

The Hindu Organ.

"Arise! Awake! and stop not till the goal is reached."

THE ONLY NEWSPAPER IN CEYLON FOR THE HINDUS

HAS THE WIDEST CIRCULATION

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THE HINDU ORGAN.

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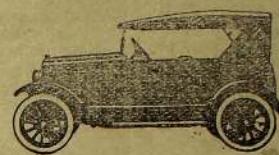
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The Hindu Organ.

JAFFNA, THURSDAY, FEBRUARY 21, 1924

THE ORDER-IN-COUNCIL.

The long looked for Order-in-Council was published on Saturday the 16th inst. As the changes in it were made known by the publication of the despatch relating to the reforms, there are no surprises to anyone concerning the new constitution as promulgated by the Order-in-Council. The present Legislature was reconstituted by the Order-in-Council published in September 1920. It has had a trial of more than three years, and the new constitution just granted is understood as meant to be worked for five years, though there is nothing in it to prevent changes being effected at any time earlier than that period if they are found imperatively necessary for good government.

The increase of Unofficial representation from 23 members to 37 and the reduction of the Official Members from 14 to 12, the provision made for the appointment of a Vice-President, and the inclusion in the territorial electorates of all residents within the various electoral areas irrespective of race must be deemed as forming the satisfactory features of the New Order. There is no change in the Ex Officio members, and the nominated officials number 7 instead of 9. Of the 37 Unofficial members, 29 are to be elected. Of the 87 Unofficials, 3 are Nominated Unofficials, 3, Mohammedans, 2 Indians, 2 Europeans, 1, Commercial, 2, Burgher, and 24, Territorial. There will be two members for Colombo town, and the Western Province has been made the electoral area for the reserved Tamil seat instead of Colombo. The Colombo, Negombo and Kalutara districts of the Western Province have each a member. Five seats have been allotted to the Northern Province. The Central Province has two members, and the Southern Province, three. The Eastern Province, the North-Western Province and the Province of Sabaragamuwa have two members each, and the Province of Uva and the North-Central Province have only one member each.

The Power of Veto with which the Governor was invested in the old constitution has been removed, and in its place he is empowered by section 54 of the Order to force through the Council any measure, which in his opinion is of paramount importance to the public interest. We are not quite sure that this power will always be exercised to safeguard the best interests of the country. We think that it is specially objectionable in regard to a Government, the Unofficial members of the Legislative Council of which have never been known to be unreasonably obstructive. It must be admitted that often what the Governor may deem to be a matter of paramount importance to the welfare of the country or its good government may be just the opposite to it in fact and reality. The passing of the Salaries Scheme with all the exciting incidents associated with it will serve as an appropriate instance of the vast difference to public interest in the conception of matters of paramount importance which may arise between the Governor and Official members on one side and the Unofficials on the other.

The absolute silence maintained in the Order-in-Council with regard to the reform of the Executive Council has been justly regarded as one of its most disappointing features, for it must be clear that without suitable reforms in the Executive Council, even far-reaching reforms in the Legislative Council cannot satisfy the country as regards the gaining of responsible Government. The hope, however, is entertained, and we believe, with just grounds that the matter is under consideration and that a separate Order-in-Council will be received before long in which the reforms of the Executive Council will be promulgated.

We understand that considerable dissatisfaction prevails among the Mohammedan and Indian communities owing to the withholding from them of the right of electing their representatives. According to the Order-in-Council, the option of appointing the representatives of the Mohammedans and Indians, or of granting these communities the right to elect them rests with the Governor. We are of opinion that in justice to the two communities the right to elect their representatives should be granted to them as early as possible as it has been to the other communities.

We are aware that the reforms met with the approval of the Colombo leaders, as they have been formulated not on the purely territorial basis, but on territorial and communal basis, which, as we have indicated on previous occasions, is the proper basis on which they ought to be constituted at the present time owing to the danger of the community numerically strongest getting the chance of dominating the minorities. We are of opinion that the minority communities should be thankful to His Excellency the Governor and the Secretary of State for the Colonies and the leaders of the communities for the satisfactory manner in which the reforms have been formulated safeguarding their interests. We are not unmindful of the fact that the people of Ceylon are entitled to a much larger measure of reform than has been granted to them on the new Order-in-Council. We think that this though very desirable is not possible until the two major communities become fully united and strive earnestly to achieve the glorious end, sinking their petty differences and making common cause in the great work of gaining Swaraj for Ceylon.

NOTES & COMMENTS

The abolition of a good number of the toddy and arrack taverns in the urban area and also of TEMPERANCE WORK the "off-sites" of IN URBAN AREA foreign liquors is

unquestionably one of the greatest triumphs temperance has achieved in this country in these days. We have said it before, and we say so now, that great credit and the gratitude of the people of this country are due in a very large measure to the large-hearted, brave warriors of temperance who fought so valiantly and gained the victories. But the temperance men in Jaffna should not think that they are entitled to any rest from their labours at this critical time. There are dangers and plague spots to be removed yet, and none call for more urgent attention than the toddy and arrack taverns still existing in the Jaffna Urban area and the shops and places in which foreign liquors are sold by retail. These dangers have become especially dangerous for obvious reasons, and we think it the duty of all temperance men in Jaffna to gird up their loins and carry on a vigorous campaign against them. We are sure that their efforts if put forth with the same whole-hearted zeal with which they worked in the previous campaigns are sure to be crowned with success. And what crown of glory can be more worthy of working for than that which will be won by those who will do their utmost to make the Jaffna town "dry"?

LOCAL & GENERAL

RECEPTION TO PRINCIPAL SIVADURAI.—Mr. M. Subramaniam, B.A., Honorary Secretary, Principal Sivadurai's Reception Committee, writes requesting us to inform Mr. Sivadurai's Old Boys, friends and well-wishers that the reception to Mr. Sivadurai has been provisionally postponed to the middle of March in view of the fact that many of the ex-students lis' have not been returned. He appeals to the public to make an earnest effort to contribute generously and send in their contributions along with the list, to the Honorary Treasurer at least three days before the reception.

A PRACTIC LECTURE.—At a meeting held under the auspices of the Malaiyam Literary Union, Mr. Gordon Pearce, Principal of Paramashiva College delivered a very interesting and instructive lecture on Sunday the 17th instant at 6.30 P.M. on "The Needs of Our Young Men". The meeting was presided over by Mr. M. Subramaniam, J.P., Proctor, and was very well attended. The lecture which was delivered in English was interpreted into Tamil by Mr. K. Sankaranarayanan for the benefit of those of the audience who did not know English. Appropriate remarks were offered by Mr. T. A. Thavildarappillai, Principal of the Telipparai Manjavana English High School and Assistant Editor of the "Hindu Organ" and Brahmo Sri Navaneetha Krishnanarayana Iyer, Tamil Pandit of Paramashiva College.

PERSONAL.—We are glad that Mr. A. Sapathy, the Editor of this paper, is making satisfactory progress towards recovery. He is still staying at Keerimalai.

INDIAN JOURNALISTS' ASSOCIATION.—At a Meeting of this Association held on Sunday the 17th inst. Mahatma Gandhi was elected President of the Association in place of the late Mr. Kasturiengar.

PUBLIC SERVICES ASSOCIATION.—The members of the Public Services met in the Legislative Chamber on Friday the 15th instant to inaugurate an Association called the Ceylon Public Service Association. The business for the day was only the election of the President and the office bearers. The proceedings were not open to the press.

trial of the accused, details of which are given above. On Tuesday the 13th instant, five of the five accused were sentenced to seven years' rigorous imprisonment. One Arumugam Chellappah, one of the witnesses in the case, was sentenced to three years' rigorous imprisonment for committing perjury as he was bearing evidence. The third case taken up was one of uttering forged currency notes to the value of Rs. 100. The accused were two young men, Ramalingam Kumara and Kanapathipillai Chinnambalambu, of Upputhiy. The story for the prosecution is that the two young men went on the day previous to the Theepavali day with false and empty notes worth Rs. 100 to the house of Mr. L. V. Clarence and bought cloths of her giving the notes to beg in settling their dues. The accused were defended by Advocates Massa, S. D. Thambu and T. R. Nalliah. The first accused was acquitted, and the second accused was found guilty. Judgment has been reserved. The fourth case that came up for trial was the Suthumalai murder case in which one Nasan Veeran, a Nadas man, was charged with the murder of his wife. The accused pleaded guilty to the charge, and the evidence of the Medical Officer indicating that he dealt a blow to the deceased on her side without intending to kill her and that the blow affected a nerve which stopped the action of the heart, he was sentenced to six months' rigorous imprisonment.

DA TAGORE.—We understand that in response to an invitation from the Peking University, Dr. Rabindranath Tagore and party will leave for China on March 14th. Most of the poet's works in English have been translated into Chinese. The grand preparations which are being made in China to offer the poet a hearty welcome are an indication of the high esteem in which he is held by the people there.

THE BISHOP OF COLOMBO.—The election by the Synod of the Rev. Mr. R. Carpenter Gorrier as the Bishop of Colombo, which took place recently has been approved and confirmed by the Metropolitan of India, Burma, and Ceylon.

MATRIMONIAL.—The marriage of Mr. A. R. Jay of the M.S.V.R office, Kuala Lumpur F. M. S. with Srimathi Rambasethammal, the only daughter of Mr. and Mrs. B. A. Nagayaser (F. M. S. Passione) took place at Vadikgai on Saturday 9th February according to Hindu rites. Ceremonies commenced at daybreak and were over by 10 a.m. The gathering consisted of friends and relatives of both parties from all parts of Ceylon. The Ursulam of the bride and bridegroom took place during the afternoon, in twilight procession. Later in the evening Padis Minnathigaran delivered an interesting Kathaprasangam to the accompaniment of music. The reception continued for four days.

THOUGHTS ON THE DEATH OF SIR ARUNACHALAM.

II

When Gladstone, the greatest Englishman of his time died, his death was universally lamented throughout the English speaking world. Lord Rosebery delivered on that occasion one of his finest orations, and at the conclusion of it is said to have left the House of Lords in tears. In the course of that great oration, Lord Rosebery said, "The nation lives that produced him, the nation that produced him may yet produce others like him. In the meantime, it is rich in his memory, rich in his life, in his inspiring and enabling example". It must be born in mind that a truly great man in any country who has done great things for his motherland, who has spent his life in her service, whose sibling we are, in for ever an eminent's commemoration blessed in memory, no one else in exactly the same sense in which ordinary mortals pass away from this earthly existence. Though he dies, yet he lives. Sir P. Arunachalam lived, and will continue to live for ever in the hearts of the people of Ceylon, in the hearts of the Tamils of Ceylon in particular, as one who has done great things for the many-sided advancement of his country and people. The question arises, What is the nation that produced him produces others like him? There is no reason why it should not produce others like him. But it seems to us that for many long years our country and community will have to wait without seeing a peer of the departed Knight. It is our firm conviction that the Hon. Sir P. Ramachandran, the late Sir P. Arunachalam and the late Mr. P. Govindarajalingam, the three distinguished sons of Gove's land, Galle Mudaliar Pasnampillai were fruits of the great Sriyanuram of the illustrious father, Sri Shanmukhananda who is referred to Sriyanuram Iyer Mudaliar in these days. Their naturally sweet fruits are also rare. If the Hindu community is desirous of having such fruits as the late Sir P. Arunachalam, we are of opinion that the only way of realising the desire is by hating mediocres in doing Sriyanuram.

The death of Sir P. Arunachalam has undoubtedly caused the deepest and most widespread grief among the Hindus of Ceylon. We regret that the manner in which expression has been given to his grief is far from satisfactory. We are sure that if an Englishman of the eminence of Sir P. Arunachalam died in England, his death would have evoked much greater and far more numerous and varied manifestations of grief than those which have been in evidence in connection with the death of the illustrious Tamil Knight. As an instance of the lack of sufficient manifestation among our people of grief at the death of the Knight, it may be pointed out that in the Jaffna town which is the great centre of educated Tamils no meeting of condolence was held. Even the exceedingly few meetings of condolence held in other parts of Ceylon were not sufficiently impressive. It is certainly a matter for regret that the Tamil people of Ceylon are defective in the expression of their feelings on such occasions. No one can accuse them want of feeling. They undoubtedly feel, but they lack effective and timely expression of their feelings.

It is gratifying to note that a movement has been started in Colombo to perpetuate the memory of Sir P. Arunachalam by the erection of a statue. The movement is a worthy one, and we hope it will be enthusiastically supported by all people in Ceylon who have any feeling of loss in the death of the distinguished Knight. We think that in addition to the erection of a statue by a committee or scholarship, or a number of scholarships, should be founded for the advancement of higher education among Tamils and other communities in Ceylon. A free public library may be established in some central place in Jaffna as a means of cherishing his memory which is so dear to the people of this country.

CELEBRATION OF THE RELEASE OF MAHATMA GANDHI AT CHITHAMPARA VIDHYALAYA, VALVETTITUR.

The members of the Chithampara Vidhyalaya Library Association celebrated the release of Mahatma Gandhi, on Wednesday the 13th instant. The festivities began at about 3 p.m., when a photo of Mahatma Gandhi was taken in procession by the students of the Vidhyalaya, along the streets of Valvettiturai. The procession accompanied by native music was led by Messrs. E. A. Kundan and T. Kannapathipillai of the Vidhyalaya staff.

At about 4.30 p.m., national sports were held among the students, in the Vidhyalaya grounds. The sports were witnessed by a large number of spectators.

At about 7.30 p.m., a public meeting was held in the Chithampara Vidhyalaya Hall. The meeting was presided over by Mr. S. Somasundaram, a resident of Valvettiturai. Songs on Mahatma Gandhi specially composed for the occasion were sung with instrumental music by the students of the Vidhyalaya. Then the prizes awarded to winners in the sports, were distributed by Mrs. Miller of Uduppilly. Speeches on Mahatma Gandhi were delivered in Tamil by Messrs. S. Venkataswamy, an ex-member of the Vidhyalaya staff, A. Kannapathipillai, member of the Vidhyalaya staff, and N. Venkadesan an old boy of the Vidhyalaya. Mrs. Miller gave a fine speech in English which was translated into Tamil by Mr. Clarence of Uduppilly. Then the Chairman rose and clapped and gave his concluding speech in which he spoke in particular about Mahatma and Ahimsa.

A vote of thanks was proposed by the Secretary of the Association, who thanked the Chairman, The Lecturer, Mr. Miller, the founder of the institution—the late Mr. O Chithamparapillai and finally the audience. The vote of thanks was seconded by Mr. P. Ramachandran, a member of the Association. After the adjournment of the meeting light refreshments were served and the audience was entertained with songs.

V. THILLAIAMPALAM,
Hon. Secretary.

ORIENTAL PSYCHOLOGY AND EDUCATION.

BY M. SARABATHAPALINGAM, B.A.

In the Sacred books of the East, especially Hindu and Buddhist works, there are frequent references to the workings of the mind, the different aspects of consciousness, volition, feeling and other such psychological matter; but psychology as such is almost always incidental. Generally in these works, only the high ethical or spiritual import of grasping correctly the nature of mind or mental process is affirmed, and it may be safely asserted that there is no treatise in the East devoted exclusively to educational psychology as we understand it today. Psychological material, however, is never far to seek in these works, unless their subject matter mainly precludes such a content. The main problem being to lay down the means of liberating the finite soul from the bonds hampering its onward march to become infinite, no special value has been attached to any attempt to analyse mental processes as such. This does not mean that a psychological analysis of mental events has been neglected, but that it appears in a very incidental manner. Unless a student is careful to sift psychologically treated parts from the exposition of the psychological point of view of looking at mental events, the corpus of produced will be the mere psychological work contained in these treatises. In the Upnishads we find a few online sketches of mental processes. At the sources of all psychological treatises, they may be traced as the original source of psychological research work contained in the later Sutras. In esta-

blishing the relation between finite and infinite souls and in therefore analysing the nature of the infinite with a view to discover the infinite elements in its nature. Badarayana, the author of the Vedanta Sutras, has referred to a few psychological problems. So also in the Sankhya, there appear, in an incidental way, a few problems treated psychologically. Patanjali has often referred to the components elements of the mental context when he has taken up the question of detailing the means of abstracting interest from the objects of external perception. The Nyaya doctrine being mainly logical, the cognitive aspect of meditation has been adequately discussed and here are therefore seen a few outlines of the psychology of cognition. In the four collections of Sutras or discourses of the Buddhists entitled the Nikayas, which correspond in authority and tenacity to the Gospels and Epistles of the Christian Scriptures, there is more or less matter of psychological interest in each of the four; the third Nikaya, called Samyutta, contains on the whole the most. Two of its parts are ostensibly concerned with the mental and physical constituents of the individual, with sense, with feeling, and with purpose. And in a Sutra of the second Nikaya, the founder of Buddhism is represented as betraying himself to an adherent, who had never before seen him, by a discourse largely on the nature of the mind.

Mental context, according to the Indian thinkers, may be said to consist of three important elements i.e., *atman*, *Manas*, and the *Inna indriyas*. *Atman* is the Ego, the subject of all mentality; it corresponds to mind or "The Self" of Prof James. *Manas* is wrongly translated by the word "mind". Professor Max Müller is largely responsible for this rendering. He seems to have been charmed by the alleged etymological relationship between the two words. But *Manas* being an *indriya*, i.e., a gateway of experience, and mind being the subject of all experience, it is incorrect to regard both as equivalent terms. "By the mind of a man, we understand" said Reid, the eminent Aberdeen Professor "that in him which thinks, remembers, reasons, wills". Bain considered this definition as at once defective and redundant. Professor Hamilton wrote: "What we mean by mind is simply that which perceives, thinks, feels, wills and desires. Dr. Bain's definition of mind as that which perceives, remembers, compares, judges, etc. Both these definitions are also redundant. In modern psychology, mind is the term given to the entire psychical being of man, especially the activity or faculty of knowing and is used in the wider signification in preference to the synonym "self" which is rightly translated as "Atman". Soul, as generally understood, may best be translated by the word "Purusa" in Sanskrit.

The five gateways of knowledge are the five special sense organs—the eye, the ear, the organ of touch, the nose and the tongue. They are the gateways through which colour, sound, tangibility, smell, and taste are experienced. These are the qualities that originate in external objects. This perception may therefore be called external perception. There are also facts of perception which refer not to the external objective reality but to the inward mental life. Experiences of pleasure or pain, recognition of right and wrong, awareness of desire, fear, etc., and such mental changes are not originated in the objective world and are not therefore experienced through any of the five special sense. It cannot however be denied that they are both equally facts of perception, with the difference, that if the former be called those of external perception, then the latter may be designated as facts of internal perception. If there are *indriyas* to account for the basis of external perception, there must likewise be an *indriya* through which internal perception takes place. This *indriya* is the *Manas* which is an *antakarana*, i.e., a tool or means of internal perception. In the Vaisheshika philosophy, *Manas* is described as that which in bringing *atman* and the *indriyas* and the objects of perception together, makes knowledge possible. The process of perception as detailed in books on Nyaya or Indian logic is as follows:—*Atman* and *manas*, *manas* meets the *indriyas*, the *indriyas* meet the objects of perception. *Manas* thus brings into relation *atman*, the perceiving object, and the *indriyas*, the gateway of knowledge. If *manas* therefore, is in action, there is knowing; if it is not, there is no knowing. *Manas* is thus inevitable for any process of meditation.

(To be continued)

THE ORDER IN COUNCIL

PROCLAMATION.

Whereas by Order dated the Eleventh day of December, 1923, His Majesty, by and with the advice of his Privy Council, has been pleased to make provision for the constitution of a Legislative Council for and for the Island of Ceylon, with the territories and dependencies thereof;

And whereas by clause 1 of the said Order it is provided that such Order shall be published in the "Government Gazette," and all commence and come into operation on the date of such publication;

And whereas it is expedient that such Order shall be published forthwith;

Now know Ye that We, the said Government do hereby direct that the said Order shall be published in the "Government Gazette".

Given at Nu...
of Ceylon, this S...
in the year of our Lord C...
Nine hundred and Twenty four.

AT THE COURT AT BUCKINGHAM PALACE,
THE 19TH DAY OF DECEMBER, 1923.

Present:—The King's Most Excellent Majesty, Lord President, Lord Steward, Lord Somerleyton, Mr. Secretary Bridgeman.

Whereas by "The Ceylon (Legislative Council) Order in Council, 1920" His Majesty, by and with the advice of His Privy Council, was pleased to make provision for the constitution of a Legislative Council for the Island of Ceylon, with the territories and dependencies thereof, under which increased powers and responsibility in, over, and in respect to the proceedings of the said Council were conferred upon the Unofficial Members thereof:

And whereas in the said Order in Council His Majesty reserved to Himself, His Heirs and Successors, power, with the advice of His or Their Privy Council, to revoke, alter, or amend the same as to Him or Them should seem fit:

And where as it is expedient to revoke the said Order in Council and make further provision for the constitution of a Legislative Council for the Island giving still further powers and responsibility in, over, and in respect of the proceedings of the said Council;

And where as His Majesty has power, by and with the advice of His Privy Council, to pass laws in aid for the Island:

Now, therefore, it is hereby ordered by His Majesty, by and with the advice of His Privy Council, as follows:—

I.—This Order may be cited as "The Ceylon (Legislative Council) Order in Council, 1923." It shall be published in the "Government Gazette", and shall, subject to the express provisions hereinafter appearing contained and come into operation on the date of such publication.

II.—"The Ceylon (Legislative Council) Order in Council, 1920," is hereby revoked, but without prejudice to anything lawfully done thereunder: Provided always and it is hereby expressly declared that, notwithstanding such revocation, the present Council shall continue to exist and to have, possess, and exercise all the privileges, powers, and functions conferred upon it by the Order hereby revoked until such Council has ceased to exist under the provisions hereinafter set forth.

III.—(1) In this Order, unless the context otherwise requires:—

"The Island" means the Island of Ceylon, with the territories and dependencies thereof.

The term "the Governor" means the officer for the time being lawfully administering the Government of the Island.

The term "persons holding public office under the Crown in the Island" and cognate expressions shall not include—

(i) Persons who are not in the permanent employment of the Crown in the Island, but shall include persons serving the Crown in the Island for a term of years;

(ii) Persons in the employment of Municipal Councils, District Councils, Local Boards, Sanitary Boards and Boards of Health, Provincial and District Committees, and Village Committees;

(iii) Crown Prosecutor;

(iv) Crown Advocates not being Crown Counsel.

The term "British subject" includes persons who have been naturalized under any Act of the Imperial Parliament, or under any enactment of a British Possession, as well as natural born subjects of His Majesty.

The term "Ceylon Tamil" means a person commonly known as a Ceylon Tamil, and includes a member of the community known as the Colombo Chetties;

The term "European" means a person commonly known as a European;

The term "Indian" means any person who is a native of British India or of the territories of any Native Prince or Chief under the suzerainty of His Majesty exercised through the Governor General of India or through any Governor or other officer subordinate to the Governor General of India, and is a resident of Ceylon, but is not domiciled therein;

The term "Register of Voters" or "Registers" means the register prepared to accordance with this Order of the persons qualified to vote at the election of a Member to represent any of the constituencies created under this Order;

The term "Member" means a Member of the Legislative Council;

The term "Nominated Member" includes a "Non-official Member" and a "Nominated Unofficial Member" and also a "Muslim Member" and an "India Member," so long as any such Muslim or Indian Member continues to be appointed by the Governor under the provisions of this Order;

(2) In the construction of this Order the provisions of "The Interpretation Ordinance, 1901," shall, subject to the express provisions of this Order, and notwithstanding any provision to the contrary in such Ordinance, apply as if this Order were an Ordinance of the Legislative Council of the Island.

IV.—From and after a date to be fixed by the Governor in Executive Council by proclamation in the "Government Gazette" the present Legislative Council shall come to exist, and in place thereof there shall be constituted a Legislative Council in and for the Island as in this Order provided. (Continued)

SELVADURAI'S RECEPTION FUND.

ACKNOWLEDGMENT OF RECEIPTS UP TO THE
19TH FEBRUARY, 1924.

Name of Subscriber.	Address.	Amount	\$ Rs. Cts.
Amount acknowledged in the Hindu Organ of 26.11.1923		756 35	
Per K. Karthigeean, Asst. Veterinary Inspector, Kamper as follows		65 00	
Mr. R. Nagalingam, Hospital, Kamper 3			
K. Karthigeean, Asst. Veterinary Inspector, Kamper 5			
K. Valappillai, Hospital Kamper 3			
K. Karthigeean 3			
M. Thambao, Railway, Kamper 8			
K. Karthigeean 3			
R. Basah 3			
K. V. Daniel, P. W. D., Kamper 3			
T. Rajah Post Office, 3			
F. Maruggeen 3			
M. Sivaguru 3			
S. Tambiah, Hospital 3			
James V. Visapillai 2			
Per Manicavasakar as follows:—		17 75	
Mr. Manicavasakar 8			
A. Gumanan, Kelim Kedah 1			
R. Naravaram 1			
K. K. Samy 1			
K. Visalaksham 1			
C. Shanmambu 1			
A. Chinnappah 1			
R. Sinooh 1			
G. Ponniah 1			
V. A. Nada Reja, Forest Dept., Haputula 25 00			
A. Panath, Technical School 25 00			
P. J. Rajah, Maniagar & President V. T. D. 10 00			
S. Subramaniam, Apothecary, Devali 8 00			
H. Maitragam, Imveli 10 00			
N. Periahatubu 5 00			
Per N. Kanapathipillai General Hospital, Singapore as follows:—		40 80	
Mr. N. Kanapathipillai 6			
B. Vytilingam 1			
A. Ponampalam 1			
E. Kandiah 1			
P. S. Kandiah Municipal Stores, Singapore 1			
A. Sabaratnam, General Hospital, Singapore 1			
N. S. Muto 1			
M. P. Dharmas 1			
J. Nagaligam 1			
J. Jais Tamil 1			
Salvadari, Harbour Board 2			
Thermaligam, Medical Hall, Singapore 5			
K. Sudrampillai, General Hospital, Singapore 1			
S. Somasundram, Medical College 1			
E. N. Liangam, Singapore Harbour Board 10 00			
V. Kalacapillai 10 00			
V. S. Motie 10 00			
Par Ananda Nada Reja, Trincomalee 85 00			
M. R. Alexander, Forest Dept. 5 00			
P. Balashram 5 00			
S. Vytiligam, Registrar 10 00			
C. Theyagaja, Irr. Dept. 5 00			
G. Kumaraswamy 5 00			
N. Ponampalam 5 00			
R. S. Ramaswamy, Irr. Sch. 5 00			
S. Thamotharampilli P. O., An old Joquin, Forest Ranch, Kandy 5 00			
Per T. Arumugam 46		72 50	
Mr. T. Arumugam, Teacher, Methodist Boys School, K' Lumpur 10			
V. Arumugam, Interp. P. C. 5			
R. Thambuillai, Teacher, Victoria Institution, K' Lumpur 6			
N. Visalaksham, Clerk of Works, P. W. D. K' Lumpur 25			
V. Chinnathambi, Interpreter Muslimly, Jaffna Kachcherry 50 00			
Mr. P. Rajagopal, Maniagar, Poonya 50 00			
Total 1290 40			

Jaffna, R. SivaGURU NATHER,
Treasurer,
Principal Selvadurai's
Corporation Committee.

CORRESPONDENCE.

O. M. G."

Sir,
A correspondent calling himself "A Christian Nationalist" has put a question in the "Morning Star" of the 2nd instant, whether the title "O. M. G." has any religious (Christian) significance, and if so, whether some Christians could conscientiously accept the title. It seems to me that it is a veiled attack on the Hon. S. P. Ramachandran, the Grand Old Man of Ceylon, who is the only non-Christian "O. M. G." in Ceylon as far as I know. The question is as unscrupulous, as it is uncalled for and childish. Every educated man knows that "O. M. G." has a religious significance. But the religious significance ceases to be recognised when it is used as a title of distinction. No body thinks of St. Michael and St. George and of what they are to Christians when they bear the title, O. M. G., either, or as it is in print, as a mark of honour, to a gentleman. I wonder whether the equanimity of "A Christian Nationalist" has never been disturbed at seeing not a single Christian, but ordained pastors of Christian churches bearing such pious Sufi-like names as Kasintha, Velappillai, Veerakathy, Kathirau, Thambarasm, etc., each of which is the name of a prominent Hindu deity. Straining at the gnat and swallowing the camel seems to be the favourite pastime of some Christians in these days. I have reason to think that it is a covert and a wily attack on the greatest Hindu in Ceylon for the additional reason that this is a season of attacks by narrow-minded Christians on prominent Hindu leaders,

simply because these gentlemen have identified themselves with Hinduism prominently, having for their object not doing the least harm to Christians or Christianity but helping Hindus children to receive their education in Hindu schools. I do not want to pronounce an opinion on the propriety or wisdom of the learned Editor of the paper in admitting the objectionable letter into its columns.

Jeffra,
12th February, 1924
ANTI-NARROW MINDED.

JUDGE VS. VAKIL.
JUDOW'S IRATE REMARK.

Bazzars in BRILLIANT SESSIONS COURT.

Bellary, Jan. 29.

In the Court of the Sessions Judge of Bellary, presided over by Mr. R. A. Jenkins, I.C.S., during the course of cross-examination in a Murder Case, a Peasanter witness said that the deceased and the assailant were led to face when the blow was struck. The Judge then asked him how the blow would have fallen on the back of the head in such a situation. Mr. O. T. Macchia, Council for the defense, said "With all respect Sir, this is an off-the-wall question". Then the following conversation followed:—

Judge:—I beg your pardon.
Mr. Macchia:—This question is unfair.
Judge:—Supposing I convict your people, are you prepared to take this as a ground for appeal?
Mr. Macchia:—I will, Sir.
Judge:—Then, I will make a note of it. (Judge has made a note of what all happened in the Court and read it).
Judge:—As you have said "With all respect", I have got nothing against you as a Judge, but I consider him a most insolent remark and I would advise you not to say such a thing to an European outside the Court. If you had made this remark to me outside the Court, I would have threatened you. I swear I would have.

Mr. Macchia:—I would have defended myself. Sir.
Incidentally, in the course of the conversation, the Judge made point of reference to a European's attitude to a remark of that nature. Mr. Macchia said that as an Indian he would feel likewise. Then the Judge said that it was not a matter between Europeans and Indians, but even an Indian would feel the same resentment against a remark of that nature.

After a few more observations from the Bench on the insulting nature of the remark, Mr. Macchia invited the Court that he did not mean any disrespect and then his matter ended.

This occupied some time and as the Assessors did not know the details of the heated debate between the Bench and the Bar, the Judge asked the Court Interpreter to transact all that happened, which he did fully and faithfully.

MAHATMA GANDHI.

AT THE SASSOON HOSPITAL.

Sjt. M. badeo Desai writes to the "Young India" under date, Poona, Jan. 29:—

God in his infinite mercy has spared for us our Bapu, however little we might deserve him. When the news first reached me on the 18th, my guilty conscience began to whisper to me that the stock of my punya was over, and unless the good luck of the rest of my countrymen came to my aid, I would not have the privilege of seeing Bapu. But the privilege did come indeed, after full twenty-six months. I saw him ten days ago. In the flab, he was hardly half himself, it was nothing less than torture to expect him to speak. But you could not stop him from torturing himself. He felt he must speak to us, at whatever cost, and he began telling us how he came to be removed to the Sassoon Hospital. He surely knew that we had all the details from Devadas and others. But he must show extra affection on us by narrating the whole tale himself. We listened intently, wondering what we had done to deserve this excess of affection.

But if any one had asked me to write anything about Bapu that day I would not have had the heart to do it. He was so emaciated, so shrivelled up, that you could not bring yourself to be composed enough to say or write anything about his condition. But thank God, he began picking up unexpectedly fast, and I am happy to say that I feel now able to say something about what is happening in this the greatest of our places of pilgrimage to-day.

The days have been days which will live in our annals. The Nation had the good fortune to see its revered leader at work, to see him mould heroes out of clay whilst at work. It had yet to see his grand go forth from his sick bed and see it translated into art before his eyes. It has done so during the past fortnight. It is a living atmosphere of love of which you begin to feel the effects, as you approach the room which happens to possess the light that transcends the bounds of time and space.

THE HOSPITAL NURSES.

I have had the privilege, as unmerited probably as the one I had two years ago, of being with him these ten days, though not the privilege of serving him. That privilege is being entirely monopolised by the hospital nurses. One of them is an English woman of long experience. He cannot help smiling as she approaches him. One day she comes talking about her pet dog, and draws Bapu in a conversation about the different varieties of dogs, and their usefulness. Another day she talks about her experience in English and African hospitals, and tells him how she has lived throughout her life the lesson that her Doctor taught her of never trying to be popular. A third day she decorates the room with the finest flowers and asks Bapu to admire her work. There was another but a much younger, but I really fond of Bapu, who pointed herself on having Mr. Gandhi as her first "private" patient after passing out as a trainee nurse. "Nursing is not always a joy, at times it is a trial," she used to say, "but it has been a pure joy and a privilege to care for Mr. Gandhi. The Doctor comes and tells us, 'you did not use to relate your report to his before,' and I tell him straightway, 'Nor had I Rush a patient before.' Also her day she tells me, 'my friends were chafing me for getting fond of Mr. Gandhi'; I told them they would do the same if they had the privilege of serving him'.

Another Surgeon's love for him is undisguised as the nurses'. The Civil Surgeon has written letters and telegrams pouring out his congratulations for the way in which he was serving Mahatma, and it is not without a blush that he says, "how am I to reply to all of them? Shall I do it through the Press?"

THE PRISONER CONSCIOUSNESS ABSENT.

I do not know if any one attending Bapu has the slightest consciousness that he is serving a state prisoner. A compelling love chokes all other consciousness.

But why? Even he who has to look upon him as a prisoner seemed scarcely different in his manner from the rest. Col. Murray, the Yeravada Superintendent, came to see Bapu the other day. "Do you think Mr. Gandhi, I have neglected you? No, I thought I should not disturb you. And as I see you now after some days I find you very much better. The Colonel also assured me you are quickly improving. Your friends remember you. Mr. Gandhi especially asked me to tell you that he still gets up at 4 o'clock. Every one of them is happy and misses you—I hope they do so permanently." His sweetness was touching. "That you Col. Murray," said Bapu, "but I assure you nothing will please me better than to be up and doing and be under your kind eyes once again at Yeravada." You never could tell, if you did not know him, that a jail Superintendent was speaking to one of his prisoners, and you could almost visualize the atmosphere of love created by Bapu in his prison cell at Yeravada.

BETTER THAN HE MIGHT HAVE BEEN.

But I must say something about Bapu's health, rather than go on talking about his alchemy of love. He looks still emaciated, but he is better than he might have been as he told Mr. Rajagopalachariar, the other day, rating him for his ill health, adding "And you are worse than you ought to be." His weight at its best was 112 lbs. in jail cannot be now very much over a hundred, though it is difficult to be precise, as he is still in bed, and cannot be moved out of it. There is no doubt, however, that he is getting stronger every day. There is a chain hanging down from the top of his bed of which he gets a hold to enable him to sit up or turn in bed. "That's for my gymnastics" he said to a friend the other day. The fingers are still shaky, but not so much as before. His nourishment is nearly half his usual quantity, and consists of about 2 pounds of milk, a couple or two oranges and grapes. The bowels open without the help of enema, though a mild purgative is at times necessary. Above all he gets most restful sleep of the kind he has never had during the last few years. For even the days in jail were of "oil unsevered from tranquillity." From my talks with the Surgeon I can say that there is now no cause for anxiety, though the convalescence will certainly be prolonged and even indefinite.

THE TORRENTS OF LOVE.

And need I say anything about the torrents of love that have taken their course to Poona from all parts of India? Devadas who should be privileged to be with his father for all the time has to be content himself serving him by attending to the numerous letters and telegrams coming day and night inquiring after Bapu's health. But the telegrams and letters do not exhaust the affections. One day the residents of far off Tanjore write to say that they did their arhanas and abhishekams in a particular Mandir, and send on the sacred ashes and kunkumam for Mahatma; another day comes a letter from Kashi telling Devadas that special japas were performed in the temple of Srikrishna Mahadev (the Conqueror of Death), that hundreds of Brahmins will be continuing their anushthanams until Mahatma gets better, and they do not omit to send the sacred water of the Ganges and the sacred ashes also. Hindus from Shiyali (Tirupati) and Dindigul vie in their love with their Musselman brethren of Nagore who send special Tabernak (prasadam) of some Aulia. A Parsi sister writes offering her blood if the Surgeon thought it necessary to put in blood in Mahatma; while an English lady writes detailed instructions about Bapu's diet, and Mrs. Gokhale, from Bombay writes to say that she will spin an extra couple of hours every day, now that Mahatma can not spin.

AN OLD MILITARY PENSIONER.

One of the constant visitors at the hospital—and of these there is no end, my duty here being only that of standing at the gate to keep them away—is an Englishman, an old military pensioner who makes it a point to come every other day with a bouquet of flowers, and get into Bapu's room unobstructed by any one. It is simply impossible to stop him. Impatiently he rushes to Bapu, shakes his hand, and delivers his message of cheer in a few seconds and walks away. "Cheer up old man!! I see that you are very much better than yesterday. I know you must get better. How old are you? Fifty-five. Oh it is nothing. Once you know I am 82. Get better, please do." One day he stopped and asked, "can I do anything for you Mr. Gandhi?" "No" said Bapu, "Please do tell me. Believe me to be your brother." To which Bapu replies with a smile, "Believe me I have amongst my friends a number of Englishmen whom I regard as more than my brothers." The man is deeply touched moves out assuring us that he prays thrice every day that Mr. Gandhi may live up to his age, and also telling us that many Englishmen pray for him, and many others care for him after him.

LEADER'S VISITS.

The picture will be incomplete if I did not say a word about the illustrious leaders who are flocking to Poona to see their leader. They did not come until now, as they knew it would not be well to distract him. A man like Mr. Jayakar says, "I will now come but will only have his darshan from a distance" and would come last of all. The big brother comes, and insists that Mahatma should not talk to him, fumbles about on Mahatma's bed for his legs, which he finds with some difficulty, opens out the covering, and kisses them. Shanderson and others like him, years and years old, have no heart to get away without bidding him good-bye a second time, and deliberately leaves a train. Lajji comes eager to have a talk with him, but stands aside, almost in spite of himself, so that he may not draw him into a talk with him. He visits him again before leaving Poona. There is something in him which is struggling to find an expression. Probably it checks the tears, or the tears check it. But ultimately it succeeds and bursts out. But Bapu with his inimitable smile says, "Lajji, the jiki is too big for my stomach. I would have a hearty laugh, but for the wound and the stitches. Lajji who would

have gone otherwise with a heavy heart, away with a much lighter heart, not without saying a few words that we may not be and now, but a few that God in His infinity mercy has blessed us.

P.

The above reached too late for the last issue. I should have followed up with more impression. But the news of the release must crowd out everything. I must warn the public that the P. I. telegram saying that Mahatma is quite well is far from the truth. And may I also say, that the fact that Madan Mohan Ali had asked Mahatma to visit Ajmer immediately on discharge from the hospital alarms? He is still in bed, though he can just toddle in his room. It will be months before he gets fit and strong again. Let the country give him a long period of undisturbed rest and labour and pray that he may be long preserved to us.

M. D.

6-2-24.

—The "Hiadu".

MUSEUM OF PUBLIC RECORDS.

"Nearly a thousand years of English history wait behind an open door in Obanayaram. From Monday to Friday, between 2 and 4 in the afternoon you may get through them. It is easier than ringing up a friend on the telephone. You just turn it, leave your sick, sign your name, and are free of the museum of the Public Record Office," writes a correspondent in "The Times."

Only a few hundred people every month seized the chance, there is an impression that the most hospitable of treasure-houses is a fortress which must be stormed before it will capitulate. For some reason it seems men who have known to smile in the Somersett House and to talk of other games than chess in the British Museum.

It is getting through to the centuries meant finding them to the countries shelves of the Public Record Office, where, "their travels or they take their ease," until the industrious American or Chinese investigator needs them, then, indeed, there would be an excuse for this shyness. But the manuscripts we are privileged to look at without a ticket had been selected with an admirable judgment of what interests ordinary folk—or such ordinary folk as actively realize that neither England nor the world was born yesterday. And so, in the Museum, history shines forth with a lively humanity, from Doomsday Book to the Scrap of Paper.

Some of it glows and glitters. We meet here with politios, yes, and even law, gilded and incensed. A treaty between Great Britain and Persia, dated, so recently as 1812, might seem its illumination, be a million-mile copy of Omar Khayyam. "Thou happy leaves it cleavest, are a nosegay plucked from the throned Garden of Concord, and tied by the hand of the rhetoricianaries in the form of a definite Treaty, in which the articles of Friendship and Amity are blended." No wonder diplomacy used to be thought a romantic occupation! The State went and the States' artist must both have assisted when Amurath III, Sultan of Turkey wrote to Queen Elizabeth, "refulgent with splendour and glory, most exalted Princess of the magnificient followers of Jesus, serene controller of all the affairs and business of the people and family of the Nazarene, most grateful concloud," etc. The titles of 16th century play-rolls are richly decorated; not otherwise must the prose of business be transformed by the poetry of art in fairlands full of cost.

SETTLING IN OLD STYLE.

Pock was at his mischief, too. His hand is evident in the margins of many old legal documents. The fragment of a play-roll of Henry VIII's reign contains an entry relating to the theft of clothes at Winchester. The Court ordered the matter to be decided by the judicial combat, after the easy manner of our forefathers. Walter Bleweth came being the victor. Name le Stare was found guilty of larceny and hanged. The scribe, having an idle hour, wiled it away by drawing the fight and the execution. Other scribes contented themselves with reflecting in dog Latin on the personal habits of parties to a suit or of the learned counsel.

Terror expresses itself in a more horrid form. It is evident in the supremely characteristic interrogatories prepared by James I with his own hand for the examination of Guy Fawkes—a manuscript which with its scratchings-out and scrawlings-in, its preference for Scots over English, its love of Latin tags, was quite obviously written by the chief character of "The Fortunes of Nigel." But if James suffered from a "gunpowder complex" he will be excused after we have studied the horrid details of the Kirk-o'-Field affair so graphically drawn in another exhibit. "Guide Fawkes'" signature betrays signs of the pressure of a mere mechanical rack. The anonymous letter to Lord Monteagle advising him of the plot completes the brief abstract of the strange story.

Kirk-o'-Field takes us straight to "your rich assured good friend, Marie R." Darcos can say that even for her time, she was a bad spoil, the Queen of Scots over whose memory, shivily still quarrels with common sense? Some thing of a scholar, if not so sound as Elizabeth, she confuses her Scots and English with her French. But here is her letter and her signature—the very signature on which Anatole France wrote his sonnet?

Cette relique exhale un parfum d'algrie,
Car la rancine d'Ecosse, aux levres de caenin.
Qui recitait l'assard de la missel romain.
Y mit sur la touchant un peu au malope.
J'y retrouve l'odour et les reflets roses,
Des coups anjourd'hui unies,
decorperue.

Choses penchies en fleurs dans unchampion-lieu.

"Ces doigts anjourd'hui rumeurs, decomposes,
Choses penchies en fleurs dans unchampion-lieu." . . . It is the last word the last word the last thought in one's mind. Whether the signature is Marie R or Philip Sidney, Gascoigne Chaucer or William Shakespeare, Walter Raleigh or Nelson and Beatty, Daniel Defoe or Samuel Pepys. Elegans do Savoye or Noel Byron, the fingers that wrote are still unresolved, changed perhaps. But the memory lives in these traces, and the men and women, for a moment, are very near. —C. L.

NOTICE.

Tenders are hereby invited for the following Forest Department Services:-

(a) Supply of Satin, Palu and Halmilla logs and incidental sleepers and scantlings in the Sabaragamuwa Division.

(b) Supply of Satin and Palu logs and incidental sleepers and scantlings in the North-Western Division.

(c) Supply for Satin Palu and Ranai logs and incidental sleepers and scantlings in the North-Central Division.

(d) Supply of sleepers in the Uva Division.

(e) Supply of Palu logs and incidental sleepers and scantlings in the Northern Division.

(f) Supply of Satin Mills and Ranai logs and incidental sleepers and scantlings in the Eastern Division South.

(g) Supply of Satin, Palu, Ranai, Mills and Halmilla trees from Kanthalai Reserve in the Eastern Division North.

For further particulars tenders are referred to notices appearing in the Government Gazette No. 7375 of 15-2-24 and to the respective Divisional Forest Officers named therein.

E. D. SARGENT,
Conservator of Forests.

Office of the Conservator of Forests,
Kandy, February 14, 1924.

G. 366.

Cancellation of Power of Attorney.

I Veluppillai Kasipillai of Alaveddy Vellagamam North, do hereby declare and make it public that I cancel as null and void the power of Attorney which was vested in Vaipillai Elathambu of the same place as mentioned in the Attorney Power deed No. 10930 of 9th April 1919. Further I declare that this shall take effect from to-day the 16th Feb 1924.

Alaveddy, V. KASIPPILLAI.
Chunnakam,
16, Feb 1924. Mis. 440.

CAMBRIDGE TAMIL SELECTIONS, 1924.

JUNIOR.

1. புதின்தீர்த்தும் நோட் 50 Cts.
2. விரைவு 15 (I-XV) chapters with explanatory Notes, and English Translation 75 Cts

SENIOR.

1. புதின்தீர்த்தும் நோட் with Notes 85 Cts.
2. விரைவு 10 (I-X) chapters with explanatory Notes, life of the Author and English Translation 50 Cts.
3. முறை பொன்றை ஏதியம் with explanatory Notes, life of the Author etc. 75 Cts.

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Pandit V. T. Sambandhan,
The Jaina Hindu College,
Vannarponnai.
Mis. 438.

TO LET.

A large house with garden. Within easy reach of all Government offices, colleges, Railway Station, etc.

For particulars apply to:

C. TILLEI NATHAN,
The Kachcheri,
Jaffna.

Mis. 437.

Order Nisi.

IN THE DISTRICT COURT OF JAFFNA.

Testamentary Jurisdiction No. 5370.

In the Matter of the estate of the late Edward Spaulding Nathaniel of Udavil Deceased.

Mary Thangamuthu widow of Nathaniel of Udavil Petitioner.

- Vs.
1. Nathaniel Rajaratnam of Nilaveli presently of Gunes, Federated Malay States
2. A. Dharmaratnam Nathaniel presently of Kuala Lumpur
3. Ganesammi daughter of Nathaniel of Udavil

Respondents.

This matter of the Petition of Mary Thangamuthu widow of Nathaniel of Udavil praying for Letters of Administration to the estate of the above-named deceased Edward Spaulding Nathaniel coming on for disposal before G. W. Woodhouse Judge, District Judge, on January 26, 1924, in the presence of Mr. S. V. Chinniah Proctor, on the part of the Petitioner and the affidavit of the Petitioner dated January 19, 1924, having been read, it is declared that the Petitioner is the widow of the said testator and is entitled to have Letters of Administration to the estate of the said testator left to him unless the Respondents or any other person shall, on or before February 21, 1924, show sufficient cause to the satisfaction of this Court to the contrary.

G. W. Woodhouse,
District Judge,
February 4, 1924.

(8) *Life in Kurunegala.* You cannot safely live in the town or province without a bottle of Dr. McCoy's Fever and Ague Killer.

Rs. 1/50 a bottle CARGILLS LIMITED.

Y. 28.

STANDARD TILES.

(Manufactured by the Standard Tile Co., Feroke.)

We were induced to take up the Agency for these Tiles for three important reasons:

Firstly, because they are the **LIGHTEST** tiles in the market to lay.

Secondly, because they are more **DURABLE** than all the other Tiles.

Thirdly, and most important of all, because they are the **Tiles best suited to the climatic conditions of North Ceylon.** They keep your house cool during the hot weather and warm during the cold.

Available at Jaffna, Point Pedro and Valvettithurai.

S. VEERAGATTIPILLAI,
Sole Agent.

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Ruby Valvettithurai

H. 24.

P. Subbaroy's

World-renowned and most efficacious Ayurvedic Medicines.

Awarded several medals and certificates of merit at various exhibitions.

TANJORE MASALA OR THE PRINCE OF FLAVOURING POWDERS.

DELICIOUS—CHARMING FLAVOUR.

A powder purely of Vegetable Ingredients prepared as per recipe followed in the culinary preparations of the famous Tanjore Maharaja's house-hold. A pinch added to any preparations of diet, vegetarian or non-vegetarian, makes it easily digestible, highly relishable, most delicious, exquisite and agreeable to the palate. The flavor imparted in the preparation is so very charming and diffusing that it spreads not only throughout the entire premises, but also outside it to a distance. Can be used without the least scruples by the most orthodox Brahmanas and others. Much appreciated both by Europeans and Indians of all classes.

Price per tin of a powder to last for more than a month As. 8. V. P. P. Charges for 1 or 2 boxes As. 8 only extra. Can be had everywhere or from the Manufacturers direct.

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