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IT PAYS
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INTHUSATHANAM.

BUDDHA GAYA ITS SUPREME VALUE TO HINDUS

By Sister Nivedita

THERE is a mischievous tendency to misread history in the case of Buddha-Gaya, which cannot be too quickly ended by the spread of accurate knowledge on the subject. The idea that there were once in India two rival religions, known as Hinduism and Buddhism respectively, is a neat little European fiction, intended to affect Asiatic politics in the way that is dear to the European heart. It cannot be too often repeated that there never was a religion in India known as Buddhism, with temples and priests and dogmas of its own. Neither was there a religion called Hinduism. The very idea of naming and defining Hinduism was impossible until after the Mohammedan era, and cannot in fact be considered ever to have been accomplished until the famous oration of the Swami Vivekananda at the Chicago Parliament of Religions in 1893 was accepted and authenticated by the whole of India. It is then absurd to think of Buddhism in India as superseded by Hinduism, at a definite moment in its career, and the care of the Buddha-Gaya temple passing from the one sect to the other. That is to say, the supposition would be absurd, were the whole attitude of mind which it involves not so extremely uneducated. As a matter of fact, the village and temple of Buddha-Gaya form a historical monument so extraordinary, being a record of human faith absolutely continuous during a period of about twenty-five centuries, that there is nothing in the world of its own kind to approach it in value. We are able today to trace the position of the house of Sujata, a village-woman who gave food to Buddha on the eve of the Great Enlightenment; we can gather an idea of the ancient village, forest, tank and river; we can point to the actual spot on which grew a certain tree;—all at a time between five and six centuries before the birth of Christ. There is a tree on the west coast of Norway which is mentioned in the Sagas. But the Sagas were not written till the eleventh century A.D. The city of Athens has a history as sustained as that of Buddha-Gaya, but the city of Athens has had political significance. Jerusalem may be even older, but the Israelitish tribes have had to surrender to other Arabs their right of guardians. Buddha Gaya is unique of its kind. It is unique also in the intimacy and detail of its personal revelations. Few reliquaries thrill us like the long masonry structure, marked with nineteen lotuses, that covers a position of the pathway inside the rails of Asoka. "Buddha," we are told, "for seven days after the Illumination, did not speak. He walked up and down here in silence, and at every footstep a lotus blossomed." The wall has become a poem, when at last we find our selves at the foot of the Tree growing behind the high altar, and with in the rails,—that is, in good sooth, the spiritual centre of Eastern Asia today.

Growth of Buddhist World

We may, if we will, trace the gradual growth of the Buddhist world, from the Tree—the dead

Tree and the Tree miraculously restored—in the cameo-pictures of Asoka, through the memorials—Chinese, Japanese, Siamese, Burmese, Sinhalese, which are the accretions of ages about the spot.

But too little is known in India of that Buddhist world, and the relation of its different parts to one another. Buddhism is divided, into two Schools, the Northern and the Southern. To the Northern School adhere China, Japan and Tibet. Ceylon belongs to the Southern. If we imagine Hinduism deprived of caste; with the same good-natured tolerance of images and image worship of all sorts; with the same exaltation of meditation; and the same inclusion of all sorts of strata in the religious consciousness, from the Nihilism of the philosopher to the doll-pujas of the child, we have a clear picture of that Northern Buddhism which Japan and Tibet have inherited. The hand, the character, the spirit of the Northern Japanese is entirely puritanical and ascetic. It might be related to Hinduism. It is strictly philosophical in its tenets, and this implies that it excludes, instead of including, popular worship. Perfection is its goal. The word God is to it apparition. It will thus be seen that while Japanese or Northern Buddhism might be trusted to comprehend the Southern sect, the opposite could never be the case, and authority given to Singhalese Church would be of the nature of a disaster to the Sino-Japanese world, which would have the right to claim that an invidious standard of the Buddhist orthodoxy had been created. Indeed the inborn feeling between the different schools is comparable to that which exists between Christians, Catholic and Protestant. The children of Japan are brought up to glory in the fact that they were born in the "Mahayana" or Greater Vehicle and to think, sad to say, a little contemptuously of the unfortunate who belong to the "Lesser Vehicle", the Hinayana or Southern School. These things being so, and indeed they could not have been otherwise, we can easily see the advantage that it has been to Buddhism to have its central holy place in the hands of a people whose sympathies were commensurate with their own most comprehensive thought, without being identified in any way with their sectarian animosities. To the Hindu on the other hand few things can be such a source of pride as the hospitality and courtesy shown to foreigners by the Giri monks of Buddha Gaya. There is a royal character in the entertainment offered, for no sooner is the guest installed than the Mohant—strictly Hindu as he is himself—sends to enquire whether he desires meat or wine urging him to express his wishes without hesitation. It is clear that the Abbot of Buddha Gaya represents a dynasty accustomed to receive ambassadors. And is it not true? Is not the religious pilgrim coming from abroad in some sense an ambassador? And is not the courtesy here extended in the person of the Mohant, the friendliness and welcome of the whole of the Indian people to the sister nations of Asia?

Few subjects of historic investigation are more directly stimulated by a visit to Buddha-Gaya than that regarding the personality of Sankaracharya and his relation to the thought and teaching of his immediate predecessors. In treating of Buddhism and rival sects, thoughtless and more or less illiterate persons show their

CEYLON'S PROTECTIVE TARIFF

How Increased Duties Affected Imports

The results of the protective tariff introduced in Ceylon last year are dealt with in the report for 1934 of the Principal Collector of Customs (Mr. A. N. Strong). He writes:—

With a view to encouraging local production, increased duties were imposed on the following commodities with effect from midnight of July 27/28, viz., eggs, vegetables, animal, and vegetable ghee, ginger (except preserved ginger), edible fish oil (except cod liver oil and medicinal preparation thereof) and betel leaves.

These protective duties have not, however, in all cases had the desired effect. In the case of eggs (the monthly imports of which fell from 470,000 per mensem from January to July to 17,330 per mensem from August to December), and vegetables, the increased duty has undoubtedly been effective; in the case of fish oil, there have been no imports since September and the new duty appears to have proved prohibitive.

But the new duties have had little effect on ginger and animal ghee and none at all on vegetable ghee. Actually the imposition of the new duties has resulted in a gain of revenue of some Rs. 20,000 during the last five months, or about Rs. 50,000 in a full year. Retail prices have gone up approximately as follows:—

- Eggs by 25 per cent.
- Ghee, animal, by 13 per cent.
- Ghee, vegetable, by 15 per cent.
- Ginger, by 75 per cent.
- Fish oil, edible, by 60 per cent.

failures to realize the immense distance of time that separates Sankaracharya from Buddha. It is much the same mistake as would be committed, were a historian of the church of Rome to reat the Jesuit and Benedictine.

Orders as rival sects—the fact being that they were formed at different times to meet different needs, and coexist in perfect harmony. Buddha called the goal Nirvana. Sankaracharya named it Mukti. But these were only two different names of the same thing. Sankaracharya made himself recognized as the leader of his lay by sheer force of superior scholarship and spirituality, and it was absolutely natural from the current point of view that it should take a special step to guard and preserve the—then probably neglected—temple and shrine of Buddha Gaya. Of how it has been preserved India may surely be proud. The offering of sweet balls and the saying of certain texts at the foot of a particular tree, may seem meaningless to the modern mind. The unlearned men and women who practise the rites may themselves be unaware of the historic link that they are perpetuating. But these kindergarten methods are the only possible means by which the memory of a great epoch would be preserved by the people. Was there ever then a religion like Hinduism in the pains which it has taken to preserve the fly clearest amber? That Buddha was so loved by the disciples of Sankaracharya that to memorialize him has become an integral part of modern Hinduism, is a striking fact, possible only in Asia and therefore never understood by European students. To them Nagarjuna, Asvagosh, Bodhidharma were all the apostles of an idea consciously rival to

(Continued on Page 3)

ANCIENT HINDU EDUCATION

BRAHMACHARYA

BY P. M. HARI

(Continued From Our Last Issue)

WHAT cleanliness is to the body that purity is to the mind. With purity everything will come; without this nothing is of any avail. An impure mind is like a child of the slums. It is rickety and may collapse at any time. Purity is life and progress; while impurity is deterioration and death. Purity is the sunshine of life. It is essential for the cultivation of the human mind and indispensable for the manifestation of the finer forces in man. Purity kills slovenliness and infuses courage, vigour and brightness into the mind. Internal and external purity is needed for the growth of man and his powers. Just as physical cleanliness imparts health and helps the growth of the body, purity maintains the internal equilibrium and strength and aids the awakening of the inner forces. A pure mind is stronger and more discerning than cultivated intelligence. Higher qualities of the intellect can manifest only in a pure mind. Impure thoughts and feelings not only muddy the mind and dissipate mental energy but also distort the faculties and drain away the forces that ought to be preserved and employed in developing and invigorating the various parts of the human organism. The disturbance of the mind by impure thoughts and unwholesome feelings obscures human vision, spills human energy, and enfeebles the person as a whole. For conservation of animal spirits and its transmutation into intellectual and spiritual energy also purity is requisite. Purity refines and elevates the gross forces in man. Purity is in fact the rudimentary state of Brahmacharya.

A Pure Heart

Perhaps there is no manner of purity superior to truth. A Brahmachari must therefore be thoroughly truthful and compassionate. He must worship truth as his tutelary deity. He must always be true and open. He must be pure and honest in thought, word, and deed. Dissimulation, sophistry, self-deception and similar vices and perversions must be entirely alien to the Brahmachari. He should always be plain and straightforward. He must have a strong and impeccable character and a clear and clean intellect. He must be brave and also enterprising. An impure mind cannot have mental or moral courage. None but the pure in heart can really be loving and compassionate or the pure mind be strong and discerning. It must also be understood that unless a man is pure he will not be able to contain or control or handle the forces that will be roused in him by the cultivation of the inner world; nay, it may not even be possible to awaken all the powers in man unless he has a pure heart and a spotlessly clean and clear mind. Impure and feeble minds will be shattered by the forces that arise in the course of the practices of Brahmacharya. So a Brahmachari is enjoined to be as pure as ice.

Far from the attractions and invasions of the madling world a Brahmachari must confine himself to study and contemplation of superior, and never sensational or sentimental, literature and philosophy; and spend his days in the purifying and inspiring

society of great thinkers noble characters, and holy men. He must avoid all dubious associations and vulgar diversions and keep out of the way of all temptations. He must always be pure and high in thoughts, loving and equanimous in feeling, cheerful and compassionate in disposition, and bold and righteous in actions.

Continence

The importance of continence to Brahmacharya cannot be exaggerated. It is the cornerstone of Brahmacharya. Continence is the restraint of the senses and of the mind. It means the conservation of human energy. For its free and full growth the mind must be independent of the body. The Brahmachari must learn to withdraw the mind from the senses and the world and make it self-contained. The mind is not to be dragged about by the world. The energies of man should not be allowed to struggle through the senses, or to stream into wasting ways of desires and attractions. The forces of life must be harnessed to proper work. Economy is more essential in the use of life than in the expense of anything else. Conservation of human energy, or what is sometimes called manpower, is accomplished by the strict observance of purity and continence. The human constitution is a huge dynamo. What the system generates must not be squandered by the mind or the senses. So both the mind and the senses of the Brahmachari must be under perfect control and discipline. He must be free from the freaks of the flesh and fantasies of the mind. He must live a simple life of contentment and cheerfulness. Dissipation is the moral enemy of Brahmacharya.

Both physical and mental continence should be strictly observed in Brahmacharya. Pleasures of the senses and meanderings of the mind cause immense waste of energy and make the control of the mind difficult. The mind of the Brahmachari is the instrument with which he has to work out his salvation. It must be kept clear, sharp, strong and powerful; and must be wholly devoted to awakening and developing the inner faculties. It shall not go astray. Gossips and levities and other pursuits turn the mind to waste. While healthy urbane, and stimulating recreation are no doubt good and even necessary, all kinds of horse-play, frivolities, and riotous entertainments and pastimes are undesirable. Violent outbursts of passions, and display of vanities must be scrupulously avoided, for they are the dacoits of the inner world of man and rob him of all the wealth of his life. Anger and lust shall not approach a Brahmachari, for they destroy the mental frame of even grown-up men. Even intemperate grief and joy must be kept aloof. The mind of the Brahmachari must be steady, calm, and temperate, and its attitude cheerful and alert. It must also be disciplined to strength and sharpness and strenuous labour, and employed the acquisition of knowledge and power.

Sexual purity and abstinence are most important parts of continence. Too much emphasis cannot be laid on their necessity and value. The Brahmachari must be simply chaste in thought, word and deed. The delicacy of a Brahmachari should not be a bare physical self-denial that vitiates the mind. A mechanical suppression of the passions that gives

(Continued on page 3)

The next academic year will commence on July 16th, 1935, and not on July 11th, 1935, as previously notified.

(R. MAHES, Principal.)

Ceylon University College
Colombo, 30th April, 1935.
(G. S. 9 & 13.)



Hindu Organ.

MONDAY, MAY 13, 1935.

REFORM PROSPECTS

IT IS REPORTED THAT DURING HIS sojourn in England, SIR D. B. JAYATILAKA will place before the authorities in Whitehall the demand of the Ceylon National Congress for the reform of the present constitution. The memorandum on the subject prepared by the sub-committee appointed for the purpose has not been published as yet. But, the suggestions to draw up a scheme of reforms acceptable to the Sinhalese Congress having emanated from SIR BARON, it should not be difficult for our readers to guess the directions in which reform is asked for. Nor is it difficult to foresee the fate that awaits SIR BARON'S mission. We do not think the Government in England is in a mood to entertain at present any proposals for the radical reform of the constitution or amend the Order-in-Council so as to enlarge the powers of the Ministers and curtail the special powers of the Governor. No Government is ever known to have parted with power for the mere asking for it. The British Government has always insisted on proof of earnestness on the part of its subject peoples before it relaxed its hold on them. Memoranda and petitions do not prove the earnestness of a people to be masters of their own affairs. Indeed, they are often evidence of the absence of unity and political awakening of the people. This memorandum of the Congress, in our opinion, will achieve nothing. SIR BARON will return with an empty bag; but, that need not deter him from claiming the gratitude of the Sinhalese community in general and of his constituents in particular.

A united and insistent demand for reform would have been irresistible. But the Sinhalese leaders now in Council could not see the wisdom of harnessing the progressive forces in our midst for the liberation of the country. They sat tight in their seats and refused to join the agitation for reforms. They deliberately chose the path that promised them ease and comfort with dignity. They refused to act when action was necessary. It is not surprising, therefore, that the movement for reforms died of inanition. Then the Ministers took the begging bowl in hand and indited their famous memorandum which evoked the only answer it deserved from the Colonial Secretary.

The Ministers' demands, it must be admitted, were not supported by the minority communities. But, was it after all such an insuperable obstacle that the memorandum should have been prepared and forwarded in secret? The possibility of placating the minority communities never occurred to these leaders. They did not address themselves to the task of appreci-

ating the problems of the minorities. No conference with minority-leaders was ever held. No effort was made to conciliate the minorities. Offer of co-operation by the minorities was superciliously rejected and their demands were treated with contempt. Thus the conduct of the Sinhalese leaders has been inimical to the growth of nationalism in the country and decidedly helpful to the growth of distrust and suspicion. In the circumstances, the Sinhalese leaders should have no right to complain if the minority communities put forward their own grievances and their own views with regard to the working of the present constitution.

If an agreed settlement is impossible, then each community should do its best to safeguard its own interests and rely on the Governor to protect it against aggression by any community wielding political power for the time being. We earnestly hope His Excellency SIR REGINALD STUBBS, whose views on the working of the constitution will be sought by the Colonial Office, will, so far as the Tamil community is concerned, suggest the revision of the constitution to ensure a more equitable distribution of political power and secure for it the conditions necessary for its economic progress.

NEW MUHANDIRAM FETED

Reception To Muhandiram Candiah

Muhandiram S. Candiah, retired Supervisor of Tamil Education, who was conferred the title of Muhandiram on the occasion of the King's Silver Jubilee, was received on his arrival at the Jaffna Station by Mudaliyar G. Subramaniam, K. S. Arulnandhy, A. M. Natbaniel and many others. The School Inspectorate was fully represented. He was garlanded by Messrs K. S. Arulnandhy, V. Maruthappu, V. Thamothersampillai and A. Nagarajah. The party then drove as far as Nallur Kandaswamy temple from where Muhandiram Candiah was taken in procession to his residence. Speeches were made by Mudlr. Subramaniam, Arulnandhi, Nathaniel and Muhandiram Kanapathipillai who all referred to the sterling qualities of the Muhandiram, of his straight and honourable conduct, simple, unassuming and amiable ways.

Muhandiram Candiah feelingly replied.

Refreshments were then lavishly served.

Mr. S. U. Somasegaram called for "Three Cheers to Muhandiram Candiah" which were heartily responded.

SRI RAMANA MAHARISHI OF TIRUVANNAMALAI

Unveiling of Portrait

The unveiling of the portrait of Sri Ramana Maharishi, of Tiruvannamalai was celebrated at the Kala Nilayam, Jaffna on the 9th Inst. with great enthusiasm. There were musical recitals by Messrs Annaswami and Kanatchiendrum on Nadaswaram and Thavil, by Mrs. Maheswari Devi Navaratnam on the Veena and songs by Messrs Ariyakannu Desaiar and Adi Rathnam accompanied by violin, mridangam and thapala. The hall and the quadrangle were fully packed with members and friends.

Erimath Swami Rudrakodiswarar delivered an interesting lecture on the life and teachings of the Maharishi.

The Present Educational System

By S. Kanapathipillai

Certain matters in the world invite study and scrutiny only when the results incidental thereto weigh down the Society to almost a breaking point. To this category, belongs the Educational System now in vogue in Ceylon. All who asked for it received education in English. All though the demands exceeded the supply, bilingual classes in Vernacular schools were encouraged. A smattering knowledge of English brings in its train sure aversion to manual work and particularly agricultural work. The educationalists themselves have begun to disown the child of their own creation. Anything that bears the label of "made in England" is acceptable to the Ceylonese. Macaulay, centuries ago, warned us that this "bread and butter" education would lead to serious difficulties if the manna did not fill the mouths of educated youths, when wanted. Sedition with its twin brother banditry reigned supreme when the stomachs felt the pinch of hunger while yet the brains bristled with the theories of Mills and Locke. Such a calamity, which God forbid! may not assail our shores, but, timely measures need be taken. Recent motor bandits may not be the youths of the above class.

Girls in Boarding Schools

A phase of the problem of unemployment seems to have been overlooked in the past. That is, that the girls swarm in large numbers to English schools, thus enhancing the unemployment difficulty by their efforts to oust men from their lawful estate as will be evident from what follows. On a recent visit, a large number of girls was found in a Girls' boarding school, called a "school" probably by the modesty of ladies in control and ladies in residence there, though classes are held for "Locals" which naturally elevate them to the appellation of College! A sight of these future mothers of our race in various stages of growth suggested what future programme their parents could possibly have for the education they provide them, seeing that the frantic efforts necessary to get through the exams, deprivation of open air country life, cramped existence they have there, over-riding lack of vitamins to their food, the absence of bloom in their cheeks in direct contrast to the flowers hanging in profusion in the premises, tell more or less on their physique. In the interests of humanity, in the interests of the Tamil race, in obedience to the Divine Commands, their bodies should be built up and toned successfully to perform the function of a mother ala A I with all the implications of this term of Love and Sanctity.

It is a happy augury of the present age that young men do not contemplate entering into the bonds of marriage unless and until they are in a position to maintain a wife and children in reasonable comfort. This delightful determination on their part removes the need for a woman to hanker after work and mix up in companies, not always congenial to them. A child in England was curious to know from his mother who the boarder (his father) was who regularly dropped in for all his meals but never paid anything, because the lad saw little of him at other times of the day or night, he being a stock broker on the Exchange. We are drifting to a condition when the same could be said of our mothers *mutatis mutandis*! This is bound to happen if the proclivities of our girls find them seated in office stools instead of in "feeding" chairs. It is inconceivable how a mother could steel her heart to be out of sight of her baby even for a while! Let the parents ask themselves in all earnestness whether the education imparted to their daughters at such a great self-sacrifice would make them dutiful wives and ideal mothers. In truth, the present Educational system found wanting in several aspects for the

SILVER AND GOLD

O.

"God Save The King".

THIS is the text on which the Jubilee sermon was preached at the official service of thanksgiving at Christ Church, Jaffna, on Monday the 6th inst. "Kingship is one of the grandest implications of true democracy", said the preacher. No Asiatic, I am sure, will quarrel with that proposition. The Easterner is essentially a monarchically-disposed person. The Jubilee rejoicings in the villages of Jaffna abundantly attest this. With the single exception, perhaps, of a churchly State Councillor, all other people in Ceylon, at this Jubilee tide, wish the King well, and rejoice with him in his joy.

"Divus"

THE EAST is constitutionally and culturally prone to apotheosis. At Avaragal on Jubilee day, I hear, pictures of Their Majesties were carried in procession and a *chapparam* was the vehicle. At Karainagar too the pictures were carried in procession. In each case the setting of the pictures was the sacred *thiruvasic* of the temples. This is certainly very accommodating. The large temple umbrellas were in evidence. No one grudges these honors to our King and Queen. The Royal and the Divine are, in Oriental thought, very near and connected. The Latin conception of the Emperor as Divus (even of Divus Nero) is suggestively akin. The trouble about the use of temple accessories arises when the use is without devotion. For instance, the use of a *chapparam* side and side, as the Chairman of the

In Town and

KARAINAGAR was the scene for Jubilee celebrations. The programme of Jubilee Day consisted of fourteen items, each item one of great significance. The most fastidious imperialist in the Empire would have been delighted at the special item of hoisting the Flag associated with the next succeeding one of *வணக்கம்*. These opening items of a very excellent and neat programme were symbolic of the spirit of the entire celebrations. In the Town the decorations were on a fitting urban scale, and the manifestations of loyalty and joy were very apparent everywhere. I am not quite sure, however, that the townsfolk let themselves go, for, certainly, there was, if one may judge not simply from the scanty character of the programme, a sort of dignified (?) restraint and matter-of-factness. Have I expressed myself clearly? Perhaps not. I'll leave it at that.

The Poets?

JAFFNA is the land of song. Except from Karainagar no Jubilee ode in Tamil has been published. The local papers hadn't any verses. I don't know if Chavakachcheri produced an ode. There were two efforts in English in *The Times of Ceylon*, both dull. One had a hymnal character and the other was prosed cut up into metre. What has happened to the poets?

The Muhandirams

I HAVE nothing but sympathy for the recipients of Muhandiram title in Jaffna. It is not in the fitness of things that Mr. Candiah, national Service of Ceylon, should be asked to believe that he is being Muhandiramship on him. How Mr. Mutiah, for long post-master of Jaffna, feels about this I don't know,

solution of life problems should be put again into the melting pot without any further loss of time and recast in the light of present day knowledge. The type of education most suitable for the peculiar conditions of the people should be adopted.

but how he should feel I know: one of his former poems is an *Aratchy*. The history of the title is obscure, but someone has suggested that the title of Muhandiram used to be that of the menial who waited at his master's gate asking callers their business, *முஹந்திரம்*. It is exclusively a Sinhalese degradation and that since Mr. E. Rodrigo's days it has been off and on stuck to an offending, unresisting Tamil, in a matter for commiseration. It is a cheap honor. Let me believe that none of the four victims asked for it. From the trend of affairs it looks as if even a lower rank of Sinhalese invention may yet come into use in Jaffna.

The Only J. P.

MUCH silver and much gold had been expended months before Jubilee day by various persons in the Island for the exploitation of honors. A political turn-coat had spent a lot to be made a J. P. I hear he is waiting for the June happenings. A village celebrity posted to rue a copy of his printed application for a J. P.-ship. I didn't feel adequately overawed by his expectations. He is also waiting for June possibilities. Since the departure of Mr. C. H. Cooke from Vaddukoddai a place was there for an attester of affidavits, and Mr. J. V. Chelliah, M. A., Vice-Principal, Jaffna College, has been appointed. Now, let the people of Vaddukoddai freely make oath and say whatever they like! Mr. J. V. Chelliah is entitled to be honoured in spite of his being a J. P. For his high position in public esteem as indeed in the cases of Mr. Mutiah and Mr. Candiah) the "honors" bestowed are very much below what each has deserved.

Commercialised Opportunities

MONEY is good. It is worth making. A great opportunity like the Royal Silver Jubilee has been seized upon by newspaper people for making money. The Jubilee specials of almost all the papers had the most loyal, sentimental, and even (wherever it was possible) lofty reading matter side by side with advertisements of beer, brandy, whisky, hardware, and anything and everything. Advertisements are of immense value, but they can be disfigurements. Often, they detract considerably from the merits of the purely reading matter and as such are out of place. High sentiment and sordid commercialism are ill matched. You don't agree with me? It does not matter.

The Law's Delays

A Lawyer friend of mine gave me quite a pleasant shock the other day. I told him I had been invited to give evidence before the Judicial Commission and I was going to expatiate upon the Law's delays. He, without a moment's hesitation, declared with pride, "The Jaffna District Courts head the list for expeditious despatch of work." This is fine, from a purely comparative point of view. "I am not as other men are." Nevertheless, the question may still be asked, "Is not judicial business being unduly delayed in Jaffna?" It may be worse in Galle, and Kandy and Kuruegalle and Colombo, but is all well with Jaffna?

Silver and Gold

THAT the income of a Buddhist monk is Rs. 36000 a year was stated the other day in a Southern Police Court. It may be that ecclesiastics of other Faiths have no doctrinal difficulties in the way of amassing riches (I am not over-sure they have not) and consequently many of them have good banking accounts. This is necessary to be admitted to enable one to feel amazement at the prodigious wealth of monks who by rule are mendicants and who are barred from handling silver and gold. The drifting of Religion can be towards money-lags.

LETTER TO THE EDITOR

THE HINDU BOARD

Sir,—I do not think that Hindus, if they wish to be a prosperous, enlightened community should revise their attitude towards the Hindu Board, the only organised and vital institution among the Hindus of Ceylon. For a time, the affairs of the Hindu Board appear to have been wrapped in uncertainty by the Members of the Board indulging in political ambitions and rivalry and factions. Yet the Hindu Board has survived and calls for our attention. Similar political rivalries will re-appear from time to time in some form or other which we cannot escape. Yet we must run the Hindu Board well—this is the true position and there is no way out of it. It cannot be said that all the members of the Board will be of one political view always.

Mr. S. Rajaratnam dominated the Hindu Board by his ability and capacity to administer the affairs of the Board. Mr. Rajaratnam is Hindu Board, Hindu Board is Mr. Rajaratnam. There cannot be another public man in Jaffna today who could have so completely identified himself with the Board. I will not be surprised if Mr. S. Rajaratnam is re-elected for the next year also. We hardly have another man of his stamp today. If he had not entered the political field he would have been acclaimed by all as the only true patriot.

Mr. C. K. Swaminathan and his friends have failed to oust Mr. S. Rajaratnam from the Board. They have only shown themselves to be the grumblers and obstructionists. They should remain within the Board and by their sustained opposition and ability secure power and influence for the Board. We cannot show sympathy to those who are weak and secure the support of the enemy camp to fight Mr. S. Rajaratnam. We are not prepared to consider their grievances against Mr. S. Rajaratnam unless they can summon courage and bring Hindu opinion to their side. If there were one Rajaratnam on the side of Mr. Swaminathan, Mr. S. Rajaratnam would have been removed from his office if he was unworthy of office.

As the annual meeting of the Board is to take place shortly, I would suggest to the Board to open a Bilingual School for girls in the Town or within the U. D. C. area and that the Subscription of the Members of the Board be reduced from Rs. 10/- to Rs. 5/- and that a working Committee be appointed to enrol members for the Board both in Ceylon and Malaya.

I was of the opinion that the teachers of the Board should not be allowed to vote at the meetings of the Board. But as the teachers are paid by Government and not by the Board, I consider that the teachers of the Board should have every right to exercise the vote. A Hindu public have not fully taken advantage of the power vested in them to have a preponderating influence in directing the policy of the Board and have not increased their membership over and above the number of teachers, the teachers should continue to exert their power and influence to the best interests of the Board. We have under the rule given the vote from the start and there is no justification to alter the rule unless their vote has been used against the interest of the Board. However, this matter should remain untouched for several years unless our accumulated experience calls for a reversal earlier. But I am definitely of opinion now that the teachers should always have the vote. The teachers should be independent. Let them have liberty and breathe liberty to our children.

Yours truly
C.

Jaffna 3-5-35.

"YANTRAMS" DISAPPEAR

At Neervely and Kopay

It is reported that the inscribed gold plate (Yantram) underneath the principal image in the Kandavayam Temple at Neervely was burgled last week.

On the day following this incident, it appears, the Yantram in the Hanthayadi Pillayar Temple at Kopay was stolen. The culprits have not been traced yet.

Saiva Paripalana Sabha Jaffna

The annual general meeting of the Saiva Paripalana Sabha, Jaffna, has been provisionally fixed for June 5th.

Review

SINNATAMBY PULAVAR'S "KARAVAIVELAN KOVAI" (TAMIL): Edited with introduction and notes by Mr. J. T. Sadhasivayer, Inspector of Schools and Secretary, Ariya Dravida Pashapiviruthi Sankam of Jaffna. Printed and published by the Saiva Prakasa Press, Jaffna. Price 75 cents.

Mr. J. T. Sadhasivayer, the popular Inspector of Schools, has placed the Tamil speaking world under a debt of obligation by rescuing from oblivion one of the outstanding compositions of Sinnatamby Pulavar who has been justly acclaimed the national poet of the Tamils in Ceylon and whose memory will be honoured at the annual celebration of this year. The book is a great work of excellence. It is a "Senthamil" and it is the enthusiasm of Mr. Ayer who set about the task of ferreting out the original manuscript. His efforts, however, resulted in securing a copy of it though with many omissions. It is a matter for gratification that the bulk of the work has been rescued. We feel certain that the editor's appeal for assistance to fill up the omissions will meet with success.

The publication of this work is the best evidence of the Tamil renaissance that is now proceeding apace in the Island and it is the duty of every Tamil to quicken the pace of its progress by taking a lively interest in the efforts of the Ariya Dravida Pashapiviruthi Sankam which is doing yeoman service in the cause of Tamil Revival. The field is wide and the labourers are few. It is, therefore, the duty of every Tamil to sustain the enthusiasm of the workers by co-operating with them. Above all, every Tamil who is proud of his language should make it a point to purchase a copy of the work and try to appreciate and weave into his own being the noble sentiments and stirring emotions which the poet has poured forth in abundance on a background of typical Tamilian life in ancient Jaffna.

We congratulate the editor on the excellent introduction which throws considerable and convincing light on the age of the author and finally disposes of the controversy regarding the identity and age of the distinguished poet.

A B. Sc. Among 101 Applicants

A CLERK TO THE JAFFNA U. D. C.

Linesman Gets Shock

There were 101 applicants for a clerkship in the Jaffna U. D. C., carrying a salary of about Rs. 40/- per mensem, one of whom was a London B. Sc. Most of the others possessed matriculation and senior certificates.

The Lucky One

The appointment was made at the last meeting of the Council held on Saturday. The Council went into committee to make the selection after taking a long time over this task, resumed and appointed Mr. P. Rajavallavan (senior school certificate) to the post.

The Council accepted the estimate of Rs. 5600 from Messrs Walker Sons & Co. Ltd. for the electric installation of the New Council building.

The audit query regarding the advance made to the School Medical Officer in connection with the feeding of children attending Nandanar School at Chiriyatenu was considered and it was decided to make a permanent deposit with the School Medical Officer on this account.

The Chairman's memorandum re charge of misappropriation against a Linesman of the Electrical Department was considered and it was decided to fine the officer Rs. 50/- and place him on probation for one year.

An Accident

The Electrical Superintendent's Memo of 20th April re the accident met by Linesman Mendis was tabled. The Chairman said that the Linesman while on duty got a shock and fell down and was still in hospital.

Mr. Sivagurunathan wanted an inquiry to be made into the circumstances that led to the accident. It was decided to institute an inquiry into the matter.

Ancient Hindu Education

(Continued From Page 1.)

rise to a rank and malicious mind will only ruin the Brahmachari. A man who imposes on himself physical privations which create strong mental cravings in only trying to preserve his physical purity at the cost of his soul. For a Brahmachari the mind is more important than his body, and his soul is his ultimate aim. A clean, innocent body, with a ranking or riotous mind is therefore not only not good to him but also dangerous to his life and career. What he wants is a happy freedom from sexual demands and sex impulse. A Brahmachari must be pure and innocent in body and mind. The sexual instinct in him must be elevated and transformed into higher impulses and powers, and his vital energy must be directed to the building of his body and mind.

(The Hindu Mind.)

(To be Continued.)

BUDDHA GAYA

(Continued from page 1.)

that of Sankaracharya and would have destroyed or been destroyed if possible. Very different was the exclamation of a Japanese Buddhist priest who was visiting the Buddha Gaya for the first time,—"At last I understand Sankaracharya! He was simply another Nagarjuna." This, needless to say, is the true view, and the more so that it requires the whole of Asiatic culture to make it intelligible. The temple of Buddha at Gaya, then, is the heart of a perfect tangle of worships, just as it might have been, had it been situated in China or Japan. Here we may see how Saivism and Vaishnavism formed the bifurcating stems into which the tree of popular religion divided, after the Asokan period. The diamond throne of Buddha—the famous "Thunderbolt stone"—co-exists with the Vishnu Pada and the temples of the Mother and Shiva and as we pass from one to the other, we recover the whole sequences of religious thought, throughout a period of many centuries. And perhaps most significant of all, we are struck, by the difference between the Advaita of the East which guards and protects every form of symbolism and the Protestantism or the Unitarianism of the West, which is apt to be exclusive or condemnatory of everything that it regards as superstition. The true heir of Buddha or of Sankaracharya will protect and encourage the worships of the others knowing them all as so many means by which the great Realization may be obtained.

Still one other point, however, makes Buddha Gaya of supreme value today to the Hindu people. The modern consciousness has made many things inevitable. Amongst others it necessitates the recovery of the historic relation of the various parts of Hinduism. But from most Hindu temples the modern Hindu—unless indeed he goes in disguise—is shut out. This is not so at Buddha Gaya. There the tradition of the Math has been the responsibility of protecting the worship of foreigners. All, therefore, that can be demanded is that one come in reverence and the modern Hindu is as welcome at the altar itself as the most conservative of the orthodox. Not only do the monks invite him to enter, but they feel responsible for feeding him, while he remains to worship. This fact makes Buddha Gaya the great national as well as as religious centre. The role that Pari aspired to play, and could not, has fallen now to her. Here all children of India, even the disciples of the Prophet, may enter and offer salvation. For the heart of the Buddha—was it not wide as the world? And shall the gates of His home be shut against any of His brethren? (Prabuddha Bharata.)

Order Nisi

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction No. 16. In the Matter of the Estate of the late Muttupillai wife of Veluppillai Visuvalingam of Thairiddy in Jaffna, who died at Kuala Lumpur in the F. M. S. Deceased.

Veluppillai Visuvalingam of Thairiddy Vs. Petitioner.
1. Pakkiam daughter of Visuvalingam of do
2. Visuvalingam Tharmarajah of do
3. Theivanayagi daughter of Visuvalingam of do
4. Kanapathiar Vaitilngam of Moolai (The 1-3 respondents are minors appearing by their guardian ad-litem the 4th respondent) — 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 C. Coomaraswamy Esquire, District Judge, on the 25th day of March 1935 in the presence of Mr. V. Nagarajam Proctor on the part of the Petitioner and the affidavit of the Petitioner dated the 22nd day of March 1935 having been read, it is declared that the Petitioner is the husband of the said intestate 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 the 15th day of May, 1935 show sufficient cause to the satisfaction of this Court to the contrary.

Signed this 2nd day of April 1935.
Sgd. C. Coomaraswamy,
District Judge.
(O. 14. 9 & 13.)

Order Nisi

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction No. 49. In the Matter of the Estate of the late Sinnappu Kailayar of Chulipuram Deceased.
Karthikesar Asaipillai of Chulipuram Vs. Petitioner.

1. Kathirasilpillai widow of Sinnappu Kailayar
2. Thangamuthu wife of Karthikesar Asaipillai both of Chulipuram Respondents.
This matter of the petition of the abovenamed petitioner praying for Letters of Administration to the estate of the abovenamed deceased Sinnappu Kailayar coming on for disposal before C. Coomaraswamy Esquire, District Judge, on the 14th day of February 1935 in the presence of Mr. R. Candiah, Proctor on the part of the Petitioner and the affidavit of the Petitioner dated the 14th day of February 1935 having been read, it is declared that the Petitioner is the brother-in-law of the said intestate 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 the 27th day of March 1935 show sufficient cause to the satisfaction of this Court to the contrary.

Signed this 26th day of March 1935.
Sgd. C. Coomaraswamy,
District Judge.
Extended for 15 5-35.
(O. 11. 9 & 13.)

Order Nisi

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction No. 8609. In the Matter of the Estate of the late Thewasipillai wife of Arumugam Sivasampoo of Thondanamar Deceased.
Arumugam Sivasampoo of do Vs. Petitioner.

1. Sivasampoo Nadesu and
2. Chinniah Doraiswamy of do
The 1st Respondent is a minor appearing by his guardian ad-litem the 2nd Respondent 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 C. Coomaraswamy Esquire, District Judge, on the 15th day of February 1935 in the presence of Mr. C. Mutu Rajah, Proctor on the part of the Petitioner and the affidavit of the Petitioner dated the 12th day of September 1934 having been read, it is declared that the Petitioner is the husband of the said intestate 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 the 12th day of April 1935 show sufficient cause to the satisfaction of this Court to the contrary.

Signed this 19th day of March 1935.
Sgd. C. Coomaraswamy,
District Judge.
Extended to 16 5-35.
(O. 16. 9 & 13-35.)

Order Nisi

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction No. 8630. In the Matter of the Estate of the late Velauther Sanmugam of Moolai Deceased.
Sithamparanacheppillai widow of Velauther Sanmugam of Moolai Vs. Petitioner.

1. S. U. Somasegaram
2. and wife Valliammaipillai of do 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 C. Coomaraswamy Esquire, District Judge, on the 1st day of November 1934 in the presence of Mr. V. Nagarajam Proctor on the part of the Petitioner and the affidavit of the Petitioner dated the day of October 1934 having been read, it is declared that the Petitioner is the widow of the said intestate and is entitled to have Letters of Administration to the estate of the said intestate issued to her unless the Respondents or any other person shall, on or before the 19th day of December 1934 show sufficient cause to the satisfaction of this Court to the contrary.

Signed this 1st day of December 1934.
Sgd. N. Sinnathamby,
District Judge.
Extended to 15 5-35.
(O. 15. 9 & 12-5-35.)

ANNOUNCING

THE OPENING OF THE JAFFNA BRANCH OF THE QUILON BANK LTD.,

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V. C. OOMAN, B.A. C. P. MATTHEN, B.A. & B.L.

Agent.

Managing Director.

(Mis. 59. 13 5 35)

Order Nisi

IN THE DISTRICT COURT OF JAFFNA
 Testamentary Jurisdiction No. 8604.
 In the matter of the Estate and effects
 of Pakiavathy alias Soupakiam
 wife of Kandiah Kanapathipillai
 of Puloly West late of Batticaloa
 Deceased.
 Kandiah Kanapathipillai of Puloly
 West Petitioner.
 Vs.
 1. Seethaladehmy daughter of
 Kanapathipillai
 2. Ponnammah widow of Kumara-
 swamy, both of Puloly West
 Respondents.

The 1st Respondent is a minor
 appearing by her Guardian ad-
 litem the 2nd Respondent.
 This matter of the petition of the
 petitioner abovenamed praying for
 Letters of Administration to the estate
 of the abovenamed deceased coming
 on for disposal before C. Coomara-
 swamy Esquire, District Judge, on
 the 15th day of February 1935 in the
 presence of Mr. T. Balakrishnan
 Proctor on behalf of the Petitioner
 and the affidavit of the Petitioner
 dated the 15th day of February 1935
 having been read:

It is ordered that the said Petitioner
 be and he is hereby declared entitled,
 as the husband of the said deceased,
 to have Letters of Administration to
 the said estate issued to him unless
 the Respondents or any other person
 or persons interested shall, on or
 before the 24th day of May 1935,
 shew sufficient cause to the satisfac-
 tion of this Court to the contrary.

Signed this 9th day of May 1935.
 Sgd. C. Coomaraswamy,
 District Judge.

(O. 17. 13 & 16.)

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Order Nisi

IN THE DISTRICT COURT OF JAFFNA.
 Testamentary Jurisdiction No. 33/
 In the matter of the estate of the late Thei-
 vanaipillai wife of Mootappah of
 Uduvil Deceased.
 Mootappah Thambipillai of Chunnaganam
 Vs.
 Kandiah Thambirajah of Puttur
 Respondent.

This matter coming on for disposal before
 C. Coomaraswamy Esquire District Judge on
 the 5th day of February 1935 in the presence
 of Mr. T. S. Kanagaretnam Proctor on the
 part of the petitioner and on reading the
 affidavit and petition of the petitioner.

It is ordered that the abovenamed peti-
 tioner be declared entitled to letters of ad-
 ministration to the estate of the abovenamed
 deceased and that letters be issued to him
 accordingly unless the abovenamed respon-
 dent or any other person shall appear before
 this court on or before the 29th day of March
 1935 and show sufficient cause to the satis-
 faction of this court to the contrary.

This 16th day of February 1935.
 Sgd. C. Coomaraswamy,
 District Judge.

Extended for 24th May 1935.
 Sgd. C. Coomaraswamy,
 District Judge.
 (O. 12. 9 & 13.)

Order Nisi

IN THE DISTRICT COURT OF JAFFNA
 Testamentary Jurisdiction No. 34/
 In the matter of the estate of the late Kasi-
 ather Mootappah of Uduvil—Deceased.
 Mootappah Thambipillai of Chunnaganam
 Vs.
 Eliathanby Kanagasabai of Chunnaganam
 Respondent.

This matter coming on for disposal before
 C. Coomaraswamy Esquire District Judge
 on the 5th day of February 1935 in the
 presence of Mr. T. S. Kanagaretnam Proctor
 on the part of the petitioner and on reading
 the affidavit and petition of the petitioner.

It is ordered that the abovenamed peti-
 tioner be declared entitled to letters of ad-
 ministration to the estate of the abovenamed
 deceased and that letters be issued to him
 accordingly unless the abovenamed respon-
 dent or any other person shall appear before
 this court on or before the 29th day of March
 1935 and show sufficient cause to the satis-
 faction of this court to the contrary.

This 16th day of February 1935.
 Sgd. C. Coomaraswamy,
 District Judge.

Extended for 24th May 1935.
 Sgd. C. Coomaraswamy,
 District Judge.
 (O. 13. 9 & 13.)

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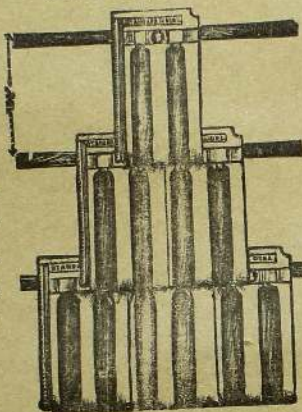
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Y. 116. 1-10-34—30-9-35

(M)

**FEDERATED MALAY
STATES****STATE OF SELANGOR**IN THE COURT OF THE JUDGE
AT KUALA LUMPUR

Civil Suit No. 4. of 1935

S. P. S. R. M. Subramaniam Chettyar
of Kuala Lumpur Plaintiff

Against

V. Suppiab.....of Kuala Lumpur...
DefendantBefore Mr. Registrar E. N. Taylor,
This 21st day of February 1935...
In Chambers.**ORDER**

Upon hearing Palaniappa Chettyar,
attorney of the plaintiff in this suit
and Upon reading the Summons in
Chambers dated the 14th day of Feb-
ruary 1935 and the Affidavit of Mat
Nor bin Osman, a process server of
this Court, IT IS ORDERED EX.

PART of service of the sum-
mons herein be effected on the defen-
dant by substituted service by posting
copies thereof together with copies
of the plaint and this order on the
outer door of the house situated at the
2nd Mile New Petaling Road, Kuala
Lumpur, the last known place of
abode of the said defendant, on the
Supreme Court Notice Board, Kuala
Lumpur, and on the Magistrate's
Notice Board, Kuala Lumpur.

AND IT IS FURTHER ORDERED
THAT such substituted service be
advertised in the "Hindu Organ"
newspaper of Jaffna by two insertions
at an interval of one week.

AND IT IS ALSO FURTHER
ORDERED THAT such service be
deemed good and sufficient 21 days
after the date of last posting and ad-
vertisement.

Dated this 21st day of February 1935

E. N. Taylor,
Registrar, Supreme Court,
Kuala Lumpur.

Y. 10. 13 & 16-2-35)

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 (Y. 16. 31—12—35)

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 West, Jaffna for and on behalf of the Proprietors, the Saiva
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 Vannarponnai, Jaffna, on MONDAY, MAY 13, 1935.