

# The Hindu Organ.

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JAFFNA, MONDAY, DECEMBER 31, 1928.

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Y. 63.

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M. 70.

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# The Hindu Organ.

JAFFNA, MONDAY, DECEMBER 31, 1928  
 NEEDS

THE NEEDS OF JAFFNA TOWN ARE many. These needs are not peculiar to Jaffna town alone but are common to all towns which aspire to rank among modern towns. We are, however, very reluctant to criticise the work of the Urban District Council of Jaffna. When compared with similar bodies in other parts of the Island, the Jaffna Council has achieved much, especially when we take into consideration the age long prejudices of the inhabitants and their conservative tendencies. All the same, we hope the Council does realise that it cannot for ever keep hampering the rate-payers and indefinitely postpone supplying the essential needs of the town. It is quite impossible to carry on, in an organised city, the irresponsible life led in rural areas and that city life all the world over is more costly than rural life. Rightly or wrongly the inhabitants have committed themselves by establishing an Urban District Council. They must now help it in every possible way to carry on its work efficiently.

The duties of an Urban District Council are in part obligatory, in part optional or adoptive. Among the former are the enforcement of sanitary measures, the scavenging of roads, the maintenance of high ways, the protection of public rights of way, etc. It is our belief that, even in the matter of its obligatory duties, the Urban District Council of Jaffna has not progressed very far. Though the outbreak of epidemics has not occurred on a serious scale, yet it is a well-known fact that such preventable diseases as dysentery, enteric, malaria, etc. are widely prevalent in the Urban area. Much more than the supervision of the scavenging of compounds is needed the inspection of the chief source of water-supply, namely, wells. House holders should be advised to have the wells cleaned and disinfected as often as possible. The U. D. C. may extend its charity from free conservancy service to freely supplying the inhabitants with some sort of disinfectant for the wells.

It is in the matter of road maintenance and road scavenging, however, that the Council has been some what guilty of neglect. The condition of some of the roads is simply scandalous. It is not so much their bad state but their utterly insanitary condition. Water stagnates everywhere, dirt accumulates on all sides while all traces of side drains have disappeared. Some of the side-drains of even the P. W. D. roads have turned pasture grounds. Some sort of greenery is no doubt pleasing to the eye but, we believe, they are rather out of place on a public thoroughfare. It is no virtue there to allow grass to grow under one's foot. Even in the heart of the town the same conditions prevail and foul smell from stagnant water pervades many a locality. If drainage is such an impossibility in a flat area like Jaffna facing the lagoon, it is at least possible to make use of some deodorants to get rid of the offensive smell. Another matter which the Council should early take in hand is the widening of roads and the removal of blind corners. We should be thankful to Providence alone that motor accidents do not occur more frequently than they do.

The U. D. C. has power to levy enhanced rates to finance its undertakings but we are afraid that its benevolent attitude towards its rate-payer is in the way of the Council doing anything of the kind. There is moreover a tendency to be parsimoniously economical. Hoarding up of the rate-payers money is hardly the right thing to do. It will not do to raise money from the present generation (without an immediate return). When rates

are levied it is expressly understood that they are for immediate use. When new enterprises are taken on hand then it will be time to levy fresh rate specially for the purpose. The Council has large borrowing powers. A few more Sanitary inspectors, market and food inspectors, a few more lamps for the streets, a little better policing of the town etc.—these things will not very much affect the finances of the Council. What is wanted is a little more liberal vision and enterprise on the part of its members.

The Jaffna U. D. C. has passed beyond the stage of experimenting and so we expect of it something more than k-e-p things going. Many of its members are experienced gentlemen who have not only sat in the Council from the beginning but have also been long standing members of the Local Board. Then there are the Government men, the Provincial heads of the Medical and Public Work Departments who have not only the necessary administrative experience but who could also advise and help in solving the sanitary and road problems of the city. We look forward to the ensuing year to be an eventful one and we expect the Council to take up the questions of water-supply, drainage and electric lighting at an early date. It is our opinion, that these matters can no longer be kept hanging-fire.

## LOCAL & GENERAL.

**WEATHER:**—There is a clear sky since yesterday (Sunday). The nights are very dewy.

**CYLON MEDICAL COLLEGE:**—In the recently held Final Examination of the Ceylon Medical College no candidate obtained a pass either in the First or Second Class. J. M. L. Mendis is the only candidate to obtain an ordinary pass. Among the students who have completed the examination and have fulfilled the requirements for the Licence in Medicine and Surgery is S. A. Vettivel. S. R. Rajah gets a pass in Surgery. V. Chelliah passes the Second Apothecaries' Examination, and T. Somasundaram completes it.

**PHYSICAL CULTURE FOR SCHOOL GIRLS:** The Government of Madras have appointed a Committee of twelve official and non-official ladies to devise ways and means for improving the curricula of physical education among girls in elementary and secondary schools in the Presidency.

**A POSTAL EMPLOYEE HONOURED:**—In recognition of the honest and efficient manner in which he has served Government the Postmaster General has recommended Mr. Nicholaspillai of the Jaffna Post Office for the Rank of Achebi and H. B. The Governor has directed the conferment of the said rank on him. We understand that the investiture will take place at the Jaffna Kachobari by the Government Agent at some date in January. Mr. Nicholaspillai who is a popular and respectable resident of Jaffna Town will be the first to hold the new post created at the Jaffna Post Office. We congratulate Mr. Nicholaspillai and wish him long life to enjoy his well-merited distinction.—C. G.

**A FAREWELL FUNCTION:**—The members of the Kajang Tamils' Association entertained Mr. A. Ponniah of the tutorial staff of the Government English School, Kajang, on Saturday, the 15th December, 1928, in the Association Hall, at a farewell function on the eve of his departure to Ceylon on further Dr. A. Ponniah, President of the Association presided. Refreshments were lavishly served. The Chairman and Messrs. V. Viswanathan and V. Chelliah made speeches in Tamil, dwelling on the sterling qualities of the guest and referring to the valuable work done by him for the betterment of the Tamils in Kajang. Mr. Ponniah replied suitably.—Cor.

**LIBRARY ORGANIZATION:**—The Madras University has arranged for a course of Six Lectures on "The Technique of Library Organization and Management". The Lectures will be delivered at the Sri Meenakshi College, Chidambaram, from the 27th inst. by Mr. S. R. Ranganathan, M. A. Librarian of the Madras University, who has made a special study of the subject in Western Countries.

## OBITUARY.

### MRS V M VEYAGESUM.

We regret to record the death of Ammalpillai, wife of Mr. V. M. Veyagesum of the tutorial staff of the Jaffna Hindu College in the early hours of Saturday last at her residence in Nallur after a brief illness. The funeral took place the same afternoon and was well attended. She leaves behind to her husband besides her husband, two sons, Messrs. Somasundaram, Government Surveyor, and Vaidhilegam, a student at the Jaffna Hindu College, a daughter and a host of friends and relations. We extend our heartfelt sympathy with the members of the bereaved family.

# Donations Received in aid of the "Hindu Organ" Building Fund.

NAME.	ADDRESS.	(Amount) Rs Cts
Mr. M Sivakanthu.	F. M. S., Ponnaiyer, Tinnavely West	5 00
Mr. S. Kumarasamy Korakkal.	School Manager, Achuvally	5 00
Mr. N. Ponnambalam.	Kuala Lumpur	2 00
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Mr. S. Sateebhathantham.	P. W. D., Kuddar, Wellaways	5 00
" T. V. Chellappah.	Head Master, Malakam English School	5 00
" S. Kalisppu.	Tamblegam	2 00
" S. Edithamby.	Madurai	2 00
" S. Kumarasvepillai.	Veyangoda	5 00
" V. Thambirajah.	P. W. D., Polgahawala	2 50
Mrs. R. Sivasubramam.	Doloshye	3 00
Mr. K. Vinayakamoorthy.	Madurai	5 00

(To be continued) S. AMPIKATPAGAN, Manager.

## Old Boys' Day at Manipay.

### DUTY TO ONE'S "ALMA MATER".

The annual general meeting of the Manipay Hindu College Old Boys' Association came off on Wednesday the 26th inst. at 2 p.m. Mr. V. Veerasingam B. A., Principal of the College, presided. The proceedings commenced with the singing of Theairam. The President in welcoming the Old Boys said that though a large number of them was not present that day, he was glad to say that those present there were an example to the others for their enthusiasm and interest in their alma mater.

The minutes of the previous general meeting, the Secretary's report and the Treasurer's statement were then read and adopted.

### SCHOLARSHIPS FOR DESERVING STUDENTS.

Speaking on the Secretary's report the President referred to a scholarship given by the Old Boys to an orphan student. That scholar was the first boy in his class. How much he wished that similar scholarships were given to deserving orphans who would when they became men, look back upon the College with sincere love, as their mother. If the Old Boys would be more generous, more scholarships could be given and they could even send the best orphan in Jaffna for higher studies to England, America or Germany.

### INCORPORATION OF THE COLLEGE.

Mr. Muttakumarasamy, Surveyor, who spoke next, said that they were all proud of the achievements of their College in all its activities. It was really a pride to find their College football team coming out as the champions for four successive years. But he regretted there was no College Magazine which could record all such events and also serve as a link between the College and the Old Boys. Though the College was one of the best in Ceylon in all its activities, it was not housed properly. A Boarding House was long overdue. He hoped that their philanthropic Manager who had given a good donation to the Manipay Green Hospital would see his way to give the College a full fledged Boarding House. Their energetic and enthusiastic Principal was not sparing in his efforts to make the College efficient. He had begun to put up a hall and it would be complete in a short time.

The speaker made a spirited appeal to the Old Boys to help their alma mater and suggested that the College should be incorporated under the Government so that it might be placed on a sound footing.

### PHYSICAL INSTRUCTION IN SCHOOLS.

As the Hon. Mr. W. Duraiswamy, a member of the Board of Directors of the College, who was expected to speak was not present, the President began to make his closing remarks when Mr. Duraiswamy entered the hall. The President welcomed him and spoke on the necessity of Physical Culture in Schools. He regretted that there was no place for a Physical Instructor in their Salaries Schemes. That was not so in England; a higher scale of Salaries was fixed for Physical Instructors in schools. It was the duty of the Government to do so in Jaffna. The Hon. Mr. Duraiswamy had come at an opportune time and it was a portent that they were going to have all facilities for Physical Training. Their College Physical Instructor who had done excellent work would not get an adequate salary. The speaker hoped that in future the Councilors would try to do something for the Physical well being of their children.

### PHYSICAL WEAKNESS RETARDS POLITICAL PROGRESS.

Mr. Duraiswamy apologising for his being unavoidably late said that he was glad to hear of the reference made to physical culture—the one thing necessary for their boys. It was a regrettable feature of their educational system that no provision was made for a physical instructor. In India and Ceylon physical development was very much neglected, but they had gone high into the ethereal regions. They had lost a great deal by being physically weak even though they were not second to any other people in mental and spiritual development. "We have become a kind of slave nation the East" observe the speaker, and slavery had left a deep impression on them. Physical weakness was the cause of all that. They have been adopting

Western outdoor sports; cricket had not done them any good, whereas football had. He should not miss that opportunity to congratulate the school on their achievements in football.

Continuing, the speaker said that their body must be developed side by side with their mind and spirit. If one was physically strong one could hold one's own and would not fear any one. What a great thing it would be a person to be in a position where he could be of service to his weaker brother. "That is the beginning of nation building" remarked Mr. Duraiswamy referring to Physical Training. "I like that subject—physical development," he exclaimed and said he "could not get away from that subject; it is all in all for our country."

Hindus worshipped Shakil, but they seemed to have forgotten her. He promised to do his bit for getting a provision made for Physical Instruction in schools. He knew that Government would easily grant it. He thanked the authorities for the opportunity given to him to speak that day.

### ARBITRATION BOARD FOR TEACHERS.

Mr. S. Somasundaram proposed a vote of thanks to Mr. Duraiswamy. In doing so he said he had to make some frank statements. The members of the Finance Committee had been doing things according to their whims and fancies and they made grants to institutions thoughtlessly. The Councilors had greatly undermined the position of teachers in turning down the motion for an Arbitration Board for Teachers brought forward by a Sinhalese Member. An opportunity given to the Council to raise the status of teachers had been lost. The speaker knew of 5 or 6 cases of unjust dismissal of teachers by managers and there was no impartial body to set matters right. He hoped that their Member in Council, Mr. Duraiswamy, would bring a motion in Council for the establishment of an Arbitration Board for Teachers.

Mr. Somasundaram seconded the vote of thanks.

Mr. Duraiswamy thanked the speakers for their frank expression of opinion and said that he always welcomed criticisms as they always helped one in one's public career.

The proceedings terminated with the singing of Theairam. Light refreshments were then served.

In the evening at 8.30 p.m. the Students and Staff of the College put on boards the well-known play "Sankutala" before a crowded house and to the high appreciation of all those present.

## Still Another AR. AR. SM. Case.

### SUIT AGAINST ADMINISTRATOR.

Before Mr. W. S. de Saram, First Additional District Judge, Colombo, the case was mentioned in which A. L. S. T. L. R. M. Ramanathan Chettiar of Davakottai, Ramnad, South India, sued Mr. B. Emmanuel, Secretary District Court, Jaffna, Official Administrator of the estate of the late A. R. A. B. S. M. Somasundaram Chettiar for the recovery of a sum of Rs 34,581.69.

The plaintiff says he is the trustee of the Thiruvuthira Kosamkhal Temple in South India and one Somasundaram Chetty carried on business as Banker and money lender under the village name "A. R. A. R. S. M." at Colombo.

In or about March 1901, certain funds amounting to Rs 23,971.12 belonging to the temple was deposited with Somasundaram Chetty, who agreed to keep same in deposit and pay interest on the funds at the rate prevailing among the Chetties and to repay same whenever demand for payment was made.

From time to time Somasundaram Chetty sent accounts to the plaintiff of the sums deposited with him and the amount of interest that he has credited and of the amounts drawn by the plaintiff, the funds so deposited amounting to Rs 34,581.69 (Rs 23,410 principal and interest Rs 11,171.69 from April 1, 1923, till February 23, 1927).

Somasundaram Chetty died intestate and letters of administration over his estate had been issued to the defendant. There is now due and owing from the defendant as administrator of the estate of Somasundaram Chetty

Continued up.



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Star Editor

SANDILIPAY TEMPERANCE VICTORY.

Sir, Please allow me, as the Secretary of the Sandilipay Temperance League, to thank our temperance leader, Mr. K. Ramiah, and our party, through the medium of your valuable journal, for the valuable and successful services rendered by them for the temperance cause at the late polling for the re-opening of the Manipay Parish today, in spite of the strong opposition of the anti-temperance party.

We hope that our leader with his party would put up the same fight in the forthcoming polls at our neighbouring villages which are to come off on the 4th proximo.

T. L. Sandilipay, Yours etc, P. NAVA RATNA RAJAH, 27/XI/26.

His Majesty's Illness.

FAVOURABLE BULLETINS ISSUED.

London, Dec. 24, 25, 26.

Favourable bulletins regarding the health of His Majesty the King were issued on Christmas Eve, Christmas Day and Boxing Day. The slow progress in the general and local conditions is being maintained, and the fact that it was deemed unnecessary to issue more than one daily bulletin during the holiday season is interpreted as a good sign.

There was a complete reunion of the Royal Family at Buckingham Palace on Christmas Day and the Queen and her children paid brief visits to the sick room.

SLIGHT CHECK IN KING'S PROGRESS.

London, Dec. 27.

The latest bulletin regarding the King, which was issued at 8.20 p.m. recorded a slight, temporary, but definite check in His Majesty's progress. It mentioned that the patient had evinced a disinclination to take nourishment, and his strength had been less well maintained.

Dr. Howitt and Dr. Woods called at Buckingham Palace last night to administer ray therapy treatment.

While no alarm has been occasioned by the latest report, it is pointed out that the King has a very narrow margin of safety, and the setback mentioned in the bulletin is a serious matter, in view of his weak condition.

SLIGHT IMPROVEMENT MAINTAINED.

London, Dec. 28.

Five doctors, after a consultation at Buckingham Palace issued a bulletin in which they stated that there had been no improvement in the general state of His Majesty during the preceding 12 hours.

The doctors reviewed the progress made during the past week, and considered and determined measures to meet the extreme slowness of the progress in the patient's general condition. The nature of these measures was not disclosed in the bulletin.

At 8.15 p.m. the second bulletin was issued, stating that the King had passed a restful day, and the slight improvement had been maintained.

As no definite progress towards complete recovery can be made until His Majesty's general condition shows a considerable improvement, anxiety still continues.

BLOOD FOR THE KING.

London, Dec. 29th.

Following the suggestion that blood might have to be transfused to His Majesty, dozens of people, telephonically and otherwise, offered their services immediately, but according to the Secretary of the Blood Transfusion Service Red Cross, there is not the slightest possibility of anyone outside the Court circles being required.

A QUIET NIGHT.

A bulletin issued at 11.30 this morning stated that the King passed a quiet night. There is a very slight change for the better.

—"Times cutting."

Continued.

the sum of Rs 34,551.69 to the plaintiff and the defendant has failed to pay when demanded on February 1, 1927.

DEFENDANT'S DENIAL.

The defendant in his answer denies that the plaintiff has any cause of action and the plaintiff does not disclose any jurisdiction in the Colombo District Court and the Court has in fact no jurisdiction. Somasunderam Chetty ceased to do business in Colombo on June 9, 1919.

Somasunderam Chetty died in the year 1923 and letters of administration was issued to defendant and two others (Subba Naidu and Lechanmanan Chetty both of Jaffna) and plaintiff cannot maintain this action without joining Subba Naidu and Lechanmanan Chetty.

By way of further answer the defendant says: (a) that the plaintiff discloses no cause of action and in particular discloses no right in the plaintiff to recover the sums claimed and the plaintiff has no such right and (b) that the plaintiff's cause of action is proscribed.

The defendant prays that the plaintiff's action be dismissed.

A joint motion signed by the Proctors of the parties was submitted to the Judge in which the plaintiff's Proctor moved that the Court be pleased to postpone the trial of the case for some date convenient to the Court as the most material witness has left for India on account of his brother's death which took place in India a few days ago and is not able to return and as the local agent of the plaintiff is in India on account of some litigation relating to his deceased son-in-law's estate and is not able to return to the island for some time.

Mr. J. H. Basiah Joseph appeared for the plaintiff. Mr. B. Somasunderam appeared for the defendant.

Mr. L. L. Fonseka of Messrs. Pereira and Fonseka appeared on behalf of the assignee of the insolvent estate of "A. E. A. B. M." and said that he intervened as a last will of Somasunderam Chetty has been discovered and an application has been made in Madras Court for probate and he asked for time to produce an exemplification of the probate.

The Judge postponed the matter until March next. —"Ceylon Daily News."

The Hindu Home: Re-discovered

By T. P. ...

We have all seen a young Hindu girl, who has just been married, who is not contented as a wife, but who is contented as a separate unit of society, is not sent out and turned adrift. He is as much a part of the family as ever before, while his wife is a daughter newly acquired, who is treated with all the tenderness and the care due to such an acquisition. Doubtless, differences spring up between the mother-in-law and the daughter-in-law, but they are the inevitable offshoots of that jealousy between the mother and the wife for the attentions of the son. The mother feels that the boy, who is her own begotten son, whom she reared and reared, whom she brought up and educated, whom she married and settled in life, has slipped out of her hands, no more cares for her company, seldom consults her in domestic affairs, and is enslaved by a new queen of his heart. Soon, that child whom she looked up for months for the son before his marriage, whose family she wooed, whom her son wedded, who was a daughter unto her when her own daughters had left her home, on whom she hoped to rest in her old age, has become a rival that has stolen the heart of her son, an enemy in the home. I have painted this picture in lurid colours. But there is nothing untrue in the criticism. While this is so, let us see how modern conditions have disrupted the intimate ties of the inmates of the Hindu family. When the young man returns from the college to his village home after the close of his studies, he finds himself a stranger in a strange land. Town life and hostel life have this distinct disadvantage, namely, that they estrange him from his sister and brother. He has nothing in common with his brother whose interests and outlook are rural; while perhaps it is some years since he ever saw his married sister, his nephews he has not seen at all, and probably he was absent in the stress of college life from the marriage of his sister and brother, nephew or niece. He has perhaps not seen his aunt after his uncle's death, and does not know how many sons and daughters his uncles or aunts, maternal or paternal, have or where they have married or how they are situated. After the close of the college career, the young man has to rediscover all these relationships, and very soon the affections dormant in him for so long become rekindled. They flame forth ere long in all their brightness and beauty, and until he gets his own daughter, his little nephew and niece engage his affections; for in the Hindu home, the grandson and the grand daughter grow as often and as much on the lap of the grand mother or the grandfather, as in the arms of the mother and the father. We might go on unfolding the working of the young man's heart, its daily expansive growth its ever widening receptivity, but sufficient unto the day is the description thereof. I would only ask, 'where is the Hindu home where a few boys outside the family circle, nephews or cousins, distant relations or unconnected uncles, are not brought up with care and concern', and it behoves the young man of the day when they settle down in life, to copy the noble example of a passing generation.

THE WOMAN'S STATUS.

This naturally leads us to a consideration of the status of the woman in the Hindu home. How often have we not heard the hackneyed phrase that the Hindu woman is chattel and goods, having no personality or position. Yet, a more perverser reading of truth we have not come across. If the transport of the woman from the father's house to the husband's makes woman chattel and goods, then all countries are equally guilty of sending such consignments. But in India more than in any other civilized country exists, notable amongst certain well-to-do non-Brahman communities, and in Kerala, the system of husbands going to their wives. Amongst the *kammars* of Andhra, the daughter remains with her mother and the husband goes to her until she bears two or three children, when she and her children will join the father-in-law's home. Apparently the idea is that she must acquire status before she joins the new home. The period of probation, usually spent by the girls in a large section of the Hindus with the mother in law, is abridged in this case. Only, it is the son-in-law that undergoes the probation. In the south, the son-in-law of the family is the 'son in law' or 'Mappil' of the village. 'Has Mappil come', 'when will Mappil go', 'what is Mappil doing', is the popular way of friendly enquiries. Amongst the Kathathriyas of the Andhra, the son in law is so much revered by the village that it is the duty of the first Kathathriya house holder who sights him at the village boundary, to invite the incoming son in law, and he should accept the invitation and may not go straight to the father-in-law's place. Whether it is the son-in-law or the daughter-in-law that undergoes probation, the process itself is passed through by all people in life, men and women, brahmins, journey-men, lawyers and politicians. And why not by housewives? Even a member of the Servants of India Society has to

Continued up.

are being kindled. So is the young Hindu daughter in law. For a time she is united with the affection due to a daughter. Then she becomes an object of jealousy. Then she establishes herself as the queen of the house. Institutions are devised by which, through *vratams* and *osramonies*, she is introduced to the mother-in-law's village, relations, and friends. She controls the servants ere long, handles the household of the family, supervises the *pujas*, the crops, and manages the family accounts. When her daughter-in-law is to be married, it is her will that controls her voice that prevails. The husband, the nominal head of the family, is a *pradomo*. He has to slave all day long, earn and provide for the home, till and sow, build and furnish. The queen of the home is busy in her own way. She may not go out in the sun, but she is tied up to the house. We seldom know what a toil it is to get ready things for the kitchen. The rice has to be cleared of stones, the vegetables washed of their sand, the *lorestas* have to be waded out from green leaves. To separate the grit from the common salt of the sea is a job for the housewife. To sift the particles of sand from condiments and spices, such as mustard and anardha is a task for which I would easily exchange the lifting of a hundred-weight load or the walking of a twenty mile distance. Women take their part in life equally with men, and in recognition of it, the Hindu woman is soon installed in the position of the head of the family. She is not a suffragette. But equality is a disrupting force, not a uniting one. That is how the French Revolution has virtually failed and the shibboleths of the 18th century have yielded place to the compelling forces of Nationalism in the 19th. Love is a quality that implies regard behind it, and mutual regard only springs from a sense of mutual subordination. [It is this sentiment that lies at the root of the success of the Hindu home. Where husband takes a false view of life and accounts himself the superior of his spouse, he becomes either a brute or figure in society as a failure. Most of you may have seen the picture of a couple before marriage and that after marriage in the stereoscope. For the old nursery song, after all, embodies a truth when it says,

When tabors played their beat  
With lamps above and laughs below,  
'Love me', sounded like a jest  
Fit for 'yes' or fit for 'no'.  
And it takes a little time to discover that colors seen by candle light are not the same by day.

EMOTIONS KINDLED.

The Hindu home is the training ground alike for intellect and emotions. The carefulness with which the emotions are nurtured surpasses all expectation. From the dawn of childhood to the onset of old age, lessons in emotional training are being constantly imparted. Folk tales and stories of epic and historic interest are narrated by old women to children day in, day out, and help to brighten their imagination. Almost the first experience that opens out the heart of childhood is the system, prevalent in the poorest of homes,—but alas! fast beginning to disappear from the richer ones,—of distributing alms every day. Attention is thus called to the poor and their unenviable lot, and when one child of five was taught the meaning of a Telugu verse extolling the virtues of mercy and truth, and was roughly told that it meant the cultivation of the instinct of helpfulness to the poor, he at once confronted the father who was turning away the beggar in the street empty handed: 'Is this your *dharma* (mercy) and your *satyam* (truth)? Is it thus that the child is taught to be kind, hospitable and generous. The attention and respect accorded to the guests in the Hindu home is something marvellous. Most elaborate rules have been formulated and even most unreasonable concessions are allowed, in the matter of honoring guests. The master of the house must go out to see before dinner whether any one is waiting, and the guests themselves are classified into those that come in time and those coming out of time. Both are alike entitled to the householder's *sathkaram*. We have been haunted because we do not organize our charity. True, our civilization is not an organization. It is an ingrowth, spontaneous and deep rooted, not an outgrowth, artificial and superficial. Nature's bounties in the Orient, the indulgences permitted by a tropical climate, and the spiritual bent of the national tradition, have minimized our want as well as our endeavours. And we need suffer neither from that militarism which is organization for war, or that industrialism which is organization in peace, which only constitutes the bones of life in the *svayam* *Pravardhana* that we are left free to develop our intellect and emotions as the human mind and the human soul.

Continued up.

TWO DAY SESSIONS.

The ...

Chairman, ...

Secretary, ...

Continued.

Religious Atmosphere.

It is the development of the emotions in man so as to advance him to his march Godward that surely the Hindu home is the best training ground that can be thought of in order to evolve a religious bias in the child's mind. The whole scheme of social life, both for boys and girls, is attuned to a religious key. You may not worship the idols at home in your new localism, but the celebration of festivals, so religiously attended to by the Hindu mother, has the incalculable effect of instilling the religious and religious atmosphere. The ...

SUMMARY.

PERFECT PLACE OF PRAISE AND PRAYER.

The Hindu home is what it is, because of the equality observed between brother and brother in the distribution of property, of the tender regard for woman and the delicacy with which she is handled and engaged on to a new fertility, of the intimate domestic affections sedulously nurtured, of the ever widening circle of relations admitted to charity, of the early care bestowed on the development of emotions and the cultivation of a religious outlook. To me, the Hindu home is a fine economic unit and an embryonic co-operative society. It is a model hygienic abode, a cultural and emotional centre, a miniature philanthropic organization and a perfect temple of Praise and Prayer. It is hard to reconcile oneself to the policy of detaching the young boys and the young girls from its seclusion, elevating, chastening and purifying impulses. The school and the college may supplement the culture and training of the home, but may not supplant them. But for the conservation of the Hindu home, Indian Nationalism would have been dead and buried two centuries ago, and clean forgotten long before the battle of Marston. We are free to own the numerous drawbacks of the home, both domestic and social. In an age of civilization, we cannot be blind to the struggling requirements of the times. The lot of the widow, however severely concealed, cries out to the hearts of all living beings for sympathy and amelioration and adequate provision in that behalf.—educational, economic and hygienic, may yet help to bring out children, and to make the girls participants in a measure—at least in the measure in which our Motherland has conditioned and planned out. It is not, however, the purpose of this article to embrace or to review the wide sphere of Hindu Social Reform. The writer's purpose is merely to direct attention to the sacred temple of the Hindu home and the virtues that dwell in it. It is the obligation of our generation to be well versed in the young men who may have abandoned to seek their paths, who may have higher regard for Hindu Nationalism and who may be ready to contribute to the development of a national culture, which is the very life and soul of the Indian Nation.

Continued up.



Auction Sale.

Auction Sale of a valuable Tea property close to Nawalaputya town, the property of Mr. S. Kanapathipillai, Proctor, Gampola and another, will take place on Saturday, the 12th January, 1929, at 3 p. m., on the spot. For further particulars apply to Mr. K. Edmund Perera, Auctioneer, No. 8, Colombo Street, Kandy, or A. THILLAINATHAR, Vaddakkodai East. Mis. 1358.

Order nisi.

IN THE DISTRICT COURT OF JAFFNA. Testamentary Jurisdiction No. 8382. In the matter of the estate of the late Kastirambachan wife of S. Kandasamy of Karanavay North Deceased. Petitioner, S. Thillainathar, Respondent. This matter coming on for disposal before J. C. W. Rock Esquire, District Judge, Jaffna on December 11, 1928, in the presence of Mr. S. Appadurai, Proctor, on the part of the Petitioner and the affidavit of the Petitioner dated November 21, 1928, having been read; It is ordered that the aforesaid 4th Respondent be appointed Guardian ad litem over the minors the 1st 2nd and 3rd Respondents and that Letters of Administration to the estate of the said deceased be granted to the Petitioner unless the Respondents or any other persons interested shall appear before this Court on January 17, 1929, and show cause to the contrary. J. C. W. Rock, District Judge, December 18, 1928, O. 1602.

enrich and other water-borne diseases—how they spread, and methods for their prevention with special reference to anti cholera vaccine; small-pox and its prevention by vaccination; child welfare, trained and untrained diet; good and bad lying in rooms; Food, vitamin values of different foodstuffs; sexual and recommended diets. Coloured posters were displayed illustrating the causes, prevention and cure of malaria, cholera, small pox, tuberculosis, kala-azar and depicting various aspects of child welfare. A pictorial representation of the diets of different nationalities and their effect upon the human system was exhibited. The posters also included a series of "hygienic habits" pictures.

INDUSTRIES CAR. This Car was divided into two sections—Weaving and Tanning—each occupying half of the bogie carriage. The Weaving section was represented by a Government Weaving Institute. Practical demonstrations of improved methods of spinning, weaving, dyeing and printing of textiles were given both inside the car and outside on the platform. In addition to improved looms, etc., various charts and the textile products of the Government Weaving School were exhibited. One work and the making of useful household articles, including mattresses, also illustrating by utilizing the common water hyacinth, were illustrated by actual demonstration as well as by exhibits and pictures. The Tanning section was represented by the Bengal Tanning Institute, Calcutta. The exhibits consisted various kinds of leather and manufactured leather goods made at the Government Institute; tanning materials; defective hides due to bad tanning and ill feeding; waste marks; good marks; bad curing; thorn marks; branding marks; and instruction charts showing how to get rid of those defects.

CO-OPERATIVE CAR. The Car of this Department was fitted up as an Information Bureau for all co-operative activities in the Presidency of Bengal. The activities, progress and achievements of the Department and the different kinds of Co-operative Societies at work in the Province were indicated by means of photographs, models, charts, graphs and reemend bonds and other displays. Officials of the Department explained the exhibits which were designed to show the benefits accruing from the application of co-operative principles in various directions, such as improvement of the health of the people; improvement of cattle; organization of credit; agriculture; industries; production and sale; purchase and sale; sale and supply; and lastly, social work. Textiles and various other products of Industrial Co-operative Societies were also exhibited. The displays in this car were very artistically presented.

RAILWAY CAR. The Publicity Car provided a display of posters, literature, time tables and photograph albums. Inquiries and information were dealt with by two clerks who accompanied the train for this purpose and those questions to which replies could not be furnished on the spot were registered for written replies to be given subsequently.

GENERAL. The departments represented provided information and literature in the form of leaflets, books and photographs connected with various phases of their activities, and many cinema films, produced with the same object, were furnished by the respective departments including the railways, and were displayed by the Eastern Bengal Railway as an additional means of providing instruction to interested spectators. Several lecturers explained the various exhibits, answered questions and gave information to visitors.

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Co-operation by Demonstration

SUGGESTED METHODS FOR EXPANSION.

Travelling Cinemas and Moving Trains. Thus writes the Chief Publicity Officer, Indian Railway Board.—INTRODUCTION.

One of the greatest problems which has confronted India's administrators has been the imparting of education in scientific agriculture to her illiterate millions. In a country dependent for its existence and wealth upon its agricultural resources the need for the instruction of those occupied in primary production in improved methods is obvious and cannot be disregarded. Government, through the Imperial and Provincial Departments of Agriculture, has paved the way to a solution of the problem and at numerous centres, agricultural farms have been set up and the results of improved methods in cattle breeding, dairying and other important branches, practically demonstrated. Agricultural shows and fairs are held regularly in different parts of the country whereat much is done to enlighten the agriculturist visitors. Other methods of imparting knowledge have been introduced but generally speaking, the full use of these measures to the State has not been obtained for want of adequate publicity and propaganda facilities.

It is probable, therefore, that the two most recent innovations, the "Travelling Cinemas" and the "Demonstration Trains" initiated by the Railway Department of the Government of India and involving active co-operation, with all its attendant advantages, between the departments interested, are destined to have the farthest reaching results in the broadcasting of agricultural science. The outstanding merits of these two forms of enlightenment are, firstly, that they cover an unlimited area, thereby establishing contact with the masses throughout the length and breadth of India, and secondly, they make their appeal through ocular demonstration accompanied by lectures, thus bringing home their lesson very vividly to the vast crowds of interested and eager spectators who congregate to see them.

The Railway Board recently issued a memorandum explaining in detail their activities in connection with travelling cinemas as well as their film production policy and in this note, therefore, it is proposed to deal only with the Demonstration Trains.

OBJECT OF DEMONSTRATION TRAINS.

The principal object of the Demonstration Trains is to provide a solution to the problem referred to in the introductory note, namely, the grounding of the illiterate primary producer, in the knowledge that the quality and quantity of his output can be markedly improved by the use of modern scientific methods. It has been felt too that many of the valuable results attained by the Department of Agriculture in the course of its researches have not been made sufficiently widely known owing to lack of publicity for this purpose. More especially, therefore, is an endeavour being made to demonstrate practically the methods in farming, cattle breeding and dairying, tested and proved successful in this country by the Department of Agriculture whose procedure and results are made available to those interested.

Simultaneously and in a like manner the trains provide an opportunity utilized to the best advantage for spreading information and propaganda as well as practical demonstration in connection with Public Health, Veterinary Science and the work of the Government Industries and Co-operative Departments. All these are actively engaged in an endeavour to promote improvement in their respective spheres, but the scope of their ability is limited by their disability to acquaint the masses with their activities and achievements and thus encourage interest and emulation.

DESCRIPTION OF TRAINS AND CARS.

The first Demonstration Train in India was introduced on the Eastern Bengal Railway last year. It comprised seven bogie Demonstration cars and additional carriages, either bogies or four wheel vehicles, to accommodate an officer-in-charge of the train, the attendant staff, the electric power, a motor lorry and a motor car. The Demonstration cars originally consisted of 8-d class bogie carriages which were denoted of their ordinary internal fittings and then suitably converted and fitted out for display and educational purposes in accordance with the requirements of the particular department in whose service they were to be utilized. The departments of the Government of Bengal who cordially co-operated with the railway and shared in the expenditure involved in working the train which was based on actual costs were the Agricultural, Veterinary, Public Health, Industries and Co-operative Departments and the Railway themselves provided publicity display, and an information bureau as well as light refreshment and catering compartments, the latter being managed by a contractor for the use of all the demonstration staff in attendance on the train. The following particulars of the arrangements made and of the displays provided in the respective cars on the train have been furnished by the Eastern Bengal authorities.

AGRICULTURAL CAR.

This Car was divided into two sections, namely, Horticulture and General. The exhibits included implements, samples of cereals, pulses, oil-seeds, fibres, fodder and foodstuffs for cattle, narcotics and drugs; typical soils of Bengal, manures and fertilizers; insect pests and fungus diseases of crops; insecticides and fungicides, sprayers and tamprators; and a model of an improved furnace for jaggery making.

VETERINARY CAR.

A number of charts, pictorial and doggerel posters and photographs, etc., were displayed in this Car illustrating inter alia milk yield and average quantity available for human consumption per head per annum; paucity of pastoral land and necessity for growing fodder crop; common causes of degeneration of cattle in Bengal and infectious diseases and their remedy; proper and improper food for cattle; points of good cattle, etc. Other exhibits were a collection of different kinds of cattle fodder; poisonous and medicinal plants; pathological, histological and bacteriological specimens and instruments for veterinary treatment.

PUBLIC HEALTH.

The Public Health Car contained interesting models showing malaria—in spread and prevention; work of anti-malarial societies; cholera, Continued up.

Novel Method of Multiplication

By MR. N. SELVADURAI, B.A., J.P., M.B.E.

The following interesting Mode of Multiplying numbers, with the help of one's fingers, was first given to the world by a Polish Mathematician. I think our boys and girls in schools and even teachers will find this instructive Multiplication table an entertaining pastime during the coming Christmas and New Year holidays. We do not want an abacus or other apparatus; no slate and pencil or paper and pen is required. Our fingers are all the apparatus and we have them with us at all times and all places. The decimal system of notation and numeration is certainly based on our ten fingers and this truth is impressively brought home to our minds, when we are engaged in this multiplying process. To be a ready reckoner and enter into the pleasures of a ready reckoner and enter into the pleasures of the multiplication table as far as 5' times and be able to multiply 10, 20, 30, 40, 50, 60 &c. by each of the 5' times.

After learning the 5' times we begin to multiply numbers from 6 to 10. Each finger of the two hands beginning with the thumb is assigned the numbers 6, 7, 8, 9, 10, respectively.

To multiply 6 by 6, the two thumbs of the open hands are touched. If it is 9 times 8, the ring finger of the right hand touches the middle finger of the left hand. To multiply 6 by 6, we touch the two thumbs and each thumb counts 10 and the two thumbs count 20. Multiply the number of the remaining fingers of the right hand by the number of the remaining fingers of the left hand, which is 4 by 4 equals 16. Adding together 20 and 16 we get 36, which is 6 into 6. We try now 7 into 7. The second finger, the index finger of the right hand touches the index finger of the left hand. The touched fingers and the two thumbs which are on this side of them, which for the sake of convenience we shall hereafter call the "in" fingers are 4 in number and 4 times 10 is 40; the remaining fingers of the right hand are 3 in number and those of the left hand are also 3. Multiplying 3 by 3 we get 9. Adding together 40 and 9, we get 49 equals 7 into 7. Let us try now 9 into 10. The ring finger of the right hand touches the little finger of the left hand and the number of "in" fingers is 9 and nine times 10 is 90. There is one finger remaining on the right hand and none of the left hand. By the rules of Multiplication 1 into 0 equals 0. So 9 into 10 equals 90. For the sake of convenience let us call the remaining fingers on both hands, "out" fingers. Let us now try 8 times 9. The middle finger of the right hand touches the ring finger of the left hand. The "in" fingers are 7 and 7 into 10 equals 70. The "out" fingers are 2 on the right hand and one on the left. Multiplying 2 by 1, we get 2 and 70 plus 2 equals 72 which is 8 into 9. Now the pupil can go through the whole scale 6 to 10 and find that the general law is applicable in each case. The general law may be expressed by the formula.

10 (x plus y) plus (5 minus x)(5 minus y), where x is the number of "in" fingers of the right hand and y the number of "in" fingers of the left hand. The remaining fingers on both hands the "out" fingers are expressed by 5 minus x and 5 minus y, respectively. We now proceed to the Multiplication of numbers from 11 to 15. The five numbers are assigned fingers as in the first case. We begin with 11 into 11. The "in" fingers are 2 in number and each finger counting 20, we have 40. The "out" fingers are eight in number and each finger counting 10, we have 80. The number of "in" fingers on the right hand is multiplied by the number of "in" fingers on the left hand, which is 1 into 1 equals 1. Thus 40 plus 80 plus 1 equal 121 which is 11 into 11. The general law for all numbers from 11 to 15, may be expressed by the formula

20 (x plus y) plus 10 { (5 minus x) plus (5 minus y) } plus xy.

I leave the rest of the interesting series which go on for ever, to the reader, giving only three more of the series 16 to 20; 21 to 25; and 26 to 30 and their general formulae, to give the clue to the construction of formulae for the other series.

I. From 16 to 20 the general formula is

40 (x plus y) plus 20 { (5 minus x) plus (5 minus y) } plus (5 minus x)(5 minus y)

Thus 16 into 16 equals 40 (1 plus 1) plus 20 (4 plus 4) plus 4 into 4 equals 80 plus 160 plus 16 equals 256.

II. From 21 to 25, the general formula is,

60 (x plus y) plus 40 { (5 minus x) plus (5 minus y) } plus xy

Thus 21 into 24 equals 60(1 plus 4) plus 40, 4 plus 1 plus 4 into 1 equals 80 plus 200 plus 4 equals 304.

III. From 26 to 30, the general formula is,

80 (x plus y) plus 60 { (5-x) plus (5-y) } plus (5-x)(5-y)

Thus 28 into 30 equals 80(3 plus 5) plus 60(2 plus 0) plus 2 into 0 equals 720 plus 120 plus 0 equals 840.

It takes a little time and requires a little practice to calculate with ease and readiness, but when you get used to it, the results may truly be said to be at your fingers' ends. At a glance we see that the Multipliers of the "in" fingers are 10, 20, 40, 60, and 80, and the Multipliers of the "out" fingers are 10, 20, 40, and 60 and also the alteration of (5-x), (5-y) and xy.—The Central.

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.

FRUGIVOROUS ANIMAL.

Man.

Man is a frugivorous animal. The following interesting facts are from food," says Lord Shri Krishna in Bhagavad Gita. This "food" is any substance which, when taken into the body, is made of building body substance, yielding energy or regulating body process. Frugivores are called herbivorous, frugivorous, or insectivorous, according as they take herbs, fruits or insects for building up their body tissues. Man, in general is a frugivorous (fruit eating) animal; because it has been observed that neither his internal organs, his teeth, nor his external appearance resembles in any way, those of carnivorous animals.

Every living organism (which grows from dust, because food grows from each, and finally "to dust returneth") is reducible to five elements—earth, water, light, fire & air according to Hindu theology. Modern chemistry analyses human body into certain elements and compounds, which are found to be the same in food as well.

The chief proximate principles which compose food stuff are (1) water, (2) fat, (3) carbohydrates, (4) proteins, (5) mineral matter and (6) vitamins.

Food is provided in definite quantities (a) to provide energy, and (b) to satisfy its need for building up and stimulating growth and regulating body process.

Food, in order to become available to the body, must undergo certain physical and chemical changes. These changes are brought about by such processes as cooking, digestion, absorption and assimilation.

Scientific speaking animal diet is contrasted with vegetarian diet is not complete food for man. It does not contain all the constituents necessary for the body. They are wanting in starches and sugars and important mineral salts like lime.

The exterior structure of mankind, their internal organism, their natural instincts and the habits of the greatest ancient races, as well as the modern experience of so many nations and communities in every part of the globe, all plead in favour of an alimentation derived immediately from fruits and seeds of the earth as the most nutritious and proper to humankind.

It is indisputably demonstrable that the alimentation afforded by a vegetable diet is more homogeneous, more varied, richer in nutritive and oxygenating elements and better adapted to the requirements of man, than any other. Its superiority from all these points of view has so long been maintained.

Vegetable diet is used as a remedy to treat diseases. For instance, a diet consisting of bread and milk or rice or milk, or the flower of farinaeous seeds and milk is quite adequate to prevent the formation of the gonny distensae.

Man's goal is to rise to the condition of an angel and not to degrade himself to the level of a carnivorous animal, because "in his highest development, man is not a hunter, but a gardener. The spirit of the garden is incompatible with that of the chase, and the inevitable tendency of moral, intellectual and aesthetic progress, is to eradicate in man the desire to kill and to torment. The destruction of life—for mere destruction's sake has never been and cannot be, a source of pleasure to any civilized human being; and where such destruction is necessary, as in the clearing of jungle lands and other districts infested by carnivorous, poisonous reptiles and vermin, the work of extermination should be undertaken rather as a duty than as a pastime, precisely as righteous war is undertaken by the hero. For the true man is the reformer, not the tyrant of the earth."

"Life which all can take but none can give. Life which all creatures love and strive to keep. Wonderful, dear, and pleasant unto each, Even to the meanest."

Man must take such spiritual or Saitw's food as, using the words of Bhagavad Gita, conducive to long life, power, and strength, and which prevents sickness and renders one happy & contented."

The ideal diet is a fleshless and bloodless diet. If man wants to keep all his physical, mental, moral and spiritual powers at their best, he must have recourse only to the most natural food.

Thus the adoption of fruitarian diet in toto, which necessitates the protection of the cattle wealth of India, will lead to the plentiful supply of sheep milk and the remodelling of the agricultural industry on broad basis of national requirements.

The economy of land, the economy of expense and consequently both national and private wealth and prosperity, would be enormously increased by a return to the dietetic habits indicated as natural to man by his physical structure and by his moral instincts.

—National Medical College Magazine.

INDIAN & FOREIGN

JOURNALISTS' CONFERENCE.—The first session of the All-India Journalists' Conference will be held at Calcutta on January 1, 1929. A Reception Committee with Mr. Ramabanda Chatterjee as Chairman has been formed. Mr. K. Natarajan has accepted the presidency of the Conference.

TUNNEL UNDER THE GIBRALTAR.—A party of Geologists and Engineers are to begin a survey lasting about a year with a view to the possibilities of constructing a tunnel underneath the Straits of Gibraltar connecting Europe and Africa.

EUROPEAN ASSOCIATION'S STRANGE PREDICTION.—The Calcutta European Association, their annual Conference, expressed the opinion that "if British influence was withdrawn from India, there would be a civil war within five years."

PHYSICAL EDUCATION FOR GIRLS.—The Government have appointed a Committee to find out methods for improving the physical education of girls residing in elementary & secondary schools in this Presidency.

AFGHAN REBELLION.—The Afghan rising has reached Kabul where fighting is taking place. Wireless communications from Kabul having broken down completely, no news is being received since the 17th instant. In the meanwhile, it is ascertained that King Amanullah & Queen Soraya are safe in their Palace.