's Progress. None of us, I daresay, is in a worse position than Viswamitra. We have often only one, two or three subjective enemies, anger, avarice, jealousy, lust. But he had all of them in a vaster degree. He was a king and royalty meant power. A Brijdish is one working in the world as a theatre for distinction, in the world of achievement and action without losing his soul, but he becomes a Brahmarshi, of the subjective world of passivity. He overcame one temptation after another by the intensity of his spiritual longing. His tapas bloomed into power, combined with patience and forbearance. The Vedic texts do not recite the epilogues of his strifes with Vasistha but the Ramayana gives the story of how he lost all his impulses to hate. His wife was short or long, we do not know. But, within the span of a single life, he turned a furious hot headed Kshatriya into a pure and perfect Brahmarshi. He teaches us that persistent energy will take away our burden.

Again, his meagre proclaim that action is more important than desiring away from the world. He got power and used it, like Sri Ramakrishna Paramahansa, for the benefit of mankind. I believe the ancient word "Nishkarmya" means not that all action should be abolished but simply the cessation of all such action as is guided by the lower impulses of man.

ASCENT TO REALIZATION.

After he became a Jnanin, Viswamitra discovered the Gayatri—the most perfect hymn of man, for it appeals to all persons, and to all levels of spiritual attainment. It is a prayer for light on what the highest impulses of the individual may do that go to his destiny. And the brahmin's guide lines are coincident with the best interest of the individual as well as a hymn of interest of the world. Hence it is a hymn of

Continued up.

GIRL CHANGES INTO BOY.

Varona finds itself in a quandary. It does not know whether to apply the term "Signor" or "Signorina" to Renata Graziano, who is or was, an 18 year old girl.

That is the problem. Undoubtedly she was born a girl. Her mother says so, the doctor who attended her entry into the world certified the fact, and the registrar has it in his archives that to Signor and Signorina Graziano 18 years ago was born a female child.

The years passed and there was nothing to disturb this pleasing belief. Renata played with her own little playmates, blushed sweetly at little girls will, grew a glorious crop of raven tresses, and bided time as a maidenhood that bid fair to work her way among the youth of Varona.

But Renata in the passing days was harboring a secret that was causing her perplexity, and at length she took herself to the family doctor, who has announced to a startled town that a case of anatomical evolution has occurred in its midst.

It was the town's perplexity. Renata has sought to give definiteness to the matter by adopting male attire, but she finds that the youth, once solitary of her company, now shy shy of her and, for a different reason, her girl friends also.

Perhaps when Renata is officially accepted as a boy—and she has applied for this concept to be ascertained—her troubles will be at an end, but until then she is regarded neither as a boy nor as a girl.—"Malabar Herald."

Continued.

universal application and value. It is addressed to no particular God and is very elastic. It has a flexibility of meaning and an adaptability of conception, which is the secret of its catholicity. The word "Bhargya" has been, for example, variously explained as referring to Durga, to Siva, and to Narayana. The word "DMiyah" has been understood to mean the intellect, intellectual exercises, rites, or ceremonies, all the writings of the South. It is like a painted picture, where one can admire the colour, another the background, a third the perspective and so on and so forth. For, it represents Viswamitra's own travail. Develop the spirituality from within you and use external help to promote, and in so far as it promotes, self help. This is the highest and truest charity—the fundamental gift of Viswamitra to the world. Other sages in our sacred literature have been great but many like Vasistha were born with facilities, spiritually speaking. Viswamitra had to convert every difficulty into a facility, every torture of his experience into a step in the ascent to Realisation. —"The Hindu."

Order Nisi.

IN THE DISTRICT COURT OF JAFFNA.

Testamentary Jurisdiction No. 6180.

In the Matter of the Estate of the late Sorama wife of Slopiah Kandiah of Kondavil

Deceased, Chellammittai widow of Nagasathar Veluppillal of Kondavil

vs. Petitioner.

1. Sinoiah Kandiah
2. Veluppillal Ponniah
3. Saravathy daughter of Veluppillal
4. Veluppillal Markandu
5. Veluppillal Thambudurai
- 6 and wife Annapoornam
7. Nagasathar Chellappa all of Kondavil

Minors by the 7th Rept.

Respondents.

This matter of the Petition of Chellammittai widow of Nagasathar Veluppillal of Kondavil praying for Letters of Administration to the estate of the above named deceased coming on for disposal before G. W. Woodhouse Esquire, District Judge on August 1, 1927, in the presence of Mr. F. K. Somanatharam Proctor, on the part of the Petitioner and the affidavit of the Petitioner dated June 18, 1927, having been read, it is declared that the Petitioner is the mother 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 September 6, 1927, show sufficient cause to the satisfaction of this Court to the contrary.

5/8 August 1927. G. 1805.

Order Nisi.

IN THE DISTRICT COURT OF JAFFNA.

Testamentary Jurisdiction No. 6484.

In the Matter of the Estate of the late Nagasathar Veluppillal of Kondavil

Deceased, Chellammittai widow of Nagasathar Veluppillal of Kondavil

vs. Petitioner.

1. Veluppillal Ponniah
2. Saravathy daughter of Veluppillal
3. Veluppillal Markandu
4. Veluppillal Thambudurai and
5. wife Annapoornam
6. Nagasathar Chellappa all of Kondavil

Minors by the 6th Rept.

Respondents.

This matter of the Petition of the above named Petitioner praying for Letters of Administration to the estate of the above named deceased Nagasathar Veluppillal coming on for disposal before G. W. Woodhouse Esquire, District Judge, on August 2, 1927, in the presence of Mr. F. K. Somanatharam Proctor, on the part of the Petitioner and the affidavit of the Petitioner dated June 18, 1927 having been read, it is declared that the Petitioner is the lawful widow 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 September 6, 1927, show sufficient cause to the satisfaction of this Court to the contrary.

6/8 August 1927. G. 1806.

A. Cathiravelu, District Judge.

IN THE DISTRICT COURT OF JAFFNA.

Testamentary Jurisdiction No. 6278

In the matter of the Estate of the late Hlechnomy wife of Suppar Kovilathar of Karanaval South

Deceased, Theivanni widow of Chinnaddy of Karanaval South

vs. Petitioner.

1. Suppar Kovilathar of Karanaval South presently employed in Post Office Koola Lumpae
2. Kovilathar Rosanayagam
3. Kovilathar Tharainayagam
4. Chinnady daughter of Vallippar of Karanaval South

Minors.

Respondents.

This matter coming on for disposal before G. W. Woodhouse Esquire, District Judge, Jaffna on July 29, 1927 in the presence of Mr. S. Subramaniam Proctor, on the part of the Petitioner and the Petition and affidavit of the Petitioner having been read,

It is hereby ordered that the 4th Respondent be appointed Guardian *ad litem* over the minors the 2nd and 3rd Respondents to represent them in the Testamentary proceedings and that the Petitioner be declared entitled to take out Letters of Administration to the Estate of the Intestate and that Letters of Administration be issued to her unless the Respondents appear and show cause to the contrary on or before September 8, 1927.

August 24, 1927. G. W. Woodhouse, District Judge, G. 1808.

Order Nisi.

IN THE DISTRICT COURT OF JAFFNA.

Testamentary Jurisdiction No. 6300.

In the Matter of the Estate of the late Theivanni widow of Vairamuttai Chelliah

Deceased, Morugupillai Thambiappall of Thamskarcotichy

vs. Petitioner.

1. Vairamuttai Chelliah of do
2. Chelliah Thambirasa of do
3. Poranam daughter of Chelliah of do
4. Hlechnomy daughter of Chelliah of do

Minors.

Respondents.

This matter coming on for disposal before G. W. Woodhouse Esquire, District Judge, Jaffna, on July 29, 1927, in the presence of Mr. S. Subramaniam Proctor, on the part of the Petitioner and the Petition and affidavit of the Petitioner having been read,

It is hereby ordered that the 1st Respondent be appointed Guardian *ad litem* over the minors the 2nd, 3rd & 4th Respondents to represent them in the Testamentary proceedings and that the Petitioner be declared entitled to take out Letters of Administration to the Estate of the Intestate and that Letters of Administration be issued to him accordingly unless the Respondents appear and show cause to the contrary on or before September 5, 1927.

August 24, 1927. G. W. Woodhouse, District Judge, G. 1809.

Order Nisi.

IN THE DISTRICT COURT OF JAFFNA.

Testamentary Jurisdiction No. 6513.

In the Matter of the Estate of the late Chinnah Ayar Saamuga Ayar of Mathakal

Deceased, Saamuga Ayar Kanappathi Kurchhal of Alvey Norih

vs. Petitioner.

1. Saamuga Ayar Sabaraine Ayar of Mathakal
2. Saamuga Ayar Srinayah Ayar of do
3. Visaladehi Amma widow of Saamuga Ayar of do
4. Kachchi Ayar Sivacchramania Korukel of Bahipuram
5. wife Rasamma of do

Minors.

Respondents.

This matter of the Petition of the above named Petitioner praying that the above named 2nd Respondent be appointed Guardian *ad litem* over the 1st and 3rd Respondents and that Letters of Administration to the estate of the late Chinnah Ayar Saamuga Ayar be issued to the Petitioner coming on for disposal before G. W. Woodhouse Esquire, District Judge, Jaffna, on July 29, 1927 in the presence of Mr. K. Subramaniam Proctor, for Petitioner and on reading the Petition and affidavit of the Petitioner dated July 18, 1927.

It is ordered that the 3rd Respondent be and she is hereby appointed Guardian *ad litem* over the 1st and 2nd Respondents and that Letters of Administration to the estate of the late Chinnah Ayar Saamuga Ayar be issued to the Petitioner unless the Respondents or any other person shall on or before September 18, 1927 show sufficient cause to the satisfaction of this Court to the contrary.

August 18, 1927. G. W. Woodhouse, District Judge, G. 1807.

SWADESHI.

There is much waste over reforms. There is more in Swadeshi. Every yard of yarn spun is so much labour well spent and so much wealth added to the national treasury.

M. K. G

The rights to collect Minor Forest Produce during the period commencing October 1, 1927 and ending September 30, 1928 from the Crown Forests situated in the Northern Division will be sold by public auction and by sealed tender by the Divisional Forest Officer, Northern Division of the Jaffna Divisional Forest Office, on Tuesday the 13.9 September, 1927, at 10 a. m.

For further particulars—vide Govt. Gazette No. 7,800 of 12 August, 1927.

J. D. SARGENT, Conservator of Forests.

Office of the Conservator of Forests, Kandy, 23rd August, 1927. G. 800.

NOTICE.

Tenders will be received by the Chairman, Tender Board, Office of the Controller of Revenue, Colombo, up to mid day on Tuesday, September 18, 1927, for the supply of 3500 and 1500 tons (more or less) of firewood at the Jaffna Depot from Mandakilar and Veddukanu tallikada Crown forests, respectively, in the Jaffna District.

For further particulars—vide notice appearing in Government Gazette No. 7000 of August 19, 1927.

J. D. SARGENT, Conservator of Forests.

Office of the Conservator of Forests, Kandy, 26th August, 1927. G 802

NOTICE.

'Ancient Jaffna'

being a Research into the History of JAFFNA from very Early Times to the PORTUGUESE PERIOD

BY Mudir. C. Rasanayagam, C.C.S.

Can be had at the Ramakrishna Mission Home, Vannarponnai, The Jaffna Apothecaries Co., Jaffna, and from the Author at Rs. 5/- per copy.

H. 59.

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Order Nisi.

IN THE DISTRICT COURT OF JAFFNA.

Testamentary Jurisdiction No. 6180.

In the matter of the estate of the late Velanther Saamugam of Meelai

Deceased, Saamugam Seenivasagam of Meelai

vs. Petitioner.

1. Saamugam Kumarambary of Meelai presently of Colombo
2. Achchimuttai widow of Velanther Saamugam of Meelai

This matter of the Petition of the above named Petitioner praying that the above named 2nd Respondent be appointed Guardian *ad litem* over the minor 1st Respondent and that Letters of Administration to the estate of the deceased before G. W. Woodhouse Esquire, District Judge, Jaffna, on June 28, 1927, in the presence of Messrs. Nagalingam and Nagalingam, Proctors for Petitioner and the affidavit of the Petitioner dated June 21, 1927 having been read; it is ordered that the above named 2nd Respondent be made Guardian *ad litem* over the 1st Respondent and that the Petitioner as the son and an heir of the deceased is entitled to take out Letters of Administration to the estate of the said deceased unless the Respondents or any other person shall on or before August 28, 1927, show sufficient cause to the satisfaction of the Court to the contrary.

August 28, 1927. G. W. Woodhouse, District Judge, G. 1810.

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