

# The Hindu Organ.

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

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HAS THE WIDEST CIRCULATION

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Q. 58.

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### Order Nisi.

### Order Nisi.

IN THE DISTRICT COURT OF JAFFNA.

Testamentary Jurisdiction No. 5723.

In the Matter of the Estate of the late Sinnopillai wife of Vythialingam Sivapragasam of Elalai

Deceased.  
Vythialingam Sivapragasam of Elalai  
Petitioner.

- Ve.
1. Sivapragasam Ratnam of Elalai
  2. Sivapragasam Vythialingam of do.
  3. Sivapragasam Kandasamy of do.
  4. Sivapragasam Kumarasamy of do.
  5. Thangaratnam daughter of Sivapragasam of do.
  6. Sivagnanasundaram daughter of Sivapragasam of do.
  7. Sivapragasam Poonalasingam of do.
  8. Kanapathai Nanniar of do.
- Minors Respondents.

This matter coming on for disposal before G. W. Woodhouse Esquire, District Judge, Jaffna, on February 5, 1925, in the presence of Mr. M. Subramaniam, Proctor, on the part of the Petitioner and the affidavit of the Petitioner dated February 4, 1925, having been read:

It is ordered that the abovenamed 8th Respondent be appointed Guardian-ad litem over the minors the 1st to 7th Respondents for the purpose of representing them in this case and of protecting their interests and that Letters of Administration to the estate of the abovenamed deceased be granted to the Petitioner as her lawful husband, unless the Respondents or any other person shall, on or before March 3, 1925, appear before this Court and show sufficient cause to the satisfaction of this court to the contrary.

G. W. Woodhouse,  
February 10, 1925, District Judge,  
Q. 524.

IN THE DISTRICT COURT OF MULLAITTIVU.

Testamentary Jurisdiction No. 221.

In the Matter of the Estate of the late Arumugam Muttu of Mullaitivu.

Deceased.  
Telaivali widow of Arumugam Muttu of Mullaitivu,  
Petitioner.

- Ve.
1. Arumugam Eliyathamby of Mullaitivu.
  2. Kumarathai Sinnathamby of Mullaitivu and his wife
  3. Nagamuttu of do.
  4. Murugesu Thambiah of do.
  5. Thambiah Gurunathpillai of do.
  6. Thambiah Somu of do.
  7. Thambiah Kannani of do and
  8. Ponnamma daughter of Arumugam Muttu of do.
- Minors Respondents.

This matter of the Petition of the abovenamed Petitioner praying that the abovenamed 3rd Respondent be appointed Guardian-ad litem over the 1st minor the 8th Respondent and that the 4th Respondent be appointed Guardian-ad litem of the 5th, 6th, and 7th Respondents and the Letters of Administration to the Estate of the abovenamed deceased be issued to the petitioner, coming on for disposal before R. S. V. Poulter, Esquire, Additional District Judge, Mullaitivu, on January 30, 1925, in the presence of the Petitioner and the affidavit of the Petitioner dated January 30, 1925, having been read,

It is ordered that the abovenamed 3rd Respondent be appointed Guardian-ad litem over the 8th Respondent and that the 4th Respondent be appointed Guardian-ad litem over the 5th, 6th, and 7th Respondents for the purpose of representing them in this case and that the Petitioner be declared entitled to have Letters of Administration to the Estate of the said Intestate issued to her accordingly unless the Respondents or any other person or persons interested shall on or before the February 28, 1925, show sufficient cause to the satisfaction of this Court to the contrary.

R. Jeyarajam,  
February 20, 1925, District Judge,  
Q. 525.

apapathy Memorial Fund.

	Rs.	Cts.
Amount previously acknowledged on 11.8.24	68	00
K. Sinmugam, Postmaster, Rantau	3	00
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K. Kumarasamy, Tiang	1	00
V. Krishnar, Sungai	3	00
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V. Doraisamy, M. O., Ramboda	25	00
P. Seenithurai, P. W. D., Pundalu Oya	10	00
T. Rasiah, Midditenn Estate	10	00
P. Arunessampillai, P. W. D., Karagastalawa	10	00
A. M. Manesesh Glenloc, Ramboda	5	00
N. Cathamathu, P. W. D., N'Ellya	5	00
<b>Total</b>	<b>148</b>	<b>00</b>

The Hindu Organ.

JAFFNA, THURSDAY, FEBRUARY 26, 1925.

JAFFNA AND THE WANNI.

Mr. H. Ananta Krishna Aiyar who was recently in Jaffna accompanying the Hon. R. Mahomed Sultan has written a most thoughtful letter on the subject of land values in Jaffna to one of the Colombo papers. The letter in question appears elsewhere. Mr. Aiyar contends that the agricultural prospector would give not only a prospective return for his investment, but also a better and sound investment, if he would only think of diverting the money, which he is sinking in land in the Jaffna Peninsula, into things in the fertile Wanni. Mr. Aiyar, of course, appears to presume that the average Jaffna man is flushed with a lot of cash which he does not know what to do with but which he is satisfied on trying on an unproductive soil within the Peninsula. Mr. Aiyar does not perhaps know that it costs the earnings of a man's time to go in for a plot of land with a modest dwelling on it. The Jaffna man, who does not own a cottage or a piece of land in his native village, has no place in his society. Family life is impossible without a home to live in. It is in a permanent home that tradition could be built up. Permanence and solidity are the hallmarks of respectability. It is this noble ambition that drives hundreds of our young men to forsake their paternal homes and go off to foreign countries to earn just enough to buy a home for themselves. According to the customs of the country, the daughter is provided with a home because it is considered that in the event of her becoming a widow she should return to the home of her parents. But the son inherits practically nothing except an education which is considered sufficient equipment for life. The women in our homes are provided with every thing but the men are always handicapped right from the beginning. That is how there came to be such a scramble for land buying. The economic question never came in. It is due to a racial sentiment arising out of a peculiar civilisation. The tradition that is built around an ancestral property is a thing dearly valued by the Jaffna man. Jaffna was once and even now a country which could boast of a landed aristocracy. The love of land and the love of home is ingrained in the blood of the Jaffna man.

It is a pity that we are at times judged wrongly even by those who ought to know us intimately. It is not true that we do not like to migrate to the Wanni or are unwilling to own lands there. A good many of our people own extensive paddy lands in Vavuniya and Mullaitive. Most of the country rice consumed by the people of the villages in Jaffna is obtained from the paddy imported from the Wanni. Very few people have enough money to launch into individual enterprises in Wanni. Some of those who invested their money on the Karachi Scheme were rather disappointed, because when they were ready, there was no water available for several years. It is only now that the Karachi Scheme is practically complete. Even then, it is felt that individual enterprises, unless they be on a large scale, will not pay. Paddy cultivation requires close attention on the part of the paddy cultivator, who must invariably spend most of his time on the farm itself. Thus the Karachi Scheme practically resolves into a colonisation scheme. If paddy cultivation is to be a success, cultivators must live there. The problem is how to induce the cultivators to live there.

Mr. Aiyar thinks that the Government should adopt the forward policy of inducing small holdings to be set up in the

Wanni area, by launching a housing scheme. In his opinion, individual enterprise is fraught with serious disaster. He there ore concludes that the State is the only resort for the people to look up to. In our opinion this is something too much to expect of the Government. The Government may be asked to assist us, but the burden of any scheme entirely rests with us. Government is there always ready with irrigation facilities, roads, railways and medical relief. But we must start the scheme. Unless we help ourselves, neither Government will help us nor will God help us. Our people should now draw up a scheme, put it into motion, and work it. We must formulate a Wanni Colonisation Scheme which is the only solution to the whole problem. We hope our readers would give some thought to this idea and tell us whether such a scheme is possible and practicable. Unless we could arrive at some such happy solution there is no use in asking the Government to maintain the facilities which they are affording us at such enormous expense. We must realise once for all that public revenue cannot be wasted on mere speculations. The Northern Railway came. There was no response. The Karachi Scheme is there. There is no response. Who is the party to blame? Who—if not we!

NOTES & COMMENTS

The Scouters and Scouts of the Northern Province have hit upon a novel idea of bringing home to the public the existence of a movement which has certainly a claim on the public. The aim of the Scout training is to replace Self with Service and to make our boys individually efficient, morally and physically, with the object of using that efficiency for the service of the community. It has thus to be taken as complementary to school training. The Flag Day on the 27th instant (tomorrow) therefore gives an opportunity to all to help the Boy Movement in the Northern Province. We doubt not that all, who have the welfare of our boys at heart, will avail themselves of this rare opportunity.

Swami Vipulananda appears to hold a brief for that much maligned class of Tamil scholars known as Pandits. AND THE PANDIT. Some time ago a former Lecturer in Tamil at the Ceylon University College, made us understand that the scientific study of Tamil is practically absent in our Secondary Schools. It is well known that this subject is generally in the charge of Pandits who have had their training on traditional lines outside the portals of any University. As is pointed out by the learned Swami, the modern educationist with his fancy for made-up courses cannot appreciate the stern mental discipline which Pandits impose upon their pupils. A thorough study of grammar, the thorough mastering of one text before proceeding to another, the acquiring of a wide vocabulary; these are the principles upon which the Pandit works. If these principles are not scientific, we cannot conceive of anything else better than they. If new educational theories are to be put into practice it is better to experiment with something else than with a language which can stand by itself without any artificial support from outside. We have had enough of mutilations of classical texts by the unwarranted interference of hypercritical men afflicted with a too soft conscience. By exterminating the Pandits, we shall be only adding injury to insult, for we are certain to extinguish the flame in the lamp of Tamil knowledge which these Pandits alone have kept burning.

Government does not think it advisable to assist indigenous private banking concerns like the Jaffna Mutual Benefit Fund. THE JAFFNA MUTUAL BENEFIT FUND. But even Government might be induced to take an interest in the affairs of this Company, if it could make separate provision for agricultural banking. The sinking of surplus funds on lands which though extensive are not so productive as to make up for the interest which would be accruing if the money had been invested on other kinds of securities, is a kind of speculation which will not command public confidence. The Directors should take immediate steps to recover these amounts and see that only a certain fixed portion of the surplus funds is invested on such securities; and that too for only a short limited period. In our opinion, agri-

cultural loans to small cultivators on the security of the crops or on the security of the farm extending over a period of not more than one year would be a very profitable business and we would request the Directors to give it a fair trial. The low rates of interest charged by this useful concern is an attraction by itself but the safety of all investments, especially in Jaffna, lies in avoiding speculations on land, which may not find a ready sale and which even if it does, will not perhaps fetch the price expected of it. If the Fund could avoid such speculation, then we can assure the Directors that it will, in a short time, become the biggest indigenous banking concern in the whole island.

Something is wrong somewhere. As Mr. Kailasapillai points out in a letter published elsewhere the neutrality of Government in matters of religion is not quite evident in the letter addressed to him. We understand that the matter is once more to come before the Hindu Board of Education. If the Director cannot be made to understand our point of view, there is nothing left for us but to bring the matter up before the Legislative Council. The matter is not such a trivial one as could be lightly passed over.

H. M. THE KING'S HEALTH

(Times of Ceylon—cable) An official bulletin issued on Saturday the 21st inst states that the King's temperature is not yet settled. Progress continues though slowly. H. M. the King had a very good night and is progressing well. Later his Majesty's three medical attendants paid a lengthy visit to the Palace this evening and issued the following bulletin at 8 p. m. on the 22nd February. "H. M. the King passed a fair day. There is still a rise of temperature in the evening, but slow progress continues. The onset of the influenza was somewhat severe, bronchitis extending to the bases of the lungs—a form of melody apt to be tedious and resistant. In order to secure a complete restoration to health and fitness, we advise that, when convalescence is reached, His Majesty should proceed to South Europe on a cruise in his yacht for a few weeks."

The King's doctors saw his Majesty on the morning of February, 23rd, but the stay was very brief. It was decided not to issue a morning bulletin. It is understood that the King's temperature is almost normal, but it has been a feature of the illness that there has been a considerable fall in temperature during the day, followed by increases in the night.

His Majesty the King passed a good night. The doctors visited him on the morning of February 24th, but no bulletin was issued.

It is most probable that if the present rate of progress is maintained there will be no further bulletin, except a final one announcing His Majesty's convalescence.

LOCAL & GENERAL

PUBLIC LECTURE.—Students, Politics and Religion is the subject of a public lecture to be delivered by the Rev. W. R. Malby at the Jaffna Central College Hall on Tuesday the 3rd March 1925 at 6 p. m. under the Chairmanship of Mr. E. W. Kanrangara, C. C. S. All are cordially invited to attend.

SANGEETHA KATHAPRASANGAM.—On Sunday, February 15th Mr. Arumugadasar of Urumpirai Hindu English School performed a Sangeetha Kathaprasangam at Ayakadavai Pilliar Kovil Mandapam, Punnalaikadduvan on "Ponaniyar Sarithiram," which was very much appreciated by the audience.

PERSONAL.—Dr. St. Puvirajasinghe, of the Civil Medical Department went on leave to England by the "Morea."

DISTRICT JUDGE OF JAFFNA.—His Excellency the Governor has been pleased to appoint the Hon. Sir A. Kanagasabai, Kt, to act as District Judge, Jaffna, during the absence of Mr. G. W. Woodhouse, who has been granted ten months' leave from a date about 18th April. The appointment of Mr. J. C. W. Rock to the above post is cancelled.

THE PENSION MISERE.—The Gazette of the 20th inst. publishes a complete list of the officers under Government who are entitled to pension.

PRIVILEGES TO PRISONERS.—The same Gazette announces that Muslims, Buddhists and Hindus shall not be required to work on Hadji, Wask and Hindu New Year days respectively and that prisoners undergoing preventive detention shall be allowed to grow hair and that those in the Special Grade may be allowed to associate at meal hours and also to have slates and books in their cells.

C. P. RURAL SEAT.—It is understood on best authority that Mr. Timothy de Silva, the unsuccessful candidate in the bye election for the Central Province Rural seat is going to file a petition challenging the election of Mr. Rambakwelle. —(C. D. N.)

NORTHERN ASSIZES.—The case of house-breaking, robbery and grievous hurt from Obavakachcheri in which the accused were Vellalas, who were alleged to have committed the offence as a revenge against the local goldsmiths, was tried and all the accused were acquitted. The other case that came up for trial on Wednesday the 19th instant and was continued the following day in which Police Vidhan B. Malalingam Thampoe, of Obangani, charged three Nalavahs named Muthaly Mathan, Sinnadian Raman and Canthan Soppan, with a murder of a Nalava man named Raman Nagan on 12th December last at Changany. The jury returned a verdict of guilty of culpable homicide not amounting to murder against the first accused, Mathan, while the other two accused were found not guilty. His Lordship sentenced Mathan to five year's rigorous imprisonment and the other two accused were discharged. The Sandilipay double murder case was taken and sentence of death was pronounced on Kathirithamby Ramanathar, who stood charged with the murder of his two brothers in law Kathirithamby Subramaniam and Kathirithamby Selvadurai, and causing grievous hurt to Kathiravelu another brother in law by intermarriage. A unanimous verdict of guilty was returned. Before sentence of death was passed accused was asked what he had to say and why sentence should not be passed. Then accused made a statement that he had already made a statement to the Police Vidhan and at the Police Court that he had been injured and stabbed in self defence. Judge said he would submit his statement to His Excellency the Governor.

The Chief Events of the Bi-week

- (26.2.25—1.3.25.)
- Boy Scout (N. P.) Flag Day: 27-2-25.
- Jaffna Saiva Paripalana Sabai do. (Executive Com; Meeting) 4.45 p.m.
- Jaffna Mutual Benefit Fund Ltd.: 28.2.25 (Payment Celebration) 3 p.m.
- Hindu Board of Education: 28.2.25. (Meeting Parameshwara College) 4 p.m.
- Lecture on "Sivapura Valipadu" by the Hon. Sir P. Ramanathan KC, C.M.G. (at Ramanathan College, Chunnakam) 1st March '25 4 p.m.
- Prize-giving Celebration: (Velanai Hindu School). do.

HOLY SABBATH AND HINDU SCHOOLS.

The following is a copy of the letter which Mr. T. Kailasapillai, Manager of the Navalar School, Jaffna, has addressed to the Hindu Board of Education:—

To The Members of the Hindu Board of Education, Jaffna.

Sirs, I beg to inform you that at a meeting of this Board held in October 1924, I brought something to the notice of this Board about Hindu Schools being held on Sundays. The Board undertook to correspond with the Director of Education about this. It was the result of this correspondence, I think, the Hon'ble Mr. S. Rajaratnam was pleased to reveal at the Saiva Students' Conference at Vaddukkoddai which is reported in the "Hindu Organ" of 1st January 1925 as follows:—

"Holy Sabbath and Hindu Schools.—At the Saiva Students' Conference held at Vaddukkoddai, the Hon'ble Mr. Rajaratnam announced that as a result of an interview which he and the Hon'ble Member for West Jaffna had with the Director of Education, the circular by the Chief Inspector of Vernacular Schools insisting on the observance of Sabbath day by Hindu Schools which had ignored it in the past would be withdrawn in the case of these Schools. The Managers of such Schools are requested to send a list of schools under their management either to the Hon'ble Mr. S. Rajaratnam or to the Hon'ble Mr. W. Duraiswamy so that their names might be registered. Other schools which were not held on Sundays are expected to carry on the present arrangements and not make any new departure."

On the strength of this report I wrote to the Director of Education to register my Vannarponnai School. The reply I received from him is very astonishing. It is this:—

"With reference to your letter of 27th January 1925 I have the honour to inform you that if all the children are non-Christians the school might be held on Sundays but the attendance on these days cannot be counted. In any case the school should not be held more than 5 days in any week."

I asked for a bit of loaf and the Director has given me a cart-load of stones. Now I clearly understand the aim of the Chief Inspector's circular. It was intended wholly for the benefit of Christians. The Chief Inspector and the Director have not cared in the least for the fate of thousands of Hindu children who are now in the hands of Christian Managers. I think this is owing to the Hindu Managers of Vernacular and English Schools observing Sundays and refusing to observe New Moon and Full Moon days. If English School Managers also could oppose the Chief Inspector's circular, I think everything would come to order.

I remain, Sirs, Yours Obediently, T. KAILASAPILLAI.

THE PRESENT STATE OF TAMIL LEARNING IN MADRAS.

BY SWAMI VIPULANANDA. [This letter was written nine months ago; the state of affairs described in it remain very much the same today as they were nine months ago.]

The outlook is dismal; not a single college in the city of Madras carries up Tamil teaching above the intermediate standard. English is compulsory; the mother-tongue is not. The regulations require that all undergraduates shall at the time of their intermediate examination satisfy the examiners in vernacular composition. This, of course, is easily evaded by the undergraduate who chooses to appear for the alternative paper in Sanskrit or Latin translation. There the matter ends. For the final degree examination the Bachelor of Arts to be has not to bother his head over Tamil or Sanskrit or any other Oriental language. The result of this pernicious state of affairs is that we are getting an "educated" class which is more or less ignorant of its mother-tongue. Progressive Indian universities such as the University of Calcutta make the mother-tongue compulsory up to the final degree examination; in addition to the mother-tongue, Sanskrit is compulsory up to the matriculation standard. The outcome of this wise policy is that every graduate of the Calcutta University is proficient in his mother-tongue and also possesses a working knowledge of Sanskrit. Consequently there is an educated Bengali-reading public which could appreciate Bengali literature and make worthy additions to it. The system also produces men who are well-versed in the sciences of the West and in those of the East. These men are qualified to interpret the modern thought of the West for the sake of their countrymen who are unacquainted with the languages of the West.

Sometime ago a public meeting was held under the presidency of a Minister of the Government for urging upon the Government and the Madras University the desirability of making the mother-tongue a compulsory subject of study for the final degree examination. Some of the speakers said that the colleges are even now ready to do higher work in Tamil, but they are unable to carry up Tamil even to the pass degree standard—not to speak of honours—simply because students are not coming forward to study Tamil, and the parents are not keen either. Here, is a charge worthy of consideration, and yet, it is not enough to say that students and parents are not as wise as they ought to be. It would be far more profitable to go into the matter a little deeper and find out why the undergraduates of the Madras University, particularly the Tamilians, are so callously indifferent towards the study of their mother-tongue. Twenty years ago, it appears that the mother-tongue was a compulsory subject to study up to the B. A. standard; then some wise person took it into his head to reform the compulsory clause and from that time onwards the number of students who offered Tamil steadily decreased and has at present dwindled into a very small number. On the face of it the whole blame appears to rest on the head of the students. Some may be tempted to say, that the students who would not care to study their mother-tongue except under compulsion are wholly unworthy of it. Let us not judge too hastily. There are always two sides to a question; we shall endeavour to find out what part the university has played in making the students so callous towards their mother-tongue. Those of us who have had the occasion to come into close acquaintance with the student community of Madras know that the students of Madras are quite as patriotic as other students; they love their mother-tongue and, we daresay, are proud of the ancient culture which lies enshrined in it. Nevertheless, the University of Madras has succeeded in devising a system whereby it could slowly but surely root out of the student's heart any love which he bears towards his motherland and his mother tongue. To make ourselves clearer, we shall proceed to compare the conditions set forth by the University of Madras on the one hand, and those set forth by liberal universities such as the Universities of Calcutta and London on the other hand, as regards the subjects to be chosen by students proceeding to a degree in the faculty of Arts.

London examines her candidates for the Pass degree in Arts in four different subjects: a classical language (Latin or Greek) an additional language, either ancient or modern (we may note here that Tamil has quite the same status as English); a science or quasi-science subject (Mathematics, Philosophy, Economics etc., are included here); an additional subject (another language or science or history or the Theory and Practice of Education). Candidates for the Honours

degree in Arts are examined in a single subject. The Calcutta University likewise examines her candidates for the Pass degree in Arts also in four different subjects:—English, the mother-tongue and two other subjects (chosen from quite as broad a range as that which the London University allows). Madras on the other hand insists upon specialisation even for the Pass degree. Candidates have to offer English (compulsory) and an optional group Tamil has a place among the optional groups. A student of the London University, if he prefers to offer Tamil as one of his subjects can offer in addition to it Greek, Philosophy and Mathematics; or his choice may be Latin, Tamil, English and Chemistry or Physics. He can make his choice in several different ways. A Calcutta University student in addition to English and Tamil has the opportunity of studying and offering for examination two other subjects. But a Madras University student if he chooses to offer his mother tongue has to pay the penalty by restricting himself to Tamil and the "indispensable" compulsory English. The ordinary student who goes to college to obtain a general education which will enable him to earn a living finds that a Pass Diploma which consists English and Tamil only is next to useless in the job-market. Again from the educational point of view, general culture demands something more than a knowledge of two unalied languages. If the Madras University like her sisters of London and Calcutta allows her students to offer one more subject say, Mathematics, Philosophy or a Science in addition to English and the mother tongue almost all Tamilian students would offer Tamil. The Pass course should surely have a wider scope, if the Pass degree is to be taken as a hall mark of general culture. If specialisation is aimed at, well, the Honours course is there to serve that purpose. Now, what indeed does the University of Madras do? Under the plea of intensive study, it penalises all students who are over-patriotic to offer their mother-tongue by restricting them to bread and water, bread in the shape of a few English texts and water in the shape of an extremely limp course in Tamil where text books are chosen not so much for their depth as for their transparency and clearness. The students are allowed to have nothing further. Under these conditions could any student who desires to profit himself by his university course afford to spend four precious years in studying nothing but English and Tamil. We are not speaking here of the genius who has so much love for Tamil that he would not care to study anything else, nor are we concerned with the lazy and dull students who want to earn a cheap degree by some means or other; we are concerned with the average student who would like to take a course in his mother tongue and at the same time would like to obtain a general culture by taking courses in two or more other subjects. What scope does the University of Madras offer to such a student? Considered in this light, it is easy to see that the Universities of London and Calcutta foster Tamil much more than the University of Madras does. It is no wonder that students are not coming forward to spend their precious money and four years of their precious time to get in return the bread and water which the University of Madras has to offer them. The bread, we mean the English can be had with all the other courses and as for Tamil, we shall presently show that as matters stand at present, more Tamil and better Tamil can be had outside the portals of the university with much less expense of money. Where, then, comes the necessity for taking a course in Tamil at the university? Can a better or more innocent-looking scheme be devised for starving to inaction and finally turning out of doors Tamil and the unfortunate men who are engaged in teaching it. Here it is good for us to remember that the chief Tamil lecturer (or as he is conveniently called in certain Government managed institutions, the Head Tamil Pandit) receives a salary often equal to about one tenth of what his colleague the English professor receives. Madras would do well to take a lesson from the Ceylon University College which pays its Tamil lecturer just as much as it pays the lecturer in any other subject.

The university has recently brought into existence some Oriental Titles examinations. Sanskrit studies, we have reason to believe, are making some headway under this new idea; Tamil stands just where it was. The reason for this is not far to seek; Sanskrit under this novel scheme is entitled to stand alone; Tamil has to tack itself on to Sanskrit or Malayalam or another sister language. We have spoken at some length on the present state of Tamil learning at the University of Madras.

Now let us proceed to see how Tamil learning stands outside the doors of the university. We do not know whether it testifies to the strength of traditional methods of learning or to the weakness of the Madras University, that the latter after having stood for seven decades is obliged to draw almost all her Tamil teachers from the ranks of the former. The able lecturers in Tamil in almost all the colleges affiliated to the Madras University are men who received their training on traditional lines outside the portals of the Madras University. This one fact is sufficient to

show that the old tree plucked by the Pandyan kings still stands safe and sound, in spite of utter neglect and may we hope that it will ever continue to bear worthy blossoms. The pundits, however, are not quite as well organized as they ought to be and receive little or no state support to promulgate Tamil learning in accordance with the old and well-tried methods so well known to them. Love of learning and popular regard are the only incentives which sustain these men in the midst of dire poverty throughout the long years which they have to spend before they can get any return for their literary or educational labours. It is well to remember here, that the time and effort necessary for obtaining a university degree is not half so much as the time and effort necessary for becoming a pandit. A university course extends over three, four or five years; whereas a course of at least ten years' duration is necessary to produce a pandit of moderate achievements, and at least twenty years of patient and persistent study are necessary before a pandit can hope to have a place in the foremost rank. The modern educationist with his fancy for made-up courses cannot appreciate the stern mental discipline which pundits impose upon their pupils. A thorough study of grammar, the thorough mastering of one text before proceeding to another, the acquiring of a wide vocabulary, these are the principles upon which the pandit works. Old fashioned Grammar School teachers who have taught Latin and Greek to hundreds of students according to old and well-tried methods would tell us that the principles upon which the pandits work are the soundest. But the modern educationist with his made-up methods differs here; he would tell us that grammar may be learned along with the reading of the texts; as for the texts, it is quite as well to begin at the middle as to begin at the beginning and read till the end, and that it is sheer waste of time to learn lists of words by heart. Let the modern educationist keep his theories to himself and give the pandit a chance to do something in his own way. That is the only help the modern educationist can render to the pandit. Throughout the many long centuries of neglect and foreign invasion the pandit has kept the lamp of Tamil knowledge burning; and let us hope that he will not fail at this hour when a foreign culture supported by all the strength that money and political power could command endeavours its best to fascinate and completely enslave the youth of this country.

LAND VALUES IN JAFFNA.

The following correspondence recently appeared in a Colombo paper:—

It is a well-known axiom in Land Economics that, other things being equal, the price of a plot of land should invariably approximate to the capitalised value of the annual rental; but curiously enough, special economic factors, it would be appear, seem to operate in Jaffna and its vicinity to bring about a disproportionately inflated price which provokes comment.

It is said that a large amount of wealth in cash solely as the saving of the Jaffnese employed in the F. M. S. flows from there into Jaffna, though at present not in such profusion as five or six years ago. Now this influx of savings into Jaffna was naturally impotent at finding sound investment and no other outlet than sinking the same in land was available. The actual supply of land was restricted to the Jaffna Peninsula and obviously enough, the high demand involved the fixing up of high prices quite oblivious to the serious aspect whether, after all, it was an economic and business proposition. It might be remarked that only about 30 per cent of this aggregate annual influx was absorbed by the money lending firms as fixed deposits and the rest had to find its outlet somehow. So much so lands even having negative values, were purchased with an avidity which is surprising. In one particular instance which has come to the notice of the present writer, a certain plot of land which was 14 lakhs in extent near Jaffna, realised on outright sale Rs. 7500 even though the purchaser would not realize any annual rental and more than that, would have to spend at the rate of Rs. 75 annually, by way of fencing, etc.

A comparative statement showing the maximum and minimum prices now ruling in different localities in Jaffna and the adjoining districts of the Northern Province would certainly show that lack of agricultural enterprise and absolute absence of mobile enterprise of any considerable quantity, are some of the reasons for this state of affairs, and demand careful attention at the hands of the agricultural prospectors.

- 1. Lobam (1/16 of an acre standard).
  - (1) Jaffna (Municipal limits) maximum Rs. 900 per lakham, minimum Rs. 300 per lakham.
  - (2) Manipay (4 miles), maximum Rs. 550, minimum Rs. 220.
  - (3) Obulipuram (8 miles from Jaffna), maximum Rs. 450, minimum Rs. 120.
  - (4) Kodakkam (15 miles), maximum Rs. 400, minimum Rs. 50.

- (5) Kalmunai (4 miles) maximum Rs. 170 minimum Rs. 20.
- (6) Wanni (35 miles), maximum Rs. 50 minimum Rs. 2.

It may be remarked that malarial conditions have brought down prices in the Wanni particularly very low. But at the same time it may be advanced that the Jaffna Peninsula also is more or less, malarial except of course the town and if only the prospective investor considered the potentialities of the Wanni tracts, (though extremely malarial, yet fertile) and diverted his attention which will certainly lessen the lesion in the Peninsula he would have not only a proportionate return for his investment, but also a better and sound investment. And this implies pioneer work in agricultural enterprise which, sooner or later, is the mainstay of his prosperity. With the Singapore outlet closed almost practically, the Jaffna Tamil has by force of a roomstiness, to look to his native land for his living and should be continuing looking askance at the whitening features of the land prices in Jaffna, his resourcefulness and economic sense only is apparent.

Hence to lessen the congestion of land demand in the Peninsula, it is essential that Government should adopt the forward policy of inducing small holdings to be set up in the Wanni area, by launching a housing scheme. Model sanitary townships could be set up and proper means of communications would open up these tracts for colonization. It is well known that the Wanni was thickly populated centuries ago and in the Census reports also, mention of the tradition that it had a population of 6,000,000, once, testifies to its suitability of being colonized on a great scale. Cleaning, draining, townplanning, sanitation, medical relief and communication, certainly imply large expenditure and it goes without saying that individual enterprise is fraught with serious disaster. The State, however, is the only resort for the people to look up to; and the apathy of our Councillors hitherto in this matter is strangely enough, callous. And this indifference has resulted in the helplessness of the small investor and his almost fanatical clinging to the available land with suicidal results to his interests.

And this anomaly accounts also for the high prices of the necessaries of life as well. The high prices of the imported rice and paddy reacts on the prices of the other commodities of life, and naturally, the price levels are on the average 25 points above the level in India.

H. ANANTA KRISHNA Aiyar.

"SHIVA RATHRI".

To night Devout Saivites all over the world in strict wakefulness observe the fast of Shiva Rathri. This is indeed an occasion for prayer and meditation. The night of the Lord—What blessed thoughts cluster round the hearts of the faithful—during this auspicious night. Boundlessness is his love and incomprehensible is his divine mercy. Even the most hardhearted atheists in times of sorrow unconsciously think of him who is beyond all space and thought.

"Lo I have seen his mercy's might  
See his rosate foot the Earth has eved  
See him even I have known the blessed one  
See in grace he made me his  
See her his spouse whose eyes are dark blue  
lotus flowers  
See her and him together stand."

The enjoyment of peace and happiness seems to be the common ambition of all mankind. The mission of all servants of humanity has been to alleviate the sufferings of their fellow beings and to establish the kingdom of righteousness and love. Like unto the stormy billows of a tempestuous ocean which comes in rapid succession rising higher and higher so also do we find in the history of the world a series of great prophets and teachers whose mission here has been to give peace and happiness to many. Whenever religion decays and irreligion prevails the Lord himself incarnates to establish the Dharma. Ishwara in his unbounded mercy has taken upon himself the task of creation, protection and destruction. We in our shankhara feel that within the hollow of our palms we hold the destiny of the world. Based upon our mere destructible physical strength we feel that there is no first cause and we are the masters of everything.

In times of sickness only the fact comes to our mind how helpless we poor mortals are. We feel then that we are blown here and there like chaff in a wind. Little can we do without his divine strength and grace.

"Trust trust the self supreme  
The restlessness of soul is due  
To faith in things that seem  
The things that float as fog or dew  
The way to keep you fresh and new  
To every secret treasure clue  
Is to assert the real self.  
And to deny deluding self  
There is no duty to be done  
For you Oh everything Oh one  
Why chafe and worry over the work  
Feel feel the truth and anxiety shrink."

The cause of all troubles and evils which we see around in our daily life is due to lack of sympathy between man and man. We have in our mad race for wealth, power, and fame forgotten those common virtues for which many have sacrificed their very lives even.

It was on this sacred night years ago when the pioneer of the Arya Samaj movement Dayananda Saraswati of immortal fame dedicated his life for one spiritual upliftment of his countrymen, and indeed it is to find that we have become a disunited lot. Each one for himself and God for all seems to be the ambition of most of us. All our energies, and activities be it personal or public are all directed for our personal advancement.

**Lodhra Defies Surgical Cases.**

P. Subbarayudu Esq., Head Draftsman, District Board Engineer's Office, Cocanada:—I am very much pleased with your medicine and I am sending these few lines to tell you what I think of your marvellous remedy "Lodhra". I consider there is nothing like it and I will tell you why. My wife was a great sufferer from a sort of pain in the abdomen on the left side. It used to come in fits say every two hours, pain extending up to her knee-cap. She tried all sorts of English medicines and obtained no relief. I had to take her to Rajahmundry Mission Hospital for treatment. There the lady apothecaries on examining the patient said that the case needs immediate operation. This my wife did not like and we had to return to Cocanada evidently with heavy hearts. Fortunately it struck me that I should give a trial to your "Lodhra" before going to Madras for operation. I at once wired to you for one phial of "Lodhra" and one phial of Madiphala Rasayamam. I got these medicines by next mail for which I must thank you very much. The very first dose showed sign of relief. With the second dose she fell asleep, and had a complete rest for 8 hours. The next dose in the morning stopped all pains and she looked quite refreshed. In fact "Lodhra" stopped all operations. God knows what happened inside and how the so-called derangement got rectified. She is keeping good health now.

For particulars about this medicine consult

"KESARI KUTEERAM"

Y. 34. Egmore, MADRAS.

Continued from page 3.

It is no shame to admit that most of us do things with a motive.

It seems profitable on an occasion like this to find out our present defects and devise ways to free ourselves from our present degenerate state. The present religious life of our people has now become callously indifferent. We perform ceremonies fasts and festivals in a mere mechanical fashion without understanding their real significance. Many of us would observe the fast of Shiva Bathri by merely keeping awake. To keep awake during this night it would be quite common for some of us to indulge in gambling or attending places of amusements. Our religion has now become a mere formality. Who are our present religious persons? Most of them are rank hypocrites. They wear holy ashes and other religious symbols, attend temple worship to show to others that they are god-fearing. With all these outside shows they are the worst of liars and out throats. There are some who take it as a hobby to clean temple premises in season and out of season but when a so-called low caste person go near them, they use abusive words turn them out. Such are the types of people our society is producing. If things are allowed to proceed on in this way the state of our country could be better imagined than described. It is against hypocrisy of this kind that the best intellects of the land should band themselves and carry on a crusade for the eradication of these evil influences.

Fraternity, Humility and Devotion should be the principles, ornaments of all right thinking persons. Jewels made of gold may fade away as the soul leaves this mortal garment of ours; but our good virtues abide with us from generation to generation.

"We are the voices of the wandering wind Which moan for rest and rest can never find Lo as the wind is so is mortal strife A moan, a sigh, a sob, a storm, a strife."

Thus our life like a shadow passes away within the twinkling of an eye. Let us therefore as we think of him in this sacred night resolve to lead a life of usefulness. Love and mutual sympathy should be our life's guiding stars. Set us work for work sake without awaiting for reward. May Ishwara bless all those who would in this sacred night worship him with right thought, right desires and right actions.

"Hail Lord thou king of heavenly saints Partner of the Queen's graceful forms Hail weaver of the sacred sari Hail worthy prince, hail thou of Tillais sacred court"

Hail king of heavens my O Jy ruler Hall".

"I take my refuge in thy name and thee I take refuge in thy law of Good I take my refuge in thy Order The dew is on the lotus, rise great Sun And lift my leaf and mix me with thy wave Om mani, Padme Om; Om Shantam Shivam Sundaram."

Bagawattai, Maradana E. Rajithangam. 21-2-25.

**EXTRACT FROM SEASON REPORT FOR JAN. 1925.**

**NORTHERN PROVINCE.**

**JAFFNA DISTRICT.**

Paddy: the plants are in fair condition, and the crop on the whole would be fair. In some parts harvesting has already begun.

Dry grains: kurakkan and varagu plants are in fair condition.

Coconuts: crop normal.

Other products: transplanting of tobacco plants has commenced in some parts.

Health of inhabitants: not satisfactory. fever and measles are prevalent in many parts of the district.

Health of cattle: good. Weather: some good showers of rain fell during the month. The days are hot and the nights are dewy.

**MULLATTIVU DISTRICT.**

Paddy: Kalapokam cultivation is in vogue. Preparation are being made for idaipokam cultivation. Dry grains: kurakkan chenas are doing well.

Other products: vegetable gardens are being planted. Transplanting of tobacco is going on.

Coconuts: prospects satisfactory.

Health of inhabitants: moderate. Malaria fever and pneumonia prevail.

Health of cattle: good. Pasture satisfactory.

Special remarks: tanks are not full as they should be.

Weather: heavy dew at nights. There was heavy rain during the month and this satisfied the anxious paddy cultivators.

Harvest prospects: owing to the lateness of rain, cultivation under some village tanks was late and is liable to be damaged by flies.

General remarks: in most of the villages there is anticipation of a shortage of the food supply.

**EASTERN PROVINCE.**

**BATTICALOA DISTRICT.**

Paddy (munnam): the paddy is in ear or blossoming. There are prospects at present of an excellent harvest. Kalapokam: paddy lands are being sown.

Dry grains: chenas were sown with kurakkan and Indian corn. The latter has been harvested and the crop was successful.

Coconuts: the trees are in good condition and prospects good.

Other products: vegetables and manioc are cultivated in the district.

Health of inhabitants: malaria fever and measles prevail in some patus.

Health of cattle: satisfactory, except in the Bintenna and Mannnai north patus where there is an outbreak of hoof-and mouth disease.

Conditions of tanks and fisheries: good. Fishing in the sea was not satisfactory.

Weather: dry, but there were showers of rain during the month. The rainfall recorded is 9.09 inches.

**TRINCOMALEE DISTRICT.**

Paddy: prospects of coming crop, not satisfactory; probable yield, 97,500 bushels; estimated crop harvested, 121,815 bushels.

Dry grain: prospects of coming crop, nil; probable yield, nil; estimated crop harvested, nil.

Coconuts: prospects of coming crop, fair; probable yield, 194,875 nuts; estimated crop harvested, 154,875 nuts.

Other products: prospects of coming crop, nil; probable yield, nil; estimated crop harvested, nil.

Condition of tanks: almost full.

Weather: fair.

Harvest prospects: fair.

**THE HINDU DHARMA SAMAJ. (COLOMBO).**

**RECEPTION TO SWAMY VIPULANANDA.**

A grand reception was given by the members of the Hindu Dharma Samaj, Colombo, on Saturday, the 14th inst. at 6.30 p.m. to their general president, Srimath Swamy Vipulananda, at Golpotha. The following were among those present. Messrs. C. Perumalpillai Proctor, K. Wijayarajam, Editor of "Thamilar Bodhini", A. Vaidyalingam, J. Seevaram, V. Somasundaram, S. Nathan, A. T. Somaskandan, V. Nadarajah, P. Siwaswamy, S. P. Kandiah and others. The Swamy was garlanded on entering the Hall by Mr. C. Perumalpillai and the proceedings commenced with the singing of Thevaram. Mr. A. Vaidyalingam in a very long address thanked the Swamy for his presence there that evening and referred, in eulogistic terms, to the great self-sacrifice the Swamy had made and the great work he had done to the Hindus in the world by unfolding and broadcasting the thoughts of the east, especially of India that are like gems lying buried under the dirt of age. He also referred to the great work the Swamy had done by his masterly lectures, discourses, and writings and of his deep study of Tamil and Sanskrit lore.

Mr. K. Wijayarajam, who spoke on "Arima", mentioned to the Swamy the work the Samaj had done within the last few years in arousing the Hindus from their long sleep and begged the Swamy to advise them on what lines they should proceed in their future work.

The Swamy rising amidst cheers thanked the members for the reception they had given him and in a lengthy speech appealed to all the members to work in harmony and unity for the elevation of the depressed and their religion.

With the singing of Thevaram the gathering dispersed late at night and the Swamy was escorted by the members to the Vivekananda Society in a decorated carriage amidst cries of Vipulananda Klgai. —Cor.

**THE HINDU DHARMA SAMAJ. (COLOMBO).**

**LECTURE BY SWAMY VIPULANANDA.**

A public lecture on "Vedant Siddhanta Samasaram" was delivered by Srimath Swamy Vipulananda, the general president of the Samaj, on Wednesday, the 13th instant, at 5.30 p.m., at the Gintempitaya Hall, which was crowded long before time.

Mr. C. Perumalpillai, Proctor, presided, and proceedings commenced with the singing of Thevaram by Mr. A. Vaidyalingam. The chairman garlanded the lecturer and with a short introduction called upon him to deliver his "Upanyasam".

The Swamy, rising amidst applause, delivered a very instructive address for more than an hour

Continued up.

**Lodhra A Cure for Sterility.**

N. Kallu Rao Esq., Clerk, Sub-Court, Bellary:—I am glad to inform you that my wife has delivered a male child without any difficulty. Your Lodhra bottle has worked as a boon on me. By God's favour the disease stomachache during menses having gone she became pregnant. The child is named as Narasimhamurthi.

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**Order Nisi.**

**IN THE DISTRICT COURT OF JAFFNA.**

Testamentary Jurisdiction No. 5639.

In the Matter of the Estate of the late Vallippillai wife of Velupillai of Allarai Deceased.

Kathiravelu Kathirigean of Meesalai Petitioner.

vs.

1. Veeravaku Velupillai of Allarai
2. Kathirigean Kathirithambay of do.
3. Vallipuram Velupillai of Meesalai
4. Vallipuram Ramu of do.
5. Kayilayar Kandiah of Allarai
6. Kayilayar Veeravaku of do.

Respondents.

This matter of the Petition of the abovesaid Petitioner praying for Letters of Administration to the estate of the abovesaid deceased coming on for disposal before G. W. Woodhouse, Esquire, District Judge, on January 12, 1925, in the presence of Mr. V. S. Kathirigean, Proctor, on the part of the Petitioner and the affidavit of the Petitioner dated January 12, 1925, having been read, it is declared that the Petitioner as one of the heirs 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 February 10, 1925, show sufficient cause to the satisfaction of this Court to the contrary.

G. W. Woodhouse,

January 19, 1925. District Judge.

Order Nisi extended for March 3, 1925.

O. 826.

**Order Nisi.**

**IN THE DISTRICT COURT OF JAFFNA.**

Testamentary Jurisdiction No. 5617.

In the Matter of the Estate of the late Leelawathi daughter of Chellappa Velauthapilly of Udavil Deceased.

1. Govindar Nagalingam
2. wife Chinthamany both of Udavil

Petitioner.

vs.

Chellappah Velauthapilly of Udavil presently of Colombo

Respondent.

This matter of the Petition of the Petitioner abovesaid praying for Letters of Administration to the estate of the abovesaid deceased Leelawathi daughter of Chellappah Velauthapilly of Udavil, coming on for disposal before G. W. Woodhouse Esquire, District Judge, on November 20, 1924, in the presence of Mr. K. Ethirayagam, Proctor, on the part of the Petitioner and the affidavit of the Petitioner dated October 21, 1924, having been read, it is declared that the Petitioner as the sole heir of the said intestate and is entitled to have Letters of Administration to the estate of the said intestate issued to them unless the Respondent or any other person shall, on or before March 3, 1925, show sufficient cause to the satisfaction of this Court to the contrary.

G. W. Woodhouse,

February 10, 1925. District Judge.

O. 823.

and a half, touching mainly on the various phases of Vedanta and Siddhanta and finally summing up his speech, showed the true harmony that exists between both these systems of philosophy.

The chairman, thanking the Swamy for having delivered such an inspiring address, applied to all the Hindus to help—physically and financially—the Samaj which works for the true "Harmony of Religions" as taught by Bagawan Sri Rama Krishna and his illustrious disciple Parabrama Vivekananda. The meeting terminated with the singing of Thevaram. —Cor.

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Q. 57. A.

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H. 33. JAFFNA.



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**Arya Vaidyasramam,**

13, Bairagiramatam, MADRAS.

**TESTIMONIAL.**

Hon. Col. D. Dawospally, Bart, B.A., M.D., L.D.S., Ph. D., B. M. S., Principal, Electric Medical College, Madras, writes:— "Beej Bund" which I tried on several of my patients has given utmost satisfaction in completely eradicating all symptoms of impotency, and other allied sexual disorders.

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