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# Hindu Organ.

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INTHUSATHANAM.

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## Studies in Tamil

### Tirumurukattupadai

By S. R. Muttukumar

**Canto V. Kunruthoradal**  
KUNRUTHORADAL MEANS Dance on the Hills. The hill-country, known as Kurinchi and inhabited by Kuravar, is especially associated with the worship of God Murukan.

In this canto may be found particulars of the Kurava dance, and the characteristic qualities of the Kurinchi maidens with a description of their jewels, dress and pastimes.

God Velan who is crowned with garlands of leaves and flowers appears on the scene (30). Here the ferocious highland warriors armed with death-dealing bows, quaff in company with their comrades deep potatoes of the strong and fiery mead prepared from honey and seasoned in bamboo stems (31). To the accompaniment of Thondalain, their tribal drum, they then dance hand in hand with the maidens (32) whose hair is adorned with strings of sweet water-lily growing in deep mountain ponds (33) who wear round their waists leaf-garments made of the green leaves and white flowers of the sweet basil (34), who are as fair as the handsome peacock, and who are of modest behaviour (35).

In the midst of these maidens, singing in sweet melody (36), is seen our Lord of ruddy hue clad in garments of reddish colour, his ears stuck with the tender leaves of the Asoka tree (37). He is blowing sweet notes from His hollow reed (38), and then leads out these fair and devout damsels in loving embrace, dances with them on all the hills, and showers on them His endless grace (39). What a pleasing and soul-stirring panorama!

- (30) கைக்கொடி கரைக்கா யிடையிடுபு வேலன்மொழிப் புட்டில் விரைக்குக் குளவியொடு வெண்கு தானர் தொடுத்த கண்ணியன் 190-192.
- (31) கொடுந்தொழில் வலியீர் கொலையுயர் காணவர் நீடமை விளைந்த தேக்கட்டேற்ற குன்றக்க சிறு குழக் கிளையுடன் மகிழ்ந்து... 194-196.
- (32) தொண்டகச் சிறுபறைக் குரவை யயர்... 197.
- (33) குன்றுகூளை பூக்க வண்டுபடுக கண்ணி யினைந்த கோதை யினைந்த கூந்தல்... 199-200.
- (34) முடித்த குல்லையிழைபடை கழம்புச் செங்காண் மராவந்த வாலினர் சிடையிருபு சுருப்புணர் தொடுத்த பெருந்தண் மாததழை திருத்துகா துலகு திரின்புடி வடிது... 201-204.
- (35) மயில்கண்ட டன்ன மடகடை மகளிர்... 205.
- (36) கரம்பார் தன்ன விள்குரை குருகுதியொடு... 212.
- (37) சேய்யன் சிவந்த வாடையன் செயல்வந்த தண்டளிர் துயல்வகுர் காதினை... 206, 207.
- (38) குழவன் கோட்டன் குழம்பய் வியத்தன்... 209.
- (39) குழவுந் தடக்கையி னியல் வேங்கி மென்றோட் பல்வினை தழித்து தலைத்தந்து குன்றுதொ ருடலு கின்றநன் பண்டே... 215-217.
- "காணி லாறுவக் களிக்குக் கழன்மறவன் பூணியக்கு மென்முலைப் போதரிக்கண் - வாணுத் குன்றுருகு மெய்க்கீழ் இத் தாமம் புறத்தினைப்ப வேன்முருகுந் காடும் வெலி... 21.

It may here be observed that this Kurava dance is not the passion-provoking polka of the West. It is a mystic and spiritual dance special to the East. It is the dance meant by Saint Thyumanavar, when he sang:—

"ஆடுவதும் பாடுவது மாணந்தமாக கின்னைத் தேவெது கின்னன்பர் செய்கைப் பரபரமே"

meaning:—  
"Acts to suit Thy divinest bhaktas 'll be To dance and sing with joy for knowing Thee"

It is the dance that gladdens even the heart of Siva, that severe and forbidding Lord of the universe. Says Purapporul Vemba Malai:

"D... black throated One behold, ... and rejoice!  
... was performed for the ... Murugan  
By ... and by jewel-bearing lovely maids,  
With fragrant garlands dight".

Popo.

### Canto VI. Palamuthirsolai.

This canto describes the resting places of God Murukan, the way in which supplicants are directed to approach Him, the forms of His worship, the method of obtaining His grace, the excellence of His devotees, the manner of His granting boons, and the attractions of the river at Palamuthirsolai.

God Mukukan condescends to stay in all and every village, where famous festivals are celebrated (39); at every abode where devotees invoke Him (40); at every sacrificial ground, where Velan dances (41); in forests and groves, rivers, tanks and other places (42); at junctions where three, four or five roads meet; at flower gardens, meeting places under village trees, assembly halls and at places where cattle are tethered (43); and lastly at towns where Kurava girls invoke His presence to the confusion of all unbelievers (44) by repeating the secret mantras in loving worship (45), by offering millet mixed with the blood of goat (46), by singing the Kuruchi melody (47), and by their furious dancing to the accompaniment of the tribal drum (48), while the other residents of the

- (39) ஊழர் கொண்ட சீர்கெழு விழ வினும்... 220.
- (40) ஆர்வல் ரேந்த மேவரு கிலையினும்... 221.
- (41) வேலன் நறையுயர் வெறியயர் களனும்... 222.
- (42) காடுங் காவல் கவின்பெறு துருந் திழும் யாறுங் குளனும் வேறுபல் வைப்பும்... 223, 224.
- (43) சதக்கமுஞ் சந்தியும் பதப்பூய் கடம்பு மன்றமும் பொதியினும் கந்தடை கிலையினும்... 225, 226.
- (44) குருகிய விழந்து முானின குடச் முருகாற்றுப் படுத்த அருகெழு விபனகர்... 242-244.
- (45) ஐ நகரைத் து... 228.
- (46) குருகிச் செந்நினை பரப்பி... 232.
- (47) குறிஞ்சி பாடி... 239.
- (48) இயிதிசைய ருவிடொ டன்னியய் கறக்க... 240.

## Site For Cement Factory

UNDOUBTED ADVANTAGES OF JAFFNA LIME-STONE

### Interim Report of Industrial Adviser

It appears that Ceylon imports about 50,000 tons of cement every year. There are plenty of raw materials available in Ceylon especially in the Northern Coast of the Jaffna Peninsula for the manufacture of cement, says Mr. K. D. Guha, Technical Adviser on Industries, in his first interim Report published last week.

Mr. Guha further states:—  
Mr. Simcock, the expert engaged by the Associated Portland Cement Manufacturers, Ltd. (now the Cement Marketing Co. Ltd., a powerful British Combine) in conjunction with Mr. J. Spencer Coates, the then Principal Mineral Surveyor of Ceylon, made an exhaustive investigation into the cement possibilities of Ceylon especially of Jaffna about sixteen years ago and came to the following conclusion from a technical point of view:—

- (a) That the crystalline lime stones found in the interior, besides being inconveniently situated are all magnesian, and therefore unsuitable for cement manufacture.
- (b) That coral and clay deposits exist at Trincomalee and Batticaloa which might possibly be utilised but in view of the distance from the Railway and the undoubted advantages possessed by Jaffna lime stone from a technical point of view, the Jaffna locality would in any case be preferable to Trincomalee and Batticaloa.

An attempt was done by one Mr. Rajasunderam of Jaffna about ten years ago to start a limited liability company for the manufacture of cement near Kankasanturai which unfortunately did not materialize owing to non-availability of land for the erection of the factory. Cement is a major industry and cannot profitably be started on a smaller scale than the output of 25,000 tons a year. A scheme to start a cement factory at Kankasanturai in Jaffna is again under consideration and it is a pity that Mr. Rajasunderam who went into the question in great detail was reported to be dead when I visited Jaffna recently in this connection.

city make the holy place resound with their songs, the blowing of horns, and the ringing of bells. Praising the royal elephant, they obtain all the boons they desire. (49.)

- (49) இருகணகு சிலம்பப் பாடிப் பல கோடுவாய் வைத்துக் கொடுமணி யியக்கி யோடாப் பூட்டைப் பிணிமுக்கம் வாழ்த்தி வேண்டியபால் கெய் தினர் வழிபட... 245-248.
- (50) ஆண்டாண் இறைநலு மறிந்த வாறே... 249.

(Continued on page 3)

## A Short Story.

### THE DEATH PACT

BY DEWAKI

THEY were the prettiest maidens in the class. Every one liked them: they were very hard working, and friendly to all. They were ideal students.

"I do not know to whom to give more marks: Shanti and Sheela answer equally well. I must only bracket them," was the headmaster's open remark in the class. This gratified the two sisters, as well as the whole class.

And then came the break. Shanti and Sheela belonged to an orthodox family, and lived amidst orthodox surroundings. The neighbours began to whisper against grown up girls going to school, run by male teachers.

Grown up? The girls were hardly fifteen, but then, even according to Sarda, at fourteen the girl was fit to be married. It was even earlier before Sarda Act.

"Our neighbours are right—a father does not see—" sighed Rankishore as he heard his wife relating to him the "friendly" talks of the neighbours. And so, one fine morning, Shanti and Sheela ceased going to school. They were too old to study! They must now be married.

Of course there was the dowry question. Rankishore ought to have been the happiest of men alive to have two such glorious, beautiful daughters, well informed, bright and beloved of the entire school and the village. Instead, he was often heard to curse his fate. "I must mortgage my house—" he said to his wife. There was no other go.

"There is nothing strange in it, my dearest daughters," Rankishore explained. "All poor fathers have to do it. I have to discharge a father's duty by giving you in marriage, so that you may live happily—"

"Does happiness await always at the threshold of marriage?" asked Shanti, the elder girl.

"Can I not study medicine and serve the villagers, even as Gandbijji serves the Harijans?" asked Sheela, the younger.

"I am glad I took you off from the school—" smiled their fond father, "for you have begun to think dangerously. Girls, it is only for the wealthy to go against the old age customs. They can ignore whispers; we cannot. May be, happiness does not await at the threshold; it all depends on your fate. There are instances of girls, married to the poorest boy, becoming wealthy and being looked upon as grand ladies; fate must have its way."

Married!  
"Fate has had its day, Shanti," said Sheela as she affected to smile through her tears. Her husband was an elderly man of forty, with three children by his first wife. Sheela came conveniently as a grown up wife, who could immediately take charge of the children.  
"Sheela," and poor Shanti could not even speak in her distress. "You have only to learn to love your man and to find the hand of God in everything. But as for me, my husband has another wife living. It seems they have quarrelled and she has been discarded. What a fate ours has been! Oh, for an hour of the school days when every one loved us and we floated as angels before our friends."  
"Well, Shanti," and Sheela subdued her tone to a whisper. "I am resolved to get back to that life. You remember the book we read; about the beauty of life after death, about our living in the next world with beautiful

Yes, they had to get up early and start cooking. In addition, had to make the children.

"Somehow, she was as their natural mother. Her con-thoughts— as. He has pro— allow him to the other— stved.

And the... notes of their married life. These girls, imbued with other ideals than slaving for their husband to attain heaven, had one unrelieved monotony of work and drudgery—drudgery and work.

Three years hence! Shanti and Sheela were both at their father's home: their father was dead! "You remember the pact, sister—" whispered Shanti as Sheela and she, after formal bemoaning of the dead, went out to the garden. "I find I cannot stand it any longer. May be, our father will receive us now, if we die."

"You have spoken out my own But I must live out my life's ideals: if I cannot, I die. The well in the villages is deep and only tells the tale of death after the soul has reached the ethereal world."

"Let us go to the temple and vow before the Goddess, then—" Shanti put in with almost an enthusiastic spirit, "We die together."

minds that help and encourage and never know sorrow and disease. I have thought about it; I have worked myself to believe it: there is more courage in dying than in going through drudgery. I shall make an honest attempt before God and my own heart, and from all that I have gathered from Gandbijji's teachings, to find happiness in my surroundings.

... "whatever I might do. The eldest girl is almost as old as I am, and she resents any kindness on my part. My husband is fastidious in eating—the one thing that our school neglected to teach me. I am afraid I am no good cook, but will you believe it, my step daughter deliberately threw one day some salt after I had cooked the vegetables. I saw it, and she saw that I saw it. And she goes first to her father and says: "Father, there is more salt in the curry and I am sure my step-mother will blame me as having put it deliberately to spoil her cooking! You may watch the developments if you like."

"And the irate husband steps into the kitchen, and when I hesitate to give him the vegetable, he calls for it. I tell him that by a mistake more salt is in it, that it is not eatable, and then he bursts out and—beats me."

"Beating—" and the other smiles!  
She, poor thing, has had nothing but beating all through.

"My man is a brute, intensely jealous and vulgar and bestial. Before God I have suffered long enough. I do not again go back with him to his house."

To the temple! The two sisters who had come to mourn were seen laughing that morning.  
They went to the temple to pray that in the life to come, they might be happy. They were not afraid of death. No, not after what they had passed through in their husband's house.  
"Goddess—" they pray, as they prostrate with tears, "let our father receive us. Let us serve our father there. We had the most happy days when we lived with him. We see that now."

The usual hubbub and confusion. Both the daughters were missing in the morning.  
Wild talks, searches, anxieties of friends, criticism of foes.  
That is the result of education. Poor Rankishore spent at fortune on  
Continued on page 3

## Wanted

"A dwelling house and compound for occupation from 1-8-35 within a radius of 3 miles from Jaffna town preferably in good healthy locality with easy access and water facility. Please apply with full particulars of rent required, stating assessment, light, conservancy charges, etc. if any, to Mr. K. C. S. Muthoo, C/o "Hindu Organ," Jaffna."

(Mrs. SS. 24-6 to 1-7-35.)

## Auction Sale

CASE NO. 7004 D. C. JAFFNA

1. Sinnathamby Nagamau and wife  
2. Sellapakkiam of Polikandy  
Vs.  
1. Sundaram Alias Arunasalam Annamalai  
2. Letchumamah of Valvettitru  
Plaintiffs.  
Defendants.  
In terms of the order issued in Case No. 7004 D. C. Jaffna on the 30th July 1935.

### Properties

1. Land at Valvettitru called Kaddakadu to extent 14 Lms. V. C. of this out of 5 Lms. V. C. on the South-west the extent in possession for Western half share is 2 Lms. V. C. of this the extent for 1/2 share on the North-west is one Lm. V. C. is bounded on the East by the property of Valliammai wife of Subramaniam and Ponnammah wife of Ratnavadivelu, North by the property of Thayalvasaky wife of Manikam and others, West by Laeand South by the property of Valliammai wife of Subramaniam. The whole of this contained within these boundaries, stone built house, Verandah, Kitchen, Portico, coconut trees and including surrounding walls.  
(This land is subject to a primary Mortgage for Rs. 300/- and interest thereon at 12% per annum from 30th March 1927.)  
2. Land situated at Polikandy, called Thurumpantalu in extent 104 Lms. V. C. Do in extent 19 1/2 Lms. V. C. of these the extent for 1/2 share out of the 1st Parcel and 1/2 out of the 2nd Parcel total is 19 1/2 Lms. V. C. and land situated at Valvettitru called Thurumpantalu in extent 174 Lms. V. C. Do. Thurumpantalu in extent 4 1/2 Lms. V. C. Thurumpantalu in extent 1/2 share in extent 8 1/2 Lms. V. C. of these the extent for Eastern half share is 15 1/2 Lms. V. C. forms one lot in total extent of 31 1/2 Lms. V. C. is bounded on the East by the property of Sivakampillai widow of Nadarajapillai and the courtyard of Thrusittampalappillai temple. North by the lane, West by the property of Sitampalam cumarasamy and others and South by the property of Velpillai Kandasamy and others, of the whole of the ground palmyrah trees and well contained within these boundaries an undivided 1/4 share and half share out of 11 coconut trees.  
V. M. KANDASAMY, Commissioner.

Valvettitru,  
26-6-35.  
(Mrs. 91. 1/7/35.)



## Hindu Organ.

MONDAY, JULY 1, 1935.

### THE CO-OPERATIVE IDEAL.

THE OPEN AIR MEETING AT THE Esplanade last Saturday under the Chairmanship of Mr. W. DURAISWAMY amply testified to the growing faith in the efficacy of the Co-operative ideal as a solvent for the many problems facing the small cultivator. The increasing popularity of the Malayalam Tobacco Sales Society among tobacco growers is proof positive of the sound lines along which the Society is now working to ensure the small producer a fairer return for his labour than was possible under the older system when the exporter and the Chetty money-lender joined hands to exploit his ignorance and impotence. It is encouraging to note that despite the mischievous propaganda of interested parties and their hirelings, the Society has captured the imagination of the tobacco grower in the district by the logic of practical results to the utter discomfiture of the vil-

lage prophets who foresaw only evil in the Society. Having failed in their efforts locally to discredit the Society in the eyes of the producer, it was only to be expected that the disgruntled middle-men who had battered on the sweat of the ignorant cultivator should turn their attention to the retail dealer in Travancore to dissuade him from supporting the Society. Towards this end, we understand, even unfair methods are being resorted to by the paid agents of the erstwhile "mudalalis". Vested interests, of course, die hard and will refuse to quit their position of advantage without a struggle and unless they are elbowed out. We have no doubt the Society will prove its worth and merit to the retail dealer in Travancore as it has demonstrated its utility to the local producer.

There are here and there a few cultivators and their kinsmen who, unable to shake off their "obligation" to the old time exporter and unwilling to displease him, continue to submit themselves to be exploited on some supposed virtue of standing by an old "patron." These do understand that the 60% advance paid by the Society on produce lodged in the warehouse is a great boon to them and represents a figure which all their haggling and expostulation could not procure for them from their "patron", and yet so powerful seems the influence of old associations that they are prepared to ignore the promptings of their own self-interest. This attitude of the cultivator must be changed and he should be persuaded to look upon his relations with his creditor and exporter only in the light of an economic tie and not allow social considerations to overshadow his viewpoint.

It is the duty of our youngmen to educate the producer out of his indifference to his own interest and tear off the cloak of social obligations which obscures the relation between the parties. The pernicious propaganda launched by interested parties and financed by them should be countered so as to give the Society a chance to instil into the minds of cultivators the advantages of Co-operative action. The Tamil cultivator has in him the instinct for Co-operation still keen and operative. It is on this foundation that the economic structure for the prosperity of our village population has to be built up. Co-operative production and marketing have solved the problem of the small cultivator in many Western countries and there is no need for us to despair of success in our own country. The field is most congenial and the people are ready to respond to good leadership. The Department of Co-operation is much handicapped by the absence of unofficial organisations to second its efforts to popularise the Co-operative ideal. The readiness of the people to address themselves to their common problems and take measures for their solution in a spirit of mutual trust constitutes the most valuable asset of our people to achieve their own prosperity. Nothing succeeds like success, and the success of the Sales Society should go a long way to point the direction in which the salvation of the small producer lies in the face of organised opposition. Self-help and mutual confidence are the twin factors that must ultimately solve all rural problems.

The rural problem which has been pushed to the fore as a re-

sult of the malaria epidemic presents many and insuperable difficulties, not the least, being the economic prostration of the villager. The efforts hitherto taken have not made the slightest attempt to strike at the root of the problem. Among these efforts the most successful has been the establishment of Co-operative Credit Societies. By providing cheap credit these societies have helped to save a great many cultivators from absolute ruin. But, village Societies are still predominantly debtors. And the capital is still mostly lent by non-agriculturists, the deposits from agriculturists being wholly negligible.

The societies hitherto formed have been exclusively confined to perfectly solvent parties to whom it has given great relief. So long there has been progress in this District because there has been a large number of such men who have not been exhausted. When these have been exhausted, the further increase of these societies must stop. Legislation against usury and unconscionable bargains and efforts to secure a square deal for the cultivator should ultimately result in relieving the villager of his load of indebtedness and give him the freedom to help himself.

The success of the Malayalam Tobacco Sales Society which engaged the attention of the large gathering at the public meeting is certain to encourage the practical application of the Co-operative ideal to other forms of economic endeavour.

## JUDICIAL COMMISSION IN JAFFNA

### Sittings Commence Today

The Judicial Commission arrived in Jaffna yesterday. They are holding a sitting today at Pt. Pedro. They will hold a four-day sitting in Jaffna commencing tomorrow.

## NEWS IN BRIEF

**Nallur Village Committee.**—Mr. S. Theambimuttu, Contractor, was elected this morning as Chairman of the Nallur Village Committee.

**Ex-Speaker's Petition Refused.**—The Judicial Commission of the Privy Council has refused Mr. A. E. Molamure's petition for leave to appeal, against the conviction for contempt of the District Court of Ratnapura.

**An Indian Artist to classify paintings at the Buckingham Palace.**—Dr. Sita Ram of Lahore, an artist of repute has been engaged by H. M. the King to examine and classify pictures and other objects of art in the royal collections of Buckingham Palace, Windsor Castle and elsewhere.

**Travancore Preparing to Perform Murajapam.**—The Murajapam, a religious ceremony was first held by King Martanda Varma, the maker of modern Travancore, to expiate the sin incurred by wars and the annexation of several petty states. A jack tree thirty feet long, about 45 inches in diameter and straight as a pale, is required for the southwestern pillar of the main pandal to be erected in connection with the Murajapam. The Murajapam proper consists of a course of recitation of Vedic hymns by Brahmins, each course taking eight days. There are seven courses, together lasting fifty six days, and the Mantrajapam the Sahsrnamajapam, repetition of the thousand names of Mahavishnu and the Jalajapam, in the tank in front of the temple, also form part of the ceremonies. His Highness the Maharajah visits the temple thrice a day during the Murajapam. A large number of learned Brahmins take part in the ceremonies, and are entertained, lodged and fed, and given suitable presents. The ceremonies conclude with the lakshadipam, or the illumination of the temple with a hundred thousand lights (though really several hundred thousand lights are used for the illumination).

## Obiter Dicta—XLVII

# EXIT THE TAMIL!

### We Tamils?

NO, NO, NO! Don't say so. To say so is to be communally minded. To be communally minded is death. "We Tamils have certain customs...."—This is not permitted, it is based on low communal ideas. "The Tamils are...."—stop please, this is a communal implication and such implications retard progress. "I live at Chunnagau, age 27, am a Tamil...."—the witness in P. C. Malagan 4176 is summarily silenced by the magistrate with the rebuke, "Look here, don't say Tamil, for you then betray communal mindedness." The gentleman who is author of a learned history of Ceylon is being asked by more learned men to drop out of the new edition of that book all words suggestive of communal thinking, such as Tamils, Sinhalese, Burghers, Europeans, Malays, Kaffirs, Afghans, Parsees &c. &c.

### We Hindus?

"WE HINDUS have a great interest in Katttragam." You Hindus are not free to use such sectarian and very communal words. This kind of communal thinking is a drag on progress. Try to say what you want to say in non-communal phraseology. Shall we try, "We Buddhists?" But Hindus are not Buddhists. Perhaps it may be less communal to say, "We God-worshippers of Jaffna have a great interest in Katttragam." Perhaps, but the Buddhists may not care to come under that classification, and further, there are other worshippers in Jaffna. It is: how will "We the non-worshippers of Jaffna" do? You won't do at all, you are not there is a communal pre-supposition at the back of the words.

### The Nationalist

INSTEAD of describing itself in non-communal terminology, a weekly paper in Jaffna calls itself "The leading nationalist Tamil weekly of Ceylon." The four principal words in the title are compartmental and communal: *leading*, an exclusive class shutting out non-leading Journals; *nationalist* is assertively, militantly, defiantly, belligerently select; *Tamil*, as distinguished from all non-Tamil peoples; *weekly* is so classificatory as not to escape compartmental implications. The only non-communal way of rendering the title would be, "A Ceylonese Journal", or, better still, "A Journal published in Ceylon." In all decent non-communal dictionaries the phrase "Be non-communal" would be explained to mean "Have no distinct personality, no individuality, but arrange to get lost in, swallowed by, some larger entity."

### In Politics

IT IS a sure sign of communal depravity for the Tamils to ask man or God for anything for the benefit of Tamils as such. Such prayer and wishes are entirely due to the primal ignorance that a Tamil is a Tamil. He has no business to be a Tamil. Once this is grasped as one of the first principles of non-communal philosophy the rest is all as simple as the salt in the sea. Then what follows? The bulk of the people of Jaffna and all others called Tamils in early, degenerate communal times will be just Ceylonese (and the word *Ceylonese* in those aforesaid dictionaries means *Sinhalese* and there will be over 600,000 docile sheep bleating "baa! baa!"—everywhere that Corea went these sheep are sure to go! It should be considered degradingly communal arithmetic to dream of suggesting the division of 60 elected members of the State Council into 15 Low-country Sinhalese, 15 Kandyan, 15 Ceylon Tamils, and 15 the others. The Governor should be nothing more than a gorgeous figurehead trotted out on State occasions in all possible pomp and panoply for the discomfiture of the masses. Messrs Silva, Bauda and Perera (Ceylonese success-

ors of the Three Officers of State) will see to it that those public servants once communally called Tamils shall find themselves slowly transplanted for service in the old Tamil towns, weeded out of what (in communal times) used to be known as the Sinhalese districts.

### And Otherwise

IF THE Tamils ask for a Government subsidy for the preservation and propagation of Tamil literature, it is pure non-communal logic to refer the petitioners to easy means of purchasing Jayatilaka's Sinhalese dictionary. A Tamil ethnologist? No, it is a communal demand and the Sinhalese ethnologist should be sufficient for all Ceylon. A vote for indigenous Tamil medical science? No, the Ceylonese Board of Indigenous Medicine getting the bulk of the booty will throw a bone to the clamorous dog of the North for him to gnaw it at leisure. No, whatever the Tamils may boast of as peculiarly theirs—language, literature, culture, political aspirations—are all coloured with the communal stain and must be given up while other languages, other literatures, other cultures and other political aspirations will be helped on to flourish. This is non-communal philosophy.

### The Jaffna Association Memorandum

IT IS downright nonsense, and rank dishonesty for any man or newspaper to state that there is no communal feeling in Ceylon. Some people have been writing in Tamil, and a chap from Badulla in English, such utter drivel about this document as must make the most equanimous of men rave. *The Sinhalese have made a secret of their bid for supremacy.* Supremacy means what? It means the subordination of the non-supreme—it means that the underdog must go to the wall. In the memorandum *the Tamils are not asking for supremacy but safety.* What is there immoral, unreasonable or non-progressive in such a prayer? The counsel given by a Tamil paper, "Join the Sinhalese" has very little in common with the wisdom of Solomon. What is the meaning of joining the Sinhalese? It means, at least, that the Tamils must concede to the Sinhalese all their claims, set them up as over lords and stand in a row and grin! If the Sinhalese are to get what they ask, then, it is clear that the Tamils are not to get the same things. What follows? Pure and simple Sinhalese domination. The fear of the Tamils and of all minorities is the probability of the *tyranny of the majority.* Is it not a reasonable thing to pray for the averting from us of what we have cause to fear?

### And Lastly

The memorandum has been published. It is not a secret paper. Those who have not read it, two or three timid souls, have decried it as communal. On the other hand to the vast majority of those who have read it, and they are many, the document is a *moderately* well demanded for an equitable adjustment of political power.

If the non-communal philosophers are to have their way, then, *Exit The Tamil!*

## MANIPAL HINDU COLLEGE

### Silver Jubilee Celebrations

The Silver Jubilee Celebrations of the Foundation Day and the College Union Day of the Manipal Hindu College will be celebrated on Wednesday and Thursday, the 3rd and 4th July. Mr. E. T. Dyson, Government Agent, will preside at the public meeting on Thursday at 5 p.m. Messrs N. Selvadurai M. S. C., A. Mahadeva M. S. C. and S. Natesapillai M. S. C. will be the speakers.

# Tobacco Trade With Travancore

## WOEFUL TALE OF CULTIVATORS' PLIGHT

### Co-operative Sales Society To The Rescue

A mass meeting of tobacco cultivators and others interested in the industry was held in the Jaffna EX-plantade on Saturday at 5 p.m. under the auspices of the Malayalam Tobacco Co-operative Sales Society Ltd. Cultivators from different parts of the District were present in large numbers. Mr. W. Duraiswamy, Advocate, presided.

Mr. T.C. Rajaratnam, President of the Society, who spoke first expressed his pleasure at the presence of so many cultivators from distant parts of the country.

The chief article of trade in this district was tobacco. In all about 12,000 caries of tobacco were cultivated on 4000 acres in this district. Of which about one-third of the tobacco known as Malayalam tobacco, was exported to Travancore.

#### Plight Due To Middlemen

The reason for the present plight of the trade was not far to seek. The cultivator had to depend and rely on the trader who in turn was at the mercy of the money-lending chetty and the broker in Travancore. It was this dependence and reliance on these middlemen that had brought the cultivator almost to ruin. It was with a view to improving the lot of the cultivator by removing the middlemen and, to giving the poor cultivator what was his due, that the Co-operative Sales Society was started. The Chetty's exorbitant rates of interest had sucked the life-blood out of the cultivators. Besides, the cultivator's tobacco was not valued according to any recognised standard. The Sales Society, on the other hand, graded the tobacco, weighed it in the presence of the cultivator, and paid 60 per cent of the value immediately. The balance 40 per cent would be given after the tobacco had been sold. The Society made every cultivator who sold his tobacco to the Society, a member on payment of Rs. 5/-

Continuing, Mr. Rajaratnam said that Government had given the Society a loan of Rs. 3½ lakhs at 5% interest. It had also promised to give every year a similar amount on loan. The Government was not foolish in having done it. It had recognised the Society and helped because it felt that it was a necessary and sound organisation.

In spite of all this, continued Mr. Rajaratnam, there were some interested people spreading false and malicious rumours about the Society. They were telling the cultivators that the Society would be dissolved soon.

#### The 'Ring' In Travancore

There were ten agents, continued Mr. Rajaratnam, licensed to import tobacco into Travancore. Their Society was one of them. Of the other nine, three were Jaffnese, and the six Travancoreans. Before the Society's tobacco was shipped to Travancore, these nine agents, the speaker was told, formed themselves into a 'ring' and entered into an undertaking not to buy tobacco from the Society, with a penalty of Rs. 10,000 for any breach. What was that undertaking for? Was it to benefit the cultivator and save him from becoming a loser. It was all meant to profit themselves at the expense of the poor cultivator. That undertaking was not at all binding and valid. When the speaker was in Travancore on a visit, one of the nine members and praised the quality of the Society's tobacco and proposed to buy it in his brother's name. Mr. I. X. Perera, the Society's Agent, was doing good work and the Society had every confidence in him. The Society had further taken steps to counter the malicious campaign of the

ring and the traders; and they (cultivators) could be certain that the Society would rise equal to the trust placed in it by the cultivators, with the assistance of the Government which was prepared to help the Society.

The Society received telegrams from their Agent informing them that sales were going on. Even that day itself they received a detail report of sales.

In concluding, Mr. Rajaratnam exhorted the cultivators to take more interest in the Society, and to resolve to stand by it through thick and thin, if they wanted to benefit themselves and to ensure a prosperous future for their trade. The Society, he said, was theirs. As it was, there was no room for any fraud in its working. For the Government was interested in it and got its accounts audited once in three months by Government auditors. He appealed to them to bring in more members. What he earnestly wished was that the cultivator should profit by his occupation.

#### Cultivators to Blame

Mr. T.N. Subbiah, Proctor, speaking next traced the cause for the depression in tobacco trade with Travancore, to the indifference and sluggishness of the Jaffna man. Had they ever exported the full quota of 5000 odd caries? They were able to export only about 3000. Why was it so? Were the people here not keen on increasing the trade or did not people in Travancore require their tobacco to such an extent? Or was it that people here were not willing to make more money? There was the demand, Mr. Subbiah said, for the Jaffna tobacco in Travancore, and there was also the desire on the part of the Jaffnese to earn more. But the fact of the matter was the Chetties had control of the trade, and they manipulated it to their advantage. To get more profit, they managed to restrict the quantity exported and also spread rumours to the effect that there was a shortage of tobacco in Jaffna Market. Conditions in Travancore were kept a secret. The cultivator here was told that there was no demand on the other side. This was the Chetty's benefit himself, with the result that people here were not very keen on intensive cultivation. Consequently Jaffna was not able to export the full quota, and the cultivator was left to doubt the wisdom of continuing his occupation.

Mr. Subbiah explained at length how the Chetty and the local trader combined to make the cultivator a loser.

#### No Market Reports

Mr. Subbiah referred to the indifference of cultivators and merchants and asked if ever they had in the newspapers, either here or in Travancore, market reports of tobacco, as they had for other commodities, such as tea, rubber, coconut etc. There had never been such reports. That showed that they were not interested in their trade.

Referring to the opposition to the Society, the Speaker said that it was always the case: Whenever they entered a sphere of business, vested interests always resented such intervention and resisted to the last. The ring formed in Travancore could not do anything. People there were not going to stop chewing tobacco. There was and there would be the demand for Jaffna tobacco. What he would urge on the cultivators was to join the Society in large numbers and export the full quota of tobacco. There was no one to prevent them from doing that. The Society would ultimately handle all the Travancore trade and the cultivator would be the better for it.

#### Preventing Exploitation

Gate Mudaliar A. Naganathar J. P. U.P.M. said that he could speak to the condition of the trade fifty years ago. There was a branch of the Oriental Bank in Jaffna which advanced money to Chetties, who in turn advanced to traders, and the cultivators got loans from the traders. The cultivator, after his labour, gets back only 1/3 or 1/4 of what was morally due to him on his tobacco. He was now glad to find that the Society had come to the rescue of the cultivator and was in a position to prevent the merciless exploitation of the sweating man. The speaker had advised many cultivators to join the Society. He said that there was no inducement to cultivate the full quota of tobacco, because of the reduced price. He was, however, glad to observe that this year the tobacco was fetching a good price, thanks to the advent of the Society. The speaker exhorted the cultivators to join the Society and better the prospects of their industry.

## Chairman's Speech

Mr. Duraiswamy in his concluding remarks said the Society was a Limited Company. Those who joined it as members would never lose anything; and if it came to losing anything, they would lose only Rs. 5/-, their membership subscription. Co-operative Societies in the North worked excellently well and possessed the best record for all Ceylon. Their Society founded on Co-operative basis was a great boon to cultivators. It was just one year old. He was pained to hear that there was some opposition to it at its early stage. The Society was started for the good of the cultivator who depended solely on cultivation.

There were now 235 members in the Society. The advantageous position in which these 235 members were placed, was that they would know every detail connected with the business of their Society and they had a right to know it. It had not been so before that. It was then not possible for a cultivator to know all that, because they were kept a secret. There was no use blaming others.

What he would urge on them was they should push on with their work and bring in more than 2000 members. Nothing succeeded like Co-operative enterprise. There were tea, rubber companies which were a strength to those industries. Could not Jaffna—a small district—join forces to save the tobacco industry? Twelve lakhs worth of Jaffna tobacco was sold in Travancore. What share of it did the cultivator, who toiled day and night, get? It was in order to give the cultivator his reasonable share that the Society was started. They should give it two or three years' trial before they judged it.

#### Appeal to Cultivators

He would tell the cultivators that the Ceylon Government and the Travancore Government were helping the Society. The Ceylon Government was giving the Society loan at 5 per cent. It was a great boon. He appealed to the cultivators to join the Society in large numbers and carry on the business themselves. Every member must bring in ten members. Traders too can join the Society.

There were now ten agencies licensed to import tobacco into Travancore, but anyone had the right to sell. The Society was one of those ten. Three others were Jaffnese who, he hoped, would join the Society. He very much wished they did so. The other six agencies were of Travancore who might be left to carry on their business. What he resented was the underselling of their tobacco in opposition to the Society. He hoped that the Jaffna licencees would not join the ring and be a party to underselling their tobacco.

Jaffna was a small place, he continued, and their position seemed to be very precarious. They should proceed in every act of theirs with deliberation and caution. They should sink their petty differences to gain greater things. They should not blame the Chettiers who helped them in the past, but they should not brook any undue interference by them. They should try to win their opponents to their side; in a friendly manner.

The Society could not advance money to cultivators. But there were Local Co-operative Societies which could finance the cultivators. There were thus immense possibilities for the cultivators.

As regards the working of the Society, if any one thought that the Society was going wrong, it was open to him—it was also his duty—to join the Society as a member and rectify it.

#### Undertaking Not Valid

The undertaking entered into by the importing licencees in Travancore was not valid, declared the speaker. He was glad to hear, he said, that their tobacco was being sold and money remitted to the Bank. In Mr. Perera, their Agent in Travancore, who was a colleague of the speaker in the Legislative Council, the Society had a great and honest man. The Ceylon and the Travancore Governments had placed confidence in him. The brokers in Travancore would not like him. They could not help it. Their trade was safe in his hands.

Mr. Duraiswamy concluded by thanking the cultivators who had come in such large numbers from distant villages to the meeting. It was in fact a meeting of villagers in town. He appealed to them to join the Society and improve their lot.

Mr. S. Thampu, of Mathagal proposed a vote of thanks to the Chair, the speakers and the audience.

## Tirumurukattuppada

(Continued From Page 1).

known to me. Whoever you see Him praise Him with a beaming face, worship Him with raised hands, prostrate thyself at His feet and recite the following prayer (51).

Nakkirar then offers his own prayer: The mantra referred to here has already been included in Section II.

#### VI. Philosophy of the Work.

The ancient Tamils were not only a race of indomitable warriors, but were also a deeply religious people, as seen from Canto V of Tirumurukattuppada. They considered their sojourn on earth as a mere preparation for their permanent home (52). It was, therefore, usual for them to go to shrines on the tops of mountains and magnificent hills. The Vindhya Mountains, the Western Ghats, the Eastern Ghats, Mount Mahendra, Sri Parvatham, Tirukudassalam, and other hills had from the beginning been dedicated to the worship of Siva and Parvathi. God Murugan, who appears to have been their first Deity, was likewise assigned the six favourite hills immortalised by Nakkirar in this masterpiece of his.

This custom of setting up places of worship to the Most High on the highest mountain peaks was also prevalent among the ancient nations of Western Asia. We read in the Book of Exodus that God often appeared to Moses on mountain tops, accompanied with thunder and lightning. The Ten Commandments themselves were framed on Mount Sinai, just as the Tamil Agamas were first promulgated on Mount Mahendra.

The reason for this is clear. Places of worship on high mountains impress the human mind with ideas of sacredness and elevation. The more inaccessible and difficult to reach the hills are, the more sacred do they become in the eyes of the populace. The sense of elevation and freedom, beauty and serenity awe and reverence, which one feels on the tops of mountains, can only be felt and not told. The elevating influences of Nature in her grandest and most magnificent moods are possible only there. From the devout pilgrim winding his weary steps up these hills is called forth no small amount of endurance and patience, toil and expense. He would not undertake such a pilgrimage, were he not animated with an equal amount of fervid piety.

As the pilgrim wends his way from one hill to another still higher, till he reaches the highest, the Holy of Holies, so must every one of us go forward on our journey. We cannot reach at once the highest ideal. We must climb by slow degrees, and advance step by step. We should, therefore, remember, while we ascend, not to condemn that whereby we have climbed, though our mind is ever concentrated on what is still higher. Even a crude form of worship uplifts the soul of the individual who is piously engaged in it.

"Strong limbs may dare the rugged road which storms,  
Soaring and perilous the mountain's breast;  
The weak must wind from slower ledge to ledge  
With many a place of rest."

It, therefore, follows that as long as there are different types of men in this world, there should be diverse forms of worship. The Lord in His infinite mercy has provided every one of us with the means of knowing Him and worshipping Him. To the ignorant and the learned, to the superstitious and the philosophical, to men of all colours and creeds in whatever state of culture they may be, He has shown the path and chalked out the way of attaining salvation or freedom from bondage. Says Sir Monier Williams in *Brahminism and Hinduism*:—"And, in real truth, Hinduism has something to offer which is suited to all minds. Its very strength lies in its infinite adaptability to the infinite diversity of human characters and tendencies. It has its highly spiritual and abstract side suited to the metaphysical philosopher—its practical and concrete side suited to the man of affairs and the man of the world—its aesthetic and ceremonial side suited to the man of poetic feeling and imagination—its puerile and contemplative side suited to the man of peace and lover of seclusion"

This profound truth is well emphasised by Nakkirar. In Canto III he

(51) ஆண்டாண் டாயினு மாநகாண்டக முத்து நீ கண்டிழி முகனாமின் தேத்திக் கைதொழுப்ப பாவிக் காணற யணம்பெ.....250-252.

## BUDDHA GAYA TEMPLE COMMITTEE

### Meeting on July 8th

The All India Hindu Maha Sabha announces that a meeting of the Buddha Gaya Temple Committee appointed by the Sabha at Cawnpore will begin its work at Gaya on Monday, July 8th, and requests all Hindus and Buddhists who feel interested in the matter to submit their memorandum of evidence to the Head Office of the Sabha at New Delhi.

## A SHORT STORY

(Continued from page 1)

them—They  
Yes they... indeed!  
Their bodies were rotting in the well.  
The sisters lay embraced in death.

So beautiful, and so bright—their lives had been blasted.

If only they had been permitted to study and to seek a career after their own hearts! If only they had not been sent to school at all, but preserved for the kind of life early marriage always brings them to—they might have lived.

They might have been useful to their friends and relatives and to their villages. They might have brightened many a household had they turned their hands to village work: the passion of the day, because Gandhiji's soul force is turned in that direction.

Death pact—it is awful, but with what cheer and hope the girls walked into death at the bottom of the deep well! They did not quail. They felt that no suffering could be more intense than the sufferings in their own home.

Tragedy! This is, perhaps, a necessary transition stage from one civilization to another. Parents have had the courage to send their daughters to school. They have not the courage to follow it up—make them choose their partners at the proper time and to choose their career after education.

Society wakes up only when it hears of death pacts—when dead bodies float in tanks and wells. And then it only nods its head and forgets!  
(Roy's Weekly)

describes God Murukan as accepting the divine worship of the celestials and the philosophical worship of the austere Munis. In Canto IV, the Lord receives the ceremonial worship of the officiating Brahmins; and in Canto V, He is represented as being immensely pleased with the emotional worship of the simple and humble residents of the hills.

Another noteworthy fact is also vividly brought to our mind. The Lord, whom even the celestials dare not approach without the intervention of the austere Munis, and whose name the officiating priests pronounce in awed whispers, is seen in the midst of the highland people, mixing freely in their dances and drinking bouts, carrying in His own hands the Karinchi maidens to the top of the hill (highest goal), and bestowing on them His infinite grace (Gnanam). He is a Kurava among the Kuravas. The explanation for this strange conduct is given by Nakkirar in one line:—  
கண்ணொருவாறு சிந்தநன் பண்பே (217),  
meaning:—"This is how God shows His graciousness". In short, He is all in all to all, to the high and the low, to the lettered and the unlettered; and what is more, He can be seen in every place and by all who are in possession of sincere devotion.

பன்னிருகரத்தாய் போற்றி  
பசும்பொன்மாமயிலாய் போற்றி  
முன்னைய கருணையாறு  
முடிப்பரம் பொருளே போற்றி  
கண்ணியிருவர் நீக்காக்  
கருணைவாரியே போற்றி  
என்னிரு கண்ணென் கண்ணு  
எனிருக்கு மமணியே போற்றி.

(The earlier portions of this article appeared in the "Hindu Organ" of 27 5 35, 3 6 35 and 20 6 35.)

**Auction Sale**

No. 7314 D. C. J.

1. Kathiripillai Sothinagaratnam of Tellippalai presently of Colombo
2. Narasinger Kathiripillai of Tellippalai West

Plaintiffs.

Vs.

1. Kanagasabai Aiyathurai of Tellippalai West
2. Calastipillai Philippupillai of do
3. Michelipillai Manuelpillai of do and
4. wife Maripillai
5. Thambar Sinnatambu of do

Defendants.

In terms of the commission issued to us by the District Court of Jaffna, the following properties will be sold by public auction at the respective spots, on Thursday, 11th July 1935 at 3.30 p. m.

**PROPERTIES.**

1. Land situated at Tellippalai West called 'Suliyakiri' in extent 14 Lms. V. C. with young palm trees and Parameswari, wife of ... shareholders, North by ... lane, West by ... Arumugam.

The ... Kanpathukadu, Kanthakandu, ... and Siththanthukadu in extent 51 1/2 Lms. V. C. with young palm trees and spontaneous plantations and bounded on the East by road, North by Sethupillai wife of Eliathambu, Ravukachetty Innamuthan and shareholders and Annapillai widow of Mariampillai, West by Mariampillai Alesitupillai and Selvanayakipillai wife of Sangarapillai and South by Emarenchiappillai widow of Lukespillai and Thomaspillai Rajappan. The whole hereof.

3. —Do— "Kadiavalai and Inthanai" in extent 9 1/2 Lms. V. C. and do. "Kadiavalai and Inthanai" in extent 10 Lms. V. C. and 13 1/2 Kulis both totalling to 20 Lms. V. C., with well, cultivated and spontaneous plantations and houses and bounded on the East by lane, and Mathalai wife of Sinnan, and the heirs of Swanthan Thairthan and well, North by the heirs of Swanthan Thairthan, and Mathalai wife of Sinnan and by bye lane and by Soosapillai Thambimithu and shareholders, West by Karakasabai Sivasubramaniam, Vallipillai wife of Velu, Velu Marugar, Visentipillai Vaitthampillai and shareholders, and Kanakasabai Mailvaganam and shareholders. South by Kanakasabai Mailvaganam and shareholders and lane. Of this, exclusive of the path from the lane on the East along the Northern boundary leading to the Western boundary land belonging to the Siva subramaniam and share in the said well belonging to the South Western land and way and watercourse, and the right of path going from the Eastern lane along the Northern side of the said well to the land on the South Western side, the whole hereof with share hereof in the well lying on the Eastern boundary

MOSES & PONNAPPA, Commissioners.

Jaffna, 25-6-35. (Mis. 89. 1-7-35.)

**Order Nisi**

IN THE DISTRICT COURT OF JAFFNA.

Testamentary No. 8551.

In the matter of the Estate of the late Rasammah wife of Vinayagamoorthy Mahalingam of Valvettiturai

Deceased.

Kumarasamy Kandappasegaram of Valvettiturai

Petitioner.

Vs.

1. Annapoornam wife of Kumarasamy Kandappasegaram
2. Nakamattu Subramaniam
3. Nakamattu Kanagasundram
4. Nakamattu Tharmalingam
5. Nakamattu Sivapiragasam
6. Vinayagamoorthy Mahalingam all of Valvettiturai

Respondents.

This matter of the abovesaid Petitioner praying for Letters of Administration to the Estate of the abovesaid deceased Rasammah wife of Vinayagamoorthy Mahalingam coming on for disposal before C. Coomarasamy Esquire, District Judge, Jaffna on the 24th day of May 1934, in the presence of Mr. S. Subramaniam, Proctor on the part of the Petitioner and affidavit of the Petitioner dated 24th May 1934 having been read.

It is declared that the Petitioner as the husband of one of the heirs of the Intestate 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 1st August 1934 show sufficient cause to the satisfaction of this Court to the contrary.

The 21st June 1934.

(Sgd) C. Coomarasamy, District Judge.

Extended for the 12th September 1934.

(Sgd) C. Coomarasamy.

Extended for 3rd July 1935.

(Sgd) C. Coomarasamy.

O. 33. 27-6-1-7-35.

**The Thirunelvely Ottumai Nithi Ltd.**

**BANKERS**

INCORPORATED IN 1933.

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Loans granted on easy terms.

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- 7% ENDOWMENT "
- 5% SAVING "
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Apply for Shares etc to: V. SOMASUNDRAM Manager.

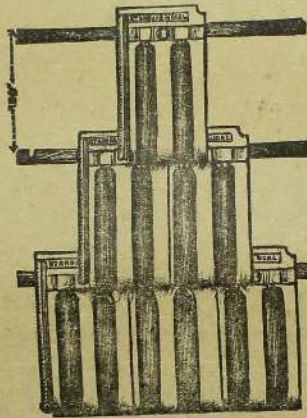
Y. 137. 1-11-34—31-10-35 (M)

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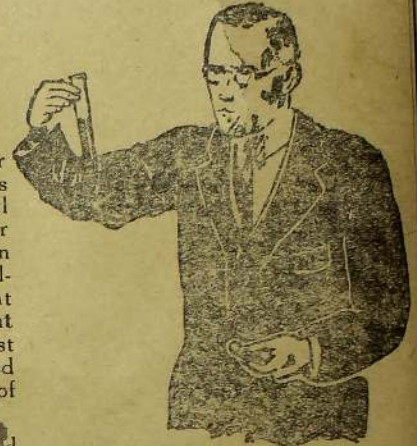
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