

# The Hindu Organ.

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

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JAFFNA, MONDAY, MAY 20, 1929

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of the skin, loss of sensation in joints, black spots over the skin, swelling of the ears and nose, paleness and weakness of the body, dropsy, scales over the skin of the body, leprosy, ringworm and other skin diseases, offensive smell throughout the body, dullness of spirits, tastelessness, itching sensation of the skin etc. Our Baktha Sudhi is a potent remedy to remove the poison from the system. It purifies the blood, cures syphilitic eruptions, imparts tone and vigour to the weak system, revives lost appetite and permanently removes all affections narrated above due to impure blood; improve complexion and invigorates the nervous system. Price Rs. 2 per box covering medicine for 20 days. V. P. P. charges for 1 or 2 boxes As. 8 only extra.

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### Order Nisi.

IN THE DISTRICT COURT OF JAFFNA.

Testamentary Jurisdiction No. 7052.

In the matter of the Estate of the late Ponnammah wife of Pillalayar Ponniah of Chavakacheeri

Pillalayar Ponniah of Do

Deceased.

Petitioner.

Vs.

Ponniah Coomaraswamy of Do

Respondent.

This matter of the Petition of the abovesaid Petitioner praying for Letters of Administration to the estate of the abovesaid deceased coming on for disposal before J. C. W. Rock Esquire, District Judge, Jaffna, on March 11, 1929, in the presence of Mr. V. Cansgaratnam Proctor, on the part of the Petitioner and the affidavit of the Petitioner dated March 7, 1929, having been read, it is declared that the Petitioner is as the lawful husband of the said deceased and is entitled to have Letters of Administration to the estate of the said intestate issued to him unless the Respondent or any person or persons interest shall appear before this Court on May 28, 1929 and show cause to the contrary.

J. C. W. Rock,  
District Judge.

April 23, 1929,  
O. 1696.

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Y. 60. d.

Old Boys' Association, Jaffna Hindu College.

A Register of the Old Boys of the Jaffna Hindu College has been opened and is being brought up to date. All Old Boys of J. H. C. are requested to communicate full particulars (name, age, occupation and address) and remit their annual subscription of Rs. 2.50 as early as possible.

V. R. Venkataraman M.A. Principal, Jaffna Hindu College, and President, Old Boys' Association. (Mis. 1451)

The Hindu Organ.



JAFFNA, MONDAY, MAY 20, 1929.

EXCISE ADMINISTRATION, 1928.

I.

THE REPORT OF THE EXCISE COMMISSIONER for the year 1928 contains besides other matters interesting facts and figures regarding liquor consumption in the Island. But the conclusion which he comes to on the statistics supplied by him cannot be accepted nor are they based on the correct appreciation of the present situation. They so far from proving the failure or futility of local option in this country only go to confirm the necessity for special legislation to meet the evils that have cropped up after the closure of taverns. The Excise Commissioner himself recognises in a way the necessity for such a legislation in section 58 of his Report "The term 'dry' area", says the Commissioner, "has created a good deal of confusion. There are no areas in Ceylon which have been declared 'dry' or 'prohibition' areas; though there are whole districts, and portions of districts where all the taverns have been closed by local option, no special legislation has been introduced declaring the possession of liquor an offence in such areas....."

The temperance workers know the situation as much as the Commissioner. They realise as much as anybody else the unsatisfactory and the illogical character of the present Excise laws. If the abolition of taverns has not been followed by the abolition of drink altogether or even by a considerable reduction in the consumption of liquor as opined by the Commissioner, it is due to a lack of an honest and consistent Excise policy on the part of the Government rather than to any weakness inherent in local option. When the temperance workers set to work for the abolition of taverns they are aware that they are not abolishing drink or the craving for it, but they are only removing the temptation or opportunities for the same. They look to the Government to second their efforts by prohibiting the possession of any kind of liquor in the areas where taverns have been closed. When the law allows any man in the dry area to possess two bottles of arrack and any quantity of foreign liquor it is idle for the Government to expect any satisfactory solution of the drink problem in such areas.

It is a noteworthy fact in the Report that there has been an appreciable decrease in consumption of arrack during the year under review. It cannot be doubted that this decrease which amounted to 46,182 gallons is largely due to the closure of arrack taverns. We do not dispute the fact that the closure of taverns, whether toddy or arrack, is followed by increase in the consumption of foreign liquor. The effect of such closure and its bearing on foreign liquor consumption are thus set forth by the Commissioner:—

"The consumption figures (of foreign liquor) for the various districts show a general decrease in spirits from March up to the end of September, 1928. In October 73 arrack taverns and 72 toddy taverns were closed, and in the Province of Sabaragamuwa only 3 arrack taverns and 5 toddy taverns remained. In the Three Korales District no taverns remained. The result was inevitable: the consumer turned to foreign liquor as arrack and toddy was no longer obtainable easily."

If this is the effect of closure of taverns then is it not the duty of the Commissioner to bring home to the Government the necessity to penalise the possession of foreign liquor in the dry areas rather than harp on the failure of local option to achieve its object? If the difficulty of obtaining arrack or toddy accounts for reduction in their consumption, then does it not follow that the prevention of the importation of foreign liquor into a dry area will necessarily have the same effect?

EDITORIAL NOTES.

GOVERNORSHIP OF SIR ARTHUR FLETCHER:—Sir Arthur Fletcher who has been appointed as the Governor of Fiji is one of the ablest Colonial Secretaries this country has had. During the period of his tenure of office both as Colonial Secretary and Acting Governor he has brought to bear great tact, sympathy and ability in the solution of many administrative questions that came up for consideration of the Government. Further he contributed not a little to the harmonious and successful working of the present constitution. The present promotion is well deserved. We extend our congratulations to Sir Arthur.

JAFFNA HINDU COLLEGE:—We invite the attention of the Old Boys of the Jaffna Hindu College and the general public to the notations of the popular Principal, Mr. Venkataraman, published elsewhere. In the first notification the Principal invites the cooperation of the Old Boys in the matter of making their register up to date. The third one deserves special notice. It is an appeal for the collection of two lakhs of rupees to carry out the extension work contemplated by the authorities of the College. We are sure that the Old Boys and the Hindu public will realise the national importance of the College in the development of the religious and cultural life of the Hindus and will come forward to contribute generously to its funds.

LOCAL & GENERAL

OFFICIAL:—Mr. W. R. Chasamugam, Sub-Assistant in the Govt Analyst's Dept., is to act, in addition to his own duties, as Deputy Government Analyst during the absence of Mr. J. V. Collins from the Island.

PERSONAL:—Mr. V. W. Thambiah, Secretary, Kuala Lumpur Branch of the Oriental Govt. Security Life Assurance Co. Ltd., will be proceeding to India shortly to visit the Company's Head Office at Bombay and its Branch Office at Bangalore.

—Mr. V. Devasikamanipillai M.E., B.C.E., M.I.M.E., retired Drainage Engineer, Hyderabad, is to Jaffna being the guest of Mr. P. Sabapathipillai B.A.L.T., of "Saamuhaniyasa," Manipay. Mr. Devasikamanipillai is an expert in drainage and water supply problems and has been connected with the water supply of a large number of towns in South India.

—Raja Sir Annamalai Chettiar, Member of the Indian Council of State, who recently donated about 35 lakhs of rupees to the Annamalai University at Chidambaram is on a visit to Ceylon having arrived in Colombo yesterday (Sunday). The Ceylon Nattukottai Chettiar Association gave a reception to the Raja Chettiar at the Town Hall, the same evening under the presidency of the Hon. Sir P. Ramanathan K.C., C.M.G.

DISASTROUS FIRE AT BARODA:—A disastrous fire broke out on Tuesday last in Vavol villages in Baroda State, which raged for 30 hours and destroyed 150 houses and 40 thatched sheds. The damage is estimated at over £26,000. A hundred families have been rendered homeless and penniless. Incendiarism is suspected.

SUCCESS AT JAFFNA FARM SCHOOL:—The following candidates have passed the final examination of the Jaffna Farm School of the two years course, 1927-1929:—Messrs: T. P. Bonney, S. Vettivelu, T. Kanapathipillai, S. Karalasingham, V. Ariaretnam, K. Vinaythamby and K. Nadessan.

MEDICAL:—Dr. I. H. Carr, M.B.E., of McLeod Hospital, Inuvil, who proceeded to Nuwera Eliya for a change, has arrived and taken up duties.

CEYLON'S LOSS AND FIJI'S GAIN:—His Sir A. G. M. Fletcher, C.M.G., C.B.E., Colonial Secretary of Ceylon, has been appointed Governor of Fiji and High Commissioner of the Western Pacific. Sir Arthur is now in England on furlough and there was strong rumour in Colombo that he was not returning to Ceylon.

INCOME TAX EXPERT:—The recommendation of the Taxation Commission with regard to the first step in the way of the introduction of income-tax has been adopted by Government. An Expert will be selected by the Secretary of State for the Colonies on a salary of £1,950 a year, and it is said that the work might take some years.

Letter To The Editor

PROSELYTISING WORK IN ROMAN CATHOLIC SCHOOLS.

Sir,

There was a time when the Roman Catholic Mission confined its attention to the poor and the so-called depressed classes so far as proselytising work is concerned. Then these schools were not dreaded even so much as the Protestant schools. Now every Roman Catholic English and Anglo Vernacular school has become a positive danger to Shaivism. These schools are very far sighted and are on the look-out for intelligent or well-to-do boys for carrying on their proselytising work. Even such small schools as the Sacred Heart School of Vathiri and St. Henry's School at Ilavai are converting large numbers to their religion. Within a period of seven months three Shaivites have been converted to Roman Catholicism at St. Henry's School. There is now a strong feeling at Ilavai and the neighbouring villages over an attempt to convert two Shaivite boys on Shivaratri day, the holiest day of the year, of whom one succumbed and the other escaped at almost the very last moment. In consequence one of the Shaivite Teachers of the School, who had been doing yeoman service there, had a long talk with Rev. Brother Philips, Principal of the School, in the course of which he explained to him that such attempts amounted to breach of faith, as the Shaivite parents did not expect their children to forsake them and their religion and that as Shaivite teachers were largely responsible for the attendance of Shaivite children they themselves should prove treacherous to the parents. He also seems to have requested him not to repeat such acts thereafter and send those boys back to Shaivism and maintain the same friendly and liberal attitude they had been keeping for a long time before. But Brother Philips was not prepared to accept his proposals. Therefore the teacher spoke to some of the Shaivite boys and advised them not to give up their religion. Then Brother Philips summoned a Teacher's meeting and told them that the Shaivite Teacher of his School should not speak to Shaivite boys at any time on religious matters. Upon this the Teacher sent his notice of resignation stating his reasons for leaving. In reply to it Rev. Brother Philips wrote to say that his letter of resignation contained misstatement and that he would dismiss him on that day itself if he should not apologise to him within twenty-four hours. The Teacher naturally declined to apologise and was dismissed. Then another Shaivite Teacher who has also been a great friend and supporter of the School resigned on the same grounds. This caused a great stir at Ilavai and the neighbouring villages and several parents applied for leaving certificates. There was great difficulty in getting them and the Divisional Inspector of Schools and the District Inspector of Schools had to go there twice to get them their certificates. A large number of Shaivite boys have left.

The School held a reception to some benefactor to which most of the leading Hindus and parents of the pupils were invited. On account of the aggressive acts of the School no Shaivite gentleman of the locality attended the function. Rev. Brother Philips began retaliation. An innocent boy of Ilavai was charged with theft of a garland and the charge was reduced to mischief and the case was withdrawn. He then petitioned to the Asst. Supdt. of Police that one of the Teachers who left his service and a number of others were attempting to commit a breach of the peace. The matter was referred to the Manager of the Division and nothing came of it. He then petitioned to the A. S. P. that his life was threatened by the Teacher. An enquiry was held by the New Manager who said that it was unfounded. What the next move of Rev. Brother Philips remains to be seen.

On the other hand his men are on the aggressive and the boy who refused to be converted on the Shivaratri day was assaulted by a Roman Catholic..... We want the Hindu Public to think and take an intelligent interest in the Ilavai affair and profit themselves and others by it.

Jaffna, Yours etc, 18th May, 1929 "An insulted Shaivite"

Notice to Correspondents.

M. NAGALINGAM: Under consideration. "LAUS DEO": Crowded out.

Family Life in The West.

ITS PRESENT DAY CONDITIONS.

A BAD EXAMPLE

The following is an extract from Prof. S. Radhakrishnan's latest book, *Kalki or The Future of Civilization: The Conditions of Family Life as prevailing in the West to day* is mainly dwelt on by the Professor who is a thinker of international reputation. He is not only deeply versed in Western and Indian philosophy but also has great insight into the thoughts and events of the present day:—

"A number of factors, such as the disorganisation brought about by the last war, economic conditions favouring late marriages, the passion for self-expression, weakened parental control, inadequate sex education, Freudian psychology, and the knowledge of the methods of birth control which saves us from the fear of natural consequences have brought about a laxity in standards. Women are rightly refusing to be bound by a code different from that which applies to men. The old ideas of a fundamental distinction between masculine and feminine natures or male or female minds are given up. The ideal of virginity which the man persuaded the woman to accept has largely lost its hold. Women as much as men, we are told, are wayward creatures full of roving passions who prefer romances to routine. They are insisting with great force and much success on being not our superiors or inferiors but our equals in constancy as well as in inconstancy. Sexual license is an old habit, as old as the human race, but we justify it by giving it a new name, self-expression. Looseness is commended in good fiction and accepted in high society..... Since socialist rules happen to be favourable to men and unfavourable to women, most of the latter do not want to be bound by them. However lax, partial, and therefore unjust, they may be, they are difficult and dangerous to assail. Economic independence with freedom from the ties of marriage and the responsibilities of motherhood is the ambition of many a young woman of the growing 'smart set'. Divorces are increasing in numbers and children are pushed back and forth between the parents whose only communications with each other are through their solicitors.

WHAT THE FUNDAMENTALISTS SAY.

Four different attitudes reveal themselves in this connection. The fundamentalists reassert conventional views and declare solemnly that if marriage without love is tragic, love without marriage is hell on earth. Unhallowed union even when redeemed by love is a crime, while any kind of marriage, even when it is utterly devoid of love, is a virtue.

THEORY OF THE SOCIAL IDEALISTS.

"The social idealists tell us that a fixed code for a changing world is an impossibility. It is no use dwelling too long on the heights of idealism. If we consent to the place of the practical, we shall see the contrast between high sounding principles and laxity of action. Our conventional views do not give large numbers of women a satisfying sex-life. In a country like Great Britain, for example, we have two million more women than men. The decreasing faith in religious life is reducing the chances of religious Orders absorbing the surplus of women. If, in these conditions, we insist on the ideal of monogamy, we are condemning large numbers of women to a life of celibacy. But compulsory celibacy is a contradiction..... While polygamy is illegal, its practice is real. By fostering vulgarity, deceit, and disease, practical polygamy degrades all concerned. Besides, it is senseless to make young people promise that they will cling to each other till death parts them. Love is safe only in the absence of a contract of perpetual obligation. 'Trial marriages' seem to be the only solution of the problems of social unrest.

THE SCOPTICS VIEW DIFFERENTLY.

"The scoptics are sure that we cannot revert to the past, but the present makes their hearts sick. When they see how Divorce Courts are continually dissolving families into their units, setting them free to enter into new combinations, while children are drafted hither and thither into new homes where parental authority and wholesome example are lacking, they hold up their hands in despair. They do not know how they can help the situation, and so surrender themselves to the inevitable. They are drifting and not advancing, waiting for something to turn up.

ANOTHER VERSION BY THE BOLDER SPIRITS.

The bolder spirits declare that life is the end of life. The timid who are afraid to live are to be pitied, for they miss the excitement and the joy of life. They are content to shuffle through life without ever facing it with open eyes. The heroic 'sin' with rare delight. Passion is its own excuse for being. Innocent joys of the body are not pollution of the soul. There is nothing wrong in seeking physical understanding with those with whom we have intellectual affinities and spiritual kinship. Men may hold some things wrong, but nature holds all things fair. Adopting an attitude of naturalistic atheism, they contend that the mechanical forces which have momentarily met together so as to form an agreeable human frame may some day separate themselves with the same indifference with which they came together, Continued up.



**"Esprit de Corps".**

**HOW TO CULTIVATE IT?**

The following is an account of a lecture on "Esprit de corps" delivered by Mr. S. Sinnadurai, Office Assistant, Federal Secretariat, Kuala Lumpur, on the occasion of the Second Annual conference of associations and representatives of the various Subordinate Services in F. M. S. at the Town Hall, Kuala Lumpur, on the 27th ultimo:

After a few preliminary remarks Mr. Sinnadurai said that the meaning of esprit de corps, according to one of the authorities he had consulted, was the spirit of comradeship and devotion to the body or association to which one belonged. In their case therefore, the spirit of comradeship and devotion was to the service to which they belonged. In the democratic world it was an established truism that the Government of a country existed for the people and not the people for the Government. The Government was therefore an agency or establishment devoting the services of its members for the welfare of the country that it governed.

THAT WAS A GREAT TRUST  
—a sacred trust—and they should be proud that they belonged to that trust in Malaya. Rulers come and Rulers go, but the Trust remains. As members of that sacred trust it was their duty, to serve honestly, conscientiously and to the best of their ability so that when they look back they can have the satisfaction of having done their duty well as servants of the public. For the public service, members certainly required the development of an esprit de corps, and this was particularly so in Malaya where there are various races with various habits and customs. The universal truths for which all the races stood were admittedly the same, but the differences or differences which existed were entirely due to environments and climatic conditions, which, if appreciated from each other's point of view, would produce the best results conducive to the well being and better understanding of all races (Applause). How was this essential element to be developed in an individual's character? The speaker would answer it by a single word—

**EDUCATION**  
Education on the proper lines. The education in a school is but a beginning. The real education commenced when one entered the world. It was by observation, by study of books and newspapers, by travel, by experience, by intermingling with other races, and by various other activities, that one acquired knowledge, and knowledge acquired on the right lines was power in itself. The fundamental thing which every human being in this world ought to know was the object of life. Then and then only could they regulate their conduct on the right lines. Although there are different schools of thought in that line, it is agreed, the speaker said, by almost all sections, if not by all of them, that we all

COME FROM OUR LORD AND GO BACK TO HIM, and we can only go back when all our material desires in this world have ceased to exist. If therefore, it was the duty of everyone to go back to wherefrom he came, in whatever occupation or whatever status of life he may be engaged, he should, by word, thought and deed prepare to go back, as he should try to cultivate no material or sensual desire in him

**SELF DENIAL AND SELF SACRIFICE**  
are the ways leading to such an end. The speaker referred to an incident which occurred between a student and a professor. The student after having graduated, went to take leave of the Professor and said he had completed his education. The Professor mildly rebuked by saying "Well, I am just beginning mine". For development of comradeship they should bring themselves to the plane of humanity. Each race should develop itself in its own lines and according to its own tradition. They should find a common medium to elevate themselves by toleration and by mutual understanding, by respecting each other's thoughts and opinions. The speaker drew pointed attention to the dignity of labour. They should not be ashamed to do anything that was conducive to the well being of society. Just as the work of each part of the body was essential to keep the body going in a healthy condition, even so every member of the society was essential to the well-being of the society. Was there then any labour that could be branded as 'undignified'? No, admittedly not. What was admittedly unbecoming of anyone was to tell lies, to cheat others and live at others' expenses. It was there that a man should feel ashamed.

**WORK FOR WORK SAKE**  
and for love of work unmindful of any reward. Please your conscience and the reward will come in its own way. The speaker stressed that sporting qualities were necessary for the development of this spirit. As most of them were aware, the playground was perhaps the most important place where an individual's character was best moulded. It is there that one learns to respect the other, to give and take, to accept defeat magnanimously, to give credit to one to whom credit is due. Courage, determination and resoluteness of character which were all essentials in a man's life were moulded there. Only by manly sports man is able to keep his mind fully occupied and to enjoy the pleasures of his intellect. Discontent and laziness are directly due to want of physical and mental culture. Other things necessary to cultivate this spirit were social service, sympathy and love—universal love to all alike. The world is one. It is merely divided into parts for geographical purposes. The Lord is One. Although the languages are different the understanding is one. The object of life is common to all. Whether they were Indians, Europeans, Chinese or any other races they were all human beings. The speaker emphatically declared that the real progress of a nation, that real civilisation could only be measured by the amount of energy spent by each section for

**PROMOTING LOVE AND RESPECT**  
towards each other. If they ceased that all pervading love between each other they were on the upward move. Determination for work, the industry for work, the courage for work—these were the qualities which should be ingrained in every human being. One of the greatest of men—one who was not very successful in his achievements to start with—when he newly entered the Parliament was unable to get a hearing, yet he said, "There shall come a time when you all

**The Lanka Ayurvedic Medical College, Jaffna.**

The Lanka Ayurvedic Medical College will be re-opened as usual on 4th June, 1929

The students who wish to join in this College must send their applications to the Principal of the above College.

The candidates will be taught Ayurveda, Sidah and Unani and also the other subjects which will be taken up according to the syllabus of the College of Indigenous Medicine at Colombo.

Principal,

Mis. 1435.

**Order Nisi.**

IN THE DISTRICT COURT OF JAFFNA.

Testamentary Jurisdiction No. 6954.

In the matter of the estate of the late Thangammah wife of Chinniah Nagalingam of Neervely South

Deceased.

Vallipuram Sangarappillai of Neervely South

Petitioner.

Vs.

1. Sinnappillai widow of Vaitiar Sinnatamby
2. Vairamottu Narany
3. Sinnatamby Kanagar
4. Vairamottu Kanagar
5. Chinniah Nagalingam
6. Sangary Ramu all of Neervely South

Respondents.

This matter of the Petition of the abovenamed Petitioner praying for Letters of Administration to the estate of the abovenamed deceased coming on for disposal before James Joseph Esquire District Judge, on April 15, 1929, in the presence of Mr. R. B. Nalliah, Proctor, on the part of the Petitioner and the affidavit of the Petitioner dated March 25, 1929, having been read, it is declared that the Petitioner is one of the heirs of the said late estate and is entitled to have Letters of Administration to the estate of the said intestate issued to him unless the Respondents or any other person shall, on or before May 27, 1929, show sufficient cause to the satisfaction of this Court to the contrary.

J. C. W. Rock,

District Judge.

May 8 1929.

O. 1699.

**Order Nisi.**

IN THE DISTRICT COURT OF JAFFNA.

Testamentary Jurisdiction No. 7119.

In the matter of the intestate Estate of Cothachchippillai wife of Kandar Sinnatamby Kandiah late of Klang in F. M. S.

Deceased.

Kandar Sinnatamby Kandiah of Karaidivu East

Petitioner.

Vs.

1. Sarasvathiammal daughter of Kandar Sinnatamby Kandiah of Karaidivu East and
2. Ampalavanar Murgesu of Do

Respondents.

This matter coming on for disposal before J. C. W. Rock Esquire, District Judge, Jaffna, on May 8, 1929, in the presence of Mr. T. Arumugam, Proctor, on the part of the Petitioner and the affidavit of the Petitioner having been read, it is ordered that the abovenamed 2nd Respondent be appointed Guardian ad litem over the minor the 1st Respondent and that Letters of Administration to the estate of the abovenamed deceased be issued to the Petitioner unless the Respondents shall appear before this Court on May 28, 1929, and show cause to the contrary.

District Judge.

May 11, 1929.

O. 1700.

Continued,

he achieved his object in life and the audience which once laughed at him began to laugh with him. Failures are but the pillars of success. If they had the forces of honesty and integrity about them they were all well protected, and no evil force could assail them from any angle. The speaker advocated simple living and high thinking and exhorted the audience to put these ideals into practice. By so doing miseries in life can be avoided. Expansion of one's needs does not contribute to happiness in the long run. The speaker was one of those who believed that there was too much

WASTAGE IN OUR SOCIAL FABRIC.

By living a life of vanity or by being very lavish in their habits they were doing a disservice to humanity. Honesty was to be strictly observed and practised in every walk of life, and as public servants they would set examples by being true and honest servants. A poor man with a rich spirit was admittedly thousand times better than a rich man with a poor spirit. What was especially required in a country of cosmopolitan population was the spirit of toleration and respect for each other's feelings. He was a true gentleman who had the courage and the strength of mind

TO FORBEAR AND TO FORGIVE

magnanimously. If they were true to their conscience and followed it as a guide never would they come to grief. If they all cultivated the spirit of comradeship on the above lines and devoted their life to the service of humanity in an upright and straightforward manner burying their petty jealousies towards one another then they had lived a life of usefulness, and would have

**Order Nisi.**

IN THE DISTRICT COURT OF JAFFNA.

Testamentary Jurisdiction No. 7065.

In the matter of the estate of the late Arumugam Veloppillai of Velanai East.

Deceased.

Veloppillai Mallvaganam of Saravani

Petitioner.

Vs.

1. Veloppillai Thirunavukkarasu of Velanai East
- Guardian ad litem 2. Nagamuttu widow of Arumugam Veloppillai of do

Respondents.

This matter of the Petition of the abovenamed Petitioner praying that the abovenamed 2nd Respondent be appointed Guardian ad litem over the minor the abovenamed 1st Respondent and praying for Letters of Administration to the estate of the abovenamed deceased coming on for disposal before J. C. W. Rock Esquire, District Judge, Jaffna, on March 18, 1929 in the presence of Messrs. Nagalingam and Nagalingam, Proctors, on the part of the Petitioner and the affidavit of the Petitioner dated March 15 1929, having been read:

It is ordered that the abovenamed 2nd Respondent be appointed Guardian ad litem over the minor the 1st Respondent that the Petitioner is the son and heir of the deceased and is entitled to administer his estate and that Letters of Administration be granted to him accordingly unless the abovenamed Respondents or any other person shall on or before May 2, 1929 show sufficient cause to the satisfaction of this Court to the contrary.

J. C. W. Rock,

District Judge.

April 16, 1929.

Time to show cause extended to 20.5.29.

O. 1701.

**Order Nisi.**

IN THE DISTRICT COURT OF JAFFNA.

Testamentary Jurisdiction No. 7079.

In the matter of the Estate of the late Visaladchiammah wife of Ampalavanar Visalvalingam of Vaddukoddai who died at Kuala Lipis in the State of Pahang in the Federated Malay States.

Deceased.

Arumugam Vaitthiam of Vaddukoddai

Petitioner.

Vs.

1. Visalvalingam Sivakami of do
2. Visalvalingam Sivapakkiam of do
- Guardian ad litem 3. Ampalavanar Visalvalingam of do presently of F. M. S.

Respondents.

This matter of the Petition of the abovenamed Petitioner, praying that the abovenamed 3rd Respondent be appointed Guardian ad litem over the minors the abovenamed 1st and 2nd Respondents and praying for Letters of Administration to the estate of the abovenamed deceased coming on for disposal before K. Kanagasabai Esquire, Acting District Judge, Jaffna, on April 4, 1929, in the presence of Messrs. Nagalingam and Nagalingam, Proctors, on the part of the Petitioner and the affidavit of the Petitioner dated 19 March 1929 having been read:

It is ordered that the abovenamed 3rd Respondent be appointed Guardian ad litem over the minors the 1st and 2nd Respondents, that the Petitioner is the father of the abovenamed deceased and is entitled to administer her estate and that Letters of Administration be issued to him, accordingly unless the abovenamed Respondents or any other person shall, on or before May 2, 1929, show sufficient cause to the satisfaction of this Court to the contrary.

J. C. W. Rock,

District Judge.

April 22 1929.

Time to show cause extended to 30.5.29.

O. 1702.

**Order Nisi.**

IN THE DISTRICT COURT OF JAFFNA.

Testamentary Jurisdiction No. 7080.

In the matter of the estate of the late Sellammah wife of Veloppillai Mallvaganam of Saravani

Deceased.

Veloppillai Mallvaganam of Saravani

Petitioner.

Vs.

1. Parupatham widow of Ampalavanar Veloppillai of do
2. Ampalavanar Nagalingam of do presently of Dodanduwa
3. Nagamuttu widow of Arumugam Veloppillai of Velanai East
4. Vallammal widow of Arumugam Muttukumar of Saravani
- Minor 5. Kandiah Nadarajab of do presently of Dodanduwa

Guardian ad litem 6. Parupathippillai widow of Ampalavanar Kandiah of Saravani

Respondents.

This matter of the Petition of the abovenamed Petitioner praying that the abovenamed 6th Respondent be appointed guardian ad litem over the minor the 5th Respondent and praying for Letters of Administration to the estate of the abovenamed deceased coming on for disposal before K. Kanagasabai Esquire, Acting District Judge, Jaffna on April 4, 1929, in the presence of Messrs. Nagalingam and Nagalingam, Proctors on the part of the Petitioner and the affidavit dated March 20, 1929, of the Petitioner having been read.

It is ordered that the abovenamed 6th Respondent be appointed guardian ad litem over the minor the abovenamed 5th Respondent that the Petitioner is the lawful widow of the abovenamed deceased and is entitled to administer her estate and that Letters of Administration be issued to him accordingly unless the abovenamed Respondents or any other person shall on or before May 2, 1929, show sufficient cause to the satisfaction of this Court to the contrary.

J. C. W. Rock,

District Judge.

April 23, 1929.

**FOR SALE.**

What offer over Rs. 7500/-, for land called Andychipallam 8 1/2 Lachms, on Oddumadam road, within 1/4th mile of Jaffna Hindu College. In land a well, 2 1/2 full bearing coconut trees, 60 newly planted coconut trees and few useful other trees. Site available for building.

T. Sivasithamparam

Galle.

Mis 1447.

**Order Nisi.**

IN THE DISTRICT COURT OF JAFFNA.

Testamentary Jurisdiction No. 7089.

In the matter of the Estate of the late Thiyalavayagam daughter of Murgesu of Araly South

Deceased.

1. Onelappah Kandiah and
2. Manikkam wife of Onelappah Kandiah both of Araly South

Petitioners.

Vs.

Vallianather Murgesu of Araly South

Respondent.

This matter of the Petition of the abovenamed Petitioners praying that Letters of Administration to the estate of the abovenamed deceased be granted to them coming on for disposal before J. C. W. Rock Esquire, District Judge, on April 18, 1929, in the presence of Mr. A. Kannasabapathy Proctor, for the Petitioners and the affidavit of the 1st Petitioner dated March 19, 1929 having been read: it is ordered that Letters of Administration to the estate of the deceased will be granted to the Petitioners unless the Respondent appear before this Court on May 2, 1929, and show cause to the satisfaction of this Court to the contrary.

J. C. W. Rock,

District Judge.

April 19 1929

Extended for May 30, 1929

O. 1693.

James Joseph;

A. D. J.

**Order Nisi.**

IN THE DISTRICT COURT OF JAFFNA.

Testamentary Jurisdiction No. 7102.

In the matter of the estate of the late Thyslayagey wife of Ramachandran of Navaly

Deceased.

Arumugam Kandiah of Navaly

Petitioner.

Vs.

1. Mahesvari daughter of Ramachandran of do
2. Nagalingam Ramachandran of Pirappankulam Road, Vannarponne

Respondents.

This matter of the Petition of the Petitioner abovenamed coming on for disposal before J. C. W. Rock Esquire, District Judge of Jaffna, on April 19, 1929, in the presence of Mr. E. Murgesampillai, Proctor for Petitioner and the affidavit of the Petitioner dated April 19, 1929, having been read:

It is hereby ordered that the abovenamed 2nd Respondent be appointed Guardian ad litem over the minor 1st Respondent for the purpose of protecting her interests and of acting in her behalf in the Testamentary Proceedings and the Petitioner be declared as her brother and next of kin or the deceased entitled to Administer her estate and Letters of Administration be issued to him unless the Respondents or any other person interested shall appear before the Court on May 30, 1929 and show cause to the satisfaction of this Court to the contrary.

J. C. W. Rock,

District Judge.

April 29, 1929.

O. 1694.

**Order Nisi.**

IN THE DISTRICT COURT OF JAFFNA.

Testamentary Jurisdiction No. 7042.

In the matter of the estate of the late Iyankar Vally Sivakuru of Karavetty North

Deceased.

Wallppillai widow of Sivakuru of Karavetty North

Petitioner.

Vs.

- Minor 1. Sivakami daughter of Sivakuru of do
2. Sesavey widow of Vally of Alval South

Respondents.

This matter coming on for disposal before J. C. W. Rock Esquire, District Judge Jaffna, on March 5, 1929 in the presence of Mr. K. Muttukumar, Proctor, on the part of the Petitioner and the Petition and affidavit of the Petitioner having been read:

It is hereby ordered that the Petitioner be and she is hereby declared entitled to take out Letters of Administration to the above estate as the widow of the intestate and that Letters of Administration be issued to her accordingly and that the 2nd Respondent be appointed Guardian ad litem over the minor 1st Respondent to represent her in the Testamentary proceedings unless the Respondents appear and show cause to the contrary on or before April 23, 1929.

J. C. W. Rock,

District Judge.

March 23, 1929.

Order Nisi extended to May 30, 1929.

O. 1695.