

The Hindu Organ.

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X. 62.

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H. 61.

JAFFNA, MONDAY, JANUARY 16, 1928

CO-OPERATIVE MOVEMENT IN CEYLON.

IF THERE IS A MOVEMENT THAT IS BEST calculated to remove rural indebtedness and teach the peasant population the lessons of thrift and methods of business habit it is the Co-operative Movement in Ceylon this Movement, we regret to note, is still in its infancy. The general ideals and principles of co-operation have yet to be brought home to the people as well as to the members. The Report of the working of the Co-operative Societies for 1926-27, while it records some progress in the spread of the Movement, laments that the members have not realised as yet that "better business methods, a habit of thrift and a respect for the sacredness of a promise" are some of the main benefits derivable from co-operation. There is an erroneous idea which still persists among the minds of many people that Co-operative Societies are a source of cheap credit on quasi-charitable lines; and it is this idea which is the parent of many troubles impeding the progress of the Movement. Loans are issued to persons who do not produce as much as they consume and who cannot repay them in terms of the bond. By the encouragement of ill considered borrowing the borrower lands himself in a morass of debt from which it is difficult for him to extricate himself. This also accounts for the large amount of bad debts which have to be wiped off and for the considerable delay and difficulty experienced in the recovery of arrears. To remedy this state of affairs it is suggested in the Report that the members of every Society should take care about the character of the members who are admitted. It is not enough that nothing can be said against an applicant for membership, but they should satisfy themselves that the applicant is a person whose word is as good as his bond. This may be a hard rule, but it should be observed in the general interests of the Movement.

Lack of adequate instruction before and supervision after registration is one of the main defects which has prevented Co-operative Societies from developing along sound economic lines. To give instruction and training to honorary workers training classes were held at Jaffna and in important provincial capitals. It is reported that the attendance in these classes was satisfactory. Supervision was done in 1926 by four whole time officers. This was found inadequate and 1926-27 estimates provided for the appointment of three more Inspectors who are now undergoing training in Madras.

Colombo District is the only one in the Island where unofficial agency has undertaken general supervision of Co-operative Societies in its area. The Colombo District Co-operative Union has appointed six honorary supervisors who have each taken charge of an area and visit the Societies in it. This marks a definite beginning of organised unofficial effort to see to the efficient working of these institutions. We hope efforts will be made to develop similar supervising Unions all over the country.

"Co-operation," says the Report, "ought to be an independent movement standing on its own legs and receiving no direct financial assistance from Government." In India Co-operative Societies are almost entirely financed by central banks which receive money from the investing public in the form of fixed deposits at rates of interest attractive to the investor. In Ceylon we have no such central banks as in India and the Societies now depend for their financial support on the Government. Any attempt to raise the interest by Government will be disastrous to the progress of the Movement. We cannot expect the formation of a central bank lending money to these Societies before they have become efficient institutions. The suggestion of the Registrar that the Government should raise the rate of interest is now premature.

MEMORANDUM FROM JAFFNA CIGAR MERCHANTS:—It is reported that a memorandum has been submitted to the Colonial Secretary by the cigar merchants, tobacco traders and others with interests in the cigar trade in the Northern Province. Reference is made in the memorandum to the recent cigar rollers' strike. The merchants complain of the suddenness of the strike and pray that steps be taken to prevent this.

THE SPECIAL COMMISSION.—The members of the Special Commission on Reforms will sail for England in the P and O "Maldavia," which is expected to arrive in Colombo on Wednesday next from Australia.

P. R. C., NORTHERN PROVINCE:—The Hon. Mr. A. Canagaratnam and Messrs. J. Cherubin, M. S. Ramalingam, S. Supramaniam and J. V. Chelliah have been appointed members of the Provincial Road Committee, Northern Province, for the year 1928.

ANOTHER CADET IN THE C O S.—Mr. W. A. de Silva being appointed a Cadet in the Ceylon Civil Service is attached to the Kegalla Kachchery.

MEMBER EUROPEAN ELECTORATE.—Mr. George Brown has been elected as Member of the Legislative Council for the Constituency of the European Electorate (Rural) that fell vacant.

SUPREME COURT CRIMINAL SESSION.—A Criminal Session of the Supreme Court will be held in the Court house at Jaffna on Wednesday, February 1, 1928 at 11 o'clock.

LAND SALES AT VAVUNIYA.—The Assistant Government Agent Mullaitivu, will put up to auction etc. on Saturday, February 25, 1928 at 11 a.m. in the Vavuniya Court house 36 allotments of Crown land situated in the Vavuniya South division of the Mullaitivu District.

CEYLON'S VITAL STATISTICS.—The report of the Registrar General dealing with the Vital Statistics of the 33 principal towns in the Island for the month of November, 1927, is published as a Supplement to last Friday's Gazette. The marriage of residents in proclaimed towns numbered 479 (400 General, 5 Kandyan, and 74 Muslim). The births registered numbered 1,976 (1,022 males and 954 females). The total deaths registered during the month numbered 1,603 (838 males and 765 females). The deaths of children under one year amounted to 387. The highest mortality was from Pneumonia, to which 13 per cent of the total deaths were due. Batticaloa recorded the highest rainfall (20.02 in). The mean temperature varied from 81.4° in Mannar to 80.6° in Nuwara Eliya.

GERMAN MINISTER OF DEFENCE RESIGNS.—Dr. Otto Gessler, Minister of Defence, German Republic, has resigned. It is learned in political circles that the President, Field-Marshal von Hindenburg, and the Cabinet have been trying for some time to persuade Dr. Gessler to retain the portfolio and go on sick leave, because the general election is not far distant, and a Cabinet crisis at present would be inopportune.

POPE CONDEMNED TO DEATH.—The "Daily Mail's" Rome correspondent states that the Vatican is amused rather than surprised at the receipt of an official communication from the Soviet Government condemning the Pope to death "for having given money for the overthrow of the Communist regime." The Pope, after exhibiting the document to the Cardinals, directed them to deposit it in the archives of the Vatican.

SHRADHDHANANDA CREED FUND.—The All-India Hindu Shradhdhi Sabha has decided to appoint paid representatives in every village, town and district, in order to collect subscriptions for the Shradhdhananda Shuddhi Creed Fund.

Co-operation in the North.

HIGH BUSINESS INTELLIGENCE.

In the Northern Province there was originally a marked tendency to regard societies as nothing more than cheap money-lending institutions, and a disinclination to give due weight to the more important moral aspects of co-operation. On the other hand, intelligence and capacity for business stand at a high level, and the percentage of default is lower in this Province than in any other except the North Western. New ideas have not been accepted without opposition and much argument, but there are signs that, once accepted, they may ultimately more thoroughly permeate the movement for the difficulty of the original institution. There are several societies on so sound a financial foundation that if they will revise their methods on more co-operative lines their capacity for good work will be enormous.

The total number of societies at the end of the year, 43. The total number of members at the end of the year, 4,217. Paid up capital at the end of the year, Rs. 82,035 00. Reserve fund at the end of the year, Rs. 14,557 79. Deposits at the end of the year, Rs. 80,189 50.

FIRST CHAIRMAN URBAN COUNCIL.

FIVE YEARS' PROGRESSIVE SERVICE.

A largely attended and representative first full session was held on the Pongal Day, Saturday the 14th instant in the maiden opportunity the Ridgeway Memorial Hall, to express the appreciation of the rate-payers of the J. R. U. Urban area for the services rendered by the Hon. Mr. A. Canagaratnam during his tenure of office as Chairman of the J. R. U. D. O. from its inception till he retired in December last. After light refreshments were served, a public meeting was held presided over by the Hon. Sir P. Ramaswami. Mr. Navina Sivalatnam garlanded the Chairman, while Mr. A. E. Sippapp garlanded the Hon. Mr. Canagaratnam.

Sir P. Ramaswami in his opening speech said that it was a great day for them, being the Thai Pongal day. On that day they were going to say farewell to Hon. Mr. Canagaratnam (laughter).

A voice—"Hon. Mr. Canagaratnam" —to the Hon. Mr. Canagaratnam.

GOLDEN AND RULING GEMS.

One was Canagaratnam, a golden gem and the other (Kajaratnam), a ruling gem (laughter). It was undoubtedly a ruling gem. He (Mr. Canagaratnam) was there to receive their loyal thanks and their appreciation of the difficult services rendered to Jaffna. He (the speaker) had known him for a long time and had ever found him to be an honest and straight forward gentleman and one of decision and action. He (the speaker) had never found him going wrong in public questions. Mr. Canagaratnam went to Covinta and read up to the B.A. class but unfortunately his health would not permit him to continue his studies and complete his graduation. He therefore returned to Jaffna and the rest of his life they all know. He joined the legal profession and was a sound adviser. He possessed very valuable experience. In the Legislative Council he was a tower of strength to them.

Sir P. Ramaswami continuing said that Mr. Canagaratnam was elected the first Chairman of their U. D. O. and they all knew for certain how consultative he was and what an ideal Chairman he had proved himself to be. They had all seen his work among them. They were presenting him an address and saying farewell to him as President. He would continue to give advice to any body who sought same.

Mr. A. Comarasamy, Secretary of the Farewell Committee read the address.

MR. CANAGARATNAM'S REPLY.

Mr. Canagaratnam in reply said that when the Members of the Committee approached him in connection with the function, he hesitated to accept their invitation. After a full discussion with them he had to accept it. That function, on the part of Jaffna would amount to an expression of satisfaction of the successful working of Local Government. If he did not accept the invitation, he would be preventing them from expressing their appreciation of the work of the Urban Council which was often watched and criticised very much. It was on y when he looked at the question from the point of view of Local Government, he accepted the invitation. He did not claim the credit for the success to himself alone. He also gave much of the credit to his fellow Councillors and to the loyal staff which helped him a great deal in the work. He hoped that their expressions of appreciation of the successful working of the Council for the last five years would be an incentive for the Council for putting in fresh vigour in future. He thanked them for their kind expressions of appreciation of his work.

NONPARIABLE ENDOWMENTS.

Turning to the Chairman, Mr. Canagaratnam said that he (the Knight) had come there that evening at great inconvenience. He had set an example in public service in Ceylon which it was difficult to follow. He had been a guiding star in public service. They looked up to him as the best authority in regard to all matters of public work. His sacrifices for the people of Ceylon irrespective of race or creed had endeared him to his countrymen. He had always risen to the occasion at times of crisis and underwent great risks. Mr. Canagaratnam then went on to refer to the invaluable services rendered to the Sinhalese people by the Venerable Kolthi during the riots of 1915; and to the voyage he undertook in that year when the great European War was going on, regardless of his health and the dangers of his voyage. Referring to the endowments the Knight had made to his countrymen, Mr. Canagaratnam said they could not be excelled by any individual in Ceylon or in the world. He had only one goal in view—public service. With the example of one like him they need not be afraid. His testimony to the speaker's work would encourage him for further work.

PATIENCE AND TOLERANCE.

Continuing Mr. Canagaratnam said that he was aware of his shortcomings. If he attained any little success, it was attributable to two qualities—patience and tolerance. He hoped God would enable him to have those two qualities in future as in the past. Without these two, it was difficult for one to do administrative work. Unless one was patient and tolerant, it was difficult to do administrative work. Unless one was patient and tolerant, it was difficult to do administrative work.

Continued up.

"Pussyfoot" was once returning from England to the United States. An Englishman, a stranger to him, came to him on the boat and demanded abruptly, "What business have you got for coming over to England and busting into our affairs? Who told you to come?" The imperturbable "Pussyfoot" answered just as abruptly: "I came to England because I was invited to come. That's why I come. You are on your way to America, and I would like to know of you, what business do you have for coming over to the United States? Why are you busting into our affairs over there? Did any one invite you to come to America?"

"I told him a little later," Johnson added, "that may talk about an invitation was more or less bluff; that the real reason I came to England was that England owes the United States a big debt, and we in the United States want the British to drink less booze and save their money, so they can pay their debt quicker."

MISS LESTER TAKES UP CHALLENGE.

Miss Muriel Lester who spent three months in India last year is steadily fighting for our movement in Great Britain. She stayed for some time with Mahatma Gandhi, and before she returned the Mahatma gave her this challenge.

"When you go back to England will you tell your countrymen what you have seen? Will you stir up public opinion, convert Cabinet Ministers and convince Members of Parliament, rouse the Churches and make the whole nation see that they must no longer obstruct our national passion for Prohibition? If you decide to do this, you must not leave this country until you have seen Lord Lytton and talked with EX. as officials, telling them what you intend to do, and when you arrive in England it will not be fair to make a single public statement until you have been to the India Office and seen Lord Birkenhead and told them there what you are going to say."

Has everyone who is relative to your purpose, if they reject you, make their rejection your strength, if they listen to you and help you, it is well. They will say, "What about alternative sources of Revenue? 200 million Rupees is a big loss." You must have an answer for that though it is not the function of a reformer to provide statesmen with solutions of financial problems.

If the thing is wrong, it must go, whatever the cost. But there is a clear and obvious way of balancing the Budget without Excess Revenue. Reduce the vast amount swallowed upon in Military expenditure. That is the true line of development, for everyone knows we are a non-violent people.

As soon as you let me know you have done this thing, I will come at my own expense, with ten million signatures of my countrymen to complete the great work. God bless you."

.....—Prohibition, Dashi.

Continued.

tolerant one would become unpleasant, apart from becoming a nuisance to the public. It was difficult to agree with every one, but it was an administrator's duty to listen to every one's arguments.

LOCAL GOVERNMENT WAS A SUCCESS.

After referring to some of the misunderstandings he had to clear in during his tenure of office, he said that he felt very much obliged to them (his audience) for their kindness. He explained that his satisfaction was mainly due on that one point that that they had given proof to the other people of the Island that Local Government was a success. In conclusion he hoped the Council would have the same co-operation from the public that was given to him. If they worked the Council to a success, its success was theirs. The mass mind needed yet a great amount of education and the people must be explained the purpose of taxation. They must know that it was spent on every tax-payer and not given to the Central Government. He thanked them for the kind address and their expressions of appreciation of his work.

MR. CANAGARATNAM WHILETS A BOY.

Mr. Navina Sivalatnam said that he knew Hon. Mr. Canagaratnam as a boy in one of the standards in the Central School. The speaker had been to the particular class to act for his father when he found Mr. Canagaratnam as the head boy. It not for his illness Mr. Canagaratnam would have returned as an illustrious graduate. What made Mr. Canagaratnam take such a great interest in public affairs and what had made him what he was today was his journalistic career. To become the first Chairman of the U. D. O. was not an easy thing. They must admit him for it. Not only he came the first Chairman but discharged his duties ably and conscientiously. They had the greatest man of the country as their Chairman of the evening (applause). Sir P. Ramaswami was the greatest servant of the public.

Sir P. Ramaswami in the course of his concluding speech referred to Mr. Canagaratnam's work and said, "He began well, went on well and ended well." The Venerable Knight dwelt at length on the virtues of public service and how it was a means for one to attain salvation.

Mr. E. Sippapp proposed a vote of thanks to the chair, which was duly accorded and was cheered with enthusiasm. The pleasant function came to a close at 6.30 p. m.

Our Colombo Letter.

(From our own Correspondent)

Colombo, Jan 10

Is it PRO HINDU or ANTI CHRISTIAN?—The opening of a Hindu school for Hindu children is, according to many misleading Christian leaders, an anti-Christian propaganda. The arguments that are put forward in support of their statement only expose how unfit these so-called leaders are to speak on behalf of Christianity. All their utterances reduce to this that the education of the Ceylonese youth should be entirely under Christian supervision or in other words that the other religious bodies should be barred from carrying on their own propaganda work. These desperate leaders drunk in the intoxicant tonic of indiscriminate allegiance to a certain Faith and blinded to the progressive history of the world proclaim from house tops that the Hindus are carefully executing a campaign to undermine the Christian Missionary work. To the patient student of recent politics it would clearly be seen that in this generation more evil has been wrought. If the opening of Hindu schools for Hindu children is taken to mean a crusade against the Christians, well might these confounded leaders demand the immediate and unconditional burial of Hinduism. If the Christian child should attend a Christian school, why should not a Hindu child attend a Hindu school? In season and out of season the Hindu Councilors were spoken of as a set of gentlemen whose one object was to thwart the Christians. The Hon. Mr. R. Jeyaratnam's memorandum which is published today in the "Ceylon Morning Leader" has completely shattered to pieces the groundless but grave allegations that were levelled against him. He has graphically explained how there was no anti-Christian bias in all matters including election contests. Though it was not necessary to have spent much space to explain Mr. Sivasubramanian's defeat in the last election, yet the supposed existence of anti-Christian bias in elections was proved to be an imaginary fear. It is hoped that these mischief-mongering leaders would study the question in retirement and dispel from their feeble minds any imaginary fears they had entertained of the Hindus. This is an age when all communities and religious bodies are expected to work for the common good and general welfare. There are very many great lessons to be learnt and sooner they are learnt the better would it be for this country to progress smoothly shorn of religious strife and caste feuds.

THIRUVEMPALAI.—Fortunately for many Hindus of Jaffna whose working stations are elsewhere the Thiruvempalai festival days fell during the Christmas vacation. These ten days are of very great importance to the Hindus. With the migration of almost all the Hindu young men to places that do not afford the atmosphere and circumstances for a religious study, and with the passing away of the few elders who are versed well in the study of religion, it seems a problem how this Thiruvempalai and other religious occasions when certain Puranas are read and explained would continue to be observed at least as is done today. The earnestness and enthusiasm that marked these observances in years not very long ago, had died. The reading of the Puranas in temples on such occasions was the only way of education in the days of the mystic past. Our young men having been brought up in incongenial atmosphere, having been shut out from the study of Tamil Literature, willingly and by circumstances, are forced by the peculiar experience they have gained in their walks of life to think lightly of these ceremonies and observances. The reading of the Puranas, for which many vied with each other in bygone days, today suffers a great deal owing to the dearth of Hindu young men qualified to read. Time and again this sorry state of affairs was spoken of and written about. The absence of a powerful organization among the Hindus is one of the causes of this degradation.

CONFERENCE ON SCHEMA OF STUDIES.—Yesterday was the opening day of this important Conference which is expected to bring about a thorough change in the scheme of studies. The Hon. Mr. L. Maoras who presided, delivered a very thoughtful and comprehensive address in the evening Mr. A. S. Harrison presided. This Conference was looked forward with keen interest. The Director of Agriculture is expected to deliver an address on Wednesday the 11th on "Rural Science". This address will no doubt supplement the proceedings well. The revision of the syllabus as outlined by the Director of Education is honestly urged. As he concluded his presidential address, the Director of Education quoted the following memorable lines:

"Sow a thought, reap an act. Sow an act, reap a habit. Sow a habit, reap a character. Sow a character, reap a destiny."

THE INDIAN NATIONAL CONGRESS.—This gigantic body of stalwart politicians and pure minded patriots met at Madras for the forty second time and held a unique session. The Hindu Moslem Unity resolution the draft of Mahatma Gandhi who was unfortunately prevented from attending the sessions except on the first day, was of momentous importance at a time when every politician was kept thinking of a solution of this mischievous question which had blind and

The Orbit of Khadi.

The following is a part of the speech delivered by Mahatma Gandhi which appeared in "Young India" dated 15th Sept. 1927, on the above subject:—

"And the most deep seated disease of India is undoubtedly not drunkenness, undoubtedly not untouchability, great as those diseases are, and greater perhaps for those who are suffering from them; but when you examine the numerous causes of this disease you will find with me, if you take any census returns, or any authentic book on history, such for instance, as Sir William Hunter's history, or take the evidence of Mr. Higgins—bottom given before a Commission only two years ago—he said that the largest number of people in India were poverty stricken and Sir William Hunter says that one-tenth of the population in India is living barely on one meal a day, consisting of stale's Roti and a pinch of dirty salt water perhaps you add I will not touch—that state of things persists in India today. If you were to go to the interior outside the Railway track, you will find, as I have found, that the villages are being reduced to dung heaps, the villages are not there, villages are to be seen because they could not support themselves and were reduced to bareness.

India is suffering from meningitis and if you will perform the necessary operation and make some return to those starving millions today, I say there is nothing but Khadi for you. And if as man spiritually inclined, you will think of those less fortunate than you are, and who have not enough to support themselves or of the themselves, if you will have an indissoluble bond between them and yourselves, I say once more there is nothing for you but Khadi."

With the people of Ceylon understand the beauty of Khadi and extend their helping hand to starving millions of their brethren in India, not by giving charity but by giving work—by purchasing Khadi, the production of their labour? —H. M. Kotak

Conversion of A Culpit.

A CHILD AS THE SAVIOUR

Zalim Singh was the most notorious and head strong "badmash" in jail. The greater part of his life had been spent in undergoing imprisonment for serious offences.

One fine morning he was digging in the prison compound when a gentleman with his wife and child chanced to visit the jail.

The party wanted to go upstairs and the child looking round, ran up to Zalim and stretching both her tiny hands asked him to carry her up. The culprit growled and looking sternly at the girl unwillingly took her in his strong arms and climbed upstairs. On the way the girl chatted cheerfully and encircling her hands around his neck bestowed sweet kisses on his rough face.

Zalim deposited the girl on the ground and sighed. For a moment he stood gazing at her as she ran away from him. Something had appealed to his stone heart and had apparently melted it.

From that memorable day of his conversion tears were often seen in his eyes. He had lost all his querulous and dangerous ways. The jail authorities and his fellow prisoners wondered at his change but no one was aware of the cause. On getting out of the prison after his term he never returned. He became a God fearing conscientious good man.

"In old days there were angles who came and took men by the hand and led them away from the city of destruction. We see no white-winged angels now. But yet men are led away from threatening destruction; a hand is put into their's which leads them forth gently towards a calm and bright land, so that they look no more backward, and the hand may be a little child's."

—Princely India"

Continued.

braved many master minds. Of no less importance was the Independence resolution which invited many amendments and gave room for much discussion. The Presidential address was of a high order which maintained the dignified traditions of its predecessors. Dr. M. A. Ansari surveyed the present political situation almost in every light and under all circumstances. The nerve of his future programme was the Hindu Moslem Unity, without which it would be impossible to take a step further. "The goody goody ways" of Mahatma Gandhi had not the enduring patience of Maulana Beshkri Ali who wanted immediate action. High hopes are entertained in all quarters of the would-be achievements of this year's work of the Congress. But one thing is certain that unless each and every man and woman of India either weaves and wears Indian spin and Indian woven cloth and lives peacefully with his or her neighbour, Self Government will be only in dream. The holding of the last sessions in Madras attracted many Ceylonese to the Congress. In an interview I had with one who had the fortune of attending the Congress sessions, I learnt that it was real education to hear a resolution disowned in the Subject Committees. Brilliant politicians all, they, my friend said, contributed a great deal to world history, of their knowledge.

The Task Before the Hindus.

There is an awake lag all round in the Island and each one is trying to improve his existence and improve on the minds of others. In consequence of this awaking, change of Faith in the devoted are matters that are seen daily around us. To an impartial mind, the Hindus are not sufficiently awakened to cope with the colossal task that lie before them. Though a programme was laid before the Hindu public by the late revered Sri Sri Arumuga Navalar, the Hindu mind then and now has not revived the gravity and the seriousness of such a program with a view to keep the Hindu public efficient and strong. The Navalar Mahan repeatedly said that the Tamil language and the Saiva religion should forge ahead, and to achieve this Hindu schools and Shaiva Sashals were necessary, and that each temple, however small it might be, should have a Saiva school attached to it. If it is not possible to do so, one cannot find the usefulness of a temple in the next generation, as there is no proper centre to impart religious education nor any other institution which will give the Hindus a fresh impetus to steady the wavering, and to stabilise the fixed, in their Faith. The big expenses incurred in the maintenance and upkeep of even a small village temple—which cost at least Rs. 50/- a month—have no justification as matters stand today. When the service is going on in a temple, how many do attend this service, and if none do attend, one cannot see the utility of such a service to the deity. Certainly there will be no difference of opinion, but no wise will hesitate to say that the expenses incurred by the Hindus on the temples which stand numerically to a vast number of 2000 in the Island, making the expenses to a total of Rs. 100,000/- in one month from a population of one million Hindus—all mixed—is suicidal and tending the wealth of the Hindus to a running point without the slightest benefit. The Hindu wealth is drenched in so many directions that are quite useless and of no beneficial value. Look at the expenses incurred on a stuff such a camphor—it is to the extent of more than Rs. 250,000/- in one year. What is camphor of today, but like a torch light of cotton rags immersed in a tin of kerosine oil. The light is glaring, and the preservation of health appear to be worse when the present day camphor is burnt, than when the torch light in question is set fire. Let every thinking Hindu make experiment and see the dire effects produced by the camphor in the market today. The Hindus must economise their expenditure, and spend the saving on efficient schools.

Why a number of Hindu youths are turned into the institutions of others is because of the insufficiency of efficient Hindu schools in the Island. If the Hindus spend half of what they spend on this camphor stuff annually in maintaining a very efficient Hindu institution in Colombo or any other place of Hindu activities, the Hindu children will not be left in the lurch as they are done today. Will my Hindu brethren, believe when I assure that each day a Hindu or two are taken away or rather weaned away from his Faith by those of the other Faiths by subtle means? Why there is too much talk in the press on the Hindu members is, that the fold which is most affected by conversion to other Faiths is that of the Hindus. The Hindu boys and girls are subject to temptations easily why? Because they don't have a good grounding in the Hindu faith. As one Hindu Swami said the other day in a public meeting, a Hindu youngster, no sooner he wakes up from sleep in the morning, he wakes on egg flip or a cup of tea. That is his prayer and worship. Even the presence of Mahatma Gandhi will have any influence on these misguided is rather doubtful. What has Mahatma taught us? "Lead a life of constant prayer and worship. Be in touch with Lord Siva at every moment of your life." This appear to be the only religious message which Mahatma left in the Hindu minds. When the Hindu religion is able to produce and mould up such a renowned figure as Mahatma even in this materialistic world, why we Hindus should still sit in corners and weep in sack cloth and ash? Will any other religion dare to point out one in the past or the present to a figure such as Mahatma in their history. Will those Hindu boys and girls, who are apt to be misguided take due notice of this fact. If there was one like Mahatma, is it wrong to say that a man of another Faith will make much of the efficiency and nobility of his religion. By this time, if it is another Faith, half the world would have been converted a Hindu—a misguided Hindu—fits quiet, and leaves the precious opportunity to fast through his hands. Why can't he have the example of Mahatma to prove the unassailable height of Hinduism? Hindus! Make much of your opportunities! God will only show where your food is, and it is your hands that should take it and feed you with it.—M. Chelliah, Colombo, Jan. 13.

Burning of camphor in temples is a sacred ceremony. It always reminds the worshippers of the value of selfless devotion and brings home to them the imperative necessity of spending themselves for the service of God and of man. We cannot look at the burning of camphor from military stand point as our correspondent. The fact that we lack funds for important Hindu work should not be a ground to belittle the importance of a sacred religious duty.—Ed. H. O.]

Letter To The Editor.

ORIENTAL MUSIC IN CEYLON AND PANDIT'S GLOOMY SUMMARY.

The Pandit's ignorance of the activities displayed by the various associations in Jaffna may be a pardonable error, but his reading an essay in the air obliging the Ceylonese a wandering in the outlook of Oriental Music is unparadise, or is waiting in vain to announce that there are no similar associations which take more interest in the introduction of Oriental Music in Ceylon schools. He could have done well if he had read his essay before the Royal Commission (which) going all the way to Madras to blow his own trumpet.

As stated in my previous letters, the agitation for the teaching of Oriental Music was first started in Jaffna as soon as Mr. H. B. Perera, M. A. Inspector and the Director himself presided over the first Musical Concert held in Jaffna about three years ago organized by the Divisional Inspector with a view to promoting musical education in general. Since then the concert has become an annual feature.

Let me assure the readers of this paper that I am not writing this on imagination or with any mistle in Jaffna over which the Divisional Inspector presided.

Besides myself the following representatives of the various associations served on the committee: Mr. A. Muttuswami who was a member of all India Musical Academy, Mr. V. M. Muttuswami, Dr. S. Palaniyandam, Mr. Sastharama Iyer who was then the Head Master of Valdeswara Vilayalayan and Bro. Ignatius of Colobogem Training School.

To avoid any practical difficulties the committee considered it advisable to include for the present only the Saikara Bharata and Keeravani Bages (given into by the major and minor scales respectively of Western Music), and any other songs involving these two scales in the Scheme of Studies and Syllabus for the Sinhalese and Tamil Schools.

As a member of the Syllabus Committee, I had the privilege of visiting various schools in Jaffna points in company with the District Inspector of Schools (Mr. S. Kandiah) who takes a keen interest in Tamil Me's and found great improvement in singing by some of the children in many schools. What we want next is not a meaningless appeal to India to guide us but the sympathy and co-operation of Government is necessary to make the introduction of music really useful and for which our Councilors in Northern Province have promised to give their support. The next step would be to get down a number of teachers from India with necessary qualifications to teach.

A scheme is under preparation by the Syllabus Committee and will be submitted in due course. If Pandit Rameswamy Iyer is really interested in the education of Oriental Music in Sinhalese schools, he had better forward any practical suggestions to the Divisional Inspector of Schools, Jaffna, who is the Chairman of the Oriental Music Syllabus Committee.

To refute the Pandit's claim that he agitated for the inclusion of Oriental Music in the curriculum of studies, I should be obliged if you would publish the enclosed copy of circular letter I sent out in June 1927 and appeared in the Jaffna "Hindu Organ" and the "Morning Star." The public will now understand the motive of the Pandit.

Let me assure the public that there are better mistakes in Jaffna than Pandit Rameswamy Iyer and the best is being done for the development of Tamil Music.

Yours sincerely,
M. S. PARAM,
Jaffna, January 11, 1928.

[The copy of the circular letter referred to above has been deleted.—Ed. H. O.]

Ceylon's Position.

Thus says the Princely India of Jan. 6:—
De P. J. Thomas writing in the Indian Review strikes an optimistic note on the future of Ceylon. Although the Island is the home of many races, yet socially they are all akin and show a readiness to co-operate on equal terms for political ends. So far the government of the Island has been of the non-responsible type, but the Council has had ample powers to criticize the administration. The a-tim of power without responsibility has been tried in India and found wanting. The commission that is now sitting is expected to make material changes in the machinery of the constitution. Considering he asks it too much to hope that, given favourable conditions, Ceylon will solve, earlier than India, some at least of the problems which confront them both?

THE MAILS.

(G. P. O. Colombo) DESPATCHES.

London Mails per the P & O "Morea" will close on Thursday, January 19th; per a P & O Steamer leaving from Bombay will close on Tuesday, January 24th; per the O. L. "Orama" on Wednesday, January 25th and per the R. L. "Siamal" on Thursday January 26th.

Straits & China Mails per the M. M. "General Metzinger" will close on Tuesday, January 17th; per the P & O "Macedonia" and per the R. L. "Indrapera" on Saturday, January 21st.

RECEIPTS.

London Mails per the P & O "Macedonia" will arrive on Saturday, January 21st and per the O. L. "Orama" on Saturday, January 28th.

Straits and China Mails per the M. M. "Andre Lashon" and the N. Y. E. "Maigan Maru" will arrive on Tuesday, January 17th and per the P & O "Morea" on Wednesday, January 18th.

WHAT LIFE IS.

BY T. L. VASWANI.

The Gita answers one question, among others, and that question is:—“What is life?” Now there are different answers to that question proposed by different persons. One answer, a wrong answer from my point of view, is that life is an illusion. Unfortunately this view prevails today among the masses. So many today in India will tell you, —“Well, this human life, this earthly life, is an illusion.” That is what several have told me. They use the word *Maya Maya*. I humbly submit, does not mean illusion. But so many of my Hindu friends say, “Life is illusion.” I remember, years ago, I was in Punjab; and in that brief beautiful period of my stay among my Punjab friends one day I received an invitation to visit Ferozepore. From the platform of the Hindu Conference there one evening I well remember I gave an address on the “Hindu Ideal in Education”; and at the close of my address some kind friends invited me to a dinner at night. After the meal a Punjab young man stands up to give a song. I still remember the figure of this picturesque Punjab. It is a moon light night; the Punjab young man has a white turban on and his voice is wonderfully beautiful. There is a sorrow in his heart. He sings a song. I have forgotten that song, but two little words of that song linger in my grateful recollections of the place, and the two words are these:—“Chand Roz,” “Chand Roz.” What meant—“A few days only.” “Everything lasts for a few days only.”

“LIFE IS NOT AN ILLUSION.”

Now there is much truth in the idea; but the idea is also misapprehended by the majority of my countrymen. They say:—“Chand Roz; Only for a short time!” “So we shall sit idle; so we shall be inert.” Now, that is a wrong philosophy of life. Sri Krishna says:—“Life is not an illusion.” It is true, you say I live for a few days, but those few days are sacred, those few days are significant and we must do our work. Life is an illusion,—this is one thought developed in India. You have another thought developed in the West. In Europe and America they tell you, “Life is *bhoga*.” Here we say “Life is illusion,” and there they say:—“Life is self-realization.” If you ask the question, “What is meant by self-realization?”—they say, “Have pleasures!” This is what I call the cult of *bhoga*. This is what they want in Europe and America—“Earn money and have pleasures, build up a good house in order to have pleasures, have a motor car in order to have pleasures!” One extreme is “life is illusion,” the other extreme if “life is *bhoga*.”

“LIFE IS DHARMA.”

Sri Krishna's message stands out unique and it is this: “Life is Dharma.” Life is not an illusion. Life is not *bhoga*. Life is Dharma. “What is life?” The answer is given you in the very first word of the Gita. You know the opening words of the Gita,—“Dharmakhetra, Karnabhoomi.” The very opening word of the Gita “Dharma” gives you the keynote to the great Scripture. The keynote to the great message of Sri Krishna is:—“Dharma. Life is Dharma-khetra, life is meant to be a battlefield of Dharma, not a battlefield of selfishness, what the Western economists call “competition.” No; that is not life. Life is a battlefield, but not of selfish interests; life is a battlefield of Dharma. You remember what is written in the book. We are told in the Gita that the Lord places His Car, chariot, between the two armies and then it is that He gives the great message which is called the Gita. This message is given by the Lord in the Car which is placed between two armies, and that is very significant to my mind. For if you are to do your Dharma in life, then you must drive your Car through much suffering, much struggle, you must not be afraid of conflict if you would do your Dharma.

GIVE UP EMOTION AND TAKE IN ACTION.

You know to whom the teaching is given. The teaching of the Lord is given to Arjuna and I have often thought that Arjuna represents India,—not India as she was in the days of her glory, but India as she was in the days of her decline and India as she still is today. Not the India of the Rich and the eager, but the later, decadent India is represented by Arjuna. Arjuna represents aotasi India, the India of today. For, analyse the character of Arjuna. What do you find? Arjuna has emotions, and you know the average Indian is very emotional. The Hindi is especially emotional. Arjuna has emotions, but when the time comes for action, Arjuna says:—“I will not fight,” and that is the weakness of the average Indian also. He is very emotional, but very poor on the plane of action. We have our anniversary; there is much enthusiasm. We have our flags, processions, and songs, speeches and lectures, we have recitations and discourses and people come in large numbers. They say the Uday is going to be celebrated, but after the Uday;—“full stop!” After the Uday we do not begin work; but with an Uday or anniversary is almost all our work! We think that in celebrating the anniversary with enthusiasm, we have done much work. The anniversary is not a “work.” The anniversary should really be a “work” to us to work in the course of the year. Sri Krishna condemns excess of emotion in Arjuna. Sri Krishna says to Arjuna, “This is your weakness.” Sentiment is good, but we must not confound sentiment with sentimentality. We must “Act,” and the message of the Lord to Arjuna is the message that you and I need today. He says to Arjuna:—“Unishka,” “Stand up,” “this is not the time to be merely emotional,” “Stand up, Oh! Arjuna,” “Stand up,” “I say to my countrymen,” “Act, act, Act.”

—The Vedic Magazine.

WHAT IS NON CO OPERATION?

Non-co-operation does not in any way mean anarchy or absence of order. For Non co operation with the State means a closer co operation among the people themselves. Thus Non co operation is a process of Evolution; it has most aptly been described as Evolutionary Revolution.

M. K G

LAST MEETING OF FIRST CHAIRMAN.

The following are the Minutes of Proceedings of a General Meeting of the Jaffna Urban District Council held at the Jaffna Kachcheri on Saturday the 10th December 1927 at 9 a. m.
Present:—The Hon'ble Mr. A. Gangarabam, Chairman; Mr. V. S. S. Kumaraswamy, Vice-Chairman; Messrs. T. H. Crossette, K. Kanagasabai, R. R. Nalliah, P. Moses, R. Subramaniam, K. Somasundaram, R. Sivagurunathan, A. M. M. Abdulader and the Secretary.

The minutes of proceedings of the Special Meeting held on the 22nd November 1927 having been previously circulated to the members of the Council were taken as read and confirmed.

Considered the Sanitation Committee's report re Conservancy Rate.

The Council went into committee to consider the report. On resumption Mr. K. Somasundaram moved that the matter be deferred for consideration at the January meeting.

Mr. P. Moses seconded.—Carried.
Mr. K. Kanagasabai not voting.

PERMANENT WORKS INSPECTOR.

Considered papers re appointment of the Inspector of Works.

Mr. R. B. Nalliah moved that Mr. Ponnampalam's permanent appointment be given effect from the 12th November 1927.

Mr. K. Somasundaram seconded.—Carried.

Considered letter No. 868 of 17th November 1927 from the Provincial Engineer, N. P. re advertisement board.

Mr. K. Somasundaram moved that the application made by Mr. S. S. Sanmugam be allowed on condition that he will remove the board when required and on payment of a rent of Rs. 1/25 per month.

Mr. R. B. Nalliah seconded.—Carried.
Considered application of Thero Santhia of Karayur to put up a temporary shed on the reclamation grounds.

Mr. P. Moses moved that the application be refused.

Mr. R. Sivagurunathan seconded.—Carried.

SCALE OF SALARIES.

Considered letter No. 1587 of 23rd November 1927 from the President, Local Government Board re salary assigned to the post of Secretary.

Mr. R. B. Nalliah moved that the present scale of the Secretary's salary be discontinued and that a fixed salary of Rs. 8000/- per annum be from 1st January 1928 be the post.

Mr. K. Somasundaram seconded.—Carried.
Considered letter No. 1576 of 30th November 1927 from the President, Local Government Board re salary assigned to the post of Sanitary Inspector.

Mr. K. Somasundaram moved that the scale of salary assigned to the post of Sanitary Inspector employed by the Council be altered to Rs. 1080/- to Rs. 1320/- by increments of Rs. 120/- per annum.

Mr. V. S. S. Kumaraswamy seconded.—Carried.

SUPPLEMENTARY VOTES.

Considered the sanction of the following supplementary votes:—

- (a) Rs. 25/- under head “A 2 (b)”
- (b) Rs. 6/- under head “A 3 (a)”

Mr. R. B. Nalliah moved that the supplementary votes be sanctioned.

Mr. K. Somasundaram seconded.—Carried.
Papers re renewal of fixed deposit in the Chartered Bank were tabled.

Mr. R. B. Nalliah moved that the renewal of the fixed deposit for a further period of six months be approved.

Mr. K. Somasundaram seconded.—Carried.

INSANITARY SIDE DRAINS.

Considered the complaints made by Mr. N. Selvadurai re insanitary condition of the concrete side drain along Sivan Kovil Pannai Manipay Road.

It was resolved to request Messrs K. Somasundaram and A. M. M. Abdulader to inspect the place and make a report to the Chairman.

Mr. R. B. Nalliah presented a petition from Mr. J. K. Chanmugam.

It was resolved to refer the petition to the Contractor and Sanitary Inspector for report.

RETIRING CHAIRMAN EULOGISED.

Mr. K. Somasundaram moved a vote of appreciation of the valuable services rendered by the Hon'ble Mr. A. Gangarabam as Chairman of the Council from the time of its establishment by devoting his entire time to public work at great personal sacrifice and that a record be made in the minutes accordingly.

Mr. T. H. Crossette seconded.
Messrs R. B. Nalliah and K. Kanagasabai supported; all three strongly endorsing the sentiments expressed by Mr. K. Somasundaram — Carried unanimously.

The Chairman briefly expressed his thanks and stated that he will be always at the service of the Council even though not a member.

NOTICE.

The undermentioned Government timber lying at the Jaffna Depot will be sold by public auction on the spot by the Divisional Forest Officer, Northern Division, Jaffna on Saturday, February 4, 1928, at 9 a. m.

- Lot. I. 100 Palm logs.
- “ II. 10 Battu logs.
- “ III. 60 Rana scantlings.
- “ IV. 6 Rana scabbings.
- “ V. 1 Mahogany piece (lying at Divisional Office)

Further particulars can be seen in notice appearing in Govt. Gazette No. 7,024 of 13 January, 1928.

J. D. SARASWAT,
Conservator of Forests,
Office of the Conservator of Forests,
Kandy, January 10, 1928.
G. 857.

A HIT TO TITLE HUNTERS.

REPLY TO LORD SINHA.

“The Leader” (India) writes:—

We can make no grievance of Lord Sinha's denunciation of the boycott movement nor of his enormous admiration of a brother legal luminary (Sir John Simon), but he is not right to attribute to the supporters of boycott a failure to understand what the procedure of the Commission is going to be. Does he seriously mean to tell the world that our Sivaswami Aiyar and Sivalade, Jinnahs and Abdur Rahims, Saprus and A. I. Imams—all of them are incapable of understanding the matter? We all have read the Viceroy's statement and the speeches in Parliament and rather too much of the other apologies of the Commission and its procedure, and we do not suppose that Lord Sinha will impute to all of us such ignorance of English as to think we have read them to no purpose. A man of the winning courtesy which is one of Lord Sinha's accomplishments might have avoided this line of argument appropriate only in the columns of the Anglo-Indian press. Lord Sinha is evidently troubled by the thought that the boycott campaign will create an atmosphere unfavourable to the working of the reforms that will be ushered in as a result of the Simon Commission. We are easy in our mind on this score. The reforms which will be of value in Lord Sinha's estimation will satisfy almost no member of the Liberal Federation, tinkering here and there so as to make diarchy more conveniently workable from the point of view of the permanent officials, will be not only no reform but positive retrogression. If Lord Sinha were a smaller man and served as a minister or as a non-official member of any legislative body, he would know where the shoe pinched and would adopt an attitude of greater sympathy with the critics of the Government and the Commission. Lord Sinha's position in relation to the Commission is more backward than that of Sir Mahomed Shaif himself. He is not at all dissatisfied with its composition. He appears to be even pleased at the exclusion of Indians qua Indians. This shows that so far as he is concerned there is almost no common ground between him and any section of progressive Indian opinion in respect of the Statutory Commission. This being so, we think we may leave him with regret. “It is for my countrymen to decide whether they should accept my views or not,” says he in conclusion. His countrymen assembled in Congress and Liberal Federation, in Muslim League and Hindu Sabha, have agreed in not accepting his views, and we are glad that they have done so. For them to have voted differently would in the present crisis have been an inexcusable political blunder of the first magnitude. Lord Sinha's co-operation with progressive political forces would have been of inestimable value to his countrymen. It has been denied them. Well, they have to do without it, but they cannot look backwards. Firm in decision, strong in consciousness of its wisdom, and confident of the ultimate triumph of Right which is India, they will march onward and upward, unregarding till the Motherland has conquered all the forces arrayed against her advance to Swaraj.

Considered letter No. 1587 of 23rd November 1927 from the President, Local Government Board re salary assigned to the post of Secretary.
Mr. R. B. Nalliah moved that the present scale of the Secretary's salary be discontinued and that a fixed salary of Rs. 8000/- per annum be from 1st January 1928 be the post.
Mr. K. Somasundaram seconded.—Carried.
Considered letter No. 1576 of 30th November 1927 from the President, Local Government Board re salary assigned to the post of Sanitary Inspector.
Mr. K. Somasundaram moved that the scale of salary assigned to the post of Sanitary Inspector employed by the Council be altered to Rs. 1080/- to Rs. 1320/- by increments of Rs. 120/- per annum.

FRESH STOCK! Newly Arrived!!

Best Tiles and Teak.

We have great pleasure to announce to our numerous customers that a fresh consignment of our best standard tiles and Burma teak has just now arrived at our stores, GRAND BAZAAR, JAFFNA.
S. VEERAGATHIPILLAI,
Thordamanar.

Mis. 1136.

MANIPAY HINDU COLLEGE.

LONDON MATRIC AND INTER CLASSES.

Students who sat for the Senior Examination and have a fair chance of success are provided with an advanced course of instruction in English, Latin, Tamil, Pure Mathematics, Applied Mathematics, Economics, Chemistry, Geography and History to enable them to sit for the London Matric and Inter-Examinations.
Students who fail to secure a pass in the 1927 Cambridge Senior Examination will not be allowed to remain in this Class after April 1928, if they are found unfit for the Class.

For further particulars interview the Principal. Students will not be admitted to any other Class unless they sit for the admission examination which will be held on the 18th inst.

As the Classes are almost full, the applications of Hindu parents residing abroad will receive special consideration.

There is room for 20 new admissions to the Boarding House.

The College reopens on the 18th inst.

V. VEERASINGHAM,
Principal.

Mis 1134

IN THE DISTRICT COURT OF JAFFNA.

Testamentary Jurisdiction No. 6682.
In the matter of the Estate of the late Mootistamby Chinmath of Vaddukkodai

Decesed,
Amithammam widow of Mootistamby Chinmath of Vaddukkodai
Petitioner.
Vs.
Minor 1. Pakkiammal daughter of Chinmath of do
2. Annesporanam widow of Mutukumar of do
Minor 3. Chinniah Nitchingam alias Ratinasingam of do
Minor 4. Chinniah Sivaprasgam of do
5. Sellappah Marugesa of do
Respondents.

This matter of the Petition of the above-named Petitioner praying that the 2nd Respondent be appointed Guardian *ad litem* over the minor the 1st Respondent and that the 5th Respondent be appointed Guardian *ad litem* over the minors the 3rd and 4th Respondents and that Letters of Administration be granted to the Petitioner in respect of the estate of the above-named deceased coming on for disposal before J. D. Brown Esquire, District Judge, Jaffna, on December 2, 1927, in the presence of Mr. A. K. Navarathnam Proctor for Petitioner and the affidavits of the Petitioner dated November 30, 1927, having been read:—

It is ordered that the said 2nd Respondent be appointed Guardian *ad litem* over the minor the 1st Respondent and that the 5th Respondent be appointed Guardian *ad litem* over the minors the 3rd and 4th Respondents and that Letters of Administration be granted to the Petitioner in respect of the estate of the above-named deceased as the lawful widow of the deceased unless the above-named Respondents or any other shall on or before January 31, 1928, show sufficient cause to the satisfaction of this Court to the contrary.
J. D. Brown,
District Judge,
December 21, 1927,
O. 1389.

Order Nisi.

IN THE DISTRICT COURT OF JAFFNA.

Testamentary Jurisdiction No. 6583.
In the Matter of the Estate of the late Parkiam wife of Pandarapillai Myyaganam of Chankana

Decesed,
Kathiramar Marukesh of Chankana
Petitioner.
Vs.
1. Sinnathambiy Kathiravel of Chankana
2. Pandarapillai Myyaganam of do presently of Fale in Johore.
Respondents.

This matter of the Petition of praying for Letters of Administration to the estate of the above-named deceased coming on for disposal before G. W. Woodhouse Esquire, District Judge, on October 13, 1927, in the presence of Mr. S. Kandayya, Proctor on the part of the Petitioner and the affidavits of the Petitioner dated October 11, 1927 having been read, it is declared that the said intestate and is entitled to have Letters of Administration to the estate of the said intestate issued to him unless the Respondents or any other person shall, on or before November 30, 1927 show sufficient cause to the satisfaction of this Court to the contrary.
G. W. Woodhouse,
District Judge,
November 5, 1927.
Time to show cause extended to 26th January 1928.
Initialed J. D. B.
D. J.
O 1390.

The Continental Provident

Insurance Society Ltd.

HEAD OFFICE - MADRAS.

Wanted a clerk on a monthly salary of Rs. 40/- and free Quarters for our KANDY BRANCH.

F. M. S. Government Pensioner preferred. Cash Security of Rs. 300/- is essential. Apply stating age and previous experience to the Managing Director, Royapettah, Madras.

Q 92.

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