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The Hindu Organ.

The Only Newspaper in Ceylon for the Hindus.

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IT PAYS
TO ADVERTISE
IN THE
HINDU ORGAN
AND
INTHUSATHANAM.

WHAT IS THE HINDU MIND?

By Duncan Greenlees, M. A., (Oxon).

I AM not a Hindu. So my readers must be patient where a foreigner's interpretation of their religion flies in the face of Shastras and all the greatest patriots. I have looked in vain for a clear definition of the term "Hindu," one that is popular with the orthodox, though rather vague, is that a Hindu is one born of Hindu parents who has not renounced their creed. That does not carry us very far. So far as my own experience has gone, there are as many Hinduisms as there are thinking Hindus.

So that is my first point. Hinduism is not an orthodoxy at all but an individual creed. It ascribes the utmost importance to a man's own thought and action. As Gandhiji wrote the other day, "Religion is a matter between each man and his God"; it is not the concern of others what a man believes but only what he is and does. Without going for the moment into the vexed question of what we mean by "God", for every man will have his own idea on that, I can draw this fact from the best of Hindu thought;—In contrast with the innumerable "ists" that have enslaved man's mind through the ages to obscurantist priests and miracle-workers, Hinduism contains the seed of absolute freedom.

Mediaeval Superstitions

In the West we can watch a strange unveiling of the mediaeval superstitions always latent in a decadent society. Nazis have stripped naked our pretended European culture and shown the grinning skull of the Dark Ages underneath. So we have arrant nonsense like the talk of "Aryan blood" and the "Germanic man in the primeval forest," alongside an open revival of Jew-baiting and the shameless suppression of all free thought and education. In India like superstitions have long preyed on Hinduism. A fatuous belief in the superiority of the mythical "Aryan race," the belief in a divinely ordained "Brahman" caste to which only the right of birth can admit, the looking for salvation outside one's own efforts to a personal God, whose very existence defies all demonstration,—these are as hostile to the spirit of liberty and equality, which is Vedanta, as anything could ever be.

Essence of Vedanta

The very essence of Vedanta, which is the 'end of the Vedas', i.e., the ultimate goal of Hindu thought, is totally opposed to all these childish things. And if we follow the antithesis of this "ultimate goal" we shall never be truly Hindus, whatever we may profess with noisy tongues.

If Vedanta declares anything at all of the slightest value either to modern Society or to the philosophic mind, it is just this,—"Caste and nationality are illusions arising from 'ahankar'; mankind is really one; the personal deity is a fantastic dream of the ignorant (agnani); and every individual equally can realise the highest truth if he turns

himself resolutely and constantly to the search."

I do not say this is the teaching of orthodox Hinduism. No orthodoxy in the world could ever preach human equality, for that would undermine the very standing of its exploiting 'priesthood'. But it is the teaching for which the West has reason to be grateful to many of the greatest Hindus, the only real teaching India has to offer to a confused and disillusioned world in the present ages of decline.

Christianity

Christianity, based as it is on personal belief in the saving power of a "divine human" being who is said to have lived two thousand years ago, and on the unjust and anti-social doctrine of post-mortem compensation (wherein it resembles every other organised religion,—can never adapt itself to the growing needs of the human mind. Thus we have the universal rise of humanitarian atheism, everywhere in the West, even among professing "Christians". The ethical sense of man revolts alike against salvation by atonement and the exclusiveness common to the various sects of Christendom as to most non-Christian creeds.

One who looks for heaven to reward his patient endurance of manifest injustice on the earth can never be a sincere and energetic worker for reform or social evolution; he is certain to become a spineless jellyfish, his cowardice and laziness affording the oppressor a somewhat insecure support.

What Is Religion?

The religious rites and ceremonies invented by priesthoods everywhere to entice and captivate their adherent, if used not as a dance or drama would be used, as an act of creative culture, but as a world of fantasy into which the baffled and weary soul of man retreats from life's struggle can only merit the bitter words of Marx, "Religion is the opium of the people". Few intelligent or well-read persons can dispute this judgment, if by "Religion" is meant the sham that masquerades in its holy robes. But Religion is not that.

What then is Religion, as taught by the manly and upright soul concerned with the progress of the race? Sri Krishna's ringing words, time and again thundering through the Gita, gives the immortal answer, "Up then and fight, O Arjuna." Strive against inequity and unrighteousness even when disguised as your teacher or closest friend; fight it without personal prejudice or rancour, not caring for success or failure but only because you must uphold a social order to be based on righteousness, the rule of Dharma-raja, when it is menaced by usurping tricksters.

True Religion

True Religion is the bond of comradeship between warriors struggling for human rights and the welfare of Society. It is the clarion call to unceasing effort, and the readiness for joyful sacrifice when the cause of progress demands. It is the strong right arm used to protect the weak; it is the keen eye of truthfulness that discerns the real in a world of shams; it is the faithful heart that never loses hope.

Smugglers Brought To Book

MIDNIGHT CHASE AFTER VESSEL

15 Bags of Beedi Seized

The efforts of a band of eight men to smuggle fifteen bags of beedie at Champalurai beach between Mathagal and Keerimalai were frustrated by the Customs preventive officers on the 17th instant.

On information received that a young man named P. Rajah of Thondamanar and seven other Indians from Thondi, S. India, were bringing beedie, the Chief Preventive Officer with some guards, kept watch at the beach on the 17th night and on sighting a vessel, gave chase to it and brought to book the smugglers. Fifteen bags of beedie were seized and the men were arrested and detained at Kayts.

but follows unswervingly towards the goal.

What is that goal, once more? Vedanta answers with unwavering voice.—"The unity of man, attained through a penetrating vision which can only come after ceaseless effort by a steady, balanced mind and heart."

Its Implications

Realising this essential core of Hinduism, we may glance at one or two of its implications.

The unity of man can only be achieved by conscious planning for the common welfare. All that exalts one at the cost of another or appeals to the illusion of separativeness is un-Vedantic, un-Hindu, and to be shunned and actively opposed. If we have "caste" at all, it must be the natural grouping of men and women according to their inner natures (swadharma) and not on the accident of birth. Then building Society anew on an occupational electorate we shall organise the whole for mutual service. Only thus can all be led to pull together for the common good, instead of the powerful exploiting others for their selfish profit.

A penetrating vision of the truth means discarding of all prejudice and superstition. For the eye that is dimmed by these emotional impurities can never face the real facts; it is too full of tears at its own imaginary weakness. This vision calls for the study of things as they actually are, and not as the subconscious would have liked them and delights to paint them; it calls also for a constant struggle, an untiring search, setting aside each partial attainment on the sight of a greater to be won. It demands a calm and harmonious spirit, unshaken by the winds of passion and personality, but ready to do the right at whatever cost, the moment it has been perceived. It is only in the spirit of the enlightened Arjuna after receiving the priceless teaching of the Gita,—dispassionate action,—that we can find the Real and humanity can attain its goal.

And unless we seek this fearlessly and with resolution, rejecting all our personal likings and outgrown convictions that impede the search, we can never be true Vedantins, we can never really know the Hindu Mind.

(The Hindu Mind)

A Short Story.

REVENGE AND RECONCILIATION

BY P. K. KAIMAL

YAMIN Khan reached home rather late. He was dog-tired, and they would give him much relief. So, the hookah took out his tobacco pouch, but it was empty, and it has been since two days. Yamin Khan felt cross, and with a sniff he thrust the pouch into his pocket and called his grand daughter. "You child of an owl, can't you devils see that there is no tobacco in the house? Go and get some from Amin, quick." The old man himself would have gone for a 'chat' with Amin Uddin, his neighbour, — a convention he never forgot in such emergency — but that day he felt an intense pain throughout the body. The old man was on the wrong side of sixty. To add to his fury, the girl returned empty handed saying that the thing was out of stock there also. "I know you devil will say so" was the reward for her expedition. He fumbled in his pocket for a pipe, but the pipe never came out. "Go to that pig of a Bania and get a pipe worth of tobacco," he ordered. The situation was unpleasant, and so the girl took to her heels.

II

The old Pathan felt too much neglected and despondent. His blank feeling of resentment was at first directed to Providence, but it took a personal bias when he remembered his second son, Sher Mohammad, that 'worthless weakling.'

"Ha! that my Gaffur were here! Life has been hard since he went to jail." These mutterings came to a stop when he saw the girl coming in tears. "What are you crying for? Speak out," thundered Amin Khan. In a few broken syllables the girl tried to explain how the shop keeper, Tek Ram, insulted the whole family for not clearing the account which had already reached such a staggering amount of Rs. 7-9. Children, especially girls, are generally very sensitive to harsh words. Amin Khan heard the report calmly with downcast eyes. When it was over, as if by a sudden impulse, he sprang up with his 6 ft. long lathi and dealt a stunning blow on the poor girl, saying, "you die, you, I will kill." The poor child began to shriek and before the second blow could give the final touch to the drama, she ran away to her grand-mother.

III

The Pathan's wife that tactful woman ran up to him. The haggard face, the bloodshot eyes and the slight deflection of long mustache gave her the signal for action. On such occasions what is required is tact and these forty-five years of her married life had taught her how to pilot her husband. Here was a case of vengeance and to Yamin Khan, vengeance means nothing short of blood. Yamin had by this time sat on the charpai. So taking care that she was quite beyond the lathi range, the woman sat down and began the sermon so as to divert the angry man's attention from his immediate prey. "That avaricious Bania is always so. Do you remember the day he came to this village with one and only dhoti? How much help we rendered him?" and so on and so forth, until the 'tactful woman,' by a look at the old man's face, assured herself that

her desired object was achieved and she thought of leaving the Pathan to plot.

Yamin Khan washed the stain off only with a drop of the Bania. To have a direct dealing was beyond his old age, for at the mere thought of meeting the strong, young shop keeper he was sure that the attempt was quite risky. To day, Yamin Khan could not trust his limbs. Ten years back, and Yamin Khan would have been big enough and strong enough to do anything on two legs; as he was, one good punch and he would split like a rotten apple. He took his lathi with a trembling hand, his glance turned all over the body and the deep sigh that followed spoke volumes. "Gaffur, if alone my boy were here! He would not have wasted time," reflected the Pathan. All his younger days, strange stories of crime, tragedies of hatred and love and such like queer figments of imagination began to pass through his mind. He has shot and fished many a victim; and to day the one man to keep up the family tradition was snatched away from him by the stern hands of Government. In his old age he had stood aside and watched with pride the marvellous readiness with which his son carried out adventurous and daring exploits of dacoity, murder and such like atrocities, which, with lapse of time, become more a tendency than a necessity with the young man.

V

Ahmad, the younger son, was always a worthless chicken-hearted 'weakling.' In spite of the efforts of his father and brother to teach him along the same lines, to the utter disappointment of the seniors, Ahmad never proved a success. On the other hand, though he did not openly protest against his brother's atrocities, he always felt a dissentment and contempt and as a result, he never deserved the love of the family. Matters came to a crisis with the arrest and conviction of Gaffur. Shortly after this incident, Ahmad disappeared from the scene to earn an honest living, leaving the old man behind to repent and to repair. He reached Quetta, and soon after became a butcher. All this was two years ago. Old age, Gaffur's imprisonment and the consequent financial cyclone wrote many a wrinkle on Yamin Khan's brow. His mute inarticulate suffering was occasionally, though slightly, relieved when Ahmad came home with some coppers.

VI

To turn to the narrative. At the bare thought of vengeance the old Pathan's eyes began to glisten. To remain unavenged was out of his code. Even though he was alive to the fact that the chances were few, the spirit of vengeance reigned supreme. The plan of Tek Ram's house, the nature and thickness of the walls, all these came to his mind. To him who had handled many a complicated case and baffled the vigilance of the police, the affair seemed quite simple. Tek Ram's mud walls would not stand his vengeance' proof. Now the plot was complete and he had to wait for time only.

Ahmad had to discuss his marriage proposal with his father. So that evening he closed his shop early and with some money and eatables he repaired to his village. Entering the house he found it quite silent. He saw his mother sitting in the kitchen. The 'tactful woman' explained to him the day's happenings. Ahmad was

Continued on page 3



Hindu Organ.

MONDAY, JULY 22, 1935.

EDUCATION IN 1934

THE ADMINISTRATION REPORT of the Director of Education for 1934 is a valuable summary of the progress of education in the Island during the year. The reader is enabled at a glance to appreciate the classification of schools, the system of Government control and financial assistance and the steps taken to advance the educational system. The tables at the end of the report are particularly interesting and reveal the present state of education as well as the directions in which improvement is desirable.

Despite the efforts of the Department to meet the demands made by the altered conditions arising out of the economic depression and the need to adjust the educational machinery to suit the social and economic future of the country, one cannot escape the conclusion that the Department did not or could not rise to the full height of the opportunity which the economic forces thrust on the attention of the people and Government alike. No step was taken to revise the educational system to respond to the wide-spread demand for a definitely practical course of studies for the majority of our boys and girls. No one, perhaps, realises better than the Director himself that the curriculum in Secondary English Schools is responsible for an enormous waste in as much as only a small percentage of the boys in these Schools go up to the University standard and of these only a few, in the opinion of the Principal of the University College, are fit for higher studies. The Director repeats in this report the observations he made last year with reference to the studies in Secondary English Schools. Says he:

Indeed, so long as the English university, with its academic ideal, continues to be the final training ground for many of our students, it is not considered advisable by many to replace these examinations. The only way in which the defectiveness of these examinations for a large number of pupils is met is by bifurcating the classes at the age of about 12 years in such a way that an alternative and more practical course of secondary education is offered to a number of students who look forward to avenues of employment other than academic.

We trust the Executive Committee for Education which has found practical solutions for some of the difficult problems of administration and policy will take up this question in earnest and devise a scheme to save the large number of pupils who aim high but drop on the wayside. The present army of educated but unemployed youths draws its recruits from the ranks of our English Secondary classes who for one reason or another have had to lay aside their books. These young men represent a great loss

to the country and, if things do not improve, may offer a problem taxing alike to the public and the Government.

The early establishment of the Ceylon University and the organisation of studies to suit the varied talents of the youths of the country should minimise the causes of waste and make education the means of releasing the creative energy of the people.

With regard to Vernacular Schools, it is gratifying to note that 85 new schools were opened during the year and the Government is alive to its responsibility in this direction. The Executive Committee having decided not to register any more Vernacular Schools under private management an increase in the number of "Maintained" Schools was inevitable. The Director notes that villagers in rural areas show a keen desire to have their children educated but is perplexed to account for the fact that 12,546 pupils left school after the third standard and 43,772 left before reaching the Junior Certificate stage. While it is likely that in some areas Attendance Officers are slack in their duties, yet it must be borne in mind that parents cannot afford to keep their boys long in school when their assistance in the paddy field would mean much to them in producing the food for the family. Improved methods of cultivation and a spirit of co-operation among cultivators might free the lad from his duties in the field and leave him time for his school work.

The Rural Science School which was opened in 80 centres is reported to have been a success in every province save the Northern where "a keenness for a purely academic education asserted itself." We have no doubt that this scheme has come to stay and that its success in other parts of the Island will inspire the local Education Committee to give the scheme a further trial in this district.

Among the notable developments of the year must be mentioned the scheme for direct payment of teachers in assisted vernacular and bilingual schools. The system of direct payment was made compulsory in the case of private managers and optional in the case of recognised societies. There are many societies, notably Christian Missionary Bodies which, though unwilling to accept the principle of direct payment, are anxious to secure payment of instalments of grant into the hands of managers to be distributed by them to the teachers under their control. Into the merits of this controversy it is not necessary to enter now beyond pointing out that the reason for wanting to constitute the Manager the paymaster should be patent to the meanest intellect.

Education cost the State about 12½ million rupees last year and the report proves beyond doubt that the people have had the money's worth within the limits possible for a politically and economically subject country like Ceylon.

The Marketing Officer, Mr. R. H. Bassett, recently disclosed the nature of the work

he proposes to do Market Research to ensure better markets for the small producer. He will institute a general economic survey with

special reference to production consumption and the methods of distribution. Our readers will agree that Market research is an indispensable preliminary to help the producer to secure better prices. Research is to marketing what diagnosis is to medicine. That is a basic principle on which all advertisers and merchants are agreed. Nevertheless, the fact remains that few people really appreciate the value of research and apply it properly to their business. The local cigar industry is an instance in point. No effort was made by the industry to explore new markets and still less to strengthen its hold on the home consumer. Markets are people. Generally the only limits placed upon their expansion are the number of people who can afford to buy the product and the number of people who can be made to desire it when they are properly informed about it. The producer is being brought closer to the consumer almost daily by human ingenuity. How can the producer market more scientifically? By market research. This means the application of scientific principles to the problems that arise from the size, kind and peculiarities of the individual market and the securing of the necessary data for bringing the product to the consumer in the most economical and effective way. Naturally this pre-supposes an accurate knowledge of facts. To make the research of most value it is necessary to most intelligently plan the means of "Fact Finding;" then must follow careful analysis; later proper correlation of the data collected and their interpretation and finally adapting the findings to particular products.

OPPORTUNITY FOR MUSIC LOVERS

Mrs. Lalitha Venkatram's Second Recital in Jaffna

Mrs. Lalitha Venkatram, the talented singer who gave a recital in Jaffna some days back, will give another recital on Thursday the 25th inst. at 6.45 p. m. in the Vaideshwara Vidyalayam Hall, Vannarpannai. Prof. C. R. Maharajah, the well known amateur of Colombo will accompany her on the Thabla.

BACK TO INDIA

Swami Yogananda to Return in August

Swami Yogananda, founder of "The Self-Realisation Fellowship" (Yogoda Satsang) and disciple of Swami Sri Yukteswar presently President in Calcutta, where Swami Yogananda was born under the name of Mukendralal, is returning to India for the first time since leaving it in 1920, as Indian representative of the World Congress of Religions.

Arriving at Bombay on August 22 by the Rajputana he will tour India, refreshing his mind and visiting the tombs of the saints and see "Master" Yukteswar before returning to California (where he has been working for the last 15 years) via England late in the autumn.

Personal

Mr. C. Rajaratnam of the Jaffna Kacheeri has been transferred to the Chilaw District Court as recorder with effect from the 5th proximo.

Rao Sahib J. C. Chinnappa, Personal Assistant to the Director of Public Instruction, has been appointed to officiate as Deputy Director of Public Instruction in the Madras Educational Service.

Obiter Dicta—XLVIII

GRADUATES AND OTHERS

"No Indian Graduates"!

THE principal of a Ratnapura school advertises in the *Times* of the 16th inst. for a lady teacher. The most striking part of the advertisement is the warning, "No Indian graduates!" This is very offensive and altogether unwarrantably offensive. What is the matter with Indian graduates that this educational authority must desire to keep them out of his school? He has knowledge of Indian graduates in India itself or he has knowledge of them in Ceylon. I claim to know quite a number of Indian graduates in Ceylon and they certainly are not teachers through whom the Ratnapura Principal could have acquired his prejudice. They are fine men and women. They compare well with their Ceylonese colleagues. And in India? There are men and women with special training in pedagogics. They, after a course of long study, obtain degrees in Teaching. I cannot for the life of me understand why an Indian B.A., L.T., is so worthless a person, so incompetent a teacher that he or she is utterly unfit to impart instruction to those attending the Ferguson High School in Ratnapura.

Matters Aerial

IF YOU wish to go to Rangoon from Ceylon by air it seems, according to arrangements now contemplated that you must take train to Colombo and then take train to Ratmalana and all the time take the risk of missing to catch the air-mail at Ratmalana. This may be avoided, I gather, by the equally circuitous process of going to Mannar where, if the present policy is to be pursued, there is going to be a halting station. Not many passengers are likely to get on board at Mannar, nor is there much chance of goods being shipped, even if you put on board all the donkeys for which Mannar is famous. The Jaffna U.D.C. I am glad to notice has put in a claim, in a mild sort of way, to have an aerodrome within the Urban area. This is a wise move. Why not, however, have the aerodrome at Kayts, within quarter of a mile from the Rest House, on 18 acres of open land bounded on two sides by the high sea?

The Jaffna Association

MY interest in this body need not prevent my saying that it has begun to tackle some big problems. Three Sub-committees were appointed on the 15th inst. to inquire into and report upon three matters of vital importance to this country. Mr. C. Arulambalam, Advocate, is the convener of the committee appointed to study the present state of the cigar industry in Jaffna. There is a general impression that the business has considerably deteriorated during the last ten or fifteen years. Mr. Arulambalam's Committee is expected to suggest ways and means for bettering the condition of a decaying industry. Mr. R. C. Proctor is convener of two Committees. One is to study the condition of the Anuradhapura—Kankesanthurai section of the Northern Railway and the other is to consider the suggestion of a Cement factory at Kankesanthurai. The Reports of the three Commit-

tees are due by August 31.

Journalistic Enterprise

MR. VALENTINE S. Perera of Hultsdorf is a very determined character. He edits *Young Ceylon*. I have had letters from him asking for an article. His remarks on the Jaffna Association memorandum made me write a defence of its fundamentals. In acknowledging the article the editor writes, "Now that you have been provoked into writing an article I trust you will follow it up with articles on other subjects. Otherwise you can be sure I will provoke you again!"

In consequence I am now going through a course of exercises in psychic calm, to make myself proof against provocation.

Words, not Wind

MY FRIEND Mr. Balasingham is after the wind, I see. Can't we engage Mr. Valentine S. Perera to provoke Mr. Balasingham to say many words on the Reforms Memorandum of the Jaffna Association? It is all very well to write innocuous, non-committal banalities on fruits, fresh water lagoons and the force of the wind. A general election is imminent. Council reform is going to be a big political plank. It may even be the acid test of candidature. What have the likely candidates to say on the Jaffna Association Memorandum? Is it too much to ask the following gentlemen to write to the editor of this paper what they think of the Reforms Memorandum of the Jaffna Association, Messrs N. Selvadurai, W. Duraiswamy, K. Balasingham, Sri Padmanathan, G. G. Ponnambalam, S. Natesan, J. C. Amarasingham, A. Mahadeva, S. Rajaratnam, and Alfred Tambiah? The sitting members will not, I am sure, have any fears about coming out into the open—but am I sure of the others?

SAIVA PARI PALANA SABHAI

Lectures and Kathaprasangams

At a meeting of the Committee of the Sabhai held on July 21, a Propaganda Committee has been appointed to raise funds and hold lectures and Kathaprasangams in the District.

FEEDING POOR SCHOOL-CHILDREN

Problem Of The Under-fed Pupil

That the Jaffna Urban Council is beginning to follow the example of Colombo is seen from the fact that it voted Rs. 1,500 for providing free midday meals to a school which was found to contain children who were deplorably ill-fed, observes the Director of Education in his Report for 1934.

The problem of the underfed and the ill-nourished pupil is demanding solution, if the schools especially those in the villages are to produce strong, well-built citizens.

LETTERS TO THE EDITOR

THE JAFFNA SEAT

Sir,—I understand false rumours are in circulation that I will not contest the Jaffna seat at the next elections, as I had to enter Hospital for an operation. Now I am quite well, in fact, as strong as ever and will positively contest the Seat in December.

I am, Sir,
Yours faithfully,
H. A. P. Sandrasegura.

Havelock Town,
17th July 1935.

JAFFNA ASSOCIATION

Sir,—It is time we returned to sanity, work, thought and action. We allowed ourselves for a time to believe in some slogans such as "Swara", "Non-Communalism", "Brethren", "Ceylonese nation", "Lankathevi" &c. Youth of Jaffna is full of emotion. But it cannot be said that the other youths of Ceylon evinced such emotion or corporated with them in achieving their ideal. It is even now open to them to muster the youth of Ceylon to some definite ideal and work for it. The old must take a cautious, responsible and statesman like course of action born of experience. The youth of Jaffna had their turn. The old gave in to their demand. The old now want to resume their power in the land. Let the youth be not hostile to the old but allow them to do their work unhampered. The reappearance of the Jaffna Association is the reappearance of the old and experienced men. They should be respected and followed. It is the old men that carry on the British Empire with all diplomacy and skill. Youth is intended for revolution.

The demands put forward by the Jaffna Association are honest, generous and necessary in the interests of all communities. They carry conviction. They take into consideration real facts. They cause no damage to any community. Their demands were couched in sober language. Their memorandum was made public and not kept a secret. In fact there was no criticism from any responsible or hostile quarters. It indicates the reasonableness of their demands.

Mr Ambigapagan, B. A., suggests that party system should be the ideal and pleads for its introduction. The communal-minded and the non-communal-minded Tamils are both for it. Unfortunately the majority are not for it. The Ceylon National Congress in its last annual session refused to form a party system. It is not possible for a Minority Community like the Tamils to introduce the party system. The Tamils by their unilateral action in boycotting the Council entry learnt a bitter lesson. Therefore there is no use of our talking of the ideal until the majority community is for it and solicits our co-operation.

For the present, the Sinhalese, strange to say, are thoroughly communal-minded to the backbone. Sir D. B. Jayatilake advised the Sinhalese to accept the Donoughmore Commission because it was of great advantage to the Sinhalese community but not in the interests of the entire Ceylonese. The Sinhalese have not during the last 4 years attempted to solve the differences among all the communities or with the minorities. The National Congress has not attempted to solve it. Sir D. B. Jayatilake has taken with him a secret Memorandum produced by the National Congress in order to advance the interests of the Sinhalese community. They make no reference to other communities or their disabilities under the present Constitution. Mr. Corea in a recent political meeting asks the minorities to apply to them for necessary relief. It would have been gracious indeed if Mr. Corea had only indicated how far and to what extent the Sinhalese are prepared to accommodate the minorities.

I hope that our youth who have no faith with us will immediately place themselves in touch with the

A SHORT STORY

(Continued from page 1)

always peace loving. So in order to console his father, he prepared a hookah and with some sweets he approached the old man and placed them before him. With the appearance of the son, a fresh hope began to glisten in his eyes. He raised his eyes and began. "Look here, Ahmad. Have you the stomach to give a helping hand to your father and vindicate his honour? Speak out."

VII
Ahmad—"I heard everything from mother. But father, please do not speak of vengeance. Forgiveness is the sweetest revenge. Moreover, think of our miserable condition. The memory of the sad fate of brother is still fresh in every mind. So we should think twice before we pick up a quarrel with anybody."

"You worthless pig of a son," retorted Yamin Khan contemptuously. "What on earth is there to be frightened of? You have made a confounded idiot of yourself. You want to preach your sermon to me when the whole family is insulted by a bastard. You had better go away from my presence. A worthy son would never pocket such insults."

For a moment Ahmad thought that his father was right. Still he should avoid blood shed. Anything short of murder he would have tolerated. As a final appeal he said, "You are old, father. If unfortunately, we are traced out, what will be your fate? Who will look after poor mother? Give time for time, father. I shall clear Tek Ram's account tomorrow."

VIII
Yamin Khan—"What do you care what becomes of me? Nothing. Have you ever cared? No. Never. But Gaffur cares and he would not have waited to argue." His tone took a pathetic note and for the first time, Ahmad was moved. The old man had touched the right chord. That challenge questioning his paternal affection succeeded in investing monstrous tendencies in the young man's head and raising in him that dormant Pathan spirit. Ahmad had a great temptation to show how far he cared for his father and the prestige of the family. Now that he has got his son under his grip, Yamin Khan wound up the conversation with a fine piece of rhetoric justifying his step morally as well as religiously and added, "Help or no help, if I am a true Mohammedan, I will to night thank that bastard for his impudence." An unwilling response was given by Ahmad. The rest was easy. They discussed the plan carefully so as to avoid any kind of flaw or contingency. Both were tired and waited for that appointed time.

IX
Sleep did not embrace Yamin Khan. He looked out of the window. There was time enough and he had to wait. He prepared a hookah and drew long puffs, all the time carefully weighing every move he had to make. "It may so happen that the scoundrel Bania may possess some ready cash." With this thought of plunder the villain's eyes began to gloat. He got up, took his lathi and went out to reconnoitre the place.

Tek Ram's house was a small rambling old place. The front room was used as the shop. There was another room and kitchen at the back with a door leading outside. Tek Ram was alone in the house, as his wife and children were away at his father-in-law's house. This fact was known to the Pathan from his wife. Tek Ram closed his shop early and called another fellow for night watch and both of them went to bed at a very early hour.

Yamin Khan looked all round the house. There was no soul stirring. Well satisfied, he returned and waited, passing time tediously. It was past midnight, and Yamin got up. He called his son and in a few minutes both were ready. Both the father and son knelt on their knees praying to the Almighty to guide them through their expedition—a convention which Yamin Khan never forgot to observe before he undertook any such affair. They both repaired to the scene of their attack. The dead silence of the night, and the thought of their mission terrified Ahmad. To butcher sheep is quite easy, but when it came to the ques-

so called non-communal Sinhalese and arrive at some good understanding so that we may join them. If they cannot do this, they should only join the Jaffna Association and assist it.

Yours truly

Jaffna 1-7-35 "Jaffna Old Fellow"

tion of a human being, Ahmad's hands began to shiver.

X
Yamin Khan began to circle slowly round the house. The line was clear. The only window of the house had been closed. Tek Ram valued money more than hygienic principles. Both set to work at the wall and in a few minutes there was a hole big enough for one to pass through. Then giving final instruction Yamin Khan blessed his son and asked him to be quick, saying, "Never forget the money matter." He remained outside as the sentinel. Shivering from tip to toe Ahmad got in. The silent stillness of the night, the pitching darkness and the warm air inside the room and the horror of murder made his blood boil. He waited breathlessly for some time and listened. To add to his confusion, he heard two men breathing. "There are two and how can I know who is who thought the amateur murderer. Anyhow if anything adverse happened, he had to flee for his life. So he noiselessly crawled on all fours and reached the kitchen door, and slightly opened it so that at the slightest alarm, he could run out easily. Then feeling with his hand, he entered the room where his prey was sleeping soundly after the day's toil. So far he was successful. He had spotted the right man. Another instant the poor shop keeper would have met his end.

XI
The ways of Providence are mysterious. Ahmad took a brief rest before completing the last part of the drama. All at once a loud sound was heard. It seemed to emanate from the very recesses of the earth, shaking the house at its very foundation. Windows and doors began to rattle. The last thing Ahmad could remember was that the deadly weapon fell from his hand, himself following suit.

The terrible shock woke Tek Ram. Instantly, it may seem, he apprehended the real cause of the tumult and with one leap he got out of the house. In his effort to run away, he fell on another human being at the door outside. The sudden collision made them both fall down. Our old friend, Yamin Khan gave a loud cry "Allah," measured his length full on the ground. Both were motionless for some time.

Then came the terrific shock and the consequent ravages. In his semi-consciousness, Tek Ram could hear the house bowing to Nature's fury. Piteous shrieks of the dying, thundering noise of the collapse of buildings and the cry for help heard from everywhere filled the atmosphere.

Day dawned and with it the vivid picture of the ravages of the quake in all its hideous nakedness were visible to the miserable survivors. Yamin Khan could not move his limbs. Terrified he never was in his life, but this proved too much to the poor man. He saw Tek Ram sitting by his side and was disappointed. His impression was that it was Ahmad who fell on him in the attempt to run out. When that proved otherwise he left all hope of his son. A look at the mere heap of mud before him confirmed all suspicions. Subsequent enquiries showed that his wife and the child had also left him for ever.

XII
Relief party took both the Pathan and Tek Ram to Lahore. On their way Tek Ram never forgot to apologise to the old man for his refusal to give tobacco. He said, "Khan Sahab, forgive me. See the working of Providence. Yesterday I denied one piece to my neighbour, and today I am at the mercy of the public, homeless and penniless."

Yamin Khan—"Batta, Life is a dream. Let us forget the past. I have experienced many quakes, the worst being in 1892. But no shake was so formidable. As soon as the first shock was felt, I thought of you lying alone in that mud house and ran up for your help, but before I could enter the door, you came out and fell me down. However ungrateful you may be, remember that this Yamin had a heart for this neighbour. I don't know the fate of Ahmad; my wife and child are no more to look after this old man. Who will give me the news of my son at Quetta?"

Tek Ram—"Khan Sahab, I will never forget you. Take me for your son and whatever help I can render, I won't grudge."

Thus Yamin Khan came out as an honest man with a "heart for his neighbour". Tek Ram never for a moment doubted his goodwill, nor did memory come to him that when he came out of his house to save himself the door was found open.

(Roy's Weekly)

Order Nisi

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction No. 124

In the matter of the estate of the late Comaraswamy Velauthar of Puloly West Deceased.

C. Velauthar Candappa of Puloly West. Petitioner.

Vs.

1. C. Velauthar Comaraswamy of do
2. C. Velauthar Arumugam of do
3. Kathirithamby Subramaniam
4. and his wife Thangamma of Puloly West Respondents.
5. Paramoo Thambiraj and
6. his wife Ponachchipillai
7. C. Velauthar Nagalingam of Puloly West Respondents.

This matter of the petition of the abovenamed petitioner praying that Letters of Administration to the estate of the said late Comaraswamy Velauthar be issued to him coming on for disposal before C. Comaraswamy Esquire, District Judge, on the 12th day of July 1935 in the presence of Messrs Kandaiya & Mylvaganam Proctors, on the part of the petitioner and the affidavit of the petitioner dated 12th day of June 1935 having been read. It is ordered that the petitioner be declared entitled to have Letters of Administration to the estate of the said intestate issued to him as one of the heirs of the said intestate unless the respondents or any other person shall on or before the 31st day of July 1935 show sufficient cause to the satisfaction to this Court to the contrary.

This 22nd day of June 1935

Sgd C. Comaraswamy

District Judge

(O 50, 22 & 25-7-35)

Order Nisi

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction No. 8572

In the matter of the estate of the late Vethanayaky widow of Eliathamby Thirunelakander of Mandaitivu Deceased.

Akilandam widow of Kumaravelu Eliathamby of Mandaitivu Vs. Petitioner.

1. Maheswari daughter of Thirunelakander of Mandaitivu
2. Thirunelakander Panchadcharam of do
3. Thirunelakander Thiruganassampanthar of do
4. Kathirappillai widow of Mailveganam of do Respondents.

This matter of the Petition of the abovenamed Petitioner coming on for disposal before C. Comaraswamy Esquire, District Judge, Jaffna, on the 29th day of October 1934 in the presence of Mr. C. C. Somasegaram, Proctor on the part of the Petitioner and the Petition and affidavit of the abovenamed Petitioner having been read.

It is ordered and declared that Letters of Administration to the estate of the abovenamed deceased be granted to the Petitioner as the lawful mother of the deceased and same be issued to her accordingly unless the abovenamed respondents shall on or before the 25th day of March 1935 appear before this Court and shew sufficient cause to the satisfaction of this Court to the contrary.

The 6th day of March 1935.

Sgd. C. Comaraswamy.

District Judge.

Order Nisi extended for 24-7-35.

Id. C. C.

D. J.

(O. 52. 18 & 22-7-35.)

NEWS IN BRIEF

All-Ceylon Tamil Medical Conference.—The Second Session of the All-Ceylon Tamil Medical Conference and Exhibition will be held on the 14th, 15th, and 16th, September, 1935, at the Parameswara College Hall, Thirunelveli, Jaffna. Dr. A. N. N. Pannikar, M.B.Ch.B. (Edin.), I.M.S. (Retired) Principal, College of Indigenous Medicine, Colombo, will preside.

Ancient City Unearthed.—Considerable interest is attached to the reported discovery of an ancient city, buried near Kotdeji, in Khairpur State. The Thakkur of the State, who is responsible for the discovery says that the discovered city is much more ancient than Mohanjodaro. Nine months ago, the Thakkur Sahab came across a mound in the dry bed of a river. He secretly began excavations and unearthed ancient ruins and curios. Prof. H. G. B. Bombay, a well known archaeologist, supports the claim of the Thakkur Sahab. The authorities have been informed and the necessary arrangements will be made for further excavations.

Public Services Commission.—The Hon. Mr. J. W. R. Illangakoon has been appointed to be a member of the Public Services Commission during the absence of the Hon. Sir Edward Jackson, O. B. E., K. C., on leave.

Unnecessary Sounding of Motor Horns.—The unnecessary sounding of horns in stationary motor cars is sought to be prevented by the amendments proposed to the Motor Car Ordinance. Another change contemplated is to give power to the Registrar and the licensing authority to cause derelict motor cars to be removed from a high way.

Supreme Court Judge Resigns.—The Hon. Mr. Stanley Obeyesekere, K. C., Commissioner of Assize, has resigned his office. The resignation, it is learnt, was in consequence of a difference of opinion with the Chief Justice, Sir Philip Macdonell, and some of his brother Judges over editorial comments in the "Times of Ceylon" on the alleged lenience of the sentence passed by His Lordship on the accused in the Colpetty motor fatality case.

Order Absolute in the First Instance

IN THE DISTRICT COURT OF NUWARA ELIYA

Testamentary Case No. 282

In the matter of the Last Will and Testament of Marimuthu Olaganathan of Jaffna, Deceased.

Nagamuthu Marimuthu of Talawakelle Petitioner.

This matter coming on for final determination before R. M. G. Monypenny Esq., District Judge, Nuwara Eliya, on the 28th day of June 1935, in the presence of Mr. Victor Tambinayagam, Proctor on the part of the Petitioner abovenamed and the Petition and Affidavit of the petitioner dated the 25th and 29th days of June 1934 respectively and the Order of the Supreme Court dated the 30th day of November 1934, transferring this action from the District Court of Jaffna to this court, having been read: It is ordered that the petitioner abovenamed be and he is hereby appointed Executor of the Last Will and Testament of Marimuthu Olaganathan of Jaffna and that Probate of the said Last Will and Testament be issued to him as the Executor mentioned therein.

Sgd. R. M. G. MONYPENNY,

District Judge.

The 28th day of June 1935.

(O. 53. 22 & 25)

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THE S. S. Kinshu Maru is expected to arrive at Kanke-santurai with 6000 Casks of this Cement on the 24th inst. For durability and strength, there is no equal in the market. 75 per cent of the buildings in the course of construction in Jaffna is using this cement. P. W. D., P. R. C., D. R. C., U. D. C., Roman Catholic Mission, Hindu Board &c. are using this cement. The

Town Hall buildings in the Jaffna Esplanade have already used 2000 Casks of this cement. Please book early. We undertake to transport by boat, lorry or cart. Particulars from

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(108.)

Order Nisi

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction No. 8618

In the matter of the estate of the late
Sivagamiammah widow of Maruthappu
of Manippay Deceased.
Arunasalam Suntharampillai of Manippay
Petitioner.

1. Swaminathapillai Puvirajasingam
2. Swaminathapillai Navaretnam
3. Swaminathapillai Arunasalam
4. Swaminathapillai Chelliah
5. Rasiah Maheswaram
6. Raddanby Rasiah
7. Eliathamby Navarajah
8. Eliathamby Muttu Rajah
9. Eliathamby Anandarajah
10. Eliathamby Sunthararaja
11. Kathirithamby Kulasegaram
12. Vallipuram Selvanayagam
13. Vellupillai Yamadevan, 10th Respondent is a minor appearing by his Guardian ad-litem 7th Respondent.

Respondents.
This matter of the petition of the 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 19th day of June 1935 in the presence of Mr. E. Murgesan Esquire, Advocate, part of the Petitioner's case, the petitioner having been read, it is declared that the petitioner is one of her husband's intestate and is entitled to Letters of Administration to the estate of the deceased. It is ordered that the Respondent or any other person shall, on or before the 26th day of July 1935 show sufficient cause to the satisfaction of this Court to the contrary. Sgd. this 25th day of June 1935.

Sgd. C. Coomaraswamy,
District Judge.

(O. 51. 18 & 22 7-35)

Arrack Rent Sales 1935—36,
Jaffna District.

TENDERS are hereby invited for the purchase of the exclusive privilege of selling arrack by retail within the areas in the sub-joined schedule during the rent period October 1, 1935, to September 30, 1936, subject to the general conditions applicable to all Excise Licences, the Arrack Rent Sale Conditions and the Tavern Licence conditions published in Government Gazette No. 8,118 of May 3, 1935.

2. Every tender shall be made on the prescribed form, obtainable from the Jaffna Kachcheri, and be accompanied by a Treasury or Kachcheri receipt acknowledging the deposit of a sum of Rs. 500 and by a certificate from the Chief Headmen of the Division with regard to the worth of the tenderer in round figures.

3. Every tender shall be placed in a sealed envelope clearly marked on the top left hand corner with the number and name of the group taverns in respect of which the tender is made. The envelope shall be deposited in the Kachcheri tender box before the time fixed for closing the tenders of the respective group of taverns. The tenderers should be present at the Kachcheri at the time of sale.

4. The successful tenderer shall immediately on being declared the purchaser of the rents sign the rent sale conditions and pay to the Government Agent a sum equivalent to two months' rent of the privilege.

5. Further particulars can be obtained on application at the Jaffna Kachcheri.

6. The taverns referred to in the schedule will be grouped as follows:—

Group No.	I.	2. Jaffna Town
		3. Karaiyur
Do.	II.	7. Nallur
		5. Chavakachcheri
Do.	III.	6. Vannankerni
		4. Point Pedro
Do.	IV.	9. Valvettiturai
		1. Kayts
		8. Chankanai
The Kachcheri,		E. T. Dyson,
Jaffna, July 8, 1935.		Government Agent.

The Kachcheri, Jaffna, July 8, 1935. Government Agent.

SCHEDULE REFERRED TO.

No.	Division.	Locality or Range
1.	Islands	Kayts
2.	Jaffna	Jaffna town (U.D.C. Divisions Nos. 1 and 6)
3.	Jaffna	Karaiyur (U. D. C. Division No. 2)
4.	Vadamaradchi	Point Pedro
5.	Tenmaradchi	Chavakachcheri
6.	Pachchilaipali-Karachchi	Vannankerni
7.	Jaffna	Nallur (outside U.D.C. limits)
8.	Vaikamam West	Chankanai
9.	Vadamaradchi	Valvettiturai

Opening Hour Closing Hour
Nos. 1-4 and 7-9 8.0 A.M. 7.0 P.M.
Nos. 5 and 6 8.0 A.M. 6.20 P.M.

Tenders will be received as follows:—

- Group No. I. on Friday, July 26, 1935 at 9.30 A.M.
Group No. II. on Friday, July 26, 1935 at 11 A.M.
Group No. III. on Friday, July 26, 1935 at 11.30 A.M.
Group No. IV. on Friday, July 26, 1935 at 12 noon.

(G. 26. 23-7-35.)

Sale of Arrack Rents in Mannar
District for 1935-36.

TENDERS are hereby invited for the purchase of the exclusive privilege of selling arrack by retail in the Periyakulam and Puliyadi-Irakham Arrack Taverns of Mannar District for a period of twelve months from October 1, 1935, to September 30, 1936. Tenders should reach the Assistant Government Agent, Mannar, not later than 10 a.m. on Monday, August 5, 1935.

2. The conditions of sale and any other particulars can be obtained on application at the Mannar Kachcheri.

R. S. V. POULIER, Assistant Government Agent.

The Kachcheri, Mannar, July 13, 1935.

(O. 25. 23/7/35.)

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Y. 137. 1-11-34—31-10-35

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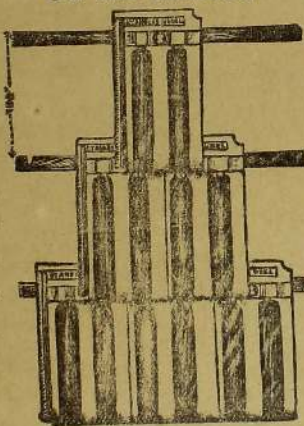
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(M's)

Y. 27. 1-5-35—30-4-36

Order Nisi

IN THE DISTRICT COURT
OF JAFFNA

Testamentary Jurisdiction No. 8655

In the matter of the estate of the
late Gnanapooranam wife of K.
Nallathambi Kumaraswamy of
Vannarponnai Deceased.
K. Nallathambi Kumaraswamy of
Vannarponnai

Vs. Petitioner.

1. Padmasani daughter of Kumara-
swamy and
2. Kumaraswamy Bahavanandan
both of do
3. Thailayagam widow of Ratu-
lugam Sundaram all of Annai-
cottai

Respondents.

This matter of the petition of the
abovenamed Petitioner praying for
Letters of Administration to the es-
tate of the abovenamed deceased com-
ing on for disposal before C. Coomara-
swamy Esquire, District Judge, on the
23rd day of May 1935 in the presence
of Mr. T. N. Sobbiah Proctor on the
part of the Petitioner and the affidavit

and petition of the Petitioner having
been read, it is declared that the
Petitioner is the lawful husband of the
said intestate and is entitled to have
Letters of Administration to the es-
tate of the said intestate issued to
him unless the Respondents or any
other person shall, on or before the
26th day of June 1935 show suffi-
cient cause to the satisfaction of this
Court to the contrary.

Signed this 31st day of May 1935

Sgd. C. COOMARASWAMY,

District Judge.

Extended for 24-7-35.

(O. 49. 18 & 23-7-35)

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Y. 53 1-1—31-12-35.

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Total Assets	2,46,08,120	4,50,03,372
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(Y. 53. 1-1—31-12-35.)

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