

The Hindu Organ.

"Adisi! Adisi! and stop not till the goal is reached."

THE ONLY NEWSPAPER IN CEYLON FOR THE HINDUS

HAS THE WIDEST CIRCULATION

ESTABLISHED SEPTEMBER 11, 1889.

(REGISTERED AS A NEWSPAPER.)

PUBLISHED EVERY MONDAY AND THURSDAY.

VOL. XXXV—NO. 74.

JAFFNA MONDAY, MARCH 17, 1924.

PRICE 8 CENTS

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THE HINDU ORGAN.

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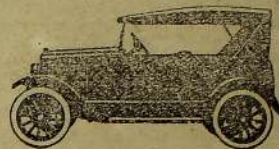
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Y. 24.

Order Nisi.

IN THE DISTRICT COURT OF JAFFNA.

Testamentary Jurisdiction No. 5293.

In the Matter of the Estate of the late Pakkiretnam wife of Kumarasamy of Vannarponnai West

Deceased.
Seenivasagam Muttutambay of Vannarponnai West

Petitioner.

Vs.

Thangamutun alias Thangamma wife of Muttutambay of Vannarponnai West

Respondent.

This matter of the Petition of the above-named Petitioner praying for Letters of Administration to the estate of the above-named deceased, Pakkiretnam wife of Kumarasamy of Vannarponnai West, coming on for disposal before G. W. Woodhouse Esquire, District Judge, on February 12, 1924, in the presence of Mr. K. Sivapirakasam, Proctor, on the part of the Petitioner and the affidavits of the Petitioner dated October 27, 1924, having been read: It is declared that the Petitioner is the husband of the heir of the said intestate and is entitled to have Letters of Administration to the estate of the said intestate issued to him, unless the Respondent or any other person shall, on or before March 18, 1924, show sufficient cause to the satisfaction of this Court to the contrary.

G. W. Woodhouse,
District Judge.February 12, 1924.
O. 636.

The Hindu Organ.

JAFFNA, MONDAY, MARCH 17, 1924.

THE ABOLITION OF THE KHALIPHATE.

The abolition of the Khaliphate by the Turkish National Assembly at Angora is an event, which we have reason to think, is viewed by the entire civilised world with feelings of the deepest regret. What His Holiness the Pope is to the Catholic world, that the Khaliph has been to the Islamic world, and the most sudden and unceremonious manner in which the Turkish popular party has sought to abolish it is a positive proof of the violent means and methods adopted by the progressive party in Turkey to make the political emancipation of that country thorough and secure. It is mentioned that Kemal Pasha had expressed his intention about five years ago to abolish the Khaliphate, as he thought that it was an obstacle to Turkish national progress, and that he could not carry into effect his heart's wish earlier than he has done, as there were a large number of conservatives then in power who would have opposed him successfully. It is believed by some that the great leader tried honestly and hard to make the Khalifat a solely spiritual principality worthy of Islam, and that his efforts proving futile, he has taken the extreme step. Whatever the actual facts and circumstances may be, there can be no doubt that the abolition of the Khalifat in the manner in which it has been done is a great blow to the cause of Islam throughout the world. What makes the event peculiarly sad is the ignominious way in which the highest spiritual dignity of Islam, one who was held in the highest reverence by the Islamic world as the successor of Mohammed, was treated when the order for his deposition was given effect to. The following is the account given by Reuters' Agency about the disgraceful manner in which the shocking business was done:—"At two o'clock this morning the Vali of Constantinople and the Director General of Public Security, accompanied by police, proceeded to the Dolma Bagiche Palace where they ordered the Khaliph to seat himself upon the throne. The decree ordering his deposition was then read, after which the Khaliph was ordered to descend the throne and make arrangements for his immediate departure. The Khaliph shed tears when leaving the Palace and shook hands with the few attendants present. He expressed the hope that God might grant success to those working for the good of the country." We fail to see what reason there was for the extremely humiliating treatment given to the Khaliph when he was deposed and expelled. If there was a real necessity for his deposition and expulsion, could these not have been effected in a refined and less objectionable manner?

It seems to us that though the Khaliph has been deposed by the Angora Assembly, the Islamic world will not acquiesce in the abolition of the Khaliphate. Prominent Mussalmans like the Rt. Hon. Syed Amer Ali gravely doubt the competence of the Angora Assembly or of any merely national body, to abolish the Khaliphate. There are reports already that the ex-Khalif is still clinging to his high

office, asserting that his deposition and expulsion were illegal, and that King Hussein of Mecca has been proclaimed Khalif of Mesopotamia, Trans-Jordan and Hedjaz. It is reported that the Egyptian Ulama has issued a manifesto to Moslems declaring the existence of the Khaliphate as necessary to every Mahammadan, and urging Moslems to meet in a general Congress and settle the question of the Khaliphate in accordance with law. There is reason to believe that the old suggestion that the Nizam of Hyderabad be the Khalif of India will be revived at this juncture.

It is conjectured by more than one writer that the abolition of the Khaliphate will have the effect of weakening the Hindu Moslem pact. We do not think that there are sufficient grounds for such a conjecture. It is surmised by some that the unbounded ambition of Kemal Pasha to combine in himself the sovereign power of Turkey and the Khaliphate is mainly responsible for the violent revolution which has been enacted in Turkey. This may or may not be true. But one thing is certain. When a nation is roused from the lethargic state of centuries and marches onward in the path of political emancipation with unusually rapid strides, changes of the most revolutionary nature are likely to occur. We believe Turkey has been in such a state ever since the nationalist party began to dominate the politics of that country, and it is clear that the abolition of the Khaliphate is one of such changes.

We are of opinion that the Moslems throughout the world deserve the sympathy of other religions at this trying and anxious time. We think that the suggestion of the Egyptian Ulama that the question of the Khaliphate should be settled at a congress of representative Moslems from all parts of the world is a timely and reasonable one, and we earnestly hope that the great problem will be soon solved to the satisfaction of all Moslems at such a congress.

NOTES & COMMENTS

We think it our duty to draw the attention of all the voters in the Northern and Eastern Provinces to the letter "THE TASK BEFORE US" on "The Task Before us", by Mr. A. P. Thambyah, which is published in our last issue. We are of opinion that the very first duty of those who have been granted the privilege of electing their representatives is to register their names in the list of voters. Any remissness on their part to do that most important and necessary duty will not only deprive them of the privilege, but will also lead those in authority to think that the franchise granted to the people is not appreciated by them. We hope that Mr. Thambyah's appeal to all public bodies and public-spirited gentlemen in the two provinces will bestir themselves betimes and work earnestly to get every voter's name duly registered before the date fixed by the Government.

It is a matter of common knowledge that for over thirty years the people of the North, who have suffered from malaria owing to want of adequate drainage works, kept up a persistent agitation to make the Government do what it could to redress the grievance. As a result of this agitation, drainage works have been carried on in various parts of the peninsula, affording considerable relief to the people. We regret very much to know that owing to a difference of opinion which has arisen in the minds of some persons as to the utility of drainage works, the Government is showing a disinclination to finance drainage works. We are considerably surprised at this new and wrong attitude of the Government, as we think that every intelligent man interested in the health and well-being of the people of Jaffna knows quite well that the want of proper drainage works is the cause of the untold miseries to which the people in some parts of Jaffna have been subject during floods. We earnestly hope that the Government will carry on the drainage works it has begun with such signal success, till the entire country being supplied with well-planned and well-executed flood outlets is free from mosquitoes and malaria and all other evil results of insufficient and improper drainage.

LOCAL & GENERAL

THE JAFFNA HINDU COLLEGE OLD BOYS' ASSOCIATION (COLOMBO BRANCH).

The Annual General Meeting of the above Association will be held at the Vivekananda Society, Colombo, on Saturday the 29th instant at 3.30 p.m. The business meeting will include the election of office-bearers for the ensuing year. Mr. V. T. S. Sivagurunathan, of the Ananda College, Colombo, will address the old boys on the occasion. A large gathering of the members is expected.

THE SUPREME COURT.—The last case in the calendar of cases for this session was taken up on Monday the 10th instant and it took the whole of Monday and Tuesday. It was a case in which three men were charged with the murder of a woman of Kurudive. The first accused was found guilty and sentenced to death. The second and third accused were acquitted and discharged.

THE COMING ELECTIONS.—The following are among the candidates who have come forward to stand for election in the unmentioned Divisions of the Northern Province: Mr. S. Rajaratnam, Advocate, for the Central Division; Mr. M. Anandipillai, Proctor, for the Southern Division and Mudaliyar T. Karasipillai for the Western Division. Mr. A. Canagaratnam has been requested, we understand, by several voters in the Central and Southern Divisions to stand for election in the respective Divisions, and he has preferred to let his name be put forward for the Southern Division.

THE RAILWAY DEPARTMENT.—We learn from the "Ceylon Morning Leader" that there is a strong likelihood of Mr. R. E. Goonaratna, who is at present additional Assistant General Manager of the Ceylon Railways, being appointed to act as Assistant General Manager when Mr. J. M. Orkney proceeds to England on leave next month. Mr. Goonaratna, if appointed, will be the first Ceylonese to hold such a high appointment in the Railway Department.

MEDICAL OFFICERS OF HEALTH.—One of the important matters to be considered by the Finance Committee of the Legislative Council at its next meeting is the question of securing the services of suitable officers for the Sanitary Branch of the Medical Department. The Hon. Sir Marcus Fernando and the Sanitary Commissioner to whom the matter was referred have reported that suitable men can be attracted only by increased pay and have recommended that Medical Officers of Health in Grade II should have their pay raised from £275 to £450 by annual increments.

PERSONAL.—Mr. V. Nagalingam, Excise Inspector, Batticaloa, has come on a short holiday and is staying at Vannarponnai.

VARIETY ENTERTAINMENT.—A variety entertainment was held on Saturday the 8th inst. at 6 p.m. in the Jaffna Central College hall in aid of the Central College Scout funds.

FATAL ACCIDENT TO A PLANTER'S CHILD.—The death occurred under very tragic circumstances on Friday the 14th instant of a girl of 7 years, the daughter of Mr. Le Mercier, the Superintendent of an Estate at Nawalapitiya. It is reported that the child while she was playing out on the lawn in front of the bungalow, collected together dry leaves and set fire to the heap in order to warm herself. Her dress accidentally caught fire, and she was soon enveloped in flames. She was badly burnt and died at the Civil Hospital where she was immediately removed.

CENTENARIANS IN CEYLON.—According to the Census Report, the second part of which has been recently published, there were 223 persons, 110 males and 113 females, who were returned in 1921 as aged 100 and over. In the 1911 Census, there were 248 centenarians in the Island, 123 males and 125 females, the highest age returned being 116, which was the age of a Moor in Batticaloa.

PURSE TO MR. GANDHI.—It is reported that in response to an appeal made by Mr. V. J. Patel to the Gujaratis to present Mr. Gandhi with a purse of ten lakhs when he visits Ahmedabad, a B. I. A. gentleman of Bombay, has paid the whole of the required amount of ten lakhs. He paid the sum on the 19th ultimo.

THE INDIAN ELECTORATE.—According to the new Order in Council, one of the important qualifications for a voter is that he should be able to read and write at least one of the three languages, namely, Tamil, Sinhalese or English. Several members of the Indian community from North India who are generally conversant with Gujarati or Hindustani will be disqualified to vote as the result of this requirement. We understand that the authorities are likely to modify this qualification in order to give the Indian voters the alternative of a knowledge of some suitable Indian language with which they are conversant.

BRITISH EMPIRE EXHIBITION.—The following are among the numerous exhibits which Ceylon will contribute to the British Empire Exhibition:—Fibres, oils and oilseeds, grains cereals, pulses and meals, tanning and dye materials, and such products as papain, extracts of lime, cotton, oil and seed and vanilla. Agricultural implements mostly used in the cultivation of paddy are also included. One of the exhibits will consist of two hundred varieties of paddy grown in the Island, and to this will be added 45 main types of paddy.

HONOURING AN AYURVEDIC PHYSICIAN AND SURGEON.—A Meeting of the Tamils of Jaffna was held at Melkayakarai Vidyasalai on Monday the 10th instant at 5 p.m. to consider what steps should be taken to accord a fitting reception to Dr. V. Sivapirakasam of the Nayanmarkandu Hospital, Jaffna, in recognition of the title of "Vaithiyaspathy" conferred on him at the 2nd Conference of the Ayurvedic Vaidhya Sankam, Madras, for his proficiency in Tamil Medical Science. The Hon'ble Sir Ambalavanar Kanagasabai presided. A Committee with Mr. K. Aiyadurai, Proctor (Secretary), Mudaliyar V. M. Muttukumaru, Manager, and Messrs S. Oomarasuriar, Proctor, Philip Moses, J. P., S. T. Chinappah and V. A. J. Chelvaratnam was appointed to make the necessary arrangements to have the function at the Ridgeway Hall, Jaffna on the 21st March, 1924. Also another strong Advisory Committee of 30 gentlemen (with power to add to the number) with Mr. Philip Moses J. P. as Secretary, K. Somasundaram, Proctor, Assistant Secretary, and S. Kandiah, Inspector of Schools, Treasurer, was appointed to collect the necessary funds to put up a Memorial Ward at the Nayanmarkandu Hospital. —Or.

MEETINGS AT KARAVEDDY.—I am glad to learn from your valuable journal of the 13th inst. that the youths of Karaveddy have again been awakened to hold literary meetings for the advancement of the younger generation after a prolonged sleep. Karaveddy is the residential place of two Managers, and if they only come forward to help the movement, it is sure to be a complete success. —Cor.

PAHANG RECEPTION TO SIR PONNAMPALAM RAMANATHAN, KP, K. O. C. M. G.

At a largely attended meeting of Ceylonese resident in Kuala Lipi, Pahang, a Committee of 15 with power to co-operate was appointed to give a fitting reception to the Grand Old Man of Ceylon on his arrival in Kuala Lipi. Mr. S. Srinadural (Secretary) was elected Chairman of the Reception Committee, Mr. K. Nallatamby (Forest Department) Secretary, and Mr. S. Chelvanah (Surveys) Treasurer.

The Central Reception Committee in Kuala Lumpur has been good enough to arrange 3 days for Sir Ramanathan's visit to Kuala Lipi, the Capital of Pahang.

Various Sub Committees for Address, Sports and Music, Decoration, Reception etc. have been formed and preparations are going on in a grand scale.

The Programme is as follows:—Day of Arrival—Address: Sham Court in Tamil by small school children trained for the occasion; Musical Entertainment. Second Day—Sports (Jibon, Indian Foreleg); Tea Party for which leading men of all nationalities will be invited; Lecture. Third Day—Sir Ramanathan returns.

All are anxious to see and hear our Great Leader and preparations are going on in all the important centres in British Malaya to receive him. —Cor.

THE TAMIL UNION, NUWARA ELIYA.

The Minutes of a Managing Committee Meeting of the above Union held at Nuwara Eliya on Saturday the 8th March 1924, with Mr. S. W. C. Oomarasayagam, the President of the Union in the Chair. Others of the Managing Committee present were Messrs. V. Ponnasamy, K. Sittamparapillai and J. L. Rasiah, and of Standing Committee Messrs. R. Sivagurunathan and S. Ponnampalavanar, and Mr. S. R. Satheswaran, Hon. General Secretary and Treasurer. Notice convening the meeting having been read, the minutes of the previous meeting were also read, confirmed and signed.

Correspondence relating to various subjects was submitted for the information of the Committee, and the chief among them was the telegraphic message of condolence on the death of Sir Ponnampalam Arunachalam and the acknowledgment from Lady Arunachalam.

A joint application from 17 signatories for membership was submitted, and it was proposed by Mr. S. Ponnampalavanar and seconded by Mr. V. Ponnasamy. They were duly enrolled members as follows:—

Full Membership:—Mr. S. V. Alagaratnam. Associate Membership:—Messrs V. Ramanaswami, K. Parippanayagam, P. Annamuthu, S. Rasiah, K. O. Arunachalam, P. Sumaniam, D. T. Oomarasayagam, P. Sumaniam, J. E. Rasiah, A. Sumanthiy, O. S. Rasiah, K. Karthigesu, S. Thebanasambely, S. Arakianathan, S. Kathiripillai, C. S. Karthigesu, also Dr. V. Sivapirakasam.

Mr. R. Sivagurunathan (Chairman, Literary, Social and Athletic Departments) then proposed that a Special Meeting of the Union be summoned to be held on Wednesday the 13th instant for the specific purpose of electing various necessary officers for the Literary, Social and Athletic branches, with a view to extend the activities of these branches, and more especially to enter the coming Volley Ball Tournament, entries for which will close on the 19th instant. This was seconded by the Chairman and carried. Mr. Sivagurunathan very kindly undertook to circulate the Notice, convening the Special Meeting with a little delay as possible.

Several bills for payment in connection with the Special Meeting held in January, amounting to Rs. 90.25 were submitted and passed for payment.

The subject of Registration of Voters for the next Legislative Council Election was considered, and it was unanimously agreed that all qualified voters for both "Urban" and "Rural" areas be registered before the due date as far as possible.

The meeting terminated with a vote of thanks to the Chair.

THE NOMENCLATURE OF TAMIL POETS AND THEIR WORKS.

(By S. T. BHARATHA NEEAN)

These are days when Dr. Sivas and Peraras are fast becoming Jaganmias and Abheya vikramas and also when Christians are trying to avoid such Western names as John, Small etc. But without entering into the philosophy of these names let us for a moment ponder over the nomenclature of Tamil Authors and their works. One of the distinct characteristics that we find prominent after a study of English and Tamil Literatures is their names. When we take the names of a few Englishmen of letters as Bacon, Hook, Goldsmith, Burns, Gray, Pope, Lamb, we find that their names have nothing to do with their personal lives or their works, though besides their original names they have other epithets attached to them earned through their works, as example Shakespeare being called as the "Sweet Swan of Avon", and Scott as the "Wizard of the North". But it is not so in the case with the names of Tamil poets. Their names have been handed down to posterity not with their original names, but with those which have been received by them usually. Generally the names of Tamil poets and authors are causative words and it is only poets of recent times that are known by their original parental names with the caste titles as Chetty, Sastri or Iyengar, and titles as Vaidyan, Pulavan and Navalar. The nomenclature of Tamil poets may be classified into two main divisions:—Poets with their original parental names e.g. Maanabalanandrampillai (2) Poets with their caste names e.g. Valluvar (3) Poets named after their title or place, e.g. Thiruvalluvar or Paddaiah (4) Poets named in connection with their principal work e.g. Kaladar (5) Poets named after the personal characteristics e.g. Puhaleddhi (6) Poets whose names pertain to certain allusions or incidents in their life, e.g. Thirumalar (7) Poets named after their physical features (8) Poets named after accompaniment (9) Poets named after their works (10) Poets named after their actual names are not known. Let us then take a list of our poets and try to investigate how these poets that adorn the pages of our literature got their names. It sometimes happens a work on literature happens to get its name after the author as the Thokkappam and in certain cases the author as the question whether the author got his name from the principal work, or that respective work from his author. Some poets have more than one name, as for example, Thiruvalluvar is known as தேவர, தருத் பாவனர், பொய்யின் புகழார், புலவர் தருத், காதலர், பெருநாணார், மதாபுத்தி, செல்வப்பாத்தர், all of which he acquired through his immortal Kurral which is a numerous names, as குப்பாநார், பொய்யம்மோதி, திருவள்ளுப்புகழார், வாழ்நாள், காதலர், உத்தரவேந்தர், தெய்வநாள், பெருநாணார், வள்ளலார் கைப்படி, திருவள்ளுர் சமீபமனார், பொய்யமனார், தருத்தோதி. But, is the name Thiruvalluvar தருத் significant, and being born of the Valluvar caste is known throughout literature there. Brought up by parents of the peacock city of Mysore, this Bard earned his living by weaving. We cannot infer any meaning from the name of the other children of Adi and Bhargava—Avali, Uppa, Adikaman, Uruvi, Kapilar, and Valli Ammal. But among these Avali is also known as "அழகுநாள்" on account of her singing extempore songs to anyone who would in return give her some "அம்". She is also known as "புதுவாழ்" which implies an old mother. In Kapilar's Agaval she is mentioned as Avali, and in all other works and commemorations. This name has also been assumed by more than one poetess in Tamil Literature. From what we may infer from the following story the name Avali or Aveliyer may well make us think her to be an "old dear mother". The story is told that it was a nickname, which the poetess earned as a young lady. Her foster father arranged a marriage for her against her will, for our old mother wished to lead a life of life-long chastity. As soon as all necessary arrangements had been made for the wedding, the bridegroom to his disgust surprised to see his future wife appearing before him disguised as an ugly old woman, went away on feeling such a sight never to return to Avali's extreme joy. Thus from that day she is known as Avali. On account of her having lived to a great old age after eating the "Nelli" fruit, she is also known by that name, but no one ever knows her actual name, or it may be as from Kapilar's Agaval it might have been her actual parental name. Thirumalar, the author of Thirumazhavarai is so called because he revived the life of the shepherd boy Muthan, who had been lost by his father, by his birth-place Idakkadu, Kalladar after his great work Kalladam. Karkai Ammal is thus called because she was the daughter of the rich merchant of Karkai. On account of her having appeared before her husband as a demon who is also known as Dambon Karkai. The author of Maanabalanandrampillai, Obethala Sathyanarayana earned his name, for he was in the habit of striking his head with a red hot iron and thus creating wounds on occasions when he defeated any error in the work that he submitted to the Sangam for approval. Ilamkoddigal the author of Silappadikaram was the brother of Prince Cherkuttuvan, and is thus known as the "Young Prince Arcotie." The father of Thayumanavar, Kadilappanai prayed for a son to the local deity Thayumanavar at Trichy. On his prayer being answered our saint Thayumanavar was born.

(To be continued.)

THE ORDER IN COUNCIL.

PROCLAMATION.

(Continued from our issue of the 10th Inst.)

(2) Every election petition shall be tried by a Judge of the Supreme Court; and, at the conclusion of the trial, the Judge shall determine whether the Member of the Council whose return or election is complained of, or any other or what person, was duly returned or elected, or whether the election was void, and shall certify such determination to the Governor. Upon such certificate being given, such determination shall be final; and the return shall be confirmed or altered, or the Governor shall by notification, in manner hereinafter provided, appoint another date for the election of a Member for the constituency concerned, as the case may require, in accordance with such certificate.

(3) Such Judge shall have the same power, jurisdiction, and authority as are possessed and exercised by a District Judge for summoning or compelling the attendance of witnesses at the trial of an election petition, and witnesses shall be sworn or affirmed in the same manner, as in cases of civil suits, will admit, as in the trial of a civil action in a District Court, and shall be subject to the same penalties for the giving of false evidence.

(4) No voter who has voted at any election shall, in any proceeding to question that election, be required to state for whom he has voted.

(5) The Governor in Executive Council may make rules providing—

a. For the deposit or giving by a petitioner of security to an amount not exceeding Rs. 5,000, for the payment of all costs, charges, and expenses that may become payable by the petitioner; and

b. For the regulation of the practice, procedure, and costs of election petitions, and the trial thereof, and the certifying and reporting thereon.

(6) The Legislative Council may by law make other or further provision in respect of the matters referred to in this article.

XXXVIII.—(1) The Governor in Executive Council may make rules:—

a. With respect to the incurring of expenses and the making of payments by or on behalf of a candidate, whether before, during, or after an election, or in respect of, or in connection with, the conduct or management of such election;

b. Requiring the appointment of an election agent through or by whom all such expenses or payments as aforesaid shall be incurred or made;

c. Fixing the maximum amount of expenses that may be incurred or paid, whether before, during, or after an election, or in respect of, or in connection with, the conduct or management of such election;

d. Fixing the time within which all election expenses shall be paid, and barring, all claims in respect thereof not made within the prescribed time;

e. Requiring a return of election expenses and prescribing the form in which the same shall be made and verified.

(2) Contraventions of such rules shall be deemed illegal practices, and provision may be made in the said rules for the punishment on summary conviction of persons committing or taking part in the commission of such illegal practices by—

(To be continued.)

CORRESPONDENCE.

THE POINT PEDRO SAIVA PARIPALANA SABHAL.

Sir, I read with pleasure of the above Sabhal in your paper dated 3.3.21. The President of the Sabhal is an old veteran merchant, and he is well educated in Tamil by self study. Of course the Sabhal can be brought to a complete success, if Mr. N. Mudaliar Krishnaswami take a particular care of it. Some years ago, when I was a student, there were some meetings of the town people at Thoppu kala madam, but they soon disappeared without union. "Union is strength". This is the proper time for Hindu leaders to show that they feel their duties and responsibilities as regards the proper religious education of Hindu children. Subhanyagar Viththilayam can be managed well by the subscriptions of the Hindu public of Point Pedro and of members residing outside.

Point Pedro is now not the wealthy town it once was. There were lots of people who

id charity formerly. For example you can find even now the houses built by our ancestors and the lands given as donations to Subhanyagar, but they are not properly managed now as formerly, when the Point Pedro harbour was full of native vessels, owned by the town people, which showed how prosperously trade was going on there, but now the trade is in the hands of the Nattukottai Chettias.

I trust the Sabhal will do good works and will put an end to the drink evil which is playing havoc in the town. Some members should be appointed separately for temperance work, and it is their duty to preach to the ignorant people who do not know the evil effects of drinking.

Walleways. P. KATHIRAMAMUDALI
9.3.21

HINDU STUDENTS AND HINDU SCHOOLS.

Sir, It gives me great pleasure to see all our Hindu fathers beginning to realize the evil effects of sending their children to Christian Schools. The Christian Missionaries have established institutions in this country for the main purpose of converting Hindus to Christianity. In a Christian College I know of a teacher who would always say in his prayers, "Hail to us, O Father, in our main object of this institution, viz. the extension of Thy Kingdom." Therefore, it is clear that the Missionaries' sole object is to convert the Hindus.

It is the duty of every Hindu father to send his children to Hindu schools when there are enough of Hindu efficient schools. About the duty of all Hindus to co-operate with each other in improving the condition of the schools. Many Hindu schools are badly managed for lack of funds. Therefore our rich men must not stand back in such an important matter as this. The Christian Missionaries are day by day endeavoring to convert our Hindu Brothers. Are you, Hindu fathers going to keep quiet?

Here I should not omit to say something about the new College started in Tanjore. Here everything is all right except that the Honourable Knight, our great benefactor does not feel that Jaffa is not very rich. I say this because many Hindu boys go to Christian schools owing to the reputation of fees there. The Christian do not in the least hesitate to spend money for converting the Hindus.

Should not the authorities of the Hindu Schools, and the Hindu Community, too, see that the boys are not financially taxed very much in Hindu Schools?

Vaidikoddi, I am,
March 12, 1921. Yours etc,
A. S. Nadarejah.

THE DUST NUISANCE IN JAFFNA.

Sir, Will you kindly insert the following lines if possible with an Editorial Notice so that the importance of the matter may be driven home?

Every citizen of Jaffna experiences everyday the effects of the appalling storm dust of the principal roads of the town; and still that he should go on with his philosophic resignation is strange. The Urban Council seems to be callous to the havoc of the dust nuisance. It does not seem to have struck the Council what the dust nuisance does to the general health of the people. Is there no Councillor to draw the attention of the Council to great danger and to have at least the principal roads of the town watered at the cost of the Council? And this cost can be met by raising a tax on all motor cars that ply in the town.

Jaffna Hindu College, H. Anantakrishna,
7th March 21.

INDUSTRIAL RESEARCH.

By BANESWAR DAS, CHEMICAL ENGINEER, BERLIN.

(Continued from our issue of February 28.)

Indian industrial students in Germany seem to labour under the impression that they can pick up industrial secrets as a matter of course and start industries on returning to India. There are young men here who believe that they can learn the manufacture of printing inks in three months and tanning and soap making in six months and so on. Without entering into the question of time it is necessary to point out that the German industrial secrets are not so easily available as it seems to have been advertised in India. On account of the chaotic industrial conditions existing in Germany it has been possible in certain instances, not without difficulty however, to get admission into a few German factories as volunteers on payment of some fee or on the promise of extending their business in India. It is also possible on the strength of good recommendation to get a chance to go round certain factories which have no competitors. But such opportunities are limited.

The machine manufacturers are usually quite liberal in this respect, as they are not so much afraid of competition in their line. It is rather to their interest to grant opportunities to the Indians in the way of showing the construction and installation of their machines. Some times also the machine manufacturers are anxious to demonstrate to the visitors the operation of their machines by taking them to factories where such machines have been sold. There lies of course the hope of creating a market for these machines in India.

But to get into chemical factories and learn the secrets of the manufacture of chemicals, such as dry colours, printing inks, paints, varnishes, soaps, artificial leather, etc., is an exceptionally difficult, almost impossible undertaking. The manufacturers of chemicals, although in the hope of exploiting the Indian market they may allow certain privileges to

the Indians, are always suspicious that any information gathered from the factories may be even unconsciously imparted to their competitors right in Germany, thereby seriously affecting their business. It is only fair to expect that the manufacturers should be cautious and should guard their interests against all possible dangers.

No Indian should however fail to take advantage of any opportunities that may be forthcoming. Anything one can learn is to one's advantage. But from the larger view point of India's industrial advancement one should be discreet enough to believe that too much confidence should not be placed in these opportunities which may come few and far between. One would be ill-advised if one were to expect that industries might be developed in India with little bits of information such as can be gathered in occasional visits to factories or temporary chances to work in the laboratories under conditions of suspicious surveillance. In any case, copying helps in the sense that every little thing helps; but it amounts to very little in the long run.

While the writer was working in the U.S.A., as chief chemist of the carbolic acid division of the Thomas A. Edison Co., Mr. Edison sold his process of making carbolic acid to the Mitsui Co. of Japan, for which he received a good sum in dollars. The Mitsui Co. sent their chemists and their engineer, who stayed in Mr. Edison's plant several days. They examined and studied every operation carefully from beginning to end. They copied the layout of the general plan of the plant and took blue prints of every machine in operation. It was indeed a thorough and a scientific copying. Then they returned to Japan and erected the factory there to manufacture carbolic acid. For a long time, however, the firm failed to produce carbolic acid.

They had many troubles in spite of all that copying. They had to train their operators, their foremen and their chemists. They had to make modifications in the process itself and make changes in the machinery. They had to set right down to work carry on researches and solve problems as they arose. There was a long tedious period of investigation before carbolic acid could be actually manufactured by the Mitsui Co. But even then the carbolic acid made by them, the samples of which were sent for examination, was inferior to what was made in Mr. Edison's plant both in colour and M.P. And it took them another period of trial before the process could be perfected.

The Japanese are often called good imitators. It is also claimed by many that they have built their industries only by copying. It is not true; it is not possible. In order to develop their industries the Japanese like others have had to work hard. They have had to spend their time, energy and money on industrial researches. In other words, Japan has had to depend on her own brain and initiative in order to solve her troubles and problems. Many Japanese financiers had to risk their fortunes in industrial enterprises. It is the combined result of all these efforts that has made Japan what she is today.

During and since the war many Indians of technical training have found opportunities for industrial work in their respective lines in America and elsewhere. Everywhere they have tried to take full advantage of such opportunities and have proved their industrial abilities. In all the works they acquired themselves with credit and attained to a par with the Americans and nationals of the other industrially progressive countries.

Such achievements of young India only go to prove their fitness to tackle industrial problems scientifically. They can be expected to undertake industrial researches and to successfully combat the difficulties that face the development of industries in India.

REMOVAL OF UNTOUCHABILITY.

MR. C. F. ANDREWS' FERVENT APPEAL TO INDIANS.

The Kiosk Theatre was packed to its utmost capacity last evening when Mr. C. F. Andrews delivered an address on "The Removal of Untouchability." Late L. S. Prasad, who was to preside over this meeting, could not attend owing to ill health. His message of sympathy was read. The meeting proceeded, the president's chair remaining vacant.

Mr. C. F. Andrews spoke as follows: I wish to make my position, in speaking about untouchability, absolutely clear at the start. I have nothing to do with controversy, but simply with humanity. I do not deal with the intricate questions concerning the social order, or the details to be worked out, but simply with the human question, whether there is any ground, either of colour or race or occupation, for one brother or sister of the human family to treat another brother or sister as a segregate of being, who should be avoided in the daily intercourse of life and not treated as a brother or sister at all. You will see at once that such a treatment of the question does not confine it to India only. There is an untouchability prevalent by the white races towards the coloured races, that is no less evil in the sight of God than that practiced in India itself. There is also in India among the Christians of the South a form of untouchability, often practised, especially in Travancore, such as in no way differs from that practiced by Hindus. I have found also, through the reading of history, that there are miscellaneous instances of society in Japan and China and in all the European countries of the West. Once more, there are the horrors of Negro leprosy in America; there are the barbaric acts of segregation practiced by my own British race in Africa and in Egypt. In Turkey and Persia the same story of

human misery only in other shapes and forms may be told. In this matter, none of us is able to blame his neighbour, without first turning his thoughts towards and feeling the shame of guilt himself. It is said truly by St. Paul, and I quote from the Psalmist: "There is none that doeth good, not one. For we have all sinned, and come short of the glory of God. Where is boasting then? It is excluded."

A SPECIAL PROBLEM.

But, while this is true and not to be forgotten, there is undoubtedly a special problem in India. The evil has reached such vast proportions that in a sense it is peculiar to this country and the word "untouchable" has been coined in this country to express the naked fact that there are over fifty millions of our brothers and sisters who are still regarded by many as by their very presence polluting their fellowmen. Here again, I would draw a distinction between different countries, and in no way even for a single moment point the finger of scorn. The voice of my own country is its drunkenness. A short time ago, when I was in England it came upon me with a shock of infinite shame that men and women, made in the image of God, were reclining about the streets, helpless and incapable, not through illness, but through intoxication; that Christian society had done hardly anything to cleanse itself of this hateful thing. In China, we hear the vice of opium has come back again in a still more degrading form than in the past. In Japan there is still a depressed class, not unlike the one in India itself and treated in a similar manner. Thus each country has its own vice, which it must do everything in its power to eradicate. There is none that doeth good, not one.

For a very long time I did not speak in public about this question of untouchability in India; and even now I refrain from doing so except on rare occasions. It is not for me to speak of it; if I possibly can help it, except to my own Christian brothers and sisters in the South, and if I go to work to remove the evil, I ought clearly to seek to remove it first among the Syrian Christians and others of my own religion in Travancore. For Christ has truly said: "Thou hypocrite first cast out the beam out of thine own eye. Then shalt thou see clearly to cast out the mote out of thy brother's eye."

SPECIAL PLEADING.

I understand all this; and I speak in sincere humanity, not as a fault-finder, but as one who has sinned in other ways and in other forms that are no less abhorrent to God. But there has been one special thing that has often compelled me to speak, more than I should otherwise have done. It is the misery and distress of my own dearest friends, with whom I have lived, the Indians abroad, and my deep indignation at the wrong done to them in Africa and elsewhere. I have spoken out against it, not only in words, but in deeds, by travelling over many countries and many seas. Yet everywhere, literally everywhere, I repeat I have been met with the one stock argument of the white races, which has confronted me like some grinning, sneering face, always interposing itself and saying: "Why should you take so much trouble and cry yourself hoarse over the Kenya Indians' wrongs, or the Fiji Indians' wrongs, or the South African Indians' wrongs, when the India itself, as you very well know, Indians themselves are doing the same thing to their own brothers and sisters?"

I have had my answer ready to give. I have said that two wrongs never yet made a right. I have said again, that just at the time that India is abandoning her old traditional evil of untouchability, the white man is building it up anew in Africa. I have pointed out, that whole continents, such as Australia, by their "white race" policy, are committing now sins more grievous than those that have been committed in the past. I have flung back this answer many and many a time, and I believe it is a true one and a right one in return for such special pleading on the part of white men in the Colonies as that I have mentioned. I have had an effective answer ready. But yet I have said to myself all the while "Oh, if only this evil had been removed in India itself! If only men had taken seriously in hand to remove it, if only I could point to great unmistakable practical results already effected, then I shall have a real answer, a convincing answer. But as it is my message, in Africa and other countries does not carry all its weight. It loses the final strength which brings conviction. We have been fighting the battle out there single handed. The other hand has been tied behind our back by this work in the Indian position at home. Only a few weeks ago on board a ship, the whole argument turned on this one point, and there were many listening around. "Look at your untouchables in Malabar!" my opponent cried, "look at every part of India! What are you doing to remedy that? Why do you come to England to tell us our duty? Why don't you stay in India and tell them that?" "Good God," said another, "if we treated Indians, as they treat one another—Good God, man, why can't you open your eyes and see what's happening in India, instead of fussing about in Kenya or South Africa. Leave those places alone, for God's sake, and go down to Travancore!"

I have repeated, almost word for word, what was said to me on board the steamer, when I had to run the fire of angry questions. There was bitter untouchableness about them, and they were to true arguments, spoken as they were noisier than the white man's voice. Nevertheless, I remember was right when he said: "All that is all a lie, he met and fought out right, but a lie that is half the truth is a harder matter to fight." I quote the words from memory, but the meaning is quite clear. It is that lie, which is half the truth, that is hardest of all to meet.

THE NAKED TRUTH

I have spoken to you so far of my own frailties and difficulties and burdens and I want you to bear them with me. For in every brave deed you do in India to remove this evil you are helping directly to remove the burden of insult and shame from your brothers and sisters abroad. I would even take the taunt that was levelled at me on board that ship and extract the truth out of it, apart from the falsehood, and would face with you the naked truth. Yes, it is true, the key to unlock Kenya and South Africa and Fiji does lie here in our own hands in India itself. We can never wholly unlock that door abroad till we have unlocked the door of untouchability at home which helps our own countrymen here in India behind the scenes.

But I would now, in conclusion, carry for a moment the whole subject up into the higher regions

than those of personal insults and indignations and wrongs. I would take it into the higher region of all—into spiritual lands in the heart of the Advaitin, the One, who is undivided. It is the central idea of the Upanishads, of the Bhagavad-gita, and of all great Hindu scriptures, that we should learn to see "the Universal Self" in all things and all things in the Universal Self. This is the very essence of the Advaitin, the One, who is Universal Self. This is the very essence of the untouchability problem.

MAN'S INHUMANITY.

That brother or sister, whom we have dared in our iniquity to call "untouchable," is there not in him, or in her the one Universal Spirit, the Divine Spirit, which is in my own heart. As I read that deposed form, bearing the load of human misery, the burden of man's inhumanity to man, do I not see God himself, bearing the sin of man, God the Sin Bearer, suffering in human form, looking at me through human eyes? I have learnt to relate this great doctrine of the Advaitin, "Thou art That," with these supremely moving thoughts; and I have found them expressed in my own religion when Christ says: "I was hungry and ye gave me food: I was thirsty and ye gave me water to drink: I was a stranger and ye took me in, sick and in prison and ye visited me. In as much as ye did it unto one of the least of these my brethren ye did it unto Me."

THE RIGHT FEELING.

Al, believe me, if you approach the problem of untouchability in this spirit, you will find a joy in it that passes all human measure. For you will find your God. It is an Indian poet who has sung:—"Stop that chanting and telling of beads in the dark corner of the temple. Open thine eyes and see. Thy God is not before thee!"

He is there, where the filler is filling the coil and the garment is covered with dust.

Come down like him on to the dusty road!"

"Tis even so!" "Thou art that!"—ye, that deposed sinner in the fields, that meek, timid figure whom man in his impious pride has dared to call "untouchable!" God is there, the Advaitin, the Undivided, meet Him. His garment is covered with dust. Come down like him on to the dusty road. Say before your brother and your sister: face to face—not as objects of patronising pity, to be uplifted," but as God to be worshipped and adored.

Mr. Nimbkar thanked the lecturer and the meeting terminated.—"C. I."

Order Nisi.

IN THE DISTRICT COURT OF JAFFNA.

Testamentary Jurisdiction No. 5377.

In the Matter of the estate of the late Barbara wife of Viraspillai John of Sillalai Deceased.

Viraspillai John of Sillalai

Petitioner.

VS.

1. John Francis
2. John Singhorajah
3. John Savarimuttu
4. John Ponnammah
5. Bastisspillai Savarimuttu all of Sillalai

Respondents.

This matter of the Petition of the abovesigned Petitioner praying that the 5th Respondent be appointed guardian ad litem over the minor 1st, 2nd, 3rd and 4th Respondents and for grant of Letters of Administration to the Estate of the abovesigned deceased coming on for disposal before G. W. Woodhouse Esquire, District Judge, Jaffna, on February 1, 1924, in the presence of Mr. P. Ganapathipillai, Proctor on the part of the Petitioner dated January 31, 1924, having been read.

It is ordered that the abovesigned 5th Respondent be appointed guardian ad litem over the minors 1st, 2nd, 3rd, and 4th Respondents and further it is declared that the Petitioner is the lawful husband of the deceased and is entitled to Letters of Administration issued to him unless the abovesigned Respondents or any other persons shall on or before February 26, 1924, show sufficient cause to the satisfaction of this Court to the contrary.

G. W. Woodhouse,

District Judge.

February 7, 1924.

Time to show cause is extended to March 18, 1924.

G. W. Woodhouse,

D. J.

Order Nisi.

IN THE DISTRICT COURT OF JAFFNA.

Testamentary Jurisdiction No. 5389.

In the Matter of the estate of the late Charlotte Pakiam wife of Siamatambu Robert Chelliah of Chundienly late of Sirgappoor Deceased.

Richard Benjamin of Chundienly

Petitioner.

VS.

1. Jane Tydia wife of Benjamin of Chundienly
2. Siamatambu Robert Chelliah of Urumpetray

Respondents.

This matter of the Petition of Richard Benjamin of Chundienly praying for Letters of Administration to the estate of the abovesigned deceased, Charlotte Pakiam wife of Siamatambu Robert Chelliah coming on for disposal before G. W. Woodhouse Esquire, District Judge, on February 5, 1924, in the presence of Mr. S. V. Chinniah, Proctor, on the part of the Petitioner and the affidavits of the Petitioner dated January 29, 1924, 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 issued to him unless the Respondent or any other person shall, on or before March 18, 1924, show sufficient cause to the satisfaction of this Court to the contrary.

G. W. Woodhouse,

District Judge.

February 12, 1924.

Extended to March 20, 1924.

March 10, 1924.

O 534.

B. E. Emmanuel,

Secretary.

NOTICE.

(4) A Provincial Surgeon's Verdict Chronic Malarial cases which obstinately resisted Quinine treatment yielded immediately to a short Course of Dr. McCoy's Fever and Ague Killer.

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