

The Hindu Organ.

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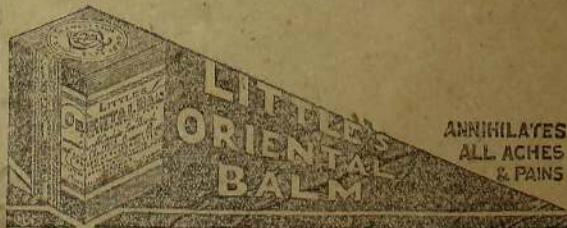
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The Hindu Organ.



JAFFNA, THURSDAY, SEPTEMBER 22, 1927

SAIVA STUDENTS' CONFERENCE

NO MOVEMENT TO REVIVE THE SAIVA religion and culture will be complete unless organised efforts are made to place before the students high and noble ideals and to deepen and invigorate their moral and religious life. After the disappearance of the Central Y.M.H.A. the need for a central organisation which can co-ordinate and unify the scattered and isolated efforts made in the rural areas and provide a religious centre for the entire Saiva students community in Jaffna has been long felt. The Saiva Students Conference which will meet at the Jaffna Hindu College on Sunday the 25th inst. is the beginning of a great Saiva students organisation for the promotion of their religious welfare. We are glad that the Jaffna Hindu College under the leadership of its Hindu Principal has taken the initiative in this important matter.

In our opinion there are certain dangers which the promoters of this movement ought to guard against if their efforts are to be crowned with success. In Jaffna even religious organisations are regarded as places for power in which everybody who is somebody should be given a place. Thus men who have no sympathy with the aims and objects of an organisation and who cannot even find time to attend a meeting of the committee are appointed either as office-bearers or members of the committee. At the start some enthusiasm is shown, one or two meetings are held and subsequently nothing more is heard of its existence. It is far better to have a small committee of earnest and devoted men who have enthusiasm and can find time to work the organisation than to have a large committee consisting of members whose sole qualification for a place in the organisation is that they hold some position in the social and political life of the country.

Further the place of students in such organisations is entirely ignored. They are kept at a distance and they are assigned the place of spectators in the very organisation whose *raison d'être* is the amelioration of the religious life of the students. The only way by which we can win their support and co-operation to the movement is by giving them the responsibility of managing its affairs. The duty which the elders can perform in this matter is to stand aside, to guide their deliberations with their council and advice and to direct their energies and activities in useful channels whenever such help is required.

The vitality and usefulness of the organisations can be further strengthened and maintained by introducing the students to know life and its various problems. The penchant for metaphysical subtleties and the discussion of abstract doctrines or dogmas should be always avoided. Their minds should be weaned of false ideals and values of life which have been introduced into our society by an alien culture and civilisation. The great Hindu ideals of service and sacrifice should be insculpted into their minds. Opportunities should be given to them to study the religious needs and problems of the day and to realise their duties and responsibilities towards the people and the country.

The life of Veerabahu Devar is an illustrious example of a young man devoted for service of God and of man. When requested by "Emperuman" to make a choice of his ideal of life Veerabahu Devar spurned the life of luxury and abundance in the world of Kuvaran, he detested the transitory enjoyment of Svaras; he rejected the self-centred delights of pure intellectualism of Satyavat; he shunned the impermanent pleasures of pure asceticism of Sri Vaiguntha; but he preferred the life of Siva. That was which alone can secure eternal happiness. No better choice in life can be recommended to our young men than that of Veerabahu Devar. Life's true beauty and greatness consist not in HAVING but in BEING, not in TALKING but in ACTING, not in GETTING but in GIVING, not in BEING SERVED but in SERVING.

LECTURE AT CHUNNARAM.

WEATHER.—After a long drought the weather has changed. The Town was favoured with a refreshing shower last night (Wednesday) and the excessive heat has been much lessened.

LECTURE AT CHUNNARAM.—A lecture entitled the "Soul's Evolution" was delivered in Tamil on Saturday the 17th inst. at about 8.30 p.m. at the Chunnaram "Annam Temple" by Swami Uritthirakar deswarar, under the auspices of the Chunnaram North "Literary Class." There was a large gathering of males and females present and the lecturer handled the subject very skilfully and brought forth, in a fluent and inspiring manner, some copious points, which interested the audience very much. The meeting terminated with a vote of thanks to the lecturer proposed by Most M. Pannampalavar, of the Kantaladi English school, and was carried with acclamation.

SAIVA STUDENTS' CONFERENCE.—As announced in the columns of our last issue this Conference will be held on Sunday the 25th inst. at the Jaffna Hindu College Hall at about 2.30 p.m. The following program will be gone through on that occasion:—Devotional Welcome song; Address on "Encouraging Religious Instruction in Schools," by Mr. S. Shiva-pathasundram, B.A., Principal, Victoria College; Address on "Id-als of Service" by Mr. V. Veeraswamy, B.A., Principal, Manipay Hindu College; Refreshments; Speeches; Address on "Tiru Maru Kattupadai" by Mr. S. Nades Pillai, B.A., B.L., Principal, Parameswara College; and Music. Mr. M. Subbaraoosinghe, Acting Principal, Jaffna Hindu College, will preside.

THE MANIPAL HINDU COLLEGE.—The 15th annual general meeting of the Board of Directors of the Manipal Hindu College was held at Colombo, on the 17th of September 1927 at 4 p.m.

PROPOSED CHARITY COMMISSIONER.—At a meeting of the Post Standing Committee of the Colombo Municipal Council it was decided that a temporary post of Charity Commissioner be created from January 1st, 1928. The officer selected is to work directly under the Chairman to assist the existing organisations in their work. He is also expected to keep in touch with the different organisations and report to the Council whether the funds it grants to them are being usefully spent.

ENCOURAGING VEGETABLE GROWING.—Mr. R. Sugaraasingham, Broker of Colombo, recently offered a sum of Rs. 200 for the award of prizes in a vegetable growing competition in Vellikamam West, in Jaffna. The offer was accepted and six prizes awarded, three for chillies and three for brinjal growers. The first prize in the chillie growing competition was won by a student at the Jaffna Farm School, while the second prize was won by a student of the English class who recently passed out.

FLOODS IN MEXICO.—25,000 persons are said to have been rendered homeless in towns and villages along the Larma River in Mexico as a result of the floods.

INDIAN NATIONAL CONGRESS EXPENSES.—The main items of expenses towards the Indian National Congress at Madras make a total of Rs. 1,57,000 and there are many other smaller items which will bring up the total to two lakhs.

ITALIAN VICE-CONSUL SHOT DEAD.—An Italian shot with a revolver and seriously wounded Count Nardi, Italian Vice Consul in Paris at the Italian Consulate. Count Nardi died in the Hospital. The perpetrator of the deed has been arrested.

INDIAN STATUTORY COMMISSION.—The "Evening Mail" understands that Sir M. Vaswevarayya will be the Indian Statutory Commissioner, whose investigations the paper states will include the question of Indian States and what place these might occupy in all India polity.

DAISY TRAIL STORM AND TIDAL WAVE IN MEXICO.—In addition to several persons killed, hundreds have been injured and thousands rendered homeless by a disastrous storm which reached the height of 25 feet on the west coast of Mexico on the 7th instant.

TYPHOON AND TIDAL WAVE IN NAGASAKI.—A typhoon swept over Nagasaki and other towns in its vicinity and many houses in Nagasaki have collapsed. The tidal wave has inundated villages near Komamoto and drowned 1,150 persons and destroyed 600 houses.

UNPRECEDENTED AND FEARFUL MASSACRE IN CHINA.—The Chinese newspapers state that owing to members of the "Red Spears" and "Heavenly Gate" Societies killing some of the Feng Yu Shang's soldiers Changsha a city of 300,000 inhabitants, Feng's troops have carried out a fearful massacre without sparing age or sex. The refugees declare that the slaughter is unprecedented. The Vernacular papers estimate those killed at 30,000 to 80,000.

HINDU SCHOOL AT VALAICHCHENAI.

A LONG-FADED DREAM ACCOMPLISHED.

At the auspicious hour of 6.51 a.m. on Friday the 9th instant, A New Hindu School was opened at Valaichchenai according to Hindu rites. Brahma Sri Somasundara Kurukku officiated. The School premises were tastefully decorated for the occasion with evergreens, flags and festoons and oriental music was in attendance. Leading Hindus from all parts of the Batticaloa District, and especially from the Town, mustered strong and added fresh lustre to the occasion. There was a special Puja at the Visayaga Temple and then the Mr. M. Gunalan, Advocate, followed by the others in procession, entered the New School and declared it open. There was then a Saraswathi Puja and Messrs K. Arumugam and T. Marugapillai formally initiated the condensing of uncles. This being over, Messrs. V. Viswanathan, Oaid Clerk, Batticaloa, President and T. Marugapillai, Teacher, addressed the gathering testifying and at length on "The Propagation of Salvation" and "The Duties of Humanity" respectively. Mr. A. Kanagasingham, District Judge, who presided offered some very useful remarks. A song specially composed for the occasion was then sung, and the proceedings were brought to a close with a vote of thanks to the chair and those present, and the singing of Davarai.

SUSPECTED TEMPLE BURGLAR.

ARRESTED IN TEMPLE PREMISES.

On Tuesday last at about 11.30 p.m., a man aged 30 was caught by the Temple authorities of the Amman Temple at Ooreu, while he was trying to gain entrance into the inner shrines. The Temple is situated in an isolated place at Ooreu. The culprit was given over to charge of the headman who produced him in the Jaffna Police Station, where he was given the name of Thambimuttu Rajasankam of Nearvaly. Yesterday morning he was charged in the Jaffna Police Court, under section 450 of C.P.C. for failing to give satisfactory expiation for remaining in the temple premises. After recording his statement the Additional Police Magistrate fixed the trial for the 29th instant, accused being allowed bail on Rs. 100/-.

SNAKE ENCircles A GODDESS

UNPRECEDENTED INCIDENT IN INDIA

Early on the morning of the 17th August after the image of the Goddess Asmara Devi was brought to the house of one Bj Kumar Chakravarthy of Lakshipur, 14 miles from Silvassa, North India, a snake measuring about three yards long entered the house and fixed its habitation on the person of the Goddess' enshrining her. The reptile was seen in all the corners of the room. Little children in the house took a fancy to it and started playing with it. But when the priest made the apparatus the reptile became furious and started biting. The priest got frightened and showed a clean pair of heels. Bj Kumar Chakravarthy, who is conversant with the Hindu religious rites, took upon himself the functions of the priest. The reptile remained calm and quiet throughout the 'puja' and after it was over, the snake got down and partook of the milk and pataan offered to the Goddess. For days together the reptile was quiet as it were a domestic animal and harmed none. When the Nagu Panchami Puja was over, after partaking of milk and pataan, the snake got away and has not made its appearance since.

—A. P. Patuka.

HINDU MISSION IN ASSAM.

ANOTHER NEW CONVERSION.

Sri Karma Singh Ray a contractor and a highly respectable Khasi gentleman of Sambong has, with the other members of his family, been initiated into Hinduism by the Workers of the Hindu Mission, Assam. —Ibid.

HELPING DISCHARGED PRISONERS.

BRANCH ASSOCIATION IN JAFFNA.

It is proposed to form a Local Branch of the "Ceylon Discharged Prisoners' Aid Association, Colombo."

The main objects are:—(1) To find employment for and otherwise assist discharged prisoners and (2) To visit and where possible to assist the families of prisoners during the currency of their sentences, when such families are not otherwise provided for.

A preliminary meeting will be held at the Kachchawari at 6 p.m., on 1st October, 1927, for the purpose of forming such a society in Jaffna. The Government Agent, Northern Province, will preside at the preliminary meeting.

LETTER TO THE EDITOR.

THE JAFFNA HINDU COLLEGE.

To the Editor, "Hindu Organ".

Old boys of the Jaffna Hindu College will be gratified to see the progress made by their College during the last academic year as shown by the Report presented to the Board of Directors by the Hon. Secretary at the last General Meeting. The most important feature of the Report is that the number of students in residence at the College Boarding-house has swelled from 50 to 120. This increase is a sure indication that affairs in regard to the Boarding house are not what they used to be, and that certain healthy innovations have been introduced recently. It is needless to say that the most important department of a college ought to be its boarding houses, and that with the day-scholars come and go, it is the students in residence, who have opportunities for a healthy corporate life. But while a well-organized boarding evidently adds prestige to the college, a mismanaged boarding is prone to much damage; and losses are not lacking of students losing their academic career in irretrievable ruin, owing to the absence of proper supervision over boarders where they were placed in their younger days. Besides living piteous what must be rightly considered the best opportunities for interesting oily fags in the minds of the young boys and creating in them an abiding love for their college, a boarding house run on wrong lines, has perforce terrible possibilities for evil. Hence it is the first duty of all Managers of colleges to see that their college boardings are conducted on lines that would really be of help in moulding the character of the students and thereby of the nation

The writer was associated with the late Mr. S. Saravanan, Secretary of the Y.M.H.A., in 1920, in carrying out a resolution of the Hindu Young Men's Conference held at Keerimalai in December of that year, that parents of Hindu boys attending Christian schools be persuaded to exercise the power granted by Government of writing to the principals of such schools and withdrawing their children from classes where the Christian religion was taught. Though the parents of children attending the Venerable schools readily assented to the request, the parents of boys attending Christian English schools generally, and certain Catholic colleges in particular, refused to do so, lest such a course might subject their sons to immediate expulsion. So long as their sons received, what they believed, to be a sound secular education, they were prepared to neglect the religious side of the boys' training.

Incidentally this peculiar experience suggests to me that the best way of making Hindu boys withdraw from Christian schools is by organising our own schools and thus winning the confidence of the Hindu public. The Hindu College Boarding should serve as a model to other Hindu institutions and therefore no efforts should be spared in this direction. Is it that the future Hindu citizens are intended, and is it the duty of those who preside over the destinies of the College, to make provision for such a training as would circumscribe the mind of every Hindu boy into channels of earnest endeavour in the service of his religion; to make him strong and upright, possessing the inward strength of spirit, core of the truth of one's conviction, and courageous enough to resist the onslaught of other religions? Any neglect on their part is tantamount to national suicide. It is therefore a happy augury that the number of students breeding by the training given at the Hindu College has increased from 60 to 120, which means that the field of work has widened.

As an old boy of the Hindu College fresh from the experiences of boarding and board life, the following general hints of mine might be worth while to those in charge of the Hindu College Boarding house, but they should be advised with a generous measure of indulgence, and taken for what they are worth. Some of them are certainly superfluous, but they lose nothing by reception.

I. The Boarding house should not be an "institution" but a "home". It is not enough for the Boarding master to chase the boys for sky delinquencies by knocking on their heads with his fist. He should take a paternal interest in every student and make an earnest attempt to understand his special difficulties and administer the proper corrective. He should trust them and love them as if they were his own sons.

2. A recognition is necessary that every boy responds to sympathy and trust by developing the qualities that are in him; that it is not the boy who needs to be informed so much as his environment, and that the boy himself if the one most ready to co-operate in any effort to improve him.

3. Where the boys are treated in this spirit there is created a spontaneous "public opinion" amongst them which makes a master of pride to them that not one of their number should do anything to disgrace the good name of their College, and makes them always to be ready to defend the interests of their College. They would no more shrink in a disorderly暴乱 than the English do back from there.

4. It may be asked whether the boys would never give any trouble, and the answer is that of course they would, or else they would not be boys. But the trouble they would give is merely that which is inevitable to growing children and to the period of adolescence during which youth has to adapt itself to the requirements of the world ruled by age.

Continued on

Punnalakkaduwan Govt School

THE STONE LAYING CEREMONY

On Monday the 13th September, the Hon'ble Sir Ponnampat Ramaswamy, K.S., K.C., O.M.G., was taken in procession to the Punnalakkaduwan Government School (new buildings), where the stone inscribed with Sir P. Ramaswamy's name was brought from the temple after the Poojas were over. After the performance of the Poojas at the spot by the High Priest of the village, Brahma Sri K. Oosai Kukkutam, the stone was placed amidst applause at the auspicious hour at 6.30 p.m. by the Hon'ble Sir P. Ramaswamy when the Priests were singing the "Vedic Songs" and Thavarmas.

This being over Sir Ponnampat and his party returned to the well-decorated Pandal specially erected for the occasion where he was garlanded and the address of welcome was read on behalf of the residents of that place by Mr. R. G. Balasubramania Iyer, the President of the Y.M.H.A. Sir Ponnampat replying to the address had the audience, the Y.M.H.A. and Mr. K. O. Balasubramania Iyer for their energetic activities. When this was over Brahma Sri K. Oosai Kukkutam was called upon to give a brief history of the place.

With a vote of thanks to the chair the function came to close at about 8 p.m., with the singing of "Thavarmas". Sir Ponnampat was taken again in procession as far as the Punnalakkaduwan Junction.

—Punnalakkaduwan Cor., 20/9/27

Comic Cuts.

One day a man was brought into the Accident Hospital where he was brought to bed. One of the Doctors said "He is dead"; but the man raised his head and said "No I am not dead yet"; whereupon his wife who was near by announced him saying, "Be quiet, the Doctor ought to know better".

* * *

A story is told of a Lord Mayor of London, who, hearing that a person of his acquaintance had had smallpox twice and died of it, inquired if he died the first time or the second time.

* * *

A student was asked by a Lecturer to give the names of some alums he knew. "Chloride alum, Common alum and.....the student paused but presently added 'and Soda-alum' (*-*-*). A roar of laughter followed in the class.

V. S. RAMANATHAN.

Continued.

5. As Judge Hoyt says in his recent volume "Quicksands of Youth" "It is often curious and gratifying to find now ready and willing boys are to help in improving conditions if they can be made to understand just why and how their assistance might be of value. But the appeal must be made in full sincerity, as men to men, for a man's plan or a harsh command would be equally ineffectual in arousing their interest or eliciting their sympathy. I have found in certain cases no more effective agents for the maintenance of law and order than boys themselves, if they are properly handled and guided."

In addition to the above general hints the following will also be of value:— 1. Catering should be under the immediate control of the person responsible for the discipline of the residents, as there used to be much trouble; some years ago, owing to complaints of bad meals, bad service, and the Boarding master was quite helpless in the matter as a second person was doing the ordering.

2. For the better comfort and convenience of the residents a Students' Advisory Board consisting of student representatives, elected or nominated from the senior students, should be formed under the chairmanship of the Boarding master to decide details of work-a-day administration. The Board should act only in an advisory capacity with regard to catering and similar matters. This partial responsibility would act as a check to purely complaisant boarders, as the Boarding master could turn round, like a High Officer, and say to the boys, "Well, it is all in your hands. If you want any improvement, send your suggestions through your representatives."

3. The system of weekly boarders should be discouraged and a flat rate of Rs 10/- levied from all students as boarding fees. Greater control can thus be exercised over all the students alike. Besides, the Saturdays and Sundays could be profitably devoted to the holding of literary meetings, religious study circles, social service programmes etc.

4. All the members of the college's internal staff should co-operate with the Boarding master in this trying work. The rendering of such assistance should be considered a part of their duty. It is the College rule in a local Missionary College that all teachers, at some time or other, should be in charge of the boarders. This example could be profitably pursued. Sharing the responsibility for the conduct of boarders would put a stop to much irresponsible criticism. Our only hope for the regeneration of our country and our religion is in the young men of today. Should not we therefore give them the best training?

Every Hindu boy brought up on right Hindu lines in the H.H.29 College Boarding house would be on lines to the Hindu community. It is therefore hoped that the authorities would concentrate on this important branch of the College for the making of future Hindu citizens.

"Shannmuki Nivas" Yester etc.

Mandalay, 15th Sept 1927. OM J. H. C.

Dravidian Civilisation.

By Mr. R. D. BANDRI

I. INTRODUCTION

Since the discovery of the remnants of a civilisation of the copper age in India, two serious problems have presented themselves to scholars; (1) to what culture group does this civilisation belong and what are its special characteristics; and (2) what is Dravidian civilisation and what are its affinities?

There is a 'Nagroid' strain among the Dravidians and that on the whole they still belong to a very indeterminate group of varieties which range from the Dravidian and other 'dark white' stocks to the 'poor-whites' of the Near East and the Mediterranean.

Though the racial grouping of the Dravidians is still indeterminate, sufficient data have been discovered to indicate, in very broad outlines, their cultural affinities. The culture of the Dravidian people, in the southern provinces of India, is divided into two distinct parts or complexes; the Pre-Aryan or the original Dravidian civilisation and culture is widely different from the Post-Aryan or the so-called Hindu culture of the Southern and Central provinces of the Indian Peninsula.

The Indian Dravidian is denoted principally by his speech and the Dravidian languages in India are divided into three broad geographical groups:—(1) the Southern, consisting of Tamil, Kanarese and Malayalam, (2) the North Central, consisting of Telugu, Gondi and minor groups and (3) the North-Western, consisting of Bihari. The areas in which these three groups are spoken are contiguous or adjoining but the third and the last group is spoken in Baluchistan only and by a very small community. Ethnically the Brahuis, the ruling race or clan of Baluchistan, are quite different from the various people who speak Dravidian languages and dialects, in central and southern India. There are people of many different races among the latter. Beginning with the Orson in the South Western corner of Bengal and ending with the Tamang speaking population of North Ceylon, the Dravidian languages are spoken over a very wide area. In order to trace the affinities of the ancient or original civilisation of the Dravidians, we shall have to begin with the remains discovered in Southern and Central India where Dravidian languages and dialects are spoken even now.

The remains in the country to the south of the Chikka lake along the Eastern Coast of the Peninsula and to the south of the Bhima and the Krishna along the Western coast contain monuments of a kind, altogether new to other parts of India, such as the Ganges and the Indus valleys or the northern part of the watershed of the Narmada. These are tombs and cemeteries, family vaults of princes or of great cities. These tombs and vaults belong to many different varieties and the first classification possible among them is according to their contents:—

I. Tombs or coffins containing the entire body.

II. Receipts containing a single bone or a collection of bones of one individual, beheaded but uncined.

III. Receipts containing ashes or charred bones. These three classes may again be divided into two general classes:—

I. Pre cremation burials and

II. Post cremation burials.

The methods of the disposal of the dead employed in districts of India where Dravidian languages are exclusively or partly spoken provide us with authentic materials for the analysis of the culture of the Ancient Dravidians. In South India such tombs, vaults and cemeteries belong exclusively to the era of Iron. Iron implements, weapons and other objects are to be found in large numbers in the tombs, vaults, coffins, and urns. But their finds are not distant from the end of the Copper age, as along with Iron implements are to be found beautiful vases, past and other objects made of Bronze. North of the Narmada exactly similar burials are found associated with objects and implements of Copper and Stone. In Northern and North coastal India such burials are to be found in two different areas:—(1) Sindhi and Baluchistan and (2) Odisha Nagpur.

Sindhi and Baluchistan have come to be recognised as areas containing Dravidian burials only recently and similar burials also appear to have been discovered in south-western Punjab. While Baluchistan was recognised as a Dravidian language area long ago and the first discoveries of burials of the south Indian type were made more than half a century ago, Sindhi has come to be recognised as such only during the last few years. Sindhi, the language of Sindhi, is an Indo-Aryan dialect, but it contains a number of additional consonants in its alphabet just as the south and central Indian groups of Dravidian languages do; e.g. their additional initials. This peculiar feature of the modern Sindhi alphabet is no accident. The additional consonants which are not required in writing any other Indo-Aryan dialect in India, are considered to be most necessary adjuncts of the Sindhi language that they have been retained in

the recently created Suihi Pero Arctic alphabet used by the Arab and the Mussalmans inhabitants of Sindhi. The only possible explanation for their continuance or existence is their use in an area where once Dravidian languages or dialects were exclusively used. Similar characteristics are to be observed in other parts of India, e.g., the southern Maratha country and Orissa, whence Dravidian languages and dialects have been forced out by vernaculars of Indo-Aryan origin in recent times.

The first recorded burial of the new or Dravidian type was discovered in Sindhi by Mr. H. Coe of the Indian Archaeological department at Bhambroj shah or the ruins of Brahmanabad in 1903 A.D. and 1908 B.C., but at that time it could not be recognised as burial of a new type. Similar discoveries were also made by Pandit Dayaram Suri of the same department at Harappa in the Montgomery District of the Punjab in 1920-21.

In North Western India the first record of such burials are to be found in Dholka's coast of the Maudas. Since then more complete accounts have been published by Mr. Sarat Chandra Roy of Raichur. Sir Ryley's account is in many cases based on hearsay evidence, but is on the whole reliable as affording instances of the South Indian type of burials in Northern India where some dialect of the Dravidian groups of language is still used.

The burials of the new or the non-Aryan type in southern India are generally ascribed by the local people to the heroes of the Mahabharata and tombs, mounds or stone circles are called Pandya kuls, or the temples of the Pandavas. The general tendency throughout India is to ascribe all monuments of unknown origin to the Pandavas. Ashoka pillars are called "sticks of Boimasa"; forms of unknown origin are called "Lord of Boimasa" in Central India. So the tradition of the locality is not a sure index of the origin of any ancient monument at any time, except in exceptional cases. The general trend of races of Indo-European speech was to dispose of their dead by cremation. In India the general practice of people who follow Hinduism is to burn the dead bodies completely or with the nearest approach to complete. Burial is practised by a limited class, who cannot be regarded as though they are house-holders, orthodox Hindus. Who, then, were the people who practised burials in tombs, coffins, cists, urns, etc., in the south of the Peninsula? Were they physically different from the people who now inhabit the same districts?

A number of skeletons, in a comparatively perfect state of preservation, enables us to answer firmly that in physical characteristics, the people of Southern India who did not cremate their dead were the same as the present-day inhabitants of the same country. It is certain that the people who speak Dravidian languages and dialects at the present-day are not homogeneous. It was apparent also to the earlier writers and observers that the Dravidian languages are spoken by people of diverse races including some of the aborigines. A line drawn parallel to the course of the river Krishna from its source near Sahara to its mouth, with a northward extension to its eastern extremity would correspond to the northern boundary line of the area in which Dravidian languages are exclusively spoken. In the east Dravidian languages and dialects such as Gondi, Oraon, are spoken by the peoples of aboriginal extraction in the Central Provinces and Connate Nagpur, respectively. Further south pure Dravidian languages e.g., Tamil and Kannarese are spoken by a number of people who are evidently of aboriginal descent. The Irulas of the Nilgiris speak a mixture of Tamil and some other unknown language, the Kurumbas speak Tamil but their Hindus & Brahmins, the Kurumbas, use Kannarese. In the north the Yanadas of the island of Sagarikot in the Nalora District speak Telugu; but all of them along with the Paikias, and the Kadis belong to a very dark brown race, people, who are ethnically related to the Veddas of Ceylon, the Toda of Coonoor, the Bodo of Sikkim and possibly the Australians". The languages spoken by these people are impure Tamil, Telugu and Kannarese and they contain an element of one or more unknown languages which were very probably their mother tongue. In fact the force and the extent of Dravidian culture was such as to compel the aborigines within its zone of influence to adopt not only the language of the conquerors but also some of their manners, customs and institutions.

The existence of these aboriginal people in the provinces where Dravidian languages and dialects are still spoken tend to prove that one particular people brought the Dravidian language with them when they came and settled in India. We do not know whence they came or what part of India was colonised by them first of all. We know only this much that Dravidian languages and dialects are exclusively spoken in the extreme south of the peninsula and in certain contiguous areas to the north of the lower course of the river Krishna, extending as far north east as the Rajmahal hills of eastern Bihar. In the far north west, in the isolated barren valleys of Baluchistan, a Dravidian dialect is still spoken by the Brahuis, a people of Turko-Iranian origin.

the recently created Suihi Pero Arctic alphabet used by the Arab and the Mussalmans inhabitants of Sindhi. The only possible explanation for their continuance or existence is their use in an area where once Dravidian languages or dialects were exclusively used. Similar characteristics are to be observed in other parts of India, e.g., the southern Maratha country and Orissa, whence Dravidian languages and dialects have been forced out by vernaculars of Indo-Aryan origin in recent times.

Irishman Embraces Hinduism.

INITIATION OF HIS OWN FREE WILL.

Bombay, September 11,

Mr. Henry D. Witman, A.C.G.I. (London University), an ex-engineer of the R.R. and G.I.P. Railways, was initiated into Hinduism on Saturday evening under the auspices of the Bombay Arya Samaj. Pandit Dwijendra Nath Sharma acted as the High Priest on the occasion. After performing 'Hoam' and 'Hava' (sacrifice) ceremonies, Mr. Witman who appeared in a dhoti and khadi cap was asked to dip the holy water, and was then invested with a sacred thread which he wore amidst applause of the large audience.

Mr. Witman is an Irishman and is the son of the late Mr. Henry De Faucon, I.C.S., barrister-at-law, who was once the Collector of North Arcot in South India. He hails from the well-known family of Sheriffs and his father was related to Lord D. Herle.

PANDIT SATYANARAYANA

The new name of Mr. Witman is Pandit Satyanarayana. He has studied Vedanta and other Hindu Scriptures and can speak Sanskrit very well. After the 'Shradha' ceremony, Pandit Satyanarayana recited Gayatri mantras in Sanskrit.

ANOTHER CONVERSION.

In the same gathering, Shaka Beulla, an Armenian by birth, who had been converted to Islam from Christianity a few years ago was converted into Hinduism along with his 10 year old son. Their Hindu names are Shanti-priya and Virendra, respectively.

ALLEGATIONS AGAINST BURGZARS.

Mr. Sayyani in the course of his address to the audience declared that he had studied various religions and had come to a decision that Hinduism was the only religion he could embrace without any hesitation. He was therefore going into its fold of his own free will. Mr. Sayyani had a lot of grievances against the modern Englishmen in fact and the European society in general. English education, he said, had been democratising Indians and hence should not be taken. Concluding, the speaker appealed all those present to follow a practical religion and not a mass of sentiments.

Mr. Shrivardhan Chamaray congratulated Mr. Witman on his honesty of purpose and boldness in declaring the views he held and asked Miss Katherine Mayo the writer of 'Mother India' to take a lesson from Mr. Witman.

A HURRY TO MRS. MAYO.

At this, Mr. Witman again rose and questioned the authority of Miss Katherine Mayo to cast aspersions against Indians and Indian womanhood when in D.Over (America) moral degeneracy among girls between ages of 12 to 17 years was 70 per cent and among those grown up it was unimaginable. —Ibid.

Continued.

At the same time it has to be admitted that the languages of the basic of the Indus and the Ganges also belonged to the Dravidian group before their displacement by Indo-European languages. The presence of the linguistic in the Indo-Aryan alphabet and a number of words of undoubtedly Dravidian origin in these languages also prove conclusively that the Aryans came into close contact with people of Dravidian speech as soon as they arrived in Afghanistan and the western Punjab. Though the Dravidian languages and dialects do not stretch in an unbroken line from the Punjab and Baluchistan to the extreme south at the present day, there are reasons to believe that at one time they prevailed over the whole of the sub-continent, both to the north and the south.

There are two different theories about the Dravidian invasion or migration into India. One class of writers believe that the Dravidians migrated from India into Babylonia through Afghanistan and Baluchistan. The similarity of Dravidian and Sumerian ethnic types was recognised by H. B. Hall long before the discoveries at Mohenjodaro and Harappa. He is of opinion that it is by no means improbable that the Sumerians were an Indian race which passed, certainly by land, perhaps also by sea, through Persia to the valley of the two Rivers. The second theory is just the converse of this: that is therefore nothing in the existing physical conditions, to prevent us from believing that the survival of a Dravidian language in Baluchistan must indicate that the Dravidians came into India through Baluchistan in prehistoric times. The recent discoveries in Sindhi and Baluchistan prove that the cultural affinities of the Dravidians extend in an unbroken line from the Timavely District in the extreme south of the Indian Peninsula, through Sindhi and Baluchistan, the island of Bahrain in the Persian gulf, South Persia, Mesopotamia into Crete and some of the islands of the Eastern Mediterranean. —"Modern Review".

(To be Continued).

Auction Sale

OF

Pawned Jewels.

Under instructions from A. Alphonse, Licensed Pawn Broker of Swan Lane, Chundury, I will sell by Public Auction at the Pawn Broker's Office, pledges from 6/3/26 to 1/10/26 received and not redeemed on the due dates on Saturday, the 8th October, 1927, commencing at 9 a.m.

For particulars please apply to the undersigned.

"Sethupathy Vasa" J. A. Sethupathy,

20/9/27.

Auctioneer.

Mis. 1068.

Continued on

Irrigation in Ceylon.

ADMINISTRATION REPORT FOR 1926.

The following are extracts specially concerning the Northern Province from the Administration Report for the year 1926 of Mr. R. E. Morris, Director of Irrigation:

EXPENDITURE.

The total expenditure for the year was Rs. 1,780,000/-.

The expenditure on surveys, maintenance, and construction of irrigation works, exclusive of establishment charges for 1925-26 was Rs. 1,048,854/-

CONSTRUCTION.

Among the principal schemes on which work was carried out under this head were the Karachchi Irrigation Scheme, Northern Province Rs. 20,000, Karachchi agricultural roads, Northern Province Rs. 18,282.

Other works under this head are as follows:-

Northern Province.—Clearing and deepening the spill channel from Periyakadai channel, Karachchi Scheme; Constructing a bridge over right bank channel No. 1 of distribution channel No. 5, Karachchi Scheme; Construction of masonry culverts for Nedunkandai drainage, Giant's Tank Scheme; Erecting dyke lines at 11th mile, Giant's Tank Scheme; Construction of a distribution gate at Chelangan, Giant's Tank Scheme; Construction of a distribution gate at Periyakadai kaddu, Giant's Tank Scheme; Construction of distribution gate at Nedunkandai, Giant's Tank Scheme; Construction of a distribution gate at Kanadi tank bund, Giant's Tank Scheme; Construction of a distribution gate at Chundukkai tank bund, Giant's Tank Scheme; Construction of a distribution gate at Andukulam, Giant's Tank Scheme; Repairs to Pandikankulam tank, Mullaitivu District; Improvements to Peryia Komarakankulam, Mullaitivu District; Improvements to Mathavvalikulam, Mullaitivu District; Providing masonry spill for Andiyapulyankulam, Mullaitivu District.

INVESTIGATIONS, SURVEYS, DEMARCACTIONS, &c.

Vadamarachchi Lagoon Scheme, Northern Province: Investigation surveys, Vadamarachchi Lagoon Scheme, Northern Province: Taking observations, Karachchi Scheme, Northern Province: Tracing channels, Koral tank, Maenai District, Northern Province: Investigation surveys, Akkuthumpurippu Scheme, Northern Province: Re-clearing and locating the line of the channel, Vavuniya tank, Northern Province: Survey of the high level channel extension, Akkuthumpurippu Scheme, Northern Province: Retracing first 2 miles of channel, Akkuthumpurippu Scheme, Northern Province: Investigation surveys.

DETAILS OF WORK.

The following brief comments are made on work done during the year: Vadamarachchi Scheme, Jaffna Peninsula.—Water level and salinity observations were continued and survey work carried out to be able to design a scheme for protection of part of the area. Karachchi Scheme, Northern Province.—The distribution channel system was extended and improved. The agricultural roads were slightly extended and were improved by mounding and graveling. Resettling and recharging lots of land is now being done by the Government Agent and it is hoped that development of cultivation will proceed steadily. Kurru Tank, Mannar District—Surveys were carried on with a view to framing an estimate for restoration of this breached tank. Giant's Tank Scheme, Maenai District—Six distribution gates for improving the water distribution and work for improving the drainage of a portion of the fields at Nedunkandai were carried out. Akkuthumpurippu Scheme, Northern Province.—Government has sanctioned (subject to agreement about irrigation rates) this scheme for the Mannar District. The chief work consists of a main channel from the left bank of the Aruvai just above the Giant's Tank Tikkam to conduct water about 18 miles and feed a large number of existing village tanks whose supply at present is very precarious owing to insufficiency of rain in many years. This scheme has been on the list for consideration for many years.

PADDY CROP RETURN (MAJOR WORKS).

Northern Province. Total Area sown, Acres 15,472; Total Area sown, Acres 15,407; Average No. of Bushels sown per Acre 21; Average No. of Bushels sown per acre sown 20.8; Total No. of Bushels sown 321,229; Average Yield 9.8; Provincial Percentage of the Island Crop 8.7.

MAINTENANCE.

A sum of Rs. 27,744 was spent for the general maintenance of the minor works in the Northern Province, Karachchi, Giant's Tank, and the 17 works in Vavuniya subdivision, out of this a sum of Rs. 2,407 was spent on Iranawadai tank bund for repairing the down stream side of the dam.

Karachchi agricultural roads were maintained at a cost of Rs. 8,558.

CULTIVATION.

In the Giant's tank area the supply of water was more than ample, the yield of yield in this subdivision is 8 for kapokem and 14 for cotton. In the cultivative subdivision the cultivation was a successional one. The total area sown is 27,473 acres. The total area sown is 27,402 acres. In the Karachchi subdivision a great deal of time was spent contouring the farms and advising the land owners with regard to the location of field channels.

SWADESHI.

There is much waste over reforms. There is none in Swadeshi. Every yard of yarn spun is so much labour well spent and so much wealth added to the national treasury.

M. E. G.

Marine Biology.

ADMINISTRATION REPORT FOR 1926

The following are extracts from the Administration Report for 1926 of the Government Marine Biologist, Dr. Joseph Pearson:-

INTRODUCTION.

Pearl Fishery.—The survey of the northern parts did not reveal any promising beds of oysters, but it is satisfactory to record that there are large quantities of oysters on these parts, not in themselves sufficient to provide a fishery, but enough to form ample breeding reserves. These are being watched very carefully and the situation may be regarded as satisfactory. A spatfall may take place in the near future if circumstances are favourable. On the southern parts—the Matuvavarai group—a small compact bed of 80 million was surveyed, and it was estimated that these oysters would be ready for fishing in 1927. This presented an opportunity for carrying out an experimental fishery on lines advocated by me some years ago. The essence of the new system is the elimination of the sale of oysters to the public, by which means all the pearls would come into the hands of Government. This method has been discussed by me at some length in Sessional Paper XV. of 1926, pages 11 and 12. Unfortunately it has been decided by Government that this experimental fishery should not take place in 1927. A full discussion of the problems of the Ceylon Pearl Fisheries is given by me in Sessional Paper XV. of 1926.

Chaul Fishery.—Attention is directed to a note in this report on the Chaul fisheries of the Falk Islands, and to the anomaly that exists regarding the control of these fisheries. The Ceylon Chaul fishery is about five times as large as the Madras fishery, but its value as a Government asset is now almost negligible.

I have discussed this question in a report submitted to Government in August of this year and understand the subject is now under consideration. Chaul fishing should be organized and controlled by my Department and should be run on similar lines to the pearl fishery.

PEARL FISHERY, GULF OF MANNAR

INSPECTION OF FEBRUARY—MARCH, 1926.

This inspection was carried out from the "Nautilus" and "Viclor" with the usual complement of divers, boatswains, and midshipmen. It was commenced, February 20, and finished March 23.

Northern Parts.—The inspection of the northern parts was limited to the East, North, North-east, and South east Chaval and to the Madras gam. The West Chaval, the Peryia Paar Karai, the True Venkai, and Twyssum's Paar were not examined as the inspection of November, 1925, failed to reveal any oysters of importance on these parts.

Old Oysters.—No oysters of a fishable age were found on the North, North east, and South east Chaval, thus confirming the inspections of April and November, 1925. Scattered oysters were present on the East Chaval, but not in sufficient numbers to prove other than a breeding reserve.

Extensive dredging operations were made by the "Nautilus" during this inspection in an attempt to locate oysters from Twyssum's Paar and from South west Chaval which disappeared during the 1925 fishery and which may have died. All our efforts, however, were fruitless. There is no prospect of a fishery in the northern parts areas for at least another four years, unless contrary to our expectations the bed of young oysters found during dredging operations on the True Venkai Paar in November, 1925, survive to reach a fishable age.

Spatfall.—The spatfall located in November last near the Madrasgam, although very heavy and extensive, is largely on sand. The greater proportion of this spatfall, therefore, almost certain to disappear during the next few months. This spatfall is, however, reassuring as it is the first since 1923, and is likely to be followed by heavier spatfalls. There were, as a matter of fact, immense numbers of pelagic sparrow eggs hatching during this inspection, and unless adverse currents are set up, which may carry these pelagic larvae away from the banks, we are likely to find very dense spatfall over the northern parts area in March, 1928.

The Southern Parts. Old Oysters.—The inspection of the southern parts revealed a very compact bed of 8-year oysters (spatfall March, 1923) on Domman's Mutuvavarai. These oysters were estimated to number 30,000,000, and the area they covered to be 1 square mile. The divers reported them to be very thick and easily gathered. Some were lying in loose bunches on top of younger oysters. Although it is impossible to predict what may happen to these oysters during the next year, it should be possible to hold a fishery of say 10,000,000 oysters in March, 1927.

Young Oysters.—Apart from the bed of old oysters on Domman's Mutuvavarai, three small bands of 12-year old oysters were found on the Alanturai Paar, the Kremas Paar, and on Hamulai's Mutuvavarai. Altogether these oysters total some 60,000,000 and it is possible they may give rise to a fishery in 1928.

INSPECTION OF NOVEMBER, 1926.

In view of the anticipated fishery on Domman's Mutuvavarai Paar in March, 1927, it was necessary to hold an inspection of this area in November in order to ascertain the numbers of pearls present and to obtain an oyster sample for pearl valuation. The trawlers "Nautilus" and "Viclor" therefore, left Colombo on November 5 with inspection boats, divers, &c., and proceeded to Domman's Mutuvavarai Paar. Three inspections on this pair were made, but the results were extremely disappointing, for whereas in March last 80,000,000 oysters covering an area of 1 square mile were estimated to be present, this inspection showed the number of oysters to be reduced to 10,000,000, and the area they covered to be less than 1 square mile.

Continued up.

Jaffna Urban District Council

NOTICE.

Applications are invited for the post of Inspector of Works, Jaffna Urban District Council.

Candidates should state clearly in their applications their age, education and other qualifications and experience and submit certified copies of not more than three recent testimonials regarding their capabilities and general efficiency.

Candidates must hold license in surveying and levelling and must have experience in building construction and road work, and in taking out quantities and framing estimates for such works and plan drawing.

The salary offered is between Rs. 1,800/- to Rs. 2,400/- per annum according to qualifications with a motor cycle allowance of Rs. 450/- per annum. The Council may make the appointment permanently or on probation.

Applications will be received by the Chairman, Urban District Council up to noon on Saturday the 1st October 1927 at the office of the Council,

A. G. Saraswathnam,
Chairman, U.D.C.

Office of the Urban District Council,
Jaffna, September 19, 1927.

G. 809.

Order Nisi.

IN THE DISTRICT COURT OF JAFFNA.

Testamentary Jurisdiction No. 6480.

In the Matter of the Estate of the late Thangaretnam daughter of Murugesu Chellappah of Uduvil who is now Contractor P. W. D. Raub Faahan, F. M. S. Deceased.

Achchikkuddy widow of Mylvaganam Samanthambay of Vaanarpoondi East

Petitioner.

Vs.

Murugesu Chellappah of Uduvil now Contractor P. W. D. Raub Faahan, F. M. S.

Respondent.

This matter of the Petition of the abovesigned Petitioner Achchikkuddy widow of Mylvaganam Samanthambay of Vaanarpoondi East, praying for Letters of Administration to the estate of the abovesigned deceased Thangaretnam daughter of Murugesu Chellappah, coming on for disposal before Hon. Sir A. Kaunagasevill, Acting District Judge, Jaffna, on May 4, 1927, in the presence of Mr. S. Kandayya, Proctor, on the part of the Petitioner and the affidavit of the said Petitioner dated May 4, 1927, having been read. It is ordered that the Petitioner be and she is hereby declared entitled at the bar of the said deceased to administer the estate of the said deceased and that Letters of Administration do issue to her accordingly, unless the abovesigned Respondent or any other person shall, on or before June 7, 1927, show sufficient cause to the satisfaction of this Court to the contrary.

A. Kanagasevill,
District Judge.

Time extended for September 27, 1927.

G. W. Woodhouse,
O. 1819. D. J.

Continued.

In March last the divers reported oysters on this pair to be very thick, with a large number of loose oysters piled on top of younger oysters, and it is these loose oysters which have disappeared, carried away presumably by strong currents set up during the height of the south west monsoon in July and August. Efforts were made to trace these oysters but without success. The oysters which remain appear to be firmly attached to rock. It is, however, clearly impossible to predict how many will survive until March next when it was proposed to hold the fishery. In these circumstances Government decided that arrangements for the fishery, which were well advanced, should be suspended until the results of the inspection to be held early in February are known. It will then be possible to decide whether the number of oysters will warrant the expense of a fishery.

A valuation sample of 12,000 oysters was lifted on November 10, and taken on same day to Matuvavarai where they were placed in tin baths in the lock up store near Dixie's Tower and left to rot until November 16. On November 11, we returned to Domman's Mutuvavarai and made two further inspections on the 11th and 12th. The 13th, 14th, and 15th were spent in inspecting a portion of the area of Twyssum's Paar. This pair is very difficult to fix as the available shore marks are very distant and visible only on very clear days. During the fishery of 1925, a large bed of oysters was lost from this pair, and it was with the purpose of attempting to locate these oysters that this inspection was made. The Marine Superintendent made very careful shore observations and was satisfied that he had located the area correctly, but, although 8 inspections were made and the dredge was used extensively, no oysters were discovered.

On the afternoon of November 16, we returned to Matuvavarai and anchored in the Bay. The next morning at daybreak the washing of the oyster sample was commenced. This was finished by 11 a.m., the "sarks" being taken on board the "Nautilus" and washed and sorted in Colombo to which we returned in the early morning of the 17th. The sample of pearls weighing 11 carats was valued by a Colombo pearl merchant at Rs. 251 or Rs. 19.92 per thousand. The sample was much above average weight and except that some of the larger pearls were tilted, a very much higher valuation would have been obtained.

NOTICE.

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H. 59.

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Q. 87.

Order Nisi.

IN THE DISTRICT COURT OF MULLAITIVU.

Testamentary Jurisdiction No. 249.

In the matter of the Estate of the late
Puncheralage Appukalai of Mahakach-
challodiya

Deceased,
Appukalai Velate of Mahakachch-
challodiya

Petitioner.

1. Yekkabale Kumari Elitano widow of
Puncheralage Appukalai of Mahakach-
challodiya

2. Appukaliga Kathumby and her hus-
band

3. Selvatisige Punchappurai of do.

Respondent.

This matter of the Petition of the abovesigned Petitioner praying for Letters of Administration to the estate of the abovesigned deceased Puncheralage Appukalai coming on for disposal before S. P. Wickramasinghe, Esquire, Additional District Judge, on August 30, 1927, in the presence of Mr. V. T. Swaminathan Proctor on the part of the Petitioner and the affidavit of the Petitioner dated May 18, 1927, having been read, it is declared that the Petitioner is one of the heirs of the said deceased and is entitled to have Letters of Administration to the estate of the said deceased issued to him unless the Respondent or any other person shall, on or before September 29, 1927, show sufficient cause to the satisfaction of this Court to the contrary.

August 30, 1927. S. P. Wickramasinghe,
O. 1818. Addl. Dist. Judge.

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Prakas Press, Vaanarpoondi.