

The Hindu Organ.

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

THE ONLY NEWSPAPER IN CEYLON FOR THE HINDUS
HAS THE WIDEST CIRCULATION

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THE HINDU ORGAN.

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Q. 58.

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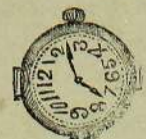
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NOTICE.

I Murgesu Ayathuray of Urumpiray East employed in the Federated Malay States do hereby inform the public that I revoke and cancel the Power of Attorney granted by me to Visuvanathar Sinnamby of Urumpiray East in the year 1924.

M. Ayathuray.
His 615.

THE MAILS.

(C. P. O. Colombo.)

DESPATCH.

London Mails, going Via Bombay, close on Tuesday, March 10th and per the R. "Tjerimai" on Thursday, March 12th.
Straits and China Mails per the N. Y. "Suwa Maru" close on Tuesday, March 10th and per the S. M. N. "Johan de Witt" on Friday, March 13th.

Letter Mail to India Via Dhanushkodi closes daily at 6 p. m. Registered letters and parcels are received for despatch up to 4.30 and 3.30 p. m. respectively, except on Sundays.

ARRIVAL.

Parcel Mail from London per the P. & O. "Karmala" was due yesterday (Sunday). London Mails per the O. L. "Qumuz" are due on Sunday, March 15th.

Straits and China Mails per the N. Y. "Kamo Maru" were due yesterday (Sunday).

Mails from India Via Dhanushkodi are due every morning.

The Hindu Organ.

JAFFNA, MONDAY, MARCH 9, 1925.

WANNI COLONISATION.

I.

Saturday's conference, though informal, was able to do a good deal. It was an eyeopener in more ways than one. It showed how much the average man had been thinking about this subject. Every one was willing to do something but there was no one to give the lead till the Hon. Mr. S. Rajaratnam hit upon a plan of holding an informal conference. Then the storm that was brewing broke out and we had one of the most successful conferences that have been held in recent times. Every one said that the matter had passed the discussion stage and what was now required was action. Even Sir Ambalavanar caught the infection and he was the first to advocate for immediate action. A public meeting is to be called in April. A committee of agricultural experts has been appointed to draw up a scheme to be discussed at the meeting. It was a most happy suggestion. It means success because, in an unwieldy public meeting in which thousands would be taking part, everything must be cut and dry, if business is to be expedited. The time is most auspicious. The Government is ready and the people are ready. Only the work has to be proceeded with.

The Wanni had, since it first became colonised, passed through five different bands. The first two, the Sinhalese and Tamils, maintained it on the highest level and all its past glory is entirely due to them. The Tamil invader no doubt destroyed a good many of the religious edifices of the Buddhists in the North but he was as careful to leave alone the irrigation works and the peasantry as he was careful to maintain a highly developed irrigation system in his own land. As a matter of fact, cultivation of the land by artificial irrigation was originated by the Tamils in the East and thence copied by later nations, the very terminology of this branch of public work betraying its origin even at this distant date.

The Portuguese did not remain long enough to affect the population of the Wanni but the decline began under the Dutch, whose repeated attempts to bring the independent chiefs of the Wanni into subjection and the methods of warfare adopted by both parties scattered the population in all directions; but during their last years of occupation, however, the Wanni appears to have resumed her normal life so that, when the British appeared on the scene, there was apparently a sturdy and virile population who were able to take up a rebellion in 1803 when the best of the Wannians was suppressed and the State attained direct control of the district. Some would infer that it is under the British rule that most of the

desolation and decay spread over the Wanni, but the causes for such decay and desolation having been once set up it was not possible for anyone to arrest them during the early days of British rule.

The methods adopted to suppress the assertion of independence made by Bandara Wannian might also have acted as causes for the abandonment of the district, but, on the whole, the chief if not the sole reason is due to the gradual decay of those stupendous irrigation works and distributing channels kept up so carefully by the Native Sovereigns with the help of *rajakariya*. The lands had to be abandoned owing to the failing of water supply and nature once more resumed her virgin sway. The serious indictment brought up by Mr. Elliott on the subject of paddy cultivation in the pages of the Tropical Agriculturist during the year 1913-14 need not be repeated here but they are worth the perusal of all who are interested in the subject. The utter indifference and the niggardly policy of the Government towards the staple industry of the Island have, in no instance before or since, found a better exponent than Mr. Elliot. Events have since considerably changed. If there is one thing more than another by which the administration of Sir William Henry Maunings will be remembered, it is the greater interest bestowed upon the staple industries of the Island by the present Government. There is not the slightest doubt that greater attention is now being paid to the improvement of village tanks and rural irrigation works. It is to be presumed that with more earnestness and co-operation on the part of the people, the Government may yet be further induced to pay greater attention to the question of paddy cultivation. When the Northern Railway came into existence the question of the colonisation of the Wanni was mooted and the Karachchi Scheme was eventually adopted. Years rolled on. Some pioneers suffered severe losses owing to the failure of water supply. Once more a fair prospect is held out and once again we will venture. We may achieve much or we may achieve little, but whatever it is, we will have the satisfaction of having done something on our own initiative.

NOTES & COMMENTS

We are rather surprised to learn that Swami Vipulananda, has made the members of the Galle Y. M. B. A. to understand that the time-old custom of the Hindus of abstaining from eating originated from purely economic causes. According to his explanation, the ancient Hindu peasants venerated the cow because it helped them with farm and dairy produce. The Hindus could not live without their ghee, milk and curd. They had therefore adopted the only possible way of safeguarding their food by insisting upon the observance of the law against the slaughter of cattle. We may not be a great authority on religion as the Swami is supposed to be but our common belief is that beef-eating was prohibited on purely religious grounds and that the matter cannot be explained away in such a haphazard way as the Swami has done. The Saivite Hindus in Ceylon at least would be rather shocked to hear the pronouncement made by the learned Swami that Hindus were not prohibited from eating mutton because the sheep and the goat were not indispensable to them. Our impression is that Hinduism strictly forbids the taking of life in any form and consequently the eating of any kind of meat also, even if it be the palatable mutton for which the learned Swami appears to have a partiality.

The larger measure of responsibility given by the late Reforms in India and Burma does not seem to have broadened the outlook of the people of Burma who are now aiming at the exclusion of Indians from Burma by supporting a Bill purporting to impose a tax on persons entering Burma by sea. The Indians fought hard and won the Reforms and the Burmese were incidentally benefitted. Now Burma would throw in her lot with the rest of the world in refusing admission to the poor Indian. There are ways of doing an unpleasant thing even with grace. But it is foolish to expect grace in a young, inexperienced, and impetuous race. The best thing is to allow it to run its mad course and reap the serious consequences that will inevitably follow.

If Christians themselves could consider a Christian institution as a menace

then how much more should the Hindus be on their guard against the evil influence of such an institution? J. G. in the Catholic Messenger condemns in no unmistakable terms that seductive agency known as the Y. M. C. A. "More than anything else," says the writer, "more than even the forces against religious education—the menace seems to lie in the insidious trapping of our youth by that powerful heretical agency, the Y. M. C. A. ... What our Bishops protestation which is another name for Protestant agnosticism. There lies the menace. No Catholic is ever converted to another religion. He only descends to unbelief." We hope our Hindu young men will mark and digest the words of J. G. and understand that Hindus have to fear from the menace even much more than Catholics themselves.

PEARL TOWN NEWS.

MARICHCHUKALDAI.

On Thursday (5-3-25) 53 vessels with 853 divers went out for fishing pearls. At the moonlight auction about 181,390 oysters—the Government's share—were offered at the outset price of Rs. 17 per 1000. There being keen competition among the small bidders, the first bid rose to Rs. 47 per 1000, to the disappointment of the big merchants. Within an hour the whole stock was disposed of, thus realising Rs. 7,500/-.

A fatal case of cholera is reported to have occurred at Muringan on the Talaimannar Line, about 18th Mile from the Pearl Town.

On Friday (6-3-25) 57 vessels with 949 divers went out for fishing pearls. About 194,285 oysters—the Government's share—were offered for sale. The bids ranging from Rs. 49 to Rs. 60.

The total amount realised was Rs. 10, 176.

The Hon. Col. T. Y. Wright was the biggest buyer.

LOCAL & GENERAL

THE KARACHCHI IRRIGATION SCHEME:—His Excellency the Governor has been pleased to appoint the Hon. Mr. H. R. Freeman to be a member of the committee appointed to enquire into and advise Government regarding all outstanding questions in regard to land irrigated by the Karachchi scheme under the Irrigation Act.

DAYLIGHT MURDER:—The news of a brutal murder in broad light reaches us from Kodikamam. The victim being one Ramu, the local *chandian*. Three of his foes conspired together and committed the capital offence near the Kodikamam Railway Station. The assailants after murdering him entrained themselves to Jaffna and gave themselves to the custody of the Police, remarking that they had done away with the worst criminal.

ELECTION PETITIONS FILED:—Election petitions have been filed with the Registrar of the Supreme Court, challenging the elections of the Hon. Messrs P. B. Rambukwella (C. P. Rural) and T. M. Sabaratnam (N. P. Eastern).

PERSONAL:—Mr. V. Arunambalam Clerk in Class II of the General Clerical Service, has been Seconded for Service as Clerk in the Rubber Controller's Office.

—Dr. S. Thiagarajah will be leaving for Europe within the course of this month to obtain British qualifications. Dr. H. Navaratnam is spoken of as his successor.

DRAFT ORDINANCE:—The Government Gazette of Friday the 6th instant, publishes the Draft of an Ordinance to declare the constitution of Paramashvara College, Jaffna, and to incorporate the Board of Directors of the said College.

APPEALS TO PRIVY COUNCIL:—Mr. George de Silva is appealing to the Privy Council against the decision of Sir Anton Bertram in the last election petition inquiry by which he was unseated.

A VALUABLE PEARL DISCOVERED:—A pearl valued at Rs. 2,000 has been found by Mr. Godamunne, Proprietor of Kandy. The pearl was found in an oyster taken from one of the Chevali Paars which are now being fished.

C. G. R. TO COMBAT MOTOR BUS TRAFFIC:—It is understood that a proposal had been placed before the Government to open a Railway Booking Office in the Pettah, Colombo, where tickets are to be sold and parcels booked to be conveyed to all parts of the Railway. This step is to capture passenger and goods traffic which has been robbed by the Motor Buses plying in Colombo and the suburbs.

OBITUARY:—We regret to record the death of Mr. S. Navaratnam, Advocate, which took place suddenly of heart failure at 4 p.m. on Friday the 6th inst. The late Dr. W. G. Rockwood, eminent Surgeon; and the late Mr. S. Nagalingam, the then leading Advocate were his uncles. Our heartfelt sympathy with the bereaved widow and relatives.

Colombo Market Rate.

(AS ON 7-3-25.)

No. 1 copra Rs. 79 per candy
No. 2 " Re. 76 per candy
Desiccated Coconut, 19½ cts. per lb
Bristle Fibre, Rs. 9 per cwt.

Exchange Rates.

(AS ON 7 3 25.)

Dollar Rs. 2/84
Cross rate of Dollar Rs. 4/77½
Singapore Dollar Rs. 1/57½ (selling).

CONFERENCE re WANNI COLONISATION.

At the instance of the Hon. Mr. Rajaratnam, an informal conference of a few gentlemen interested in unemployment and colonisation of Wanni was held at the Jaffna Central College Hall on Saturday the 7th instant at 3 p. m. Among these present were the Hon. Sir. Ambalavanar Kanagasabai (Chairman) the Hon. Messrs. W. Duraiswamy, A. Kanagaratnam and S. Rajaratnam, Mudaliars V. M. Muttukumar, Bar KumarakulaSinghe and T. Karalapillai and Messrs. M. S. Eliatamby, S. Subramaniam, J. P. C. Anketel, C. Arulampalam, R. Subramaniam, V. Ramalingam, F. B. Mailvaganam, C. T. Kumaraswamy, V. Veerasingham, V. Nagalingam, T. Muttukumar, A. Coomaraswamy, T. P. Masilamany, S. P. Spencer, H. Perinpanayagam, M. Balasundram, A. Ponniah, C. Muthukumar, W. F. Ratnagopal, K. Somasundaram, S. C. Chidambaramathan, S. Coomaraswari, S. T. Chidambarampillai, N. Ramchandran, K. Valupillai, S. Kandiahpillai and a good many others from different parts of the Island.

Encouraging letters and telegrams were also received from many interested but unable to come among whom may be mentioned those from Messrs. V. Casipillai, A. Cathiravalu, Maniagar V. Chelish and the Secretary of the Karainagar Saiva Maha Sabai.

Sir Ambalavanar Kanagasabai, who presided, introduced the subject in a few chosen words and invited views from those present. The following gentlemen spoke:—Mr. M. S. Eliatamby, Hon. Mr. W. Duraiswamy and Messrs C. Anketel, T. Ramalingam and M. SabaratnamSinghe, and the Hon. Messrs A. Kanagaratnam and S. Rajaratnam. The consensus of opinion was that the present time was most opportune for setting on foot a Colonisation Scheme for Wanni and that immediate steps should be taken to give effect to it. The Hon. Mr. Rajaratnam in conclusion proposed that a public meeting should be called at an early date to which representatives from all parts of the Northern Province should be invited and suggested that the Chairman and the Hon. Mr. W. Duraiswamy may be asked to be the conveners of the meeting. Those present approved of it and added that Mr. A. Kanagaratnam also should be among the conveners. Then at the suggestion of Mr. S. R. Rajaratnam supported by Messrs M. S. Eliatamby, T. P. Masilamany, and W. F. Ratnagopal, a Committee consisting of Messrs A. Kanagaratnam, S. Rajaratnam, T. Ramalingam, C. Anketel, K. Valupillai and K. Navaratnam and Mudaliar T. Karalapillai was appointed to go into the question more fully and draw up a scheme to be submitted at the public meeting which is to be convened.

At the suggestion of the Chairman, it was unanimously resolved to hold the public meeting sometime during the early part of April.

The meeting was characterised by a lot of enthusiasm and earnestness on the part of those who took part in the proceedings and the speeches of Messrs M. S. Eliatamby, C. Anketel and T. Ramalingam were listened to with wrapt attention. The conference came to a close at about 6 p. m. with a vote of thanks to the chair.

Indian & Foreign News.

HIMALAYAN EXPEDITION:—Mr. Theodore Kermit Roosevelt, son of the late President Roosevelt, is going to India in April to explore the Himalayan regions with the object of securing for the Field Museum of Chicago as many specimens as possible of rare Himalayan birds and mammals, especially oviposits, said to be the original mountain sheep first described by Marco Polo, long haired Tiger, Yarkand stag, markor, Great Ixob of the Tianshan Mountains and goitred gazelle.

ECHO OF MADHAR HILL OUTRAGE:—The Chief Justice of Bombay refused on the 6th inst. an application by the seven Indians accused to set aside the Presidency Magistrate's order remanding them in police custody.

The Jaffna Mutual Benefit Fund, an indigenous banking institution which is the first of its kind in Ceylon, celebrated with much jubilation the completion of its first 75 months of existence and the first payments on matured shares, on Saturday the 28th ultimo. In response to invitations issued by the Directors a large number of the leading men of Jaffna met together to rejoice over the happy event. All present recognised the importance and urgency of the work that the Fund is doing on behalf of the small capitalists and the people of the middle class who, all these years, for want of other openings, had to get themselves into the clutches of the rapacious money lenders, who have established themselves in Jaffna not a little with the help of the people of the place. This banking institution was started in 1918 by the patriotic endeavours of a few gentlemen among whom may be mentioned Mr. V. Casipillai, J. P., the President of the Fund, the late Adigar C. M., Chinniah Mudaliar and the present Manager Mr. K. Velupillai, who has intimate knowledge of the working of similar institutions in Madras.

Mr. Casipillai, the President opened the proceedings with a short speech in which he emphasised his strong conviction that the Fund is a very safe place to invest moneys and recommended it to all concerned to patronise and support this useful and noble undertaking. Mr. T. S. Thuralappah, Notary Public who spoke next bore testimony to the sound and perfectly safe lines on which the Fund was doing business and agreed with every word of what the President said. He was clearly of opinion that if Jaffna is to prosper economically and save herself from the present perilous position of dependence upon usurious foreign money lending agencies, many other similar Funds have to be started all over the place and the moneys of our people now in the hands of foreign people and otherwise not available for use must be collected and made to be of real benefit to the people of the country. Mr. Thuralappah mentioned how at his instance the Telipalai Co-operative Credit Society invested with the permission of Government its surplus balance in this company and is able to obtain larger interest for its moneys than from the usual manner of investing the surplus balances of such Societies. He hoped this would serve as an example for other Credit Societies to follow. Mr. M. S. Elayatanby, Advocate who followed congratulated the Directors on their very successful work and said that it reflects very great credit and speaks well of the perseverance and self-sacrificing work of the Directors, that this institution the first of its kind and so young, should have made so much progress and earned, to the degree that it has, the confidence and support of our people who can never be said to be guilty of hasty confidence in new ventures in any field much less in the field of finance. He was sure that the successful working of this institution will be a robust challenge to the oft-repeated half truth that the Jaffna man is not capable of co-operative constructive effort for the commonweal. The patriotic editor of the "Dhasehapinani," Mr. T. P. Masitaman, who was next called upon to speak said that he unreservedly appreciated the very noble work that the company was doing and said that it was the duty of every patriotic citizen of Jaffna to help and make this institution more and more useful by taking shares and depositing their savings in it. "It is the successful working of such institutions doing practical, constructive service that is going to bring us nearer to Swaraj," said the editor; and congratulating the directors he was glad that they were making Jaffna reach a milestone on the path to economic salvation. Mr. T. N. Subbiah, Student at law, spoke next and appealed to those present and all others interested in the welfare of Jaffna to show their appreciation of the work of the company in practice by joining it themselves and making others to do likewise. Mr. B. C. Chidambaramathan, the Honorary Secretary of the company then thanked all present for their presence and for the encouragement they are giving to the Fund and added that if the company received the active support of the people, it would become such a power in the country that it would steadily help Jaffna out of her financial stagnation and rid her of the dominance of the foreign money-lender.

The President then gave away the sums due to each matured share-holder, among whom was an old man who received his money with tears of gratitude, because he started depositing his small savings in one share against his funeral expenses.

CORRESPONDENCE.

THE JAFFNA MUTUAL BENEFIT FUND LTD.

To The Editor, "Hindu Organ"

Sir, Allow me to thank you for your appreciative note on the J. M. B. Fund Ltd. appearing in the "Hindu Organ" of the 28th February last. In that connection may I inform you that your reference, in the note, to possibilities of difficulties arising out of investments on landed property, is capable of creating a misunderstanding about the working of

the fund. The fact of the matter is, that, for some time to begin with, the company, was used to lend out moneys on the security of landed property. The directors, however, have now definitely ruled that loans shall no more be given on such security; and they have taken necessary steps to recover outstanding loans, which are coming in, in due course. If any misunderstanding prevails anywhere it is all due to lack of information. I hope you will kindly take suitable action to correct the false impression that may be created by the point, under reference, in your note.

Yours Faithfully,
S. C. Chidambaramathan,
J. M. B. Fund Ltd.
Secretary.
Van 4325

Few Words for Judges.

To The Editor, "Hindu Organ" Jaffna

Sir, Some consideration may be given in cases where Police headmen prosecute individuals for assault on their person by way of revenge for having got them fined for some rowdiness. These criminals shall in future manage Rupees 20 somewhere to pay the maximum fine in the Village Tribunal Court and hammer the headmen, if they are to be tried in the V. T. for "Assault on headmen."

The headman would also become unpopular and administration of their respective divisions or villages would be rendered incapable.

Yours etc,
"PUBLIC WELFARE"

To The Young Men of Jaffna.

To the Editor, "Hindu Organ" Jaffna.

Sir, I shall not be doing right if I keep from Young Jaffna the advice given to me by a learned and respectable gentleman on a sunny eve, on my way to Victoria College from Telipalai.

I shall not stop to comment or to pass remarks on what he said. I shall just put down his own talk to me. "Hello young man, you seem to be a perfect nationalist unlike most of the present day young men, you are very plain in your dress. I think you are a student of Victoria College. Are you? (I said 'Yes, Sir'. Well and good so many of you young men are now receiving education in different institutions of Jaffna, but the F. M. S. is now blocked for you. As you know it is very hard for you even to become a peon in the Jaffna Kaohoheri and what are you going to do. (I just smiled at most young men would do.) No use of your smiling, Tamby, but hear me. It is a shame, a great shame on your part to go away from the country to earn your bread when your mother, Loving Ceylon, is able to give you enough food and all other necessary things. The time has already come for you to realise the value of agriculture and industry. Do not think that it is below your dignity to take up to agriculture or industry as your profession. These are two of the noblest and most independent professions that man in any part of the world could choose for him. See Tamby, we are merely creepers depending on foreign nations. How can a nation or a country, that depends upon another for its most essential things demand Swaraj? There is land, enough land for all Jaffna students at Irinamaddu and other places in Ceylon with convenient tanks to cultivate. Don't you think it better to take up to industry or to agriculture than to wander along roads and streets as some young men of the present day? Do you think it better for you to get into a dependant profession than to get into an independent one? From my own experience I tell you young man, if you would get into a dependant profession, you may have to agree to those who wrongly criticise your countrymen and what not. Surely young man, your loving mother Ceylon does not like to exile you from her shores or like you to depend on foreigners. Is selfishness traditional among Tamils? Surely, it is not. Is it right for you to go away from your mother and brothers who are in the dark and to be a slave under foreigners in a foreign country? You will be doing a great injustice to your motherland if you would allow her to be dependant on foreign nations for her essential needs. The best way to stop the tears of your mother 'Loving Lanka' and to advise your brothers is in the hands of each of you students. For your part I tell you, if you want to be one of the best actors in the stage 'Ceylon' appear on the stage in the dress of an ordinary farmer. Do not be ashamed. Do not think that since you are educated you must get into open coats and trousers, hats and boots. Now act your part well as an agriculturist. Then your brothers will see your ability in the stage and will follow you and the tears of your Mother Loving Ceylon will be turned to laughter. At right Tamby, will be turned to laughter of God and the love of may the inspiration of God and the love of may the be with you. Good-bye" I bade him good bye, thanking him for his worthy advice.

Yours etc,
M. S. Rajana,
Victoria College
6225.

AN OPPORTUNITY FOR OBSERVATION.

To The Editor,

"Hindu Organ" Vannarponnai.

Sir, You will be surprised to know that the letter on "Teachers in Private Schools" which appeared in your issue of the 23rd ult. has created a good deal of sensation in certain quarters. The writer of the letter has been very moderate in his remarks, and has been sensible enough to qualify all his apparently questionable statements. Your dispassionate readers can easily find out that what is contained in the letter is neither universally true nor is altogether untrue in the case of at least a few private schools, which are not conducted on any principle. It being so, it is inconceivable why any manager of a well conducted private schools situated in the locality from which the letter in question is supposed to have emanated have been driven to the necessity of losing their equanimity, being under the impression that the letter is a reflection on them and on nobody else. It is very unfortunate that they are tempted to think so, without any foundation. It is our experience that a drunkard is unconsciously moved, and given vent to his feelings, when a lecture on "Temperance" is delivered with unpleasant references to the evils of intemperance. If any manager of a private school is in the least out to the quick at the perusal of the letter referred to above, is it not proof positive of the unmistakable fact that he comes under the category of some private school managers whose treatment of the teachers under them, the correspondent condemns? It is but natural that the teachers in certain private schools may rejoice at the sentiments expressed in the letter. It is also not unlikely that certain managers of private schools will feel very uncomfortable, when they read the letter. At any rate, the letter has afforded ample opportunity for those who have the power of keen observation to learn for themselves in what quarters the letter has given rise to the titillation of the nerves of the private school managers.

I am at a loss to know why any manager should put forth all his efforts to discover the author of the letter, when no less a person than the Editor of the leading journal of the Hindus of the Island has found it to be worthy of publication. If the manager of any private school is of opinion that the 'Mallagan Teacher' has over-estimated the actual state of affairs, the only sensible course for him to adopt is to challenge the correspondent through the medium of your paper. This letter may be regarded by some managers as an addition of insult to injury, but it is merely intended to make the public observe keenly the movements of some of our managers after the perusal of the correspondence on the unfortunate lot of some of their teachers. If a newspaper is not to be one of the important factors that go to reform a country, what else its function ought to be I should very much like to know from those who are interested in topics of this kind. Whatever is published in the columns of a newspaper cannot be always pleasant to everybody. We should not, therefore, ignore what we are firmly convinced of.

In conclusion, I should once again ask those who can observe not to let slip this excellent opportunity of observing the recent attitude of some managers of private schools towards their teachers and drawing their own conclusions.

I am, Sir,
Yours etc,
COMMON SENSE.

THE CASTE SYSTEM.

OPINIONS OF SOME GREAT MEN.

TAMILIAN THOUGHTS.

Mr. T. M. S. Maniam, Kuala Lipis, F. M. S., sends us the following which we publish here without comments, reserving the latter, for another occasion:—

Not months and years but centuries have passed since our caste system of today began to evolve to the present degraded and inappropriate position. All who see the vast number of years of its existence are firmly convinced that it is a divine creation. But whoever dives deep into the history of its growth, come to the rescue and say that it is not in the least a divine work, but it is only the outcome of certain bigotted egoistic people, who did it with the sole motive of gaining supremacy over others. Authoritative historians definitely say so. Those who say that it is a divine affair fail to stand to some arguments neither they are able to support their view with authentic records. If there be any such records showing the supreme position of a certain class, historians of disreputable learning certify such books as the work of those egoistic few.

It is a natural instinct of every animal to live on another. Humanity is no exception to it. Every man is trying to dominate his neighbour and live comfortably on other's sweat. This, in fact, is the basic cause for the evolution of the caste system. Men of foresight, now and then, have predicted the evil consequences of the prevailing caste evil. Our Tamilian ancestors, as Kapilar, Avvayar and Thiruvalluvar as well, as many years as a millennium and a half ago have predicted the evil consequences when the caste system was about to be implanted in Tamilaham by the foreigners, but selfish humanity would not take their advice. It is when the results are open eye to eye, we recollect of their warnings

but then time shall be too late to rectify them easily. Such is the position of our caste system.

As centuries have taken for our society to come to the present state of depression, a change could not be effected suddenly. Anyone attempting to disorganise it suddenly shall certainly wreck it. A well organised society is in fact necessary for mutual progress, but to keep a certain section of humanity in whose veins runs the same blood, although under subjection, because they were born in a certain class, is revolting to the sense of justice. Moreover such suppression of them although their life shall reflect on the wealth and health of a people as a whole. If we, Tamils are to rise up to the position of other nations, if we are to ever see the light of our ancestors' glory, we should remove the many social evils that bind us all now. It is fully ascertained that those who turned the rods of a well organised society as ours to the present state of chaos were the Aryan Brahmins who had happened to become Atchakars of our temples. Great part of misrepresentation was done by them for self-supremacy. Even from the Aryan point of view, the classification of the four castes enunciated by the Vedavyasa in the time of the great Emperor Manu is not interpreted in the light it was meant. Though the laws of Manu are held in great reverence by the Hindus, most of them shall be considered inhuman laws at the present day. The interpretation of the four castes, according to Vedavyasa was not of birth but assigned to the qualities and duties of man. It is not said that the son of a Pariah is always a Pariah and that of a Brahman always a Brahman. A Brahman is one who has the Brahmanya qualities and not the son born of a Brahman.

What is required by patriotic men, lovers of our ancestry, lovers of humanity, now, is not to disorganise the present society which took millenniums to evolve but to remove those evils and make the existing society strong. The request is not a revolution against the high or low but to remove some foolish disabilities and barriers that are laid by a certain few for selfish gain on the path of a certain few of our brethren.

Untouchability may be observed in individual cases, if they are seen to be of filthy habits and uncleaned living, whether of a high or low caste, but to observe wholly for a class of people and to deny them some just privileges, because they are born in a certain family shall in the light of any prejudiced man seem unjust. To prevent a man who comes with the possiblest purity from entering a temple, because he was born in a certain family or caste and to allow one born of the so-called high caste with filthy conditions is highly revolting to the sense of justice.

There was no observance of any caste or class system among the ancient Tamils. But as at all any such turn came in the later years, the object of such system was not in the light as held now, but it was towards the social advancement of the nation as a whole. It is the advent and the intermixture of the customs of alien nations that reversed the course. Aryan literature reveals to us of the tyrannical influence of the Brahman in North India in ancient days. After their advent in Tamilaham and admixture among the Tamils, though they first failed to implant their influence, their diligence and cunning behaviours and in addition the disruption of the Tamilian rulers made them succeed in the long run. It is then our well organised system was misused, misunderstood and degraded.

Brothers and sisters, do not have conflicting ideas and misunderstand the same request but yield at least to the changing times.

I shall now quote herein the opinions of some great men:—

VIVEKANANDA.—There is no use of creating quarrels between caste. What benefit could be derived from it? It will only divide and weaken us daily in strength. Moreover it will bring disgrace and deterioration to our doors.

The caste system has nothing to do with religion.

Caste is only the training school for undeveloped minds.

Caste or no caste, creed or no creed, any man or class or caste or nation or institution which bars the power of free thought and the action of an individual even so long as that power does not injure others is devilish and must go.

GANDHI.—Historians tell us that the Aryan invaders treated the original inhabitants of Hindustan precisely as the English invaders treated us, if not more worse. If so our helotry is a just retribution for our having created an untouchable class. The sooner we remove the blot the better it is for us Hindus. But the priests tell us that untouchability is a divine appointment. I claim to know something of Hinduism. I am certain that the priests are wrong. It is a blasphemy to say that God set apart any portion of humanity as untouchable. To remove untouchability is a penance that caste Hindus owe to Hinduism and to themselves. The justification required is not of untouchables but of the so-called superior castes. There is no vice that is special to the untouchables not even dirt or insubordination. It is our arrogance that binds us superior Hindus to our brethren and which magnifies those of our down-trodden brethren whom we have suppressed and whom we keep under suppression.

KAVYANANDA GANAPATHY SASTRY.—Untouchability was not permitted in the Sastras.

SIR SANKARANAIK.—As in the case of women the time have passed when the non Brahman caste Hindus and the other casteless Hindus pay any attention to the arguments based on religion. The non Brahman Hindus have determined so far as lies in their power not to recognise the superiority of the Brahmins, not to co-operate with them in those movements which involved the recognition of those sacred texts which show the Brahman superiority. Caste has been responsible for the Hindu down fall in their struggle with their foes. It is responsible for the present degraded condition and it would be responsible for any delay in the further progress in the direction of Home Rule. Agas Agas in want and pain have they toiled for others, good and it is not right that those who have abused their powers in the past and whose intent would tempt them to continue in the course, should be invested with further powers without the guarantee that they will not be allowed to abuse their power again and without the long masses who belong to the lowest caste being entrusted at the same time with such powers as would enable them to improve their own conditions.

PANDIT MALAVIA.—As for the position of the untouchables I thank Mahatma Gandhi for the

great impetus he had given to the movement. Leaving aside the political side of the swelling census figure, we owe a duty to our brethren un-touchables, who were common inheritors of their civilisation and culture and were part of the Hindu society.

VISCONT GOSCHN.—Scholars show that the rigidity of the caste system was not wholly imposed by craft or subtlety but was largely the product of later and medieval conditions.

JUSTICE BANARJEE.—Shall we not be more considerate to those whom we have hitherto treated as if their very touch was pollution and help them in rising higher or shall we say to them: do not stand near and cast your shadow on us? Will the innerman in each one of us grow stronger, braver or more charitable and humane by reason of our resolve in one way and not in the other?

GAEKWAR OF BARODA.—No institution has wrought so much mischief and done such incalculable harm to our country as the stupid ignorant system of caste. There must be no right attaching to mere birth. Equality of opportunity must be enjoyed by all classes.

GURHALE.—It cannot but strike any one who comes to think on this subject that it is absolutely monstrous that a class of human beings with bodies similar to our own, with the same blood running in their veins that we have in ours should be perpetually condemned to a low life of servitude, wretchedness, mental and moral degradation and that permanent barriers should be placed in their way so that it should be impossible for them to ever overcome them and improve their lot. This is deeply revolting to our sense of justice.

MRS. SAROJINI NAIDU.—The next plank of the renascence of India is the removal of untouchability. It does not apply to the Muslim community that has the truest democracy that has ever been evolved by the civilisations of the world. But we Hindus have to learn from a small community like the Mussalman what the meaning of brotherhood can be, not in its academic definition but in its actual and practical reality. There should be no barriers between man and man. Because we had untouchability we deserved that treatment which we received from another nation.

SUBRAMANIAM BHARATHI:

சாதிமதங்களைப் பாராமல் உயர் சனம் பித்த தெய்வத் தலைவனின் தாயின் வேதியாய்வு மொண்டே—தன் திரைக் குழைத் திரையாக மொண்டே.

Avyay:

சாதிமதம் டொழிவதேயில்லைச் சாதுதங்கல் திவருவாய் தெரி முகையின்—மேதினியில் இடார் பெரியோர் இடாதார் இதுகுலைத்தோர் பட்டாங்க் கிழைப்படி.

T. PONNANPALAMPILLAI.—Our ancestors did not observe the distinction of caste and there were no depressed classes at the time we speak of in Southern India to taint humanity. The only kind of distinction that prevailed was according to the kind of soil occupied by the people, viz., Marutham (irrigated country—மருதம்) Mulai (forest land—மலை) Palai (sandy desert—பாலை) and Naithal (sea-bound—செய்தல்), and Kurichi (Hill country—குறிஞ்சி). The occupiers of these tracts of land had certainly different occupations and that was the only difference between them. All of them intermarried and interined with one another. It is probable that social distinctions were maintained as in the case of any other country. JEEVAKAN (ஜீவகன்) the hero of Jeevachandamoni (ஜீவகந்தாமணி) one of the oldest Tamil epics is said to have married amongst different classes. The facts go to show that caste distinction was unknown in the palmy days of the Dravidian civilisation and that it was of later introduction. Even Kappilar (கப்பிலர்) one of the poets of the Sangam period bitterly complains of it. It appears to me that the evil effects of the system was not anticipated at the outset. The thin end of the wedge was inserted in a casual way perhaps without attracting much attention and it was only when the whole thing expanded and the evil consequences arising out of the system became unbearable that the Dravidians complained. But it was too late to go back.

A. THELAINAYAGAMPILLAI.—It is now fully established that in earlier Vedic times castes were unknown and that the mention of castes in the 10th Mandala of the Rig Veda is a subsequent addition. According to Mr. E. C. Dutt in the entire range of Vedas there is not a single passage to show that the community was cut up into hereditary castes. In the Upanishad period caste existed as a division of profession but there was no prohibition as to interlining or intermarriage. Bathia Kama Jabbal whose mother or herself could not ray who his father was, was taken as a Brahmana by his Guru because he had ventured to tell the unpleasant truth about his birth. Suptirra one of the wives of the famous King Dasaratha was a Vaisya woman and Santha their daughter was married to Bishbrastringa a Brahmin. Vyasa is said to be born of a Brahman sage Parasara and the fisher woman Satbhavathi who afterwards married KingSantana—Vidura though a Sudra by birth and was not prohibited from learning the Vedas. Guna (quality) and Karma (duty) determined the caste of a man according to Bhagvat Gita and not birth of heredity. Instances can be multiplied to show that caste in those days were devoid of those restrictions which obtained at the present day and which are directly or indirectly lead to a multitude of evils and sins. Aholish castes and a host of other social evils will vanish themselves such as early marriage, widow marriages, prohibition against sea-voyage, the disqualification and depressed classes and the social and material well being of the nation will be raised to a degree beyond conception. Turning to Japan we see Japans greatness is due to the abolition of caste system that prevailed there. The country had been split up into several feudalistic factions of different degrees of rank, the Shogun, the Demionious etc. The lowest stratum of humanity in the era occupied the same position as the untouchable or Pariah. Since 1854 the country was rescued from its stupor and felt the necessity to remove the huge weight that clung to its neck and impeded its progress and at once removed all class distinctions which had raised the depressed classes. The net result was that Japan is now reckoned as one of the great powers of the world.

I shall now recapitulate. We read that (1) The caste system was not at all existing in ancient

days. There is no trace of it in the earliest Tamil records. (2) That even if we go to the earlier Vedas and Agamas we could not find any trace of it. (3) That it was an introduction of a very late period by some who did it with selfish motives. It was the outcome of a feet of arrogant and haughty headed men. (4) That the introduction of it into Tamilam was of a very late period and was done mainly by the Aryan intruders. (5) That the so called Aryan Brahmins were those who mainly sowed the seeds of the caste system for the purpose of getting supremacy over others. (6) That we the Tamilian descendants are growing ignorant of our past glory and civilisation and that we are at present infused with Aryan opinions and conversant with Aryanised literature. Thus we had been greatly Aryanised and hence arises the difficulty for any one of our community to convince our brethren of our real position. (7) From the above we could also see that there was no organised priesthood among the Tamils. It is this defect, we may call it, that made the Aryan Brahmins easy, as the Christians of today find it so to sow their seeds of literature showing their supremacy over all others, especially the Tamils who were all and all classed as the "Sudras". But it may be questioned why such an old and enlightened nation as the Tamils failed to have an organised priesthood. It is that their religion would not allow. The Tamilian or Dravidian religion, call it by the later name Siva Sthantha, is so liberal in its contents that it allows paths for every intruder. No path is restricted according to it. The Tamils know to their full heart that Truth and the true Religion only shall stand to the last. They know that it shall stand to the bitterest tests and emerge out untempted and uncharged. Those who wish to see the truth of this should take the trouble to read its history that could so far go as the human eye could discern. (8) We could see that none of the religious teachers of the various faiths have given any version to the observance of caste but most of them have denounced the system and praised brotherhood.

Therefore we can safely come to the conclusion that there is neither history to prove nor logical arguments would allow or support the necessity for the existence of the stupid observance of the wretched caste system as at present. Moreover those who were clinging to the idea that it was religiously ordained could safely cast off the idea now and endeavour their lot to remove the blot from our land.

KUALA LIPIS MURUGAPITAN TEMPLE AND THE DEPRESSED UNTOUCHABLES.

It is with immense gratification I have to notify to the public that the question of free entrance to the depressed untouchables of this place into the local temple came for discussion in the local Hindu Association about a fortnight ago. After very heated discussion for two days, under teeth of opposition of a few men the association voted giving them equal entrance as others of the so-called high castes. Majority of our men are at present inclined to rectify the many social evils and some others fully realise the folly of its observance but they are only unwilling to suddenly change the long existing system. It is only a minority that are in opposition for change. There are sufficient signs that in a few years, all those who oppose now have to bid 'Good-Bye' to the system, if not willingly but under compulsion at least. Therefore I have to request all those of this place who were in opposition to fall in the lot and see that the proposition already passed by the association is put into action gradually and teach their brethren untouchables the necessity of cleanly living. Furthermore I appeal to my Tamilian brethren especially, among whom the caste evil is predominant to take this example and do their bit to purge out this evil from our holy land.

NOTICE.

The following persons have been licensed to carry on trade or business of Auctioneers within the limits of the Trincomalee Local Board area for the year 1925 and their names are published in terms of Section 17 of Ordinance No. 15 of 1889 as amended by Ordinance No. 25 of 1922.

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|------------------------|-------------------------|------------------|
| Valauthar Murugapillai | Div. No. 3, Trincomalee | 17 12 24 |
| V. Ponniah Visuvanther | Div. No. 5 " | 3 1 25 |
| Perintamby Ramapillai | " " " | 5 1 25 |
| Henry T. Thambimuttu | Div. No. 2 " | 4 2 25 |

W. L. MURPHY,
Local Board Office, Trincomalee,
Chairman L. B., Trincomalee.
March 2, 1925.
G. 481.

Order Nisi.

IN THE DISTRICT COURT OF JAFFNA.
Testamentary Jurisdiction No. 5695.

In the Matter of the Estate of the late Muttiahkural Ulagagurunathakurukul of Kerudavil

Deceased.
Ulagagurunathakurukul Muttusamkural of Kerudavil

Petitioner.

vs.

1. Chinnachibemmah widow of Ulagagurunathakurukul of Kerudavil
2. Ulagagurunathakurukul Pennusamkural of do.
3. Ulagagurunathakurukul Chelliahkural of do.

Respondents.

This matter coming on for disposal before G. W. Woodhouse Esquire, District Judge, Jaffna, on January 9, 1925, in the presence of Mr. K. Muttukumar, Proctor, on the part of the Petitioner after reading the petition and affidavits of the Petitioner dated November 26, 1924.

It is ordered that Letters of Administration to the estate of the late Muttiahkural Ulagagurunathakurukul be issued to the Petitioner as the heir of the intestate unless the Respondents or any other person shall, on or before February

24, 1925, show sufficient cause to the satisfaction of this Court to the contrary.

G. W. Woodhouse,
District Judge.
January 29, 1925.
Extended to March 17, 1925
O. 834.

Order Nisi.

IN THE DISTRICT COURT OF JAFFNA.

Testamentary Jurisdiction No. 5729.

In the Matter of the Estate of the late Leduchimippillai wife of Kantar Chellappapillai wife of Karaitiva West

Deceased.
Kandar Chellappapillai of Karaitiva West

Petitioner.

vs.

1. Vaitilingam Chelliah of Karaitiva West
- Minor. 2. Chellappapillai Velleppillai of do

Respondents.

This matter of the Petition of the abovenamed Petitioner praying that the abovenamed 1st Respondent be appointed Guardian-ad litem over the minor the 2nd Respondent and that Letters of Administration to the Estate of the abovenamed deceased be issued to the petitioner, coming on for disposal before G. W. Woodhouse Esquire, District Judge, on February 12, 1925, in the presence of Mr. A. Arumugam, Proctor on the part of the Petitioner and the affidavits of the Petitioner dated February 9, 1925, having been read. It is ordered that the abovenamed 1st Respondent be appointed Guardian-ad litem over the minor 2. Respondent for the purpose of acting on his behalf and of representing him in this case and that Letters of Administration to the Estate of the abovenamed deceased be issued to the Petitioner as her lawful husband unless the abovenamed Respondents or any other person shall on or before March 12, 1925, show sufficient cause or state objections to the satisfaction of this Court to the contrary.

G. W. Woodhouse,
District Judge.
18 February, 1925.
O. 881.

Order Nisi.

IN THE DISTRICT COURT OF JAFFNA.

Testamentary Jurisdiction No. 5664.

In the Matter of the Estate of the late Retnam wife of Kumaraswamy of Columbuturai

Deceased.
C. T. Kumaraswamy of Columbuturai,

Jaffna

Petitioner.

vs.

- (1. Kumaraswamy Theysagarejah
- Minors. 2. Mahaswamy daughter of Kumaraswamy appearing by his guardian-ad litem
3. Gnanapookothai widow of Sathasivam all of Jaffna

Respondents.

This matter of the Petition of C. T. Kumaraswamy of Columbuturai, Jaffna, praying for the appointment of the 3rd Respondent as guardian-ad litem of 1st and 2nd Respondents and Letters of Administration to the estate of the abovenamed deceased Retnam wife of Kumaraswamy coming on for disposal before G. W. Woodhouse Esquire, District Judge, on December 4, 1924, in the presence of Mr. S. Kumaraswamy, Proctor, on the part of the Petitioner and the affidavits of the Petitioner dated November 27, 1924, having been read: It is ordered that the 3rd Respondent be appointed Guardian-ad litem of 1st and 2nd Respondents and it is declared that the Petitioner is the husband 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 19, 1925, show sufficient cause to the satisfaction of this court to the contrary.

G. W. Woodhouse,
District Judge.
February 5, 1925.
Time extended March 12, 1925.
O. 832.

Order Nisi.

IN THE DISTRICT COURT OF JAFFNA.

Testamentary Jurisdiction No. 5644.

In the Matter of the Estate of the late Velupillai Subramaniam of Chavakachcheri South

Deceased.
Velupillai Vallipuram of Chavakachcheri

Petitioner.

vs.

1. Velupillai Aiyadurai of Chuthumalai
2. Kathirgamar Chelliah and
3. wife Sinnammah of Chavakachcheri
4. Retnam daughter of Nagalingam of do.
5. Murugesu Nagalingam of do.

Respondents.

This matter of the Petition of the abovenamed Petitioner praying for Letters of Administration to the estate of the abovenamed deceased coming on for disposal before G. W. Woodhouse Esquire, District Judge, on December 23, 1924, in the presence of Mr. V. S. Karthigesu, Proctor, on the part of the Petitioner and the affidavits of the Petitioner dated November 17, 1924, having been read, it is declared that the Petitioner the brother 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 19, 1925, show sufficient cause to the satisfaction of this Court to the contrary.

G. W. Woodhouse,
District Judge.
January 23, 1925.
Order Nisi extended for March 12, 1925.
O. 833.

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We began selling Standard Tiles only about four years ago and the sale that we are having now is astonishing. This itself is sufficient to prove the superiority of **STANDARD TILES** to all other Tiles in the market.

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One Phial of 20 Pills Rs. 2.

(V. P. P. Extra.)

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TESTIMONIAL.

Hon. Col. D. Dawsepally, Bart, B.A., M.D., LL.D., 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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Full directions follow on each phial.

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