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Studies in Thamil-

Auvaiyar, the Poetess

II. Her Works

By S R. Muttukumaru-

THE four principal works of Auvaiyar are 1. ஆத்திஞடி (Atti-sudi), 2. கொன்றைவேக்கன் (Konraisudi), 2. கொன்றை வேக்கன் (Konraiventhan), 3. மூ தனை (Muthurai, and 4 கல்லு) (Nalvali). They are of great utility both to the young and the old alike. Her other contributions are a few odes to Purananuru, Ahananuru, Nattinai, Kurumthokai and other Sangam works. Besides many stray verses, the following works are also ascribed to the her; namely: — விகாயக் அக்கும் (Vinsyaga Akaval) அக்கும் கோவை Nanmanikovai), கான்மணிக் கோவை Nanmanikovai), கருக்கமிழ்மால் Arumthamilmalai), கரிக்குப்புக்க Asatm Rovai', எனவணைச் செக்கவி Nanmanikovai', ஆருந்தமிழ்மால் Arumthamilmalai), திச்சைப்பத்த Darisanappattu), பந்தனத்தா இ Panthan Anthathi'), கவ்வியொழுக்கம் Kalvi Olukkam) and என்னூற்கோவை Kalvi Olukkam) and sai gradianae (Nannootkovai). Most of these the probably the works of the Auvaiyar or Auvaiyars, who lived long after the poetess of the Sangam period. There is also extant under her name another work entitled gradianae (Auvaikural) or gradianae (Granakural), which is heal of Your apportune. book of Yoga aphorisms

A few translations in English of A rew translations in English of Auvaiyar's works appeared in the Nincteenth Century under the names of the cultured clergymen, John, Percival Robinson and Strutt. These appeared also in the early numbers of the Morning Star, and, I believe, in some other journals low out of print.

The epigrammatic literature of avaiyar is universally accepted as posterniece of Indian genius. It a masterpiece of Indian genius. It is the delight of schoolmen and laymen alike. It is in harmony with the ideals of the Thamil nation, and has become thoroughly assimilated into the life of the Thamil people. It is more ethical and mactical than philosophical and heoretical. It tells us that, in and brough the secular and the material, the transcendental, the spiritual and the metaphysical are allowed to dis-play themselves. It teaches us that wan should not altogether ignore he material ideal, but that he hould live in unison with it, and brough it to evolve himself out no the spritual ideal. Even he, who would live for pleasure, can do so by trepping in his luxurious life the uotive of selfshness, which is condered to be the greatest obstacle to both temporal and spiritual progress. oth temporal and spiritual progress.

Casie Chitty in his Tamil Plut-archs says that Auvaiar "was more teen and clever than even her and clever than even her er". Father Beschi in his brother". Father Beschi in his Introduction to Sen-Tamil Grambar pronounces her "moral sentences worthy of senca himself." The liev. Peter Percival in his Land of the Veda regards her works as "of steat beauty and value, and replete with lessons of wisdom;" and he is of opinion that they "have never been surpassed for sententious brevity, and generally are equally distinguished by purity of principle". Another critic in the Calcutta Review says: "She sang like Sappho, not of love, but of virtue".

Moreover, the works of Auvaiyar My a sure foundation for the due ob-evance of the four fundamentals of the Saiva religion namely 1. April (Vitue), 2. Gungán (Wealth), 3.

of Stub (Pleasure), and 4. SF(Heaven) tti: Her ideas are best illustrated by the ti: following incident

The poeters was one day resting under the shade of a tamarind tree, when she espied her brother. Tiru valluvar, carrying on his head a bundle of ola leaves. She enquired of him as to what the contents of that bundle were. Tiruvalluvar replied that it was his Kural, which he was taking to the Senate of the Madura Thamil Sangam for approval. She then wanted to know the sulject dealt with in the Kural. She was told that it was a treatise on a citation (Muppal) of the Hindu Pharma, viz: Virtue, Wealth and Pleasure.

"MonDien!," exclaimed Auvaiyar."

"MonDieu!," exclaimed Auvaiyar. "I am surprised at your calling this huge bundle a Kural". The subject you mention may be dealt with in a single stanza". She is reported to have stanza". She is reported to have extemporized the following:

"சதலறம் தீவின விட்டிட்டல் பொருளேஞ்ஞான்றக் காதவிரு வர்களுத் தொருகித்— தாதாவு பட்டதே லின்பம் பர2னக்2னர் இம்மூன்றம் விட்டதே பேரின்பவீடு."

meaning:—
'Virtue's giving without halt Wealth is getting without faul; Pleasure is the mutual flame Of two who burn with tastes the same Giving, getting, loving nought,
Gathering all the power of thought,
Losing self in the abyss,
Searching God, is heavenly blist."

She thus compressed within the compass of a single stanza not only Aram, Porul and Inpum, which are the contents of Kural of 1933 couplets, but included in it Veedu, the goal of

beings.

It will also be seen from the above It will also be seen from the above that two thousand years ago a Themil woman siccessfully solved the knotty problem of the conflict between Ethics and Economics, a problem that has continually befiled the best intellects of the West, and which is still engaging attention of all the enlightened sations of the world.

gaging attention of all the enlightened untions of the world.

Auvaivar also makes us understand that true Freedom consists in Renonciation and not in Enjoyment, a fact enlirely lost sight of at present, more especially in the West.

Virtue

Virtue

The first epigram of the first book of Auvaiyar. (Attisudi) reads thus:

App Gew & byty, meaning:—Let Virtue be thy pleasure, or Love to do charity. It does not insist on our straight away possessing Virtue or performing deeds of charity, which may be a bitter oill for many a mortal to swallow; Auvaiyar, therefore, sugar coats this pill by asking us to wish the doing of good, and what is more, to enjoy the pleasure of wishing it. Wish is father to thought, and thought is father to deed. It will thus be seen that this request of Auvaiyar is not only easy enough to follow, but it is also certain to take even the lowliest of the low to the highest goal.

After creating in our minds a dec.

highest goal.

After creating in our minds a desire for Virtue and Charity, Auvaivar an ioinstes that doubts may arise as to the utility of doing good. She dispols this fear thus:—

· என்றி பொருவற்குச் செய்தக்கா லாகன்ற என்ற தரும்கொ லெனவேண்டா— நின்ற தனரா வனர்தெய்கு தாளுண்ட கீரைக் நூலபாலே தான் றருதலால்,"

COCONUT SALES ROOM

Governor to Declare Open

The Central Sales Room of the Coccnut Board will be declared open by His Excellency the Governor on Monday, March 2.

The auction room is now being arranged with a platform and a rostrum for the auctioneer and seating accommodation for sellers and

The display room which is in-The display room which is intended to be an emporium of coconut products will be divided into two sections. One section will contain a complete collection of coconut products and manufactures. The other section will include articles of potential commercial value affecting the coconut industry. value affecting the coconut industry.

Meaning :-

"If suffering worth to acts of kindness move
Forbid the doubt your bounty
will not prove A source at last of profit and delight.

The water furnished to its early root,
Ere long in sweeter draughts,
from loads of fruit,
The cocoa's head will gratefully
requite."

requite."

She then entices us further by parading before our eyes the material gains accruing from virtue and Charity. This is not all. She also assures us that Virtue and Charity will ultimately lead all to heaven, the final goal.

்இடும்பைக் கிடும்பை யியலுடம்பி தன்றே இடும்பொய்யை மெய்பென் நிராதே— இடுங்கடுக உண்டாயி லுண்டாகு மூழிற் பெருவலிகோய்

விண்டாரைக் கொன்டாடும் வீடு."

This body's full of ills, Count no The false for true—quickly give alms, Reward is sure; from mortal wees Released beaven's plandits shall be

Wealth

Wealth

Not much persuasion is needed here
We are ever ready to grab at anything
that we may lay our hands on; and
in our frantic efforts to amass
wealth, we generally have no scruples
to brush aside all those who stand in
our way. This is plunder and not
wealth. The true wealth is what is
acquired without any wrong-doing,
and with the sweat of our brow. We
are not to beg, borrow or steal wealth
but to earn it. Auvaiyar therefore
says: "Gatiniam algibility" (Attisudi
meaning: Love not plunder. 2608 but to be a says: "Carman wath Cum" (Altisum meaning: Love not plunder. "Ass what is factorial to the complement of the than, meaning. Seek Wealth, even by crossing the sea.

'மருவினிய சுற்றமும் வான்பொருளு

கலல் உருவு முயர்குல மு மெல்லாம்— இகுமடக்கை ஆம்போ தவகோரு மாகு மவன்பிரிக் த போம்போ தவகோரும் போம்."

meaning:—
"With Lakshmi come, and vanish when she flies,
The pleasures that from pleasant friendship rise,
Resources keeping pace with high desire,
The pride of beauty, dignity of birth,
And all things loved and coveted on earth,

(Continued on page 3)

(Continued on page 3)

A Short Story.

THE CURSE KASHMIR

By Pt. Daya Kishan Kachru B. A. (Hons.)

CTHAT is the Pandit's zest for "THAT is the Pandit's zest for learning," remarked Prasadjoo the headman of Bandipura. He was talking to Nedanbuth, his friend and philosopher. They were both thinking of Pt. Ganesh Dass. The old Brahmin had sold his house as d all. The sale had brought him in about a couple of thousands. And he was glad! Nilkanth was his only son. The hoy had stood first in the M. S. L. C. He must read up to the B. A. He had a sure career in store. He had a sure career in store.

Pt. Ganesh Dass had no relations or friends in Sri. agar. He might have been able to keep his young hope of the morrow there.

hope of the morrow there.

The old Pandit hired a room in the city. It was a poor house they ran together. Nila had the Ishwarchandra Vidyasagar spirit in him. Four years rolled by. He had emerged out of the college, a first-class graduate. The testimonials of the professors gave him all superlatives. The college conferred upon him a gold medal or two.

Pt. Ganesh Dass was now an cld man of eighty. He felt happy as a Mina on the banks of Kashmir's Dal. His motherless son had fulfilled all his hopes. Now he could stay up anywhere step up anywhere.

The hopes of the brilliant Pandit youth flew high. He struggled with the sterner realities of life. M. A! He applied for a post graduate scholarship. His claims were undenial le. He saw this Minister and He ran about in hot pursuit of the coming gift

The day of decision dawned. The scholarship had been "awarded" to a different man. Merit was no con-sideration Politics was a greater

The news cast a gloom over the poor household of father and sou. Ganesh Das felt years older in one day. Was that justice? The old man failed to fathom the higher intricacies of politics.

The disappointed youth gave all ideas of higher education. His high structure of hope had a terrible fall. He now instead thought of applying for a job.

III

He imagined Luck was with him He imagined Luck was with him this time. The Customs had a vacancy. He applied. Surely his claims and merit would win through. Old Pandit Ganesh Das prayed for his son with all the intensity of a parent's heart. God would grant his toth success now.

Kantha eagerly looked up at the announcement. He read it. It was a shock to him. He felt a reeling sensation. The vacancy had been filled. Politics again!

Nilakanth thought of his father. He was the world to him, It would break the old Pittaji's heart.

break the old Pittaji's heart.

The slow step up the staircase spoke eloquent. Ganesn Das's heart sank within him. The eyes of father and son met. The despair of the youth was reflected far more deeply in the paternal gaze. The house and all was gone. The money was no more, And Nila dear was getting kick upon kick. His cup of sorrow was full for the old Paudit. He felt something clutch at his

heart. Nilkantha seemed to be receding into distance and Gauesh Dass knew no more.

Distracted, despairing, Kantha sprinkled water on the dear aged countenance. Soon the eyes opened, A sigh of relief rose to the heavens from the son's heart.

A sigh of relief rose to the heavens from the son's heart.

"Dearest Kantha, my dear son, your mother is calling me. Look there, she is near the photo of Lord Krishna. I am going to join her. Don't fose heart. Like Kansa of old Kashmir politics is hauoting Brahmins. But remember Shri Krishna is overhead, and over all-Your misfortune has certainly broken my aged heart. But you shou'd work now heart within and God above-Your wother! Look there she laughs. Bhagwan will grant you a name. Only leave this land. Here a curse sits heavy on us all. Leave it, my son. Wander like the Brahmins of yore. Never look hack to this land till some day you rise to be great, Then, if you like to visit Baudipurs, the home of our fathers. Your mother and I shall always be with you. Our blessings will ever march in front of our son. Come nearer, my dearest—"Pt. Ganesh Dass touched the cheek of his son. He patted his head. The eyes of the dying man seemed to be getting duller every moment. But his old face bore, writ upon it, the pe ce which passeth all understanding. "Nila dear, read me the 2nd Adhiya of Shri Gita—Om—Om—Om."

The Brahmin's spirit had taken wing to meet Nila's mother in the land of Yama's mysteries.

It was a terrible shock for Nila-kanth. He felt like a solitary chinar in a forest now burnt and black. He was an orphan. His loaded heart sought relief in tears. These rained down his cheeks in salty streams Memory! The last message of the dying parent! That heartened up the broken youth. He would work The spirit of the dear dead were with him.

Forty years had elapsed. Raja Sir Nilakantha Pandit was one of the leaders of industry in Bombay. The Government had recognised his im-portance. He was a Knight of the Order of the Star of India, And a

Not a social gathering where this self made Pandit was not sought after by all; no philanthrophic movement that went urcontributed to by him. The Raja was a neverfailing friend of the poor.

In the Raja was a neverfailing friend of the poor.

If you could go into his bed-room
you would see on the wall a life size
portrait of an old Kashmiri Pandit.
That was the Raja's father, old Pandit.
That was the Raja's father, old Pandit.
Ganesh Duss. Just above its glass
frame stood in gold letters; "Bhagwen
will grant you a name. Only leave
this land. Here a curse sits heavy
on us all." Forty years ago a poor
Pandit you he was seen wandering in a
street of Bomhay. Nobody took netice
of him. An old Parsi magnate liked
the lock of him. He tried him as a
o'erk. The efficiency and probity of
the young man soon won Nilakantha
Sir Behra ni's trust. From a clerk he
roes to be the Manager. Ecoromy and
he saved som thousands. He baught
shares in Sir Behrampi's concern, A
few years and he was the partner.
The Parsi Knight died soon after. The
Pandit now started independent
tu iness, Luck was with him. Fe
made lae upon lae. He soon came
to be one of Bomhay's renowned
m gnates. His magnificent Rolls was
(Continued on Page 3.)

(Continued on Page 3.)

Notice to Revoke Will. We the undersigned Karthygasar Ayadurai at present working as Steward of the General Hospital, Kuala Lumpur, Federated Malay States, and Sivakolunthu daughter of Appapillai and wife of the said Karthygasar Ayadurai do hereby notify and make public that we hereby jointly and severally revoke the first will made by us both during the month of May 1931 when we were on leave in Jaffna which will was attested by Mr. C. Subramaniam, Proctor and Notary Public of Jaffna. Further we declare that the will mentioned above is null and void for any purposes whatsoever mentioned

K. Ayadurai ஐ. சிவக்கோழந்து (Sd. A. Sivakolunthu)

(Mis. 272, 17 to 20-2-36.)

Arrack Rent Re-Sale 1935-36 Jaffna District

TENDERS are hereby invited for the urchase of the exclusive privilege of selling track by retail within the areas in the submined Schedule during the period 1st March 936, to September 30, 1936, subject to the eneral conditions applicable to all Excisicences, the Arrack Rent Sale conditions and the Tavera Licence Conditions published a Government Gazette No. 8118 of May 3

the thiconomic state of the enderers should be present at the firme of sale.

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

5. Tenders will be closed on Monday 24.

February 1936 at 12 noon.

E. T. Dyson,
Government Agent N. P.

The Machicheri,

FITA

The Kachcheri,
Jaffna, 15 February 1936.
Shedule referred to:
Locality or Range.

Jaffna Town [U.D.C. Divisions Nos 1 and 6].
Karalynr [U. D. C. Division No. 2].
Nallur [outside U. D. C. limits]. Jaffina

7. Jaffna

[G. 62. 17-2-36.]



Kindu Organ.

Monday, February 17, 1936.

DEMOCRACY IN PRACTICE

IT IS WITH GREAT HUMILIATION AND pain that we read the reports received every day of the me-thods employed by candidates and their agents to secure votes at the ensuing elections to the State Council. It was not long ago that we had to condemn the disgraceful acts of hooliganism committed at Vadamaradety. These acts, so openly violent and criminal, would at least provoke the arm of the law to suppress them. But there are other acts, whose operation is clandestine and insidious, but which for that very reason, elude the reach the law though their criminality is no less pronounced. We have the strongest grounds for believing that, in many cases, resort is freely made to corruption and intimidation of every kind in order to influence the voters to exercise their franchise in favour of this candidate or that understand that, in this matter, the person most often guilty is the English-educated agent with

heart of a wolf. With his unlimited capacity for corruption and intimidation, he comes down upon the unsophisticated and undiscerning villager by surprise and begins to prey upon his guileless heart before he is hardly aware of the fate that has befallen him. There are, again, vile pamphleteers who flood the country with shameful lies and obscene libels. The penal laws and the police are helpless before these black birds of nocturnal flight. In addition to reports of these ugly happenings come reports also of efforts to stir up racial, religious and communal passions of the most insane type. Such reports expose us to the scorn and derision of the civilised world. At any rate, they encourage the reactionary forces own midst to attempt in our own midst to to prove our unfitness ...
enjoying the blessings of adult
suffrage which is believed to be the key to modern democracy. Adult suffrage is a national asset of incalculable value, and has always been prized as such-from the time of the primitive Athenian boor who participated in the ostracism of Aristides the Just down to our own days when, under the name of a plebiscite, it is being employed to express the self-determina tion of whole races of men This glorious asset has become ours owing to a freak of generosity on the part of our latest constitutionmongers. In the midst of whole tons of tinsel, this is among the two or three rare nuggets of gold that have come to us from them. Is it right that we should so conduct ourselves in our enjoyment of it that should be condemned outright as utterly unworthy of it? Let the candidates and their agents rea-lize betimes the grave charge to which they are laying themselves open by the disreputable tactics which they are reputed to be pursuing in their election-cam-paigns Let them beware that, even if they succeed in those tactics for the time being, they are bound to bring themselves and their country to ultimate ruin Above all, we would inpress upon the public the supreme need that they have for rising superior to the temptations and threats of these election jobbers and teaching them a condign lesson which will thoroughly expose the absolute worthlessness their unhallowed practices. Thus alone can democracy in Ceylon be saved and national salvation achieved.

FARM SCHOOL, PERADENIYA

English Classes

will conduct new classes for the English two years' course, starting in May 1936 at the Farm School,

Applications will be received by the Principal, Firm School, up to March 14, 1936.

A New Proctor

Mr. V. S. Nathan was admitted a denrolled a Proctor of the Sup-rene Court before Mr. Justice M. T. Akbar last week.

Mr. Nathan is the son of Mr. A. Mudalivar Velupillai, a veteran Proctor of Vaddukoddai, Jaffna. He intends practising his profession in

LETTERS TO THE **EDITOR**

The J S C. Examination

FROM THE FRYING PAN INTO THE FIRE

am sure that you are aware of the many criticisms levell-ed against the J. S. C. examination which was formerly known as the E. S. I. C. examination, during the time the examination was held by the officers of the Education Departthe officers of the Education Department. As a panacea for all the evils which then characterised the examination, the Director thought it advisable to consitute a body of exminers consisting of teachers of secendary schools, some of whom are now in service, and the others who have retired trom sewice. The who have retired from service. The results of the last November examination will convince even the man in the street that the present state of affairs is very much worse than it was before. Those who were agit-ating for the constituting of a body of examiners and moderators regret now bitterly for what they have done. In the past, examiners used to be very strict sometimes, and consequently a number of deserving candidates used to fail in various es used to fail in various But at the last November examination, not only deserving candidates failed the case of a number of sch the case of a number of schools, but a good number of undeserving candidates have mysteriously secured passes in several schools, the teachers of which are themselves very mucl astonished at the most unexpected performances of some of their weak-est pupils. Most of the examiners appear to be gentlemen who have appear to be gentlemen who have never been in Elementary Schools nor in charge of the J. S. C. class even in Secondary Schools. It is, therefore, not their fault, if they have committed colossal blunders in setting the question papers and in the valuation of the answer papers. Besides, no person-either in active service or leading a life of retirement can be expected to be patient enough to go through the answer papers of over 2000 candidates. In every school only the best pupils in the J. S. C. class are presented for the examination, unless the teachers are insane, if a fair percentage of these do not pass, it is certainly a Headmaster and the teachers who were responsible for the selection of candidates. When the best pupils in a class happen to fail in the examination, the teachers of the school should at least be allowed to have the consolation of looking into their answerpspers after the correction and valuation had been done. It is a greatify that in such cases the teachers do not have even an opportunity of knowing the mark of the best candidates who have failed. Nobody who has a sound mind can be led to believe that every line of each answer paper is read by the examiner, because it is the experience of many teachers that during their terminal examinations they get completely tired after correcting about 25 answer papers, if they do their work conscientiously. It is a matter of common. girect insult to the intelligence of the they get completely tired after correcting about 25 answer papers, if they do their work conscientiously. It is a matter of common knowledge that the estimation of the answer papers done at public examinations is not in the hands of the examiners alone, but a number of their frends and relatives reader them assistance in regard to a number of their frends and relatives render them assistance in regard to this matter. We can easily imagine what the state of the minds of the teachers and the pupils of a school will be, if the deserving candidates have failed owing to the inefficiency, indifference carelessness ormercilessness of the examiner. have failed owing to the inefficiency, in-difference carelessness ormercilessness of the examiners. Anybody will readily admit that the teachers who have been in charge of the J. S. C. class for a number of months will be able to judge the capacity of their pupils to pass very much better than an examiner who has the chance of look less into only one answer paper. It is examinor who has the chance of looking into only one answer paper. It is but fair that the school authorities should have the satisfaction that all the deserving candidates have come out successful in any examination. It is not very difficult to satify all concerned, if the Director of Education is careful to constitute a body of efficient examinors who will value the

answer papers not with the object of earning a small sum of money thereby but with a view to satisfying their conscience and promoting the caus of education in this country. Will the Director he good enough to ex that have amine the cause or causes contributed to the considerable num ber of anomalies in the results of the last November examination and rectify the defects as speedily as possible, so that he may thereby earn the thanks of the parents, the teachers, the pupils and even those of the general public It is hoped that if any chauges are to be effected in the future they will not be worse than the present state of

Pro Bono Publico

THE J. S. C. EXAMINATION

Sir,—The correspondent from Badulla writing on the above subject in the 'Daily News' in its issue of the 10th inst has, no doubt, made an attempt to justify the anomalies in the results of the last November examination, but to what extent he has succeeded in so doing is very well known to the readers of the "Daily News" who would have read "Daily News" who would have read the other two letters on the subject published in its issue of the 4th and 11th inst. When there is a universal cry that there is something wrong somewhere, the correspondent wants us to believe that the large number of failures is an encouraging sign of the growing interest that is being evinced in the examination. He also tries to impress on the minds of the readers that the standard has been raised. The increase in the application fees in recent years is also adduced as one of the reasons for regarding the last examination as an improvement on of the reasons for regarding the last examination as an improvement on the previous ones. There was ab solutely no complaint made about the nature of the question papers. It is about the valuation of the answer rapers that one has to say much on account of the anomalies in the results. His consolation to those who have been adversly affected to their great disappointment and dismay is that the schools will soon accommodate themselves to the rising standard. If the standard has actually risen bow is standard has actually risen bow is the standard has actually rised it that in certain schools some weakest pupils have come out success weakest pupils have come out successful. The names of the examiners, they say, are not printed on the question papers for fear that it might lead to corruption. But it is a matter of common knowledge that the names of almost all the examiners who participated in the November examination are known to those who would like to almost all the examiners who participated in the November examination are known to those who would like to know them. The tone of the question papers at the last J. S. C. examination, says your correspondent showed a distinct improvement. I don't know how many school authorities will subscribe to this view. One is inclined to suspect that he is holding a brief for some of the examiners about whose capabilities for the responsible work entrusted to them one enter tains serious doubts. The abolition of the Cambridge Junior has, to your correspondent, meant the regaining of the status for the J. S. C. examination. At a time when the school authorities who are shocked and dis appointed at the most unexpected results are making an attempt to persuade the Department to cause a supplementary list of passes published at an early date after a revision of the correction of the answer papers at least in the case of those caudidates who have failed owing to a lack of a few marks, your irresponsible correspondent is most universally trying to misrepresent matters, insult the Edu cation Department on account of their past misdeeds and extol the performance of the newly constituted Board misrepresent matters, insult the Education Department on account of their past misdeeds and extol the performance of the newly constituted Board of Examiners. Whatever anybody may say or try to do in order to cloud the issue, facts will always continue to be facts.

TRUTH TELLER. TRUTH TELLER.

Notice

CANCELLATION TESTIMONIAL

To all whom it may concern I do hereby cancel the testimonial granted to Mr. Kanagasabai Veerasingham of Tellipalai as the same was obtained on misrepresentation of facts.

S. Ambikaipakan, Head Master, Vaideswara Vidyalaya.

NEWS IN BRIEF

Sri Ramakrishna Math, Colombo:-The opening ceremony of the new building of Sri Ramakrishna Math, Colombo, will be performed with due solemnity on Monday the 24th inst.

Director of Irrigation:-Mr. J. S. Kennedy, Deputy Director of Irrigation has been appointed Director of Irrigation with effect from October 1, 1935, in place of Mr. B. G. Meaden retired.

Hangakoon, Deputy Solicitor General, bas been appointed to the post of Solicitor-General with effect from July 3, 1935, to fill the vacancy caused by the retirement of Mr. L. M.

Royal Aeronautical Society:-For Royal Aeronautical Society:—For the first time in Ceylon an examination was held on Friday last for the Associate Membership and Associate Fellowship (air transport) of the Royal Aeronautical Society. The examination which was held at the University College was conducted by Prof. Marrs. There were two candidates, both of Colombo.

Accidents on Polling Days:—The Inspector-General of Police has ap-pealed to the "sportsmanship" of drivers of motor vehicles to ensure that human life and limb is a the crowded streets on Polling Public notices issued by Sir Herber Dowbiggin point out that the reputa Dowbiggin point out that the reputa-tion of a constituency can be made or marred by the behaviour of those who are in charge of the arrangements for transporting to the polling stations.

Another London Coconut Show Another Coconut Exhibition is to be held in London by Ceylon's Trade Commissioner. This exhibition will Commissioner. This exhibition will be mainly for the benefit of the school children in the London County Council area. When these children go to view the exhibits, short lectures will be delivered to enable them to have a better knowledge of the coconut palm to what uses it is put in Ceylon, and to what other uses it can be put else-where. Dr. Paul E. Pieris, Ceylon's where. Dr. Paul E. Pieris, Ceylon a Trade Commissioner, has already deli-vered a series of lectures on Ceylon with reference to the coconut industry in particular at Liverpool, Aberdeen Edinburgh, Glasgow and Birmingham

The West Jaffna Drivers' Motor Union

Under the distinguished patronage of Mr. W. Duraisamy Esqu., M. S. C., a meeting of the Motor Drivers of Valigamam West and the Islands was held at the Victoria College, Chuli-puram on Friday the 14th, inst. at puram on Friday the 14th, inst. a 7 p.m. with Mr. M. Krishnar J. P. ii the chair. The objects of the meeting were explained in detail by the President, Messrs S. R. Kanaga navagam, S. A. Nathan and V President, Messrs S. R. Kanagan, S. A. Nathan and V. Ponnuthurai. Then an association known as "The West Jaffina Motor Drivers" Union was inaugurated, to safeguard their interests. The following gentlemen were unpresented to be a the office bearing. following gentlemen were unam-mously elected as the office bearers:

Patron:—Mr. W. Duraiswamy President:—Mr. M. Krishner, J.P. Secretary: - Mr. N. Canagaratnam Treasurer :- P. Vaitilingam Esqr.

The following resolution was also passed unanumously:—That the Motor Ordinance relating to the suspension of Drivers' Licences should be judiciously enforced with out taking into consideration Statutory Offences as it may create a deplorable state by throwing out of employment most of the present consideratio

The meeting came to a close at 9 p.m. with a vote of thanks proposed by Mr. M. K. Surior. (Con)

Personal

Mr. S. Eliatamby of the Estate Duty Office, Kuala Lumpur, has arrived in Jaffua and is staying at his residence in Vaddukoddai West

MANTRA DIKSHA FOR HARIJANS

Pandit Malaviya's Appeal

Pandit Madan Moban Malaviya has issued the following appeal to the followers of the Sanatan Dharma, all Sanatan Dharma Sabhas, Hindu Sabhas and Depressed Class Associa-

"Shivaratri Vrata is described in our Shastras as 'the most meritorious of all Vratas', as a day of penance and purification, which frees a per-son from the sins which he may have committed during the year, and which leads to happiness in this life and eternal bliss hereafter. It is a Vrata, which is widely observed in all parts of the country. It is also a most auspicious day for taking Mantra-Diksha. This year it falls on February 21.

'In accordance with the resolution passed at the All-India Sanatan Dharma Mahasabha, at the recent Ardhkumbha Prayag, I invite all men of light and leading among the followers of Sanatan Dharma to make special efforts in the spheres of their influence to see that Shiva ratri Day is observed as a day of national Vrata, that worship of Sadashiva Mahadeva, the Great God and ever-lasting source of all earthly and heavenly blessings, is performed on that day by every man and woman, in the community.

"I also appeal that all my Hindu brethren and sisters, who for any reason, may not yet have received initiation with any Mantra, should receive Dikisha on Shivaratri Day. In accordance with the recommendations of the Mahasabha, Diksha should be given and Puja of Maha Shiva performed with Namashiva Mantra, which unites all followers Mantra, which unites all followers of Sanatan Dharma in one common prayer. I, therefore, call upon Sanatan Dharma Sabbas, Hindu Sabbas and all other Dharmic Associations in each locality to arrange that, as far as possible. Diksha may be given to and received by every follower of the ancient religion, who may need it, including Antyajas or the most Depressed Classes. According to Shastras, the observance of Shivaratri Vrata will itself be a source of purification and elevation. Repurification and elevation. Receiving Diksha on such a day will make the receiver thrice blessed and lift him high, both socially and religious religiously.

"The decision of learned Pandits, who had assembled at the Mahasabha at Prayag, under the presidentship of the Hon'ble Maharajadhiraj of Durbhanga, that Mantra-Diksha should be given to all Hindus, including the untouchables, marks a most happy new chapter in the history of the Hindu community. I invite every Hindu, who is devoted to the cause of Dharma, to help to secure the fullest benefit of this decision to the largest number of men and the largest number of men and women, and thereby render memora. ble service to the cause of his or her

"Arrangements are being made in Rashi to give effect to this decision to the largest extent possible, and I am happy to say that most of the orthodox people are lending their support to this decision. Mantra-Diksha will be given here at a dozen important centres on Shivaratri Day. I hope similar arrangements will be made wherever possible throughout the country. I most earnestly appeal to all Acharyas, Mathadhikaris, Mahants, Gurus, and Mahatma Sadhus to bless the movement and lend it their full support."

The life history of Thivathovar of the history of plasaure or on plant the file history of history of plant the file history of history of plant the file history of plant the file history of history of plant the file history of history of history of plant the file history of hi

STUDIES IN TAMIL

(continued from page 1) Toen toil for wealth, and prize what you acquire."

Note the tast four words Those do not mean that the wealth acquired with so much labour is to be locked up in sates. This buried treasure is lost for ever.

்பாடுபட்டுத் தேடிப் பணத்தைப் புதைத் தவைத் வக் கேடுசெட்ட மானிடசே கேளுங்கள்-கூடுவிட்டிக் கோவிதான் போயின்பின் பாடு

பாவிகா எக்கப் பணம்."

"Hark! ye who vainly toil and wealth
Amass—O simple men, the soul
Will leave its nest; whose then
will be

The buried treasure that you lose f How then are we to benefit by the wealth we acquire? Auvaiyar says:—
"Burd (\$\sigma_i\ Give before you eat Sur also coansive parts. Our Shastras therefore lay down the rule that our earnings should be divided into five parts and distributed thus:—one to the manes, one to the Deity we worship one to the devotees and the poor, one to our relations, and the fifth to the earner himself.

In later times, the rule was to divide the carnings to six parts, the sixth to be retained as a saving or as a reserve fund to meet future continuation. a reserve fund to meet future centing encies. Here hangs an illuminating fact. During the earlier period, there was no necessity for the sixth part, as the old parents were carefully looked after by their children. These children would rather neglect their Deity, and thus forego their own salvation rather than neglect their old parents preserved by the common factor and father are the first known Deity. In later times, however, when the precept, "Everyone for himself, and the hindermost to the devil" came to prevail, the rule for six divisions was found to be a salutary one indeed. Whatever it may be, is there one in Jaffna, who tries to observe this wholesome rule? If so, let us build for him a shrine in marble.

In this case too, Auvaiyar enjoins us to practice moderation.

for him a shrine in marble.

In this case too, Auvaiyar enjoins us to practise moderation She says:—

Qυπαιωσκύ Qυπήρθωπών (Attisudi', meaning:—Spend thy wealth with prudence, or husband your resources and prosper. "ωσταιωθώς ωσταιρί κυβέρων", Konraiventhan, meaning:—

A man may be the Chola King, but A man may be the Chola King must be moderate in everything.

''ஆன முகலி லதிகஞ் செல்வாளுல் மான மழிக்க மதிகெட்டுப்-போனதிசை எல்லார்க்கும் கள்ளன மேழ்பிறப்புக்

கல்லார்க்கும் பொல்லஞ காடு."

Mark this! Who lives beyond his

Forfeits respect, loses his sense, Where'r he goes, through the seven All count him knave : him women

Pleasure

Pleasure

As already stated, Pleasure primarily means the devotion of two lovers living ever heart united. Domestic virtue was considered by the ancient Thamils as important as ascetic virtue, if not more. This is best illustrated by the following folklore. Paruvati, Consort of Siva, once asked her Lord if there was anyone in the three worlds, who obtained sal vation by the mere practice of the domestic virtue. The Lord is said to have replied that in the celestial world Vasishta, Agastbiya, Aayan, Puyangan and Sambo, and in the terrestial world Tiruvalluvar all of whom were ably assisted by their examplary wives, were the only persons to gain Moksha by the practice of domestic virtue. The life history of Tiruvalluvar is thus the life history of Pleasure or enniugal felicity. We are given an insight into this rare phenomenon by the following stanza extemporized by the poet at the death-bed of his wife Vasuki.

THE NORTHERN ASSIZES

Murder of Woman

The case was taken up for trial on Thursday at the Northern Assizes, in which (1) Sangari Sinnathamby (2) Kanapathy Sinniah and (3) Sepamalai alius Ramu Kanapathipillai stand charged with the murder of a carpenter woman named Kathirasi of Velankulam.

Mr. Weerasoorya, Crown Counsel is prosecuting. Messrs V. Joseph and K. Sanmugam are defending the

The case stands postponed for

Vacancies in Government Departments

The post of Jailor Class II in the Prison Department is vacant. Applicants should have a sound know

There is also a vacancy in the Government Analyst's Department for the post of Assistant.

Particulars about these are given in the Government Gazette of the

Matrimonial

SUBRAMANIAM-NAGALINGAM

The registration of the marriage of Mr. A. Subramaniam of the Treasury Colombo, son of Mr. V. C M. Ayaturai of Trincomalie, with M. Ayaturai of Trincomaile, with Miss. Maheswari Nagalingam, daughter of Mr. V. Nagalingam, Ex-cise Officer, Jaffina, took place at 9-45 a.m. on the 10th instant at the 9-49 a.m. on the 10th instant at the bride's residence Mr. C. Coomara-swamy, District Judge, Jaffina and Mr. J. S. Nicholas, Assistant Commissioner of Excise. Jaffina, were the attesting witnesses. A large and representative gathering was present

Who did'st chafe my feet, rising first and sleeping last, O when will these eyes know sleep

agan "
Auvaiyar therefore says in her
Konraiventhan:—"இல்லை மல்ல சு கூ லற மண்ற!" meaning: Nothing is higher than demestic virtue. "காவ முக்கை பாலையும் ஆதீ," meaning Chas tity is becoming to the fair sex. "பேறுகைய பெற்றது மாதிக்க் கணிக்க!". "பே தலைம் பென்பது மாதர்க் கணி' கவ', meaning: — Sweet temper is becomine to women, "கக்திக் கழத வக்தி செய்யாமை", meaning: — Harmony is the chief ornament in a household. "கர் கணப் பக்கே சோற்றிறம் பாரை', meaning: — Submission to her husband is the highest virtue of a chaste wife.

"இல்லா *வாகத்*திருக்க வில்லா*த* துல்லாளு மில்லானே யாமாயின்— இல்லான் வலிகிடர்ச மாற்ற முரைக்குமே வெள்ளில் புலிகிடக்த துழும் விடும்." Muthurai

The dwelling with a frugal mistress

bless'd
Though all things lacking is of all possess'd;
For peace, content and cleanliness are there.
The house with one intent on angry strife,
Though plenty reign, is like the tiger's lair".
The other side of the richers;

tiger's lair'.

The other side of the picture is rortrayed thus: "லிருந்திலோர்க் தீல் வல போதுத்திய வொழுக்கிர், meaning: Du mestic virtue suffers. if there is no hospitality. "அடியாப் பெண்டிர் மடியி கேருப்பு", meaning: A wicked wife is a fire on thy lap. "அற்றும் பெண்டிர் கூற்றணக் தகும்", meaning: A reviling wife is the God of death (Yama). "நீறின்னா சேற்றியாழ் செய்யில்லா

் தீ தில்லா செற்றிபாழ் கெய்வில்லா eces 19 பாழ் ஆறில்லா ஆகுக் சழகுபாழ்— மாறில்

உடற்பிறப் பில்லா வுடம்புபாழ் மடக்கொடி பில்லா மனே."

Nalvali (Continued on page 1

A Short Story

(Continued from Page 1.)

known to all. 'There goes the great Sir Nilokantha,'

But Raja Sir Nilakantha Pandit K. C. S. I., did not marry. He always held that a wife was a millstone roun; one's neck. Some excellent "society" proposals were not serve considered by him. He stuck to his ideas. And Raja Sahib was a confirmed bachelor now.

timed bachelor now.

He had none whom he could call his relations. But he had lace! He made a great will. A Council of Trustees was to manage his property for him. The money was to be used for the betterment of the Brahmins of Koshmir. Young Kashmiri Brahmins adrift in India were to be helped to stand on their feet. At Bandipura a Kashmiri Widow's Home—the Ganesh Dass Bhawan—was to be founded. Here all voluntary widows were to receive free board and ledging They were also to be taught domestic crafts. The last will and testament of Sir Nilakantha showed a Gandhi's sacrifice and love of land.

But Sir Nilakantha never thought.

But Sir Nilakantha never thought of all the good that he was doing. He remembered his exile and felt for others. It was the greatness of a great heart. His simple habits never foreook him. The Knight seldom missed his morning prace s. The lall, handsome, whiskered Raja with the stooping dignity of age, was a joy for many a poor eye. many a poor eye.

Sir Nilakantha was approaching sixty five. He never forg t his father's word. He would now go to Kas! mir for a month.

And there be was. The morning sun sent its Amrit rays sointillating over the lake. Raja Sir Nilakantha cast a lingering look at the expanse of water. The distant background of mountain and snow presented a moving picture under the quiet class of the Wular. A solitary shikara moved in the far away quietness. It might have been a gull or a duck. From the promontory of the shore it looked so small. looked so small.

The tiny boat arcused a long lost memory. Sir Nilskantha's mind flew back into the unchanging past of time. It was a small boat that had conveyed a poor boy and his father long ago to the youth's city of sorrows—Srinagar. Raja Sahib walked to reach the gnat, It was just midday. He took a boat and paddle all to himself. The Pandit Knight went alone into

Pandit Keight went alone into Wular's expanse. The Hanji entreated; but the Raja had his own way.

ed; but the Raja had his own way.

He paddled on slowly in the calm stretch of water. Each stroke aroused fresh and bitter memories of the land of Kashyap. He had refused with disdain the request to be a state guest Could he forget the day when this very State had given him the kick out? Things were worse now, for his people. He thought of his will. It would be very State had given the training were worse now, for his people. He thought of his will. It would be a boon to many a tottering youth. That was a consolation.

All at once the heavens changed-distant cloud appeared in the sky. Soon many more followed in its wake. The water became rough. The sun became dull. Sir Nilakantha thought of the shore. It was more than a mile away. mile away.

Clouds gathered like darkness itself. They were black and threatening. A wind grose to moan. Soon there was thunder. The Wular became

STATE MORTGAGE BANK

Revised Interest Payable On Loans

A notification in last night's "Government Gazette" sets out the new rates of interest payable on loans granted by the State Mortgage They are as follows:-

5 per cent. in every case where the amount of the loan is not less than Rs. 20,000.

22 per cent. In every case where the amount of the loan is less than Rs. 20,000 but not less than Rs. 20,000 but not less than Rs. 10,000, and

6 per cent. in every case where the amount of the loan less than Rs. 10,000.

turbulout. Wave upon wave of watery peaks appeared on its foaming surface. The elements raged in war. Wind and air got furious and foamy. The thunder peaked toud and long the lightning flashed brilliant. Rain poured in sheets. Day became dark.

The small hoat rose and fell like paper in the wind. One wave sent it up, and another down. Each move of the waves might have been a watery grave for Raja Sahib. He fought the elements with all the vigour of an old Pandit of the mountains. But it was a losing fight. Again and again he steered the tiny hoat clear in a sea of rising waves. The rain made him shiver and ache.

The rain made him shiver and ache.

Splash—sp—la—sh. And a big wave sent its waters into the Shikara. The Raja lost his balance. He tumbled into the mouth of the foaming elements below. He fought the waves gallantly. But cold and clothes spoke! Another wave rode over him. It never got him up again. Only a faint 'Om' might have been heard by the fishes of the troubled waters, for the elements in their fury would not let the Gods hear.

VII

The Wular had drowned Raja Sir Nilakanth Pandit K C S I, of Bombay. Kashmir long ago had driven him into exilc; and Kashmir now had taken his life with a vengeance. The politics of the valley killed the father; Kashmir's Gods of the wird and rain were his death. The curse, as Pandit Ganesh Dass had said, was heavy indeed. The land of his birth would not allow the renowned Pandit even a decent death. It hounded him in life and out of it.

False sentimentality that took thee here! You had no ties of home to rag you. Was it the curse calling?

Raja Sir Nilakantha is dead, Kash-Raja Sir Nilakantha is dead, Kashmir has killed many more; though they may not have risen to be Rajas. But Pandit Sir Nilakantha's memory is like the ever green, fresh and fragrant. The Bandipura Widow's Home, Widow's Home, the Council of Trustees, these are monuments to the memory of a great Indian and a great Kashmiri. The Pandit met prosperity in exile; and death in Kashmir

(Rou's Weekly.)

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C. Muttuvelu Esq. J. P., Chairman, V. C., Kokuvil
K. Thambipillai Esq. Manager of Schools, Kankesanturai
A. Manicam Esq., Science Master, Skandavarothaya
College, Kanderodai.

H. 192. 6/11/35 to 5/5/36.)

STUDIES IN TAMIL

(Continued from page 3.)

neaning:— The forebend lacking sacred marks, Food without ghee, the streamless

Life with no brother's love, and With no fond wife-vain are they all."

Auvaiyar is wise enough to sug

பபத்தாவுக் கேற்ற பதிவிரதை

யுண்டாளுல் எத்தாலும் கூடி பிருக்கலாம்— சர்நேனும் மறமாறுக விருப்பானே யாமாயின் குருமற் சக்கியாசம் கொன்."

meaning:—

If the wife suits the husband, pleasant is their life; but, were she to prove in any way recalcitrant don forthwith the garb of a sannyasin.

(To be Continued.)

Order Nisi

IN THE DISTRICT COURT OF JAFFNA
Testamentary Jurisdiction No. 153
In the matter of the intestate estate of the
late Manonmany wife of Rajaratnam
Senatherajah of Alaveddy

late Manonmany wife of Rajaratnam Senatherajah of Alaveddy

Rajaratnam Senatherajah of Alaveddy presently of Kandy
Vs. Petitioner.

Minors, {1. Senathirajah Rajeswari
2. Senatherajah Pavameswari
3. Veluppillai Thiagarajah, Post Office, Pandateriopn
Respondents.
This matter coming on for disposal before C. Coomaraswamy Esqr., District Judge, Jafina on the 31st day of O tober 1935 in the presence of Mr. S. Hayatambi Proctor on the part of the petitioner and the affidayit and petition of the Petitioner dated 31st and 31st day of October 1935 having been read.

It is ordered that Letters of Administration in respect of the estate of the abovenamed deceased be granted to the Petitioner unless the Respondents or any other person shall on or before the 13th day of December 1935 appear before this Court and show sufficient cause to the satisfaction of this Court to the contrary.

This 27th day of November 1935, bail on or beauther the satisfaction of the sufficient cause to the satisfaction of th

Order Nisi

IN THE DISTRICT COURT OF JAFFNA
Testamentary jurisdiction No. 225.
In the matter of the estate of the late
Vyravanather Sinnathamby of Mallakam
Deceased.
Pootbattaippillai widow of Vyravanather Sinnathamby of Mallakam
Vs.
Potitioner,
1. Sinnathamby Arulampalam of Mallakam
2. Sinnathamby Sinnadurai of do presently of Singapore
3. Sinnathamby Nannithamby of do
4. Sinnathamby Nannithamby of do
5. The 1st Respondent is a lunatic appearing by his guardian-ad-litem
the 4th Respondent —Respondents.
This matter coming on for disposal before
C. Coomaraswamy Esquire, District Judge,
Jaffna, on the 31st day of January 1936, in
the presence of Mr. M. S. Subramaniam,
Proctor for the petitioner and an affidavit of
the petitioner dated the 22nd day of December 1935 having been read:
It is ordered that Letters of administration
to the estate of the abovenamed deceased be
granted to the petitioner and and didavit of
the petitioner dated the 22nd day of December 1935 having been read:
It is ordered that Letters of administration
to the estate of the abovenamed deceased be
granted to the petitioner and cordingly as she
is the widow of the deceased intestate, unless
the Respondents or any other person shall
on or before the 24th day of February 1936,
Sgd, C. Coomaraswamy;
District Judge,
[O. 116. 13 & 17-2-36.]

Order Nisj

Order Nisi

IN THE DISTRICT COURT OF JAFFNA
Testamentary Jurisdiction No. 92
In the Matter of the Estate of the late Valliammai wife of Marimuthu Paramanathar of Karatityu
Sivakamyapillai widow of Paramanathar Suppiah of Karatityu
Petitioner,

Learning of Karativu Vs.

1. Paramanathar Sivasothy
2. Paramanathar Paramanathar, Post Marimuthar Paramanathar, Post Master, Kayts Respondents
This matter of the petition of the above-med Petitioner praying for Letters
Administration to the estate of the ovenamed deceased coming on for disable before K. Kanagasbai Esquire, perjudge, on the 20th day of Sacrativa Sin the mass.

ontraly.

Signed this 10th day of October 1935.

Sgd. C. Coomaraswamy,

District Judge,

Extended for 24th March 1936,

Spd. C. Cuomaraswamy,

10 J. 10 J. 13 × 17-2-36

D. GOPAUL CHETTY'S

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D. Gopaul Chetty's Tamil Translations
of Swedenborg's Works

PERMICULATION OF SWEDENBORG'S WORKS

PERMICULATION

(Q. 227, 23-12-35 — 18-3-36)

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