

The Hindu Organ.

THE ONLY NEWSPAPER IN CEYLON FOR THE HINDUS
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(REGISTERED AS A NEWSPAPER.)

PUBLISHED EVERY MONDAY AND THURSDAY.

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JAFFNA, THURSDAY, DECEMBER 27, 1928.

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THURSDAY, DECEMBER 27, 1928

HINDU AND BUDDHIST AWAKENING.

IS GRATIFYING TO FIND THAT BOTH Hindu and Buddhist laymen are awakening to a sense of their duty towards their religion. In the days when priests ruled the world, their superior claim to wisdom was unquestioned. But times have changed. Every man has begun to think for himself and the result has been a great awakening. During the last week-end, there were two phenomenal gatherings—one, the first camp of the Hindu Students' Movement led by Prof. Sankaranarayanan, and the other, the 19th annual sessions of the All-Ceylon Conference of Buddhist Associations—over by

bad practically silent. In the safeguarding of the interests of religion by an earnest endeaver to know the truth, to preserve it and live up to it. Both the presidential addresses were full of practical suggestions but we shall, for the present, only refer to the presidential address to the Buddhist Congress. Indeed the more we think of the address, the more we are forced to come to the conclusion that the interests of Hindus and Buddhists are almost identical. We find that the Buddhists are faced with the same problems as we and that what we, Hindus, are attempting to do in the field of religious education and in other matters connected with our religion, the Buddhists are also endeavouring to do.

We should safeguard the interests of your

"... Senanayake, "as you would your lives. And by following the tenets of your noble religion, you will safeguard not merely your individual interests but also those of your community and country and he who fails in this duty is guilty of a great crime to himself, his neighbours, and his community." These words might have been uttered by a Hindu leader to a Hindu audience. The Hindus, no less the Buddhists, ought to feel that the interests of their religion is above everything else. Religion is life for the Hindu. Take religion from him and he is as good as dead. The doctrine that religion is something between the individual and his Creator and that what one man believes and practises is no concern of the other is a false and dangerous one. The life of every individual is moulded by his religion and so long as his life affects his neighbours and the rest of his community, religion should be regarded as the most fundamental factor in the life of a community. Unless and until every individual member of our community realise this fact, there is

ways the possibility of the moral effi-

ciency of our community being gradually lost. Not only should every individual live and practise his religion but he should also see that his neighbours and others of his community live and practise it also. This is what is meant by safeguarding the

interests of religion. The truths of religion are eternal. They never suffer. But the interests of religion are the same as the interests of the followers of religion and hence if we want to safeguard the interests of religion, we should safeguard the interests of the community practising it. This can be effectively done only if each individual places the interests of his community above his personal interests and co-operates with the others to promote common interests. Even politics can be purified by a true conception of what our duty to our religion consists in. Even in the midst of chaos of political activity with divergent aspects of communal, clannish, and selfish motives on the part of different actors on the stage of politics, as Mr. Senanayake rightly pointed out, we should steadfastly remember what our duty should be to ourselves, our people, our religion and our country.

According to Mr. Senanayake, one great among his people is the lack of trust and confidence. He feels is a great stumbling block in the their national progress. He attributes this defect to their unwillingness like to work together as a team in undertaking. He advises his country to learn the value of co-operation, which alone they could overcome such as fear, greed, envy, pride, disunion, dishonesty and want of self-control. We shall not go so far as to say that Hindus are not aware of their own defects. We hope that they not only realise their defects but are also taking active steps to remedy them even as the Buddhists are doing.

EDITORIAL NOTE.

THE LIGHTING OF JAFFNA TOWN—It is interesting to note that the members of the Urban District Council do still remember that Jaffna town requires lighting badly and that too by electricity. Perhaps no town in the Island is so badly lighted as Jaffna town. The lights are few and far between and are moreover old fashioned and imperfect. The Council has been for some years in existence and yet has not solved two of its chief problems—water supply and electric lighting. As a matter of fact, none of the chief problems of the urban area have been effectively tackled. Now that members feel secure in their seats, at least till

time, we hope they will put aside for a time all parochial and trivial matters and devote their time to the consideration of those major problems which affect the town as a whole.

LOCAL & GENERAL.

WEATHER—After a long interval lasting for nearly two weeks, wet weather has set in and there is heavy rain from Tuesday last.

OFFICIAL.—Mr. K. Sivapragasam, Acting Chief Clerk, Jaffna Kachcheri, is to act as Extra Office Assistant to the Govt. Agent, Northern Province, from December 20, 1928, to January 7, 1929.

MANIPAY HINDU COLLEGE.—The Old Boys' Day of the Manipay Hindu College was celebrated on the 26th instant. Full proceedings have been crowded out of this issue.

SAIVA STUDENTS' CONFERENCE.—The sessions of the Saiva Students' Conference will be held on Monday and Tuesday, the 31st December, 1928 and 1st January, 1929 at 2.30 p.m. each day in the Tiru Gnana Samoandra Moorthy Nayanan Vidyasalai, Vaddukkodai. Hon. Mr. W. Duraiswamy will preside on the first day, while the second day's proceedings will be under the presidency of Mr. V. Kandiah.

JAFFNA U D C.—The following gentlemen have been nominated by H. E. The Governor to be members of the Urban District Council, Jaffna, for the three years viz 1929, 1930 and 1931:—Mr. H. E. de Kreter, Provincial Engineer, Dr. E. W. Scharenberg, Provincial Surgeon, Mr. J. A. J. Tisserentherige, Proctor & C., and Mr. V. Joseph, Advocate.

LOCAL OPTION SUCCESS.—Polling for the closure of the Telceus arrack tavern and the Udumwila and Telceus today taverns took place on December 21st amidst much enthusiasm. The results of the polling were:—For abolition 814; For retention 7; Spoilt 65. A percentage of 70.07 had voted for abolition.

STATION PROPER AT KONDAVIL.—The Government Agent, N. P., Jaffna, has given notice to the respective owners of the thirty-four allotments of land aggregating to about 5 acres and situated in the villages of Kondavil and Kokkuvil East for the purpose of providing a full station at Kondavil. An agitation has been going on for rather a long time to have the present Railway siding at Kondavil converted into a full station. A similar agitation was made as regards the Kokkuvil Railway siding and the Government at last yielded to the request of the public and acquired the necessary lands in close proximity to the present siding.

CEYLON HOSTEL IN LONDON.—Finding that the Ceylon Government have not yet made any definite arrangements, in spite of the agitations made "long and broad", the Members of the Ceylon Students' Association are reported to have made arrangements to start a fund for the purpose of acquiring premises and to appoint a "Reception Committee" and a "Social Committee" for receiving new students in London and to make arrangements for the social functions held by the Association.

KONDAVIL SAIVA PRAKASA VIDYASALAI.—The annual general meeting of the Kondavil Saiva Prakasa Vidyasalai Students' Progressive Union took place on Wednesday, December 26 at about 6 p.m. Mr. S. Natesan B. A., B. L., Principal, Parameshwara College, Thunelveli, presided. The following is the printed program of the meeting: Devaram, Welcome Song, Reading the Report, Special Songs, Narration, Dialogue, Special Songs, Speeches, Music, Chairman's Address, Koladdam, Drama (Sirthivandan), and Remarks by Mr. M. V. Mahalingam and Chairman.

Editorial Note.

EVIL CAUSED BY ITS RELAXATION

EXPERIENCED EDUCATIONIST'S OPINION

We extract the following paragraph from the Report read by the Rev Father Rector at the annual prize-distribution of St Patrick's College depicting the decay of parental authority. The timely warning uttered by an experienced educationist will, we hope, make the parents realise the serious responsibilities cast on them in the training of their children:

"I sometimes entertain painful doubts about the future of this land who I think of the gloomy decay of parental responsibility all round us. I state every day facts when I say that nowadays boys choose their school themselves, settle whether they will be boarders or day boys, order their parents to apply for leave, sometimes dictate to their father the formula which is to influence the Principal favourably. The boys successfully interpret the teachers' or principal's letters and reports and determine the exact fraction of that correspondence which has to be considered as representing the truth. They also fix the amount which the family exchequer must contribute to their education and their pleasure regardless of the needs of the rest of the family. I have seen a healthy Jaffna animal—I dare not call him a boy—travelling first class to Colombo in a sleeping berth whilst his humble father sat up the whole night in a second class crowded compartment. It has been said that the virtue of obedience is fast disappearing from this world. I believe it still abides; it has found a congenial soil in the Jaffna parent and thrives beautifully in his bold heart. It is pathetic to see parents trying to save their children from the consequences of their faults. I once explained to a disappointed mother that her son had by his laziness made his stay in the same class necessary for another year. The boy heard and then advised his mother to ask for his leaving certificate. The mother then started coaxing and pleading with the child asking him if he would not do her a favour by submitting to the Rector's decision. I had to leave my office not to seem to countenance a humiliating scene which must have made the angel's weep. The modern parent seems to have agreed to allow his son to shirk any training which entails long and concentrated effort and he fancies that protection and general adaptability will secure for his son the chances of life. If parents do not assert their inalienable right to command, if this ominous process of man ruin is allowed to go on unchecked, if parents will establish as an intangible dogma the "divine right of the boy to go to the devil," our schools, notwithstanding the heroic efforts of our teachers, will flood the country with a herd of undesirable and contemptibly softened individuals."

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Burglaries in Vannarponnai.

THREE THEFTS COMMITTED.

Within the past few days three places in Vannarponnai are reported to have been burgled and thefts committed. A rice store at Moor quarters has been burgled and 2 bags of rice removed from the place. On another night a house at Kusavakkulam was visited by a burglar. A child which was sleeping with its parents was taken away from the bed, its gold bangles removed and left on the verandah of the house. One last Friday night at about 3 a.m. a burglar entered a house at Oddumadai and noticing the only inmates, a man and a woman, sleeping tried to remove the Thali Kodi (a gold jewel) from the neck of the woman. But as she woke before the jewel was removed from her neck and got hold of the burglar. A tug of war ensued for a while, the burglar trying to run away and the woman holding him back, but at last he ran away with the Kodi. The husband of the woman who was roused from his sleep by the noise of the woman tried to arrest the burglar but the latter escaped with the man following him. The neighbours who were put up from their sleep by the hue and cry came to the spot. At that time the two Police constables who were on their night patrol hearing the "hubub" arrived on the scene. The woman who was injured in her neck by the instrument used in clipping her Kodi, gave a description of the burglar. In the meantime two other constables who were going along the Kankesanturai on night duty hearing the sound of the whistle of these constables also arrived on the scene. On the information given by the woman, a man named Ponmuthur was arrested at his house and marched to the Police Station.

ITALIAN LEAGUE IN COLOMBO.—The members of the Italian Naval League, whose intention is "to try to know something about the ancient civilization of Ceylon" through their tour in the country, belong to an organization which has flourished for over fifty years. The object of the League is to promote cultural and material relations with other countries. The party, which includes Signorina Edda Musolini, daughter of the Duke, is composed of members of the Italian Nobility, statesmen, poets and journalists, arrived in Colombo yesterday (Sunday).

Parental Responsibility.

EVIL CAUSED BY ITS RELAXATION

EXPERIENCED EDUCATIONIST'S OPINION

Schools Combined—Classified

C. M. S. SCHOOLS AT URUMPARI.

ENGLISH & VERNACULAR AS ANGLO-VERNACULAR.

The Government Gazette of December 14 notices that the C. M. S English and Vernacular Schools situated at Urumpari have been combined and re-classified as an Anglo-Vernacular School.

Motor-car—Rickshaw Collision.

DOOR STEPS AVERT SERIOUS RESULTS.

Car No. H 516, was driven along Hindu College Cross-Road by one Mr. Visuvalingam. When the car was approaching the junction of this road with the Jaffna—Kankesanturai Road, it is said that Mr. Visuvalingam heard the sound of the horn of another car going along the main road. Immediately he pulled up. After letting the other car to pass on, he started on but on hearing the sound of the horn of another car again pulled up. When the second car made its way, Mr. Visuvalingam took towards Kankesanturai side. When swerved to the main road the car struck against a rickshaw drawn by one Seesai and conveying a Bombay cloth merchant named A. L. S. The onward move of both the car and the rickshaw was stopped by the door steps in front of the offices of the "Hindu Organ". The rickshaw puller fell on the steps and sustained slight bruises in one of his legs. The occupant of the rickshaw escaped with slight bruises. The two wheels and the body of the rickshaw were damaged. None of the occupants of the car was injured.

The Police was duly informed, and a sergeant and a constable arrived on the scene. After recording the statements of the driver, the injured rickshaw puller, the Bombay merchant, and two eyewitnesses, and taking the measurements of the road and the car and a sketch of the scene of the accident, the Police officers took the injured and the driver to the Police Station.

Hindu Students' Movement.

FIRST CAMP AT TRINCOMALEE.

The first "camp" of the Hindu Students' Movement, from the 17th evening, is located at the Trincomalee Hindu School. Delegates from Colombo and Jaffna have also arrived.

The President is Professor Sundaralingam, Vice-President, Mr. Tairuchelvam and Secretary, Mr. S. Navaratnasingham.

On the 18th instant the President addressed a large audience on the Hindu religion.

Messages of congratulation from Mabaima Gaddi, Rabindranath Tagore, Swami Yashiswasanandar and Dr. Cousin were read.

On the 19th instant Swami Vipulananda addressed a large gathering on "Religion as a Nation Builder."

A concert was given on the 20th evening. Mr. V. Mutumuram, M.A., read a paper on "Who is a Hindu?" The speaker touched on several points. He thought the first main requisite for a Hindu was that he ought to be a vegetarian. He was of opinion that the Hindu religion was the only true religion. He said that by that statement he was countering criticism.

Rev. Klegberg, who recently adopted the Islam Faith, put five questions and they were answered satisfactorily.

Then followed a discussion on vegetarianism based on the lecturer's remarks.

Mr. Thiruchelvam was opposed to Hindus being vegetarians.

Dra Kanagalasingam and R. Venkateswaran, Pandit Parithamby, Mr. Kanagalingam and a few others spoke opposing this view.—Cor.

Islam and Prohibition.

ENFORCEMENT ESSENTIAL FOR INDIA.

Mr. Fazl B. Tyabji writes in support of Mr. Edwards' Prohibition Memorandum:—"I hold very strong views as to the deleterious effects of alcoholic drinks and opium. Though our religion is imperious on the necessity of total abstinence from intoxicants, unfortunately, at least in the City of Bombay, Muslims seem to suffer from them to an alarming extent; I think the labouring classes are also very much in need of protection from all temptation to succumb to the drink habit. I consequently read with the greatest interest the 'appeal' and 'memoranda' made by Mr. Edwards. I am convinced that if a policy of rigid prohibition were enforced in India we should benefit immensely. I think there is a great fallacy in the argument that there is no merit in abstaining when you are forced to do so and that consequently prohibition should not be adopted as a state policy. Since abstinence is conducive to general advancement towards a healthier, more moral and more efficient life, it is the duty of Government to assist that advancement, even if it can be truly assumed that by such a policy one means of exercising moral virtues is removed. The God in us always gives us with His gifts where we may exercise ourselves in the attainment of moral virtues, and no government need be afraid of depriving us of such opportunities."

—L. S. R.

CEYLON STUDENTS' FLIGHT.
FORESTY INSTITUTE'S SPATHY.

Thus writes the London Correspondent to the "Ceylon Daily News":—

Following upon my correspondence with the Department of Forestry at Cambridge University in reference to the failure to secure admission for two Ceylonese students for the necessary course of training in Forestry at Oxford, I took the matter up also with the Imperial Forestry Institute at the latter University, but I regret to say that little satisfaction is to be obtained in that quarter. The reply of the Principal is merely to the effect that "the question is one for consideration as between the Ceylon Government and the Colonial Office."

This is a matter which ought to be further ventilated in the Ceylon Legislative Council. Every possible difficulty seems to be placed in the way of Ceylonese students who come to this country to qualify themselves for higher employments in the Government Service. It may well be asked what advantages Ceylon derives from such institutions as this Imperial Forestry Institute at Oxford. As was pointed out in Professor Dawson's letter (sent last week) both the students concerned were prepared to pay their own expenses, although the other people working in the Institute had to depend upon substantial subsidies from the Colonial Office and the Forestry Commission. Moreover, the Institute at Oxford is entirely supported by Government funds, of which 21,000 comes from the Colonies. Professor Dawson made it clear that the institutions in this country as far as unnecessary, and strong objections are justly entertained to the continuance of a Government-supported establishment which has shown itself to be incapable of assisting the training of those for whose benefit it is supposed to exist.

INDIAN & FOREIGN

RESTRICTING THE SALE OF OPIUM.—The Augt Government is to restrict the sale of opium and other narcotics.

NEW YEAR HONOURS POSTPONED.—New Year Honours List has been postponed on account of H. M. the King-Emperor's illness.

CONFERENCE OF PRESIDENTS.—The Conference of the Legislative Council Presidents meets in Delhi on the 6th, 6th and 7th January.

ANGLO INDIAN MAILED.—Imperial Airways are said to be arranging to carry mails from England to India within six days.

DEATH OF RAJAH OF PANAGAL.—The death took place a few days back of the Rajah of Panagal who was Chief Minister to the Madras Government for two successive terms.

VISROY ON INDIA'S INDEPENDENCE.—H. E. the Visroy, in a speech at Oxford, deprecated the cry for India's independence and dwelt on the value of British concession.

MUSSOLINI ON SEVEN FOLD DUTY.—Signor Mussolini of Italy now holds seven portfolios, namely, Prime Minister, Foreign, Interior, War, Navy, Aviation and the Colonies.

BOLIVIA vs PARAGUAY.—A state of war exists between Bolivia and Paraguay as a result of clash of troops on the frontier. The quarrel is over a disputed territory in Bolivia.

OUSTED OUT OF BENGAL.—Mr. J. W. Johnston, representative of the League against Imperialism, has been ordered by the Bengal Government to leave British India forthwith. He has since been arrested.

A WIRE READER.—The recording of sound waves for the purpose of gramophone, dictaphone, wireless or taking film reproduction on a length of wire by means of an electrical device was demonstrated recently. The invention, which is German, but British owned, was the result of 20 years' experimenting by Dr. Senn. The sound waves are recorded by a series of small magnets on the coil of wire, and in order to release what has been played or said, it is merely necessary to wind off the wire and run it through the reproducing machine.

BIGGEST GORILLA EVER CAPTURED.—Bula Matidi was the name which a tribe of natives in Central Africa gave to a young gorilla. The words mean "great master." He was a monster for his age; he weighed nine stone when caught, and is the largest specimen recorded as having been captured alive. Bula Matidi was captured in a hand-to-hand fight—a rough and tumble affair which makes as thrilling reading as any story ever written for boys.

COMMUNICATING WITH MARS.—"We are not sure that the Martians understand French, and we do not understand the Martian language," This (says the British United Press) was the reason given by the Paris postal authorities for refusing to accept a telegram addressed to a woman in Mars, which was forwarded by a woman who said the addressee was a friend of hers. Dr. Robinson's experiments in London to communicate with Mars will be followed with great interest in France, and the newspapers devote much space to the matter, though the subject is treated with levity in many quarters.

X-BAY FRIERSON DEAD.—Mr. Jasper Redfern, aged 56, of Grangeborough Hospital staff, Manchester, a pioneer in X-ray work, and a sufferer in the early days when the ray was less understood, has died in Manchester Hospital. Although several fingers of both hands had been burnt off, he continued his services at Grangeborough, where he administered treatment to victims of the war still needing hospital attention.

His Majesty's Illness.

STRONG HOPES OF KING'S RECOVERY.

London, Dec. 2nd.

In accordance with the statement made in Saturday night's bulletin, no bulletin regarding the King was issued yesterday morning. The fact that for the first time in four weeks His Majesty's doctors have thought it necessary to issue two bulletins in one day is greeted with the greatest satisfaction.

It has been pointed out also that Saturday night's bulletin bears a more favourable complexion than it would seem to do. It was stated there was no change in progress to report, but the word "progress" was used instead of the word "good."

The "Sunday Times" makes the optimistic statement, on what it describes as high authority, that while the King's progress to recovery is slow, it has reached the stage at which the physician in attendance have strong hopes of being able to announce "on or about Christmas Day" that His Majesty has definitely passed out of danger.

It is added with truth that nothing would add so materially to the gladness of Yuletide in the British Empire as the confirmation of the doctors' hopes. —["Times" cutting.]

GENERAL CONDITION UNCHANGED.

London, Monday.

A bulletin issued at 11.15 states that the King spent a quiet, last night, and the local condition continues to show progress, His Majesty's general condition remaining unchanged.—[Reciter.]

The Duke of Gloucester has arrived at Southampton.

AT BUCKINGHAM PALACE,

The Duke of Gloucester arrived at Buckingham Palace at nine.

AIK OF HOPEFULNESS.

To-day's bulletin, while satisfactory, is regarded as a forlorn indication of a very slow and tedious onward of progress the King is making. The improvement in local conditions is so slight that it is often impossible for the Doctors to detect any change in the interval between bulletins. The cumulative effect, however, of a number of small steps forward makes it possible to say that His Majesty is definitely in a much better position than a week ago. Nothing has been offered to check the course of progress hitherto, according to the Doctors are satisfied with the distinct air of hopefulness among the Royal household officials this morning.

The Doctors will pay the usual morning and evening visits to-morrow, 26th.

—C. D. N. cutting."

Tears as Germ-killers.

Tears consist not only of water with a small percentage of common salt in solution but also certain phosphates and an antitoxic substance which acts as germicides to various bacteria, especially the pus forming group.

According to a note in *Das Echo* (Berlin) this discovery was made by a Danish physiologist named Lichats. However, it is only fresh tears at blood heat, as when they leave the eyelids, which exert this effect. Tears, artificially preserved, lose their virtue, even when restored to the proper temperature. Thus we see that "tears, idle tears," may not be as idle as they seem. —"The Health."

Employer: "Why didn't you come when I rang?"

Office Boy: "I didn't hear the bell, sir."

"In future, when you don't hear the bell come and tell me!"

"Yes, sir."

* * *

"Young man," said a rich and pompous old gentleman, "I was not always as well off as I am now. I did not always ride in a motor-car of my own. When I first started to life I walked."

"You were lucky!" retorted the young man.

"When I first started I had to crawl. It took me a long time to learn to walk!"

* * *

"When my wife gets bad-tempered, I use a club."

"No, surely not."

"Not, I've joined three already."

* * *

"Why didn't you answer my letter?"

"I didn't get it?"

"You didn't get it?"

"No; and besides, I didn't like some of the things you said in it."

* * *

"Mummie, is it true that an apple a day keeps the doctor away?"

"Yes, darling, why?"

"Because if it is, I keep about ten doctors away this morning—but I'm afraid one'll have to come soon."

* * *

He (proposing): "I've saved up enough money to live at the rate of a thousand a year."

She: "How splendid!"

He: "But only for three months, dear."

Teak! Burma Teak!!

Finest Quality!!!

Fresh consignment of best teak just now arrived at Jaffna.

Intending purchasers are requested to obtain the same from our Depot, Grand Bazaar, at Jaffna and Tondamannar.

S. VEERAGATHIPILLAY.

Q. 114

The Ninth Month Discovered.

By J. R. Green.

So engrossed in India in his column on Indian history is Mr. Green that what he has to say on the subject of the social laws and domestic institutions of India now—papers do not devote a line to the study of the Indian Home as do the English papers. But what is infinitely worse, the educated Indians have accepted the ready-made judgments of their customs and manners by glove-trotters, missionary seafarers, civilian critics and interested political opponents of their country. Their discontent with their own homes has been little concealed and it is Sir George Birdwood that had the vision to see and the frankness to declare that the English-educated Indians disgusted with his own home and birth mother and sister, are traitors. If this is the result of our education, we are very proud of it. But that is also one of the silent influences exerted by civilization over India, more especially when the two meet on unequal terms. The civilization of the ruling race is always bound to set the pace for the subject people and the latter are apt to imagine that the fashions and fancies of their rulers must be superior.

THE KING—THE SOCIAL HEAD, ABSENT.

In a self-governing country, the king is not merely the political head of the State but the leader of society. The king's subjects imitate the court dresses, and the court manners. When a custom has to be changed, all that has to be done is for the king and queen to inaugurate the change, and this one exempts the royal imprimitur upon innovations in age-long customs and makes them current in society. Likewise the tons of morals, the code of ethics, and the sense of *amour propre*, which must guide, direct and control society, always owe their origin to the monarchs that sway the hearts of people as much as they rule the destinies of the nation. In a country like England where the political powers of the king are altogether curtailed, the value and importance of kingship lies in the compensating increase in the status and position of the king and the queen as the heads of society. The court is the means of bringing them into touch with the aristocracy of the land, and from the aristocracy, alike of culture and wealth, ideas and ideals filter to the populace. In India, unfortunately, there is neither king nor queen who are of a piece with the people, who think out their social problems, share with them their domestic embarrassments, and strive in common with them for the solution of the numerous social and domestic questions that confront them from day to day.

RELIGIOUS HEADS—DISCREDITED.

While the bold of the political head of the country on matters relating to society has disappeared, that of the religious heads has—considerably been discredited and weakened—and this for obvious reasons. A purely secular education imparted by avowed antagonists of Hindu society and religion, or agencies who have taken up an equally avowed attitude of neutrality towards these problems, has helped to shift attention from them altogether and lets them to suffer either by default or under misrepresentation, civil and abuse. I would now plead for a little attention to these seemingly trivial problems of home and society.

HOME SURPASSED MORE THAN SOCIETY.

As between home and society, it is perhaps difficult to draw a fine line of demarcation. It is the multitude of homes that make up society. Yet it is not impossible to distinguish all the social from those purely domestic. In the domain of society, we have given a little attention, chiefly under the helpful criticism of some of the earlier Christian missionaries to questions like the abolition of caste, widow-marriage and women's education. But we have left the home severely alone. It has been left either to take care of itself or no care has been taken of it at all. Boys who spend the formative period of their lives in hostels or bungalows and colleges are divorced from the domestic environment, where alone there is room for the cultivation of emotions. They spend their time in towns and are seldom anxious to return to their village homes during the vacation. They have no theatres or cinemas there, nor have they restaurants and clubs. The dim light of towns yields place to little eastern oil lamps, and in place of the motor bus and car one comes across the village labourer plodding his weary way home with his plough and his team of lean oxen. Our boys feel as strangers in their own homes. They are out of tune with the celebration of the national festivals, and the gods and goddesses worshipped by their mothers and sisters do not appeal to their imagination. The ceremonial, the religious rites, the annual observances, are all Latin and Greek to them. Most of our young men have no grounding in Sanskrit and cannot therefore follow the significance of the religious outlook which the Hindu home always strives to cultivate. The fact is that nations having self-government are proud of their kings and statutes, their religion and philosophy, their culture and civilization, their customs and manners, their art and ethics. We who have no kingdom of our own, have no country, have no home, have no homes. We have to rediscover and reinterpret them and to recover them.

To the observant eye, the origin of the Hindu Home and its qualities, its joint family, its intense domestic affection, its religious basis, the high social regard for women, its equity with wife, its love of heretic ways, and the spontaneous hospitality that pervades the home. No other is a nation in India.

Between Indian and British society there is not only noticeable but glaring in many respects. Both have about come under the blighting influence of new age and the innovations worked in the social and family have the unfortunate character of being haphazard, ill-thought-out and unorganized. They are not as if a new *adachara* has been inaugurated by the wisdom and example of good men and true, but they are too higgledy-pedaled that disfigures the true of the national civilization and sap its strength. A careful examination of even the attributes enumerated would show that the changes—all the reforms, if you please—introduced into home and society are more the result of recklessness than reason, and in lack that spontaneity.

of changes worked out under the unobtrusive influence of recognized heads of society, and appealing to the popular mind as much through instinct as through reason.

THE QUADRANGULAR HOUSE.

Let us start with a model Hindu house. It is a quadrangular enclosure, admitting light and air into the very centre of the house, and placing the inmates in constant touch with the star-spangled Heavens and the blue firmament. They are enabled to lead an open-air life. A house so constituted is expansive and bound to be hospitable. The ideal is to accommodate thousand people sitter in the four verandas around the quadrangle. That is an ambitious idea to be sure, but all ideas are ambitious. Their value lies in the principles they embody. The Hindu home is unpretentious at the entrance, except for the magnificient threshold richly carved. The Brahminic sedan tripudates the charges for executing it. He is the choice to prepare one that will be in keeping with the rest of the house. A common gateway is at first fixed by the family carpenter, and soon after, after or before *grahavasavam*, he brings the permanent, artistically one and fixes it and takes his present—priories—and goes his way. No one or else to the carpenter or the mason. They do their work in accordance with the shastras and these may be called, upon alike to sanctification and engineering, for comfort and beauty. No naked and unadorned beam is allowed. The western portion is reserved for the dining-hall. To its south is the kitchen well-lighted and aired. The house simply expands and brightens as you go from the drawing room to the dining-hall. It is commodious where it ought to be. The deeper you enter, the more hospitable does it prove, even as a good householder would show, only when you study him deeper and deeper, how he conceals a capacious heart behind perhaps a crude exterior. Spices of rooms are constructed on either side of the lower quadrangle. (There are two such quadrangles in the better class of houses.) If to day, the quadrangle have become contracted and even closed, they only show how the spirit suffers behind the letter, and how in the modern age, man's heart and openness are contracting and becoming niggard. When Kite Hawk came to India, he was taken to the kitchen of an Ayurvedic home. He was struck by the marvellous cleanliness of the culinary apartments, the bright shining brass and bid tubular wire, the perfect orderliness of the entire kitchen, the secured niche in the wall for the family god, and the compact and close arrangement of the structures. Not could he see a greater contrast, and coming out again, he said, "What a difference there is between the Hindu kitchen and ours!"

Continued on page 4.

Continued from page 8.

The joint family plan of the Hindu home has been designed long ago. Just as the joint family was broken up by modern conditions of life, even the Hindu joint house has yielded place to that of the hung low style. Really the Hindu household is a co-operative society of credit, production and consumption. The male sons divide the functions equally or equitably. While one member looks after cattle, another attends to agriculture, a third manages the household affairs, and a fourth looks to money matters and, in the later days, litigation. No one ever runs another, and all place implicit faith in one another. Unfortunately this co-operative unit has been broken up by the non-co-operation of the brothers that have received an non-operative English education. This graduate in Arts and Medicine, or Arts and Law, sets up his practice, hoards his earnings and conceals them, and claims a share in the patrimony. The elder brothers that slave and toil the whole day have to share the spoils with the younger brother, who however reserves the 'gains' in learning unto himself and his son.

Life is still good so long as the mother is to tend to the children. The educated man and his wife however, live apart and live for themselves and maintain little contact with his brothers beyond drawing them into litigation for settlement of family accounts. The old ideals of village life have disappeared. When a marriage is celebrated, you and your wife from the whole village used to be placed at the disposal of the family in its need. These amanities would be reserved to others during their need in turn. All this is a chapter of past history. We do not know how our relations are, much less do we know or care for our neighbour. The ideal of the individual has displaced that of the corporate, separatist interests have prevailed over those of the joint. Rights have supplanted duties. The old saying that every Engleman's house is a castle, which means every individual's house is the citadel of his rights, is really a fort through which society protects him and his right of his;—this has conquered the hearts of men in India, whose homes, besides being homes, were never citadels, but guest houses, sanctuaries for the poor, orphans and decrees of philanthropic interest.

THE IDEAL OF MARRIAGE.

The outstanding feature of the Hindu home is the intense domestic affection prevailing amongst the members of the family, and even near relatives outside the family. The Hindu husband and wife, the Hindu father and mother, the Hindu brother and sister, son in law and daughter in law, mother in law, and father in law, each deserve a chapter for himself or herself. It is true that the system of marriage, which is the basis of the family, does not centre round that principle of wooing in the moonlight. This is virtually unknown to the Hindu family, and if any wooing takes place at all, it is the wooing of the bride's family with the bridegroom's. The whole principle is the principle of grafting—grafting one twig on another tree, one girl on to another family, and if the graft is to take, it must be grafted while yet it is tender and its individuality is undeveloped. The choice of husband and wife is made by the parents who think out the best measures and methods for effecting a union, not merely between two individuals, but between two families. Society thus becomes a group of corporate families, knit together by ties of close relationship, with the utmost spirit of democracy prevailing within each group; but each group preserving its integrity, individuality and purity, by a kind of isolation so far as inter-marriages are concerned, and a less rigid isolation so far as inter-dining is concerned. These groups are analogous to the bundles of nerve fibres and muscular fibres joined together by connective tissue and membrane, all responding to one common impulse emanating from a common centre. Thus constituted, the Hindu home, while rigidly safe guarding its integrity, individuality and purity, extends its hospitality a like to the Moslem brother, and to the pariah servant, and treats them with the utmost tenderness and consideration. It represents really a series of concentric circles, with love radiating from the centre to every circumference. In order, therefore, to understand the spirit of Hindu marriage, you must view it as a sacrament rather than as a contract, yes, rather than even as a sentiment. We are not unaware of the high ideals of love, love at first sight, love sedulously cultivated and nurtured, which is supposed to be at the root of the marriage ideal in the West. But dispassionate observers will agree, that, alike in the West and in the East, marriage is both a success and a failure, and if percentages are at all a guidance to us, there is as much to be said in favour of the Indian system as of the western. If marriage is a business proposition, then the Hindu system has nothing to be ashamed of. It is a love-affair, the half an hour half of a railway train at Indianapolis in U.S.A., for divorce at the railway station, perhaps over the gurars picked up on the way; the one year, two year, and three year experimental marriages that have recently come into vogue in America; the challenging of the marital tie in Soviet Russia; the French law that declares a child legitimate if born within six months after marriage; the English system that compels and very tightly, a man of whatever nationality to marry a maid that has been brought by him—all these must take us back twice before we deliver our verdict in favour of the western system. If the tug of war between love and strife, then we have nothing left in enforcing ethics, even at the expense of, not breadly speaking, we have accepted man's ideal of marriage being the best for average man and average woman, for men and women, in preference to that ideal of men choosing to remain single and to the right to remain a bachelor and to live alone.

All this is true. When once this ideal is accepted, child marriage, or at any rate, parental love follows. I hold no brief for either. In modern conditions, we may have to change, and social reformers have been at pains to reorganise society and to induce into it new life and vigour. We wish all success to them. But institutions of standing must be understood, reinterpreted, and if necessary regained. After all, child-marriages in India are the rule only with a community which forms barely three per cent of the population, and even there, provinces have their own acceptance.

(To be continued)

Body-Building Exercises.

DEVELOPING SIX PARTS.

FOR STRENGTHENING THE ARMS.

There is nothing that will serve so well the purpose of supplying resistance as the weight of your own body. Stretch straight and rigid, resting the weight of the body on the toes and hands. Now do the old fashioned dip or push-up as often as you can, lowering your body slowly to the floor and pushing it just as slowly up again until the arms are straight, taking care to keep the body from sagging in the middle. Repeat this until the arms and shoulders are fatigued. As this becomes too easy let a little child ride 'piggy back' in the middle of your body, or suspend a weight round your neck.

As your arms grow stronger perform the above movement, one arm at a time, keeping the arms behind your back, and alternating with the arms.

If you can do it, hand stands strengthen not only the shoulder but also the wrists and forearms. Stand on your hands, then lower your body slowly until your head rests on the floor, pushing your body slowly back up again. Repeat this as often as possible. Also stand on your hands and slowly raise your head and lower your feet towards a horizontal position as far as you can without losing your balance.

FOR EXPANDING AND STRENGTHENING THE CHEST.

All arm-raising movements serve to expand and raise the chest. Expansion is muscular rather than a matter of filling the lungs with air. Standing erect, heels together, push the arms as far back as possible and while keeping them pushed back as far as you can raise them slowly above your head, with muscles tensed. Now bring them down just as slowly, all the time pushing them as far behind your back as possible.

One of the most effective chest expansion exercises is to hold the hands clasped behind your back, and while holding them in this position raise your arms straight out behind you as far as they will go, then bring them down again, pulling your shoulders down as you do so. Use your heel strap to expand your chest against resistance.

FOR STRENGTHENING THE NECK.

Real neck strength is developed by supporting the weight of the body, or a part of it, upon the head. Lay a cushion upon the floor, and with the head resting on the cushion and the weight of the body on the head and toes, with the middle of your body up in the air, roll your head from side to side while you keep your hands off the floor.

Now reverse the body, bending over backward with your heels on the floor and the back of your head resting on the cushion, with your body bridged as in wrestling, and in this position roll your head by pushing your body forward with your feet. Also raise and lower your body, letting it down till your shoulder blades touch the floor, and raising it till your head is bent as far back as you can make it go.

EXERCISES FOR THE BACK.

Stand straight, heels together, and stretch upward one arm at a time, while you push the shoulder blades backward. This takes the kinks out of the spine and corrects lateral curvature.

Lie flat on your stomach on a table with the upper part of your body extending over the edge; with your feet strapped down to the table, raise and lower your body over the edge of the table while you hold your hands clasped behind your back, raising your body as far as possible, slowly and smoothly.

Standing with one foot lightly in advance of the other and twisting the body at the waist, first to one side and then to the other promotes flexibility.

TO STRENGTHEN THE ABDOMINAL MUSCLES.

Reverse the table exercise for the back by lying flat on your back on a table with the upper part of your body extending over the edge and your feet strapped to the table. Now raise and lower the upper part of your body over the edge as often as you can with arms folded, bringing the body only to slightly above the horizontal position, and not raising straight up.

Lie on your back on the floor and raise your legs straight up in the air to further strengthen the lower abdominal muscles. Vary this by bringing the feet over your head until they touch the floor beyond your heads while you keep your arms straight out on the floor.

TO STRENGTHEN THE LEGS.

Stand in front of a low table or other elevation that comes just above the knee, or half way between the knee and the hip, then, placing one foot on the elevation raise yourself slowly, alternate first with the right leg then with the left, and repeat until fatigued. This strengthens the thigh muscles.

Lie flat on your stomach on the floor and with a cold cloth on your heels or a weight suspended to your ankles, raise your heels in the air until the lower part of the legs are perpendicular, then lower them again slowly. This strengthens the back muscles of the thigh. The old fashioned deep knee bend strenuously squatting and raising yourself straight up is also good.

For the lower legs stand straight up, feet apart, and turn the feet until the weight of the body rests on the outer edges of the feet instead of the soles.

Stand on a block with the toes at the edge and the heels hanging over the edge, and in this position raise the body as far up on the toes as you can and lower it again until the heels drop below the edge of the block. Repeat until the calves of the legs get fatigued. Now reverse this movement by placing the heels on the edge of the block and letting the toes extend over the edge raising and lowering the toes as far as possible.

These exercises followed daily cannot fail to build a sturdy body and maintain vigorous well-being for the person who sticks to them faithfully.

—Homeopathy.

Co-operation in Ceylon.

REPORT OF THE REGISTRAR.

FOR THE YEAR 1927-28.

The following are extracts from the Report of the Joint Registrar of Co-operative Societies, Mr W K H Campbell, on whom all the powers of the Registrar, Mr F A Stockdale, Director of Agriculture, were vested in July, 1927. The Report refers to the working of Co-operative Societies in Ceylon from May 1, 1927, to April 30, 1928:

SUMMARY OF GENERAL PROGRESS.

Year.	Number of Societies	Number of Societies	Fund of Societies	Reserve Fund.
1926-27	87	1,820	8,200	0
1927-28	803	25,112	40,311	38
1927-28	360	32,057	497,775	60

Northern Province.

Number of Societies	Number of Societies	Number of Societies
April 20,	cancelled	registered
1927.	during	during
	1927-28.	1927-28.

Jaffna District 83 — 22

Manarai District 6 3 1

Mullaitivu and

Vavuniya Districts 4 — 8

Northern Province.

Jaffna District	—	11	17	4	19
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Manarai District	—	3	1	—	4
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Mullaitivu District	—	1	8	—	8
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	—	21	4	81
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The paid up capital of all the societies in the Island is Rs. 497,775 60, or Rs. 1,882 per society and Rs. 15.05 per member.

Deposits have risen from Rs. 67,689 last year to Rs. 114,102 this year.

Profits have risen from Rs. 40,149 44 last year to Rs. 80,489 75 this year owing to an improvement in the standard of recoveries.

The total of the loans granted during the year was Rs. 722,541 68, as compared with Rs. 598,920 64 last year and Rs. 444,035 24 in the previous year.

The amount recovered during the year was Rs. 601,616 58, while on April 30 there was Rs. 180,537 03 overdue.

NORTHERN PROVINCE.

The Northern Province has shot ahead of all the others this year, and is the brightest star in the Co-operative firmament at the moment. Whereas elsewhere it has often been necessary to apply the utmost driving power at my command to rouse the people from their apathy in the face of difficulties which Co-operation can enable them to overcome, in this area my function has been rather to keep the brake on, to prevent development from outstripping the capacity of the staff for supervision.

The standard of repayment is higher and the percentage of defaults lower (5.7 per cent. of default on Rs. 188,677 outstanding) than in any other part of the Island, and perhaps the most encouraging future of the situation is that the results are due to a generally high level of excellence, and not to a few large societies raising the average, and disguising the deficiencies of a large number of small ones. The American Mission Agents' Society is considerably the largest and richest in the Province. It has done another good year's work, and is proving enterprising and receptive of a new idea. But there is hardly a thoroughly bad society in the Province, and the credit for the results achieved is divisible among a very large number of workers. The Co-operative level is highest in the neighbourhood of Vavuniya, where there are a few societies in which it is actually very hard to pick a fault. Having been well taught and liberally financed, they actually scored complete failure in three successive crops, through no fault of their own, owing to lack of rain. But they managed out of savings on relief work, contract and coolie work outside the village, and by the sale of some useless cattle to repay every cent of their loans. These are very poor villagers. On making a partial inspection of this district recently I was met by the Secretary of one of these societies in a state of great indignation because I had not included in my programme his society, which he maintained (and has since proved) was just as good as the one I was visiting. Such results as these are most encouraging. Great credit is due to Mr. E. V. Ponmuthurai, Agricultural Instructor, for the good work he has done with these societies.

On April 30, 1928, there was Rs. 180 overdue out of the Rs. 12,704 outstanding in the Manarai District and Rs. 20 out of Rs. 12,689 in the Mullaitivu District. I wish I could get the whole Island up to the standard set by these simple villagers. It is only fair, however, to admit that an appreciable part of the total outstanding consists of money only recently issued, and that a considerable percentage of the societies have been comparatively recently organised and have had advantages of training and supervision which were not enjoyed by their predecessors.

Total number of societies at the end of the year 71; Total number of members at the end of the year 4,695; Paid up capital at the end of the year Rs. 111,021 78; Reserve fund at the end of the year Rs. 19,123 18; Deposits at the end of the year Rs. 41,817 03.

TRAINING CLASSES.

The classes at Jaffna, Vavuniya, Mullaitivu, and Bibis were very successful, and the keenness displayed and the intelligence with which local problems were discussed were of happy augury.

CO-OPERATION BY WOMEN.

There are now an appreciable number of women who have joined exclusively as members, or have used them as banks for their savings. A woman was recently elected Assistant Secretary of a society in the Northern Province, which was regarded at first as a revolutionary step. But there is at least one other woman holding a similar position. I have heard a woman deliver a very sound address on Co-operation to the general meeting of a society, and there is one society in Galle composed entirely of women.

CO-OPERATIVE EDUCATION.

The need for vernacular literature is as great as ever. Three new leaflets were issued on the Duties of the Committee, Secretaries, and Managers of a Credit Society of Unlimited Liability, on Unlimited Liability, and House for the Conduct

Continued up.

A new tiled stone built house and kitchen in 8 acres of land near Arali West Sivan Temple.

Apply to—

P. CHEYTHURAJAH,
Kanthirovai,
Chunnakam.
Mis. 1355.

"Change of Name".

I, Karapathipillai Sinnathambu of Karapathipillai South in Vadamattadi do hereby inform the public that I shall hereafter be known as Kanapathipillai Candal and sign my name as such. Karapathipillai South, K. Sinnathambu. 5th December, 1928. Mis. 1355.

NOTICE.

An auction sale of timber comprising Pala, Ebony, Margosa, Sandwood, Suriyamore, Renuki etc. will be held at the following depots:

Jaffna Depot on Wednesday the 16th January 1929, at 9.15 a.m. to Esks-entire. Depot on Thursday the 17th January 1929, at 9.30 a.m.

For Further Particulars see Government Gazette No. 7,630 of Dec. 21, 1928.

J. D. SANGEST.
Conservator of Forests.

Office of the Conservator of Forests, Kandy, December 17, 1928.

G. 1000.

Deceased, Subramantam Kanapathipillai of Mandavu Petitioner.

VS.
1. Valliammal widow of Valliparam
2. Chellappan Subramaniam
3. his wife Sumantham
4. Marimmo daughter of Valliparam
5. Umayasai daughter of Valliparam
6. Kasupathy daughter of Valliparam
7. Valliparam Selvaratnam of Mandavu

Respondents.
This matter of the Petition of the abovenamed Petitioner praying that the abovenamed 1st Respondent be appointed guardian ad litem over the minors the 5th, 6th and 7th Respondents and for the grant of Letters of Administration coming on for disposal before James Joseph Esquire, Additional District Judge, Jaffna, on November 6, 1928, in the presence of Mr. R. Civagunther, Proctor, for Petitioner and the affidavit of the Petitioner dated September 30, 1928, having been read.

It is ordered that the abovenamed 1st Respondent be appointed guardian ad litem over the minors the 5th, 6th and 7th Respondents and that Letters of Administration be granted to the Petitioner as he is Judgment creditor of the deceased testate and be issued to him accordingly unless the Respondents or any other person shall be or before December 4, 1928, when sufficient cause to the satisfaction of this Court to the contrary.

J. C. W. BOCK,
District Judge.

Time to show cause extended for the 6th day of January, 1929.

James Joseph,
D. J.

O. 1608.

Continued.
Committee Meetings, while two pamphlets, one on Credit and one embodying a paper which I read before the Ceylon Economic Society with His Excellency the Governor in the Chair, were published in Sinhalese and Tamil. A Co-operative Catalogue has been compiled, and is still in the press.

There has been some demand for instruction in Co-operation to be included in school curricula. A necessary preliminary is that the teachers should themselves be taught. With this object in view a trained Inspector delivered a series of lectures at the Gramada Training School.

A small library is maintained at my office at Peradeniya, used mainly by the official staff. But the desire to read and learn has so far been displayed mainly by those who require literature in the vernacular.

The vernacular magazines of the Agricultural Department continued to be issued free to all Co-operative Societies, and the Colombo District Union has begun publishing a quarterly Co-operative Magazine in Sinhalese.

In the Northern Province Messrs. M. Chellappan, S. Sadasivam, and S. Thampu have done most valuable work in the induction of societies, while Mr. S. Somendran has given as much assistance in the translation, printing, and circulation of leaflets, arranging for classes, &c. There are other too numerous to mention who have contributed largely towards the great advance which is being made in the North.

Among official workers I have to acknowledge valuable assistance from the Divisional Agricultural Officers, Messrs. W. F. A. Cooke, F. Burnett, W. C. Lester-Smith, and G. E. J. Hulugalle, particularly the first, whose energy and enthusiasm have worked wonders in the Northern Province. Fired doubtless by his example the agricultural instructors, Messrs. E. N. Shonish, A. V. Chelvannayegam, and E. V. Ponmuthurai, have done an appreciable amount of Co-operative work, that of Mr. Ponmuthurai being particularly good. Messrs. G. Madugalle in the Central Province and V. G. Dharmadasa in the North Western Province have also rendered yeoman service.

Printed and published by M. S. Saraswathy, and on behalf of the Proprietors, the Jaffna Salva Periyale Babu, at their Press, the Salva Prakasa Peeta, Vancanapura.