

The Hindu Organ.

"Aisat Anakal and stop not till the goal is reached."

THE ONLY NEWSPAPER IN CEYLON FOR THE HINDUS

HAS THE WIDEST CIRCULATION

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JAFFNA, THURSDAY 11, NOVEMBER 1926

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THE HINDU ORGAN.

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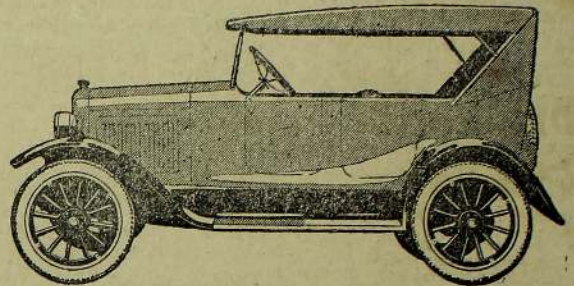
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 (a) To supply 45 Sunwood logs from Allakalippoddakulam Ouse Crown Forest at Vavuniya Railway Station.
 (b) To supply 6,000 cubic yards of firewood from Vavuniya Forest Reserve at Manakulam Railway Station.
 For further particulars—see notice appearing in Government "Gazette" No. 7553 of the 29th October 1926.

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Office of the Conservator of Forests,
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Mis. 924.

The Hindu Organ.



JAFFNA, THURSDAY, NOVEMBER, 11 1926

SILENCE.

Hush! This is the hour of silence
 When soul seeks its refreshment.
 Turbulent mind, thou art ever restive
 for sport and gain;
 Thou art ever mad for new sensation
 and art in feverish plight.
 Wouldst thou rob me of my true happiness?
 Be still, that thou mayest not miss this
 new and blessed joy.
 How sweet is the sound of silence!
 How tender is its touch!
 How fragrant is its breathing!
 How lovely is its form!
 O be still yet awhile that my soul may
 see and feel, hear and touch its
 own in this realm of peace divine.
 —Swami Paramananda.

TODAY.

Today is a religious day for all. It is the anniversary of the day when the world, in the throes of a great war, yearned for peace, and realised that true salvation lies in peace and not in war. Today is also the Remembrance Day, the day to remember the mighty fallen and the brave wounded and disabled. It is a remarkable coincidence that, this year, Surasankaram, a great religious festival of the Hindus, falls on the same date as the Armistice Day. Surasankaram represents the destruction of a most wicked Asura by Lord Kartikeya, the war-god of the Tamils and the Sinhalese. Just as right triumphed over might in the last great war, so also Surasankaram represents the triumph of wisdom over the senses. Whatever might have been the economic effects of the late war, there cannot be the slightest doubt that its moral effects are far reaching. To say the least, it has drawn all parts of the Empire much closer together than ever before. We can, therefore, never sufficiently repay the great debt that we owe to those who fought and fell in the great war, for it is they that made the sacrifice, while we remain to enjoy the fruits.

THE MORNING STAR AND THE HINDUS.

THE EDITORIAL ARTICLE OF OUR Protestant contemporary, the "Morning Star" dated 5th Nov 1926 on the Christian League is not merely an explanation of the aims of this organisation but it is a challenge to the Hindu community in Jaffna. It seems to us that the Christian community whose views our contemporary ventilates, cannot bear to see a Hindu religious awakening in Jaffna. To checkmate its progress and frustrate its aims the Christians of all denominations have now banded themselves together, actuated by no other consideration than the common hatred of the Hindu Religion and the Hindu community and the common fear and dislike of the Hindu educational progress.

The membership of the Christian League, as our contemporary states, embraces both Protestant and Catholic Christians and its aim is set forth as the application of the so-called Christian principles and ideals to the social, economic, educational and political life of the country.

Our readers will note that a common fear of a Hindu revival has brought together two antipodal sections of the Christian Church to the same platform. It will be well if these sections try the efficacy of these principles in the mutual relationship between the Catholic and Protestant communities before they begin to experiment with them in the domain of Hindu life. Only recently we were treated to an excellent exhibition of the application of these Christian principles in the Jaffna Urban Council contest for Ward No. 2. between the Catholic and Protestant candidates. We are sure that our contemporary has not forgotten the pleasant memories of that contest. Our contemporary has gone to South India to find a parallel to support the utility of the Christian League. We hope that our contemporary was also in touch with the elections in the Indian Christian constituencies of the Madras Presidency. How the Protestant sitting members were ousted by the Catholic candidates who raised the cry of the Catholic interest in danger, how the Catholic Clergy actively interfered in the elections as they did in Jaffna recently, how the Indian Christian Association was powerless to interfere in the matter, how the public meeting of the Protestants to protest against the conduct of the Catholic Clergy failed to produce any effect on the Catholic community and how Mr. K. T. Paul had been compelled to advocate at the Bangalore Protestant Christian Conference the inclusion of the Protestant community in the general electorate, are matters well known to those who have kept themselves in close touch with Indian politics. Still our contemporary has the hardihood to parade the superior virtues of Christian citizenship and the heaven-born mission of the Christian League.

For more than a century the Hindus have been witnessing the application of those grand Christian principles to the educational and economic life of the country. Every Christian school was an acquisition to the Hindus. Freedom of conscience was denied to them. They were compulsorily taught the Christian scriptures. Penal clauses were enacted in the school rules compelling Hindu students to attend Sunday and other Christian services. Even to this day this medieval practice continues in some Christian schools. We hope that the Hon. Mr. S. Rajaratnam's question in Council will prevent its continuance in the future. In every training school under the mission baptism was made condition precedent to the admission of students to the training classes. Every Hindu school that has been established during the past half a century stands to this day as a protest against the inquisitorial methods of the Christian schools. Our contemporary speaks of Christian principles. We wonder what those principles are!

Let us now examine the application of the Christian principles to the economic life of the country. One century of mission work is replete with good instances of how Christians applied Christian principles in this direction. The missionary bodies have been great employers of labour. The condition precedent to any man getting employment under the mission was baptism. Even in schools only baptised teachers were employed. Possession of wealth has been used to corrupt the morals of the people. It is no wonder that the employees under the mission never won the confidence of the employers. This is what the American Deputation which visited Jaffna in 1855 had to say of the Christians of that time. "The whole number of the Church members" goes on the report, "(in a population of 130,000) is 376 from 1816 to 1817; of these 243 derive their support in some form from the mission.... It is a misfortune that so large a proportion of the members stand in just that relation. We find it hard to trust the motives of such members, to confide in them and of course to love and respect them as we should." In 1905 Rev. J. Dickson declared that his Christian teachers were hypocrites. Noticing a certain section of the people into the Christian fold with the prospect of education and employment and then abusing them—the very persons who are the products of the application of Christian principles to the economic life—may be Christian charity but it can never be regarded as Dharmam.

Next our contemporary goes on with the immediate causes for the establishment of the Christian League. "The reactionaries

in the North" says our contemporary, "had created a further split between the Christians and the Hindus and are carrying on a fierce propaganda against the Christian community. The declaration has been made from public platform that hereafter no Christian should be allowed to be elected a member of the Legislative Council; a ruthless war is being carried on against all Christian Institutions." We have never heard anyone declare that hereafter no Christian should be allowed to be elected a member of the Legislative Council. At the annual meeting of the Hindu Board of Education the Hon. Secretary of the Board Mr. M. S. Rasaratham after detailing many services which the Jaffna Councillors, especially the Hon. Mr. S. Rajaratnam had rendered to the cause of Hindu Education during the last two years concluded his remarks by saying that hereafter no one will doubt the utility and wisdom of returning good Hindus to Council. This remark has now been twisted into a declaration that 'hereafter no Christian should be allowed to be returned to the Legislative Council.' All constituencies have absolute freedom of choice. The constituencies elect gentlemen as their representatives who have their confidence and who are in active sympathy with their aims and aspirations. It is but natural that a Catholic constituency should return a Catholic member. It so happened in the last Madras elections in the Tamil District and in Malabar. In the Puttalam—Chilaw constituency the Catholic cry was raised against the Protestant Christian candidate Mr. C. E. Corea. The same cry was heard at the last Urban Council elections in Jaffna. In a Protestant constituency it is but natural that a Protestant member will be returned. In the Christian constituency of the Telugu Districts a Protestant candidate was returned because the Protestant Christians formed the majority in that constituency. Nobody can complain if the Hindus return Hindu members in Hindu constituencies. The Christian predominance had been a great blight on the Hindu community. Justice had been denied to them in many walks of life. When opportunities are given to the Hindus to make their influence felt in the Councils of the country it is no wonder that they are taking full advantage of them. The Hindus seek no favour but they want justice. There were occasions when officials being persons of a different race and religion failed to do them justice. The presence of Hindu Councillors in the Legislative Council is not only a prestige to the Hindu community but also a guarantee that they will never fail to obtain redress for their just grievances. The Christians need not be afraid that any injustice will be done to them so long as the Government is a Christian Government and the Executive Officers are Christians, and the White Missionaries remain their patrons.

Our contemporary further complains that the Christian community has no accredited representative to voice their wants and grievances. We do not know in what way the present Councillors have failed to do justice to the Christians in Jaffna. Does our contemporary expect the Councillors to be parties to the exploitation of the Hindu community by the Christians? There is a Christian representative from the North with seats both in the Legislative and Executive Councils. We mean the Hon. Mr. K. Balasingham. The gentleman is the President of the Board of Directors of the Jaffna College. Does our contemporary disown him?

Now let us consider the threats of our contemporary. The establishment of the Christian League is the first threat to the Hindus. The threat of a request for special representation of the Christians amounts to an ultimatum. We must most emphatically tell our contemporary that neither any threat nor an ultimatum will deter the Hindus from the path of duty. The Christians may organise not one league but a hundred leagues. They may ask not one special representative but special representatives for every Christian family in Jaffna. But the present campaign of popularising Hindu education of Hindu children in Hindu schools will go on with great vigour and enthusiasm. This campaign will not stop until every Hindu child gets his education in a Hindu school, and until every channel of the proselytising the Hindus has been effectively checked and blocked.

Then our contemporary goes on to make a distinction between the North and the South by saying that "racial and religious differences are imported into the political field to a far greater extent here than in the South". We deny this. But assuming that it is so, the conditions in the North are different from those in the South. It is in the Tamil districts that

there is greater concentration of Missionary activities. It is here that the demoralising effects of Missionary work are more wide-spread. It is here the Missionary pressure is more keenly felt. It is therefore inevitable that the reaction against the Missionary work should be also more vigorous.

Further there a great difference between the outlook of the Sinhalese Christians and the Tamil Christians. The Christian leaders in Jaffna are either employees of the Missionary Societies or are the sons or grandsons of those who were once their employees. Except in rare cases these leaders owe their status and influence to their association with Missionary organisations. Therefore the Hindu constituencies have no confidence in them. This is not the case in the South. The Christian leaders in the South owe no allegiance to any Missionary organization. Nor do they owe their position in the country to the smiles of the Missionary. Generally they are descendants of families of wealth and influence who embraced Christianity in days gone by perhaps for state reasons. If the Sinhalese constituencies return Christians, they are men of this type. They are far more forcible advocates of the Buddhist cause than the Buddhists themselves. Does our contemporary know that two out of the five Councillors who signed the report of the Sub Committee on Building Grants are the sons of two well-known Sinhalese Christian families. The Hon. Mr. J. P. Obeyasekara has rendered such signal service to the cause of Buddhist Education that no Buddhist constituency will ever fail to return him as its representative. How many Christians of the type of Mr. Obeyasekara we have in Jaffna.

Our contemporary states that the Christian League is going to purge public life of "narrowness, selfishness and hatred." Thou, O hypocrite, cast the beam in thine eye before you cast the mote in your brother's eye. Christianity has not succeeded in purging Christian sects of selfishness, narrowness and hatred. Now the Christian League is going to accomplish what the Christian religion has failed to do. The spectacle of the Jaffna Christians rising above selfishness, narrowness and hatred has been clearly demonstrated in the recent doings of the North Ceylon Educational Association! The history of Christian Education in Jaffna bears ample testimony to the capacity of the Christians to rise above narrowness, selfishness, and hatred. The eulogy of our contemporary on the exalting mission of the Christian League is only a trumpet (blowing one's own trumpet). In this art our contemporary is a pastmaster.

The resistible claim of justice sometimes makes the adversary to conceal at least half the case of the other side. We are glad that our contemporary, though, in a mood of condescension and patronage, conceals the right of the Hindus to educate their children in Hindu schools. But we are unable to understand either the mentality or the logic of our contemporary when it speaks in the same breath the maintenance of the existing Christian institutions which are practically Hindu schools under the control of Christian mission. Our contemporary is only repeating the parrot cry of vested interests when they are threatened by new situations and new movements. Every new movement which has been inaugurated for the amelioration of a people involve the destruction of some vested interest or other. The interest which the Christians have acquired in the education of the Hindu children is an anomaly. The object of the Hindu Education Movement is to obtain the control of the education of Hindu children in Hindu hands. The inevitable consequence of this movement will be the elimination of the Christian Missionary from the self-imposed task of educating Hindu children. Our contemporary need not wail over this matter. If it really needs peace and good will of the Hindus let it not attempt to place artificial barriers against the irresistible march of Hindu educational progress.

NOTICE.

Correspondences relative to Advertisements and Subscriptions should be addressed to the Manager and not to the Editor.

All Remittances should be made payable to the Manager. Money Orders and Postal Orders should be made payable at the Vannarponne Post Office.

Letters, Newspapers and Books for Review intended for the Tamil Editor of the "Hindu Organ" should be addressed to the Editor "Inthu Satharam".

LOCAL & GENERAL.

THE WEATHER:—There has been occasional raining since last Sunday. Nights are dewy. Flooded parts are gradually drying off.

NORTHERN PROVINCES BOY SCOUTS ASSOCIATION.—The Annual General Meeting of the above Association will be held at the Central College Hall on Saturday, the 13th inst. at 4.30 p.m. The President of the Association, Mr. F. J. Smith, will preside. All those who are interested in the Scout Movement are cordially invited to attend the meeting; and it is hoped that members of the Association will bring as many friends as they can with them. The following is the Agenda:—1. Minutes of the last Annual General Meeting, 2. Reports of the District Commissioner and Secretary and Balance Sheet of the Treasurer. 3. Address by Mr. W. A. Troup, M.A. 4. Election of new members. 5. Election of office bearers, Executive Committee, and Executive Officers. 6. Address by Dr. R. W. Crosswell, Tambiah.

LUNATIC'S STRUGGLE IN THE DEEP:—It is stated that a few days ago a Moorman who was apparently insane was found struggling in the sea at Palyakata. Some fishermen who noticed it hurried up and rescued him though in an unconscious state. But to all amazement the Moorman after gaining consciousness refused to talk nor to give his identity. The Police tried their level best but without success. The public identified him as a lunatic of Alungama. He was taken before the Magistrate who has ordered him to be sent to the House of Observation.

YOUNGSTERS' UNION ATHLETIC.—The Meeting of the Youngsters' Union Athletic, Point Pedro was held on Saturday the 6th inst. at about 2 p.m. in the Y. M. C. A. Hall with Mr. V. Govindapillai in the chair. The chief item of the day was a debate on "Education in English should be imparted to our females", which was proposed by Mr. S. Sathasivam, seconded by Mr. S. Salvadural and supported by Mr. V. Marugosol. The opposition was led by Mr. K. Venayagampillai supported by Messrs. V. K. Vaidial and V. Ponniah. Remarks were offered by Messrs. V. Sivasubramanian and V. Kanapathipillai. The opposition carried the day. —Cor.

OBITUARY.—The untimely death of Srimathi R. Rajaratnam, wife of Srimathi S. Somasundara Aiyer of the Kandy Kaobheri and the daughter of the late Srimathi Duraiswamy Aiyer, founder Pannalikkadduvan English School took place at her residence in Pannalikkadduvan on Wednesday the 3rd inst. at 6 p.m. She leaves behind her husband, three children, mother, two brothers and two sisters to whom her loss. —Cor.

GOVERNMENT UNIVERSITY SCHOLARSHIPS.—The conditions under which Government University Scholarships are to be awarded are published in last Friday's "Government Gazette". The following Scholarships are to be awarded:—Three of the annual value of £300 tenable for two years, together with an outfit allowance of £50. Three University Engineering Scholarships of the same value with a second class passage to the British Isles. One University Scholarship for Agriculture or Forestry of the same value.

NEXT YEAR'S PEARL FISHERY.—Mr. A. H. Malpas, Marine Biologist, who has gone to the pearl banks at Maribobbikaddu will submit a report to Government relating to the proposed fishery, in another 10 days time.

A NEW ADVOCATE.—Mr. O. Yegaratnam, Proctor of Negombo, took his oaths as Advocate on the 3rd inst. He will practise in Negombo.

CONVICTED FROM COMMITTING SUICIDE.—Sinnabimby Muttiah, a peon of the Forest Department, Jaffna who was charged with misappropriation of Rs. 1474/56 has been convicted and sentenced to one year's rigorous imprisonment. Nicholas Gnanaprasanna, a contractor for the Forest Department, Jaffna, went for the said amount, O. hearing the information that his sister in law took ill suddenly left the place after authorising the accused to draw the money and directing him to hand over the sum to Sebastiampillai who accompanied him to the Kaobheri. Muttiah is alleged to have drawn the money but failed to hand over to Sebastiampillai. Consequently the Police were informed and hence a prosecution. Several witnesses including the Sheriff of the Kaobheri, the Assistant Conservator of Forests, Proctor Theodorasinghe and others were examined. The accused has committed suicide by hanging. However, he has left behind a letter the substance of which is that he had paid the money to Sebastiampillai. He could not endure the disgrace of going to jail and therefore committed suicide. He requested the authorities not to harass his relations anymore.

RETURN OF THE HON. MR. NATASA IYER.—The Hon. Mr. K. Natasa Iyer, who had been to Malaya for just over four months studying labour conditions in that country, has arrived in Colombo on last Monday.

NEW CHIEF JUSTICE'S DEPARTURE DELAYED.—Sir Stanley Fisher, the new Chief Justice of Ceylon, who was expected to leave England for Ceylon on the 13th inst. has had to defer his departure till the 12th proximo owing to ill health.

Continued up.

Settling in Malaya.

(Contributed by Mr. V. W. THAMBIAIAH)

[This article is one of a series of such promised to the Editor during his recent visit to Malaya by the leading men of our community over there. As we have a very wide circle of readers in Malaya, it is hoped that the subject would prove of sufficient interest to them. It is with that hope that we give publicity to them in these columns:—Ed. H. O.]

(Continued from our last issue)

The enterprising Chinaman should be said to be the pioneer colonist of the many present cities of Malaya. Usually a husband and a wife set out in quest of a habitation and they tell their choice in one thick-knood of a forest, where a tin hut for a dwelling and a vegetable garden attached thereto will be their first acquisition. Then they extend their gardening operations and as time goes on they are a bit emancipated and their hut is metamorphosed into something better than that. Their vegetable garden also sees the growth of a few rubber trees at one end, and this locality now catches the sight of more of their kindred who contribute to a second batch of settlers. By this time the new colony attracts the attention of the Tin and Rubber Magnates whose capital now comes to play. In less than a decade the colony becomes a Tin Mining and Rubber growing centre and a branch railway line is now opened with a pulse station to allow the locomotive to visit the new city. Then in less than another decade the colony becomes a town proper with all its paraphernalia such as schools, post offices and even cinema halls. That is and has been the process of development in Malaya and there is no reason why such a process cannot be adopted in our country.

COLONISING IN WANNI.

It has no natural defect as some of our enterprising politicians seem to think. If its weather conditions are in any way less favourable than in Malaya, surely the rich forests of Wann, Anuradhapura and Batticaloa will be only replicas of the "African Sahara". That they are not to speak of the favourably natural weather conditions of our country and the possibility of a seeming development. What we then require is some spirit of enterprise and self-sacrifice backed by State aid and encouragement. There is no harm if we fail and even lose our lives at the start. To mention only a few towns of Malaya such as Kiang, Kuala Lipis, Gopoh, that saw their development only during recent decades, it is said that these towns were originally the hot beds of malaria unthinkable for habitation. The sufferings of the pioneers there, were too much and death took a heavy toll, among the victims of which, our Jaffnese were not few, but still vigorous and possessing antimalarial and reclamation work were carried on. There was no funking or withdrawing from activities. There was no reclamation passed at the heat of the moment and then shelved. There was no return from a field that failed to yield. All improvement schemes were pushed through even at abnormal cost and thus the above towns have come to hold their present attractive existence.

LACK OF ENTERPRISE.

I remember the agitation of our Government of Ceylon during the food crisis a few years ago and of our people who made expeditions to "Wanni" only to return safely to their homes when the price of rice went down. Our Government is not to blame. Much depends on our enterprise and agitation which cannot fail to receive the support of the Government. Transport facilities are primary essentials and we must secure these facilities and try our best with "Wanni" first. The Hon. Mr. Rajaratnam will I hope renew his proposal to have the Poonery road opened up. Let us begin to send small batches of settlers and let us if necessary form a syndicate and float a company, not of course to liquidate it when the crisis is a smack of failure. A Government subsidy cannot surely be denied. There can be no delay in the consideration of this important question and I appeal to our leaders at home and abroad to give it their serious thought and put their axle on it. (11.11.1926)

In the meantime let those of us who have already contracted positions in Malaya stay here. When I say we cannot settle in Malaya, I do not mean that we should repatriate immediately. Let us finish our contract here, but at the same time let us contribute towards the development of our country. Let us abandon the idea that this field is permanent for us, and only cherish a hope of utilizing the field during our sojourn or perhaps during the sojourn of our sons also, but for our grandsons and great-grandsons let our aim be to provide a field in our motherland. This will of course require to be met after at least two decades and by that time, I am sure our endeavours would have fruited. (H. O.)

I have said all what I have to say on the important subject of "Our Settling in Malaya," and as I mentioned at the beginning there may be varied opinions on the subject, and it will be well if such opinions also are made public through the columns of this kind paper.

Continued.

MURDERS IN JAFFNA.—Two murders are reported to have been committed at Chunnakam and Tholpuram last week. In the first instance an old man of 80 is alleged to have been clubbed to death while a woman was also seriously injured. In the second one a man of Tholpuram is alleged to have died six hours after the assault on the head with a wooden sandal. A man from Karainagar who went over to Vavuniya on business is said to have been murdered by some natives of the place who have not yet been arrested. On last Monday night a certain man of Tienvelly by name Chelliah is said to have been stabbed to death with a knife by his brother in law named Kallayan. The motive of this cold blooded murder is said to be the outcome of the protest made by the deceased against the accused's secret intimacy with his (deceased's) wife. The accused Kallayan, who is under arrest has knife wounds which are alleged to have been inflicted by the deceased before he was fatally wounded.

CORRESPONDENCE

JAFFNA CAUSEWAYS.

The Editor, "Hindu Organ."

Sir,

Memorials after memorials and appeals after appeals have been presented to the Government by the inhabitants of Pungudutivu and Nalnavatu pointing out the necessity and pleading for the construction of a Causeway between Pungudutivu and Velanai, but their cry, though it is in every respect a reasonable one, has been one in the wilderness. Many correspondences raising many salient points have been published in the papers touching on the matter and more or less all are agreed that a Causeway between Pungudutivu and Velanai should have priority. The "Ceylon Patriot" is of the same opinion and writes, "While on the question of Causeways, we are in favour of the construction of the Velanai-Pungudutivu Causeway. A good case has, in our opinion, been made out for the construction of this Causeway, which should be constructed early as funds permit." With all these public agitation supported by public opinion, it is obscure why the Government still hesitate to approve the scheme.

The hardships and inconveniences experienced by the people inhabiting these Islands in crossing the channel, particularly in dry weather, are too numerous and painful to enumerate here, but the Government, because the administrators are not thrust into such inconveniences during their yearly visits or know anything personally about the difficulties encountered by these people during low tide, have so far evaded public responsibility and ignored the dire wants of the inhabitants of these Islands.

These Islands were inhabited about a thousand years ago and although the inhabitants are under British rule for over 130 years, their wants, to their utter dismay, have not been paid even the cold respect of a passing glance, while all kinds of improvements are introduced all over other parts of Ceylon. The communication to the mainland from these Islands are still inadequate. The Ferry Service started in 1925 between Velanai and Pungudutivu has not ameliorated the condition of the past. Irrigation and other facilities for agricultural purposes are not what they ought to be. They are even worse than a hundred years ago. In the circumstances, the people here cannot be expected to cultivate all their wants on their soil and therefore are forced to cross the channel to exchange their own for some other kind of commodities. The transporting of these goods over a piece of water neither sufficiently deep in places for boats to cross without a hitch nor provided with some other means is too vexatious and at times very heartrending.

The inhabitants of these Islands, although they are not equally well treated with their brethren over other parts of Ceylon, or rich and prosperous due to lack of encouragement by the Government, are, however, in the same rank as regards payment of tax. Is it not the duty of Government to stretch its hand of protection with equal justice? These Islanders had so far no benevolence of any kind bestowed upon them by the Government and therefore the Government would be repairing a great injustice by conceding the request of these people to have the Causeway constructed between Pungudutivu and Velanai. (11.11.1926) H. O.

I understand that the Government has voted a sum of Rs. 250,000 towards the construction of a causeway either between Araly and Velanai or Pannal and Allaipiddy. The waters that separate Araly and Velanai or Pannal and Allaipiddy are deep enough for ferry service and passengers can traverse these waters without the least molestation. But it is not the case with Pungudutivu and Velanai. The waters here are shallow and even the smallest boats used here touch sand banks thus necessitating the occupants to jump into the water and push the boat. When making a comparison, the facilities for crossing the straits between Araly and Velanai or Pannal and Allaipiddy are more ideal than those that exist at Pungudutivu. In the circumstances, I appeal to the Government to utilize its discretion wisely and afford first consideration to the most needy place. In this respect I also expect that the Jaffna Association and the representatives of the people particularly our benefactor Hon. Sir Ponnampalam Ramnathan and our representative Hon. Mr. W. Duraiswamy would exert their influence with the Advisory Board and would not fail to convince that Board the importance and usefulness of the Causeway between Pungudutivu and Velanai, for which act of service, their memory would be perpetuated generation after generation by the descendants of these 15,000 souls.

Thanking you, Sir, for a space in your valuable journal.

Rawang, Yours truly, 23rd October, 1926. M. PASUPATHIPILLAI

Notice to Correspondents.

J. K. Channugam.—Held over. M. P. Kanagasabai.—Direct your letter to the Jiva Karunya Sabai, Mallakam.

Review of Books.

We are in receipt of a copy of the book entitled "Maruppu Thosshana Parikaram" by Mr. S. Suntharampillai of Tienvelly, Jaffna. This book was published by the learned author with a determination to refute each and every argument advanced by a certain Roman Catholic Priest against the transmigration theory of the Hindu Religion. The scientific treatment of the various aspects of the subject and the chaste and simple style in which the truth has been presented deserve appreciation. The book is priced @ 75 cts a copy.

The Jaffna Hindu College Building Fund.

I beg to acknowledge with thanks the receipt of the following amounts in aid of the above College Building Fund.

- (1) Mr. K. Arumugam, Seremban Rs. 50.00 (2) Mr. V. Chellappah Station Master, Kluang Rs. 250.00

800.00 S. THAMPARAN, Hon. Acting Treasurer, B. of D., J. H. C.

Continued.

SETTLING IN MALAYA.

The Editor, "Hindu Organ."

Sir,

I have read with earnest enthusiasm and keen interest the various articles with divergent views on the above subject appearing in your national journal of the 11th and 14th instants respectively.

It is true that the Government of this Country required the services of the Ceylonese at the outset for the development of Malaya. It was at a time when the sons of the soil were illiterate, but today the Malays are given liberal education and they are coming up by leaps and bounds to fill the vacant posts. Neither the Government nor the sons of the soil ever pledged themselves to our countrymen to keep them in Malayan Service for ever.

Today the Government and the sons of the soil alike acknowledge their gratitude to my countrymen for their past services. As for the present, they say "We have got our own men who are starving in their own soil, we will feed them with the leaves first, and if there are any crumbs left we will give you." Is that not a fair demand from my countrymen? Let them pause and consider. Why can't the Jaffnese put on their hat and bid Good bye to the Government and the sons of the soil alike? Let them have the manly spirit, the moral courage in them and they will find thousand and odd ways of earning their living, other than the Government service in Malaya itself. If they could do that they would certainly be considered as a race of intellects, a nation of independent Educated men and not slaves. (11.11.1926)

Nations throughout the civilized world are striving for National Independence and Sovereign Power but I am sorry to observe that my beloved countrymen in Malaya are so degraded and demoralized as to cry out for their own denationalization and enslavement. It is high time that my countrymen in Malaya and in the homeland should realize that individuals constitute the nation and hence, National Liberation can only be attained by Individual Independence. (H. O.)

In my humble opinion, the rivalry that exists between the Malays and Jaffnese for securing Government posts, seems to be something like two dogs biting each other to pick up the crumbs that fall from the master's table. Why can't my countrymen leave the crumbs for the benefit of the sons of the soil and look for wholesome leaves outside? Has long servitude and subordination rendered my countrymen a race of imbeciles?

Malaya is a vast field for commerce, industry, agriculture &c. Why can't an earnest attempt be made in these directions? If my countrymen could only shirk off the slavish mentality that is already imbedded in them and launch into speculation, then the question of settling in Malaya will disappear altogether and they will be directing posterity in the proper channel with a view of performing a great national duty, yet to be fulfilled.

Respectfully, Yours faithfully, 26th Oct. 1926. V. ARUNABALAM.

The Spinning Wheel.

If you want National Regeneration, if you want to have National Education, if you want to identify yourself with the masses if you want to utilize your odd moments, then you cannot but take to the simple thing, "Spinning Wheel."

M. K. G.

Mahatmaji's Auto-Biography.

A VOYAGE HOMEWARD.

The following further chapter of Mahatmaji's autobiography appears in last week's 'Young India':—

By now I had been three years in South Africa. I had got to know the people and they had got to know me. In 1886 I asked permission to go home for six months, for I saw that I was in for a long stay there. I had established a fairly good practice, and could see that people felt the need of my presence. So I made up my mind to go home, to see my wife and children, and then return to settle out there. I also saw that if I went home I might be able to do there some public work by addressing popular opinion and creating more interest in the Indians in the South Africa. The £8 tax was an open sore. There could be no peace until it was abolished.

But who was to take charge of the Congress work and Education Society in my absence? I could think of two men—Adarnji Miyakhan and Parel Ruckmji. There were many workers now available from the commercial class. But the foremost among those who could fulfil the duties of the secretary by regular work and who also commanded the regard of the Indian community were these two. The secretary certainly needed a working knowledge of English. I recommended the late Adarnji Miyakhan's name to the Congress and it approved of his appointment as secretary. Experience showed that the choice had been a very happy one. Adarnji Miyakhan satisfied all with his perseverance, liberality, amiability and courtesy, and proved to every one that the secretary's work did not require a man with a banister's degree or high English education.

About the middle of 1896 I sailed for home in the S. S. 'Pongola' which was bound for Calcutta.

There were very few passengers on board. Among them were two English officers with whom I came in close contact. With one of them I used to play chess for an hour daily. The ship's doctor gave me a Tamil Self Teacher, which I began to study. My experience in Natal had shown me that I should acquire a knowledge of Urdu to get into closer contact with the Mussalman and of Tamil to get into closer touch with the Madras Indians.

ATTEMPT TO LEARN TAMIL AND URDU.

At the request of the English friend who read Urdu with me I found out a good Urdu Maunli from amongst the deck passengers, and our studies progressed famously. The officer had a better memory than I. He would never forget a lesson after it had once been explained to him; I often forgot them and found it difficult to decipher Urdu words. I brought more perseverance to bear but could never overtake the officer.

With Tamil I made fair progress. There was no help available, but the 'Tamil Self Teacher' was a well-written book and I did not feel in need of much outside help.

I had hoped to continue these studies even after reaching India, but it was impossible. Most of my reading since 1893 has been done in jail. I did make some progress in Tamil and Urdu, in jails—Tamil in South African jails and Urdu in Yeravada jail. But I never learnt to speak Tamil and the little that I could do by way of reading is now rusting away for want of practice.

I still feel what a handicap this ignorance of Tamil or Telugu has been. The affection that the Dravidians in South Africa showed on me has remained with me a cherished memory. Whenever I see a Tamil or Telugu friend I cannot but recall the faith, perseverance and selfless sacrifice of many of them in South Africa. And they were mostly illiterate, the men no less than the women. The fight in South Africa was for such and it was fought by illiterate soldiers; it was for the poor and the poor took their full share in it. Ignorance of their vernacular, however, was never a handicap to me in stealing the hearts of these simple and good countrymen. They spoke broken Hindustani or broken English, and we found no difficulty in getting on with our work. But I wanted to requite their affection by learning Tamil and Telugu. In Tamil, as I have said, I made some little progress but in Telugu, which I tried to learn in India, I did not get beyond the alphabet. I fear now I can never learn these languages and am therefore hoping that the Dravidians will learn Hindustani. The non-English speaking among them in South Africa do speak Hindi or Hindustani, however indifferently. It is only the English speaking ones who will not learn it, as though a knowledge of English were an obstacle to learning our vernaculars.

RELIGIOUS TALKS WITH THE SHIP'S CAPTAIN.

But I have digressed. Let me finish the narrative of my voyage I have to introduce to my readers the captain of the S. S. 'Pongola.' We had become friends. The good captain was a Plymouth Brother. Our talks were more about spiritual subjects than politics. He drew a line between morality and faith. The teaching of the Bible was, to him, child's play. Its beauty lay in its simplicity. Let all, men, women and children, he would say, have faith in Jesus and sacrifice, and their sins were sure to be redeemed. The religion that imposed any moral restrictions was, to him, no good. My vegetarian food had been the occasion of the whole of this discussion. Why should I not eat meat, or for that matter, beef? Had not God created all the lower animals for the enjoyment of mankind, as for instance, He had created the vegetable kingdom? These questions inevitably drew us into religious discussion.

We could not convince one another. I was confirmed in my opinion that religion and morality were synonymous. The captain had no doubt about the correctness of his opposite conviction. At the end of twenty-four days the pleasant voyage came to a close, and amidst the beauty of the Hooghly, I landed at Calcutta. The same day I took the train for Bombay.

Path of Progress.

If we are to make progress, we must not repeat history but make new history. We must add to the inheritance left by our ancestors.

M. K. G.

Fight Against Tuberculosis.

BEGIN A START TODAY.

HEALTH LISTER No 1

Beginning from this issue we are publishing for the benefit of our readers and the public the series of health letters, dealing with the fight against Tuberculosis, issued by the King Edward VIII Memorial Anti Tuberculosis Institute, Colombo. The letters will be a continued series. Further the Institute will be prepared to give any special information and advice whenever required and applied for:—

The reports of the Registrar General show that there have been no less than 6,726 deaths from tuberculosis in the island during the last five years.

The general rule for computing the incidence of the disease is to allow ten intoned cases for every death. If we leave out this figure as too high and allow only five cases for every death, we get the startling figure of 33,630 intoned cases that must have existed during the last half decade.

The enormous waste of life and the drain on the community can thus be seen. Tuberculosis is a preventable disease, and the high incidence is a mark of the low sanitary standard of the community.

Professor Oiler once said that the incidence of typhoid is in inverse proportion to the sanitary intelligence of the people. The same holds good for tuberculosis.

Tuberculosis is a communicable disease caused by a specific germ or micro organism—the tubercle bacillus of Koch. Tubercle is attacks many organs. Consumption is the popular name for tuberculosis of the lungs. The tubercle germ may be present in discharges from patients suffering from the disease. Anyway the main source of the germ and the one that counts for all practical purposes is the sputum or spittle of consumptive patients.

LEARN HOW TO FIGHT AGAINST TUBERCULOSIS FOR YOURSELF AND YOUR FAMILY.

Tuberculosis is preventable by means easily at the command of the average citizen. Many a middle class man, the actions of each and every one of you count. You owe it to yourself and to the community of which you are a member to do everything in your power to help the authorities.

PUBLIC HEALTH IS YOUR HEALTH.

The Anti Tuberculosis campaign is doing its best to fight the disease. It can only win through with your help. 'It is up to you to do your bit'. The germ of tuberculosis is the cause of

- 1. Infection.
2. Disease and its results.

There are thus three avenues of action. Against infection. Against the evolution of the disease or against active disease. It is this last unfortunately suppressed we must see how best to arrest it or if that is impossible, how best, unnecessary suffering may be spared.

It has been shown that the incidence of the infection is as high as 75 to 90 per cent. of an average community. As we know from where the infection comes we can take definite measures to prevent it. This is the mortality incidence the less the mortality.

Of this 90% we may take it that 2% will at any time show signs of active disease.—As we are sure of the causation of the disease—we must—we can, fight it.

At present 8 to 10 of these 100 persons are doomed to die of Tuberculosis. If we fail to prevent the onset of active disease, we can do this at least we can save a number from premature death.

In the fight against tuberculosis we have to consider

SOCIAL HYGIENE.

1. This concerns our efforts to attain the equipment for right living in the community and as a community.

INDIVIDUAL HYGIENE.

2. Efforts to follow right Methods of living. Firstly there is personal hygiene which comes into play in three main fields. The field of individual personal habits, the field of the habits of the "home", and the field of food habits.

Order Nisi.

IN THE DISTRICT COURT OF JAFFNA.

Testamentary Jurisdiction No. 6282.

In the Matter of the estate of the late

Tiamu Asari Siva Ramalinga Asary of

Manipay

Deceased.

Vakavathar Tiamu Asari of Manipay

Petitioner.

vs.

Minor 1. Siva Ramalinga Asary Cumaraswamy

2. Thangamma widow of Siva Ramalinga

A son of Do

Respondents.

This matter of the Petition of the abovesaid Petitioner praying that the abovesaid 2nd Respondent be appointed guardian ad litem over the 1st Respondent and that Letters of Administration to the estate of the abovesaid deceased be issued to the Petitioner coming on for disposal before A. Cathiravelu Esquire, Acting District Judge, Jaffna, on October 21, 1926, in the presence of Mr. E. Murgaswami Esquire, Proctor, on the part of the Petitioner and the affidavit of the Petitioner dated October 20, 1926 having been read: It is ordered that the abovesaid 2nd Respondent be appointed guardian ad litem over the 1st Respondent for the purpose of representing him and of acting in his behalf and that Letters of Administration to the estate of the abovesaid deceased be issued to the Petitioner as the father and next of kin of the deceased—unless the abovesaid Respondents appear before this Court on November 25, 1926, and state objections or show sufficient cause to the satisfaction of this Court to the contrary.

G. W. Woodhouse, District Judge.

October 20, 1926, O. 1170.

INDIAN & FOREIGN

FIND OF AN INLAND SEA.—The immensity of the unexplored area of Northern Ontario is exemplified by the recent discovery of a lake 150 miles in length of which nothing had been heard before. The lake teems with fish and the surrounding country abounds with game.

EARTHQUAKE IN ARMENIA.—It is reported that hundreds were killed, thousands injured and many thousands rendered homeless by an earthquake in Armenia in the night of the 22nd ultimo.

A RAI BARADUR RANOUNGCHER HIS TITLE.—It is stated Rai Baradur Indra Banasa Bhardari of Krishnagore, who is a candidate to the Bengal Legislative Council election announced at a meeting addressed by Mr. J. M. Sen Gupta, leader of the Swarj Party in Bengal, that he has renounced his title.

AN EXHIBITION AT MYSORS.—A grand exhibition of arts and industries has been arranged under the auspices of the Bangalore District Board and under the patronage of the Government of His Highness the Maharaja to be held at Cobbold Park, Bangalore, from the 29th to 31st December.

MARRIAGEABLE AGE LIMIT.—Bombay India at a meeting decided that the system of early marriages prevalent in India is detrimental and harmful in its effects on woman and to the best interests of India. The meeting resolved that ultimately the age of consent should be raised to 16, and extended its whole-hearted support to D. Sir Hari Singh Goor's Age of Consent Bill.

A MAHARAJAH'S BIRTH DAY.—The Maharaja of Patiala celebrated his birthday by a magnificent feast for cattle breeding and purchase of implements by agriculturists in his State, releasing 150 prisoners and introducing compulsory education in his capital.

RT. HON'BLE S. SASTRI.—The Right Hon'ble Sreenivasa Sastri, having recovered perfect health from his recent illness, has now decided to proceed to South Africa for the forthcoming conference on the Indian question and the Catur Var Bill.

THE PLANET MARS.—It is said that the Planet Mars was on Wednesday 8th November, 8,000,000 miles closer to the earth's orbit than at any period during the past two or three years.

CONSCRIPTION IN PERIA.—A Royal Decree for the enforcement of compulsory military service has been proclaimed in Peria and recruiting taken effect from the 7th instant.

CLIMBED MONT BLANC.—A German tourist of Orling, is said to have climbed Mont Blanc alone and without a guide. The Federation of French Alpine Guides has awarded him a medal.

THE GOVERNOR OF MADRAS.—His Excellency Lord Goughen, Governor of Madras and Lady Goughen are expected to proceed to Rangoon by December 20th to spend the Xmas with His Excellency the Governor of Burma at Mandalay.

THE Viceroy's OFFICIAL VISIT TO CALCUTTA.—It is understood that Their Excellencies the Viceroy and Lady Irwin will pay their first official visit to Calcutta this cold weather making a public arrival on the 3rd December and leaving on January 3rd.

WORLD'S RECORD UPSIDE DOWN FLYING.—The British Air Force Pilot, Lieutenant Cavay, did a single seater fighting Aeroplane, has broken the world's record for sustained upside down flying by remaining in that position for 4 minutes 46 seconds.

BURMESE FIRST LADY BARRISTER.—Ms. Fwa Hme, daughter of U. Ton Baw, a retired officer of the Rangoon Corporation, is said to have passed the recent Bar final. She was admitted into the Inner Temple in 1924 and she is the first Burmese lady to have taken to the profession of law and to be called to the Bar in England.

A REVOLUTIONARY SPANISH PLOT.—What is believed to be an extensive revolutionary plot directed against Spain, was nipped in the bud by the prompt action of the Police in arresting some 60 persons, at various points on the frontier, alleged to be furnished with field telephones and military equipment, who are Spanish and Italian subjects disguised as tourists.

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EASTERN HOME STORES

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Order Nisi.

IN THE DISTRICT COURT OF JAFFNA.

Testamentary Jurisdiction No. 6276.

Class I.

In the matter of the estate of the late Sinnamma wife of Velupillai Kadiah of Maliddy South

Deceased.

Nanniar Thamar of Maliddy South

Petitioner.

1. Mutikkondii Vaittilingam of Maliddy South

Minor 2. Thamar Arunasalam of Do presently a boutique keeper at Kakkirawa, Anuradapura &

3. Velupillai Kadiah of Maliddy South presently an Apothecary, Government Hospital, Trincomalee

Respondents.

This matter of the petition of the abovesaid Petitioner praying that the abovesaid 1st Respondent be appointed Guardian ad litem over the minor 2nd Respondents and that Letters of Administration to the estate of the abovesaid deceased be issued to the Petitioner coming on for disposal before G. W. Woodhouse, Esq., District Judge, on October 14, 1926, in the presence of Mr. R. R. Nalliah, Proctor, on the part of the Petitioner and the affidavit of the Petitioner dated October 8, 1926, having been read: It is ordered that the abovesaid 1st Respondent be appointed Guardian ad litem over the minor 2nd Respondents for the purpose of representing him in this case and that the Petitioner be declared entitled to take out Letters of Administration to the estate of the said intestate as one of her heirs unless the abovesaid Respondents or any other person shall on or before November 11, 1926, state objections or show sufficient cause to the satisfaction of this Court to the contrary.

October 23, 1926.

A. Cathiravelu, District Judge.

O 1171.

Order Nisi.

IN THE DISTRICT COURT OF JAFFNA.

Testamentary Jurisdiction No. 6032.

In the matter of the estate of the late Annamma wife of Varisambay Vinasitambay of Nunavil East

Deceased.

Venajagar Vaitilambay of Nunavil East

Petitioner.

vs.

1. Varisambay Vinasitambay of Nunavil

Minor 2. Sri S. Kamarejan son of Vinasitambay

3. Vasilakoti widow of Pararasagarampillai of Nunavil East

Respondents.

This matter of the Petition of the abovesaid Petitioner praying that the abovesaid 1st Respondent be appointed Guardian ad litem over the Minor the 2nd Respondent for the purpose of representing him in this case and that Letters of Administration to the estate of the abovesaid deceased be granted to the Petitioner coming on for disposal before E. T. Millington, Esquire, District Judge, Jaffna on February 16, 1926, in the presence of Mr. K. Kasipillai, Proctor, on the part of the Petitioner and the affidavit of the Petitioner dated January 28, 1926, having been read: It is ordered that the abovesaid 1st Respondent be appointed Guardian ad litem over the Minor the 2nd Respondent for the purpose of representing in this case and the Letters of Administration to the estate of the abovesaid deceased be granted to the Petitioner unless the Respondents or any other persons shall on or before March 30, 1926, show sufficient cause to the satisfaction of this Court to the contrary.

March 3, 1926.

G. W. Woodhouse, District Judge.

Order Nisi extended for October 26, 1926.

G. W. W. D. J.

Order Nisi extended for November 11, 1926.

G. W. W. D. J.

O. 1172

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