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Our customers are requested to note that "Tam I Home" Colombo, (Established 1910 and managed by Mr C. Perumalpillai of Colombo) is now removed to No. 54 Hill Street, Colombo.

Our customers are also requested to note that some unscrupulous percons mislead intending Passengers using the name "TAMIL HOME".

K. SABAPATHY, for Manager.

St. John's College, Jaffna.

The Ray. J. Carter M A, Principal 1895—99 will be staying at the College from Saturday, March 3rd till Monday 5th mast.

The Principal will be "at home" on Monday Maron 5th at 4 p. m. to all Old Boys who were at the College during Mr. Carter's Principalship.

PLEASE COME PLEASE COME.

Che hindu Organ.

6220

JAFFNA, THUBSDAY, MARCH 1, 1928.

THE HINDU BOARD OF EDUCATION.

To give a clear idea of the work done so far by the Hindu Board of Education and to emphasise the great importance and significance of its activities we publish elsewhere the Report of its Executive Committee as well as the proceedings of its Annual Meeting and Celebrations.

The most noteworthy feature of the Report is the steady progress maintained year by year in the opening of new Hindu schools, getting them registered for grant and in bringing an increasingly large number of Hindu children to be educated in Hindu schools. In the first year there was only one school with 150 children on the roll. In the second year the number of schools has increased to 22 with 2,250 children on the roll. In the third year the number of schools was 32 with 4,000 children on the roll. In the fourth year this number has increased to 40 with 5,000 children on the roll. The Hindu public owes a deep debt of gratitude to the Hindu Board for the splendid and efficient provision it has made for the education of 5,000 Hindu children in Hindu schools.

The work of the Board is not complete year. Greater work has yet to be seen The most noteworthy feature of the

made for the education of 5,000 Hindu children in Hindu schools

The work of the Board is not complete yet. Greater work has yet to be accomplished. This writer has set forth certain aspects of its work in a speech published elsewhere. The support and co operation of the Hindu public should be cordially extended to the Board if it is to fulfil its Mission in Ceylon.

What does the Hindu Board stand for? What does the Hindu Board stand for? What does the Hindu Board stand for? What does the thindu Board stand for? What does the thindu Board stand for? Only the same as that which inspired St. Thiru Gnana Sambanthar in the days of old. "Grand Board at Canada Daws" (I pray that world be filled with the glory of Siva) had bean the inspiration of his life and work. He lived and worked for this ideal when Tamilskam was surrounded with the darkness of Jainism. The Tamil Land accepted his ideal the influence of which was felt in every department of thought and activity of the Tamils for several centuries. The activities of the Hindu Board too are directed towards the realisation of the self same ideal.

Ideals cannot be effectively realised without organizations. An organised commu-

self same ideal.

Ideals cannot be effectively realised without organisations. An organised community however small it may be in its number out organisations. An organised community however small it may be in its number can exercise greater influence and can more speedily realise its ideals than a numerically superior community without organisation. The Hindu Board, as a master of fact, the Hindu Community cannot efficiently function unless the Hindu home is brought into organised realizable with the Hindu school and the Kindu temple. In the days of old these three institutions of the Hindu society acted in harmony and unity Today the ancient bonds which unified them into a harmony and civilisation. The Hindu Board of Education to the Hindu school be regarded as harmony fulfilled its mission unless it has re-established the ancient harmony and unity which existed among them.

This is no easy task. The difficulties are many but the achievements will be glorious. Such a sacred work needs devoted men. In the days of St. Sambandhar organised bodies of Thondars existed in every village. The central organisation was situated at Truvarur. Thevasitys Mandapam of Truvarur Temple was the nerve centre of the Saiva exitities of the period. In self-oenial, in singleness of purpose, tearless conrage and spontaneous devotion to the Saiva cause, the thondar kuddam of Truvarur has seldem been surpassed. Unitefluenced by the of family and even the very necessaries of life and scorning all substitute wealth and ease which actuate inferior men they wandered from village to village from city to city carrying the glyrious message of Siva Dharma. The Jains against whom they had to contend were then all-powerfur. They had on their side all the influences they had to contend were then all-powering. They had on their side all the influences which money, learning and political power could buy. Yet they succombed to the zeal of the Siva Thondars who rose superior to every sordid consideration sought after by the men of the world. No reward could bribe them, no danger or difficulty could appai them from the pursuit of their ideal Promotion of the pursuit of their ideal Promotion of the Glory of Siva was the supreme passion of their life and in its sausfaction they found the greatest nappiness. The Hindu Board needs men who being imbued with the same spirit will worthly follow in the footsteps of the illustrious torebears.

Money no less than men is necessary for the success of an institution. It is said that the ancient Tamile gave freely and that too without asking for the service of their religion. "குறிப்படுக்கு செல்குக்க". The Siva Thomass were fed and clothed and whenever money was wanted for any purpose which they thought necessary, it was freely given. The rich realised that the possession of money was a stewardship entailing seri-ous duties and responsibilities while the ous duties and responsibilities while the poor considered it meritorious that a single Kasu (****) given for Siva Thondu was really an offering to Siva Peruman. It is this spirit of giving that had made Tamiiakam great. The Hindu Board of Tamiiakam great. Tamilakam great. The Hindu Board of Education offers today splendid opportuni ties to the rich and the poor alike for sale and worthy investments of their money. Can a Hincu find a better cause for the expenditure of at least a portion of his fortune than that of Saiva Education.

The last thing which we desire to emphasize in this connection as necessary for the success of the Hindu movement is Tapas. It is the secret of individual and national greatness. The Tapas of Tilakavathi and Mankayarkarasi is proverbial in Saiva literature. These two illustrious women by their Tapas glorified Saiva religion. The success of the Saiva movement of that period is due to their devotion and sacrifice. Let every Hindu in his daily devotions and in temple worship, whenever and wherever he lifts up his heart in prayer to Siva Peruman remember the sacred work of the Hindu Board of Education.

LOCAL & GENERAL.

Y. M. H. A. SITTANKERNEY:—Under the auspices of the Young Mee's Hindu Association, Sittankerney, a meeting was held on the 25m Feb. in the Ganeshwara Vidiyala Hall with Mr. A. Thinisinathar, Pencioner, on the obsir. Proceedings commenced at 7 p. m. with the singing of Thevaram. After the Chairman's introductory remarks, Brahmanhari P. Ramun Nambiyar in a , delivered an interesting and instructive lecture on "Worship in a new light," to a large audience. At the end of the lecture the Chairman offered his remarks. A vote of thanks to the lecturer and the Chairman was proposed by the Beretary of the Association. The meeting seeme to an end with singing of Thevaram and music.

Pensonal;—Mr.W. Sionadural, Postmaster, Vaddukoddal, has been selected for promotion to the First Class of the Service as from Sep-tember, 1927.

THE BOYCOTT PLAGUE:—Burms has also decided to Boycott the Simon Commission.

LIBERAL DONATIONS:— Lord Robbermers and Mr. Casti Harmsworth have donated £30,000 to the London University College in memory of Lord Northeliffe.

SEQUEL TO HARTAL:— Calcuta's premier Women's College, Bathume College, is at a standard owing to the disciplining of students who kept the hartal on the 3cd.

Nos-Confidence Motion;— By 68 votes against 62, the Assembly has passed the resolution expressing its active want of confidence in the Parliamentary Commission.

Hindu Board of Education.

FOURTH ANNUAL GENERAL MEETING.

A PROSPEROUS YEAR'S WORK REVIEWED.

The Hindu Ecard of Education held its Fourth Annual General Meeting on Sunday the 26th ultime in the Jaffan Hindu College Hall. There was a large number of members of the Board and of the general Hindu public present. Hon Mr. W Duraiswamy, President of the Board coupled the chair. The proceedings which were in Tamil began at 10 a.m. with the singing of Thewaram

Proceedings which were in Tamil began at 10 a.m. with the singing of Thevaram

Vorks of Condonance.

After the minutes of the previous meeting were read and confirmed, the President said thas before they began the business of the day he wished to mention about the loss to the Board of three of its members who had departed from their midst They were the take Hon. Sir A. Kanagasabai, the late Mr. K. Thambiah, Proctor 8 O and the late Mr. K. Thambiah, Proctor 8 O and the late Mr. A. Oathiravelu, Grown Protor of Jaffan.

The late Sir Kanagasabai was one of those who had done immense service for the Pomile. He had taken a great deal of interest in the Hindu College and had been the President of the Board of Directors of the College till his death. The College ow, due to the results which is death. The College ow, due to the results with the Lagislative and Executive Councils had been very much appreciated by his countrymen. As a lawyer he was the leader of the Bar. He had passed in away he Tlat year and it was a great lose to the Tamile in general and to the Hindus in particular. particular.

THE LATE MR A. CATHIRAVELU THE LATE MS A. CATHERAVELU

Mr. Duraiswamy then referred to he late
Mr. A Cathiravelu, the Vice President of the
Board, who had also taken a great deal of
inseres in Hinnu activities. He was a leading lawyer & a.j. P. & a.u. P. M. He had been
a member of the Board of Directors of the
Jaffina Hindu College Mr. Cathiravelu lens
his help to all activities in Jaffina whether
politics, religion or social reform He had
been to Editor of the "Hindu Organ" for been to return of the "rithou Organ" for some time and had carbed much credit as an impartial editor. They were deeply affected by his death, for they were deprived of much of that assistance and advice which the late Mr Cathiravelu had been giving them on all public questions.

The Late Ms, K. Thamsiah.

The Late Ms. K. Trambiah.

The President lastly referred to the untimely death of Mr. K. Thambiah who was a great Tamil scholar and a keen student of Salva Siddhanda philosophy. He, too, was not a bit less helpful in all their public activities. The activities of the Hindu Board of Education and the property of the P not a utilise adoptin in a facility mutic activities. The activities of the Hindu Board of Education had been very dear to his beart. He had specially mastered that great work of Thiruvaliuvar—Thirukkurai The speaker was there reminded of a verse which Mr. Tambian used to quote very often to show the certainty of mortality.

"Gray and Compared at his beautiful.

in or mortality.

"Cargasian Command in the law and the law and died happing."

The year under review had left a record of the deaths of three such eminent Hindus, members of their Board. Though often conscious of inevitable death, they as human beings could not but be moved over that irreparable loss they as individuals and the Board has sustained. It was their daty now to pass resolutions expressing their deep sorrow on the death of those gentlemen and to record the appreciation of the distinguished services they had rendered to their Board, Those resolutions would be sent to the betaved families. The three resolutions were then passed, one by one, the whole house standing.

BECRETARY'S REFORT.

The Scoretary of the Board, Mr M S. Researchmen, then presented a lengthy and interesting report reviewing the whole for the past year.

The report was adopted on the motion of.

inheresting reports reviewing the whole for the past year.

The reports was adopted on the motion of. Hon Mr. S. Rajaratasm, seconded by Mr. W vjayaratasm (The full text of the Report appears elsewhere)

Namely Ten Thousands in Hand.

The Trassurer, Mr. K. Ayadurai, then presented the balance sheet covering a period of ten mouths, which showed a balance of Rs. 3974/76 cash in hand.

Another Tan Thousands Required.

The balance sheet was adopted on the

Rs. 9974/76 csah in haod.

Another Tan Thousands Required.

The balance shoot was adopted on the motion of Mr M. S. Rasaratham, seconded by Mr. M. Sabarathashinghe. Hon Mr. S. Rsjaratham in the course of his remarks, told the addisoned not be contented with the balance they had. There were so many schools which had to be supported by that balance and the cash is hand would not meet that expenditure. He said that they required at least Rs. 10,000 more to meet future expenditure. He would therefore appeal to them to find means for collecting that sum Mr. M. S. Rasaratham speaking on the balance abeet spealed for funds.

Naw Disscross (Excress B)

The next team was the election of Directors of Section B. Throp vacancies caused by the deaths of Hon. Sir A. Kanagasahai, Messes K. Thambiah and A. Onthiravolu were first filled up. Mr. P. Vathlingam Advocate was elected vice the late Sir A. Kanagasahai Mr. S. Swaminathan vice the late Mr. K. Thambiah

& Mr. S. Sabapathippillai vice the late Mr.

A. Cathiravelu.

The following ten were then elected as Directors of the Section B:—

Mr. S. Sivepadhaeundaram, Hon, Mr. T.

M. Sabaratnam, Mesers K. Musukumaru, Sinnatanby Kaodbar and K. Castpillai, Prootor, Hon. Mr. A. Cangaratnam, Mesers.

C. Arlanyagam, V. S. S. Kumaraswamy, V. M. Nagaingam and S. Kandasamy,

Randelus Education in Scholas

Mr. M. Sabaratnam aben addressed on Religions Education in Scholas

Mr. M. Sabaratnam then addressed on Religion. Education in the late of the during his visits to schools, he had noticed that due attention was not poid to the teaching of religion in every school Religion was not paid to the period allowed for the The teachers must guard against it and see that religious lesson did not suffer. The first period must be wholly used for religion and teachers must do their work sincerey. One thing was important in the teaching of religion. They must see that the children are tangon first and foremost the lives of the four Saints (Nayaomar). The tives of those Saints gave a true idea to children and ware a sure guide to them, as to all of them. Another book that should be taught was Kandapuranam. Then there were very good text nocks as Saint Vinavidat (mass of the sure deal to the last and and account of the lest and and sandards, and books written by Mr. Solvapadhaeundaram for the 3rd standards and pound of the last and and account of the lest and and sandards, and books written by Mr. Solvapadhaeundaram for the 3rd standards and pooks written of the last and and account for the 3rd standards and books written of the last and and account for the 3rd standards and books written of the last and and account for the 3rd standards and books written of the first and and appared. The speaker also manifored outer books tikk Kurai wolen could be used for higher dissess. by Mr. Solvapsdassundaram for the 3rd standard and upwards. The speaker also mentioned other books like Kurai which could be used for higher classes.

Continuog Mr. Rassrainam said, that every child must have a sound knowledge of the lives of the 4 Saiva Saints when it left the school.

Excountry of Paragraph Institute.

ENCOURAGING RELIGIOUS INSTRUCTION

He strongy advocated that a sonem of work for reigion should be draited and that sames should be followed uniformly in every one of their schools, so that at the end of an year a general prize examination could be held and prizes awarded to the best students held and prizze awarded to the best students in religion. Some suggested that a sub-committee should be appointed to prepare a sobeme of work for religion. He was in hearty agreement with it. He would therefore propose a committee consisting of Mesers. Shivapadhasundaram, Veruppillai, Sethupathy, Kanapathippillat and the Scoretary be appointed for the purpose. This was duly seconded and carried.

The masting then sating rad as 12 30 are

LUNCH INTERVAL.

The mesting then sejourned at 12 30 p. m., to the lower ball for lunch. Atout 200 sat for lunch and a sumputous mest was provided. Mr. O Mailvaganam, an officer of the the Hindu Board, who was in charge of this item deserves congratulations on the excellent arrangements he had made for the same. After lunch a meeting of the Board of Directors was held at 1-30 p. m.

Public Messure.

Public Meeting.

At 3. p. m. the general house re-assembled when Mr. S. Shivspadbasundaram occupied

Public Meeting.

At 3. p. m. the general house re-assembled when Mr. S. Shivspadnasundaram occupied the chair.

Mr. M. S. Bavaratnam addressed the meeting on "The Work before us". He said shat while considering the subject in view and of the ways and means of attaining it. Every association must have an ideal to aim at Every one of their actions must tend towards that ideal. That was their duty. What was the ideal of their actions must tend towards that ideal. That was their duty. What was the ideal of the Hadu Board of Education and how were they to realize it? were the questions that should naturally arise in the minds of every one interested in the Board. Let them have before their eyes the ideal set by Saint Thiruge, anasambandar. What was that ideal? When Tamiland was on its desire, they great and young saint established the ideal in no uncertain terms. It was, toat Saivism should be epread throughts the world and the glories of Shiva known by everyone and permeate the whole universe. That should be their object and the ideal of individuals and associations. That would lead them aright. That would help them in their purpose in life—to destroy the chain of births awaiting them It was such distincterested work in the name of Shiva that gave realization to Saite Sambandhar. All of them must work to such a disinterested spirit when realisation would be made easier. There were teachers, tawyers, cultivators etc., in the audience. It mathered little to whatever profession they belonged, if they would keep dear before them their ideal, in those glorious days, their forefathers sacrificed their all for their ideals; they sived and died in the service of their religion—in the service of Shive; they lived in religion—in the service of their deal, in those give form and life to their ideals. If they wanted success in the speaker, wanted to be strong and great, they could so only through service, service of their ideal. If they wanted success in the speaker, wanted to be strong and great, they could so the interest of

their words.

The School, the Temple and the Homs.
The Hindu Board of Education was
organized to such spirit of service, service
to their religion with the ultimate ideal of
soft realisation. There was the field for the
Hindus for service and realisation. In the
palmy days of the Tamils three organizations
provided the field for such work. They were
the school, the temple and the come—all
included together indissolubly for the service of
an ideal. The rehool was always beside the

tempe and the home served both. Tost had been the state of though in the History screen of though in the History screen of though screen of though in the History screen of though selections days. Bus now they schools were monopolished by foreign missionaries, the tempies by managers and the home by schichness.

The advent of the foreign missionary was the cause of the disintegration. He was a stream diploma? He knew where to drive in the weage, and he did drive it in with the assistance of the Duton and the Portuguese governments, when the tabric of the governments, when the tabric of the Hindu series gave way. The mind, he knew should be the first to be attacked. He who had the control over his mind was great and such a mind, the missionary shought, would be an obstacle. The youth were his hope, and their mind the missionary for his work. The missionary, therefore, espitical the solucions first and began his work, Through them he worked prejudices in the prisons young minds of the foreign missionaries thus became the not houses for treating unfounded prejudices and belefacting and descrimental to the foreign and constituted for heads the not houses for treating unfounded prejudices and belefacting and descrimental to the foreign and constituted and additional similar that the alission schools by their pointy of education and graduary discreptation—reparting he schools, the temple and see home from one another, to win their purpose—conversion.

School and Temple must be Linked. SCHOOL AND TEMPLE MUST BE LINKED.

School and Temple Must be Linked.

1. Was to stem this side of dishelegration and densitionalisation, the Hindu Board of Education was prought into being. The Board was now engaged in opening Hindu schools and providing education for Hindu children, who would otherwise become viotime of the taches of foreign missionaries. The Board should not rest onlich with these work alone. It should aim as the reorganisation of the Hindu society and restore to cote printing ory. They must see about reforming their temples; in every village, a Panchayat must be organised to look attertise teemse, the school, and the needs of the the temple, the school, and the needs of the village. That had been the principle on which the Hindu scalesy had been built in which the Hindu society had been built in ancient days. It shey wanted so reap the benefits of education in their Hindu secons, they must have well conducted temples where the children could be trained in worship. It shey were not going to link the second with the temple, then education imparted to their Hindu schools would be of no avail, as was truly and beausifully told them by Saut Thiruvaliuvar in his memorahic words:

ு சற்றதனு வாயபயனென்கொல் வாலறிவன் நற்று டொழா பெளின்."

words:-

Temples were not for those learned pundits who took pleasure in discussions on philosophy, and broke their heads over hair splitting arguments on it. Those discussions would be of little use if one had not the worshipful turn of mind. The days of most of the Saiva Saibts were days of worship and realization and not of debates. A true devotes had the highest plate in the society irrespective of social status. The speaker would, therefore, appeal to them to make efforts to reorganies their society on the model of their ancient system. The school, the temple and the family man, or Granasthan (@ssex.sai) to take his rightful and praiseworthy position as the connecting link between the Bramachari (the instructor in the school) and the Sannyasia, the man who had renounced for worship, by giving support and he p necessary for their work.

That was the kind of duty that was awaiting the Hinda Board, in the discharge of which let them not be taken away by personal considerations, of superiority or inferiority compex out searned many undersakings to success in the giorious past, and had been blessing success on the many missions of Europe where there were men who were consecrating blemelves to their day. That had been the case in the Hindu Sonley where Saints and their followers did work in that spirit.

Hindu Echools for Hindu Grabs.

In such a spiris ins them continue the

Society where Saints and their followers did work in that spirits.

In such a spirit is them continue the work they had begun They had succeeded in providing Hindu schools for about 15,000 contiden out of 35,000 or 37,000 school going children. There were yet about 15,000 Hindu children who deserved 'their attention and who were reading in Mission schools. They must be provided with Hindu schools and taken over in their charge, less they mght be loss to their great religion. Refarring to female adacation, the spaker said that it was in an unbappy condition. Most of their girls were reading in Mission schools. They first were reading in Mission schools. They first were the strongood of their religion. Hinduism was what it was this day because of their mothers and isters and it would have been worse off if not for them. Was it not therefore, their paramount and pressing duty to take in band, is the immediate pinner. not for them. Was it not therefore, their paramount and pressing duty to take in hand, in the immediate inture, the adjustment of the server village, he would say, should have a school for girls. How could they advance the cause of Hinduism it they had not the co operation of their Hindu sisters, whom it was their duty to educate and train on Hindu lines. NEED FOR A HINDU OSPHANOR

NEED FOR A HINDU OPHANON

Anchoor great want, the speaker felt, was a Hindu opphanege, has tack of which furnished a fractol field for the missionaries for conversion. It was their duty to find ways and means for their unfortunate oblidren, the opphans, and give them a place in their Society without allowing them in the turch. An orphanege was not a difficult institution to run when the Government was ready to help such an institution. It was the duty of the Hindus to take up that charleshes work and he (the speaker) would appeal to them in all cernestness to supply that long felt want and amaliorate the lot of their less fortunate children.

UPLIFT OF THE DEPERSEND CLASSES.

The less and not the lesst of their duty, said the speaker was in regard to the so called depressed classes. There mights be difference of opinion on that subject, if they (Hindus) wanted their religion they so much loved to beach mankind; if they believed in the Fatherhood of God and the Brotherhood of man; if they felt they had not the right to keen down underfore a section of their

of man; if they fell they had not the right to keep down underfoot a section of their brethren, and if they wished well of their debrethren, and if they wished whil of their depressed brethren and were prepared to
shirk off their ill-founded and petty prejudices, then they should not grudge them
the freedom and equality of treatment
which their weaker brethren were clamouring
for. Let them (Hindus) not lag behind and
look backwards instead of keeping pace with
the progress that was daily taking place all
the world over "Look shead, see ahead",
rang the speaker's voice with sheerity and
fervour, "people want liberty. Great men
prepare the way and get prepared for coming
events and look shead of the time". And
the speaker continued in the same strain of
feeling, they (Hindus) looked backward.
Whoever was wise would take care of world
movements The Hindu Board could not
afford to sit with folded hands but must
start schools wherever possible for their supafford to sit with folded badds but must start schools wherever possible for their sup-pressed brethron. Mahatma Gandhi, the Saylour of those unfortunate men, had during his tour in Jaffna laid the foundation stone for one or two schools and it was their duty to steadfastly follow it up and work it up Let them not lack in that determination and daggedness which the Missionaries displayed doggedness which the Missionaries displayed in carrying through a project once begun.
"You can never shirk issues; you must face
them" were the emphatic words of advice of the speaker who appealed to the audience to the speaker who appeared to the annience to meet the contingenues of the situation by starting for the present separate schools for their depressed brothren and to ameliorate their condition and concluded his appeal on behalf of his unfortunate brethren in these ringing and pregnant words—"you must take the buil by the horn and do it."

the buil by the horn and do it."

In conclusion he asked them to consider seriously all the different subjects he had touched on and exhorted them to look forward and not backwards, to clear the pash for the rising generation and not to leave behind obstants for their progress and to do their service, disinterested service of a noble like a leave of the results of ideal placed before them by the Hindu Board, which would safely and certainly pilot them into the glorious heaven of self-realisation.

which would safely and certainly pilot them into the glorious heaven of soil-realisation.

Campaien of Work for the Hindus.

Hon Mr. S. Bajaratham next addressed the house. He said that he need not speak much on the beauty and greatness of Hindusiam. They as Hindus knew all that. But he wished to tell them a few words on the kind of work they had to do, and how heat they could do it in the face of opposition by the Christian Missionaries. The Missionaries had a sound and strong organisation and they had the means and the brains to adapt themselves to varying conditions and to devise new methods of proselytisation. The cohoci was their chief and successful agent for conversion. Lord Macaulay left the cast out of the big in a letter to his father where he had said that there were many Hindus in India whose faith had been undermiced through their (English). Schools, and further he had expressed the hope that if that policy of education was continued for 30 years, the Missionaries could have had successfully undermiced the faith of the Hindus and converted them to Christianity.

Hindu Schools are not Schond.
Continuing the speaker and the had the man HINDU SCHOOLS ARE NO SECOND

them to Christianity.

HINDU SCHOOLS ARE NO SHOOND.

Continuing the speaker said, that they all had known enough of how they were taught in Mission Schools. It was difficult for a child to get educated in a Christian School without his faith in his religion being undermined and in many cases without being occurred, Many were the victims of Mission Schools. Some even then think that their children reading in Christian Schools could escaps without being unsheen think that their children reading in Christian Schools could escaps without being unsheen the same were under the wrong idea that English education in Mission Schools was better than that impered in Hindu Schools and send their children to the former running the greet risk of conversion. He could say that the Hindu Schools, Vernacular or English were in no way inferior to the Mission schools in teaching. The School Inspectors had told the speaker that the Hindu schools were well conducted and the children in those schools looked much neat. This impression the Inspectors admitted they had formed on their surprise visits to those schools. As regards the quality of education he would wish to put them (she audispice) the question what had a student in a Christian school learned more or better than one in a Rindu schoo? It was a toolish idea they were having of the superiority of education in Mis-

The Hindu Board of Education.

FOR YEARS STEADY PROBRESS.

The following is the full text of the Report of the Hindu Board of Education for the year 1927—1928, presented by the Hony Secretary, Mc M S. Rasaratnam, at its Fourth Annual General Meeting:—

at its Fourth Annual General Meeting:—
The insugration of the High Board of Education is the beginning of the greatest of Hindu
movements of recent times. No organisation has
done so much within as shorth a time to awaken
the Hindu community in Coylon to its duties and
responsibilities in the matter of the education of
the Hindu children. It has given a new hope, a
mew idea and a new vision to those who have
hitherto worked toward, the uplift of the Hindu
religion and education amidst many discouraging
of countries one. Its organisation was undertaken
not a day too soon.

Successing State Education.

not a day too soon.

The Education Memorandum taid on the table of the Legislative Obuncil to November, 1919 enunciated the policy of the Government in the insider of the translated the policy of the Government in the insider of Vernaudiar education in Caylon. It fully set forth the reasons, why a system of state education should be introduced throughout the Island, and it invited the cooperation of the people as well as those religious bodies which largely controlled the Vernaudiar education of the Caylonese children for the successful carrying out of the policy enunciated therein. But the Roman Catholics and other Christian Bodies opposed the new educational policy of the Government did not enforce the new educational policy of the Government the Government did not enforce the new educational policy of the Hindu and Buddhiet parents to educate their children in their respective denominational schools.

The NECESSITY FOR ITS ESTADISTICATION.

The Necessity for its establishment.

In this state of unings, the Hon, Messel. W. Dersinwamy, and S. Bejarstosm and Mr. M. S. Raharatnam approached the Hon. Sir P. Ramantham and discussed with him at an informal meeting the course of action to be taken by the Hunds for safeguarding their educational interests. It was there agreed that a public meeting of the Hindus should be held at Frameshwara College, Tairunslyely on the 28th Ostober 1923, to consider the educational needs of the Hindus in the district of Jaffae. A notice signed by the Hun, Mr. S. Rajarstosm and Messra. W. W. Jiaratnam and M. S. Rasaratnam was widely circulated and on the 28th Ostober 1923 the leading Hindus of Jaffae assembled at a public meeting at Parameshwara College. The Hon. Sir P. Bamanathan presided. The Hun. W. Dursiswamy opened the discussion on the educational policy of the Government and the educational needs of the Hindu community. The late Mr. A Sapapathy and Messra. S. Kandayya Proctor S. C. and M. S. Rasaratnam stated their views thereon. Then the Chaltman after making his comments on the discussion augested the appointment of a Committee to carefully consider and report on the question of the educational needs of the Hindus, and to frame suitable resolutions for the consideration of the next public meeting. A Committee consisting of the Hun. Sir P. Ramanathan, Hoo. Messra. W. Dursiswamy, and S. Rajaratosm, the late Mr. A. Sapapathy, Messra. V. Versasingham, S. Hasaratnam as Secretary was appointed. The Committee first met on the 23th Outober and having discussed the educational situation came to the conclusion that the Elocation Memorandum of 1919, while it afforded some protection against the Missionaries who entertained hostile and intellerant views about other religions did not soft entitle of the Hundus chools was organised at the meeting.

The people as a whole made ready and generous response to our appeal, though here and there are virging the aims and Ideals of the Hundu Board and entiting the signature of the Dard.

continue to render their assistance in days to come.

22 Schools with 2250 cmildness.

The second year was an year of organisation.

23 schools with 2250 children on the rolls were opened in various parts of the District and at that time the Baard acquired property, immovable and morable, by deeds to the value of Rs. 40,000. It was then considered necessary that the Board should be incorporated by ordinance. At the second annual general meeting held on the 27th February 1926, it was decided to incorporate the Board and the Draft Ordinance with the necessary constitution, was settled at this maching. By the end of the year the Board owned 8 registered schools.

Its Incommunation by Law.

During the third year the Board maintained steady progress in opening new schools and governing schools registered for grant.

The most notable even is the incorporation of the Board by law. The present President of the Continued on page 4.

REVIEWS.

TAITTIRIYA UPANISHAD.

TAITTIRIYA UPANISHAD.

We have received a copy of the second edition of Taitrirya Upanishad (Upanishad Series No. 7) by Sasmi Sharvanada ot she Sir Hamskrisha Mission, India. The publication contains the San keit texte, with word for word literal translation, renderings and comments in English by the Author.

The publishers are the Ramskrishna Math, Mylapore, Madras and a copy is priced at Annas 13.

This Upanishad is the most popular of all other smaller Upanishad is the most popular of all other smaller Upanishad is the most popular of all other smaller Upanishad is the most popular of all other smaller Upanishad is the most popular of all other smaller Upanishad is the most popular of all other smaller State of Copy, which forms one of the main features of Hindu religious ceremonies, Morcover, it speaks of the roles of conace beginning from the student life up to the fourth Asharuma, i. c., Sampasa life, in well ordered, graduated manner, revealing the depth of significance of each stage and its flest calmination into the next, till man reaches the summus bonum of life, the Brahmanandam.

the next, till man reaches the summon bonum of tile, the Brahmanandam.

The book is divided into three parts viz. (1) Shikeha—Valli, (2) Brahmananda-Valli and (3) Bhrigu Valli.

"The special feature of the Shiksha Valli is that it gives a most beautiful pithy address to young novidates of the Brahmananya Ahrama, where has teacher tells the students about the circumstavey should say to possess and cultivate, the deads of life they should toster and such other rules of conduct for the up building of a noble character."

"The Brahmananda-Valli opens with the grand proclamation that Brahman is Anandamays or lapteme Bliss. Wherever is the expression of bliss or joy, know, it assorts, there is the light of Brahman. But its folics: expression is not be undertook of the consciousness of the Universal Life. I further show by besuitful similes the peace of human joys and pleasures in relation to the Supreme Bliss of the Universal. The haster with Brahmananam which is the sole purpose of all Uganibads."

"The last part, i. e., the Bhrigu Valli point, out the first each state of the shabes of the Abreau with the five sheets or Keshas, of the Abreau with

sols purpose of all Upanishads."

"The last park, i. e., the Bhrigu Valli points out the five sheaths or Koshas, of the Alman, viz., the gross physical body, the vital energy time energises the gross, the mind with the senses, the intellect and the primit nesclence, it directly based upon the utterances of this Upanishad. It gives the most beautiful idea of leading the mind from the gross to the subtle and to the subtler till to the subtless of all, the Alman which is encased within these upadhie or super imposed adjuncts of life."

LAMBS AMONG WOLVES.

The above is the title of a book written by Sater Nivedita (Margaret E. Noble) deporting in plain language the harmful work of the Mission-aries in Inoia. She strongly denounces the activities and misrepresentation of facts. She

assistance as yet a season of the measurance of the beauty of Hindu home life, of the marveious issals which inspire the logish woman, of the Indian costoms teeming with postry and sweet-

'Is the answer to be found to the preconceived "Is the answer to be found in the preconcerved that which blinds the would be observer, or is the intellectual ignorance which keep him unaware that there is any ning to be observed? Or is it possibly a meaner more still, the idea that it a true and folty tone is taken money will not be forthcoming to support his own exacet?"

The Publisher is Bramschart Goneadra Nath of Calcults. A copy is priced at Annas 6.

SRI RAMAKRISHNA MATH AND MISSION

Under the above title Swami Yatiswaranagda, President, Sri Bamskrishna Math at Madras has lesued a pampiete explaining its objects and activities. The pampiets is divided under Various headings cashing with its Origin and Oojeds. The Madras Branch and Its History, Its sometiments, Presont Autivities of the Math, and Its Immediate Needs. The fresident of the Math, and Its Immediate Shivanagan and its Euccessry its Swami Suddhanarda. There are 67 prominent branches (including preaching, publication, educational and constitution of the Province, Delni, Bern and Orissa, United Frovinces, Delni, Hombay, Madras, Mysore, Trawanore and Mais bar, Ceylon, Burma, Federated Malay States, and United States of America.

Noted Hindu Hours and Days.

DURING THE MONTH OF MARCH, 1928.

(From the 18th Day of Maasi to the 19th Day of Punguni of Pirapava).] Kaliyaptham, 5029. RAHU KALAM.

	RAHU	KALAI	ď.	
londay		a. m. to	9 - 00	B. 111
aturday	8 - 00		10 30	n.
riday	10 - 80	11 11	13 - 00	nuon.
dednesday	12 - 00	noon	1 - 80	p. m.
пигвану	1 - 80	p. m	8 . 00	
qesday	8.00		4 - 30	10 (3)
anday	4 80	11 11	6 - 00	10
The Drag	m's Hand	(Rahu)	eclipses	the Sun
using loss aportant und	iertaktogs	should D	of be con	пицевовай
2010				Marob.
ini Piratho	am			3
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hdami	- Property of the same	P	aris of le	1 1 15
avami			. of 1	1 16
rathosam			N Harris	19
esayanam				20
w Moon				21

Varuzappirappu Suththam

NAMEDIA

FOR SALE.

Works by the Ron'ble Sie Ponnambalam Ramanathan.

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in Thamil Rs 2
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with the Spirit of the West,

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John Rs. 5 each,

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Apply to the

Manager,

Book Depot, Ramanathan College, Chunnakam.

Hindu Board of Education. (Concluded from page 3)

(Concluded from page 3);
sion schools, which should be dispelled from their minds. Even then he would tell them that the Christians had been conducting their schools for the last hundred years; the Hindus who began very late had made such creditable progress within such a short time. What would be their state of efficiency after hundred years. Let them encourage and help their schools. If they had not the wealth to give, nor the physical fitness for bodily fervice, let them as least wish and pray for the prosperity of their schools, when they would grow more efficient than the Mission schools which allured them with batts. The Hindu Board of Education had achieved much in 4 years. They yet wanted 200 Vernscular schools, so that all Hindu children might be clueated in Hindu schools. The lack of Board of Education had achieved much in 4 years. They yet wanted 200 Vernsuntar schools, so that all Hindu children might be educated in Hindu schools. The lack of teachers was a great drawback for starting more schools. The Hindu Board must see that it does much propagands work and get Vernacular schools established in every village. It was their duty first to see that every Hindu child attended a Hindu school. That did not mean they should reglect their Eog. Ileh schools and colleges. He would expresily appeal to them (audience) to help the Board in as many ways as possible in its noble work. If they were convinced of the superiority of their religion and felt it was their duty to work for it, why should they not make at least half the efforts the other religionists were putting in in the service of their religion. If they (Hindus) could wase up and make up their minds to do that then ruccess of their work was assured. In conclusion he appealed to those present to under the banner of the Hindu Board and cerry it on with strength in a spirit of service to their religion and resp the benefits of which their glorious religions had in store for them.

Equal Sharing in Schools.

The Chairman in winding up the maeting referred to the resolution passed recently by the Board of Education, Colombo re squality of seating accommodation in achools for children irrespective of ceate. He would seem release that it was not initiated by any one of the members of their Board. The rule would have to be placed before the Legislative Question would be thrashed out and the Government would not all of a sudden enforce the rule.

Question and they navrated how.

QUESTIONABLE METHODS OF CONVERSION.

the rule.

QUESTIONABLE METHODS OF CONVERSION.

The Chairman then narrated how a Christian worker valuly tried to argue with him on the superiority of Christianity and justify the methods of conversion adopted by Missionaries in Schools. The speaker had cornered him to such an extent that the Christian realised the foolishness of their attempts at presching the gospels of Christ to a people who passessed the gractest religion of the world—Hindulem The Christians had now come to a stage as hot to be able to give reasons for conversion and the existence of the Mission schools. The mora step (Hindus) came into contact and condict with other religionists, the greater they delt of the greatness of their religion and to guard its and to carry the torch of Hinduse without fast and make conquests with the aid of Shive. He prayed that Shive would bless them with success in their undertakings.

The processings concluded with the sing ing of Thewarem. These assembled then adjourned to the College guadrang's where a Gardon Party was he'd. The processings of the day's co'ebrations same to a close at about 6 p.m.

The Hindu Board of Education.

The Hindu Board of Education.

(Goreland from ages 3)

Board was entrasted with the tools at introducing the incorporating Bill in the Legislative Council and in the passage of the Bill through Council, the name of the Board was altered into "The Hindu Board for the Fromotion of Education". The Ordinance received the swent of His Excel lency the Governor on the 24-th January, 1927, and was placed on the Statute Book on the same day. During this year the number of schools owned by the Board increased by 10. There were thus 32 schools with 4000 children on the rells. Of these 10 were registered schools thus showing an lacrease of elevan registered schools over the number of the previous year. At the end of this year the Hon Sie P. Ramanathan K c.c. M. G., they have the Hon Sie P. Ramanathan K c.c. M. G., they have the Hindu Bancational Movement retired from the Presidentship and conserted to become its Patron. The Hindu Bancational Movement general and the Hindu Bancd in particular cannot forget the many services he had rendered to make the Movament a great success. His association with the Board as its first inception was a source of strength and pressige to us at the time when the infant movement was assailed by cermies from within and without.

NINE SCHOOLS WERE ERGISTERED.

within and without.

NESS ESCHOOLS WERE REGISTERED.

During the present year, too, aleady progress has been maintained. It is a matter for congretulation that as many as nine of the unregistered schools were registered for grant during the year.

Saravanni Mahsewary Vidyasalai was registered.

on March 11, 1927, with effect from December, 1925.

225. Palaly Siddivinavaga Vidyasalai was resgistered 2 20th April, 1927, with effect from November,

babramanya Vidyasalai, Daife Bast, was registered on 2 vd.1-iv, 1927 with effect from the middle of July, 1928.

Araly Ganena Vidyasalai was registered for grant on 16 hArch 1927, with effect from February, 1926.

Vadiakoldai Thirugnasambandha Vidyasalai was registered for grant on 16 hArch 1926.

Panakam Makkandan Padasalai was registered for grant with effect from 1-th April, 1926.

Chivyashera Nanthanar Padasalai was registered for grant with effect from 1-th April, 1926.

Kopay Saravanapawanda Vidyasalai was registered for grant on the 26th October, 1927, with effect from July, 1920.

Messalai North Vearssingam Vidyasalai was registered for grant on the 26th October, 1927, with effect from 1-th Doember, 1927, with effect from 1-th Doember, 1927, with effect from 1-th Doember, 1927, with effect from 1-th October, 1926.

Messalai North Vearssingam Vidyasalai was registered on 15th Doember, 1927, with effect from 1-th October, 1926.

Among the unregistered schools of last year, Chivyasheru night school was closed as its continuance was considered unnecessary in view of the popularity of the day school.

There most rous Registered.

Of the three remaining unregistered schools, Chernya street School, and the Subramanya Vidyasalai, Pungadutiva have been provisionally registered and they will receive their confirmation in March and July, 1928, respectively. The registration of the Analocata School is the long postponed as the new building has not then yet completed. The Department will consider the guestion of registration only when the local committee has completed the building.

Doring the year 9 new schools have been added to the 18th. The first school that was taken charged the yet men and the provisionally registered and it will soon be confirmed. This School is one of the provisional provisionally registered and it will soon be confirmed. This School is one of the short of the school was opened by them for a fay month of September, 1926, and warring by the mode of the Board in Senting Senting Senting Senting

Order Nisi.

IN THE DISTRICT COURT OF JAFFNA. Testamentary Jurisdiction No. 6607.
In the Matter of the Estate of the last Tarmotherampillal Rajasingam of Sandruppey

Deceased.

Cionatamby Thamotherampillal of Sandirup-

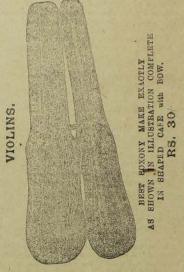
Kannastaipillal widew of Arumugam of Bandi-ruppay

This matter of the Petition of the abovecamed Patitioner praying for Latters of Administration to the estate of the abovenamed deceased coming on for disposal before G. W. Woodhouse Esquire, District Judge, on Outober 2, 1928 in the presence of Mr. M. Vyshisingam Proctor on the part of the Petitioner and the affidientle of the Petitioner having been read, It indeclared that the Petitioner having been read, It indeclared that the Petitioner is the lawful father of the said intestate and is entitled to have Letters of Administration to the estate of the said intestate issued to him unless the Respondent or any other person shall, on or before March 8, 1928 show sufficient came to the satisfaction of this Court to the contrary.

2nd October 1928,

O. 1420.

District Judge.



The Jaffna Apothecaries Co. Q. 97.

the second massing to convert the Methagel Vigneshwara Vidyasaya into an Anglo-Vernacular school so that the Hindu students of Mailagai may have their English equestion in the School without going to a school managed by an allen religious boey. Accordingly an application has been made to the Department for such conversion of the School, and a qualified teacher has been appointed to take charge of the English work of the School. An Anglo Vernacular school cannot meet the needs of English education of the village and the ocening of an English school is under contemplation.

Owing to the increasing volume of the work of the Baard it was found necessary to appoint a full time clerk, and Mr. V. Pasupathypillat was appointed to the post with effect from 15th March, 1927. The number of schools had already increased to 40 in the month of November. It was found absolutely necessary that a paid Inspector should be appointed to visit the schools and to report to the Committee of their condition from time to time. Mr. C. Mylvagaman, who Pas been connected with educational work for over 15 years, has been appointed laspector of Schools from the first November last.

The primary object of our schools is to provide religious instruction to Hindu children in a purely Hindu asimosphees. This cannot be satisfactorily most unless we do ordinate and systematics religious instruction imparted in various achools. To test the profession of the religious instruction imparted in various achools. To these the profession of the religious instruction apparted in various achools. To the shed to day.

During the year under review the Hindu community has lost three sixlwar leaders who have done yournan service to the cause of Hirdu Education in Juffan viz. the Hon. Six A Kanagasabsi, Mr. A. Cabitravelu and Mr. K. Thambish. All the three were commerced with the Board as His Directors. Detailed reference will be made to their reviews in the accommittee the Marker who have done by the Hon. Mr. S. Rajaratuam in enrolling doners. See also cohere

Notice.

MOTOR CAR ORDINANCE NO. 20 OF 1927.

LIGENSING OF CARS.

It is hereby nonlined for the information of the Public that owners of Care are allowed a further extension of time till the 31st March, 1928, to take out licences for their Care for the year 1928, M. BINNATHAMBY, for Registrar of Motor Care.

Office of the Registrar of Motor Care.

Office of the Registrer of Motor Care, Colombo, 25th February, 1928. G. 873.

AUCTION SALE

The following Cocoanut Estates will be sold by Public Auction at the respective premises on Saturday 10th March 1928 commencing at 2 p m.

1. All that eastern portion of all that cocoanut estate called Yakkachchy estate, with cocoanut plants together with well, bungalow, kitchen, sheds and other appurtenances, situated at Yakkachchy Kovilvayal Kottandarkutam and Mullsipatiu in Pachonilaipalai Division, containing in extent 176 Acres, 3 Roods and 22½ Perches and bounded on the East and North by Crown Jungle, on the West by the western portion of this estate belonging to the heirs of B. Dwarkacas and B. Mathaulail and on the South by Road.

2. All that Jungle land called Pikknikkadn with western called Pikknikkadn with western

the South by Road.

2. All that Jungle land called Pikknikkadu, with well and other appurtenances situated at Uruvanaikkaupattu in Mullaitivu in the Division of Pachchilangalai containing in extent 65 Acres 3 Roods and 32 Perches and bounded on S Roots and 32 Perches and bounded on the East and North by recervation along Road, on the West by Crown Land and on the South by the property of Kathir-gamer Sinnaddy and Thambipillai Pon-

gamer Sinnaddy and Thambipillar Ponnar.

3. All that cocoanut estate called Karauthai, with cocoanut plants, well, bungalow and spontaneous plants, situated at Sorsmpattu and Malville in the Pachchilaipaiai Division, containing in extent 319 Acres and 26 Perches and bounded on the East by lane and Crown Jungle and on the North by lane and tank and on the West by the property of Anketel and Tank and Road and on the South by Road. the South by Road.

Jaffna, Mis. 1164. V. A. DURAYAPPAH Commissioner

BEST CALICUT TILES. CROWN and STAR Brands.

Covering Largest Space Elegant, Light, Strong and Cheap.

Phone 52. Telegram: Thiruchelvam. Em. THIRUCHELVAM, Agent, Main Street, Jaffna.

Order Nisi

IN THE DISTRICT COURT OF JAFFNA. Testamentary Jurisdiction No. 6574. In the Matter of the Estate of the late Subramaniar Ramalingam of Kokkuvil

Makeswari widow of Eubramaniar Ramalingam ot Kokkuvil East

Vs.

1. Ramalingam Sivasubramaniam of do
2. Annapocranam daughter of Ramalingam of do
3. Manonumany daughter of Ramalingam of do
4. Seethaledchumy daughter of Ramalingam of do
5. Pahunavathy daughter of Ramalingam of do

This matter of the Polition of the abovernamed Politioner, projing that the abovernamed Politioner, projing that the abovernamed Politioner, projing that the abovernamed Iss Respondents be appointed Guardian-ad-litem over the minors the Srd, 4th and 5th Respondents and that Lutters of Administration to the setate of the aboversmed deceated be granted to the Politioner coming on for disposal before G. W. Woodbouse Esquire, Dissiret Judge, Jaffas, on Ontober 3, 1927, to the presence of Str. V. Alfanio-kavasagan, Prontor, for Politioner, and the Elliquit of the Politioner dated Sphember 28, 1927 having been read:

It is ordered that the aboversmed its Respondents to Srd, 4th and 5th Raspondents and hast Institute of Administration to the cause of the aboversmed deceased by granted to the Politioner as the lawful widow of the deceased moses the aboversmed Respondents or any others shall on or recover January 21, 1928 show sefficient cause to the satisfaction of this Court to the contrary.

9th December 1927.

contrary.

9th December 1927.
Extended to March 6, 1928.

J. C. W. Bock.

District Judge.

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