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# THE Hindu Organ.

IT PAYS TO ADVERTISE IN THE HINDU ORGAN AND INTHUSATHANAM.

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## LIGHTS ON YOGA MEANS TO REACH THE GOAL

By B. V. Narasimhaswamy

ONE of the commonest expressions in use in religious circles is Yoga. Such widely popular terms are apt to have their denotation and connotation widely extended and to become somewhat indefinite. Literally the term denotes union and is strictly applicable to the union of the mind or individual self with God. The term "Vishada Yoga," however, is applied to the first chapter of the Bhagavad Gita, (the Yoga Sastra, as it is termed); and the union there referred to is of Arjuna's mind with dejection and not with God. Every succeeding chapter also is termed a Yoga e. g., Sankhya Yoga, Gunathraya Vibhagayoga, etc. Usually Yoga is described as falling mainly under four heads and named in accordance with the Sadhanas adopted. Jnana Yoga is the union of the self with God, achieved through (intellectual) inquiry; Bhakti Yoga, through devotion or emotion; Karma Yoga, through activity or service; and Hata Yoga, through physical exercise, especially, breath regulation. These means are used either separately or in combination to attain union with God.

### God

The term God,—the most widely used term in religion—is the hardest to define. Every religion, every sect—almost every individual attaches its or his own meaning to that term. The abstract conception of God, as the cause, end and essence of the Universe is the only idea that some minds, (accustomed to look down upon all idols, pictures and forms of God) will tolerate, while to the vast majority of mankind such an abstraction is impossible and unsuitable. To these, overpowered as their minds are by their desire-nature and a sense of weakness or dependence, a God, Personal and with form and attributes of goodness, mercy, vast power, etc., is an indispensable factor for the supply of all power, all life, all goods,—and the forms employed are innumerable and widely divergent. Even amongst the first mentioned class, i. e., those dealing with abstractions of Metaphysics, differences and conflict prevail,—some holding that Ultimate Reality (God) can only be one, single, indivisible, undifferentiated and thus denying their own ultimate existence distinct from God, while others hold that it must be dual or qualified non-dual, and thus assert Personality, especially separate individual Personality, as the indissoluble basis of Reality (God).

Yoga or union with God must naturally convey different meanings to each of the above classes or individuals. The union consisting in the merging of one's personality in an undifferentiated whole which rejoices the heart of one set is detested by and inconceivable to another. The latter's description of perpetual bliss by the contact of the self with another, albeit the over-self or Supreme Self, is equally inconceivable to the former who would deary it as a delusion and a snare.

### Sadhanas

Whatever the goal and its form may be, and however hard or hope-

less the task of reconciling or harmonising the conflict about them, still, most of the means (Sadhanas) adopted for reaching the goal are common to all religions and sects. Buddhism with its denial or non-committal about the existence of God seems to be poles apart from current orthodox Hinduism with its worship of the idols of Sri Rama and Sri Krishna. Yet there is not much difference between the Buddhist Sadhana and that of the Hindu Yogis; and up to a certain stage, the aims of both are the same. In both systems, as in so many others, the first thing to quell is the rebellious or sinful restlessness of the mind, its passions and longings, its anger and hatred, etc. And nothing helps one in this, more than loving attempts to serve others (i. e., Karma Yoga) thus blunting the edge of selfishness and egotism. Then comes the effort to sit quiet at some place before one's Guru, or God or other suggestive or inspiring form (i. e., Bhakti Yoga), amidst calm and suitable surroundings, and to still the breath (i. e., Hata Yoga) and withdraw the mind from the sense and external objects,—even from memories of external objects; and finally and naturally one is led on to concentration, meditation and Samadhi (Rajayoga).

As to what Samadhi is or what should follow it, there is great divergence between Yogis. The purpose of Samadhi, no doubt, is to gather oneself up, to fall with one's might and main, on the point to be attacked, the aim and goal life. But the goals vary not only with individuals but also with the various stages of each individual's life. With a good many, the ideal of perfect love, kindness, and power takes the shape of a dear and revered Guru or God (Ishta Devata), and an image thereof, mental or physical, is concentrated upon. Being constantly in the same plane with it (Solekya) in meditation and Samadhi, the Sadhaka's or devotee's self develops its qualities more and more (Sarupya), approaches it more and more closely (Sameepya) and finally merges in it (Sayujya). In that last stage, if the Sadhaka or Yogi is of the extreme Advaitic school, he strives to lose and does lose his sense of separate personality—including any recollection of his antecedent history of separate existence. A Yogi of a different school would, at that stage, strive to maintain and therefore succeed in maintaining his separate personality while achieving his union with the Supreme; i. e., there will be a vast overpowering sense of unity of himself and things in the Supreme, still leaving or providing a place however minute, for his separate self, just as the fruit, ocean or fire would include in its unity, the seed, drop or spark.

### The Surrender

To thinkers and Yogis of such a school the idea of extinction of personality is extremely repugnant—nay inconceivable. Among these, however, there are two classes, with different goals. One class merely wishes to pass away all time—and for that matter, all eternity, in such blissful merger in the Divine and it seems to regard passivity as a necessary element or the chief

## SPREAD OF CANCER IN JAFFNA

### Apparatus From France For Treatment

Mr. G. G. Ponnambalam M. S. C., speaking in the State Council last Thursday on the Medical Services, drew the attention of the House to the spread of cancer in the North, a fact brought to his notice by the Government Agent of the Northern Province. He understood that an apparatus had been ordered from France, and in that connection, they were very grateful to the Government Agent and Mrs. Dyson for their initiative in the matter. The cost would be something like Rs. 50,000.

Mr. Parabekke, Minister of Health, mentioned that he had had a letter from the Government Agent on the subject and undertook to place it before his Committee.

## THE HEADMEN COMMISSION

### Report Signed

The Headmen Commission held their final meeting on Saturday when the members set their signatures to the report.

The Commission was appointed on July 11th last year to inquire into and report upon the working of the existing Headmen system with a view to its improvement or replacement partly or wholly by any other system.

The first meeting was held in Colombo on October 6th and later on the Commission sat in various outstations too, recording evidence.

The great majority of the witnesses who appeared before the Commission expressed themselves against the retention of Chief Headmen, who they contended were steeped in corruption.

The personnel of the Commission was: Mr. M. M. Wedderburn (Chairman), Mr. W. A. Weerakoon, Mr. L. Nugawela, Adigar, M. S. Kanagasabai, Mr. A. M. Sabeed, Mr. L. W. A. de Soysa, Mr. M. T. de S. Amersekere, and M. A. A. Wickremesinghe.

feature of bliss. But the other class, accustomed always to look upon activity as the most important item in the individual's happiness and in the happiness and welfare of mankind, cannot rest content with a goal of passive bliss even in eternal Divine contact. It conceives the purpose of Yoga and of life to be the absolute merger by self-surrender to the Supreme, and to be eternally active in using the individual selves to carry out its high and beneficent designs. The Surrender is accompanied by the idea that extinction of individuality is impossible and undesirable and therefore by an express or implied prayer that the Will and the Power of the Supreme may flow into the surrendered self, so that it may go back to the world to achieve the purposes of the Supreme.

This is substantially the position of Sri Aurobindo as seen from his writings collected under the title of "Lights on Yoga," and from the able and enthusiastic appreciation of his teachings by his devotee and

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### A Short Story

## LOVE AND SERVICE

BY B. P. SRIVASTAVA

"LEELA, why this weeping?" The mother patted her daughter affectionately and peered into her face.

"Mother, I entreat you to request father to cancel my marriage. You know, he is so serious about it and only waits for the auspicious day. I feel I will find no happiness in that marriage. I have told father about it several times. He ignores me. Mother, feel for your daughter marriage, to me, with anybody excepting Dina, to whom I have given my heart means hell."

Leela, in her love and confidence related to her mother an incident in her life: one evening, returning from the college with Dina, they were attacked by some Goondas. Dina in spite of the odds being against him, braved the assailants, repulsed them and saved her. "Mother, he was so brave, so valiant and hazarded his life to save my virginity. He preserved my honour for me, and I gave him my heart."

"My dear Leela, what are you prattling about? Think of your high position and that of Dina's. Daughter of the wealthiest Zamindar to be in wedlock with the son of a maid-servant! Atrocious! My foolish, sentimental girl you know how Dina happens to live with us. The entire village folk know it."

### II

And a horror-struck mother told her little, love-lorn daughter how Leela's father, Rup Singh, while out hunting came across a young woman with a babe in her arms whom he had found deserted by her husband and wandering in the forests. Rup Singh felt pity on hearing her sad tale of woe, brought her to his house and engaged her as a maid servant. But the forest girl was sinking. The agony of desertion by her lover was heavy in the heart of Sushila. The anguish had begun to tell upon her health. One night Sushila sent for Rup Singh, entrusted little Dina to his care and died. As Rup Singh had no children, he was only too glad to bring up the boy as his adopted son.

But ever since the birth of Leela the fascination for Dina considerably declined. He was fed and educated by Rup Singh, but Leela was fondled and caressed.

Leela and Dina both grew up together on the most intimate terms.

### III

Rup Singh had become aware of Leela's fondness for Dina. One day as he entered Leela's room, he found his daughter looking vacantly at space. She looked pale and haggard.

"What is the matter with you, Leela? Are you ill?" her father asked. Rupsingh had not the courage to broach the subject of marriage to Leela just at the moment. Both sat in the room for a couple of minutes, the father contemplating how to approach the matter, while the daughter, her head drooping down, collected all her courage to give her father a flat refusal. Tired of this suspense Leela suddenly got up and tried to hurry away from the room.

"Pittaji, I have entirely forgotten a most important work. I will be

back in half an hour" But before she could get out of the room, Rup Singh said: "Leela, you know your marriage is to take place shortly. I saw Narain's father. He wants the *Tilak* performed as early as possible. I am fixing it for Monday. The Pandits tell me that is the most auspicious day."

And then the love-lorn Leela mustered courage and said, sweetly, sad but resolutely:

"Pittaji, I have never gone against your wishes. But I am sorry I must do so now. I have given my heart to Dina. I do not like Narain. If I marry at all, it shall be Dina and none else."

### IV

Dina—a maid servant's son! Rup Singh's daughter to be the wife of a vagrant! Impossible. What will the village think? Daughter of a wealthy landlord, paragon of beauty, the most beloved girl in all the locality, to marry poor Dina, a mere orphan who has nothing to call his in this world! If Rup Singh turned out Dina he would be roaming in the streets without a crumb to eat and no place to rest his weary limbs. How can, then, Dina give his dear Leela all the comforts she is used to!

"Forget Dina, my Leela. Erase Dina out of your mind," was her father's sincere advice to his daughter whom he loved.

But Leela had reared up her paradise on Dina.

"Pittaji, Dina has strength. He has the will. He has intelligence and necessary education. What more does a man want? I am sure Dina can easily earn enough for both of us to live comfortably. We are very simple in our ways. Both of us can earn more than we need. What is, after all, man's need in this world? Mahatmaji wants only a strip of cloth, leaves and vegetables! Our aim has ever been to imitate Mahatmaji in all his ways. By and by, father, Dina and I hope to live up to that standard. Pittaji, you may find happiness in wealth. I do not. I find happiness only to be with Dina. Our aims and ambitions are identical. If I ever marry, it shall be, only Dina. Else, I shall not marry."

There were tears in Leela's eyes but Leela had unburdened her heart.

### V

Next morning! Leela was waiting for her tea. Dina had not turned up. Never before had Dina kept her waiting. Where was Dina? She asked the servants. He was not in his room. Leela gulped her tea and hurried to her mother. She too was ignorant of Dina's whereabouts. Leela went to her father. Rup Singh could not exactly say where Dina had gone. All that Dina had told him last evening, Rup Singh admitted, was that he was going out on urgent business and would be absent for about a fortnight.

What was that urgent business that called him so suddenly? Dina used to keep nothing from his Leela—muttered Leela to herself as she slowly retired to her room. Some days later she heard whispers in the college about Dina's sudden disappearance and his joining the Harijan League. That week's *Village Chronicle* contained a graphic description of the impetus which the Harijan movement had received by the enlistment of a young Master of Arts, by name Dina, in the League. "It was a real acquisition," wrote the paper "and if only every village is able to get its Dina, the villages will

(Continued on page 3)

CHIEF CLERKSHIP, D. R. C. MULLAITIVU  
Applications are invited till the 23rd instant for the post of Chief Clerk, District Road Committee, Mullaitivu. The salary will be Rs. 75/- a month, on an incremental scale to be fixed later. Applicants with office experience will have preference.  
F. de S. Jayaratne,  
Chairman D. R. C. Mullaitivu.  
District Road Committee's Office, Mullaitivu, 6th September 1935.  
(G. 34. 9 & 12 9-35.)



# Hindu Organ.

MONDAY, SEPTEMBER 9, 1935.

## THE CHANGING OUTLOOK

IT IS A SIGNIFICANT SIGN OF THE times that educated Hindu young men, bar the arrogant group that considers itself specially commissioned by God to uphold orthodoxy, whenever they meet in private conversation or public conference, do not mince words to condemn the social system which denies to large sections of people the opportunity to grow to the full height of manhood and womanhood. This is as it should be. For, the thoughts and feelings of the youths of today will have a profound influence in shaping the social structure of tomorrow. And in no sphere of national life is rational thinking more urgently called for than in the social. It is not only the privilege of youth but its sacred duty to rid society of the incubus of the traditional past and make it respond to the demands of the time spirit. The silent revolution in thought now animating the youths of the country is bound to quicken the pace of the social evolution that is going on in our midst as the result of the operation of economic and political forces. Equality of opportunity for every member in society is bound to come some day; and the longer that day is delayed owing to the selfishness of the privileged classes or the blindness and apathy of the leaders of the people, the longer will Hindu society suffer the weakness and limitations to which it is exposed. A conscious and concerted effort to give a push forward to the movement for the amelioration of the depressed classes cannot but focus public opinion on the need to remove the barriers that keep many hundreds of Hindus outside the pale of Hindu society. But, the experience of the recent past forbids recourse to open and drastic action likely to challenge to open conflict the forces of orthodoxy. Orthodoxy must be won over—a difficult task, in truth in as much as orthodoxy is impervious to the dictates of reason, even expediency. Public opinion, however, can by reason of its strength disarm violent opposition and limit its manifestations to impotent protests and mild threats.

If the youths of Germany are responsible for the regeneration of Germany and those of Italy have helped to purge their country of the many abuses which sapped the life of their people, it should be possible for the Hindu Youth movement to grapple with the abuses that undermine the solidarity of Hindu society. Youngmen cannot shirk their responsibility in this respect. They should not miss a single opportunity to create public opinion favouring the abolition of caste arrogance and social intolerance. The educated youngman should

set an example to his neighbours with regard to his relations with members of the depressed classes. Personal talk, words of encouragement, frank and fair dealing as between man and man should result in creating mutual confidence and trust and pave the way for effective propaganda in the direction of sanitary habits and better living. The approach must be made without the least taint of condescension. The response will be marvellous. For, it is the heart that awakes, and the heart knows, neither caste prejudices nor the inhibitions of conflicting complexes.

Our youngmen must realise that one of the principal causes of our weakness and downfall is the caste system. It cannot be said that all or most "high caste" men deserve a high place by reason of their intellect and character, nor all low caste men deserve the humiliation, loss of opportunity, degradation and the cramping effect due to a feeling of inferiority. It is clear, therefore, that caste would be unjustifiable even if it were not politically disintegrating and weakening.

We generally feel encouraged by the achievements and example of Japan. But we forget that the Samurai, the Japanese high caste, voluntarily gave up their privileges and the untouchable classes were declared by law eligible for all offices, professions and educational facilities. Have we the same social patriotism, the same sense of justice, and the same desire and power of giving up privileges for the sake of the country?

Who does not know the wretched opposition which the supporters of equal-seating in schools had to face? Once the State stepped in, all opposition vanished leaving a bad odour behind. We know that prominent oppositionists are now reconciled to the situation. It would have been more graceful and more conducive to better understanding if "castemen" had invited those of the depressed classes to share with them the opportunities offered at Government expense.

The opposition to members of the depressed classes being elected to Village Committees is another exhibition of caste snobbery. It is certain the Village Communities Ordinance will never be amended just to suit the fancy of the Vellalis. Why not, then, accept the situation as inevitable and adjust one's views in accordance with the changing conditions of the day?

Social intolerance on the part of "caste" Hindus has led large numbers of the "low" castes to leave the fold of Hinduism. This is so in India as in Ceylon. In his self-willed folly the orthodox caste man fails to realise the harm he is doing Hindu Society in depleting it of its numbers.

The caste system has prevented the growth of a compact nation and undermined its solidarity. Hindu society is not in a position to exert its influence in the affairs of the country owing to the absence of cohesion among its elements.

The system of caste narrows one's outlook and vision; caste-ridden people cannot think nationally. They consider their caste to be the world in which they live, move and have their being. This has weakened our power as a political unit.

Our young men who are deeply interested in the social and economic regeneration of the Hindu community should engage their energies in reclaiming the depressed classes—the orphans in our back-yard.

## The Tramp Abroad

By S. A. N.

"The curse of gold upon the land  
The lack of bread enforces;  
The rich preach "rights and future days"  
And hear no angel scoffing;  
The poor die mute with starving gaze  
On corn-lands in the offing."

The budget has passed the second reading. A hell of a lot of talking was let go on the estimates and proposals for the next financial year. In analysing each and every member's speech one finds the personal note cleverly concealed in a mass of pointless piffle. Every member has tried by his torrent of words to entrench himself in the affections of his electors. In the majority of speeches one looks in vain for a sure touch of statesmanship. Members have freely indulged in impetuous personal attacks. Condensed to the conciseness of a formula the long drawn out wordy warfare amounts to "you are wrong and I am right; you are no friend of the poor but I am." It was all sound and fury signifying nothing.

While members heckled and wrangled, the basic problems of government and the welfare of the people at large received scant attention. Education, Sanitation, Agriculture and Industry, the four main pillars of healthy civic life of the country, have not received that attention to which they are entitled. These four departments of administration ought to be remodelled and reorganised so as to help the poor out of their plight. It is a sad neglect that we have no Department of Industries with a minister in charge. We may take it that the Minister of Agriculture is also the protector of industries. It is not enough that these branches of administration are voted annual supplies. The question is, are these services well organised and designed to uplift the people in the country? The most basic service in a civilised State is Education, popular education and applied Scientific education.

As it is, the Department of Education is the most inelastic and the least responsive to the changing ideals of life Education, creative education, which, while not causing a break with the past, directs energy and resources to the utmost benefit and happiness of the sum total, is what we require in Ceylon. What we have is the very opposite of it. Our educational system produces shallow gentlemen who having entered what are described as "learned professions" sponge on the poor and who are really, despite their pretensions, their gall and wormwood. Ceylon is one of those countries of the world where the educated are the ravers of the uneducated, where the educated in the State service get the fat of the land and where the establishment charges consume the bulk of the revenue. The unproductive nature of the system of education is entirely due to want of Freedom of Thought in educational institutions. Dr. Dharendra Mohan Sen of Sanjinketan on his return from a recent tour of the British Isles is reported to have said, "It is noteworthy that a remarkable progress in the realm of education has in recent years been possible in England owing mainly to the fact that unlike other countries Freedom of Thought is a special privilege which all British Educational institutions widely enjoy". In Ceylon freedom of thought is curtailed a good deal by unnecessary official interference which is perhaps a part of British Colonial policy. While money is available for all kinds of wild goose schemes, none is for the proposed University to be completed. I would rather say that we don't want a university which would at best produce a half-baked intellectual proletariat. I would in the first instance plead for a first class College of applied Science where indigenous economic possibilities could be studied and harnessed. Let us have a College of Science training our

## ALLEGED MURDER OF INFANT

### Mother and Two Others Charged

A woman named Mariamma of Nallur and two others, Velan Alvan and Murugan Guana-n, also of the same place were charged on Thursday before Mr. K. Alvapillai, Police Magistrate, with the murder of a newborn baby.

It is alleged that on the 3rd instant, Mariamma gave birth to a child, and the other two accused interred it at the Chemmani crematorium. Information was given to the Police of this, and the body of the child was exhumed and a post mortem was held.

The accused pleaded not guilty. The Magistrate allowed the accused on bail in Rs. 150 each.

### Probation Officer For Jaffna

Mr. D. Saverimuttu of the Staff of St. Patrick's College, Jaffna, has been appointed, under the provisions of Chapter XXVI of the Criminal Procedure Code, 1898, as amended by Ordinance No 31 of 1919, as a Probation Officer for the judicial district of Jaffna, for a period of 12 months, with effect from August 15, 1935.

### District Mudaliyar, Vavuniya North

Mr. S. I. Wijayaratnam, of the Mullaitivu Kachchery has been appointed District Mudaliyar, Vavuniya North.

boys and girls for agriculture and industry.

The proposal to abolish Death Duties is the most revolutionary feature of the Budget and as such a lot of powder and shot was expended on it. One may understand the proposal as it does come from the acting Leader of the House who is supposed to be a very wealthy man and who therefore devoutly wishes to depart this world in the fullness of time being fully assured that his herd would not be assailed by the Commissioner of Stamps. All shades of opinion were ventilated on the proposal. The member for Kegalle became even lyrical at the expense of the member for Colombo Central. The one man whose argument was convincing was the member for Matara. Mr. G. K. W. Perera is by far the best informed member in the present Council. He proved the utter unwisdom of dispensing with the Death Duties. Let those who are rich, the rich are generally so at the expense of the poor, pay out of their plenty. Let the lowest limit of immunity be set high. This is sound and sensible.

While the Council was enacting its wanted farce, the arch-faroucer Sir D. B. Jayatilaka was playing high pleni potentary to the Heart of the Empire. His Reform mission was ill conceived in so far as he did not care to coordinate local opinions on it. It is no surprise to us that he has met with a rebuff from the Grand Operator of the Colonial Office. It takes a knowledge of the elementary rules of arithmetic to place factors side by side and draw the conclusion. Either Sir D. B. does not know that other clamant interests have by memorandum opposed his mission or he, and his comrades in the conspiracy are so confident of "ride through" regardless of enemy forces. If it be the former he should be pitied; if the latter, he merits the rebuff and the rebuke he has met with.

"Vouchsafe, O God,  
An ounce of commonsense  
To our Sinhalese friends"  
so that they may see and know that there are in Ceylon other peoples who are as human as they and whose co-operation too is essential for the common progress of all. Before another step forward in constitutional evolution is taken it is necessary that the Sinhalese leaders should digest the lesson of the failure of Sir D. B. Jayatilaka's mission.

## SERIOUS IRREGULARITIES IN JAFFNA U. D. C

### Audit Discovery

It is understood that the Assistant Auditor-General and his Officers, who are engaged in auditing public offices in Jaffna, have discovered serious irregularities in the collection of rates, in the U D C, Jaffna.

A tax-collector appears to have demanded, obtained and appropriated to his own use larger sums than were due from the rate-payers.

The discovery was made last Saturday and all connected documents have been seized by the Audit.

Efforts are being made by some members to "adjust" matters.

The tax-collector concerned is said to have influential relatives and some members

The President, Local Government Board, is expected in Jaffna soon.

## ONE MONTH FOR INDIAN WOMAN

### Theft of Bangle at Nallur

An Indian woman, Kaliamma, widow of Subbiah, was sentenced last Thursday to one month rigorous imprisonment by Mr. K. Alvapillai, Police Magistrate, Jaffna, for theft of a gold bangle at the Nallur Kandaswamy Temple, during the high festival on 25th August.

The accused had had previous convictions for theft while in India.

## PANDIT NEHRU FLIES TO EUROPE

### Large Gathering Sees Him Off

Allahabad, Sep. 4.

A large gathering of relations and friends assembled at Banruli Aerodrome this afternoon to see Pandit Jawaharlal Nehru off by the Imperial Airways west bound plane for Brindisi. The plane left at 4-45 p.m., having made up delay at Bangkok. The Pandit hopes to be by his wife's bedside on Monday night.

The following details in connection with Pandit Jawaharlal's departure, which, until the last minute, was so uncertain, will be read with interest. Even here, it was such a great surprise that he could leave for Europe on the same day he arrived. The courtesy shown by Mr. Evans, Collector, in offering every facility to Pandit Jawaharlal has been much appreciated by him, as well as by the public.

Not a little difficulty was experienced by Pandit Nehru in finding suitable clothes for the journey, all his suits having been destroyed. Luckily, he found his father's trousers, and though they did not fit him, he was advised to manage with them, until he reached Germany, where he could get new ones made.

(Hindu Cor.)

### Gandhiji's Message

ALLAHABAD, Sep. 5.

Prior to his departure, Pandit Jawaharlal received the following telegram from Mahatma Gandhi at Wardha: "Thank God. Hope you are well." Pandit Jawaharlal wired back "Leaving this evening by air. Love" Pandit Malaviya and Sardar Vallabhai Patel sent telegrams.



**Order Nisi**

IN THE DISTRICT COURT OF JAFFNA  
 Testamentary Jurisdiction No. 129  
 In the matter of the estate of the late Sivapackiam wife of Karthikesu Selvadurai of Vannarponnai East. Deceased.  
 Selvadurai Arulprakasam of Vannarponnai East. Petitioner.

- Vs.  
 1. Mankayatharasiammal daughter of Selvadurai  
 2. Selvadurai Kanagaratnam  
 3. Pethumanithy daughter of Selvadurai and  
 4. Selvadurai Thangarajah all of Vannarponnai East  
 The 2nd, 3rd and 4th Respondents are minors appearing by their guardian-ad-litem the 1st Respondent

Respondents  
 This matter coming on for disposal before C. Coomaraswamy, Esquire, District Judge, on the 26th day of July 1935 in the presence of Mr. R. Sivagurunathan, Proctor for the petitioner and an affidavit of the petitioner dated the 17th day of June 1935 having been read:  
 It is ordered that Letters of administration to the estate of the abovesaid deceased be issued to the petitioner accordingly as he is one of the children of the deceased intestate unless the Respondents or any other person shall on or before the 18th day of September 1935 show sufficient cause to the satisfaction of the Court to the contrary.  
 The 6th day of August 1935.  
 Sgd. C. Coomaraswamy  
 District Judge

**Order Nisi**

IN THE DISTRICT COURT OF JAFFNA  
 Testamentary Jurisdiction No. 8544  
 In the matter of the last will and testament of the late Annapillai wife of Saravanamuttu of Puloly East. Deceased.

- Namasivayam Murgesu of Puloly East. Petitioner.  
 Vs.  
 1. Ponnammam wife of Murgesu of Puloly East  
 2. Chinniah Thangarajah of do presently in F.M.S. by his attorney the 3rd Respondent  
 3. wife Maanmani of Puloly East Respondents

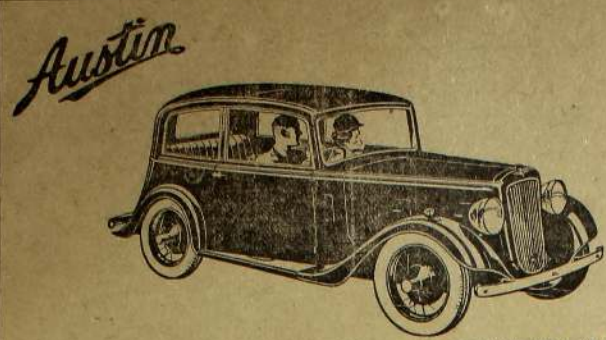
This matter coming on for disposal before C. Coomaraswamy Esquire District Judge on the 8th day of May 1935 in the presence of Mr. K. Muttukumaru Proctor on the part of the Petitioner and the petition and affidavit of the Petitioner having been read:  
 It is ordered that the Petitioner be declared entitled to take out letters of administration with the will annexed be issued to him unless the Respondents or any other person shall appear before this Court on or before the 18th day of June 1935 and shew sufficient cause to the satisfaction of this Court to the contrary.  
 The 11th day of May 1935.  
 Sgd. K. Manakassabai,  
 Acting District Judge.  
 Order Nisi extended till 13th September 1935.  
 (O. 69. 5 & 9-35)

**Order Nisi**

IN THE DISTRICT COURT OF JAFFNA.  
 Testamentary No. 123.  
 In the matter of the estate of the late Rasanamany wife of Sinnatamby Kandiah of Tolpuram late of Kajang in F. M. S. Deceased.

- Sinnatamby Kandiah of Tolpuram. Petitioner.  
 Vs.  
 1. Parameswary  
 2. Rajeswary and  
 3. Mankayatharasay daughter of Kandiah  
 4. Kandiah Arumainathan  
 5. Thiagarajah Subramaniam all of Tolpuram now of Kajang in F. M. S.  
 The 1-4 Respondents are minors by their Guardian-ad-litem the 5th Respondent.

This matter coming on for disposal before C. Coomaraswamy Esquire District Judge Jaffna on the 26 day of July 1935 in the presence of Mr. V. Elayatamby Proctor on the part of the petitioner and the affidavit of the petitioner having been read. It is ordered that the petitioner be declared entitled to have letters of administration to the estate of the said intestate as her lawful husband unless the respondents or any other person or persons interested shall appear before this Court on the 13th day of September 1935 and state objection or shew cause to the contrary.  
 1st August 1935.  
 (Sgd.) C. COOMARASWAMY,  
 District Judge.  
 (O. 68. 5 & 9-35)



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