VOL. XLVII No. 67.

IT PAYS TO ADVERTISE IN THE

HINDU ORGAN

INTHUSATHANAM.

PUBLISHED EVERY MONDAY AND THURSDAY

Editor: M. S. Eliatamby, Advocate (Registered as a Newspaper.)

JAFFNA, THURSDAY, DECEMBER 12, 1935.

Estd. Sept. 11, 1889 Phone 56. PRICE 5 CTS

When the Ego Dies all Troubles Cease

The Philosophy of Atman

By Swami Prabhavananda

(Of the Vedanta Society, Hollywood, America)

ONE of his disciples once asked Sri Ramakrishna, "Sir, why do we not see God?" Sri Ramakrishna replied, "The ego is the maya, the veil that covers God. The ego is like a heavy c'out that hides the Eternal Sun. If, by His grace, the cloud of ego is dispersed, God becomes revealed. When the ego dies, all troubles cease, and man transcends fear, for he realises the Sun of Knowledge."

The second in the Upanishades, "Give up all vain talking, and know thy Self. We read in the Upanishades, "Give up all vain talking, and know thy Self. This knowledge, however, must not."

The Ego

The Ego

What is ego? Man is the spirit and he has a body, a mind, and ntelligence, and ego. What in Western psychology is included in the one word MIND is, in Hindu psychology divided into the mind, which receives the impressions from the senses, the intelligence, which distinguishes between these impressions, and the ego, which experiences the consciousness of them. Furthermore, in Western psychology mind or ego is synchymous with soul whereas in Hindu psychology, soul is a separate existence (substance) apart from the mind or ego. One may ask, why should we accept the soul as apart from the mind? The proof of the existence of a soul separate and apart from the mind? The proof of the existence of a soul separate and apart from the mind is given in the Yoga Aphorisms of Patanjali. The great Hindu pspchologist pointed out that, "the states of the mind are known because the lord of the mind, the Purusha (the soul), remains unchangeable. Comte, the Western Positivist, pondered over how it is possible that we read our own thoughts. The reason we are able to do so has never been explained in Western psychology. Patanjali's aphorism explains why this introspection is possible. Swami Virekananda, commenting on this aphorism, states: "Both mind and this introspection is possible. Swami Vivekananda, commenting on this aphorism, states: "Both mind and body are in a continuous state of flux. The mind and the body are like two layers of the same substance, moving at different rates of speed. Relatively, one being slower and the other quicker, we can distinguish between the two motions. For instance, a train is in motion, and a carriage is moving alongside it. It carriage is moving alongside it. It is possible to ascertain the motion of is possible to ascertain the motion of both of there to a certain extent. But still, something else is necessary. Motion can only be perceived when there is something else which is not moving. But when two or three things are relatively moving, we first perceive the motion of the shine of thy heart, as behold the Face of Divine M act."

Freed Lies in Sell an wledge

In this categories one may ask, "Why and for what use need we attain Self knowledge, or conciousneessery which moves more slowly, and then you must get to something is necessary which moves more slowly, and then word which the motion is slower still, and so on, and you will never find an end. But logic compels you to stop, somewhere. You must complete the series by knowing something which never changes. Behind this never-ending chain of motion is the Purusha, (the soul), the changeless, the colourless, the pure. All impressions are merely reflected upon it, as a magic lantern

So, this soul alone is the unchangeable reality, ever free, divine and pure. The soul is the Self in man. And the quest of philosophy is for knowledge of this Self. We read in the Upanishades, "Give up all vain talking, and know thy Self." This knowledge, however, must not be an inferential knowledge, merely We must have direct knowledge, that knowledge which is the same as "being and becoming": the know ledge of oneness of God. "I and my Father are one"—this is direct Self-knowledge. For the Self which is knowledge. For the Self which is the being in man, the one unchange-able reality, is one with God.

The Self is consciousness itself. He is the Sun of Knowledge. The Katha Upanishad says, "He shining, every other object shines in the universe." A single ray of His ing, every other object shines in the universe." A single ray of His light illumines the world. By that light we are conscious of ourselves and of one another. The kn weledge or consciousness we express through the instruments of mind, senses, and body is a reflection of the Conscious Self. The mind and senses are not conscious by themselves: they are the instruments senses are not conscious by themselves; they are the instruments through which consciousness manifests itself and through which we acquire knowledge of the objective world. He is the consciou ness of all conscious existence. Sri Rama krishna used so say, "If He turns that light of consciousness toward the becomes revealed. Himself, He becomes revealed. might the watchman goes from place to place, holding the flashfight before him. By its light he sees the people's faces, and by its light the people see one another, but they cannot see the watchman's face. If they wish to see him they want see cannot see the watchman's face. If they wish to see him, they must ask him to turn the light on himself. So, he who desires to see the Lord, the Self within, must pray to Him. O Lord, in thy mercy do Thou turn the light of Thy wisdom toward Thine own Face, that I may behold Thee. "The saint Raupprasad says, "Light the layure of watching in the legent of the layer of Thee." The saint Ramprasad says, "Light the lamp of w Gao in the shrine of thy heart, and behold the Face of Divine M [1977]."

BUDDHISTS OBJECT A Short Story.

PROSELYTISATION

Resolution of Buddhist High Priests

A meeting of all the high priests of the Buddhist temples in Adhi Kari Pattu, held at "Samaranayake Walauwa" Bandarana Walauwa," Bandaragama, decided to submit the following resolutions at the forthcoming All-Ceylon-Con-gress of Buddhist Associations:

This Sabha petitions the Minister of Home Affairs to take prompt legal action against the offenders in the Polonnaruwa incident.

It is the opinion of this assembly that the Buddhist public should take all precautions to prevent Buddhist children from being proselytised by Christian Missionaries.

This Sabha protests against the Government neglect of its obligations to Buddhists as outlined in the Kandyan Convention of 1815.

This Sabha is of opinion that the proposed levy on Buddhist temples is a violation of the Convention of 1815 and protests against this

This Sabha demands a commission of enquiry to report on the affairs of the Buddhist Temporalities inclusive of the 110 temple lands supervised by the Public Trustee and devise ways and means of their im-provement providing for the arbitration of temple disputes outside the local Courts.

That by ringing of the temple bells at 5 a. m. each day, the High Priests of all temples should initiate an awakening among the Buddhist laity, is the request of this Sabha.

That Buddhist school children should be discouraged from making public collections is the opinion of this Sabha.

and as such can give us only shortand as such can give us only short-lived experiences of happiness, of misery, of life, and death. To quote from the experiences of the sages of the Upanishads "There is no joy in the finite. Infinite alone is happiness." How are we to look upon our varied experiences in the world of relativity and to seek abidworld of relativity and to seek abiding joy in the Self is taught by Sri Krishna in the Gita. He says, "Having made the same, pain and pleasure, gain and loss, conquest and defeat, engage thou in lattle of life. The wise, possessed of this evenness of mind go to that state which is beyond all evil. When thy intellect has become immovable, and firmly established in the Self, then thou shalt attain Self-realisation. When the mind, absolutely restrained through the practice of concentration attains quietude, and when, the Self being seen by the self, one is satisfied in his own Self; when one feels that infinite bliss which is perceived by the purified intellect and which transcends the senses, and established therein he never departs from his real state; and having otherwise which he reards no and established therein he never departs from his real state; and having obtained which, he regards no other acquisition superior to that, and where established, he is not moved even by heavy sorrow;—let that be known as the state, called by the name of Yoga,—a state of severance from the contact of pain."

The greatest obstacle to this attainment of Self-knowledge is the ego. "When the ego dies, all troubles cease." We must transcend the ego to attain divine wisdom-

(Continued on page 4)

HER HARIJAN FRIEND

LOVED and-lost!

Sumitra did not complain against aghav. Why should she? Was it Raghav. Why should she? Was it not her fault that the love that she had lit in his heart, she had failed to maintain? And was it not, again, her fault to put trust in man, when she had read of man's faithlessness

She never bemoaned. The thrill of real love had been hers. That was a treasure which she could ever recall as she sat alone or read or peered into vacancy. So long as peered into vacancy. So long as Raghav had loved her, he had loved the add sincerely. There was her truly and sincerely. There was no doubt about that. He has opened out to her the heaven that love Then Raghav had been her God. Laterly Raghav had been attracted by Savithri, because her father pro-nised to give him an appointment if he married her. Savithri was not ugly; she was beautiful too. Raghav had been unemployed, after he had graduated, for over three years. And so he had married where an appointment was waiting for himother words, Raghav, whom Sumitra had, in the divine light of blind love, thought an angel, was only human. It meant nothing else to

Suddenly, all unknown to her, as she stood praying to God in the temple, a wild rush of feelings drew forth tears, burning tears in her Sumitra. She would then suddenly bend, slyly take her cloth and rub her tears out. In those moments of silent communion with God, some tender chords were evidently touched. But Sumitra always rallied and shook it off. She tried to look God in the face; "I have committed no sin—My child, when it is born, is the child of love. If love means God, and it does mean God to me, I have committed no sin."

Into her life on a particular day. when she had been struggling most with her feelings and when, in spite of repeated trials, the well of her tears seemed to shoot up as a never failing fountain, entered—a Harijan

Kausalya had her sorrows too Away from the temple building—she cannot enter the house of her God because she was a Harijan—stood the girl and poured forth her beart in her your way Often San stood the girl and poured forth her heart in her own way. Often Sumitra had seen and passed her by. Often she had tried to speak to her, but Kausalya had bent her head and retired sbyly without speaking a word. Perhaps it was because Sumitra was of a higher caste; perhaps it was also because Sumitra was known to be rich, as the villagers understood wealth.

Teday as Sumitra issued out of Today as Sumitra issued out of the temple unable to suppress her rebellious heart, she heard the uncontrollable sobs of the Harrjan devotre. It seemed as if Kausalya had abandoned herself to her sorrows. She loudly wailed. She rows. She loudly wailed. She threw forth her hand before the deity and wept. Her hair was deity and wept. Her hair was dishevelled. She stood a picture of wee. She never seemed to realise that there were others in this world except God and herself. She was there before her God—and that was

"Speak-what is it?"-and Su-

mitra tenderly approughed and book the girl by hand. Kar ya woke the girl by hand. Ke up almost with a start.

BY DEWAKI

"Princess, what have you I am a Harijan—" and K and Kausalya swooned.

A small but in the midst of wav-ing fields. On the raised ground on which it stood, the hut was hidden from view by the spreading foliage of trees. The only path to the but lay through the little bunds that separated field from field. Except small buts of agricultural labourers, nothing else was visible in this ocean of riotons paddy fields.

The shrill cries of a new born babe fall in the years of Sumitra as she approaches the hut. She hurries. Kausalya meets her at the door with a smile.

Yes, all had been quiet. No stranger had come. She was well and the child was well.

and the child was well.

"Never be anxious," says Sumitra as she fondly embraces the Harijan Kausalya. "This is my private retreat. No one will come here—not even I will enter, for it starts memories that trouble me and yet co-chant me. Sister, remain here for a few days more—I expect my child, and then I will pass your child and mine as my own twins, and your honour is safe. Go and work as before, Only your mother and I and God shall know—"

"And the wretch who—"

"And the wretch who-

"Never bate where you loved before.

If you cannot learn to love, learn not to hate. God has been good to you, be good to God's children."

"Yes—" replied Kausalya amidst-tears of gratitude, "God sent you to me. If I had fallen near the temple as the pains came on me, and if they had seen me and my child, they would have—"

had seen me and my conn, would have—"
"Do not yield to sad thoughts. You and I are sisters in the eyes of God. You and I had the same fate at the hand of man. We loved, we were loved in turn, but only for a while. It was all a dream. The only reality is the child, the offspring of love. Let us keep them and with faith in God, live and love our fellowmen. Join me in a scheme I have, of agricultural improvement. I am happy to see you are the daughter of one of my tenants. He believes that I have sent you and your mother to a place of pilgrimage, which had to be done without his knowledge: that was the vow of your mother! He believed it and all believe it.

IV

Two rosy children were playing near the river bed—the sons of Sumitra, the villagers said. They are the darlings of the whole village. Sumitra has dedicated her life and her wealth to her tenants. She took but what she wanted for her own living. The rest of her large income she devoted for her tenants. They had playgrounds, they had their own co-operative shops, schools and even melas.

metas,
Sumitra was the queen of her estate—and her twin children were to icherit her property. And that tall woman who moves so intimately with Sumitra—she is her companion and principal licutenant: she is Kausalya the mother of one of Sumitra's children. But only Kausalya knows, though little Krishna often has wondered why Kausalya should lavish on him such love, even more than his own mother does!

(Roy's Weekly)



Kindu Organ.

THURSDAY, DECEMBER 12, 1935.

THE NEXT COUNCIL THE MEN WHO ENTERED THE STATE Council on the communal "ticket" have had their innings. There is precious little to their credit in the way of positive achievement. This, however, is excusable seeing that they joined up only during the last year of the Council's term. By the people cannot for give them for their attitude of uncompromising communalism which has defeated its own purpose and widened the cleavage between the Sinhalese and Tamils. Every opportunity was seized to sing the song of hate with the result that the possibility of rapprochement between the two communiment between the two communities has been rendered more and more difficult. Suspicions and surmises cannot be substantiated, but they produce more mischief than proved guilt. The communalist saw a ghost behind every bush and he shrieked to the disgust of the major community and the satisfaction of the British overlord. The debate on the Japanese Textiles Quota revealed the policy of the Tamil members more emphatically than all their written statements and memo randa. The Jaffna Member rands. 1 made it quite clear that alliance with the European eleclear that ment was the only salvation for the Tamils. He defended the Quota on grounds of Imperial policy and even raised the bogey of Japanese invasion. among the representatives of the among the representatives of the people, the Tamil members girded up their loins to defend the autocratic imposition of the Quota in violation of the fiscal autonomy enjoyed by the country. The supporters of this brand of communalism will be most annoyed if we quote the Jaffna Member's fulsome praise of Downing Street. The motley crew whom the Jaffna Member has assembled or had assembled for him under the banner of "communalism" will feel indignant if we question the wisdom of their policy. But, it is enough they blush and change the sub-ject and murnur something about "cricket" and playing the game when the best sayings of some of the Tamil members are criti-Whatever the influence of such an attitude on the British side of the Government, there can be no doubt that it is bound to demoralise the Tamils as a people and estrange the Sinhalese with whom they have lived side by side for centuries. This policy has intensified the feeling defeatism engendered by economic chaos brought about by the depression. The policy of rabid communalism has not found jobs for all the educated and unemployed Tamil young-men. It has not made the British men. It has not made the British Government relax its policy of excluding Ceylon Tamils from the Malayan Service. It has not im-proved the position of the Tamils in the least degree and, indeed, it never can. On the other hand we expose ourselves to the ridicule of the Britisher and the rebuke of the Sinhalese who have always found in the Tamils the inspiration and leadership for achieving the country's cause. The swing of the political pendulum from extreme nationalism to down-

right communatism is bound to debase the people and paralyse their capacity for self-help and self-reliance. It is not thus that the Tamils achieved the position they hold today in the political and economic life of the position they hold today in the political and economic life of the country. Ourselves alone are our enemies. We are in the grip of what is called the "Disease of Nations" A common symptom of the disease is a readiness to accuse others of harming our interests while, as a matter of fact, we ourselves are to blame fact, we ourselves are to blame. This tendency to blame the "other fellow" prevents us from looking within ourselves for the causes of our failure and breeds a defeatism harmful alike to the individual and the community. Individual and the community. Always begging and praying for boons and favours, the communalist lacks the vision and inspiration necessary to awaken the dormant strength of his fellowmen and bid them stand on their face. Afternall is said and done their feet. After all is said and done the only policy open to a subject people is to unite and throw off the yoke of subjection without sacrificing the just rights of the component elements. Tamil leaders of the past realised that Self-Government was the best solvent of communal apprehensions; that is why they laboured so hard and so splendidly to bring nearer the day of realisation of the country's goal. Their successors have like-wise kept the country's ideal in view. They refused to accept view. the Donoughmore constitution and stood out of the Council. In the scramble for jobs and titles the sacrifice and service rendered by them were passed over. communalists who promised the moon to the people and crept on to the political stage have done but little to bring in the millennium and much to weaken the selfrespect of the people as a whole. It is manifestly time that we attempted to recover our good sense and to exercise those powers of clear thinking and right action for which our fore fathers were not unjustly famous. Happily for us, we have in our midst leaders of courage, wisdom and character who may be trusted to give us a bold and honest lead. And these should find a place in the next Council.

THE JAFFNA ASSOCIATION

Committee Meeting

A committee meeting of the Jaffna Association will be held at $4~\rm p.m.$ on the $1^4 \rm th$ instant at the Ridgeway Hall-

The meeting will receive reports of the Sub-committees appointed to report on the cigar in dustry in Jaffaa, on the opening of the Northern Ports, on the recruitment to Class III of the Clerical Service.

The meeting will consider a motion on the condition of roads in the Peninsula.

It will also consider the suggestion of an all-Ceylon Tamil Conference on December 26, 27 and 28.

Uduvil V. C. Supports Pooneryn Causeway

At a meeting of the Village Committee, Uduvil, on the 7th instant, a resolution was passed to the effect that as the Pooneryn At a meeting of the Village Committee, Uduvil, on the 7th instant, a resolution was passed to the effect that as the Pooneryn causeway was more important than the others, it should be constructed as early as possible.

Mangoe Cultivation in Jaffna

Various Methods of Grafting

By S. C. Gunaratnam (Headmaster, Farm School, Jaffna)

MANGO tree would grow in any well drained soil. The tree thrives in red sandy leam soils. The colour of red soils is mostly due to the presence of oxides of iron, and it is said that oxides of iron in soils help better production and sweeten-ing of mange fruits. In sandy soils mange tree may grow well by careful cultivation and manuring. Alluvial soil promotes luxuriant foliage growth with very little flowering; growth with very little flowering; but in Jaffna natural rich alluvial soil is found in very few places Hard rocky substratum stunts the free growth of mango tree. The tree grows and bears well in places where the average rainfall is about 40—45 inches. Rainfall during the time of deversion prevents setting of flowers. the average random the time of inches. Rainfall during the time of flowering prevents setting of flowers. Continuous rainfall only helps the growth of leaves. If the tree bears during the heavy rainfall the quality of the fruit becomes poor. Soil and rainfall conditions in Jaffina are best suited for mango cultivation on an extensive scale. extensive scale

Propagation

Good mango trees are always pro-pagated by vegtative means such as inarching, grafting and budding. In Jaffna local horticulturists practise Jaffna local horticulturists practise methods of inarching only,

Seeds and Seed beds for

Stock Plants
Seeds for stock plants should only
be slected from fully ripe fruits. By, putting the seeds in water plumpy and heavy seeds can be selected. Seeds to be sown must be fresh. The seeds to be sown must be fresh. The seeds may be smeared with ash if the place be infested with termites. It would be better if the seeds for sowing are selected from vigorous full-bearing trees. The seeds are planted in a well manured seed-bed where a large number of seeds can conveniently be germinated. Best and most vig rous growing plants are transplanted into well manured nursery rows when the seedlings are about 2—3 months old. The seed lings are planted in rows at distances of I foot in length, the distances between the rows being 3 feet. All weak and crooked plants should be discarded. When the seedlings have reached half to three fourth of auin diameter they are ready for

Potting and Inarching

The stock plant for inarching must be potted in a small light pot. A zinc or a tin sheet one square foot in area is rolled into a hollow cylinder opened at both ends. The cylinder is placed standing on earth and der is placed standing on earth and a small quantity mud is hardened at the bottom of the cylinder by pounding with a stick. The seedling after cutting the tap root for about 6 inches is removed with a good amount of soil adhering to the roots. A small quantity of water is poured into the cylinder. The seedling A small quantity of water is poured into the cylinder. The seedling with soil is placed on top of the cylinder and the excess of sol adhering to the roots is removed by a knife. Then the seedling is gently pushed into the cylinder. The potted plant is kept under shade for about 10—14 days to recover from the shock of transplanting before using it for inarching. In potting the plants the percentage of failures would be very few or none if done properly.

the percentage of landres would be very few or none if done preperly.

To inarch scions from large trees temporary platforms should be erected under the trees and the small branches may easily be bent down to reach the stock plants placed on the platforms. the platforms. Similar portions of wood from the stock plants and scion are removed and carefully fitted to-getner and tied with wax cloth. The shoot joined with the stock plant

shoot to withstand the shock of severing. After severing the inarched plants are kept in shade for about 7 days before removing them. The inarched plants may be sent to distant places and also kept in pots for a few months without any dam-

Cleft Grafting

In this form of grafting selected shoots are grafted on to seedling stock plants on the ground. It is found out that seedlings of one year growth and older plants are easier to graft on than younger plants.

In the seedling a cut is made just above a node and a cleft of about 1—1½ inches depth is produced bet ween buds on the stock. Selected green shoot is cut in the form of a wedge of 1-11 inches length, the cutting beginning on either side of the lowest bud. It would be better the lowest bud. It would be better if the shoot is of the same thick-ness as the seedling plant; in this case the faces of the wedge should be of the same size. If the shoot is smaller, one face is cut smaller and it is inserted facing the centre of the it is inserted facing the centre of the cut of the seedling plant. It is very important that at least one growing portion of the shoot is in contact with the growing portion of the stock plant. The grafted portion should be bound carefully with wax cloth and jute strings without the risk of the movement of the shoot till the union has taken place. If risk of the movement of the shoot till the union has taken place. If the graft is due in hot weather the plant should be properly shaded with paper covers or other shades. Cleft grafting can be done on old trees. In this case cleft grafting is done on to sucker shoots grown from a desirable height. from a desirable height. These suckers may be encouraged to grow at any height by making a cut just above the point where it is desired to have the shoot. When the graft is successfully done the top may be cut away.

Budding

Several methods of budding of mango plants have been practised with varied success at the Farm School, Jaffna, from time to time; but only the method of patch budding has produced continuous satisfactory results. Mango budding is a difficult process in Jaffna where the climatic condition throughout the major part of the year is hot and dry. There are several difficulties which beset the novice in budding mangees.

In mango seedlings there are periodical growths or flushes which last for about 6 weeks. It is only during these periods that budding should be done. It would be better if the budding is done at the starting of these periods. Bud wood should be selected from healthy vigorous shoots. The shoots must be green; and the these periods. Bud wood should be selected from healthy vigorous shoots. The shoots must be greet; and the bud wood is usually taken from the second flush behind the growing point. The bud shield of 1—1½ inches length is cut with the bud about the middle of the shield. The shield should not be injured while cutting it. A patch of about 1½—2 inches in cut upwards from below leaving the fourth side on the top uncut so that the bark hangs down as a fip. The flap is lifted carefully without injuring the growing tissue and the shield is placed at the centre of the patch. The flap is them let down to lie over the shield. The bud is then wrapped with waxed cloth. During severe hot days sunable covering should be placed round the wrapping to present the bud being killed by excessive heat. At the end of three weeks the waxed cloth may be removed to inspect the buds. If the buds are green they have probably united. At the end of another week the covering and also the flap of bark may be removed and the stock should be ring barked about 1½ inches about the bud. If there is sap in the stock, in above a week, the bud has sprouted and shot out one or bud wend start growing. After the bud has sprouted and shot out one or two flushes of growth the top may be cut back close about the bud.

ORANGE GRAFT ON WOOD-APPLE

A Successful Experiment

A successful experiment of citrus grafting has been done by a member of the Vaideswara Vidyalaya Staff.

Mr. T. Seenivasagam, botany mass

FARMERS' DAY IN **JAFFNA**

At the Experiment Station

The second Farmers' Day will be held at the Experiment Station and the Farm School, Jaffna on Satur-

the Farm School, Jaffina on Saunday the 14th instant.

The farmers and the students of schools will be taken around the various plots under cultivation by the Agricultural Officers of the Northern Division and explained the following from 9 a.m. to 3-30 p.m.:

Ploughs and cultivators

1. Ploughs and cultivators and how to use them.
2. The cultivation of citrus varieties, plantains, papaw, pine.
3. Cultivation of temperate vegetables such as cabbage, cauliflower, knolkhol, beetroot, carrot, radish, tomatoes etc. in the Jaffna Peninsula.

Growing of fodder for cattle and silage of fodder crops.

and stage of todder crops.

5. How to improve the cattle.
6. The cultivation, grading of White Burley for foreign markets.

7. How to improve poultry.
8: Experiments carried out in the Experiment Station.

Budding and grafting of fruit

trees.

10. How to prepare nurseries.
Seeds and plants are always available at a nominal price.
The public are kindly invited to attend the Farmers' Day and strive to improve the cultivation of crops to suit the consumers and establish markets for our produce in the promarkets for our produce in the pro-vincial towns and foreign countries

Lectures

Lectures

The following lectures will be delivered at the Hindu Mixed Tamil School Hall, Tinnevelly, on the 14th instant from 4 p.m.

4—5 p.m. lectures on curry stuffs and food crops by Mr. V. Sangarappillai, Asst. to the Propaganda Officer, Peradeniys.

5—6 p. m. on citrus oranges, limes, lemons etc.) cultivation by Mr. M.R.M. Jeharatnam, Manager, Expt. Station.

7—8 30 p. m. Lantern lecture on how to control personal diseases of tobacco, ordeanuts and vegetables and improvement of cattle in Ceylon, by the Asst. to the Propaganda Officer.

WHITE BURLEY CULTIVATION

Grading of Tobacco

The grading of tobacco is in progress at the Experiment Sta-tion, Jaffna. This year the Manager, Experiment Station, Jaffna, has adopted fine grading so as to find out whether such grading will attract the London Market. This will induce the cultivators to take more pains to grow only fine grades of tobacco. Farmers will be able to learn the value of careful growing of crops from the present graded tobacco at the Experiment Staiion and strive to follow what the efficers of the Department advise them to do to grow the qualities required by the London Merchants.

Asst. Engineer, P. W. D. Colombo

Mr. T. Sivaprakasapidai B. Sc. (Lond.) B. Sc. Engineering, has been appointed an Assistant Engineer in the P. W. D. Colombo with effectfrom the Physics and Mr. Sivaprakesemillal proceeded on Govern prakasapillai proceeded on Government scholarship to England, and qualified in engineering. He is a brother of Dr. T. Nallanathan and Mr. T. Muttusamypillai, advocate He is an old boy of the Jaffna Hindu College.

ter, who is carrying on a number of budding experiments, has succeeded in budding orange on a wood apple tree in the school premises. A healthy orange shoot has sprouted on the wood-apple tree and has grown to a height of more than 6 inches. The leaves are large-sized and healthy.

The success of this experiment had been brought to the notice of the Agricultural Department who are taking some interest in this matter.

Mind Cure and New Thought Movement

BY CLIO

(Continued from our issue of 5 12 35)

ith great satisfaction to the Mind or a quarter of a century, he id, the movement has been spreading in America. He said that its necess was due above all to its ractical fruits. It is accordigly no mere fanatical wave of regions excitement, but it must be related at the control of the control o nted rather to the extremely tical turn of mind characteristic of the American people. It is much to their credit that they should have shown to the world that the pro-joundest Absolutist philosophy of Greece, of Germany and of the East should prove to have the highest pactical value. This is certainly at a slight philosophical achieve-

Mind Cure Movement

Speaking of the time when he was delivering his celebrated lectures, Prof. James informed his hearers that the Mind Cure movement had that the Mind Cure movement had poured over America and was gathering strength every day but he did not know what vogue it had as yet gained in Great Pritain. Since then, however, it has not only gained a firm foothold there but is gained a firm foothold there but is reading with remarkable rapidity, d if imitation be the sincerest form of flattery it has already received this compliment at the hands of the Anglican Church, some of whose rgy would fain annex it as some-ng peculiarly their own. But important is the recognition has obtained at the hands of the sychological and medical sciences. regards the latter it is notoriou that it has been distinctly influenced by the proved facts of Mind Cure, acts which show beyond doubt the numense influence the mind has on the body both in health and disease. It has also joined hands with the well known Nancy School of Psy-sho-therapeutics in France and Switzerland, by whom its close Minities with the Stoic and Oriental philosophies have been duly recog-nised and appreciated. And so when we come after a quarter of a century from our present stand point to view the great Mind-Cure Movement as a whole its widespread and still adrancing tide, we can much better ppreciate the prominence that Prof. ppreciate the prominence that Prof. James, as a very eminent psychologist, gave it in his well known fectures; and by so doing be not buly showed his own insight as a great psychologist but also indicated for us the direction in which we should look for the religion of the

Origin of the Movement When, further, we go to enquire what the explanation of this found religious movement is, tound religious movement is, what its real origin, the answer is that it rose from a deep-rooted need of our nature, a need which no religion hitherto professed or, if professed, had at any time shown itself at all able to mest. As evolution advances both mind and body seem to become more and more highly sensitive as the inevitable condition of more refined and delicate responsiveness. refined and delicate responsiveness to both mental and physical environ-Naturally, the question itself upon the mind whether all the increasing misery accompany-ing progressive evolution, whether the sorrow, pain, disease of mind and body, that now afflict humanity, Cod is Within

New Thought thus necessarily repudiates the idea of God as an externable, are indissolubly bound up the human life and must continue to be so to the end of time. Have we heard the last word from Science and Religion on this pressing pro-

PROF. JAMES, in his famous fierd Lectures on the Varieties Religious Experience referred th great satisfaction to the Mind and New Thought movement. movement has sufficiently preved with no little success. Mind-cure or New Thought declares emphatic ally and jubilantly that the evils an I tarrors that at present least huncer that at present least huncer. terrors that at present beset human life are by no means inevitable or incurable. On the contrary they are so largely, if not wholly, due to our ignorance, to our faults, limited, crude and undeveloped notions of our nature and its real relation to God and the Universe, which further spiritual evolution will remove.

Man's "fall"-A Fable

Man's "fall"—A Fable
Consequently Mind-Cure does not
believe in the ancient fable of man's
"fall" from a primitive state of
innoceuce and happiness. Such a
story contradicts, it says, the facts
of life, which point directly to future
perfection and not to any lapse in
ages past. Nor does New Thought
tolerate the notion of a Power of
Evil. Dualism whether in philosophy or religion it uncompromisingly repudiates. It is avowedly
monistic in its outlook on the universe. The Divine Principle, it demonistic in its outlook on the universe. The Divine Principle, it declares, is immanent and means good and only good. Pain and suffering are evolutionary only. Whatever their etymology, the terms God and good mean the same. There is accordingly the same of t cordingly no positive evil and there is no Devil. These are nightmares belonging to the dark times of man's ignorance and superstition which true knowledge will disperse.

Sin and Punishment

There is, therefore, no such entity Sin. There is no real enmity in a human heart towards God. Sin the human heart towards God. is no more than the word signifies in Greek, a missing of the mark, the cure for which is to aim better next time. If, as has been said, to know all would be to forgive all, so equally would to know all be to need no forgiveness. The right way then to treat what is called Sin is not punitively, by vindictive punishment, for that does good to no one; but correctively ie by such disciplinary treatment as is calculated to lead the offender to a knowledge of his true nature, his relation to God and his right place in the universe. And such a method of treating Sin is now possible though, perhaps, for the first time in human history.

Who or What is God?

Who or What is God?

Once more sin carries with it, materially, the idea that it is committed against God. But who or rather what is God? He or It is not a person. A person, say what you will, mus always be finite and has inevitably his likes and dislikes, his partiality and favourites God, says the Mind-Cure or New Thought, is Principle, not a but the Principle of the Universe; not therefore one principle amongst many but the "Ultimats Reality," all-embra cing, the Great Self of the Cosmos and the deeper Self of every man. There can, therefore, he no evil of any kind, of mind or body, outside God; There can, therefore, he no evil of any kind, of mind or body, outside God; nor so deep and strong but that the Divine is deeper and stronger still. Further it is the nature of the Life or Self to seek expression in each human being, it is in truth just the purpose of our life's training and the discipline to give it voice and vogue; as it should be also of our treatment of one another, since we are "brother souls, members of one another, within the all embracing Spirit of God."

God is Within

God is Within

ways Debate

CASE FOR POONAKARI

THE following is the full text of the speech delivered by Mr. S. Natesan, M. S. C., in the State Council when the question of cause-ways for Jaffna was debated:

Sir, in discussing the question of these causeways. I may claim to

these causeways I may claim to have a distinct advantage over my colleagues from the North

colleagues from the North.

One may try to assail the arguments of the honourable member for Kayts, on the ground that he urged the claims of the Punkudutivu causeways because the Island of Punkudutivu is situated in his constituency. One may again, try to assail the arguments of the honourable member for Point Pedro, on the ground that he advocated the consable member for Font Feuro, on the ground that he advocated the construction of the Poonaryn causeway because Poonaryn is situated in his constituency. The same kind of argument may be levelled against the honourable member for Mannar, because Poonaryn is adjacent to his because Poonaryn is adjacent to his constituency. The honourable member for Jaffna is also similarly situated. But the geographical position of my constituency is such, Sir, that of my constituency is such, Sir, that I can afford to take a detached view of the matter and I believe I am bringing an impartial mind to bear upon the consideration of this important question.

History of the Question

In order to arrive at a correct decision in regard to this matter, it is necessary that we should bestow some attention upon the historical aspect of this question. I know that the honourable the Nominated European Member (Mr. Villiers) European Member (Mr. Villiers) brushed aside in a summary manner the historical side of this question, because it would not have suited his arguments at all if that aspect of the matter was taken into consideration.

Some honourable members of this House who sat in the last Legislative Council will be aware that question has a history which dates back to the year 1927. It was a question of acute controversy at that time, and the Government went into the matter fully and published a Sessional Paper on the subject in the year 1930. That Sessional Paper has hardly received the attention which it deserves; and I pro-pose to place before this House some of the salient points brought out in that Sessional Paper.

That Paper investigates the whole question of the Jaffna causeways; it discusses seven proposals regarding these causeways and then comes to a conclusion. The Government do not, however, make a final choice with regard to the causeway which should be given prior consideration, but it is significant that the Government make this statement in that

For seeing God is already within and always has been, and above all within man; how should He come down from above? Man in his deepest, most essential nature, must accordingly be conceived of as already divine, and what he really needs is to be convin-ced of it. It is therefore evident that ced of it. It is therefore evident that the Divine Principle, without manifest absurdity, be thought of as "communicated" or "conveyed" from without, but according to the now universally accepted law of evolution must exfoliate from within. Such is the law of all life; life always unfolds from within; it is never given or conveyed from without

without.

This then in brief, is the message of This then in brief, is the message of New Thought or Mind Cure to the world. It proclaims itself as the heraid of a new and happier orn in human life. How far it is likely to realise all the bright promise of its beginnings, we cannot say, it is sufficient at present to recall what Prof James has said of it, namely that so far its future is assured and that its success is due to its supremely practical character. Its religious significance is immense and promises to be little less than revolutionary.

We may therefore profitably pause

Sessional Paper: they say that "the real issue is between a causeway to Velanai and a causeway to Poonaryn, and it is this issue which the Gov-ernment wishes to bring before the

You will notice that in this final You will notice that in this than statement which appears in the Sessional Paper, Punkudutivu does not figure at all. Again the same Sessional Paper makes this observation as regards the Punkudutivu cause-

It was considered that the Velanai Punkudutivu causeway can only be considered when either the Velanai-Karachchi causeway or the Pannai causeway has been constructed.

So that it is clear that according to that Sessional Paper, the real issue is between a causeway to issue is between a causeway. Poonaryn and a causeway to Velanai.

Pungudutivu's Sudden Prominence.

But Punkudutyu has now attained great prominence. What is that due to? I notice that the Executive Committee of Communications and Works in their report make this ob servation, that they feel "that the ten thousand or so inhabitants of Punkudutivu who are by their very position cut off from so many of the amenities of civilization deserve very sympathetic consideration".

sympathetic consideration. If I am asked to give a reason for the sudden prominence attained by the Punkudutivu causeway, I would say that it is due to the enterprise and the propaganda of the people of Punkudutivu about whom the mem hers of the Executive Committee of Communications and Works believe that they will be utterly beyond the pale of civilization unless the Executive Committee come to their rescue and enable them to gain access to civilization. If pride of place were to be given to any part of the Island for enterprise in the matter of propaganda-I should say that it must be given to the people of Punkudutive.

That is how Punkudutivu has come into prominence. When I say all this

into prominence. When I say all this about Punkudutivu, I must make it clear that I do not grudge the help

But when the Executive Committee of Communications and Works dis regards the undertakings of the Govregards the undertakings of the Government as stated in the Sessional Paper of 1930 to which I have referred, when the Executive Committee ignores the claims of Poonaryn and makes a special pleading for Puckudu tivu, I think it is very necessary that the claims of Pooneryn should be brought up before the attention of this House in all their clarity.

Several hyperraphs members of the

Several honourable members of the House have already stated that the difficulties of the people of Punkudutivu are of a local character. The difficulties have existed for a number of years, but in spite of them the people have been able to get on.

An All-Island Question

An All-Island Question

In the case of Pooneryn the situation is somewhat different. I attach the greatest importance to the development of Pooneryn because it is a matter which is of all-Jaffna importance. Nay; I go further, and I say that if Pooneryn is developed as it ought to be, it will serve to a considerable extent the needs of the population of Ceylon in respect of food production. So that, the question of the Pooneryn causeway is not to be looked at simply from the point of view of Jaffna but from the point of view of the whole Island.

The land in Pooneryn is very

t Jaffna but from the point of view of the whole Island.

The land in Pooneryn is very fertile. There has been great agricultural expansion near that teact of country which is known as Karachchi. But Karachchi is not fertile to the extent that Poonaryn is. In fact, if there were facilities of easy access to the Poonaryn district, the people of Jaffna who have lost quite a lot of money by opening up jongle in Karachchi, would have preferred to invest the money in buying land in Pocnaryn. If Poonaryn is opened np if the means of access is provided, I am sure that not only will a fillip be given to paddy production but also there will be encouragement given to dairy farming.

Mr. Brayne, whe had a fiery imagination in regard to schemes of agricultural expansion, laid great stress upon this question of Poonaryn. If one were only to read his report on this subject one would have no hesitation in recommending the prior claims of the Poonaryn caseway.

Poonaryn, he would to day be one of the champions of the Poonaryn causeway. If he has not been able so far to make an investigation of Peonaryn's possibilities, it is due to the fact that there is no easy means of getting to the place.

the place.

There are tanks in the district of Poonaryn, and there is a river running through it. If some of the tanks are restored: the extent of paddy cultivation would be greatly augmented. Just now there are about 7,000 acres under paddy cultivation in Poonaryn. And in the interior the soil is even more fertile than the soil of the paddy fields which lie along the cost. Again, there is a great possibility of tobacco cultivation.

Facilities for Cattle-Rearing

Another point requires our early consideration. The people of Jaffina have no facilities at all for the rearing of cattle. Even if Karachohi is to be developed, its progress will depend upon animal husbandry. That will have to go side by side the paddy cultivation.

There are now no facilities in the shape of pasture land. I remember the Committee that was appointed to the Combittee that was a product to consider the question of pasture lands in the whole Island in 1925 made a distinct recommendation that because Poonaryn offered great possibilities in that direction, those possibilities that direction, should be explored.

In view of all these considerations, the Poonaryn causeway must be taken up. We, the members of the Northern the Poonarya cases up. We, the members of the Northern constituencies, who are advocating the claims of Poonarya at this juncture, are very much concerned about this issue, because if the Poonarya causeway is not taken up at all new, if no policy even is indicated either by this Council or by the Executive Committee of Communications and Works, the Countries of the Executive Committee of Communications and Works, the question of the Poonaryn causeway will be cast into the limbo of oblivion. Once you feel that you have done something for the Jaffina causeways by remidiate some access to Pushedution. something for the ratina causeways by providing some access to Punkudivu, there will be an inevitable tendency to regard that justice has been done to the whole question, and it will be some decades before the question of the Poonaryn causeway will be considered.

even at the risk of being misunder-stood by the people of Punkudutivu, for whom we have the greatest sympa-thy, we have to advocate the prior claims of Poenaryn.

Question of Cost

Now, Sir, in regard to the question of cost, some members thought that the cost of constructing a causeway and a bridge to Poonaryn is prohibitive, that it involves about tive, that it involves about 3 million rupees. But the people of Jaffna who have interests in Poonaryn are convinced that even if the other alternative is given to them that is, a causeway with a ferry service or boat service, that will meet the needs for the present and for some time to come. That would not cost more than Rs 750,000.

As ranged Probability the Convention of the proposition of the proposition

As regards Punkudutiva, the Gov-As regards Punkudulva, the Gov-ernment Agent of the Northern Pro-vince in 1930 made a recommendation that part of a causeway, even for a third of a mile, would afford appreci-able relief. This relief is required, but on that score the claims of Poonsryn should not be ignored. It is in that spirit that we all support the supporting that this report to referred suggestion that this repure to back to the Executive Committee of Communications and Works, so that they may consider this question in all its implications and outline a policy its implications and outline a policy its implications and outline a some assurance about suggestion that this report be referred back to the Executive Committee of which will give some assurance about the Poonaryn causeway to the people of Jaffna who are greatly instead in this question of causeways, because it is one which affects the future of Jaffna.

is one which affects the lucure of Jaffna.

Some of my colleagues have already referred to the fact that the needs of Jaffna are such that further expansion is necessary in the direction of pooneryn. References also have been made to the acute question of unemployment. I would also mention this fact that if the causeway to Peoneryn is constructed, the people of Punkudutivu would be amongst those who will be greatly henefitted by it, because the services of the enterprising people of Punkudutive will be requisitioned for cultivation in Pooneryn. Large numbers go there even now. I am not exaggerating that at all. It is an actual fact to which reference has been made by the honourable member for Kayts.

I, therefore, support the motion which has already been submitted

one were only to read his report on this subject one would have no hesitation in recommending the prior claims of the Poonaryn causeway.

I am sure that if the Hon. Minister of Agriculture only had easy access to nications and Works,

(Continued from Page 1.)

And the ego vanishes in what the Hindus call Samadhi, superconscious

Centers of Consciousness

Hindus call Samadhi, superconsciousstate.

Centers of Consciousness
The Vedas mention the seven
planes or centers of consciousness.
Ordinarily the mind dwells in the
three lower ceaters, which the
Yogis identify with the plexuses—
(saero-coceygeal, saeral, and solar),
and man remains attached to worldlmess, to lust, to greed. The fourth
center of consciousness is in the
region of the heart. When the
mind rises to this center, spiritual
awakening comes. The Yogi sees
a divide light within the heart and
is wonder-struck by its beauty and
glory. His mind no donger runs
after worldly pleasures. In the
region of the throat is the fifth
center of consciousness. When the
mind rises to this center, the Yogi
meditates on God continuously, and
gives up all vain discussions and
pursuits. The sixth center of consciousness is between the eye-brows.
When the mind rises to this center
one becomes merged in divine consciousness, though the consciousness of a separate ego still exists. In
this center, seeing the beatific vision
of God, the Yogi becomes mad with
joy and longs to be united with Him.
But he cannot, because there is still
a thin veil of ego causing separation;
just as the light in a lantern though
apparently accessible, is surrounded
by intervening glass. The center in
the brain is the seventh. When one
rises to that plane Samadhi is attained. That is the transcendental
consciousness. The ego is dissolved,
as it were. The highest spiritual
illumination comes, and the Yogi
realises the Self as one with God.
This experience cannot be defined in
words. For the Yogi to try to express what he realises in this state
is like the "salt doil that went into
the ocean to show how deep it was."

Two Processes

Vedanta gives two processes for
the attainment of Samadhi and

Two Processes

Vedanta gives two processes for the attainment of Samadhi and freeing ourselves from the ego. One is called Jnana Yoga or the Path of Knowledge, and the other is known as Bhakti Yoga or the Path of De votion. The Path of Knowledge is the process of negation. "I am not the body, I am not the mind, I am neither the elements nor the categories. I am beyond happiness and misery; I have no disease, or grief, or death. I am 'not this', 'not that'."

One has to negate every content of One has to negate every content of consciousness and realise Consciousness Itself. One has to know in his own soul, "Brahman alone is the reality, all else is unreal. I am Brahman."

Brahman."

A Misunderstanding
This is a difficult path to follow, for one may misapply and misunderstand the whole principle of religion and truth. In India as well as in the West we find much misunderstanding of the Vedantic principle of the divinity of man. There are those in India who thoroughly believe the truth, "I am Brahman" without actual realisation of it. They think that because they are Brahman, no evil or good can touch them. And as a result, instead of rising above good and evil, they remain in evil; and instead of realising the Self beyond eyo, they become egoists. In India we call such misunderstanding "indigestion of Vedanta." In the West one finds this "indigestion of Vedanta" in another form. They say, "I am divine. Hence I have every right to health, happiness, and prosperity." They want to demonstrate the principle of divinity by getting the evanescent things of life. And instead of realising the Self which is beyond all relativity, they become bound to the relative experiences of life. Instead of rising above ego, they become egoists by their repeated self-assertions. Instead of finding the spirit, they besome matter-bound.

Indeed, it is difficult to get rid of the ego. It asserts itself, in one

Indeed, it is difficult to get rid of e ego. It asserts itself, in one

form or another. It is like the peepul tree, which, though you cut it down to its very roots, shoots out a new growth the next day. As long new growth the next day. As long new growth the next day. As long new growth the next day. That is why the ego does not die. That is why the ego does not die. That is why the form, the mark of the ego will, persist, let it do so as "I, the servant" as "I, the devotee."

Sri Ramakrishna used to say, "I like to ply the boat of my mind between the fifth and sixth centers of consciousness. I do not desire to remain in the seventh center long, for I have the longing to taste the sweetness of God, to chant His name, and sing His praise."

If this attitude of "Thou art the Lord, I am Thy child" is genuine and perfect, then the ego of a devotee is not harmful, nor an obstacle. It is like a sword which, after touching the philosopher's stone, is turned to gold. The sword retains its form, but it can no longer injure anyone. The dry leaves of the cocoanut tree are blown off by the wind, and leave marks on tree trunk. So, only the form, the mark of the ego is left in one who has true devotion one attains Samadhi and realises God.

(Vedanta Kesari.

Order Nisi

This m

Order Nisi

IN THE DISTRICT COURT OF JAFFNA
Testamentary Jurisdiction No. 179.
In the matter of the estate of the late P.
Venasithamby Subramaniam of Puloly
West
Nagamma widow of P. Venasithamby Subramaniam of Puloly West
P. Vinasithamby Chinnathamby
Puloly West
V. Veeragethiar Subramaniam of Puloly West
Chinnathambiar Saravanamuthu
Wife Parupathy of Puloly West
Annama daughter of P. V. Kumarn
Of Do
Aminor by her Guardian-ad-litem
the 9th Respondent
Villampar Cathirithamby of Do.
Chellathamby Ramachandram of Do
Aminor by his Guardian-ad-litem
the 1th Respondent
Maniccam Chellathamby of Wattagama
Vinasithamby Somasundram of Do.
The 12th and 13th Respondents are
minors by their Guardian-ad litem
the 3rd respondent — Respondents,
The matter of the Petition of the abovenamed petitioner praying for Letters of Administration to the estate of the abovenamed deceased P. Vinasithamby Subramaniam
coming on for disposal before C. Coomarasamy Esquire District Judge on the 20th day
of November 1935 in the presence of Messrs
Kandaiya and Mailvaganam Proctors on the
Petitioner dated the 1st day of October 1935
having been read, it is declared that the
Petitioner as the widow of the said intestate
is entitled to have Letters of Administration
to the bestate of the said intestate
is entitled to have Letters of Administration
to the bestate of the said intestate
is entitled to have Letters of Administration
to the bestate of the said intestate
is entitled to have Letters of Administration
to the bestate of the said intestate
is entitled to have Letters of Administration
to the bestate of the said intestate
is entitled to have Letters of Administration
to the bestate of the said intestate
is entitled to have Letters of Administration
to the bestate of the said intestate
is entitled to have Letters of Administration
to the bestate of the said intestate
is entitled to have Letters of Administration
to the bestate of the said in

Order Nisi

IN THE DISTRICT COURT OF JAFFNA.

Testamentary Jurisdiction No. 121.

In the matter of the intestate estate of the late Satha-sivapillai Velautham of Moolai

Deceased

Pettipillai widow of Sathasivapillai Velautham of Moolai—Petitioner. Vs.

Manonmany daughter of Velantham of do
 Velantham Sathasivam of

do 3. Velautham Thiyagarajah

4 Velautham Sandirasega ram of do 5. Velautham Sanmuganath

an of do 6. Velautham Sagadevan of

6. Velautham Sivspadasundram of do
8. Velautham Nagaratnam of do
Guardian 9. Suppiramaniar Kanapathipillai of Vaddukoddai West
Respondents.

The 1st to 8th Respondents are minors appearing by their Guardian additem the 9th Respondent

This matter coming on for disposal before C. Coomaraswamy Esquire. District Judge, Jaffoa on the 5th day of October 1935 in the presence of Mr. A Mudaliar Veluppillai Proctor on the part of the Petitioner and the affidavit of the Petitioner dated the 30th day of September 1935 having been read.

September 1935 having been read.

It is ordered that Letters of Ad ministration in respect of the estate of the abovenamed deceased be granted to the Petitioner as his lawful widow, unless the abovenamed Respondents or any other person shall on or before the 11th day of November 1935 show aufficient case to the satisfaction of this Court to the contrary.

The 11th day of October 1935.

The 11th day of October 1935. Sgd. C. Coomaraswamy, District Judge.

Order Nisi extended for 16-12 35. (O. 101. 9 & 12 12-35.)

House and Property For Sale

A large commodious upstair bungalow with garden, several rooms and well. Suitable for lodging and dispensary or any other business at Hospital Road, Koddady, Jaffna.

Apply N. KANDIAH, Commissioner of Sales, Koddady, 9-12-35,

(Mis 222, 9 to 31-12-35.)

TOBACCO MANURING

THE LARGEST CROPS AND BEST QUALITY LEAF ARE OBTAINABLE ONLY

BY JUDICIOUS MANURING

The Correct use of C. C. C. Tobacco Manure Mixtures WILL GIVE THE MOST HIGHLY PROFITABLE RESULTS

For full Particulars and free advice write to:-COLOMBO COMMERCIAL CO. LTD. COLOMBO.

B. P. NICHOLAS & SONS, (Bankers)

54. SECOND CROSS STREET, JAFFNA.

"JAFFNABANK"

TELL?HONE NO. 27 TELEGRAM: "JAFFNABANK"

General Banking and exchange business of every description undertaken.

Colombo India and the F. M. S.; remit

Drafts issued directly to Colombo, India and the F. M. S.; remit tances to the principal cities of the world also by specia

arrangements. Loans granted on the security of jewels bearing interest @ 12% p. a.; current accounts also allowed to be overdrawn on approved securities.

Indian & Straits Currency bought and sold.

Passages arranged free of COMMISSION to all ports of the world. For further particulars apply to S. P. JOSEPH Manager

Y. 188, 21-10-35-20-10-36

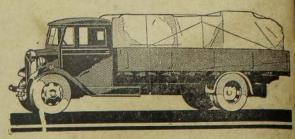
SOLVE

YOUR HAULAGE PROBLEMS

With Dependable

MORRIS-COMMERCIAL Trucks

RI



Morris-Commercial Are Far Ahead In Transport Value—Every Vehicle Is Constructed To Combine Greater Durability With Low Running Costs.

There Is A Suitable Truck For Every Business.

Normal Control Model Prices from Rs. 2,750/-Forward "

WALKER, SONS & CO., LTD. COLOMBO

Sole Selling Agents for Jaffna

Trincomalee, Mullaitivu, Puttalam, Mannar and Anuradhapura:

V. SELVADURAI & SONS

AUTHORISED AGENTS

(Y. 137. 19/8/35 to 18/8/36.)

HOSPITAL ROAD, JAFFNA.

THE JAFFNA MUTUAL BENEFIT FUND LTD.

(Established 1918)
BANKERS.
apital
Rs. 800,000.00
Rs. 134,367.00

Authorised Capital Amount of Calls made

Amount of Calls made Rs. 134,367,00

SHARES: 8000 shares of Rs. 100/- each. 75 monthly instalme of Re. 1/- per share will earn Rs. 100/- for each at end of the period. Shares issued all times.

CURRENT ACCOUNTS opened and interest allowed at 3% annum on the average monthly balance when it on the fall below Rs. 500/-.

FIXED DEPOSITS received for periods of 3, 6, 9 and 12 mo and interest allowed at 3, 4, 6 and 8 % respectively issued on the National and Imperial Banks to Colo and the Principal cities of India. Remittances to from F. M. S. by special arrangements.

NEY bought and sold on the security of Jewels a speciality. Interest char at 10% per annum when paid monthly: otherwise 14

INDIAN MONEY LOANS (Part payments accepted.)

are also granted against approved securities, suc Landed Properties etc. (Part payments accepted.) LOANS For further particulars apply to S. SELLAPPAH.

203. 21-11-35—20-11-36. Ts

N. VAITILINGAM & Co.,

HARDWARE MERCHANTS & BUILDING CONTRACTORS

COLOMBO & JAFFNA

Telephone No. 30. (Jaffna.)

We stock Japan, German, Danish, Italian and English cement We are Sole Distributors in Jaffna for Asano cement which a superior cement and well patronised by Government and other local bodies in and out of Jaffna. As we get down the feements direct from Europe and Japan we sell them at surprisingly cheap price.

QUOTATIONS WILL BE GIVEN ON APPLICATION WE Undertake Building Constructions of Steel Structur Or any other Kind or Size

We have a good stock of roofing and plain sheets in all sizes, Round iron, Barbed wire, Brassfittings, Paints, Variable Oils, Asbestos roofing, Ceiling, etc. We stock Japan, German, Danish, Italian and English cemen

Head Office 38. Third Cross Street Colombo. Y. 56. 8-2-7-2-36. (T)

Phone No. 2210 (Cold

CO - OPERATURE VENTURES IN THE NORTH

IMPORTANT SOCIETIES

REGISTRAR REVIEWS THEIR WORK

Reviewing the working of the most important co-operative ventures in the North, the Registrar of co-operative Societies, in his Re-port (May 1934 to April 1935) says:-

Islands Boat Service

The Juffna Islands Motor Boat Service has had yearly mention in these pages and continues to deserve it. The Society has succeeded during the year in repaying over Rs. 1,500 of the loan it took from the Jaffna Co-operative Central Bank and also in making provision for depreciation to the extent of Rs. 2,280. It received during the year on account of its transport services Rs. 10,000.

An enormous amount of work has to be done to maintain an efficient check of cash receipts and running costs. And slackness over this would soon lead to serious loss and a great deal of credit is due to the men who have managed and super-vised a society which is efficiently supplying a badly felt need.

Jaffna Malayalam Tobacco

This society, formed after several years' investigation of the tobacco trade in Ceylon and Transyears investigation of the tobacco trade in Ceylon and Travancore, nandled last year one-third of the total crop exported to Quilon. It did this in the face of very strong competition from the local traders who trived their each advances. competition from the local traders who raised their cash advances to 10 per cent above the society's rate. With so tempting a hait offered them the surprise is not that a society which heped to control at least half of the year's crop grown for export to India should collect only one-third of it but that the small grower should show the constancy and loyalty to the society that he has. Nor would this result have been obtained were it not for the fact that co operation was already fact that co operation was already widely spread (in the form of vil-lage banks) over much of the area covered by the tobacco society. This

At the same time as traders in Jaffna were attacking members' loyalty, brokers in Quilon organized a boycott of the society's agent so that there were no early sales of the society's tobacco. It is very satisfactory that the ring has now been penetrated and that regular sales have begun.

While I myself believe that the

prospects of this particular venture are really good, I shall not regard the society as out of the experithe society as out of the experimental stage until it has done three trading. In the meanwhile ressing need is to build up, as years' trading. In the meanwhile the pressing need is to build up, as rapidly as is consistent with retaining and increasing the existing membership, the owned capital of the society in order that it may be freed from its dependence upon Government finance. It is true that without this assistance the society would not yet have found its feet ernment but it is quite clear that year to year finance is unsuited to a venture which is open to all the ordinary vicissitudes of trade and cannot reasonably be expected to show the returns of maturity in its infancy.

would be easy to dilate on rds of business but of them hazards of business but of them all none is more easily or more often overlooked than the fact that trade in the modern world provides a continually changing set of problems for the business man to solve. In this simple fact lies one of the greatest obstacles to the progress of producers' association whose constituent members are from the very nature of the case tyros of the business world into which they tentatively set foot. These men cannot usually afford to pay for expert management in their early days and, as they have served no apprenticeship elsewhere, they can only sather their experience at the expense of their own enterprise.

And Eastern doctrines, gwing various and Eastern doctrines, gwing the carniples. He next described briefly the methods of Jung in trying to helps his patients, both the analysis of dreams, and the giving of incentive words, to note the reaction of the person. From both he arrives at his conclusions regarding what is wrong in the psychology of the people He tries to make this clear to them, so that they may helps themselves. For Jung's method is not one of actively influencing any of his patients, loth the analysis of dreams, and the giving of incentive words, to note the reaction of the person. From both he arrives at his conclusions regarding what is wrong in the psychology of the people. He tries to make this clear to them, so that they may helps themselves. For Jung's method is not one of actively influencing any of his patients, loth the analysis of dreams, and the giving of incentive words, to note the reaction of the person. From both he arrives at his conclusions regarding what is the conclusions regarding what is the conclusions regarding what

JUNG AND ORIENTAL **PSYCHOLOGY**

Dr G. H. Mees' Lecture

Dr. G. H. Mees of Holland, a Dr. G. H. Mees of Homand, a graduate of Cambridge and Leyden Universities, who is on his way to India to study various aspects of Indian Culture delivered a lecture, under the auspices of the Jaffoa Town Teachers Association, on "Jung and Oriental Psychology" at the Jaffua Central College hall on the 3rd instant
Following is a summary of his

To-day Western Science in its acknowledgethe treasures of Fastern acknowledge the treasures of Eastern psychology, and though in his own theories he has not borrowed anything directly form the East, his con clusions often run parellel to the Eastern theories. He is developing methods of psychological self-scrutiny and analysis for the Westerner. In short, he is building up a form of Yoga fit for the Western mind. Invitation of Eastern me-theds of meditation and self-development may be excellent for the few they are not the right thing for the average Westerner. Many of Jung's conclusions are based upon his study of dreams. If the older psychology was a 'psychology without a soul," Jung's system acknowledges the existence of a soul or of Spiris, and existence of a soul or of Spiris, and it even is its starting point. Dr. Mees spoke about Jung's relations to Freud, and mentioned the main points of difference between the conceptions of those two psychologists. He mentioned also one or two remarkable and unusual experiences of Jung which led him to brild up his theory of the "Collective". build up his theory of the "Collective Unconscious" or psychical storeor psychical storehouse of humanity, and gave a description of this "Collective Undescription of this "Collectic conscious, in connection dreams and visions

There are various kinds of dreams: dreams that are merely a result of outer impressions, and dreams that come from within the psychical life of persons. The latter are very important, and are of various kinds again: 1. prophetic dreams 2. wishfulfilment dreams. 3. dreams which fulfilment dreams. 3. dreams which are actual happenings in astral state or in the psychological life of persons 4. symbolic dreams. These are most important, they contain messages to our conscious personality. The symbols may either be collective or personal. Dr. Mees described the various exteriories of dreams. tive or personal. ed the various categories of dreams and gave various examples. he put side by side the symbology of "right" and "left" or wrong, evil, dark, unconscious, and pointed to the fact that Nature has two aspects, the Divine and the Terrible. Both are symbolised and embodied in the Mother Kalt.

The lecturer further mentioned that Jung and other Western psychologists take the existence of various logists take the existence of various demons and other entities very seriously, of taking them in a psychological sense. The former materialistic school of thought ingnored them as mere imaginings. Dr. Mees also quoted some old Eastern texts about the psychological reality and the spiritual unreality of various classes of beings that appear to man. The lecturer also talked about the twofold nature of man and of the

The lecturer also talked about the twofold nature of man and of the Godhead: the male-female, and laid side by side the conceptions of Jung and Eastern doctrines, giving various examples. He next described briefly the methods of Jung in trying to nelps his patients, both the analysis of dreams, and the giving of incentive words, to note the reaction of the person. From both he arrives at his generalizing what is

LETTERS TO THE **EDITOR**

THE JAFFNA U. D. C. BUDGET, AUDIT, WORKS' SUPERINTENDENT.

Sir,-I understand the Budget Sir,—I understand the Budget Estimates of the Jaffna Urban District Council are now in the hands of the members. On Saturday members will sweat poring over the figures a d voting supplies for the new year 1936. Of course, they intend to do great things, for they mean to draw on the unex-pended balances and see that their desires and promises are fulfilled. We who are members of the general We who are members of the general public know a little too much. The improvement of the different wards in the urban area depends on the good conduct of the members. If the member of a ward supports the Chairman all is well. If this member proves recalcitrant, there will be difficulties in the way of several beneficial schemes being carried out. carried out.

But budget time is the time to confer favours. Officers of the Council who have worked so hard at the elections this time last year will now be rewarded. Their salaries will be increased irrespective of any be rewarded. Increment Schemes.

Mr. C. Ponnampalam, Advocate, a member who should be well versed in the Law is said to have made an astounding statement at the annual meeting of the Chundkuli Maha Jana Sabha. He said that the Chairman of the Jaffna U. D. C. had taken all the officers of the nad taken all the omcers of the Council under his special protection and had refused to allow any questions about them at the monthly meetings of the Council. This is assuming gubernatorial dignity with a vengeance. The Order-in-Council a vengeance. The Order-in-Council promulgated for the State Council creating reserved and transferred subjects is now applied to our Local Council. The Chairman has assumed the Special Powers of H. E. Governor. But to my lay mind the Sections of the ordinance are too clear for any lawyer's quibbling. Section 47 (a) of Ordinance No 11 of 1920 runs thus—"For the purpose of the discharge of its duties under this Ordinance, a District Council shall have the following powers. (a) To appoint all necessary officers and servants and from time to time to represent the council of the state of th to time to remove any such officers or servants and to assign to any office or service such salary, allowances, or remuneration as the Council may deem fit &c." Where is this special prerogative which beat Mr. C. Ponnampalam to retreat and abject submission?

There is yet another matter? The Superintendent of Works is the technical adviser of the Council. On his advice large sums of money are spent. The Local Government Board in approving his appointment in January 1933 has, I am authoritatively informed, laid down that his appointment shall be probationary for a period of three years. It is very important that shall be probationary for a peried of three years. It is very important that the Members of the Council and the taxpayers should be thoroughly satis fied with his efficiency, and suitability for the post before this appointment is finally made permanent. Forunately for them the audit has been in Jaffna recently and had gone into the affairs of the Council. From accounts appearing in the papers I find that the report of the audit has come to the Chairman who has packed it in cotton wool and has got it carefully looked up in his drawers either in the office or in his house. Why is all this hush about the report? Has the Chairman forgotten the assurance he gave up in his drawers either in the office or in his house. Why is all this hush about the report? Has the Chairman forgotten the assurance he gave a member in open Council that he would circulate the report as soon as it arrives. When was this report received by the Chairman and why is it not available to the members? Why have our members not made use of their prerogative and called for this report which they have a right to see and read? If the Chairmen wishes to retrieve his sense of fairplay he to retrieve his sense of fairplay he should place all the cards on the table.

The Superintendent of Works can not hold office for a day after the first February without the sanction of the Council- If this sanction is to be

given fairly and squarely every member should heve a copy of the Audit Report and be given an opportunity of judging for bimself if the present bolder of the office has justified his claim for permanent appointment. Will our representatives discharge their duty faithfully?

A country will get the Government it deserves. If we suffer, the fault is not entirely in our Council but in ourselves. Let us organize and make ourselves beard. it deserves.

I am &c.

THE BATTLE OF CAUSEWAYS

Sir,—When Mr. W. Duraisamy was in the Legislative Council of Ceylon be invited the Provincial Engineer of the Northern Province Engineer of the Northern Province to visit Araly and Pannai and to give his opinion from an engineering point of view as to the feasibility of building a causeway. The Provincial Engineer accordingly gave the matter full consideration and finally decided in favour of the Araly causeway. S. Mr. Duraisan, y. was quite friendly with the Sinhalese members, and was also fairly influential among the official members of the Council, he was able to represent the case to the Governto represent the case to the Govern-ment who voted money for the purpose. Then came in Mr. N. Selvadurai

Then came in Mr. N. Selvadural and other gentlemen from the Jaffna Town, who had bangalows at Mandativu. They had public meetings, passed resolutions forwarded memorials to the Government and pleaded for the urgency of the Pannai canseway. The Gov the Pannai causeway The Gov ernment under the circumstances thought it best to utilize for other purposes the money voted for the Araly causeway.

Selvadurai has now Mr. Selvadurai has now said that the Punnai causeway need not be considered any further, at a public meeting held at Regal Theatre on 30th October 1935. He now advocates the Pungudutivu causeway, to which all the other Jaffna members raise serious objection. Mr. Maha-deva considers that since the in-nabitants of Pungudutivu trade in mats and baskets such a causeway is unnecessary. They are of opinion that the Puneri causeway should first be costructed.

It our leaders did not declare war among them, I think the Araly causeway would have been built long ago, and we could expect to see the Pungudutivu causeway completed by the end of next year.

Hundreds of men and women who cross the shallow water from Pungudutivu to Velanai would curse the members of the Council who profess service their country-men for opposing in Council a Causeway which was recommended by the Executive Committee of Communications and Works and approved by the Minister of Communications. This is like snatching away the food given to the hungry men in order to serve to a rich ma

who is not hungry.

As the Hon: Mr. Freeman has suggested some money could be transferred from the Road estimates vote for some relief and a bridle path with concrete lining could be constructed. The Village Committee of Pungudutivu may be able to arrange for cheap labour and materials. In processory contributions erials. In necessary contributions could be raised from sympathisers in Ceylon and Malaya.

R. A N. Kulalumpur 25-11-35

> A PATRON: HEALTH LEAGUE

Sir,-The President of the Jaffua Sir,—The President of the variation was elected one of the Patrons of the newly-formed Jaffna Health League. Will the Secretary please explain why this Patron's Health League, Will the Secretary please explain why this Patron's name was left out of the pullished lists of Patrons

> Yours Truly, C. I. D.

(Continued in next Column.)

Order Nisi

IN THE DISTRICT COURT OF JAPPNA

Testamentary Jurisdiction No.
In the matter of the estate of
Varathaledchumy daughter of
lingam of Karampan, Kayts,

Deceased. Nagamuttu Vaithianathapillai of Karam-pan, Kayts, Petitioner.

pan, Kayts.

Vs.

Rasamany daughter of Vaithianathapillai of do.

Thambiah Vaithialingam of Vannarponnai East presently of C. T. O. Tolombo.

Respondents.

This matter of the petition of the abovenamed petitionor coming on for disposal before C. Coomaraswamy Esquire District Judge Jaffian on the 24th day of June 1935 in the presence of Mr. C. C. Somasegaram Proctor on the part of the petitioner and the affi-

en read.

It is ordered and declared that Letters of iministration to the estate of the above-med deceased be granted to the petitioner as axto fx in of the said deceased and same be such to be a continuous to the said to be a continuous that or or before the continuous deceased and said the petitioner is sufficient to be said to be a continuous to the said and the said factors of this our.

Court.

The 11th day of September 1935.
Sur 95. Rodrig
O/N extended for 10-12-35.
Itd. S. R.
D. J.
(O. 102. 12 & 16-12-35.)

Order Nisi

IN THE DISTRICT COURT OF JAFFNA

HE DISTRICT COURT Of 173, Testamentary Jurisdiction No. 173, the matter of the Estate of the late Mariaemuttu wife of Anthony of Chun-Deceased. In the fariaemunu Manakam.

Deceaseu.
Savery Nicholas and wife
Annammah and
Vanarasi widow of Sinnathamby
Uththanasoo all of Chunnakam.
Petitioners.

Uththanasoo all of Chunnskam.
Petitione

1. Anthony Augustine, and
2. wife Leciloo
3. Thomis Pedru and
4. wife Appilonis and
5. Aiyan Sinnathamby alias Anthony
of Chunnakam.
Responder
This matter of the petition of the abov
named Petitioners praying for Letters
Administration to the estate of the abov
named deceased Mariaemuttu wile of Antho
coming on for disposal before S. Rodri
Esquire, District Judge, on the day
September 1935 in the presence of Mr.
Subramaniam Proctor on the part of
Petitioner and the affidavit of the Petitio
dated the 12th day of September 1935 hav
been read, it is declared that the 2nd and
Petitioners are sister and mother of the s
intestate and are entitled to have Letters
Administration to the estate of the s
intestate issued to them unless the Respoi

to the contrary.
Signed this 2nd day of October 1935.
Sed. S. Rodr Sgd. S. Rodrigo.

Extended for 17th December 1935
Sgd. C. Coomaraswamy
D. J.

(O. 103, 12 & 16-12-35.)

Personal

Dr. G. H. Mees left Jaffna yesterday morning.

Mr.V.Nallathamby, of 125 Tanglin Road, Singapore, will be leaving on seven months' leave, for Jaffna and will be staying at Edaipiddy, Karai-

Mr. P.B. Swampillai, Tamil Interpreter, Negombo District Court, is under orders to proceed to the Police Court of Chavakachcheri.

GETTING ON DIAPHONOUSLY

-Our womenfolk, of the "civilized" kind in particular, may be interested in the latest Chicago restraint on getting on transparently.

"Chicago

A League of Modesty has been formed here to warn women against the dangers of modern fashions.

It has drawn up a code of rules to guide women in the art of restraint

dressing. Here they are:

Neck-lines should not be cut lower than one or two inches-back and

Sleeves must at least cover the elbows; and skirts fall "far below"

the knees.
Stockings must come over the knees and must not be transparent or flesh-coloured.

Women's clothes generally should conceal rather than reveal the wear-er's figure.'

Yours etc. MATRON

GANI

STORES

(PROPRIETORS: ABDUL GANI ABDUL RAHI)

Wholesale & Retail Piece-Goods Merchant

Fashionable Sarees, Silk & Cotton, Exquisite Workmanship and design, a fine selection of Lace and other items: Silk and Cotton Dhoties & Shawls & a Variety of Shirting and other Pieces.

Fashionable Sarees, Silk & Cotton, Exquision other items: Silk and Cotton Dhoties & Shaws We have imported a large variety of gents' and ladies' ware from ad England to suit the tastes of even the fastidious.

A visit to our Stores will convince you of the Excellent quality, and the comparatively cheap price we offer to our Customers.

Try us once & You will always want to make Your purchases at the GANI BHAI STORES

GRAND BAZAAR, JAFFNA

Notice

We, Nannithamby Kandiah and wife Puranam presently of Kuala Lumpur, Federated Malay States, do hereby give notice to the public that we have from 20 November, 1935 cancelled the Power of Attorney given to Mr. Veluppillai Subramaniam of Tellippalai presently of Rembau, Negri Sembilan, Federated Malay States.

N. Kandiah. K. Puranam.

(Mis. 217. 9. to 16-12-35.)

Order Nisi

IN THE DISTRICT COURT OF JAFFNA
Testamentary No. 146.
In the matter of the estate of the late Punniyamoorthy Kanapathipillai of Valveddi-

shew cause to the contrary,
Jaffna this 7th day of November 1935.
Sgd. C. Coomaraswamy,
District Judge,
(O.99, 9 & 12-12-35).

Order Nisi

IN THE DISTRICT COURT OF JAFFNA
Testamentary No. 76.
In the matter of the estate of the late KanthappaSegarar Nedarajah of Vannarponnai West, Jaffna
Vairavanather Ponnampalam of Urumpiray
North
U

puse to the contrary.

Ja6na this 14th day of November 1935.

Sgd. C. Coomaraswamy.

District Judge.

(O. 100. 9 & 12-12-35).

N. Kandiah LICENSED

AUCTIONEER

Commissioner of Sales

KODDADY. JAFFNA. (M. 73. (1- Iso 3:-(2-35) (v)

Cbe Quilon Bank Cimited

(INCORPORATED IN TRAVANCORE 1919.)

JAFFNA

FIXED DEPOSITS

are now accepted by the Bank on the following terms

6 Months

31/2 per cent

12 " 24

(Y. 32, 25-4-35-14-4-36)

41/2 ,, ,,

Further particulars may be had on application

V. C. OOMAN, B A.

AGENT

The **ORIGINAL** is always better than an Imitation so buy

LITTLE'S ORIENTAL BALM

> First in 1885 and first in 1935

MADE IN INDIA BY INDIANS

USE IT FOR ALL ACHES AND PAINS. Y. 53 1-1-31-12-35.

EMPIRE OF INDIA

ESTABLISHED 1897 Head Office: Bombay-Assets Exceed Rs. 45,000,000 INTERIM BONUS INCREASED TO:-

Rs. 18. on Whole Life Assurances

Y. 54 1-1-31-12-35

per Rs. 1000 Assured per annum

on Endowment Assurances

Coupled with a LOW RATE of PREMIUM is now a HIGH RATE of BONUS

Apply for leaflet — "Why is a Policy in the "Empire of India" of Special Interest" REMUNERATIVE AGENCY TERMS.

> F. DADABHOY, 49 Canal Row, Fort, Colombo

UMBRELLA BRAND TILES

CHEAPEST AND LARGEST TILE IN THE MARKET.

SOLE SUPPLIERS TO GOVERNMENT.

J. CHERUBIM & BROTHER,

SOLE AGENTS, MAIN STREET, JAFFNA

H. 114 1/8/35 to 31/1/36.

TEAK!

POUND MARK TILES

Large and fresh Consignment Just Arrived

SIAM TEAK FROM RANGOON TEAK FROM

2.60 UPWARDS

Another Important Announcement is that we have

reduced our interest on Pawn broking from

12% to 9% per annum for Rs. 100. and upwards.

The House for QUALITY, RELIABILITY and LOWEST PRICES

POUND MARK TILES

A Speciality

S. Veeragathipillai & Sons Grand Bazaar, & Bankshall Street.

Y. 57. 1-5-35-30-4-36

FOREMOST AYURVEDIC REMEDIES

Years of Study Research and! Practice AYURVEDA CHOLERA KILLER:—A most reliable and positive cure for this dreadful disease. Price per box Re. 1. V. P. P. charges for 1 to 6 boxes As. 8 only extra.

CONSTIPATION CURE;—Best remedy

ONSTIPATION CURE; — Best remedy for habitual and occasional constipation, corrects the torpid liver, stimulates healthy natural secretion of bile, cures all dyspeptic ailments, regulates the bowels and keeps the system healthy. Price per packet As. 10. V. P. P. charges for 1 to 4 packets As. 8 only extra.

CHANDRAMRITA RAS.—Gures even difficult cases of cough and bronchitis, it gives immediate relief; gives good digestion and is a good tonic. Price per box Re. 1. V. P. P. charges for 1 to 6 boxes As. 8 only extra.

DYSENTERY CURE.—This is a very superior and effective preparation for dysentery in all its stages. It certainly cures the disorder, checks abnormal motions and thus restores permanent health. It is a panacea for dysentery and diarrhoea as well. Price Re. 1 per box V. P. P. charges for 1 to 8 boxes As. 8 only extra.

Complete Catalogue on request.

P. Subbaroy

AYURVEDIC PHARMACY

Sri Venkatesa Perumai Sannathi, Tanjore, India.

(Y. 53. 1-1-31-12-35.)

Printed & published by S. ADCHALINGAM, residing at Vannarponnal. West, Jaffna for and on behalf of the Proprietors the Saiva Paripalana Sabhai, Jaffna, at their Press, the Saiva Prakasa Press Vannarponnai, Jaffna, on Thursday, Decreaser 12, 1935,