

Jaimdu Organ.

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

THE ONLY NEWSPAPER IN CEYLON FOR THE HINDUS

HAS THE WIDEST CIRCULATION

ESTABLISHED SEPTEMBER 11, 1889.

(REGISTERED AS A NEWSPAPER.)

PUBLISHED EVERY MONDAY AND THURSDAY.

VOL. XL-NO 16.

JAFFNA, THURSDAY, AUGUST 23, 1928

PRICE 5 CTS

P. Subbaroy's

World-renowned and most Efficacious Ayurvedic Medicines Awarded several medals and certificates of merit at variues exhibitions.

TANJORE MASALA OR THE PRINCE OF FLAVOURING POWDERS.
DELICIOUS—CHARMING FLAVOUR

Dentotors—Charmine Felvour.

A Powder curely of Vegetablei ngredients propared as per recipe followed to the cultury preparations of the famous "anjoreMah raja", household, A plush added to any preparations of diet, vegetarian or non-vegetarian, ma es it easily digestive, highly reli" hable, most delicious, exquisite and agreeable to the pealate. The flavour imparted to the preparations is so very charming and diffusing that it spreads not only throughout the entire premises, but also outside it to a distance. Can be used without the least scrup'es by the most orthodox Brahmsanas and others. Much appreciated both by Europeans and Indians of all eastes.

Price per tin of powder to last for more than I month As. 8. V. P. P. Charges for I or 3 boxes As, 8 only extra. Can be had everywhere or from the Manufacturers direct.

81. VASANTA KUSUMAKARAM.—The surest our

As, 8 only citra. Uan De Rad everywaers or from the Manufacturers direct.

31. Vasanta Kusumararam.—The surest cure for diabetes multus, nervous debility, excessive throat, parched tongue, burning sensation in hand and feet, fatigue, swoon, gonorrhesa, difficult urication, speermatorrho, etc. Price of modicine for doese Rs, 6. V. P. charges As. 8 only extra.

62. Rahtha duddhi or Blood Purifier.—Everybody kuows that blood is the chief cause of human life. If the blood is impure various sorts of miladies arise vis., ulceration of the mouth, sore syst, maggori in the nose, ulcerated gums, pumples and boils over the body, abscess, change of colour of the sun, syphilitie suppliens, chronic headachs. Impaired digestion, redness and stiffness

of the skin, loss of sensation in joints, black spots over the skin, swelling of the ears and nose, paleness and weakness of the body, dropsy, scales over the skin of the body, loprosy, ringworm and other skin diseases, offensive smell throughout the body, dullness of spirits, tastelessness, itching sensation of the skin etc. Our Bakkha Suddh is a poteor remedy to remove the poison from the system. It purifies the blood, cures syphyllic cruptions, imparts ione and vigour to the weak system, revives lost appetite and permanently removes all affections narrated above due to impure blood; improve complexion and invigorates the nervous system. Price Es. 2 per box covering medicine for 20 days. V. P. P. charges for los 2 hoxes As. 8 only extra.

CURS FEE WHITE LEFROST OR LEUCARDRAM Ours certain within a week by external application only. Very mild and gentle in action, solited to all constitutions. Ba. 2 per bottle. V. P. P. charges for 1 to 3 bottles As. 8 only extra. Catalogue of all Ayurvedic Medicines post free on application. P. BUBBAROY, Ayarvedic Pharmacy, Tanjore.

Please mention this paper when ordering.

As the Head-quarters of my Ayurvedia Pharmacy have been permanently transferred from Porto Novo to Tanjore, kindly address all your communications and orders to my new permanent and Head-quarters address at Tanjors. printed below and not to Porto Novo, as bere-to-

spitons, chromoses termines termines and stiffness termines.

Eg primarest address:

P. SUPBAROY,

Agaressie Pharmacy,

F. SUPBAROY,

Agaressie Pharmacy,

TANJORE.

NOTICE.

THE LANKA AYURVEDIO MEDICAL COLLEGE, JAFFNA.

Applications are invited for a training of 3 years, in Ayurveda and Siddha Systems Those who are willing to learn Ayurvedic Siddha System slone by correspondence course and to get the Diploma send the applications to the Principal of the above College.

The period of the study will be lessened for the learned Dressers and Physicians.

The Principal, Lanka Ayurvedio Medical College,

Jeffoa.

WRITE AT NIGHT As in Daylight!

No need for other light if you want to write at night. Use our

Electric Fountain Pen Light

Marvellous new German invention. Usique and interesting. Pen fitted with Gold plated mb and nickel clip and bulb reflecting light for 50 feet. Lights your way in the dark. Writes when you want. Most useful for all people such as Postal, Police, Railway, Forest, Revenue, Touring Officials and others.

Every one should possess one of these wonderful pens-

Complete with Electric fittings Rs 2-8 As. each. Order from.

WOODWARD & CO., Madras. 9, 109.

FOR SALE.

Works by the

Hon'ble Sie Ponnambalam Ramanathan

Chen Thamil Ilakkanam, part 1, ca'ico Rs. 3, paper cover Rs. 2-50

Thirukkural Payiram, commentary in Thamil for four chapters Re.1

Bagavath Githa with commentary in Thamil Rs. 2

The Spirit of the East as contrasted with the Spirit of the West, 50 cts.

The culture of the soul among Western Nations Rs. 5.

Exposition of St. Matthew and St. John Rs. 5 each.

Riots and Martial Law in Ceylon, 1915, Rs. 5.

Western Pictures for Eastern stu-dents, by Lady Ramanathan, Rs 2 Mother India, A Rejoinder by K. Nadarajah 75 cts.

Postage extra, and discount 20% on a dozen or more copies.

Apply to the

Manager, Book Depot, Ramanathan College, Chunnakam.

BEST CALICUT TILES.

CROWN and STAR Brands. Covering Largest Space Elegant, Light, Strong and Cheap.

Phone 52. Telegram: Tiruchelyam. Y 68.

EM. TIRUCHELVAM, Agent. Main Street, Jofina.

PRINTING THAT IS RIGHT.

In Jaffna we have obtained recognition as good printers by honest and faithful service.

THE SAIVAPRAKASA **PRESS**

Expeditious Prompt Punctual.

Is one of the few well equipped printers in the North. We undertake all kinds of printing and turn out the Best Work at Moderate Charges.

For High class Printing send your orders to us. You will see we can do them best.

Estimates Free on Request.

Let us Have Your Enquiries.

SAIVAPRAKASA PRESS, Vannarponnai, Jaffna.

Empire of India Life Assurance Co. Ctd.

Established 1897

FOR THE YEAR ENDING 29th FEBRUARY, 1928.

New business exceeds Income exceeds Assets exceed

Rs. 54,95,000 P 3,15,64,000

Prospectus and Proposal form on Application.

F. DADABHOY, Chief Agent for Ceylon, No. 2, Canal Row, Fnt, COLOMBO.

Head Office:
Empire of India Life Building,
BOMBAY. H 65.

RELIEF sure and quick

Whatever nay be ache or Headache Neuralgia Rheumatism Sciatica Lumbago Sprains Strains Sore Throat Chest Cold

LITTLE'S ORIENTAL BALM



will give you immediate

Proved best by se for 43 years. actual

The price is compared with the

animal fai Obtainable at all Chemists and Stores.

Y 50, b

the Hindu Organ. CAL TO

JAFFNA, THURSDAY, AUGUST 23, 1928.

HINDU STUDENTS' MOVEMENT

Seldom do we come across such a lucid, abughtful and practical speech as that hich Prof. C.Santharalingam of the Uniersity College delivered on the occasion f the inauguration of the Hindu Students' lovement in Colombo. He has enious and social problems that call for ofution of the Hindu community and he as also suggested the methods of apreach which ought to provike thought oth among the Hindu youth and he elders or the Hindu community.

The Hindu students constitute a very onsiderable number of the student inpulation of the Island Little work putside Hudu scho is has been done ntherto to make them live up to he highest ideals of their religion and study the Hindu scriptures especially hose relating to Saiva religion. The Chrisian students though small in number nave their Y. M. C. A's and other Christian organisations which give them scope for their religious endeavours and activities. The need of similar organisations among the Handu students has been long fels and we are sure that the Hindu Students' Movement inaugurated on the 12sh inst. will not only minister to the religious welfare of the students in Colombo but also it will take steps to unify and co-ordinate the isolated activities of small Hindu organisations which are scattered throughout the Island.

One of the greatest obstacles for the religious progress among the Hindus as obperved by Prof Suntharalingam is religious indifference. Many causes have contributed to this The chief of which is the lack of knowledge of the Hindu rel gion. maj rity of the educated Hindus received their education in Missionary institutions There they were not given any opportunity to study their religion and even if they have come to know anything about it at all it was only through tainted sources. The Hindu schools, no doubt, saved the Hindu students from the hostile religious influence of the Missionary schools, but the positive effort made the to provide for the teaching of the Hindu religion did not hear much fruit owing to the fact that many of the teachers were not fully equipped for such work. The Paodit who is perhaps the only one in the school who has a me knowledge of religion has made its study dull, un-interesting and burdensome owing to his lack of understanding of the modern methods of teaching. Teachers who methods of teaching. ombine the knowledge of Hadu religion with that of modern needs and conditions are necessary to promote effective religious instruction in Handa school . It is by such teaching that religious indifference can be removed. Many of the Hindu under graduates of the University College will take to teaching as their vo-cation in life and therefore it is necessary that the Hindu Students' Movement should see that its members become wellgrounded in the knowledge of the Hindu religion.

The study of religion alone is not enough for eradicating religious ind ffer-ence No doubt knowledge by removing ignorance gives true perspective of values of things and paves the way for religious But knowledge of religion without sadhana will degenerate into empty intellectualism and will create a penchant for idle speculations and a thirst for wordy warfare. It is by sadhana that knowledge can be directed into fractifyknowledge can be directed into fructifying channels and religious life can be deepened and invigorated. The essence of sadhana is worship "Sarguntide" says "Periapuranam". It is by true and genuine worship of the Lord, that a devotee can realise the fulness and richness of reli-gious life and attain the heights of religious experience which will make his

life a great power for good. Therefore it is the duty of the Hindu Students' Movement to lay due emphasis on the practice of religion. Religious life should not remain a matter

THE HINDU

Religious life should not remain a matter of subjective experience. It should also become objective by finding its expression in service of God and man. The Movement as we understand it from the speech of Prof. Sontharalingam is a brotherhood of Service. It is inspired by the ideal of doing something for the recovery and reconstruction of national and religious life. The learned Professor has indicated the lines of work which give scope for such service.

The programme of work outlined by Prof. Suntharalingam may appear rather ambitious and out of place in a student organisation. Some may even entertain the fear that the students may carry the

organisation S me may even entertain the fear that the students may carry the reforming zeal too far. In our epinion there is not much justification for it. Some degree of freedom should be given Some degree of freedom should be given to them so that they may take an abiding and intelligent interest in the affairs of their religion. We are sure that under wise and capable leadership their energies and enthusiasms can be kept within bounds and profitably harnessed to give driving force to the Hindu Movement which it cannot have otherwise.

LOCAL & GENERAL.

WEATHER —A light shower of rain fell on Tuesday morning. The remaining portion of the day was cloudy but there

was no rain.

EDUCATION DEPARTMENT:—Consequent to the departure of Mr. H. S. Perera, M. A. Divisional Inspector of Schools, N. D. Jaffica, on ten months' furlough to furepe, Mr. S. Cardish, District Inspector of Schools, has been appointed to act for him. Mr. S. Arunandi, will act for Mr. Cardish Apring this regird.

him. Mr S. Arulnardi, will act for Mr. Cardiah during this period.

PERSONAL:—Mr C Perumalpillai, Proctor S. C. and Notary, Colombo, is on a short holiday visit to Jaffina and is staying at his residence at Thunavy, Vadukkoddai.

— Mr T. A. Thursisppapillai, H. ad-Master, Mahsjana Eugli, h High School, Tellippalai, is laid up with an attack of oerobral haemorrhage, at his residence at Tellippalai. We are glad to learn that he is pr gressing.

UNIVERSITY COMMISSION INITIAL EX-

UNIVERSITY COMMISSION INITIAL EX-PANDITURE —The Finance Committee is to be invited at tomorrow's (Friday) meet-

The beinvited at tomorrow's (Friday) meeting to sanction a supplementary vote of Rs. 19,000 for the purpose of meeting expenditure in connection with Ceylon University Commission.

Usumpibay H. E. Minad School:—The folicwing programme will be gone through at the prize-distribution of the above School on Saturday next. Thevaram, Welcome Song, National Song, Dialogue English, Annual Report, Tamil Reditations, English Recitations, Dialogue (Tamil), Distribution of Prize; Speeches by Hon Mr. S. Rajaratnam, Mr. S. Kanagaratnam, Traiced Teacher, F. M. S. and Mr. M. S. Rajaratnam, Advocate; Remarks by the Chairman, and Tamil Drams, "Fortier some content of the cont

GINEBRING —Among the member of students from Ceylon who have been successful in the examinations held at Loughborough College,

examinations held as Longanorouga Contege of Mr P Comeras warmy obtains a First Class in General Engineering Eastern Assize — The Eastern Assize sessions opened at Bathicaloa on Monday last, Mr Justice Drieberg presiding. The calendar innudes seven cases of which three are of

Anti-Prohibitionists in Jaffna.

RABID CHAMPIONS OF LOST CAUSES

Babio Champions of Lost causes

The "Caylon Indian" commenting on the tactics of the Anti prohibitionists in Jaffan has the following:—

"The Government Agent of the Northern Province has received about thirty two applications for the reopening of taverns in the Jaffan District Judging from what one hears of the activities of the ardent anti prohibitionists and the atilitude of the average Jaffan man towards the drink quastion there is little bogs of the reopening of such a large number of taverns. It is expected that the rabid anti prohibitionists of the north will meet with no better success than they did during their last compaign.

The most interesting feature in the present campaign is the application for one foreign l'quer shop and two arrack taverns while the application for the former and one arrack tavern comes from a well known centre of anti prohibitionists—Karayoor, the other the application for the former and one arrack tavern comes from a well known centre of anti prohibitionists—Karayoor, the other application for an arrack tavern comes from Point Pedro, a centre of prohibitionists activities. There is not the remotest chance of the anti-prohibitionists having their way at Point Pedro. Pr. b.b'y as champions of lost causes they think of creating some impression on the people outside Jaffon by sending to a large number of applications for the reopening of taverns.......

Hindu Students' Movement.

INAUGURAL MEETING IN COLOMBO.

At the inaugural meeting of the Hinda Stadents' Movement held on the 12 h it so in Oslombo, the following gentemen were elected to serve on the Managing Committee (Annews 1993).

elected to serve on the Managing Committee for August 1928—January 1929:—
President: Prof O Sunthraslingam, VicePresident: Mr. V Muttuoumaru, Hony Sec:
Mr. P. Navarathurajih, Hony Treas: Mr.
V Thuraisamipithal, and Masara M Tiruchelvam, S. R. Kanaganayagam, N Coomaraslugbam, P Amirithalingam and S Thangarajah.
Below is given a full report of the inaugu-

Bolow is given a full report of the inaugu-ral address of Prof. C. Suntharalingsm; —

Below is given a full report of the inaugural address of Prof. C. Suntharalingam:—

The President-L Address
Goatlemen—The notice convenies this Inaugural Meeling which has just been read out to you has indicated in rather brief but explicit terms the objects which the promoters have in view. It is resemblely a Sudect Movement and as such it is intended primarily to focus the attended primarily to focus the attended are mature enough for the purpose, to the prioricles and practices of their religiou and to m ky them live up to the highest ideals of Hiedulam

Some of you probably know that the Student Christian Movement which has been in existence for some years past has had and continues to have a deep and lasting influence not only on the followers of Others but also on the followers of other great religious leaders. I have been a member of that movement myssif though note a Christian and I know from a close sud intimate association with its activities, as a member who served on some of its Committees while abreat, the good influence which it has had on me as well as on several of my friends. This Movement therefore which we have met to inaugurate today owes its inspiration, and I acknowledge it quite frankly and gratefully, to the Sudent Christian Movement and our main purpose is to enable our Movement to do to the students who have been born to the Hidde faith what the Student Christian Movement and character and has been able to achieve for the Obristian students, in moulding their character and shaping their lives during a difficult and delicate period.

A RELIGION AS OLD AS MANKIND.

A Raligion as Old as Markind.

But there is however one great difference which arises out of the nature and age of our religion. We have been born into a religion whose history is as possibly as old as that of markind During the uncountable yesrethrough which our religion has persisted, it has had several exponents, several scriptures, and perforce several malpractices and several relaymers. It has not been nessible and I do and perforce several malpractices and several reformers. It has not been possible and I do not consider it will ever be possible to disentangle or to think of our religion apart from the customs and practices which have grown up with and accound it. As you are probably aware Hinduism in its earliest form was the crude religion followed by the primitive settlers of Hindustan. As they and their encosesors grew and expanded, the religion which was interwoven with their daily lives had to grow and expand too. It had to go which was interwoven with their daily lives had to grow and expand too. It had to go through all the ordeals and vicissitudes which overbake a people or rather a congeries of neoples in the course of their long history. It had to adapt itself to the understanding and philosophy of successive generations of thinkers. It had to withetan attacks on its tends from outsid; it had to assimilate ideas from other faiths. Is it therefore a matter of surprise that at the precent day we should have innumerable sects and system of Hinduism each of which appears to assume for itself the right to pass unchallenged as the solestponents of the pure form of the Sanatana Duarms?

UNITY IN DIVERSITY.

Unity in Diversity.

We have in our own little Island our Vedantiets and our Siddhautists and some times when the enthustic adherents of these systems meet it is all that collockers can do to prevent their discussion from terminating in a breach of the peace! It is, gentleme, one of our objects to make a close study of our scriptures and the various Hindu systems, each student to realise for himself the unity which pervades the apparent diversity, to sight the treasure from the track and thus strengthen our belief in the faith that is ours by inheritance. This is all the more necessary at a time when we have well-meaning though misguided authorisate of other faiths who make no secret of their attitude towards though misguided enthusiasts of other faiths who make no secret of their attitude towards our religion and try to secure converts of their faiths from ours. I do not thick, any Hindu who has a good grasp of the essentials of his religion or who has given some shought to them will consider his faith secured by any other. Indeed I blink it safe to say that the more one studies not only ore's own religion but also other religions of feels that there is so much that is common to all. Speaking for myself I should any day prefer to have as a friend a good Huddo or a good Obristian, a good Musilm or a good Buddhist to one who is indifferently a Hindu or a Musilm or a Buddhist. It will then know that at least in his ideals and qu'look there is virbue.

that at least in his tooks and out one there is virtue.

This Movement would ther fore achieve a great purpose indeed and would bring happiness to many if it could help to remove the indifference towards religion which is feat becoming a fashion eming our students and to make its mambers good and true Hindus.

ELIMINATION OF BAD CUSTOMS AND PRACTICES.

AUGUST 23, 1920.

Emmination of Ban Custems and Fractices.

Our object however does not end there. I have alseady hinted to you that owing to its nature and age several had customs and practices have grown round our religion. Home would urgs, as a convence way of escape, that those customs, and practices do not belong to Hinduism but to Budditin. But I do not belong to Hinduism but to Budditin. But I do not belong to a lightly Brahamanism is after all Hinduism to digit by Brahamanism is after all Hinduism to digit practice. It is up to us who are still readont to examine and analyse sit our contemns and practices; to find out according to our ideas which of them are necessary guits and which are not and which may or rather need must be removed from our religion it we are to make it world; to device ways by which we can best cust the fills which efficie our Hinou social system. I must however surities a note of warning here.

Caution to Young Hinou.

CAUTION TO YOUNG HINDUS.

Caurion to Young Hindus.

We are after all students. We may be inclined owing to our age, to be impatient or even impetious. But we must not feit to realize that we cannot apply the surgeon's knife readily to the life of the secial body. Our treatment must on the whole be more physiological than surgest and the best prescription we can suggest must incluse large doses of education and persuasion. Fifteen years hence most of those of you who are still myour stems will by virces of your education be the leaders of thought and action in this country and if the ideals, which you now at the most imparisonate period of your live, assimilate after due study have any real and substantial value in them, and if you are true to yourselves those ideals cannot tait to inspire you in your activities in later life. I hope and hope estreetly star in the circumstances in which you now at realist or translate them into practice. In my own mind I am convinced that nothing can do more harm to our course than impatience and that nothing can do more good then perseverance. I speak in this train because of some specific customs end practices which I have in view and which I should like to see done sway with. It will not be possible now nor will it he necessary for me to submit so an along of what I consider to be bed customs and prectices. But I must invite your strention at the earliest opportunity to two important questions which effect cor religion and which brang it to a large exent into disrepute and to remove which we must devise ways and means withcas delay. delay.

HINDU TEMPORALITIES.

Hindu Temporalities.

First and foremost there is the perplexing question of Hindu Temporalities. It any of you were to travel along the main road from the Siven Kovil at Keerimalat to the Kandaswamy temple at Nallur, you will find there are Hindu temples or shrines practically at totervals of quarter of a mile or less. The temples are either in ruin or in a state of hopeless neglect or immersed in costly litigation of their managers or priests not leading that examplary life which one would expect them to lead in accordance with Hindu Ideats. I think it a crying shame that we who pride ourselves in our religion should neglect our temples so badly, should litigate about them and should call upon those who are not of our faith to sit in judgment over them. I feel convinced that the degradation is which we find our religion is largely accribable to those who are in charge of the temporal affairs of our temples. And we can make no headway, make no progress whatever until we indernise the maragement of our temples. Is is not a task which an individual can undertake: but it is a task which can and must be undert ken by a movement such as ours. If the temporal affairs of our temples are under better control and supervision, our spiritual life will be sill the more purer and richer and our religion will be held in better esteem. I submit to you that this important question must be taskled by us from the outset. We will have to collect information, gather estations, and suggest expedients suited to our genius by which Hindu Temporalities may be placed on better, surer and safer foundations than at present.

An 'Inhuman and Uncharitable Custom'.

An 'Innuman and Uncharitable Custom'.

An 'Innuman and Uncharitable Custom'.

I shall new pass on to a second question: that of the exclusion of the so called low castes from H non temples. This, in my opinion, has been more responsible than any other cause for the conversion of so many Hinduss to other faiths. For my part I have a real sympathy for those who not finding a sclase or a phanes of enlightenments in what is supposed to be their religion receive with open arms those who preach to them the principles of other religious principles which taleast enable them to lead more human lives. We must remember we are not living in the days of Manu and whatever high end the caste system m'ght have achieved in Hindu Boolety in the remote past, it is entirely unuited and unsuitable to the conductors of the modern world. It will seem exclusived in the Inevertheless be an extablished fact in Ceylon in the near future when we will be called upon to open cur polling booths to men and women to whom we may not by established ossom and through unreasoned prejudice open the doors of our temples. I think we should without causing unnecessary friction or provocation tike steps as well enable us to free our Fociety from this inhuman and uncharitable custom. It will be I have no doubt a very delicate task and I hope this Movement will prove itself equal to it.

There are other practices such as Animal Sacrifice, the Dance of Nautch girls, the hereditary succession to spiritual office atc., in our temples, I need not clabarate them now. These questions will come up for consideration and solution in due time.

SELF HELF,

SELF HELP,

SELF HELF.

There is a well known saying "Heaven helps shook who help themselves" and at this stage of our development when we have to justify and defend the principles of our faith, to free it from these practices which are out of harmony with present day ideas, we must look to none but ourselves for study and reform. And no group of persons can better fitted to undertake this arduous work than earnest and sincere students who I trust will approach the various questions without bias or prejudice. It may be that we may not be able to gather much in the way of truits and that our efforts may not be always be crowned with success but we should for all time have before us the advice of Sri Krishna in the Blagavad Gits to Arojuna "Thy busicess is with the action only, near with its fruits so let not the fruit of action he thy motive, nor be thou to inaction attached."

Sir,
"Another Manipay resident" in your issue of the 13th instant, has put the cart before the horse in giving the oredit of the idea of this College to Mr. Myron Phelps and not to Mr. O Thisgarajah who, he admits, has very creditably appealed to the sympathy of all and did yeoman service. (issues are minal.

has very creditably appealed to the sympathy of all and did yeoman service. (Isailos are mine).

Going over the past files of the "Hinda Organ," which contained full reports of early agitation carried on in 1907—1908 for the opening of this Onlege, I am not find any reference to Mr. Puelps' suggestion thereto for the first time. He arrived at Juffas from America in 1998 and became a friend of Mr. Tatsgarajah He was of a Hindu religious frame of mind. Urged by Mr. Tatsgarajah, and the late Mr. S. Liwton, he further impressed on the Manipsy public by powerful oratory the imperative nature of thindu national education to our youth. Many people who became converts to the Ornasian creed remained latterly neutral. In other words, some professed no futb, while others observed under the coak of Ourastiantry a pulio religious boleration. This, Mr. Patagarajah depicted much as being unwholesome to the formation of true character and to all forms of concerted action for numer progress. The point formed the main subject of his oritionsms of the foreign missionary loroads. Air Sangaraphile thursulous was persuaded to insugurate the Orliege in the way I have detailed in my last letter. His bines would shoulder at the senschronium now presabled about the order of the chief, in apport of my statement that are C. Taiagarajah was the prime mover of the Orliege, 10te extracts from the "Hindu Organ," "Jeplon Patriot" and the Uniombo D. Lies and encouraging comments of the editor of the first named but I am afraid space will not permit.

Your correspondent begs the question.

toe first named but I am a'raid space will not permit.

Your correspondent bigs the question when he excuses himself by stating "There was no coession for the mention of their names......The names of those who have miseriarly or immaterially contributed to the present position of the College are a cyton". If, according to him, no country did arise on the founder's day for the mention of Mr. Thisgar, ha's and others' names in the report referred to, I doubt whether a more appropriate occasion will swar dawn in the horizon of the College for the expression of g attende to them. He motive is patent. It strikes me of the heat, which the discovery of America by Columbus provoked in the minds of those, who belittled me adventurous spirit. I know that we are just living in an age of challenge. Buill let us acknowlodge the praise of those to whim is is due unawayed by envy.

Oo'embo. Yours etc., August 16. A Macipay Resident.

This correspondence is now closed.

[This correspondence is now closed. —EJ H O]

THE STUDY AND ENCOURAGEMENT OF ORIENTAL MUSIC.

Sir, . It is extremely delightful to note that the question of the study and ecouragement of Oriental Music has been included in the lick containing that he is a discussed at the

It is extremely delightful to note that the question of the study and encouragement of Oriental Music has been included in the list of subjects that are to be discussed at the forthorming second sessions of the No-Political Conference organised by the Tamil Union, Wellswatte.

Oriental Music has been already included in the curricu um of studies in Lidian Universities and Colleges and it is indeed pitiable that our educationists have neglected its includes that our educationists have neglected its includeration that included this subject in the new y printed synabus: but the greatest drawback is being coused by the lack of support from the public and from all interested sources. In order to give much weight to this question it is very important that a resolution parend mosalizationally at the Conference should be submitted to the Board of Education. The selecting of good musicians, musicians who are profisions both in the Karnetic and Hicdusthani systems, and the framing of a suitable syllabus is the maxis important affair on which the Conference should be soon that invitations are extended to all the well-known musicians here, for then only a relect committee could be formed and the work be entrusted in its hande. To the connection the name of Mesers Ratessawy lyer, O. R. Maha Rajuh, W. Sathasiyam and other musicians here, for then only a relect committee could be formed and the work be entrusted in its hande. To the connection the name of Mesers Ratessawy lyer, O. R. Maha Rajuh, W. Sathasiyam and other musicians here, for then only a relect sommittee could be formed and the work be entrusted in the hande. To the connection the name of Mesers Ratessawy lyer, O. R. Maha Rajuh, W. Sathasiyam and other musicians and other places should help a great deal to climinate the miseries of hundreds of unempoyed youths in the land is the firm view haid by manay, and as such, the educational supherities here should be appealed to give this matter their deep consideration.

deep consideration.

This year, the Conference should devote some time over this question and try to organise a powerful committee for the revival and study of this much neglected art

Yours etc., V. Somasundinam,

THE HINDU STUDENTS MOVEMENT.

I come to understand that a few days back

Sir,

I come to understand that a few days back ac association under the above name we searted by some students in Octomeo. It is a source of grabification to see that students are taking interest in our religious advancement and banding themselves for the noble service.

But if one looks into the history of the working and success of public Hindu institutions in our midst today, it can be easily seen that we are always fond of, and busy in, starting associations after associations, where those already etayled are not properly managed and supported, owing to lack of so operation and interest.

Unless the number of public institutions with common objects in proportion to the population, to the needs of which they case, the result will be overlapping and failure of all, as the limited resources of a personal or individuals get distracted and divided. The principles case, the result will be overlapping and failure of all, as the limited resources of a perstaniar locality or group of individuals get distracted and divided. The principles of mints and proportion accord to maintained in every department of activity. There are at present four Hindu Associations in Union 10, viz: The Osyton Saive Pariparana Sabia, The Hindu Diarms Samij, The Vizekacanda Southy and the Y.M. H.A., all of which with common objects of consuraging the saivy of Hindu religion and sateguarding its interests, which are, I be teve, the main objects of the newly formed movement also. The existing associations are tanguishing and strugging for existence for wans of help and encouragement. Therefore, I am inclined to think that the objects of the new body one enthusiastic young men word join the existing inetity thereby making the new body one enthusiastic young men word join the existing inetity that soy making the new body one enthusiastic young men word join the existing inetity that soy making the new successful and useful at the same time.

One of the objects of the new movement is to tree Handuren from the customs and practices which are not conducive to its progres; on a careful examination of this, first, it will be seen that there are no practices in the religion which are detrimental to its progres; but there are details wrong observances aming its followers, which require extraction and reformation, and I presume they are those which are referred to.

correction and reformation, and I presume they are those which are referred to.

Again, before beginning to do a cortain thing one mass satisfy himself whether he passesses the necessary qualification. The real purpose and significance of religious practices etc. cannot be grasped easily for one to judge their merits. These hoary and accious customs, based on strict religious principles, and laid down by learned sages and seers after long spiritual experience and realisation, were handed down from generation to generation for people's guidane; the flaws and mistakes in their observance can only be detected by those who have carefully studied and system thicking practiced them, but by no other masses or process. No amount of distinction in any other oranch of knowledge can help one for this importance and difficult task. The carrying out of this work by sudeuts, who are expected more to study than to act and reform, therefore, is impractical and instrict, it will amount more to unlong than doing, and the result will be greater harm to the cause than good.

I have given expression to the shove deas

I have given expression to the above ideas in the best interests of our religion and with the full hope of provoking though) and consideration on these important points which affect our religious advancement to a very great extent. Therefore, I hope that I will halb to misunderstood and branded as a persimist trying to suppress the free and progressive spirit of youth. I agree that the suddents of today will be the leaders of tomorrow, but at the same time it is my firm suddents of today will be the leaders of tomorrow, but at the same time it is my firm opinion that students must be students and not men before gaining that experience and knowledge of a man of notion, without overscepping their bounds. Let me also at the same time add studical must not one of those who ding to outsome and practices blindly because they are religious and ancient, but on the other hand I cannot also discard any without actually studying same to know its real significancy and meaning, because it is inconvenient to adopt at the present time. inconvenient to adopt at the present time.

Yours etc. 8 Voluppillai Wellawatte, August 20

CHARKA IN CEYLON -:0:-

Sir,

During the stay of Mahatmy Gandhi in our mides santisonts for the eases of Khaddar were voluble and all who listened to the sincere utter nees and expertations of Mahatmaji falt in their harrol hearts the gandine and spirituitising message of Khadi. Some ever grow facatiol over the good cause of Khaddar. Mahatmaji's trip o message of Khaddar. Mahatmaji's trip o message of Khaddar, delivered at the Bulula public mesling is worth while to be read over and over In almost all his speeches be appealed to all the Caylonese to encourage and wear Khaddar for the sake of the poor and semi-staying millions of India. His humble and carcest request was that until we are able to produce our own hand spream in hand weren clothes, we must entertain Khadi.

Continued up.

Continued up.

Religious Persecution!

MIXING POLITICS WITH RELIGION.

Thus says the "Tois Indian Reformer" of Bombay in its issue of the 18th lostant:-

Thus says the "Tois Indian Reformer" of Bombay in its issue of the 18th Iostant:—

"A correspondent witting in the Examiner, the well known Roman Catholic review, raises the cry of religious persecution of Catholics in India on the following extraordinary grounds. He writes:—Religious persecution in the shape of Anti-Catholic laws are no longer a remote possibility in this country, they are fast becoming probable resilities. Attempts have been made in various Legislative Assemblies to introduced Bills with regard to Education, Marriage, Divorce, Prohibition, etc. which are against the laws of the Courch. Attempts have been made to frustrabe the efforts of our Missionaries by declaring the religious conversion of minors a criminal offence! We all know that India at present is in a state of flox. Time will soon come when our liquor in any shape, whatever is "haram" to the Moslem and equally an abomination to the Hindu. Is it such a remove possibility the swithin a generation strict Prohibition L ws may m.ks. the Holy Sacrifice of the Mass impossible, unless we now in good time organize and m.ks our position fe to the Cuncils of the Inde? It is evident your correspondent and several others of his class will learn nothing and forget nothing. The mixing up of Po these with Religious which is one of the most omnous signs in the India of to day will learn nothing and forget nothing. The mixing up of Po these with Religious which is one of the most omnous signs in the India of to day onesy no lessons to many of the Catholic intelligentsia of to day. We cannot think of anything more detrimental to Catholic intelligentsia of to day. We cannot think of anything more detrimental intelligations beligate to allow the Roman Catholics to calebrate their Mass! If they do not do so, they are guilty of religious obligators to calebrate their Mass! If they do not do so, they are guilty of religious observations of the United States manage to calebrate their Mass?

WANTED.

Three Tamil Trained Teachers for the Hindu Anglo-Vernacular School, Karai-nagar. Apply to the Manager.

Continued.

Oentineed.

It is with these objects in view and for the sake of the furtherance of hand spinning and and hand-weaving in Caylon, and also for the economic prosperity of the Island that the Ail Cay on Spinners' Association was started very recently at Wedlampitiya under the presidentatip of Mr. J. Jayawardene who underwent a course of training in spinning and weaving at Gundh ji's Astram, Ahmadabad. This Association is very essentia', as a full development of hand spinning and hand weaving in Caylon is not possible without a permanent organisation.

There was a time when Caylon was spin-

without a permanent organisation.

There was a time when Ceylon was spining on the Obarks and was not only self-supporting but also exporting cloth to foreign countries. But at present it is a matter of regret to find that the pendulum has awn g the c her way! How glorious it would be to revive our ancient home industry! Handspinning and weaving gives work to every man, woman and child. With a small sum of R* 10/ or 12/ every family can possess a Charka or a spinning-wheel Even a poor family which has a Charka in its home can have a substantial increase in its income.

How many aboushade of records to Caylon.

How many abousands of reople to Ceylon are idle, how many waste their time in good-for nothing pursuits and enjoyments, and in short how many are apostles of enni.

Is it not high time for these people to take to Ourka and spin during their tile moments. When once hand spinning and wearing is introduced into every home, how present and delightful is would be to witness the idiers at the Charka forging the link stronger' and delightful it would be to witness the idiers at the Charks forging the link stronger for a good and secred cause. It will be then and about only that the people of this fair Island can practically realise the economic, cultural and metaphorical messages of the spinning wheel. However small and insignificant the Ouarka may be, it is an irresistible force against the mad indiscriminate worship of the curse called machinery. In the words of Gandhiji it is a standing rebuke to the men and women of Caylon who go in for all kinds of fashions and styles and it tells them:—"Do not for the sake of your country ape the manners and customs of others which can only do harm to you; for Hasves's sake do not wish to be what every one of the people of Caylon cannot he!" Without turning a deaf car to the imperishable words of Mahatim Gradhi, if all, young and old, irrespective of caste, oreed and race, take to Charka and promote hard spinning and hand weaving, then it can be said without any fear of contradiction that it (Charka) will place at our feet the national and conomic prosperity of the Island. In the words of Mahatim-ji let this be an appeal to one and all.

Colombo. Your etc.

Oclombo, Yours etc. V. E. Mylvaganam. August 14.

The Saiva Sidthanta Sangam.

ACTIVITIES OF HINDUS IN MALAYA.

The first General Meeting of the Malayan Saiva Sidibastia Sangam (since the incorporation under the Companies Enactment 1917) would have been held in the Town Hall, Kuala Lumpur, on Sanday, the 12th August 1928 at 9 a.m. with the following program, under the chairmanship of the Hon'ble Mr. S. Veerassmy:— Conference; (a) Chairman's address, (b) Address by Mr. S. Sinnadurat, (c) Liecture on (usungle units of planta, and the conference of Conference of Conference, (a) Chairman's Address by Dr. A. Viswailngam, (e) Co ordination of Religious activities and (') Refreshments. General Meeting: (a) President's Remarks, (b) Minutes of the last General Meeting, (c) Report and account for period from January 1927 to March 1928, (d) Election of Council, REFORT, REPORT.

The report covers the period from 1st January, 1927 to 26th March, 1928. In accordance with the resolution passed at the last Annural General has recounted passed at the last Annual Meeting, the Sangam was incorporated under the Campanies Enactment 1917 on the 26.h March, 1928. Under the circumstances this report covers the period cince the last General Meeting to the date of incorporation.

The number of numbers on the Register during

Tae number of intembers on the Begister during the period under review was 155. The Committee met 5 times during this period. Several lectures were delivered in the local Temples, and Sentul Tamil School. The speakers were:—Bree Sithambara Swamy, Pandit A. M. Somaskanda Pillay, Swami Thayaram, Mr. T. Kumarssamy Pillay and Mr. S. Kanagasabai Upathiyar. A series of interesting and inspiring lyrical lectures were also delivered by Srimath Sachithanantha Raja Yogi during his visit to Kuala Lumpur. The thacks of the Sangam are due to the Yogi and the other Baivite ganthemen for their kindness in encouraging us by their instructive discourses. their instructive discourses.

their instructive discourage.
Four series of leaflets on the following subjects were printed and circulated in the local temples, sabas and outstations:—"எட்ஷன் வளியாடு" "எல்லாம் ஐர்தே," and

Arrangements are being made to acquire a piece of land to erect the proposed Sivan Temple. It is hoped that this will be accomplished before long so that the thousands of Savaites in that country may dedicate the Temple to the glory of the All Highest and thus proclaim the grandeur and transcendental beauty of their religion in those lands of gross materialsm.

these lands of gross materialsm.

The Council had the pleasure and privilege to entertain the Ho. ble Mr. S. Veerasamy to honour of his appointment as the first Tamil Member of the Federal Council representing the Indians and Cayloneze Hindu interests in that country and also as the Patron of the Sangam. In framing the constitution under the incorporation the Council reserved the position of the Patron to the first Hindu Member of the Federal Cauncil. It was very gratifying to the Council to feel that their expectation was so soon realized.

In accordance with the Memorandum and Avil.

their expectation was so soon realised.

In accordance with the Memorandoum and Articles of Association the personnel of the M. S. S. Sangam is composed of :—Patron : Hon'ble Mr. S. Vecrasamy; President: Dr. A. Viswalingam; Vice-Presidents: Messrs. N. V. Viswalingam; S. Kandiah, (Victoria bestitution) and J. R. Sabaratansu; Onatima. Council: Mr. M. Gamerasami, J. P.; Vice Cuairman : Mr. V. O. Muruge-an; Hon. Sacretary: Mr. S. Salvadorai; Aset. Sacretary: Mr. S. Salvadorai; Aset. Sacretary: Mr. S. Kanagasaba; and Hon. Treasurer: Mr. S. Kartigesu.

Twenty-three members are elected from different towns of Malaya to form the Coapell of Management and of whom nine are to be Members of the Executive Committee along with the office-bearers.

CONCLUDING APPEAL

Concluding Appear

In conclusion, we beg to observe that owing to the transition of the Sangam from a R g stered Society to its incorporation under the Companies Enactment, agrest many of the activities planned out by us had to be beld up. A considerable amount of money had to be expended in connection with the incoporation leaving very little funds to help us to carry out our programme. However, a fair amount of instruction work was done. Now the Sangam is placed on a sound basis of a constitution that ensures it against neglect or irregularity, may we hope that the Sangas throughout Malaya will curel themof a constitution that enteres it sgatest neg-lect or irregularity, may we hope that the Saivites throughout Malays will enrel them-selves as members and contribute their mite in any form convenient to them to advance the interests of M. S. S. Sangam amongst all people in this country and thus give practical expression to a duty they owe to Him—the Lird of all nations.

STATEMENT OF ACCOUNTS.

The following are the receipts and payments for the period 1st J. nusry, 1927 to 26th March, 1988 : -Receipts, total \$676 50. Payments total \$686 25. Balance. \$40 25.

OBITUARY.

MR. V. A CHELLIAHPILLAL.

We regret to record the sad and unexpected death of Mr V. A. Chellishpillai, Post Master, Vannarponnai, which took place last Thursday night at his residence at Chundishill The marriage of his second daughter took place that evening and he took il just after the reception held by him at his house on the occasion. The funeral took place the following evening and was largely attended. We extend our condolences to the members of the bereaved family.—Cor.

Ceylon Reforms

WHAT AN EX-GOVERNOR HAS TO SAY!

The following appears in the "Caylon Daity News" being the repty given by Sir. William Manning, ex Governor of Caylon to an enquiry made by 'ex Coloniet' on the Donoughmore Commission's Raport on the future Constitution of Caylon:—

"I am afraid I cannot give you my opinion as to the changes in the Ceyion Constitution except that I coosider them a great step in advance and I very sincerely hope that Ceyion owill utilise the opportunity now given, to advance on the right lines and to make the fullest use possible of the measure of Saif-Government now given to her.

"Everything depends upon the common-sense and statesmanship of those who will in a large measure, control the Island's destinces, whether or not further advance in Bell Government will follow, as I hope one day is may.

"There is amp'e talent in the I-land and the selection of the right men at this juncture to languarate the new regime is of the ut-most importance and I very sincer y hope that this may be dore"

Local Government Board.

EIGHTY EIGHTH MEETING

Following are the minutes of the eightyeighth meeting of the Local Government Board held at the Colombo Kachcheri on Wednesday, August 3, 1928, at 9.30 a.m.

Present:—Hon Mr. R N Theine, C M. G., President, Hon Dr. V. Van Langenberg, Acting Director of Medical and Saultary Services, Mr. C. B. Lundie, Acting Surveyor General, Hon, Messrs A.C. G. Wrjeyekoon and G. A. Wille.

The micutes of the eighty-seventh meeting having been circulated were confirmed.

Tabled letter dated 20th July, 1928, from the Matara Council relative to the resignation of its Secretary consequent upon certain irregularities of which he was found by the Colonial Auditor to be guilty. It was resolved to circulate the papers together with the appendices attached to the report of the Colonial Auditor.

report of the Colonial Auditor.

Considered Circulation Paper No. 18 containing Audit Query No. 51 of 28th October, 1927, and the explanation of the Chairman of the Chilaw Council regarding the expenditure of Rs. 50 10 incurred beyond the sum of Rs. 150/ sanctioned by the Local Government Board for the presentation of an address to His Excellency the Governor (Sir Hug Clifford). The Board gave covering sanction in respect of the unauthorised expenditure under section 194 (4) but resolved to point out to the Council the irregular nature of its action.

Considered the seneral by laws relating to

Council the irregular nature of its action.

Considered the general by laws relating to licences (Model by laws) as adopted by the Maters Council. Before referring the by laws back to the Council for the incorporation of certain amendments the Board resolved that irredity be made from the D rector of Medical and Sanitary Services and from the C 'embo Municipality as to whether the manufacture or storing of circonella oil should be classified as an offensive or dangerous trade.

The Board considered the present action.

dangerous trade.

The Board considered the present position in regard to the Negombo Water Supply and Electric Lighting Scheme as set out in a draft letter proposed to be addressed to Covenment and resolved that the papers be circulated.

The Board approved under Section 184 (2)—subject to the senction of the Governor—the rates of interest and the conditions for the repsyment of a loan of R., 197 500/ applied for by the Ratnapura Council for augumenting its water supply, the terms being those contained in Colonial Secretary's letter No. U 127/28 -f 26.h September, 1927, and period of repayment 25 years as recommended in Local Government Board letter No. 110 of 14th May, 1928.

The Board resolved to alter the date of its ordinates.

The Board received to alter the date of its ordinary meetings to the second Wednesday of each month at 9 30 a.m.

AUCTION SALE.

IN THE DISTRICT COURT OF JAFFNA. Testamentary Jurisdiction No 6592. In the matter of the Estate of the late Vallippillai wife of Secrivasa-kam Chinniah of Kollakkandy

Under and virtue of the commission

issued to rue in the above case I shall sell by public auction the undermentioned property at the spot on Saturday, 1st September, 1928, at 4:30 p m.

September, 1928, at 4 30 p m.

Land containing 6. Lms V. C. with house, well and other appurtenances situated at Vannaroonai East and bounded on the East by the heirs of the late Sabapathippillai Sivagnunather. North by the Read and West by the property of Morugasu Chinnatamby and Mrs Bithamparanatha Chettiar and on the South by the property of Kathiravalpillai Muttucumaru of this one half.

V. A. Duraiappab, Commissioner. Mahatmaji's Autobiography.

PENETRATING THE VILLAGES.

The following is another justalment of Mahatmaji's autobiography as appearing in Young India: -

As far as was possible we placed each school in charge of one man and one woman. These volunteers had to look after modes! relief and sanitation. The womenfolk had to be approached through women.

Medical relief was a very simple effair. Castor oil, quinine and culphur cintment were the only drugs provided to the volunteers. If the patient showed a furred tongue or complained of constipation, easter oil was administered, in case of fever quinine was given after an opening dose of fever quinine was given after an opening dose of castor oil, and the sulphur olatment was applied castor oil, and the support circiment was applied in case of boils and itches after thoroughly washing the affected parts. No patient was permitted to take home any medicine. Wherever there was some complication Dr. Dev was consulted. Dr. Dev used to visit each centre on certain fixed

Quite a number of people availed themselves of this simple relief. This plan of work will not seem stronge when it is remembered that the prevailing aliments were few and amenable to simple treatment, by no means requiring expert help. As for the people the arrangement answer-ed excellently.

Sanitation was a difficult affair. The people were not prepared to do anything themselves. Even the flaid laboures were not ready to do their own seavenging. But Dr. D.v. was not a man easily to lose heart. He and the volunteers concentrated their energies on making a village ideally clean. They swept the roads and the courtyards, cleaned out the wells, filled on the pools near by and lovingly persuaded the villagers to raise volunteers from amongst themselves. In some villages they shamed people into taking up the work, and in others the people were so thusiasme that they even prepared roads to enable my car to go from place to place. There sweet experiences were not unmixed with butter ones of people's apathy. I remember some villagers having frankly expressed their distinct for this work.

work.

It may not be out of place here to narrate an experience that I have described before now in many meetings. Builtharva was a small village in which was one of our schools. I happened to white a smaller village in his vicinity and found some of the women dregred very diritly. Bo I told Mrs. Gaocht to sek them why they did not wash their costice. Bhe spiks to them. One of the women took her into her nut and said: 'Look now, there is no box or cuphostd here containing other clothes. The stri I am wearing is the only one I have. How am I to wash it? Tell Mahasmaji to get me another sari and I shall then promise to bathe and put on clean clothes every day.'

This cottage was not an exception, but a type to be found in many Indian vlages. In countless cottages in India people live without any furnitare, and without a canage of clothes merely with a rag to cover their shame.

a rag to cover their shame.

One more experience I will note In Champaran there is no lack of bamboo and grass. The school hat they had put up at Bhithatva was made of these materials. Some one—possibly some of the neighbouring placeter' men—ses fire to it one night. It was not thought advisable to build another hat of bamboo and grass. The school was in charge of Spi. Soman and Mrs. Gandhi. Spi. Soman decided to build a pucka house and shames to his infectious labour, may cooperated with him, and so a brick house was som made ready. There was no fear now of this building being burnt down.

Thus the releaters with their schools southern.

Thus the volunteer; with their schools, sanita-tion work and medical relief gained the confidence and respect of the village folk, and were able to bring good influence to bear upon them.

But I must confess with regret that my hope of But I must confess with regrest that my hope of putting this constructive work on a permanent footing was not fulfilled. The volunteers had come for temporary periods, I could not secure any more from out-ide, and permanent honorary workers from Bitas were not available. As soon as my work in Champaran was finished, work outside which had been preparing to the meantime draw me away. The few months' work in Champaran, havers, took such deep root that its influence in one form or another is to be observed there even to day.

Order Nisi.

IN THE DISTRICT COURT OF JAFFNA.

Testamentary Jurisdiction No. 6667.

In the matter of the Estate of the late Sinnathergacheby widow of Naganathar of Punkuduthivoe East

Deceased. Neganathar Randlah of Punkuduthivu

Respondent.

Petitioner. Vs.

Murugar Elalyathamby of do

This matter coming on for disposal before M. H. Kantawala E-quire, Additional District Judge, Jaffas on Junuary 26, 1928, is the presence of Mr. A Arumugum, Proctor, on the part of the Petitioner and the affiliavit of the Petitioner dated January 25 1928, having been read; I is declared that the Pentitoner is entitled to have Lettere of Administration to the estate of the said intestate as her sole helr unless the Respondent or any other person shall appear before this Court on March 13, 1928 and shew cause to the contrary,

J. C. W. Rock, District Judge, Fabruary 10, 1928.

Time to show cause extended to 4 9 28. Q. 1510.

Rebirth Established.

(1) "Marupirappu Thooshanaparikaram" in Tamil, 192 pages -50 ets.

(2) "Marupirappu Thooshanaparikara Kilikola Panchagam' in Tamil, 57 pages-25 cts.

Non-Killing Expounded.

Kolaimaruththal-a well written Catechism in Tamil-5 cts.

Can be had from,-

(1) S. A. Rassish, Manaltharai Lane, Tinnevely South, Jaffoa.

(2) S. S. Sanmugam, Vannarponnai, Jaffna.

(3) "Sothidaprakasa" Press, Kokkuvil, Juffna.

The

Continental Provident Insurance Society Limited.

Head Office. Madura(S India)

Incorporated under Indian Co.'s Act VII of 1913 and registered under Provident Insurance Societies, Act V of 1912.

The Society has paid numerous claims in Ceylon and India. Numerous unsolicited testimonials will show our prompt settlement of claims Monthly premium Rs. 2/or yearly Rs. 25/- claim in 10 years Rs. 500/- "CONTINENTAL" is a friend of the poor and saviour of millions Apply to the following agencies for particulars:-

T. Ramalingam Esq, Chavakachcheri,

V. T. Moses Esq, 1st Cross Street, Jaffna,

S. Kandiah Esq., Wyman's Road, Nallur, Jaffna,

G.K. Selvadurai Esq, Chunnakam,

S. Subbarayana Chettiar Esq., Pandaterruppu,

R.V Ramanathan Esq., Karainagar.

MANAGING DIRECTOR. Q. 107.

AUCTION SALE.

A DESIRABLE INVESTMENT FOR SMALL CAPITALISTS.

Valuable premises consisting of a well-Valuable premises consisting of a wei-built house and three bout ques attached in extent 3 Lms. V. C. situated at Chetty Street, Vannarponnai East on the Jaffaa —Kankesanturai Road, the property of Mr. S. T. M, Murugappa Chetty.

Under instructions received I shall sell by PUBLIC AUCTION, on WEDNES-DAY, SEPTEMBER 12, 1928, at 4 30 p. m., on the spot, the above premises.

Offers by private treaty will be received by me one week before the date of sale.

For further particulars please apply to me. M. A RAIENDRAM,

Auctioner & Broker.

Vannarponnai East,

N. B — Purchases and sales of godowns, houses, properties, estates, etc. negotiated on advantageous terms.

Mis. 1276.

Order Nisi.

IN THE DISTRICT COURT OF JAFFNA.

Testamentary Jurisdiction No. 6778.

In the matter of the estate of the late Fakitam wife of Binnaddiar Thampppiliai of Tinnevely in Jeffus late of Ipoh in Ferak, Fuderated Malay Brates

D.ceased.

Sinnaddiar Thampipilial of Tinnevely

Vs. Petitioner.
Pushpam daughter of Thampipilisi
Rasammah daughter of Thampipilisi
Thampinarampilisi Arumugam all of Tinnevely Norm

Bespondents.

This matter of the Petition of the Petitioner Sinnaddiar Thampipiliat of Tinnevely North, praying for Letters of Administration to the estate of the abovenamed deceased, Pakkiam wife of Thampipilial and for the appointment of the 3rd Serpondent as Guardian ad litem over the minors 1st and 2od kempondent; coming on for disposal before J. C. W. Rock E. quire, Dastrict Judge, on May 21, 1928, to the presence of Mr. K. Sivapira-kasam, Process, on the part of the Petitioner and the affidavis dated May 18, 1928, having been read, it is declared that the Potitioner is the law-fol huband of the said intentate and is entitled to have Litters of Administration to the estate of the said toestate issued to him and that the 82d Respondents be appointed as Guardian ad litem over the inforce 1s. and 2sd Respondents unless the Respondents or any other person shall, on or before Jone 28 1928, show sufficient cause to the satisfaction of this Court to the contrary.

J. C W. Bock February 30, 1928.

Time for showing cause is extended till 28th August 1928.

J. U. W. Rock,

0. 1507.

Order Nisi.

IN THE DISTRICT COURT OF JAFFNA.

Testamentary Jurisdiction No. 6818.

In the Matter of the Estate of the late Muttupilist widow of Negausther Kanapathi-pillal of Velanal West

Kanagathipillai Pasupathypillai of Velanai

 Kacapathipillai Paramanayagampillai and
 Kacapathipillai Paramangham of Velanai
 Wess Respondents,

Respondents.

This matter of the Petition of the abovenamed Positioner praying for Letters of Administration to the estate of the abovenamed deces ed, Matupillat widow of Naganather Kanapathipillat coming on for disposal before J. O. W. B. ck. E quire, District Judge, on June 24, 1928, in the presence of Mr. V. Bamslingam Procesor, on the part of the Petitioner and the shiftasts of the Petitioner dated June 19, 1928, having been read, it is declared that the Petitioner dated June 19 the set of the said intestste and is entitled to have Letters of Administration to the estate of the said intests to bim unless the Respondence or any other person shall, on or before July 31, 1928 show sufficient cause to the ratisfaction of the Court to the contrary.

J. C. W. Rock.

July 26, 1928,

J. C. W. Rock. District Judge.

The date is extended to 6th September 1928. 0. 1508,

Order Nisi.

IN THE DISTRICT COURT OF MANNAR.

Testamentary Jurisdiction No. 398.

In the Matter of the Estate of Lucia Croos wife of Kaltan Thalimai late of Fessial

Christogu Kaitan Thalimai of Pesalai Petitioner.

Kaijan Regina Thalaimai Buosai Sebastian Cross, both of Pesalai

Respondents,
This matter of the Petition of Christogu Kaitan
Tashman, praying for Lesters of Administration to
the estate of the aboven-med docused Lucia.
Ore swife of Kaitan Thailmai coming on for diposal before L. D. O. Haghes Esquire, Desirch
Judge, on August 9, 1928, in the presence of Mr.
S. Auantham, Proctor, on the part of the Petitioner and the sfidavit of the Petitioner dated
August 9, 1928, having been read, it is declared
that the Penistoner is the husband of the said
intestate and is cantiled to have Letters of Adminfartation to the estate of the said intestate issued
to him unless the Respondents or any other
person shall, on or before September 7, 1928, show
sufficient cause to the satisfaction of this Court
to the courtery.

It is further declared that the 2nd Respondent

It is further declared that the 2rd Respondent be appointed Guardian addition of the 1rt Respondent for the purpose of representing her in those proceedings unless the respondents above-named shall out or before the said date, show sufficient cause to the satisfaction of this Court to the contrary.

August 9, 1928.

L. D C. Hughes, District Judge

Printed and published by M. S. Rasaratnam, for and on behalf of the Propeletors, the Jallon Salva Paripalana Sabai, at their Press, the Salva Prekasa Press, Vannarponuai.

Jaffina, 7th August, 1928 Mis 1279