

The Hindu Organ.

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

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HAS THE WIDEST CIRCULATION

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Y. 62.

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H. 61.

MAHATMA GANDHI IN JAFFNA.

II.

MAHATMAJIDURING HIS STAY IN JAFFNA had to carry out a very crowded program. At every reception given to him whether in the town or outside Mahatmaji addressed the people sometimes short and sometimes at length. Almost in every speech he urged the people to work for the abolition of drink and untouchability. In his reply to the public address the two subjects were dealt with at length. He congratulated the people of Jaffna on the successful efforts they have so far made in closing the "pestilential taverns and liquor dens," and on their determination to realize Total Prohibition in a short time. This great consummation can be attained by legislation, education and moral persuasion. All these three agencies should be employed to bring about the abolition of drink in Jaffna. Whenever Mahatmaji addressed a large body of Depressed Classes, he always appealed to them to give up drink which is a great obstacle to their economic and social emancipation.

Legislation establishing Total Prohibition is no compulsion. "I do not regard," said Mahatmaji in reply to the public address, "legislation declaring Total Prohibition is in any shape or form compulsion. When there is honestly and clearly expressed public opinion in favour of Total Prohibition it is not only the right of the people, but it is the sacred duty of the people to declare Total Prohibition by legislation and take all effective steps to make that legislation absolutely necessary."

Having attained Total Prohibition by legislation it is the duty of the people not to sit still but to do some constructive work to wean the drunkards of their craving for drink. Drunkenness is a dangerous disease and the Temperance Workers should treat the drunkards as they would treat a diseased brother or sister of theirs. "In the place of taverns," said Mahatmaji, "you have to give them refreshments, recreation rooms and all kinds of occupations in order to keep the drunkards busy at something in which they may be interested." We are sure that the words of advice and encouragement which Mahatmaji delivered to the people of Jaffna will not only be a source of inspiration for those who work in the cause of Total Prohibition but also will lighten their work by disarming opposition of the misguided few who are maintaining an artificial agitation to bring back taverns in this country.

The second subject which has been the burden of Mahatmaji's many speeches in Jaffna is the removal of untouchability. No man within living memory has done so much to awaken Hindu conscience to its evil as Mahatmaji. The fact that he has adopted a Pariah girl by name Ledchmi as his daughter in his own house is a living testimony to the strength of his conviction and to the sincerity and earnestness of his efforts to remove this evil from the soil of India. Even in South India where untouchability has assumed a very acute form we are glad to note that Mahatmaji's teachings on this subject have permeated some of the most orthodox circles in the Madras Presidency. The trustees of the Pachiyappa charities are the managers of the Pachiyappa College in Madras and a few other high schools. The question of admitting the Depressed Classes in the Pachiyappa educational institutions was mooted at one of the meetings of the trustees. But owing to some supposed legal difficulties the trustees could not agree to their admission. Now we understand that the trustees have resolved to admit the Depressed Classes in their educational institutions. This is a great victory for the cause of social reform in South India. The growing interest of the people in South India to the removal of untouchability is made evident in the following resolutions at the public meeting of the South Indians held in Bombay on the 13th ultimo:

(1) This meeting of the South Indians residing in West Malacca and Malacca (Siam) wishes to express its heartfelt thanks and gratitude to Mahatma Gandhi for having decided to fight against the cancer of untouchability, which is one of the very vital of the nation, in Kerala and Tamil Nadu and promises to render him all possible moral and material support in his work.

(2) This meeting requests Mahatma Gandhi not to retract his steps from his present attempt until this menace is completely wiped off from the Hindu society and promises to stand by his side to all weather.

We are glad that Mahatmaji has rightly emphasised the necessity of removing untouchability in Jaffna. His words of advice would have made even the most orthodox Hindu to reconsider his position in this matter. Mahatmaji is for the abolition of untouchability and not of Varna Dharma. "Varnashrama" said Mahatmaji in his message to the Hindus of Jaffna, "is not caste. As I have said so in many of my speeches in South India and as I have written fairly exhaustively on Varna Dharma I hold that there is nothing in common between caste and varna. Whilst varna gives life, caste kills it. Untouchability is the hatefullest expression of caste. You will therefore banish untouchability from your midst. I make bold to say that there is no warrant whatsoever in Hinduism for untouchability as it is practised today." No man who has a regard for Mahatmaji's teachings will fail to respond to his clarion call to wipe off untouchability in our midst. Mahatmaji by laying the foundation stones for the two schools for the Depressed Classes, one at Chunnakam and the other at Moolai, has sanctified the noble efforts which the Hindu Board of Education is making for the uplift of this unfortunate class of people. Education is the surest method of wiping off untouchability. It is the duty of the Hindu public of Jaffna and in the F. M. S. to co-operate with the Hindu Board in bringing about the social emancipation of the Depressed Classes.

EDITORIAL NOTE.

THE POLICE:—The reception that was given to Mahatma Gandhi was an unqualified success. The Jaffna Police contributed no small assistance to the Reception Committee to carry out its program successfully. At the Railway Station, at the Esplanade and at every place where Mahatmaji was given a reception the Police were present and maintained order. They did this without any violence or any show of rudeness. Every member of the Reception Committee was loud in praise of the Police arrangements. Mahatmaji himself at his parting message at the Railway Station complimented the Police in the successful way they have carried out their difficult task. We congratulate Mr G. K. Pippet and his assistants and the rank and file of the Police force on their esprit de corps and on the excellent manner in which they have co-operated with the Reception Committee in controlling the crowd which on some occasions ran to several thousands.

LOCAL & GENERAL.

WEATHER:—There is a strong belief that when a true Saint or very religious personage visits a place Nature herself will try to testify his saintliness or religiosity. On the day and the hour of the arrival of Mahatmaji in Jaffna there was a light shower and when he departed on last Tuesday evening there was a refreshing shower. On Tuesday night and yesterday (Wednesday) there were more refreshing showers.

SPECIAL COMMISSION ON THE CONSTITUTION:—The Special Commission on the constitution of Ceylon is holding its inquiry in Colombo from the 21st ultimo. Several leading gentlemen are being examined by the Commission. The Commission is expected to arrive in Jaffna on or about the 11th inst.

UNIVERSITY SITE DEBATE:—The adjourned Debate on the Ceylon University site will be taken up for discussion in the Legislative Council today (Thursday).

IMPERIAL SERVICE MEDAL:—The Govt. Agent N. P. has officially intimated to Dr. V. Nagalingam of "Nelli Vasa," Vannarponnai that His Excellency the Governor would be pleased to present the Imperial Service Medal to him during his visit to Jaffna at the "Garden Party" to be held at the "Old Park" by the Govt. Agent on Tuesday the 6th inst. This Medal has been awarded to Dr. V. Nagalingam for his long and faithful service at the Federated Malay States in the Medical Dept. for over a period of 35 years.

MAHATMAJI'S LOVE FOR BAMBES:—On his way from Kaya to Victoria College, Chulipuram, Mahatmaji halted at the "Garapona Madam" in Chulipuram as there was a large gathering of people, especially women and children from the village and the adjoining ones. Mahatmaji was received with *Poorana Kumpam* in a pandal decorated for the occasion in oriental fashion. The little Miss, Minsakhi Buddaram, grand daughter of Balva Mungesapillai presented a small purse to the Mahatma who, with a gentle smile, embraced the baby and kissed her with a tenderness of love and affection. Mahatmaji saluted the people with *namaskaram* and left for Victoria College.—Cor.

Message to the Hindus.

MAHATMAJI'S INSPIRING ADDRESS.

DRINK AND UNTOUCHABILITY EVILS.

The following is a verbatim report of the address which Mahatmaji delivered at the meeting of the Hindus held at 6.30 p. m. on Sunday the 26th ultimo at the R. M. K. Mission Vaideswara Vidyalayam, Vannarponnai:—

Before I begin to speak to you, I want to make a very pleasing announcement. There is a sister in this audience, but she cannot be identified. Perhaps she will come here when her name is announced. Her name is Muthamma wife of Thangampillai. She has given this piece of Khadi to Lady Ramanathan. The history of this piece is that the lady has spun the yarn. She has herself woven the yarn. I am not able just now to examine the texture of this cloth. But I can give this information that the yarn is exceedingly fine, and the cotton itself is silk-like. She has now given this quantity of cotton also grown here. I have ascertained Lady Ramanathan's wish, because the lady who spun and wove this herself won't be able to judge. And it is the wish of Lady Ramanathan, and mine coincides with hers, that I should not auction this but keep it in the museum of the All-India Spinners' Association so that when Jaffna has made very considerable progress in manufacturing its own Khadi this will be remembered as one of the finest piece. And I hope that this Khadi made here will serve as an encouragement to all of you to work in the same direction. I know that yours is a soil which can easily grow cotton and whilst you may not wish to spin from economical reasons, you may do so for cultural reasons. And if you will do so, you will at once find that you will be in keeping with the spirit of the message that I propose to give to you this evening.

WHAT ORTHODOX HINDUISM IS?

Now I come to the bottom of my message. This is the last of a series of many meetings, whose number even I cannot now remember, that I have been addressing today. Precious as all of them have been, but this to me is the most precious, because you have taken to convene a meeting of Hindus specially to be addressed by me. This I take to mean that I must speak to you Hindus as a Hindu. And it gives me the greatest pleasure to have been invited to do so. As you know that my claim has not been accepted by those who call themselves orthodox Hindus. I persist in calling myself a Hindu. But by making that claim I, a votary of Truth, must not mislead you in any way whatsoever. If orthodox Hinduism consists in dining or not dining, with this man or that man, and touching this man and not touching that man, or in quarrelling with Mussalmans and Christians, then I am certainly not an orthodox Hindu. But if orthodox Hinduism can mean an incessant search after what Hinduism possibly can be, if orthodox Hinduism can mean an incessant striving to live up to the best of one's lights of Hinduism, then I do claim to be an orthodox Hindu. I am also an orthodox Hindu in the sense in which Mahabharat's author, the good Vyasa, would have. He has said somewhere in the Mahabharat 'Put Truth in one scale and all the other sacrifices in the other, that scale which contains Truth will outweigh the one that contains all the sacrifices put together not excluding Rajanyajna or Ashvamedh.' And if the Mahabharat must be accepted as the fifth Veda, then I can claim to be an orthodox Hindu, because every moment of the 24 hours of my life I am endeavouring to follow that counting no cost as too great.

DO AWAY WITH ANIMAL SACRIFICE.

Having thus registered my claim in the presence of this audience, I now wish to tell you as an orthodox Hindu what in my humble opinion your duty is in Jaffna, and in Ceylon. First of all I want to speak to you about your duty towards the predominant population in this island. And I wish to suggest to you that they are your co-religionists. They will if they chose to repudiate your claim. For they will say that Buddhism is not Hinduism. And they will be partly right. Many Hindus certainly repudiate the claim of Buddhism to be part and parcel of Hinduism. On the contrary they delight in saying that they successfully drove Buddhism out of India. I tell you that they did nothing of the kind. Buddha himself was a Hindu. He endeavoured to reform Hinduism. And he succeeded in his attempt to a very great extent and what the Hinduism did at that time was to

assimilate and absorb all that was good and best in the teachings of Buddha. And on that account I venture to say that Hinduism became broadened. And having assimilated the best of Buddhism, it is true that Hinduism drove out from India what might be termed the excrement that had gathered round the teachings of Gautama. And the way in which you demonstrate this to the Buddhists of Ceylon is by living this broadened Hinduism in their midst. The one thing that he showed India was that God was not a God to be pleased by sacrificing innocent animals. On the contrary, he held that those who sacrificed animals in the hope of pleasing God committed a double sin. So if you will be true to Hinduism you will take care that you will not defile a single temple of yours by indulging in animal sacrifice. I am prepared to declare against the whole of Hindu India that it is wrong, sinful, and criminal to sacrifice a single animal for the purpose of gaining any end, for the purpose of conciliating God.

"VARNA GIVES LIFE, CASTE KILLS IT"

The second thing that Gautama taught was that the caste as it is meant to day, as it was meant in his time also, was woefully wrong. That is to say, he abolished every distinction of superiority and inferiority that was even existing in his time owing to the view of Hinduism. But he did not abolish Varna, shrama Varashrama is not caste. As I have said in so many speeches in South India and as I have written fairly exhaustively on Varna Dharma, I hold that there is nothing in common between caste and Varna. Whilst Varna gives life, caste kills it. Untouchability is the hatefullest expression of caste. You will therefore banish untouchability from your midst. I make bold to say that there is no warrant whatsoever in Hinduism for untouchability as it is practised to day. If therefore you want to live your Hinduism in its purity in the midst of the Buddhist country-men, you will take care that you will not consider a single human being as an untouchable. Unfortunately the Buddhists in Ceylon have themselves borrowed this curse from Hindus. They who should never have touched this institution of caste has also caste to their midst. For heaven's sake forget that some are so and so, others are so and so. But remember that you are Hindus, brothers in arms.

EVIL OF NAUTCH DANCES IN TEMPLES.

I have a letter from a Jaffna Hindu telling me that there are some temples in this place where you have dances by women of ill-fame on certain occasions. If that information is correct then let me tell you that you are converting temples of God into dens of prostitution. A temple to be a house of worship to be a temple of God has got to conform to certain well defined limitations. A prostitute has as much right to go to a house of worship as a saint. But she exercises that right when she enters the temple to purify herself. But when the trustees of a temple admit a prostitute under cover of religion or under cover of embellishing the worship of God then they convert that temple into a house not of God but of prostitution. And if anybody, no matter how high he may be, comes to you and seeks to justify the admission of women of ill-fame into your temples for dancing or any other purpose whatsoever, reject that if you want to be a good Hindu, if you want to worship God and agree to the proposal that I have made to you. And if you are wise, you will flag the doors of all your temples open to the so-called untouchables. God makes just as well and as much as that of the saint provided it comes from the bottom of the heart. And then after you have done these things purify Hinduism of the excrement I have drawn attention to. There are still certain things that will remain to be done by you.

REMEDY FOR HINDU—CHRISTIAN SELF.

You have to live at the present moment in a world which has Christians and Mussalmans great communities owing great faiths. In Jaffna you have a very small Mussalman population hardly two or three per cent. Christian population is 10 per cent. But you have to live your life in the midst of these whether they are two per cent or 20 per cent. And if I understand Hinduism aright it is nothing if it is not tolerant and generous to every other faith. And since they are also as much inhabitants of this peninsula and this island it is your duty to regard them as your brothers. And unless you do so, you will never evolve the truly national spirit that is necessary and therefore you will not evolve the necessary Hindu spirit and humanitarian spirit. You have a right to control the education of your own children. And I am glad that you have got your own Board of Education. I would like you to strengthen that Board in the right spirit as much as you can. But that should mean no jar whatsoever with the rival institution of the Christian missionaries. If you have got an ably manned staff of educationists and provide all the facilities that you are bound to provide for the Hindu children, naturally all the Hindu children will come to your institution. And I can see no reason whatsoever as I understand there is somewhat. Personally I was delighted to find here that you

Continued up.

Letter To The Editor

GOVERNOR'S JAFFNA VISIT.

Sir,
I received a notice signed by Mr. L. A. Northcott C. C. on behalf of the Government Agent, N. P., to the effect that a public meeting would be held and that the Government Agent would, as in the past, take the chair.

At the meeting held on November 10th the Govt. Agent announced that he could not take the chair and that no Govt. Servant should hold office. The public are anxious to know the cause of this sudden change.

Mr. Northcott who signed the notice and the Extra Office Assistant, Mudaliar Ramanayagam who arranged the details were conspicuous by their absence. This is very strange.

Yours etc,

Jaffna, 28.11.27.

S. A. THAMBIRAJAH.

[The Government Agent has done the right thing in yielding to the wish of the Public to have an Un-official Chairman to preside at the Public Meeting. The reception that is given to the Governor on his first official visit is a public reception and not an official one. It will appear rather odd to have the Provincial Head as the Chairman when a reception is given by the Public to his Official Superior. In our opinion there is nothing strange in the absence of the Office Assistants to the Government Agent at the meeting.]

—Ed. H. O.]

OBITUARY.

MRS S. ARUNACHALAM.

As reported in our issue of the 24th ultimo, the funeral of Mrs. Arunachalam wife of the late Mr. S. Arunachalam, founder of the Manipay Vivekananda School, took place on Friday the 25th ultimo at the Manipay crematorium where there was a large attendance. The funeral and the cremation rites were performed by the deceased lady's two surviving sons, Messrs S. Eiyathambiy of Maskellia and A. Chandramallai of Tebuwana. The deceased lady who was 78 years of age at her death leaves behind besides her sons a host of relations to whom her loss. Our condolences to the bereaved family.—Cor.

HEARING RESTORED.

Many people, especially those suffering from deafness, noises in the head, or nasal catarrh, will be interested to learn that a very ingenious little instrument, called "Tinnitus-Inhaler" has recently been invented for the permanent relief of these distressing ailments, and which has already been the means of successfully overcoming hundreds of very severe and apparently incurable cases.

Any sufferer desiring further information regarding this remarkable appliance, should communicate with the Secretary, "Larmaline" Co., Deal, Kent, England, who will gladly send full details, together with testimonial-proofs, and press notices; or to save valuable time, the instrument, with necessary medicaments, etc., will be immediately mailed to any address, post paid, upon receipt of money Order for Twelve Shillings. When writing kindly mention this paper.

M. 57.

Continued.

only up to recent times Hindus, Christians and Mussalmans were living in absolute friendship. A jar has been created only recently as between the Christians and yourselves. And seeing that you are in a vast majority, it is up to you to make advances and settle all your disputes. And you will find that if you will get rid of this wretched caste spirit which has crept into Hinduism, you will find that all these differences of yours have been settled. And remember that since you are in a vast majority, the responsibility rests on your shoulders to make Jaffna and through Jaffna Ceylon also perfectly dry.

HINDUISM AND THE DRINK EVIL.

Hinduism does not permit you to drink. And if the Board of Education will do its duty, you will encourage scientific study in your schools. I regard the admission of any Hindu child as incomplete unless he has some knowledge of Sanskrit. And so far as I have been able to see we have in Hinduism no book so compact and so acceptable all round as the Bhagavad Gita. If you will therefore saturate your children and yourselves with that spirit of Hinduism, you will endeavour to understand the spirit of the teachings of the Gita. And if you do not possess a common knowledge of the Mahabharata and Ramayana, I am afraid that your Hinduism so far as knowledge of it is concerned will be very little.

BANISH DRINK AND UNTOUCHABILITY.

Truly I know no solution of the many difficulties that face the whole of human family. When the two things that I am saying everywhere in all the meetings, speak the truth at any cost and remain non-violent also at any cost I know as certainly as I know that I am sitting in front of you and speaking to you I know as certainly as that if I could but persuade you to understand the spirit of these two things and act up to them, I would warrant that every one of your difficulties will disappear like a straw before winds and God will descend from His Great High Throne and live in your midst and He will say "You Hindus have done well". May God give you wisdom to understand the spirit of the whole of my message.

Mahatma in Jaffna.

FREE FLOW OF PURSES.

BUSY DAYS WITH CROWDED PROGRAMS.

(Continued from our last issue)

On last Sunday afternoon Mahatmaji left for Point Pedro by the Naloro—Point Pedro Road. On his way he halted at Naloro Veeramkali Amman Temple, Kopay, Puttur, Ashobuvelli, Toodaimannar, Valveti, Pottu, Pt. Pedro Town and Vallipuram Temple. Mahatmaji was presented with purses in all the above places except at Puttur and Ashobuvelli.

RECEPTION AT VADAMARADCHI.

The general reception of the public of Vadamaradchi was held at Vallipuram Temple where the general pursa of the inhabitants of Vadamaradchi was presented to Mahatmaji. From there Mahatmaji and his party motored to Chavakkachcheri. The people of Chavakkachcheri and the adjoining villages gave a reception to Mahatmaji and presented him with a purse. Then the party returned to Jaffna via Chivisteru where a reception was given to Mahatmaji. (A separate account appears elsewhere.)

CIGAR FACTORY ADDRESS.

At 6.15 p.m. Mahatmaji addressed the Missionary Conference at Vembadi Mission House which was not open to the Public. At 6.30 p.m. the Jaffna Cigar Factory employees and their employers read an address to Mahatmaji at the Reception Committee Pandal in the Esplanade and presented him with a well filled purse. Then Mahatmaji addressed the large gathering. From there Mahatmaji motored to Valdeswara Vidyalayam, Vaanarponnai, where he delivered his message to the Hindus. (A verbatim report of his message appears elsewhere.) The spacious hall of the Vidyalayam was full to overflowing, among the audience being several ladies. The meeting terminated at about 8.15 p.m.

DAY OF SILENCE.

Mahatmaji's day of silence which commenced at 9.15 p.m. on Sunday continued till 9.15 p.m. on the following day.

On Monday morning Mr. O. Rajagopalachari visited the Jaffna Hindu College and the Parameswara College and addressed the students on the importance of the Khaddar movement and exhorted them to wear Khaddar clothes.

On Monday evening at about 9.30 p.m. Mahatmaji answered certain questions put to him by some young men, both Hindus and Christians who have gathered at his feet. In reply to questions about his religion, Mahatmaji said that he is a Hindu and day by day he is more and more convinced that Hinduism contains not only the teachings of other religions but also it teaches truths not found in other religions. He also said that he is a believer in Varma Dharma and the fundamental basis of it is Service. If all the various Varma are inspired with the ideal of Service then there would be little occasion for feuds, quarrels or oppressions.

TUESDAY'S PROGRAM RATHER HEAVY.

On last Tuesday morning Mahatmaji visited St. John's College, Chundikuli Girls' School, Central College, Vembadi Girls' School, Uduvil Girls' School, Tellippalai Weaving School and the Saiva Manikavay Sabha at Ramanathan College, Chunnakam. Mahatmaji was presented with purses in all these institutions. Wherever a large congregation of people assembled along his route, Mahatmaji halted and satisfied the earnestness of the people with his gentle and loving smile. Several purses were presented to him.

In the afternoon Mahatmaji left by Jaffna—Kayts Road to the Jaffna College, Vaddukkoddal and from there he motored to Kayts where the people of Layden, Mandaitivu, Nativu, Anadaitivu, Eluvaitivu, Pongudaitivu and the Dalis arranged a reception for him. The Hon. Mr. Duraiswamy spoke on behalf of the people of the Islands and presented Mahatmaji a purse on behalf of them. From there Mahatmaji and his party proceeded to Karaitivu where a purse was presented by the people Saiva Maha Sabha.

SCHOOL FOR THE DEPRESSSED CLASSES.

On his return Mahatmaji halted at the Sithi Venayagar Temple, Moolai, and received a purse contributed by the inhabitants of Moolai and Tholpuram. Mahatmaji laid the foundation stone for a school for the Depressed Classes of Tholpuram and Moolai.

Then Mahatmaji visited Victoria College, Chulipuram and received a purse contributed by the staff and students of the College. Mahatmaji thanked them for the purse and delivered a short address to the students. There was a large gathering of the people of Chulipuram and Sangarai at the College compound. Mr. V. Ponnampalam, Chairman, V. O. Sangarai, garlanded Mahatmaji and presented him with a purse. Mahatmaji spoke to the people and advised them that they should give up drink and remove the evil of untouchability from their midst.

From there Mahatmaji visited the Hindu Engle Institute at Vaddukoddal where he was presented with a purse. The return route was by Sangarai, Marney and Anadaitivu reaching town at about 3.30 p.m. Mahatmaji then left for the Jaffna Railway Station where a large crowd had already collected. Mahatmaji addressed the large crowd and delivered his parting message to the people of Jaffna.

At about 6.15 p.m. the train left the station amidst cheering cheers of Mahatma Gandhi ki jai.

Kataragama Imaha Festival.

TIRUKAARTHIKAI THIRUVILA.

FIXED FOR DECEMBER EIGHTH.

Mr. S. Ratanakaram, Proctor of Colombo writes:—

The Imaha Festival at Kataragama, which falls on the Hindu Thirukaarthikai day has been fixed for the 8th instant by Mr. G. B. Gatabba, the Basanayake Nilame of Kataragama. The Tamil Calendars (*Panchangams*) in Jaffna notify that the Thirukaarthikai festival falls on the 7th instant.

[The Ceylon Government has notified that the period of stay at Kataragama has been fixed for 8 days only viz. from the 7th to the 9th December. Anybody arriving before or staying after this period will be committing an offence punishable.]

Board of Education, Colombo.

IS BETTER SUCCESS GUARANTEED?

The following are among the items discussed at the meeting of the Board of Education held on Saturday last at the Education Office, Colombo with the Director of Education in the chair. The recommendations are made on the presumption that better success will be derived on the Cambridge Examinations results, which have been very unsatisfactory during recent years:—

(a) That, save in exceptional cases, no candidate who is over 19 years of age on the first day of the examination shall be eligible to take the Cambridge Junior examination;

(b) That, save in exceptional cases, no candidate who is over 21 years of age on the first day of the examination shall be eligible to take the Cambridge Senior examination;

(c) That the preparation for the Cambridge Senior examination shall extend over a period of two years. Such period should be after the candidate has passed the Cambridge Junior examination or the E.S.L.C. examination or an approved school test of an equivalent standard;

(d) That, save in exceptional cases, a school may not present a candidate for the Cambridge Senior examination unless such candidate has attended that school for at least two years before the examination;

(e) That the number of sections a student may take for the Cambridge examinations be reduced to seven.

Advice to Students' Congress.

MAHATMAJION NATIONAL CULTURE.

The following is a summary of the address of Mahatma Gandhi delivered on Saturday last at the Royal Theatre at the reception given to him by the Students' Congress, Jaffna:—

I thank you for the beautiful address you have presented to me this evening. You have taken upon yourself, and very rightly, the credit of bringing me to this fair Island; but you must remember also that those who take the credit for anything have also to take the discredit if any mishap befalls. It is very difficult for me this evening to give you a message for the simple reason that I do not know your Congress sufficiently; nor do I know sufficiently the composition of your audience, but your worthy Chairman has informed me of the objects of your Congress and I will try to give you some thoughts that occurred to me on some of those objects.

CULTURE BASED ON ALL ASIATIC FAITHS.

If I understand the Chairman rightly, your object is to revive the ancient national culture. You have then to understand what ancient culture is; and it must be necessarily the culture which all students, whether they be Hindus, Christians, Buddhists or Muslims or whatever the race to which they belong, would be interested in. Because I take it that by ancient culture you do not first confine yourself purely to Hindus. The Students Congress include all students. That to day the Students Congress, on its side, has no Muslim or Buddhist students does not much matter for my argument for the simple reason that when your other objects are attained it will not work merely for the Hindus and Christians of Jaffna but for all the inhabitants of Ceylon, of which Jaffna is but a part. You are trying to revive the ancient culture of the country which you rightly and proudly call your Motherland. In Hindu culture, I venture to submit, Buddhist culture is necessarily included. My task becomes easy when I consider Jesus was himself an Asiatic and as a matter of fact Mahatma himself was an Asiatic. Therefore it becomes a question really to consider what Asiatic or ancient Asiatic Culture is.

TRUTHFUL AND NON VIOLENT.

And since you can only wish to revive all that is noble and all that is permanent in ancient culture your revival must necessarily not be antagonistic to any of these great faiths; and according to my own estimate of things you want to be truthful and you want to be non-violent. Ancient traditions and ancient culture have been referred to by people who advocate the doctrine of untouchability. A similar reference may be made to the institution of Dowry and in your revival of ancient culture you must take the precaution to abolish these two evils.

Mahatma Gandhi dwelt at great length on Khaddar and made a plea to the Students' Congress to help the Khaddi Fund. In concluding his address, Mahatmaji said, if you act according to the papers you sent to me while I was in Colombo I am quite confident that you will attain the Real goal, namely, Swaraj.

Mahatma Gandhi at Chivisteru

SITHIVENAYAGAR KOVIL RECEPTION

Last Sunday evening, the 27th November, at about 5.45 p.m. Mahatma Gandhi made a brief halt at Chivisteru on his return from Chavakkachcheri. He was received with all due deference by the people of the village and adjoining villages. On alighting from the car, which passed through a flower decorated pathway for some distance, the Mahatmaji was led to a carpeted dala festooned with flowers, specially erected for the occasion in the outer courtyard of the Sithu Venayagar Temple. Mr. R. Subramaniam, Proctor, and Member, Jaffna Urban District Council, garlanded the Mahatmaji with a Khaddar garland, while Prama Sri Paramanayagam Kurukkal, the officiating priest of the Sithu Venayagar temple, garlanded him with a flower garland. Mr. O. Arambalam, Advocate, and E. Isior, 'Ceylon Patriot' spoke a few words of welcome on behalf of the people assembled making reference to the Mahatmaji's inspiring teachings, his spirit of service and self-sacrifice and the Khaddar Movement. A purse containing Rs. 250 contributed to by the people of Chivisteru, who had also previously contributed to the general pursa, was presented to the Mahatmaji in addition to collections made on the spot.

The Mahatmaji replied, drawing attention to the Khaddar Movement, removal of caste distinctions and liquor prohibition. The Mahatmaji's reply was interpreted into Tamil by Mr. O. Rajagopalachari who accompanied the Mahatmaji. The Mahatmaji then left the place.

Notice to Correspondent.

Pseudo-Manipay Resident:—Crowded out. Will appear in a subsequent issue.

DRAMATIC PLAY.

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On Saturday the 10th December

From 9 p.m. to 11 p.m. only
Reserved Rs. 5/- First Class Rs. 3/- and
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Edward Mather

ORGANISER.

Mis. 1102.

Order Nisi.

IN THE DISTRICT COURT OF JAFFNA.

Testamentary Jurisdiction No. 6293.

In the Matter of the Estate of the late
Alagaram wife of Sionthamby
Eamparam of Thiruvilly

Deceased.

Chinnappu Ramaravulupillai of Oorela
Petitioner.

Va.

1. Karthigeyar Chinnappu and wife
2. Ponnachhipillai both of Oorela
3. Sionthamby Eamparam of Thiruvilly

Respondents.

This matter of the Petition of the abovesaid Petitioner praying for Letters of Administration to the estate of the abovesaid deceased coming on for disposal before G. W. Woodhouse Esquire, District Judge, Jaffna, on November 2, 1926. In the presence of Mr. K. Aiyaswami Esquire, the advocate on the part of the Petitioner and the affidavit of the Petitioner dated November 1, 1926 having been read. It is declared that the Petitioner is the brother of the said intestate and is entitled to have Letters of Administration to the estate of the said intestate issued to him accordingly unless the Respondents or any others shall on or before July 5, 1927, appear & show sufficient cause to the satisfaction of this Court to the contrary.

G. W. Woodhouse,

June 28, 1927.

Time to show cause extended to 6th December 1927.

O. 1866.

Initd. G. W. Woodhouse,
[D. J.]

THE BEAUTY OF SPINNING.

The beauty of Spinning is that it is incredibly simple, easily learnt, and can be cheaply introduced in every village

M. K. G.

Mahatmajen route to Jaffna.

PURSES PRESENTED IN STATIONS

AT GANEMULLA.

Mahatma Gandhi was accorded a warm reception at the Ganemulla Railway Station last Friday night en route to Jaffna. Through the courtesy of the railway authorities the train conveying the Mahatmaj and party which usually runs express was halted for over 10 minutes. A very large gathering had assembled from distant suburbs to catch a glimpse of the Mahatma.

Mohandram Jyaskody presented a purse subscribed by all those present. The Mahatma addressed a few words which were interpreted into Sinhalese. He said "I am very much pleased with the amicable arrangements made and I thank you very much for the purse. I ask you to give up two wine-drink and caste distinctions. Thank you very much."

TRINCOMALEE RECEPTION AT ANURADHAPURA.

When the Colombo Mail train arrived at Anuradhapura the great crowd that awaited to have a glimpse of the Mahatma welcomed him with cries of "Mahatma Gandhi Ki Jai" and "Vande Matharam." The Secretary and the members of the Reception Committee of Trincomalee entered the Mahatma's saloon and he and his feet. Mahatmaj went to the open door of his carriage and addressed the anxious crowd. The speech was translated by Mr. V. Obelish into Tamil.

Mahatmaj expressed his regret for his not paying a visit to Trincomalee and for his not getting down and coming amidst them. He asked the crowd to give up the habit of drinking if any one of them was addicted to it and to do away with caste distinctions. At the close of his address a purse containing Rs 402 was presented by the Secretary.

AT PALLAI RAILWAY STATION.

Pallai was the scene of great rejoicing and jubilation on Saturday morning. There was on the platform a very large crowd of people to welcome Mahatmaj.

Mr. V. Obelish, the Manager of the Division and Mr. E. B. Deswandi, the Stationmaster received Mahatmaj. The Manager then handed over a well filled purse subscribed by the local residents. The Mahatma then addressed the gathering and thanked them for their kindly welcome and for the purse and expressed his regret in not being able to speak to them at length. He expressed the hope that there were no drinking people among those assembled there, as he had heard that the Jaffna Peninsula was dry. He further emphasised the goodness of treating certain classes of humanity as outcasts. In conclusion he expressed the hope that everybody would take to wearing Khaddar.

INDIAN & FOREIGN.

MADRAS OLYMPIC SPORTS—The Madras Presidency Olympic Sports will be held in Madras on January 7th and 9th, 1928.

INDIAN STATES SUBJECTS CONFERENCE—Prominent workers of Indian States have decided to hold a Conference of Indian States Subjects in Bombay.

BRITISH NATIONAL DEBT—The amount of the British National Debt on March 31 last was £7,622 millions.

WEST AFRICAN HARBOUR—It is expected that the great deep water harbour which for the past five years was being built at Takoradi in the Gold Coast Colony of West Africa will be formally opened to traffic from next March.

ARMED FORCES IN EUROPE—Of the armed forces totalling 3,552,000 at present in Europe, 1,124,000 belong to the Soviet army. The total of armed forces in Europe before the War was 5,318,000. United States has only 118,000.

FUTILITY OF WAR—An address on the futility of war was given by Field Marshal Sir William Robertson, who declared that war had become a wholly detestable thing if not quite as disastrous to the victors as to the vanquished and that preparations of war were more apt to precipitate rather than prevent it.

LONDON'S LORD MAYOR'S BANQUET—At the Guildhall, for the first time in its history, the Lord Mayor entertained 850 guests, consisting of scavengers, sewer-men, dustmen, grave-diggers, charadies and other members of the working staff of the London Corporation. The arrangements were just the same as for the Lord Mayor's banquet.

MOROCCO'S NEW SULTAN—Sultan Sidi Amida, third son of Moulay Youssef, late Sultan of Morocco, has been proclaimed New Sultan. He is only 18 years of age. He has inherited his father's attractive personality and is well versed in Moslem literature. He made a ceremonial entry into Rabat and took effective possession of the Throne of the Alaouite Dynasty which claims descent from Ali, son-in-law of the Prophet.

COMPOSITION OF THE STATUTORY COMMISSION—It is reliably understood that Lord Birkenhead has indicated to the leaders of the parliamentary Labour Party that the Government are adamant on the main principles underlying the composition of the Statutory Commission and the part allotted to the Committee of the Indian Legislature. The India Office would be prepared to consider improvements in procedure, but no other radical departure can be agreed to from the composition most made in India and England.

Ceylon's Vital Statistics, 1926.

REGISTRAR-GENERAL'S REPORT.

SUMMARY OF MAIN FEATURES.

The following are extracts from the report of the Registrar-General which deals with the vital statistics of the Island for the calendar year of 1926 under six separate heads, viz:—Population, Marriages, Births, Deaths, Causes of Death and Natural Increase. The main features of this year's figures are the low death rate and the high birth and marriage rates. The death rate is one of the lowest recorded, while the birth rate is the highest on record.

POPULATION.

The estimated population of the Island at the end of 1926 was 5,124,990 persons. The increase of population during the year was 116,489 representing a rate of 2.3 per cent. on the population at the end of 1925 and was made up of an excess of 84,004 birth over deaths, and of 33,485 more arrivals than departures. The population of Ceylon is estimated to have increased by 626,885 persons since the last Census, or to the extent of 14 per cent. For the total increase in the population since the last Census, the gain by excess of births over deaths is 65 per cent. and 45 per cent. has been added by arrivals over departures.

MARRIAGES.

The number of General and Kandyan marriages registered during the year was 28,756, which is 2,575 less than in the preceding year, and is the second highest since 1916. There were also 908 Muslim marriages registered, an increase of 183 on the previous year, and 151 over the average of the past decade. It is hoped that this increase is the result of a growing desire among the Muslims to register their unions, and that it will continue. The marriage rate for the General and Kandyan communities is 12.2 per mille and for the Muslims 5.8. The low marriage rate prevailing in the Island as contrasted with high birth rate is an indication that many marriages, particularly among the Kandyan, Hindu, and Muslim, are not registered. Such marriages are performed according to the customary and religious rites of the particular communities and are not regarded with disfavour.

BIRTHS.

The number of births registered in the year amounted to 206,888 and constitutes a record. This number is 18,627 higher than in the previous year. The Indian birth rate of the year was 41.0. There is only one other year, viz., 1908, when a similar high rate was recorded. The fecundity of the principal races is high, and is in marked contrast with that found in some European countries. Of the children born, the males are always in excess of the females, and during the year under review there were born 103,203 male children and 101,679 female children, representing a proportion of 1,035 males for every 1,000 females. The number of births in the 83 principal towns of the Island amounted to 21,830, and was 1,480 more than in the previous year. The urban birth rate was equal to 54.6 per 1,000 of the estimated population. On the estates in the Island there were registered 30,274 births, which exceeds the past year's figure by 6,843 and the (1916-1925) decennial average by 6,176. The estate birth rate calculated on the mean population on estates in 1926 was 48.1.

DEATHS.

Deaths registered in Ceylon during the year numbered in all 124,884, which number is 7,341 more than in previous year. The death rate of the year was 24.7 per thousand. This is the fourth year since 1898 when the death rate of the Island has been below 25.0 per 1,000, the previous occasions being 1904, 1917, and 1925. In the urban areas the standardized death rate was 26.7 and is in excess of the general Island rate. The mortality rate on the estates was equivalent to 30.0 per 1,000, as against (31.2) in preceding year.

The infantile mortality rate of the year was 174 per 1,000 births. The high infantile mortality is mainly responsible for the high general death rate of the Island as the number of children dying under one year of age amounts to more than 25 per cent of the total deaths. The maximum infant mortality rate recorded in Ceylon was 225 per 1,000 births in 1919, and the minimum rate was 128 in 1890. The death rate of infants in the urban areas was 209 per 1,000 births and shows a steady improvement. The infant mortality on the estates which is usually heavier than the Island, and the urban rates was this year 214 per 1,000 births and shows a decrease of 7 on 1925. There is also an improvement noticeable on the average rate of the preceding seven years, which was 224.

CAUSE OF DEATH.

The increased mortality during the year has not been confined to a single disease or group of diseases, but appears to have been more or less evenly distributed among many of the diseases prevalent in the Island. Deaths of women at parturition are fairly high in the Island and during the year as many as 8,951 mothers lost their lives at childbirth, representing a rate of nearly 19 per 1,000 birth. Deaths from pneumonia have also increased by nearly 4 per cent., while those from influenza have not exhibited any material change. Typhoid fever has claimed 69 deaths more than in 1925, when the number was 525. Among epidemic diseases cholera was responsible for 54 deaths, as against 188 in 1925. The majority of the deaths occurred in the Jaffna districts as the result of an infection which was traced to Toboocin in South India. Four deaths from smallpox were registered, 1 in excess of the previous year. The mortality from plague amounted to 16 persons, all of whom were males. This number is considerably below the figure recorded in 1925 when it was 64. As many as 1,970 deaths were attributed to some form of accident, 282 to suicide, and 280 to homicide, representing a rate of 39.0, 6.6, and 5.6, respectively, per million persons. Capital punishment was inflicted on 44 persons, or 12 more than the number in 1925.

NATURAL INCREASE.

The excess of births over deaths registered in 1926 was 82,004 and is the highest ever recorded in the Island. It beats the previous year's record which was then the highest by 6,286, and that of 1917, which was an abnormal one by 11,418. While in some Western countries a low birth rate is associated with a still lower

death rate, it is noticeable that in Ceylon a high birth rate is accompanied by a death rate which, though comparatively low for the Tropics, would still be regarded as unsatisfactory in the more advanced countries. It is a usual feature of vital statistics to find high birth rates associated with high death rates, and low birth rates with low death rates. The only district in which the deaths exceeded the births was Puttalam, where the death rate was 11.2 per 1,000 more than the birth rate.

GENERAL MARRIAGES.

Of every 1,000 males married in the General Community during the year 890 were bachelors, 103 widowers, and 4 divorced men; of every 1,000 females married 959 were spinsters, 88 widows, and 3 divorced women. Compared with the figures of the previous years the proportion of bachelors and spinsters who married during the year shows an increase, while that of widowers and widows shows the reverse. The proportion of marriages among divorced men and women remains practically the same as in the preceding years. Though the number of divorces in the general community is comparatively low, there is good reason to believe that such of the men and women as obtain divorces frequently re-enter the married state.

DIVORCES.

Divorces under the "General Marriages" Ordinance can only be granted by the District Court, while those under the Kandyan are granted by Government Agents and their Assistants. Muslim divorces are granted by Levvala (Priests of Islam) without reference to any public official and their statistics are not available. Under the General Marriage Ordinance, as many as 118 divorces were granted during the year. This number shows a marked increase of 28 over that of the preceding year. Jaffna, as usual, leads with 38 divorces, but this does not indicate any lax morality on the part of Jaffnese. A fair number of marriages of minors is civilly registered in Jaffna at the instance of the parents or relatives and the consummation of these marriages deferred indefinitely, pending the religious ceremony. The divorces occurred mostly in these cases, parties resorting to the plea of malicious desertion to get their marriages annulled to enable them to contract fresh marriages.

ILLITERACY.

For the purposes of this report, inability to sign the marriage register in any language is regarded as a test of illiteracy. Among the number of persons married in 1926 there were 2,970 males and 9,738 females in the General Community who were unable to set their signature to the marriage register and consequently signed with a mark only.

SEX PROPORTION AT BIRTH.

The births of 105,203 male and 101,679 female children were registered in 1926, the proportion of male children to every 1,000 female children being 1,035.

PLURAL BIRTHS.

Out of the 206,888 total births registered during the year there were 790 cases (1,580 children) of twins and 14 cases (42 children) of triplets. The number of mothers of the 206,888 children born alive was 206,070.

STILLBIRTHS.

Stillbirths are registered only in the 83 principal towns. During the year 1,574 stillbirths (876 males and 698 females) were registered, as against 1,418 in the preceding year.

Order Nisi.

IN THE DISTRICT COURT OF JAFFNA.

Testamentary Jurisdiction No. 6602.

In the Matter of the Estate of the late Visaladhipillai wife of Naganathar Ramanathar of Chinnagam

1. Muttukumara Vinvanthar Deceased.
2. wife Thakkappillai of Chinnagam Petitioners.

Vs.

1. Naganathar Ramanathar
2. Ponupillai widow of Sivasampa
3. Howard Sappiramaniam
4. Sarawathi daughter of Supplamaniam
5. Howard Ramalingam
6. Muttupillai widow of Thampu, all of Chinnagam
7. Swaminathar Sathasivam
8. Thakkam daughter of Swaminathar
9. Manikam Balasingam
10. Swaminathar Ampulavanar
11. Ponnampalam Saravananthi
12. Ponnampalam Kandiah
13. Ponnampalam Sindiah
14. Kanagarayar Chellathurai & wife Thelvanappillai
15. Arulampalam Muttukumarswamy & wife Ponupillai
16. Thalyalathayaki daughter of Sathasivam Swaminathar all of Malaganam

Respondents.

This matter of the Petition of the above-named Petitioners praying that the above-named 8th Respondent be appointed Guardian *ad litem* over the minor 4th Respondent, the 10th Respondent be appointed Guardian *ad litem* over the minors the above-named 7th, 8th, 13th and 9th Respondents and the above-named 13th Respondent be appointed Guardian *ad litem* over the minors the above-named 11th and 12th Respondents and that Letters of Administration be granted to the Petitioners coming on for disposal before G. W. Woodhouse, Esquire, District Judge, Jaffna on October 25, 1927 in the presence of Mr. T. Kumaraswamy, Proctor on the part of the Petitioners and on reading the affidavits and Petition of the Petitioners.

It is ordered that the above-named 8th Respondent be appointed Guardian *ad litem* over the minor the above-named 4th Respondent, the 10th Respondent be appointed Guardian *ad litem* over the minors the above-named 7th, 8th, 13th and 9th Respondents and the above-named 13th Respondent be appointed Guardian *ad litem* over the minors the above-named 11th and 12th Respondents and that Letters of Administration be granted to the Petitioners, unless the above-named Respondents appear before this Court on December 8, 1927, and show sufficient cause to the satisfaction of this Court to the contrary.

G. W. Woodhouse,
District Judge,
November 12, 1927,
Q. 1949.

WANTED.

A Hindu Head Teacher with 2nd class certificate is required for a Tamil School at Sentul, Kuala Lumpur, F. M. S.

Also must be able to read and write English.

Please state salary required forwarding copies of testimonials with application addressed to:—

Hon. Secretary,
Tamil Education Managing Committee,
SENTUL,
Mis. 1036.

The Continental Provident Insurance Society Ltd.

HEAD OFFICE - MADRAS.

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Q. 92.

Notice.

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Q. 90.

Order Nisi.

IN THE DISTRICT COURT OF JAFFNA.

Testamentary Jurisdiction No. 6576.

In the Matter of the estate of the late Sathappillai Vasagam, wife of Murguesen Seenivasagam of Karavaddy West

Murguesen Seenivasagam of Karavaddy West Deceased.

vs.
Murguesen Seenivasagam of Karavaddy West Petitioner.

1. Vallilangam Muttukumaru, Inspector of Water Works, Municipality, Kandy
2. Anna Banjitham Vasagam, daughter of Seenivasagam of Karavaddy West
3. Maud Aojall Vasagam, daughter of Seenivasagam of Karavaddy West
4. Harry Maniba Vasagam, son of Seenivasagam of Do.

This matter of the Petition of the above-named Petitioner praying that the above-named 1st Respondent be appointed Guardian *ad litem* over the minors the above-named 2nd, 3rd and 4th Respondents and that Letters of Administration to the estate of the above-named deceased be issued to the Petitioner, coming on for disposal before G. W. Woodhouse, Esquire, District Judge, on October 11, 1927, in the presence of Mr. T. C. Rajaratnam, Proctor, on the part of the Petitioner and the affidavit of the Petitioner dated September 28, 1927, having been read: It is ordered that the above-named 1st Respondent be appointed Guardian *ad litem* over the minors the 2nd, 3rd and 4th Respondents for the purpose of protecting their interests and of representing them in this case and that Letters of Administration to the estate of the above-named deceased be issued to the Petitioner as her lawful husband unless the above-named Respondents appear before this Court on December 8, 1927, and state objections or show sufficient cause to the satisfaction of this Court to the contrary.

G. W. Woodhouse,
District Judge,
November 9, 1927,
Q. 1364.

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