

The Hindu Organ.

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The Hindu Organ.

JAFFNA. THURSDAY, MAY 17, 1928.

VITAL VALUES OF GURUKULA IDEAL.

I.

THE ABOVE IS THE TITLE OF THE inspiring and thoughtful Convocation Address delivered last month by Prof. T. L. Vaswani at the Gurukula University, Haridwar, North India. It is a timely utterance and it is a call to the Indian people to go back to the ideals which our common Ancestors pursued in training their youth. The present political, social and religious conditions in India and Ceylon are of a similar nature. The observations of Prof. Vaswani are also equally applicable to Ceylon. For that reason we have been publishing the verbatim report of the lecture by instalments in these columns. It deserves the careful study of all who are interested in building up of the young manhood of the country.

Education as pointed out by Prof. Vaswani is the most influential factor in nation-building. Its aims, ideals and inspirations must express and not suppress the genius of the nation. Can it be said that the present system of education in Ceylon expresses the genius of the indigenous culture? Ignorance is the root of all evils. But educated ignorance is the parent of mental slavery and intellectual barrenness. The educated Indian or Ceylonese is at best an imitator. He is deeply ignorant of the national traditions and culture. He knows more of the Roman or Greek heroes than those of his own native land. He is acquainted with the achievements of Roman, Greek or English people than with those of his own Ancestors. It is no wonder that under the blighting influence of such a system originality is killed, initiative is suppressed, and national self-respect is undermined.

Education in order to be beneficial and useful to the nation must be rooted in the Past. Experience should be the basis in education as in the other spheres of life. It should not isolate the students from the vitalising influences of national traditions. They are a great stimulus and inspiration when they express a great Ideal and indicate great achievements of a great people. It is by linking

the Present with the living Past and by awakening within the hearts of the people the memory of the great heroes and sages that the people of India and Ceylon can attain the full stature of nationhood.

The next factor emphasised by Prof. Vaswani in nation-building is Brahmacharya. The Professor rightly calls it the soul of Indian civilisation. Our Ancestors divided life into four stages or *ashramas* viz. *Brahmacharya*, *Grahastha*, *Vanaprastha* and *Sannyasa*. Brahmacharya is the first stage. It is the period of preparation for the serious responsibilities of life. During this period the Brahmacharin sits at the feet of his *guru* and learns all that is necessary for life. It is a period of rigorous self discipline and control. The root meaning of Brahmacharya is walking with Brahma, who represents the creative force of the Universe. By leading such a life the Brahmacharin is enabled to conserve *sakti* or the creative energy. Subject India or subject Ceylon can recover the lost freedom by the practice of purity and self-control. A nation that would be free must needs be a nation of the strong. How can national strength be acquired and preserved if energies are frittered away in ease, luxury and sensuality? The greatest need of the time is not clever men nor clever politicians but simple, strong men filled with the one passion of being spent in the service of the mother-country and her great ideals. Such men our country can produce only by reverting to the ancient ideal of Brahmacharya.

Intimately connected with the Brahmacharya *ashrama* is the character of the *guru*. Unfortunately in this country the *gurus* who are in charge of education are strangers to our culture. Some of them make no secret of their contempt for our literature and history. Is intellectual and moral growth possible when students are placed under the charge of such teachers? The *guru* is not a mere instructor. He is one who has power to create a protective and purifying atmosphere around his pupils. It is not enough that he should have high academic qualifications. But he should be a living fountain of knowledge where the students can imbibe its healing waters. It is such *gurus* that we need to train the youth of the country.

LOCAL & GENERAL.

JAFFNA HINDU COLLEGE.—We invite the attention of our readers to the advertisement appearing elsewhere re the formation of classes in the above College to prepare students for the London University Inter-arts, Inter science and the Ceylon University College Entrance Scholarships Examinations. The above classes have already begun work. Intending students will do well to seek admission early.

JAFFNA U. D. C. ELECTIONS.—The next triennial elections of the Jaffna Urban District Council are fast approaching. November 3rd has been fixed as the date for receiving nomination papers and November 17th as the polling day. It is learnt that there will be keen contests in certain wards. There is likely to be a triangular contest in Ward No. 8.

PERSONAL.—Dr. S. Subramaniam, Provincial Surgeon, Batticaloa, has come on a month's leave and is staying at his residence at Kantarodai, Chunnakam.

—Dr. S. C. Paul, first Surgeon of the General Hospital, has recovered from his recent illness, which caused some anxiety, and resumed duties.

IMPROVING THE PADDY INDUSTRY.—On the closing day of the Agricultural Conference (Thursday last) The Hon. Mr. E. A. Stockdale, Director of Agriculture, moved the following resolution appointing a Committee to inquire into the conditions of the paddy industry:—"Be it resolved that the Food Products Committee of the Board of Agriculture do make with the least possible delay a detailed investigation of the present conditions of the paddy industry and make suggestions for its improvement; and that this Committee be requested to co-operate for the purpose of this enquiry other gentlemen specially interested in the product."

KATURURUNDA TRAIN DISASTER.—A Sinhalese woman of Dodanduwa seeks to get Rs 605 from the Ceylon Government as compensation for losses sustained by her in the Katururunda Railway disaster.

BAR EXAMINATION RESULTS.—Among the official list of passes at Easter Bar Examinations held in England the following is included:—Class III. Narayanasami Cumarasami (*Lincoln's Inn*). Real Property & Conveyancing. Final Examination: Class III. Narayanasami Cumarasami.

Wedded A Widow for Wealth.

COUPLE COMES INTO CONFLICT.

At the Negombo District Court the trial of a case of some absorbing interest which was taken up for hearing before Mr. G. Furse Roberts, D. J., is reported.

One Mr. Eral Mathes and his wife Mrs. Lillian Verochias Mathes, widow of the late Mr. G. V. Perera, Probitor of Onlaw, praying for a decree for the recovery of a sum of Rs. 50,000 with interest at 9 percent per annum from the date of filing of this action or in the alternative for a decree compelling the defendant to transfer to plaintiff immovable property of the value of Rs. 60,000 which the plaintiff alleged was due to him as consideration of marriage with defendant, and for costs of suit.

The story of the complaint is that he first met the defendant in 1922. After some time his visits were made with a particular object. That was to marry defendant's daughter, Virbia, who was then 15 years of age. In March, 1924, the defendant invited him to her house and there he saw one Pauline Pieris. Pauline Pieris saw him on the following day and asked him to a friendly way why he visited defendant. He told Pieris that he went with the intention of marrying defendant's daughter, Virbia. Pieris told him that he (Pieris) knew everything about it and that he (Pieris) visited her not with the intention of marrying defendant's daughter but with the intention of marrying defendant herself. Pieris told him that defendant had suggested to give a bigger dowry if he (Pieris) married the defendant. He did not consent to that suggestion at all and ceased to visit the defendant from that time. A short time later in March Virbia was sent to the Convent at Kegalle and was boarded there. In or about the month of May the same year Pauline Pieris came to him again about the same matter and told him that defendant had offered to give him Rs. 30,000 in cash if he married defendant. He did not consent to the proposal. He told Pieris that he would marry defendant if she gave him Rs. 50,000. Pieris told him that defendant had agreed to give the Rs. 50,000. He went to defendant's house with Mr. Cyril de Mel some day in June and discussed the terms there. He accepted the offer of the defendant and consented to marry her. He asked her to carry out the terms as had been agreed upon, before the date of marriage was fixed. She agreed to do so.

Though it was agreed to have a notarial bond executed yet nothing was done. As the day of marriage fast approached and as the solemnisation had to be done on a special licence the complainant had not the time to see to the execution of the deed. The marriage took place on June 26, 1924. From that time onward the defendant is evading to keep up her promise. Hence this suit.

The defendant in her answer stated that plaintiff apparently married her for her wealth. Since the marriage he tried to get her to transfer some property to him and had systematically ill-treated her for her refusal to do so and had now instituted this action merely to harass her.

After the evidence of the complaint, the defendant and some other witnesses the hearing has been postponed till June 16, next.

The complainant is 29 years of age and the defendant 39 years "old".

DAYLIGHT SAVING IN KENYA.—After continual effort for years past the Legislature at Nairobi passed the daylight-saving measure whereby clocks will be advanced half-an-hour. [It will be remembered a similar proposal was brought forward by one of the Unofficial European Members in the Legislative Council of Ceylon but it was not accepted.]

TRADES' UNION CONGRESS.—Mr. A. E. Goonesinghe, President of Ceylon Labour Union, is reported to have received an invitation by cable from the British Trade Union Congress, to represent Ceylon at the forthcoming Labour Conference to be held in London, commencing on July 2nd.

LEGISLATIVE COUNCILLOR VS. "CEYLON INDEPENDENT."—The case in which the Hon. Mr. D. B. Jayatilaka charges the "Ceylon Independent" with criminal defamation by publishing statements suggesting misuse of his position as a Legislative Councillor to influence appointments in the Government Service was taken up on Monday last in the Colombo Police Court.

WIRELESS IN HOSPITALS.—In connection with the proposal to afford patients in the different hospitals and similar institutions in the Island the benefits of wireless reception, a demonstration, it is reported, was held on Monday last through the courtesy of the Medical Superintendent, in the Ragama non paying Ward, General Hospital.

Letter To The Editor.

THE HINDU BOARD OF EDUCATION.

Sir,
The Report of the work of the Hindu Board of Education together with the Treasurer's report for the last year has been before the public for some time. The Board has under its management 40 schools with 5000 children. The Treasurer's report shows a balance of nearly Rs. 10,000 cash in hand; and a short but telling appeal has been issued to collect a further sum of Rs. 10,000.

The Hindu Board of Education stands for the preservation of all that is noble and transcendental in our religion, for the weaning of our children from the evils of de-nationalising and proselytising systems of education and conferring in them the bequest of education in their own religion. As we follow the course of history, we observe that sometimes the average mood of a nation is sluggish and dull and sometimes it is exceptionally vigorous and alert, India's spring up in the course of a people's unrequited progress which tend to expand thought stir the feelings and by nourishing as well as stimulating the masses of the people, give breadth and energy to the awakening in the country.

The success that has so far attended the efforts of the Hindu Board of Education is therefore greatly due to the longing of a missionary ridden people for an organisation that would liberate them from the agony of seeing their children taught a foreign faith, to the neglect of their own. To the leaders of the movement a full need of praise is certainly due, for the pioneer work they have done, but success achieved so far, ought not to make them rest on their arms, in the satisfaction of a duty performed. There is much still to be done. They should energise and consolidate their forces to fight an enemy, financed and supported by rich people in America and England. The destiny of our religion is in their hands. If they huddle and the movement fails, then they would be retarding the progress of Hindu Education in this country by over 50 years. Public confidence would then be so shattered, that no Hindu Education Movement worth its name dare lift its head after such an ignominious failure. Hence it is the duty of the Hindus to rally round the leaders of this great movement, and make it the success it deserves to be.

It is needless to say that the smooth working of the Board depends to a great extent on its sound financial position. The sorry make-shifts to which many managers of Hindu schools under private management, have recourse to, such as non payment of teachers on the due date, paying them a lesser sum than that to which they are entitled, and for which they sign etc., are not due to any inherent viciousness on the part of the managers, but is really due to their assuming educational responsibilities without the necessary funds. Therefore the first condition of success, is for the Board to have at the outset, at least sufficient funds to pay its teachers their salaries with the due increments for an year, till it receives the Government grant at the end of the financial year. The affairs of the Buddhist Theosophical Society came to light one day sooner, and our leaders would do well to take a leaf from the experiences of that Society. A proper budget should be drawn up at the beginning of each year, showing the probable income and expenditure and should the budget be on the wrong side, ways and means should be devised to balance it. This would avoid the accumulation debt.

Many popular methods could be employed to collect a big fund. One week in an year could be set apart known by some such name as the "Hindu Education Week", somewhere about the new year, during which intensive collectors campaign could be carried on; beneficiaries performance could be had all over the country by our young men; a "flag day" could be organised when small paper flags could be sold throughout the Island and a good sum of money collected. Here is a way for our young men to serve their religion.

Every Hindu drawing a salary of over Rs. 50/- could be willingly made to contribute a month's salary by part payments, or a monthly contribution of 3% of his salary. Others may be persuaded to keep a small *ashraya* at home and put aside every Friday, any money they could spare, as a charity offering. The ancient custom of putting by a handful of rice for charity before cooking, may be profitably revived.

Strong local committees can be appointed in villages, where a school is being conducted by the Board, to collect a sum of money locally, sufficient to avoid the school becoming a burden on the Board. Certainly in the case of those whom the school is directly meant to serve, much more than a month's earnings should be forthcoming for the everlasting glory, honour, and beauty of their village. The present writer can hold as an example his own village, containing about 100 families, which established a Salva school in opposition to a decrepit mission school and maintained it without Government aid for over two years at a cost of nearly Rs. 12,000. So the possibility of collecting the money required by the Board must encourage our leaders to further activity and more self sacrifice.

Dry Zone Economic Development

MONEY & FOOD CROPS CULTIVATION.

The concluding session of the Agricultural Conference at Peradeniya was held on Thursday last, when the Hon. Mr. F. A. Stockdale read a paper on "The Economic Development of the Dry Zone of the Island." It is the Director of Agriculture discusses the experiments so far carried out with special reference to the work of the Department on the rotation of crops.

The paper opens with the following Introduction:—

At the first Agricultural Conference held in 1926 attention was drawn to the necessity for investigations into the agricultural methods in the drier zones of the Colony and for replacement of the obse system by a more systematic form of agriculture. It indicated that it was considered that a regular system of village agriculture could be introduced and that Ceylon could in the same way as India produce a vast amount of food stuffs by means of dryland cultivation. It was also pointed out that rotation stations would be opened up, in order to test out what crops could be grown and to ascertain their correct place in the rotation.

In the present paper, I do not intend to deal with such questions as the improvement of irrigation facilities and the further extension of irrigation work in the Dry Zone, but to limit myself to dry land cultivation, to some of its problems and to make special reference to the work of the Department of Agriculture on the rotation of crops.

Then the paper goes on mentioning the cultivation of Sisal, Kapok, Citronella, Cotton, Ground Nuts, Gingelly, Tomatoes and Funder Grass.

Referring to the cultivation of the following crops viz., chillies, tobacco and foodgrains the paper reads:—

Chillies have proved to be the most profitable crop and net profits of between Rs 175.00 to Rs. 176 per acre have been secured. Higher profits are realized where parts if not the whole of the crop can be marketed green.....

The trials with tobacco have not yet given results of any importance, but in view of the work on the cultivation of tobacco without irrigation on the Jaffna Experiment Station it is quite reasonable to suppose that good crops of tobacco can be grown without any resource to irrigation.

The trials with the food grains such as kurakkan, millets, maize, etc., have shown that satisfactory crops can be raised. As equally good crops of these grains have been grown on land which has been continuously cropped as upon new chena lands. Cultivation prior to seeding is necessary in order to suppress weed growth and early sowing is desirable if the best results are to be secured. Green gram has done the best in the drier season, cow peas thrive well in all districts and form a most useful rotation crop for clearing land of weed growth. Its yields are not high, nor of high value. In wet season practically no seed is set but for ploughing in a rotation crop it has proved most useful. Black gram and horse gram thrive satisfactorily and produce average crops. All the above crops have been grown satisfactorily on lands in rotation with cotton. The experiments with chili have not yet yielded results which may be said to be conclusive. Crops have been poor and the correct season for sowing has not yet been definitely ascertained. On some stations the crops were ruined by attacks of the blister beetle "Myabris pustulata" which cuts through into the flowers and prevents the fruit from bearing.

OBSERVATORY FOR TRINCOMALEE—It is learnt that the Survey Department is at present erecting a new tidal observatory in the Royal Naval Dock Yard at Trincomalee. Tidal observations will be started by the Survey Department as soon as the erection of the gauge is completed.

Our countrymen in Malaya are watching this Movement with great hopes and they would contribute as much as they can, for this noble cause. Malaya has been hitherto, so ravaged from one of country to the other, by a flood of faddish, and in many cases, bogus, charity collectors from the mother country that any responsible representative of the Board would be welcomed there with open arms. The present writer understands that a Tamil club in Johore staged a series of Tamil Drama and thereby realised a sum of nearly \$900. They have deposited the sum in a bank with a view to build a Hindu school there; but if the school does not come existence within ten years, they have decided that the money should be handed over to the Hindu Board of Education, Jaffa. This is a sure indication of the place the Board occupies in the hearts of our countrymen in Malaya and the possibility of a successful collection tour in that country. With the heat of the awakening we must go on, and a big sum must be collected. Will the Manager of Schools under the Hindu Board of Education undertake this tour to fill the coffers of the Board, and thus earn the undying gratitude of the Hindu people.

Shanmuga Nivasa,
Kaddukey, 13 & 28.

Yours etc.,
C. SUBRAMANIAM

Vital Values of Gurukula Ideal

The following is the verbatim report of the Convocation Address delivered by Prof. T. L. Vaswani at the first convocation of the Gurukula University, Hardwar, North India on its New Site:—
(Continued from our last issue).

THE SYMBOL OF SARASWATI.

Education, says Newman, is a high word. What it is, and what are the ideals and functions of a university are questions to which many answers have been given. Almost every answer, I think, has its significance. In English secondary education, the emphasis is on gentlemanly manners. "Manners maketh man." In French the emphasis is on logical, discriminating, disciplined mind. In Rome, the emphasis was on the ideal and practice of law as a principle of a social order. In ancient Greece the emphasis was on the spirit of inquiry; the spirit of "arewne and light." A recent writer, Prof. Ward emphasises moral vigour and moral worth. Education, he argues, is training of character. The universities in modern India send out year after year, "Bachelors of Arts" who are neither "bachelors" nor versed in "arts." A better degree was the one conferred in ancient Athens; the graduates were named "men of Athens"; the degree of "wisdom," indeed, is worth having. But I confess some of the noblest ideals of education and functions of the university are suggested to my mind by the two ancient Sanskrit words—Saraswati and Sankata. All Gurukulas, all Ashramas, all Vidya Vidyalayas, all Pathshalas, all Vidya Pithe, all Ayatanas, all platforms of knowledge, all centres of culture, are sacred to Saraswati; they are her shrines. And unlike the Athens of ancient Greece, Saraswati is represented as simple, not regal but pure, decked with flowers, not gems, not gaudy, but gentle, simple and pure, simple and holy white, poised on a white lotus and carrying in her hand the mystic "Vina." The lotus is, in Hindi art, a symbol of the Infinite. It is not Brahma named Padma-Ja, "the one born of the lotus." The lotus, too, is associated, in the ancient books, with the science of yoga. In an Upanishad, the yogi is asked to sit in meditation like a lotus. Education must awaken a sense of the Infinite. And the very crown of all sciences is the Science of Yoga. The man of knowledge too, should, like Saraswati, be simple, and like her draw music out of the "Vina" of Vidya. The man of service. For the purposes of knowledge is not self aggrandisement, but "seva," not the hoarding of silver and gold, but the scattering of what one has and is in the service of humanity.

THE SACRED SINDHU OF KNOWLEDGE.

No less significant, to my mind, is the ancient word "snataka." It means to me much more than what is conveyed by the familiar word "graduate." A "snataka" means, literally, one who has bathed, one who has gone through the process of purification. Knowledge is more than experience. That high-souled thinker of England, J. S. Mill, following the lines of the brilliant Scotch philosopher Hume, resolved his mind into a stream of sensations. I humbly submit that a school or college should be a stream of purification. Three classes of Snatakas are referred to in the ancient book:—(1) "Vidya snatakas" (2) "Vrata-snatakas" (3) "Vidyavrat snatakas. But every "snataka" is to bear witness to the supreme ideal of purity.

Among the duties of students in the Gurukula and Ashramas of old was daily bath. It had its value, as a good hygienic rule.

It had its value, also, as a symbol of bath in the stream of purifying knowledge. Every teacher is to be a man of purifying influence. Indeed, one of the several meanings of the word "Guru" is "the purifier." The Guru was not a mere instructor. The Guru was one who had the power to create a protective, purifying atmosphere around his pupils. Clever men, brilliant "necessaries!" Many, many such has India today. She needs more purifying personalities. Materialisation of the intellect, worship of power, organisation at the expense of spiritual idealism, cult of ambition and cleverness cannot help India. India will rise again through the purifying power of "tapasya," the power of life and spirit. Today we think largely of a teacher's academic qualifications. In ancient India they thought also of his psychic spiritual influence. One of the instructions to the teacher, as we may read in pages of Patañjali, was that he must commence teaching after sitting for some time with sacred grass in his hand at a pure moment with his face turned towards the East—the realm of light and purity. Education must begin with a purifying personality; the teacher must be a man both intellectually and spiritually alive; the Acharya must be a person not of superficial manuals but of idealism and "shakti"—not a machine to grind graduates but a living fountain of the purifying, healing waters of knowledge. This truth was realised by the Ancient Rishis. This truth is re-discovered and reaffirmed by Gentile,—the gifted philosopher who is, also, the minister of Education in Italy. On taking charge of his pupil, the Guru in ancient India said:—"I commit thee to Wind and Water, to Light and Rain." A beautiful and suggestive saying for wind and water, light and rain represent, to my mind, a great force or agencies of the Spirit that purifies life. A Snataka is one who has been purified by bath in the sacred Sindhu of Knowledge.

THE SECRET OF CIVILIZATION.

Four distinct centres of life must be thus purified. They are the (1) physical (2) mental or intellectual, (3) imaginative-emotional and (4) moving—practical centres. He who would purify his mental centre must develop reverence for knowledge. This reverence has suffered much since the spread of a wrong utilitarian conception of culture. Prof. Riches of France raises the question "What is Civilization?" And he answers thus:—"What, then, is civilization? I am not going to say, as did some humanists, that it is measured by the quantity of soap and postage stamps used per inhabitant. This picturesque definition is inadequate and I would rather sum up what appears to me to be the principal element of civilization by saying that it is knowledge." Yes—Civilization is knowledge of the Shakti or the Forces around us and within us. The modern man studies the forces which surrounded him, but takes little note of the "inner" forces, the "shakti" of the spirit. He does not purify his mental centre.

—"Vedio Magazine"
(To be continued.)

Local Government Board.

JAFFNA U. D. C. PULLED UP.

HASTY TAXATION PRONOUNCED ILLEGAL

The following are the Minutes of the eighty-fifth meeting of the Local Government Board held at the Colombo Kachcheri on Wednesday, May 9, 1928, at 9.30 a.m.

Present:—Hon. Mr. R. N. Thaine, C. M. G., President; Hon. Mr. H. B. Lees, Director of Public Works; Hon. Dr. J. F. E. Badger, Director of Medical and Sanitary Services; Mr. O. R. Lundie, Acting Surveyor General; Hon. Messrs. A. C. G. Wijeyekoon and G. A. Wille; and Mr. J. H. Mendenhall, Adigar.

The minutes of the eighty-fourth meeting having been circulated were confirmed, subject to certain minor amendments in items Nos. 5, 7 and 11.

Pending the receipt of further information, the Board deferred consideration of the proposal of the Chulav Council to lease a plot of land near the junction of Fraser road and Court road for a Bulk Petrol Service Station.

Considered Circulation Paper No. 3—Revised scheme of salaries and allowances proposed by the Negombo Council for certain of its officers. The Board resolved to inquire from the Council on what grounds the proposed revision is considered necessary—particularly as to the maximum salaries of the existing scheme have not yet been reached.

JAFFNA U. D. C.'S INCREASED RATES.

Considered Circulation Paper No. 4 regarding the proposal of Jaffna Council to raise its assessment rate from 5 per centum to 7½ per centum and to abolish the recovery of conservancy fees. It was resolved to point out to the Council that in the opinion of the Attorney General it is not legal to vary in the course of a year a rate already imposed for that year under section 171 of the Ordinance and that unless the Council is content to let the proposed increased rate take effect as from January 1, 1929, it should consider the alternative of a special conservancy rate to be levied under section 141.

Considered Circulation Paper No. 5 regarding the Ratnapura Water Supply Scheme. With reference to the reply of the Council accepting the conditions on which Government would be prepared to give it a grant and a loan, the Board resolved to ask the Council for its reasons for adding no further stipulation that the Council should be entitled to call for tenders for the work notwithstanding the fact that the estimates, specifications and plans have been prepared by the Public Works Department.

Resolved further to inform Government that in the opinion of the Board 25 years should be the period over which repayment of the loan should be spread.

The Board considered and approved under section 47 (a) the remuneration assigned by the Jaffna Council to the 2nd and 3rd Sanitary Inspectors and the uniform and commuted allowances assigned to the 1st Sanitary Inspector. (Circulation Paper No. 6)

U. D. C. FOR KURUNEGALA.

The Board considered a reference from Government relative to the application of the Kurunegala Ratepayers' Association for the establishment of an Urban District Council for Kurunegala and resolved to recommend to Government the publication of a preliminary notification under section 9 (2) in respect of the present Local Board area. (Circulation Paper No. 7).

Considered and approved under section 47 (a) the remuneration assigned by the Negombo Council to the office of Revenue Inspector. (Circulation Paper No. 8).

Considered and approved under section 47 (c) the proposed acquisition by the Negombo Council of 8 1/2 P. 18844 for a motor bus stand. (Circulation Paper No. 9).

Order Nisi.

IN THE DISTRICT COURT OF JAFFNA.

Testamentary Jurisdiction No. 6704.

In the matter of the Estate of the late Annadebunmy daughter of Vallipuram of Kookvil East

K. S. Appapillai of Kookvil East

Deceased.

Va.

Petitioner.

1. Vallipuram Kanaseppillai of Kookvil East
2. Appapillai Ponathurai and wife
3. Veeralachumipillai of Do.

Respondents.

This matter of the Petition of K. S. Appapillai of Kookvil East praying for letters of administration to the estate of the above-named deceased, Annadebunmy daughter of Vallipuram of Kookvil East coming on for disposal before J. C. W. Rock Esquire, District Judge, on March 2, 1928, in the presence of Mr. K. Sivapirakasam, Proctor, on the part of the Petitioner and the affidavit of the Petitioner dated February 18, 1928, having been read, it is declared that the Petitioner is the uncle of 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 April 24, 1928, show sufficient cause to the satisfaction of this Court to the contrary.

March 10, 1928.

Time to show cause is extended to 22nd May, 1928.
O. 1459,
J. C. W. Rock,
District Judge.

INDIAN & FOREIGN.

CALCUTTA UNIVERSITY AND THE D. P. I.—The Bengal Director of Public Instruction wishes to shut down the University of Calcutta, and says that what Bengal wants at present is not Literary but Physical education.

WOMEN SUFFRAGE AGE LIMIT.—The House of Commons passed without a division the third reading of the Bill giving vote to women as to men at the age of 21. The Bill has now to be adopted by the House of Lords.

THE OLDEST COUPLE OF INDIA.—There exists at present, aged 140, in Travancore with a wife of 110, a man, who claims to be the oldest in India, and has a clear memory of the times of Col. Monro.

FRENCH CONNECTION WITH ALGER LORRAINE.—A Havas agency message says that Poincare (The French Premier) speaking at Metz, stated that France would never give up an inch of Alsace Lorraine nor accept the creation of a neutral or autonomous territory which would generate new conflicts.

MILITARY TRAINING IN GOVERNMENT COLLEGES.—By a large majority, the Punjab Council criticised the resolution recommending to Government that steps be taken to introduce training of military drill and use of firearms along with physical drill in all Government Colleges.

INDIAN REPRESENTATIVE FOR THE LEAGUE OF NATIONS.—It is understood that Sir K. Venkata Reddy Naidu, ex Minister, has been nominated by the Central Government to represent India on the League of Nations this year as Sir C. P. Ramaswamy Iyer did during the last two years.

PRINCE CAROL ASKED TO QUIT FROM ENGLAND.—Prince Carol, by his presence in England at a time when a political crisis is threatened in Rumania, has caused a stirred atmosphere and the press is informed by the Government that he is unwelcome in England and that he should quit the land soon.

VIRTUAL WAR BETWEEN JAPAN AND CHINA.—A virtual state of war exists between Japan and Nationalist China. The Japanese are reported to have occupied many strategic points of importance. A heavy fighting ensued in Tsientsin where the Japanese troops perpetrated many acts of atrocity. The feeling in Tokio is very strong against the Chinese.

A WONDER WOMAN OF TRAVANCORE.—News comes from central Travancore of a Wonder Woman, who is a Christian girl of 18. A certain species of insects issue out from her ears and eyes, which try to fly off as soon as they come out. The insects survive from 6 to 7 days. Medical men are all baffled by this strange phenomenon. The woman has no physical discomfort.

LORD BIRKENHEAD ON THE SIMON COMMISSION.—Lord Birkenhead, writes the Daily Herald's diplomatic correspondent, is in full agreement with Sir John Simon's view that incomplete though the boycott may be, the work of the Commission will be greatly hampered and the value of its findings greatly discounted unless full co-operation with the Indian representatives is established. It is probable Lord Birkenhead, will, in the near future, make a formal declaration that the Commission set up by the Indian legislature would be accorded absolute equality both of status and of power with the Simon Commission. —"Malabar Herald."

ANGLO-PERSIAN TREATY SIGNED.—The Tariff Autonomy Treaty between Great Britain and Persia was signed by the British Minister and the Acting Persian Minister of Foreign Affairs.

KRISHNAMURTI'S BIRTHDAY.—Mr. J. Krishnamurti's birthday was celebrated at Adyar, Madras, on May 11, in a picturesquely decorated hall. Mr. G. S. Arundale paid a tribute to the Head of the Order of the Star in the East "as a mirror in which we can, if we will, perceive ourselves in our inherent divinity."

NOTICE.

Village Committee, Udappilly.

Tenders are invited to do the following Village Committee Works at Udappilly. The full particulars can be had from the Chairman. Applications must reach the Village Committee Office, on or before the 10th June, 1928.

THE WORKS REFERRED TO ARE:—

1. Deepening, Repairing and Re-building Thuvaleykerny at Imayyanankurthy.
2. Deepening and Repairing, Koddalay tank at Tanakkarakurthy.
3. Deepening and Repairing, Poovarasankulam at Karasaval South.
4. Rebuilding a well at Vallid at Tanakkarakurthy near No. 11th mile post on Jaffna—Point Parua Road.
5. Deepening, Repairing and Re-building Karuvankaddu Mel'ayanpulo well in Karasaval South.
6. Deepening, Repairing and Re-building Kaluvathudal well in Tanakkarakurthy.

R. DAMODARAMPILLAI,
Chairman, V. C.

Village Committee Office,
Udappilly, May 14, 1928,
M. 1203.

Mahatma's Autobiography.

A TRIUMPH OF SATYAGRAHA.

This is another instalment of Gandhi's autobiography as appearing in "Young India". From Bombay I went to Rajkot and Porbandar where I had to meet my brother's widow and other relatives.

During the Satyagraha in South Africa I had altered my style of dress so as to make it more in keeping with that of the indentured labourers, and in England also I had adhered to the same style for indoor use. For landing in Bombay I had a Kathiawadi suit of clothes consisting of a shirt, a dhoti, a cloak and a white scarf, all made of Indian mill cloth. But as I was to travel third class from Bombay, I regarded the scarf and the cloak to be too much of an incumbrance, so I shed them and invested in an eight to ten annas Kashmiri cap. One dressed in that fashion was sure to pass muster as a poor man.

On account of the plague prevailing at that time, third class passengers were being medically inspected at Viramgam or Wadhwan—I forget which. I had a slight fever. The inspector on finding that I had a temperature asked me to report myself to the Medical Officer at Rajkot and noted down my name.

A FINE PUBLIC WORKER.

Some one had perhaps sent the information that I was passing through Wadhwan, for taller Motilal, a noted public worker of the place, met me at the station. He told me about the Viramgam customs and the hardships railway passengers had to suffer on account of it. I had little inclination to talk because of my fever, and so tried to finish with a brief reply which took the form of a question:

"Are you prepared to go to jail?"

I had taken Motilal to be one of those impetuous youths who do not think before speaking. But not so Motilal. He replied with firm deliberation:

"We will certainly go to jail, provided you lead us. As Kathiawadis, we have the first right on you. Of course we do not mean to detain you now, but you must promise to halt here on your return. You will be delighted to see the work and the spirit of our youths, and you may trust us to respond as soon as you summon us."

Motilal capitulated me. His comrade eulogising him said:

"Our friend is but a tailor. But he is such a master of his profession that he easily earns Rs. 15 a month—which is just what he needs—working an hour a day, and gives the rest of his time to public work. He leads us all putting our education to shame."

Later I came in close contact with Motilal and I saw that there was no exaggeration in the eulogy. He made a point of spending some days in the newly started Ashram every month to teach the children tailoring and to do some of the tailoring of the Ashram himself. He would talk to me every day of Viramgam and the hardships of the passengers which had become absolutely unbearable for him. He was cut off in the prime of youth by a sudden illness and public life at Wadhwan suffered without him.

WORDS OF THIRD CLASS RAILWAY PASSENGERS.

On reaching Rajkot, I reported myself to the Medical Officer the next morning. I was not unknown there. The doctor felt ashamed and was angry with the inspector. This was unnecessary, for the inspector had not done his duty. He did not know me, and even if he did, he should not have done otherwise. The Medical Officer would not let me go to him again and insisted on sending an inspector to me instead.

Inspection of third class passengers for sanitary reasons is essential on such occasions. If big men choose to travel third, they must voluntarily submit themselves to all the regulations that the police are subject to, and the officials ought to be impartial. My experience is that the officials instead of looking upon third class passengers as fellowmen regard them as so many beasts. They talk to them contemptuously, and brook no reply or argument. The third class passenger has to obey the officials as though he were his servant, and the latter may with impunity belabour and blackmail him and book him into a jail only after putting him to the greatest possible inconvenience, including often mistaking the train. All this I have seen with my own eyes. No reform is possible unless some of the educated and rich voluntarily accept the status of the poor, travel third, refuse to enjoy the amenities denied to the poor, and instead of taking avoidable hardships, discourtesies, injustices and as a matter of course, fight for their removal.

VIRAMGAM CUSTOMS CORROSION.

Wherever I went in Kathiawad I heard complaints about the Viramgam customs hardships. I therefore decided immediately to make use of Lord Willingdon's offer. I collected and read all the literature available on the subject, convinced myself that the complaints were well founded, and opened correspondence with the Bombay Government. I called on the Private Secretary to Lord Willingdon and waited on His Excellency also. The latter expressed his sympathy but shifted the blame on Delhi. "If it had been in our hands we should have removed the custom long ago. You should approach the Government of India," said the Secretary.

I communicated with the Government of India, but got no reply beyond an acknowledgment. It was only when I had an occasion to meet Lord Chelmsford later that redress could be had. When I placed the facts before him, he expressed his astonishment. He had known nothing of the matter. He gave me a patient hearing, telephoned that very moment for papers about Viramgam, and promised to remove the custom if the authorities had no explanation or defence to offer. Within a few days of this interview I read in the papers that the Viramgam customs corrosion had been removed.

I regarded this event as the advent of Satyagraha in India. For during my interview with the Bombay Government the Secretary had expressed his disagreement of a reference to Satyagraha in a speech which I delivered to Begum (in Kathiawad) and of which he had a report.

"Is not this a threat?" he had asked. "And do you think a powerful Government will yield to threats?"

Continued on p.

The Science of Yoga.

(By T. L. VASWANI.)

Search and still search. One day in great loneliness thou wilt meet thy Lord!

Search and struggle will make thee a son of "Shakti", a son of the Himalayas, wise and strong.

Come out of this wilderness of book knowledge if thou wouldst see the daylight of the Science of Yoga.

This Science is a Chain of Wisdom. And every link in it is made of meditation.

The Science is a sea. Many look about and look around. But few there be who have learnt to leap in. Dive, dive deep if thou wouldst have the pearls of great price.

Yoga is Spiritual Agriculture. Thou must sow the seed. The seed of "bhayasya". Thou must water it with the water of love. Thou must fence the field with the sacred mantra.

Then wilt thou reap a rich harvest.

Yoga is Fire walking. To walk through the fire of desires and passions and not be consumed is to walk the way of Yoga.

There be yet another Fire. A Sacred Fire. To kindle it in thy heart with the fuel of aspiration and in that fire to burn all desire is to walk the way of Yoga.

Yoga is remembrance. One name for the mind is the "forgetful one". For the mind a series of sensations—bits from one phenomenon to another—When the "mind" with its obstacles and distractions is transcended, the "buddhi" awakens. And when the "buddhi" awakens, there is Remembrance.

O thou that wouldst tread the path, never forget that inner life is all that matters. The outer is, at best, superficial and must be increasingly spiritualised.

If thou wouldst know the secrets of this science, learn the lessons of "anubhava-yoga". Through it must thou pass if thou wouldst enter into "Nirvana". Through Darkness into Light.

Flowers are fashioned into fairness in the night. So are thou fashioned in the night of the soul.

The age of miracle is not over. It has but begun. Behold! the New Yogi cometh! The new "avatar"! Riding the white horse of Purity. Brabmacharya! Bearing the sword of Light! Smiting the world's gloom! Behold he cometh, the Seer with Yogi-shakti! He comes to raise the new out of the chaos of the old—"A.B. Patrika."

NOTICE.

An auction sale of 156 trees (more or less) consisting of Halmilla, Palo, Sain, Chalmal, Milla, Naval, Mi and Uyl standing in the Tank Red and on the land to be irrigated under Wanniarkulam in Muthur Range in the Trincomalee District will be held by the Divisional Forest Officer, East Division (North) Trincomalee, at the Range Forest Office, Muthur on Tuesday, May 22, 1928, at 3 p.m.

2. The list of areas is available for inspection at the Divisional Forest Office, Trincomalee.

3. Further particulars can be obtained from the Divisional Forest Office, Trincomalee, and notice appearing in G.V. Gazette No. 7,642 of May 11, 1928.

J. D. SARGENT,

Conservator of Forests.

Office of the Conservator of Forests,
Kandy, 30th April, 1928.
G. 900.

FOR SALE.

An extent of 8 Lachchams V. C. at Nallur (Vannarponnai East) near Arasadi bounded on the East by Road, on the North by the land belonging to Mr. C. M. Chellappan, late of the P. W. D., on the West by the land belonging to Veeramakal Amman Kovil, and on the South by the land belonging to Hon'ble Mr. K. Balasingham.

2. Paddy Field at Maravazupulam (Kathady Navakuly) about 2½ miles from Railway Station on the Thanankilappu Road, extent 22 Lachchams P. C., bounded on the West by large water-channel, South by Road and Coconut garden belonging to Hon'ble Mr. Balasingham, East by land belonging to the heirs of Arumugam Sinnappa. This land is available for sale by Blocks.

3. Coconut Garden 82 Lachchams on the South of the land referred to in No. 2 above bordering on the Road.

Offers are invited:—

Apply to

V. Sanmugalingam

Surveyor,

Mis. 1199.

Jaffna.

Continued.

"This was no threat," I had replied. "It was educating the people. It is my duty to place before the people all the legitimate remedies for grievances. A nation that wants to come into its own ought to know all the ways and means to freedom. Usually they include violence as the last remedy. Satyagraha on the other hand is an absolutely non-violent weapon. I regard it as my duty to explain its practice and its limitations. I have no doubt that the British Government is a powerful Government, but I have no doubt also that Satyagraha is a sovereign remedy."

The clever Secretary sceptically nodded his head and said: "We shall see."

NOTICE.

The undermentioned Government timber lying at Depots mentioned below will be sold by public auction on the spot by the Divisional Forest Officer, Northern Division, Jaffna, on the different dates mentioned against each depot.

(a) Jaffna Depot, on Friday, June 1, 1928, at 9.15 a.m.

Lot I. 100 Palo logs
Lot II. 10 Sain logs
Lot III. 8 Soriyamara logs
Lot IV. 6 Tons Sain pieces

(b) Mankulam Depot, on Tuesday, June 5, 1928, at 10 a.m.

Lot I. 28 Sain logs—146 cft.
Lot II. 24 Palo logs—148 "

(c) Odduadun Depot, on Wednesday, June 6, 1928, at 10 a.m.

Lot I. 20 Palo logs — 275 cft.
Lot II. 47 Sain logs — 225 "
Lot III. 27 Halmilla — 178 "
Lot IV. 2 Rana — 28 "
Lot V. 1 Soriyamara — 15 "

For further particulars please see Government Gazette No. 7,642 of May 11, 1928.

J. D. SARGENT,

Conservator of Forests.

Office of the Conservator of Forests,
Kandy, May 8, 1928.
G. 898.

NOTICE.

Offers are invited for the purchase of timber in the following forest divisions viz. Western, Northern, North Central, North Western, Sabaragamuwa, Central and Eastern. The various localities in which the timber is lying and the quantities will appear in the notice published in Government Gazette No. 7,642 of May 11, 1928, page 1924. Copies of this notice will be available at the various Divisional and Range Offices.

The timber comprises Sainwood, Ebony, Palo, Rana, Milla, Halmilla etc., and contain about 15000 cubic feet scattered over the various localities.

J. D. SARGENT,

Conservator of Forests.

Office of the Conservator of Forests,
Kandy, 10th May, 1928.
G. 901.

Order Nisi.

IN THE DISTRICT COURT OF JAFFNA.

Testamentary Jurisdiction No. 6564.

In the matter of the Last Will and Testament of Miskin Umma widow of Pichchal late of Vannarponnai West in Jaffna

Mohideen Sahib Hameed of Vannarponnai West in Jaffna

Petitioner.

Vs.

1. Sabaramma daughter of Mohamed of Vannarponnai West, Minor appearing by her Guardian ad litem
2. Sallam widow of Muthu of Vannarponnai West Jaffna

Respondents.

Sultan Mohideen Mohamed Yusuf of do.

Added Respondent.

This matter of the Petition of the Petitioner abovesigned praying that the abovesigned 1st Respondent is a minor and that the 2nd Respondent is a fit and proper person to be appointed Guardian ad litem over the said minor and that the Will of the said Miskin Umma widow of Pichchal declared proved, coming on for disposal before G. W. Woodhouse Esquire, District Judge, Jaffna, on November 9, 1927, in the presence of Mr. S. M. Aboubacker, Proctor, on the part of the Petitioner and the affidavits of the Petitioner dated September 17, 1927, having been read: It is ordered that the said 2nd Respondent be and she is hereby appointed Guardian ad litem over the said minor the 1st Respondent and that the said Will of the said Miskin Umma, deceased, dated May 27, 1927 and now deposited in this Court be and the same is hereby declared proved unless the Respondents abovesigned appear before this Court on December 5, 1927, and show sufficient cause to the satisfaction of this Court to the contrary.

It is further declared that the said Mohideen Sahib Hameed the Petitioner abovesigned is entitled to have Probate of the said Will cum Testamentum annexo issued to him accordingly.

G. W. Woodhouse,

November 9, 1927. District Judge.

This Order Nisi is extended to 3rd May, 1928.

Extended to 6th June, 1928.

O. 1454.

Order Nisi.

IN THE DISTRICT COURT OF JAFFNA.

Testamentary Jurisdiction No. 6754.

In the matter of the estate of the late Kanapathir Visuwanathar of Tholpuram

Visuwanathar Kanapathirpillal of Tholpuram

Petitioner.

Vs.

1. Visuwanathar Chiniah of Tholpuram, presently of Kluang, Johore, in F. M. S.
2. Elakuppillal Ampalavanar of Tholpuram and wife
3. Mutiappillal of Tholpuram

Respondents.

This matter of the Petition of the Petitioner praying that Letters of Administration to the estate of the abovesigned deceased be issued to the Petitioner, coming on for disposal before J. C. W. Rock Esquire, District Judge, Jaffna, on April 26, 1928, in the presence of Mr. A. K. Navaratnam, Proctor, on the part of the Petitioner and the affidavits of the Petitioner dated April 28, 1928, having been read: It is ordered that Letters of Administration to the estate of the said deceased be issued to the Petitioner as one of his heirs—unless the Respondents or any other persons interested shall appear before this Court on May 24, 1928, and state objection or show cause to the contrary.

J. C. W. Rock,

May 14, 1928. District Judge.

O. 1455.

FOR SALE.

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Sole Agent,

S. VEERAGATHIPILLAI,

Tondamanur.

Q. 99.

Q. 97.

Q. 96.

Q. 95.

Q. 94.

Q. 93.

Q. 92.

Q. 91.

Q. 90.

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Q. 32.

Q. 3