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TIRUVALLUVAR

HIS LIFE AND THE KURAL

UNIVERSALITY OF HIS TEACHING

By R. K. Narayan Swami

His Life

MOST of the facts concerning Tiruvalluvar's life are vague where they are not controversial, and tradition is our main source of information. He was born in Madura, lived in Mylapore, Madras, and was a weaver by profession. He belonged to the Valluva caste whose profession in the ancient days was to announce the commands of kings by the beating of drums tied to the backs of elephants. Tiruvalluvar's period is fixed by a series of chronological events. He had a friend, a rich merchant of the name of Elela Singan, the sixth descendant of a Chola prince who, as recorded in Mahavamsa attacked Ceylon with a large army at the very end of the 30th century of the Kali Era. Reckoning 25 years for a generation this would give us the 32nd century of the same era (first century A.D.) as Elela Singan's date. And synchronizing with this is the fact that *Kural* was first presented before the great Tamil Sanga of Madura in the region of the Pandya king, Uggeraperuvalludi (circa 125 A.D.).

Tiruvalluvar on the death of his wife Vasuki renounced the world and became a sannyasin. Tradition has many tales of Vasuki's perfections as a wife. Tiruvalluvar once asked her to cook for him a handful of nails and other iron pieces. She did as she was told, without the slightest hesitation or surprise. At another time, when he was at his morning meal of cold rice and she was drawing water from a well, he suddenly called out to her and complained to her that the rice was hot. She immediately ran to his side, leaving the water-pot half drawn over the well, and fanned the rice. It is said that steam rose from the rice, and that the water-pot stood in mid-air just as she had left it! Once he demanded a lamp in broad daylight to look for something, and his wife lit a lamp and brought it. These tales have a touch of fancy and exaggeration; nevertheless, their significance is that in Vasuki he had a wife who conformed to the ideals of wifehood he sets forth in *Kural*, and as a result, his home life was one of great felicity and happiness, the importance of which he so much emphasizes in his chapter on Home Life.

Though this is all what we are in a position to know about Tiruvalluvar's life, his great work, *Kural*, is available to us just as he wrote it (clarified and arranged some twelve centuries later by his ablest commentators, Parimelalakar) and offers us an approach to something more valuable than biographical details—the personality of a great man.

The Kural

It is a tribute to the universality of the spirit of *Kural* that at various times different religions and sects, Jainism, Buddhism, Vaishnavism, and Saisivism, have claimed the author as their own. And one or two Christian scholars who have studied and

translated *Kural* find in it the echo of the Sermon on the Mount. It is difficult to determine any one religion that Tiruvalluvar specially favoured. In *Kural* there are echoes of the finest principles of various religions. We can only conclude that the book is a synthesis and that when he wrote it Tiruvalluvar's mind and vision had out-grown geographical and racial boundaries.

Kural is an immense work in 1330 couplets, touching all phases of human existence. It is conceived on a vast plan. The four great "Objectives of Life" are *Aram*, *Porul*, *Inbam*, and *Veedu*, corresponding respectively to the *Dharma*, *Artha*, *Kama*, and *Moksha* of Sanskrit. Tiruvalluvar has divided his book into three parts devoting one part for each of the first three. He says nothing about *Veedu* or *Moksha* since we know nothing definite about it, and since it is but the result of perfection in the first three.

The plan of the book reflects Truth in all its aspects and proportions. And the division into chapters and sections is based on a perfect logical sequence.

God is the First Cause. Hence his must be the first place in everything. The first section of the introductory chapter is on God. The book opens with the couplet:—

"A" is the starting-point of the world of sound?

Even so is the Ancient One Supreme the starting point of all that exists.

God created the world, but for its well-being, rain is indispensable. The second section is in praise of rain.

The third section is on the glory and greatness of those who have renounced the world. Rain makes life, the bare physical life possible on this earth. But it is only the great seer who has no attachments that can make life fruitful by explaining to mankind *Aram*, *Porul*, etc.

Aram or *Dharma* is divided into *Illaram* and *Thuravaram*, the former the qualities and duties of a man of the world and the latter those of an ascetic. *Illaram* deals with the typical family man, who, having chosen a dutiful, loving wife, leads a life of service and goodness practicing steadfastly high principles like Charity, honouring learned people and ascetics, and so on. Tiruvalluvar realizes the scope for the perfectibility of self in a well-ordered social existence with the family as the unit. *Thuravaram* deals with the ideals of one who realizes the impermanence of this life, and that birth only multiplies birth and misery, and that the greatest bliss is not being born, but this can be attained only by severing all attachment.

The Central idea in all Tiruvalluvar's teachings is that there is both Good and Evil, and that good always results in good, and evil brings a succession of evils. "Since evil begets evil, evil must be feared more than fire." Evil must be eschewed in thought, word and deed. Since the slightest evil in thought results in evil in action, it is the purity of thought that must be striven for. The three basic evils that can take root in the mind are, Envy, Covetousness and Anger. It is not enough if the mind alone is kept clean. Purity of word is insisted on. Tiruvalluvar analyses evil in word as: useless words, damaging words, words that

State Council Meeting

NO ADDRESS BY THE GOVERNOR

Meeting Not to Be Postponed

When the State Council meets on Friday next, there will be no address by the Governor, for which purpose the meeting was specially summoned.

Sir Edward Stubbs has declined the invitation to address the Council on the ground, it is learned, that he had nothing new to add to what he said in reply to addresses presented to him on the day of his arrival.

Mr. G. C. S. Corea is to move that the Bill intitled "An Ordinance to amend the Ceylon (State Council Elections) Order-in-Council, 1931," be read a first time.

hurt and words that are untrue. Words that are of no avail to *Aram*, *Porul*, *Inbam*, or *Veedu*, are useless words. And he calls those who indulge in such words, the chaff among mankind. As regards back biting, it is better to die than to talk ill of another behind his back. Words that hurt must not be uttered; the avoidance of them is the easiest of virtues to practice: for the performance of charity one needs money or other possessions, but to utter kind words one need have nothing. And the last category of words that are evil, the untrue words—Tiruvalluvar holds that no word is true or untrue by itself, but must be judged by its results; a word is good if its result is good. Evil deeds are: causing pain to another being, killing, etc. The creatures of this world are born and live according to the Supreme Will of God, and any kind of killing is a sin. Mostly, killing is for food. Tiruvalluvar shudders at the thought that any one should take the flesh of another being to nourish his own flesh. If the reign of love and kindness is to be established in this world, non-killing must become universal.

If Evil decreases, Good will grow and develop. If Virtue is to flourish, Love must be fostered; Love is something indefinably innate. Those who have love will live for others:

Those who love not live only for themselves;

As to those that love, they will give their very bones for helping others.

Those who have love utter sweet words, and their greatest suffering is seeing others suffer; they possess humility, honour, balance, and forbearance. Even when they are harmed they will not do harm in return. Bearing patiently the evil that others do is good, but to forget it completely is better, and better still is returning good for evil. Just as love is indispensable to foster *Dharma*, to root out evil it is no less indispensable.

Thuravaram or asceticism is discussed in two divisions: (1) *Vrudham* and (2) *Gnanam*.

Vrudham is the process of cleansing our inner being and preparing for the dawn of *Gnanam* or Divine Wisdom. The subjects under *Vrudham* are:—

(1) *Arul*. *Arul* has no extract equivalent in English. It may be translated as some quality which is a combination of love, kindness, and mercy.

"This world is lost to those who have no *porul* (wealth)

(Continued on Page 3)

ABOLISH CAPITAL PUNISHMENT

IS NOT DEATH PENALTY EVIDENCE OF BARBARITY?

NEED FOR AGITATION

By Margaret E. Cousins

THE newspapers report that the British people are in a state of concern because a man was hanged by mistake in the Lahore jails. The Indian people in whose blood is the belief in "Ahimsa", in whose philosophy is the belief in the sanctity of life, are still more shocked and concerned. The incident is appalling to contemplate. But, is not the whole subject of legalised murder by hanging still more thrown into prominence by the possibilities of the occurrence of such mistakes? Is hanging necessary at all? Is not the death penalty an evidence of barbarity and revenge? Is it useful even as a deterrent? Does India want to continue it?

My recent experience of the system of legalised murder has branded the horror, the shame, the uselessness of it into my soul, and the risk of mistake in it. The group of Civil Disobedience prisoners in the Women's Jail in Vellore lived in cells in the same line as the small block called "the condemned cells." For almost three months one young woman of about twenty-two years old was in one of those cells under sentence of hanging while she awaited results of appeals she made to three high authorities for the commutation of her sentence. She made a favourable impression on all who saw her or talked to her. She denied her guilt. But her appeals were not granted. We knew the night before that she was to be choked out of existence the next morning in the presence of the staff. There is a telepathy in jail, as in all parts of India, despite all precautions of administrative secrecy. We knew that she was perfectly calm and brave as she walked to the gallows, and that her last words were her affirmation of her innocence and her belief that God would punish the guilty person. The existence of a system of punishment which allows no chance of life to such a person is self-condemned. All that day, and for days afterwards, I went about in shame. I felt that our social system had degraded everyone of us in being a party to such a brutal, disgusting murder in cold blood, and with official ceremonial. We were shocked beyond measure and awakened out of our ignorance and thoughtlessness about the system of capital punishment, which the public is party to as long as it does not agitate for its abolition.

There is a great duty laid on intelligent political prisoners who have first-hand experience of this horror of hanging in the Men's and Women's Jails in all Provinces to lead a movement for the removal of the death penalty from the law of this land.

It was with deep happiness that

I saw in the newspaper some weeks later that Mr. Gaya Prasad Singh has introduced a Bill in the Assembly to abolish capital punishment, which is now awaiting ballot opportunity for discussion. Belgium, Denmark, Holland, Italy, Norway, Portugal, Sweden and some of the States in America have abolished the death penalty. They have found no increase in crime as a result.

Last year, the Maharaja of Nepal announced by Proclamation that capital punishment would not be inflicted for an experimental period of five years as it was entirely repugnant to Indian ideals. Thus one Indian State has already set a precedent for the rest of the country. Lord Buckmaster, Ex-Lord Chancellor of England, is one of these who has rooted opposition to capital punishment. He is not satisfied as to its being a deterrent. The opinion of a man of such experience should weigh for much.

Our experience in jail showed us that the "life sentences" to which a death sentence had been commuted had always resulted in good. There were over fifty such "lifers" in Vellore, and they were the finest citizens of the Jail. The long term which usually works out to about fifteen years gives them opportunities of rising in position of responsibility.

Human beings have no right to take life. It is illogical for the law to enunciate this principle and then order its own minions to do the very thing it condemns. Often innocent people are hanged and there is no reparation. The whole process of the hanging or electrocution is degrading and demoralising to the executioner, the jail superintendents, the jail doctors, men and women and jail staffs of jailors, warders, matrons and wardresses. It deprives the culprit of all opportunity of improvement, and we have seen how men and women make good when given time and disciplinary circumstances, for their crimes had been due to passionate frenzy, or lack of realisation, or pressure of intolerable circumstances, rather than sheer evil of nature. No man or woman should be deprived of the chance of making good. The harshness of the death penalty coarsens public sentiment also, and is but a relic of an age of barbarity.

This is a moment in which the public of India should raise its voice in support of Mr. Gaya Prasad Singh's Bill. Resolutions should be passed at all the Social Reform Conferences now being arranged, at the Women's Conferences and at public meetings people should call on their representatives in the Assembly to vote for the Bill and those who have been in jail when an execution took place, and who have been awakened to its degradation of the whole human society should be in the forefront of the agitation for the abolition of legal hanging in this country.

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Hindu Organ.

MONDAY, JANUARY 8, 1934.

NEED FOR VIGILANCE.

INDICATIONS ARE NOT WANTING TO show that strange alliances are being made among reactionary groups to smother the nascent spirit of awakening in the country. The European Association triumphantly claims to have given a lead to members of minority communities in the Council to oppose Ministerial proposals for reform of the constitution. A Tamil Advocate in Colombo who resenting the appointment of a Burgher "learned friend" to a seat on the Bench sought the good offices of a prominent Sinhalese Advocate to interview the Attorney-General on the subject has now joined forces with a kinsman of the Burgher Advocate to denounce the conduct of Sinhalese Ministers and impute racial bias to them. A Tamil retired Headmaster who, only the other day raised a strong and vehement protest at a school prize-giving against the employment of Indian graduates in Ceylon schools, fraternised with the members of the Indian community at the All-Ceylon Minorities' Conference held in Colombo recently. It is clear that the minorities or rather, such of them as took part in the Colombo performance to impress the incoming Governor of their grievances cannot hold together long. There is bound to be more conflict and bitterness among these communities in the scramble for spoils than between Tamils and Sinhalese. The amalgam which holds them together is weak and ineffective.

It is not difficult to discover the hand of the bureaucracy in the movement towards communalism. At a time of financial depression it is but natural that the race for billets under Government should cause some degree of bitterness among disappointed candidates, their parents and friends. Government have been compelled to cut down expenditure and the number of posts available to those who aspire for careers in Government service is necessarily limited. It is now difficult for Tamil lads to enter the service as freely and in

as large numbers as in years of prosperity. Let us recognise the fact that there is a good deal of middle class unemployment in the country, in Jaffna, as elsewhere. Even university graduates have to wait long and patiently before they can secure a small job which formerly they would not have looked at as worth having. The fact is there is an over production of English educated youths wanting jobs than there are openings to absorb them all. That Jaffna has been hit the hardest in this respect cannot be denied. But, it is not fair or honest to suggest that the Ministers of the Sinhalese community are responsible for the situation. Could it not be that we ourselves are to blame for the lack of forethought in equipping our youngmen only for soft-collar jobs?

Whenever a Tamil candidate fails to get a job the cry is raised that his failure is due to wanton discrimination on the part of the major community. We do not suggest in the least that racial prejudice is absent in all Sinhalese leaders. But the exhibition of communal bias by a member of that community must be deemed a weakness personal to the individual just as there are many Tamils who are subject to the same baneful infirmity. It is not fair to attribute racial bias to the Sinhalese community as a whole and if such bias is widespread the remedy is not to emphasise it or meet it with counter communalism.

The bureaucracy know only too well that mutual distrust among the communities in the Island will help maintain their domination over the country. British officials have never missed the opportunity to stir up racial antagonism among Sinhalese and Tamils. SIR S. P. SIVASAMY AYER states the bureaucratic attitude thus:—

"The exploitation of differences within modest limits is an easy expedient for the maintenance of the power of a ruler. The methods adopted for such exploitation are too well known to need description. Sometimes one community is patted on the back and sometimes another. Differences are dilated upon; the suggestion is made that the interests of one community are in conflict with those of another and under the pretext of describing the facts, ideas of discord are insidiously sown or cultivated in credulous minds. The Sikhs and Pathans are told that they will never allow themselves to be ruled by the Bengali or the Madrasi, the Mohamedans are told that they will never entrust themselves to the rule of the Hindu majority and everybody is told that their interests are safer in the keeping of the British than in the hands of their own countrymen."

Those who are prone too readily to succumb to the insidious propaganda of the communalists would do well to ponder over the weighty words of SIR SIVASAMY and avoid the pit-falls on the path to national safety and freedom. Let them not yield to the blandishments, tempting and luring, at a time of stress, of the communalist agitator and sacrifice the interests of the country for advantages seemingly so, and rue for ever afterwards the fateful day even as the wife in the story who deserted her lord and husband only to find that the king had no use for her in the haem when her charms had faded and was compelled to take the begging bowl to save herself. There is need for vigilance to counteract the reactionary forces now at work in the country.

Are We Healthier Than Our Forefathers?

V. K.

Physical man is made of the air he breathes, the water he drinks, and the food that he eats, chiefly the latter.

Modern man has departed very far from a natural diet. Natural man, that is the savage, lived largely according to his instinct. He found his food growing on the trees and bushes or sprouting from the ground. When he wanted meat, he had to run up hill and down dale and cover great stretches of ground before he could bring down the animal he intended to eat. This animal was in the best of health through leading a free, open air life and eating its natural foods without the interference of man, and as a rule, it was devoured only a few hours after it had been killed. An active out-of-doors man or woman, living on absolutely fresh meat and eating few other foods, all of which were simply prepared, could thrive on such a diet. Today we live upon animal food that has been dead a long time; that was artificially raised and fattened and that was, as a result in every poor health when slaughtered. Further we want our meat fried or roasted or otherwise prepared by all the complicated methods of modern cookery, and follow it up with a cigarette or a cigar which helps to lessen the discomfort which is bound to follow this sort of a meal.

Primitive man spent most of his time in the open air, led an active life and ate simple food. Modern man sits indoors, leads an inactive life and tries to live on varied and complicated denatured foods.

Primitive man had great strength, a finely moulded body and good health as long as he lived. His teeth were in his mouth to the day he died and his hair stayed on his head. His powers and functions were unimpaired throughout his life except in the last day of his earthly stay. He ate with splendid appetite, slept soundly, was clear eyed and keen sighted and was as happy as his limited intelligence permitted him to be.

Modern man, with a greatly developed brain has a poorly developed body, very weak digestion, comparatively poor appetite, bad teeth, poor eyesight, poor scalp, sleeps badly, wakes badly, is weak, nervous and sickly. He spends a good part of his time in the sick bed. He spends a great deal more of his time in earning money to pay the doctors. All this time he is continually in fear of complete incapacitation. Still man has developed greatly in intelligence, in his productive powers and his general humanity. Evidently something is wrong. There must be some lesson which our ancestors, the primitive men, could teach us.

We must realize that each civilization of the past began to die as soon as it arrived at the period of greatest luxury and ease. In other words as soon as man had succeeded in divorcing himself as completely as possible from the simpler and more natural things, especially with regard to his food, decay set in and the whole structure of the civilization soon crashed into ruin. There must be some lesson to be learned from this, and this lesson is evidently that luxury and refinement, in foods at least, does not pay beyond a certain point. Surely when civilization becomes artificialisation, man can no longer live and remain in good health. Because man is himself a natural product and he can only live on the product of nature. Furthermore these natural products must be left as much as possible in their original state.

When man shall succeeded in creating other men in the chemical laboratory or in the kitchen where his foods are now made, then this synthetic product of man, will be able to live on the present day synthetic foods and on the wonders of the modern table; but until such a time, the individual who wishes to be healthy, should learn to understand the intention of Nature. The laws of his life have not changed in recent centuries. Man must study and obey Nature and live as nearly as possible in accord with the laws created by the Power that has created him.

Obiter Dicta—XVI.

ON BOOKS AND THIEVES

Library Building.

THIS is not an architectural feat. It is a species of stealing. I go to you, admire your books, say what a fine collection yours is, and borrow a few of your precious volumes. Days pass into weeks, and weeks into months and you, not having a record of loans of books to "friends", begin to wonder to whom you had lent your Gibbon, and Dante and Catullus and Smith's *Wealth of Nations*. You suspect half a dozen "friends", write apologetic notes of timid inquiry as to the missing volumes, and either you get no reply or you get protestations of indignant innocence. All the time my library is the richer by your lost treasures. I have calmly annexed your books. You are a good-natured fellow with a poor memory and unbusinesslike habits, and my library is all the better for your infirmities! The friend with a failing memory is to a thief a fine foundation for library-building.

Those College Books.

THE Head Master was a shrewd man. He had had complaints of books missing from the College Library, and had also heard of the little library of big books a pupil of his had been boasting about. Two and two are four. So the Head Master (of a leading Colombo School) called on the pupil and was wistful of seeing his famous library. He saw. "And this—and this—and this too", he kept on saying to the staggered thief, "are college books," as he collected about fifty volumes one after the other. The pupil was speechless. His book-case was bare. The Headmaster carried away the recovered tomes without a word of reproach. The book-thief was not expelled, but allowed to remain in the College and endure the taunts and torments of his fellows. This was in Colombo.

In Jaffna.

SOME scores of books were reported a couple of years ago to have mysteriously disappeared from a local school library. One book may possibly have been borrowed and not returned, but scores of them? They must have been lifted in a heap. The authorities did not exert themselves sufficiently, but suspected the wrong persons of wholesale theft and left the real offender continue to own the stolen volumes. And they are his unto this day!

Insult and Injury

A pedestrian on our roads gets very indignant when he hears a car horn sounded behind him warning him off the risks of sudden death. A borrower of books is more indignant when he is asked for the kind return of a borrowed book. My experiences have been tragic. A polite letter asking a learned borrower to return some books after two years only elicited an oral message, "I'll look for them and send them on." This is adding insult to injury. More polite letters were necessitated. I received back one book, then another after a few weeks, and after some letters from me, a third. There was no word of thanks, and so I felt it my duty to thank the returner of my books. Is that all? No. One book had over a dozen leaves cut out and put back. Another bore all the traces of having been read and marked by probably a gardener. Several pages of the third had pencil annotations and underlinings! All this is most monstrously annoying. Do you blame me for exhibiting in the place where I keep my few books a paragraph, culled from a recent issue of the *Times of Ceylon* headed "Pestilential Book-Borrowers"?

My Method

I keep a record of loans, that is, when I do lend books to persons who, I feel sure, will not damage them or will not treat the books as their own. Usually I do not allow a volume to be very long out. Once or twice and even oftener I had not made entries

in my register, and so I tried bluff. That is, I wrote notes, not of inquiry, but of insistent requests to return my books therein named. The notes were sent to suspects. More often than not I have been successful. A few books remain undiscovered I am grieved to say. For 1934, after bitter experience of 1933, I have a new rule: not to lend books except to persons of whom I am absolutely sure, for I have frequently been deceived. A thousand years ago in Persia book-borrowers appear to have plagued book-owners. One of the victims wrote:

The borrowers of books leave me no peace,
Although they know it's wrong a book to lend;
For books are our best friends.
Whoever heard
Of lending out, or borrowing, a friend?

And The Check Of It!

HE borrows my copy of Ananda's *Dietary Philosophy*. He reads it, takes it about with him, exhibits a false possessiveness and invites applications from his friends. My book is lent by him to his friends. Think of the impertinence of the deed, to say nothing of its utter impropriety. And when I ask for my book, the borrower brazenly tells me, "Oh! I have lent it to C. P. It is a fine book, would you kindly get it from him?" Bottling up my wrath and indignation I go to C. P. three miles out of Town. I make my business known to him. "That lovely book, *Dietary Philosophy*, is that yours? You see, somebody removed it the other day from here. I forgot who. I'll find out and drop you a note," C. P. says very calmly and obligingly. I walk out without a word, for a word from me might lead to murder. I have lost my book. When a borrower of books makes himself their owner he is a thief.

Limited Circulation Books.

The other day a lawyer friend of mine was trying to find a reference for me. He hunted high and low for a volume of Halsbury. It was missing. He sighed and said in his usual stoical manner, "some friend has the volume". Now, not many people borrow Halsbury in Jaffna, not all lawyers have Halsbury. Therefore I suggested a visit to every book-using lawyer's office should lead to the recovery of the lost Halsbury. A lawyer practising principally in the Police Courts may be eliminated—some civil practitioner has that volume. Would he return it?

MEDICAL COLLEGE EXAMINATIONS

Final Examination, December, 1933

The following complete the Examination:—

- No. 1. P. V. de Croos.
- No. 2. A. D. Wijesena.
- No. 3. W. R. Ludowyke.
- No. 4. M. N. de S. Suriyawarda.
- No. 5. J. R. de V. Toussaint.
- No. 6. D. A. Kuruppu.
- No. 7. S. A. L. Pullenayagam.

The above-named students have fulfilled the requirement for the Licence in Medicine, Surgery, and Midwifery.

Second Apothecaries' Examination

The following complete the Examination:—

- No. 1. P. Selvanayagam.
- No. 2. S. Rasiiah.
- No. 3. I. Peiris.

Superintendent of Works, Anuradhapura U. D. C.

Mr. K. Tambipillai of Punnalaikaduvan has been appointed Superintendent of Works of the Anuradhapura Urban District Council. Mr. Tambipillai was acting Superintendent of Works, Jaffna U. D. C., for some time.

TIRUVALLUVAR

(Continued from page 3)

complaisance, indulgence to the faults of others, and truthfulness, these five are the pillars that support the edifice of a noble character.

People must have wisdom and endeavour. Though the endeavours that men can make are several, Thiruvalluvar places agriculture above all the rest.

They alone live who live by tilling the ground; all others but follow in their train and eat only the bread of dependence.

Thiruvalluvar has the capacity to see life as a whole. It is especially in the second part of the book, *Perul*, that he shows it by his keen examination and analysis of even the most minute branches of our life. His words are for the king as well as for the lowliest of us. To him every one is an integral part of the social existence. Every one has his place in the general scheme, and every place offers infinite scope for perfection and growth. The perfection of the whole depends on the perfection of the parts, and it is into the nature and deeds of these parts that he goes with a wonderful thoroughness, analysis, and comprehensiveness. In a couplet he defines *nadu* or country—

A *nadu* is one where peasants, the wealthy, and the great, live together.

In every walk of life Thiruvalluvar sees the possibility of an ideal existence whether it is the king, or the peasant, or the ascetic, he is thinking about. *Kural* preaches an idealism that is intensely practical, and one that is both a means of attaining happiness in this world and a preparation for the next.

—(The Aryan Path)

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 (H. 75, 10-8-33—9-2-34)

Order Nisi

IN THE DISTRICT COURT OF JAFFNA.
 Testamentary Jurisdiction No. 8459.
 In the matter of the estate of the late Achchippilai wife of Kathirgamer Vallipuram of Maviddapuram, late of Gemas in F. M. S.
 Deceased.
 Narayaner Kathirgamer Vallipuram of Maviddapuram
 Petitioner.

- Vs.
- 1. Gnanammah daughter of Narayaner Kathirgamer Vallipuram of do
 - 2. Vallipuram Selvaratnam of do
 - 3. Rajendri daughter of Narayaner Kathirgamer Vallipuram of do
 - 4. Sithamparam widow of Murugasu Sinnathamby of do
 - 5. Sinnathamby Kandiah of do
- The 1st, 2nd and 3rd Respondents are minors appearing by their guardian-ad-litem the 4th and 5th Respondents.

This matter coming on for disposal before C. Coomaraswamy Esqr., District Judge, Jaffna, on the 19th day of December 1933 in the presence of Mr. H. R. Ariyacutty, Proctor for Petitioner and the affidavit of the Petitioner having been read; it is ordered that letters of Administration to the estate of the abovenamed deceased may be granted to the Petitioner as her lawful husband unless sufficient cause be shown to the contrary on or before the 19th day of January 1934.

Sgd. C. Coomaraswamy, District Judge.
 Dec. 19th 1933.
 O. 32, 4 & 8.

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S. SELLAPPAN, Manager.

(Y. 143, 21-11-33—20-11-34. M's)

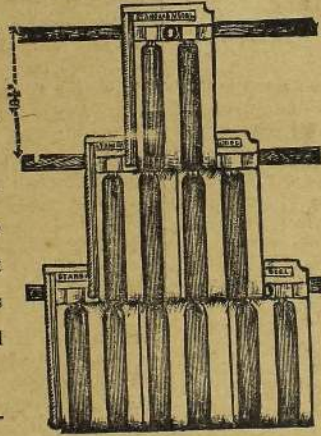
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