

The Hindu Organ.

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

THE ONLY NEWSPAPER IN CEYLON FOR THE HINDUS

HAS THE WIDEST CIRCULATION

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THE HINDU ORGAN.

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Order Nisi.

IN THE DISTRICT COURT OF JAFFNA.

Taitamatory Jurisdiction No. 5193

In the Matter of the Estate of the late Govinda Iyer Somasundara Iyer of Thampalai

Deceased.
Govinda Iyer Somasundara Iyer of Chambaramatheswara Iyer of Thampalai
Petitioner.

Vs.

1. Meenachchiamma widow of Semasundara Iyer of d.

Minor 2. Somasundara Iyer Samuga Iyer of do
3. Govinda Iyer Thambiah Iyer of do

Respondent.

This matter of the Petition of the above-named Petitioner praying that the 3rd Respondent Govinda Iyer Thambiah Iyer be appointed guardian ad litem over the 2nd Respondent Somasundara Iyer Samuga Iyer to minor and that Letters of Administration to the Estate of the late Govinda Iyer Semasundara Iyer be issued to the Petitioner coming on for disposal before G. W. Woodhouse F. Q. J. District Judge, Jaffna in the presence of Mr. S. Subramaniam, Proctor, on the part of the Petitioner and the Petition and affidavit of the Petitioner dated February 28 1924 having been read:

It is ordered that the 3rd Respondent be appointed Guardian ad litem over the minor the 2nd Respondent for the purpose of representing him and defending him in the Testametary proceedings to be instituted by the Petitioner and that Letters of administration to the estate of the late Govinda Iyer Somasundara Iyer be issued to the Petitioner as one of the heirs of the Intestate unless the Respondents show sufficient cause to the contrary on or before April 17, 1924.

G. W. Woodhouse,
March 25, 1924.
District Judge.
O. 654.

The Hindu Organ.

JAFFNA, THURSDAY, APRIL 3, 1924.

GENERAL KNOWLEDGE FOR THE MASSES.

That the masses in this country are in urgent need of being enlightened in many subjects of the highest usefulness to their welfare must be quite evident to those who have bestowed any thought on their intellectual, social, political and religious conditions. It is indeed a matter for great regret that the common people of a country like Ceylon, which has an ancient civilization and culture and for the promotion of whose material and religious welfare it is very necessary that her people should possess a general knowledge of all important subjects are left to pass their days in ignorance of many things which they ought to know.

We are aware, and we are sure that all our leaders are aware, that this ignorance is the principal cause of most of the serious disadvantages the people are labouring under in every department of their activities. In subjects pertaining to the education of their children, in those connected with sanitation, agriculture, industries, trade, politics and religion, they show a lamentable lack of knowledge which is quite detrimental to their welfare. It seems to us that all the knowledge they possess in every one of these subjects is what they have gained from their own limited, defective experience. It is only natural that under the influence of such ignorance, which is the enemy to all progress, they are suffering from stagnation, lack of enterprise, and inability to achieve due success in the lines of life they have adopted, and that our dear motherland is in a low state in regard to almost everything which can make her take her proper place among the progressive countries of the world.

It is our firm conviction that as long as the masses in this country are allowed to continue in ignorance of the things they have very great need to know, it is futile to expect it to make any progress worthy of the name. Taking the educational work which is carried on in the country in our schools and colleges, it may be safely asserted that the parents of most of the students in them are ignorant of the kind of education imparted to their sons, for which they have to spend a good portion of their hard-earned money. The remarks we have made about education apply with equal force to sanitation, agriculture, industries, trade, and politics. The harm resulting from ignorance in matters pertaining to politics is quite evident just now when the whole country is astir with activities in connection with the forthcoming elections to the new Legislative Council. Very few even of candidates for legislative honours, whose views on subjects affecting the political and material welfare of the people are not known, seem to feel it their duty

to make such views known to the people whose suffrages they so eagerly seek. Evidently they think that the masses which are ignorant of political affairs do not deserve to be enlightened in such views and that it is quite enough for their purpose if the votes are secured on purely personal grounds. It is not necessary for us to point out that the elections in which votes are obtained in that way cannot result in the sending of the best men to the Council. We have had occasion more than once to deplore in these columns the ignorance of the people in religious subjects. When there is such ignorance among the masses in various subjects affecting their many sided interests, some of which are of vital importance to their welfare, is it not the great, the pressing duty of our leaders to do their best in every possible way to remove the ignorance and make the way clear for substantial progress in every direction?

The only way in which the masses can be enlightened in the different subjects we have mentioned above is for the men of light and leading in the country who have been blessed with knowledge in them to form organisations with the object of enlightening the masses in them. We know of no work which is more imperative for the lasting good of the country at the present moment than this, and we are sure that as long as it is neglected, there can be very little hope of any appreciable improvement in the unsatisfactory state of things we have indicated. Public addresses on the subjects on which the people should be informed should be freely and frequently delivered at important centres, and the meetings at which such addresses are delivered should be made attractive by every possible means in the power of those who conduct them. Tracts and pamphlets written in easy Tamil on the subjects should be published and circulated among the people. The delivering of public addresses with the view to enlightening the masses will have the additional effect of bringing the educated people and the masses together and of creating and fostering better understanding and union between them. It will show the people the sympathy the educated men have for them and the interest they take in their welfare and in that of the country.

We sincerely hope that the suggestions we have made on the all important subject of "General Knowledge for the Masses" will be taken to heart by our educated and patriotic men and that great good will result to the people and the country from the efforts which we trust will be put forth to carry out the suggestions.

LOCAL & GENERAL

THE LEGISLATIVE COUNCIL.—It is stated in the Gazette of the 23rd ultimo that Mr. T. F. Garsin, K. C., is to be nominated Official Member of the Legislative Council vice Mr. H. T. Akbar.

THE ELECTIONS.—The Government has provisionally decided on June 21st as Nomination Day and July 11th as the day of Election. It is reported that July 11th will be declared a Public Holiday in order to give the voters a chance of recording their votes more readily. The authorities are of opinion that the entire results can be published on the 19th of July.

GOVERNMENT PRINTING OFFICE.—Mr. A. G. R. Charles has been appointed to act as Government Printer by Mr. Ross-Cottle from April 2nd during the latter's absence on leave. Mr. R. Selviah is to act as Assistant Government Printer during the period.

CAMBRIDGE SCHOOL CERTIFICATE EXAMINATIONS.—We understand that the next mails from England will bring the results of the Cambridge School Certificate Examinations held in December 1923. Ananda College, Colombo, and Sri Sumangala College, Panadura, have received cables announcing the results of the boys who appeared from them for these examinations.

FEASTING OF POON.—As the result of the arrangements made by a representative committee of Indians, a large number of the poor were fed on Sunday the 20th ultimo at Appu Thottam in Colombo, in honour of the release of Mahatma Gandhi and as an offering for his early recovery to perfect health.

A FAMOUS NOVELIST IN CEYLON.—Mr. A. E. W. Mason, a much read novelist, is now in Ceylon, having arrived here on the 26th March. He was for some days a guest of Their Excellencies at Queen's Cottage, Nuwara Eliya.

THE ROYAL ASIATIC SOCIETY.—At the annual general meeting of the Ceylon Branch of this Society held on Thursday the 27th of March at the Colombo Museum Building Room under the Presidency of the Hon. Mr. Cecil Clement, Colonial Secretary, Mr. A. Mahadeva read a very interesting paper on Kataragama God written by his father, the late Sir P. Arunachalam.

BRITISH EMPIRE EXHIBITION.—We understand that Mr. William Graham, Secretary to the Treasury, has given notice of a motion in the House of Commons to increase the Government guarantee for the British Empire Exhibition from 100,000 pounds to 600,000 pounds.

WESTERN PROVINCE TAMIL SEAT.—A meeting of the Colombo Tamils was held in the Town Hall on Saturday the 29th ultimo under the presidency of Col. David Rockwood to support the candidature of Mr. Sri Pathmanathan for the Western Province Tamil Seat. There were several speeches made on the occasion, among which was the eloquent and masterly address of Mr. Sri Pathmanathan in which he gave clear expression to his policy.

BOARD OF EDUCATION.—A special meeting of the Board of Education was held at the Education Office on Saturday the 29th ultimo at 9.30 a.m. with the Director of Education in the chair. Among the subjects discussed were (1) Salaries of Teachers (2) Pension Schemes for teachers (3) Clause 13 (e) of the Code for Assisted Vernacular Schools and (4) clause 47 (b) bearing on Pupil Teachers in Vernacular Schools. In the classification of schools under clause 17 of the Code for Assisted English Schools, it was agreed that a third class of schools be introduced to be called Higher Grade Schools. These are schools which have to satisfy the requirements of Grade I schools and provide a further course of instruction up to the Cambridge Senior School Certificate or the Matriculation Examination for pupils who have passed the E. S. L. C. or an equivalent examination.

TORNADO IN AMERICA.—As the result of a tornado which took place on the 20th ultimo in the city of Kansas in America, it is reported that eight persons were killed and seven were badly injured and that 200 buildings were leveled to the ground, 400 students who got out of one of these buildings a few minutes before the storm demolished the building, narrowly escaping.

SCHOOL OF TROPICAL AGRICULTURE.—The annual prize giving of this institution took place on Saturday the 29th of March. Sir Anton Bertram, Chief Justice, presided, and Lady Bertram gave away the awards and certificates. The attendance was poor on account of bad weather. A very interesting report was read by the Principal of the school, the Hon. Mr. F. A. Stoksdale.

ANNIVERSARY OF SREE RAMAKRISHNA DEVA.

The 89th Birthday Anniversary of Bhagavan Sree Ramakrishna Deva was celebrated by his many devotees and admirers with great devotion and ardent enthusiasm at the Vivekananda Ashrama, Kuala Lumpur, on the 9th March, 1924.

The Ashrama Buildings and its premises were tastefully decorated with evergreens, flowers, festoons and flags. The hall was prettily branched with jasmine garlands and lotus flowers. Mottoes and sayings from the great works of Mahapuruhas were hung on all the pillars of the building. At the further end of the hall a range of miniature mountains overgrown with sweet smelling trees and other shrubs with five peaks jutting out was created. At the foot of the central peak which represented the Mount Kailasa, the abode of Shiva, a life size photo of Bhagavan Sri Ramakrishna Deva decorated with jessamine, rose and Thulasi garlands was placed. On the top of the peak the symbol "AUM" engraved in glittering golden papers was seen shining and sending its rays of light to the other four peaks on which the church representing "The Father in Heaven", the Vibhava, representing the "Nirvana", the Chinese temple, "The Supreme Harmony" and the Mosque, "The Allah" were erected. This was the emblem of the main principle of the Sanatan Dharma that whatever path we follow sincerely we shall attain the highest Truth. The flag of Sanatan Dharma was seen flying on a decorated mast high in the air near the gate and on the top of the building at the entrance of the hall. The gaily waving of these flags looked as if they were inviting the sight-seers and spectators to come within their fold and do service to the humanity as the manifestation of the Lord, irrespective of caste, creed or race. The compound and the whole building were also illuminated with variegated coloured electric lights.

The stored up processions and Bheejan parties headed by flags and banners, bearing mottoes and sayings with the photo of Paramahansa Deva mounted on decorated palanquin from the suburbs of the town, attended with music started for the Ashrama at the early hours of 4 a.m. Along the whole route the native musicians played the best selection from oriental music while Bheejan parties and the devotees with holy songs, A4 parties having met at the Mariamman and Kanjivaram Kavus of the town, reached the Ashrama at 8.30 a.m. where Swami Vidyabudha andji received them with a great devotional spirit. After a short puja and distribution of holy ashas, the Bheejan parties retired, for light refreshments which were served respectfully by the General Hospital Residents. Sandakutti kavak-bapam concluded till 12 noon. The watchword of the day were "Shanti" or peace and "Thosdu" or service.

From early morning poor Narayanas began to pour in great number. They were all received with great reverence at the entrance by a Committee of Kelang residents assisted by Swami Vilochanandaji. Cold milk was distributed to quench their thirst as they reached the Ashrama and every comfort was provided. The meal, having been well prepared under the care of the Britishers' residents, the feeding of the poor Narayanas, the important item of the day, began at 11.30 and continued till 5.30 p.m. It was not mere "Anjanam" distribution of rice—but actual service to Narayana's Birthday celebrations of these great Saints, Sree Rama Krishnas, Diva and Swami Vivekananda, have become so popular in Malaya that several Chinese Poor Narayanas are attracted besides the many thousand Indians. On the occasion there were more Chinese and Malays to be fed and clothed than on previous occasions. The splendid organisation and management for feeding the Poor, by the residents of Srilal, deserves great credit.

Immediately after the feeding was over the distribution of clothes began. Tailors and tailoresses numbering about 400 were supplied, because of the endeavour of several parties going about from house to house and shop collecting clothes and money during the week preceding the celebration.

From 4.30 to 6.30 p.m. Hari Kuthi Kalasham with accompaniment of music was recited in the hall by Mr. T. R. Subramania Iyer. The story selected for the day was "Arjuna Tapas" from the Maha-Bharata.

The public meeting commenced sharp at 7 p.m. with a chanting of Dharmam, the presidential chair being occupied by Mr. S. Veerasamy, Barrister-at-law. There were present Swami Vilochanandaji and a large audience. The Chairman after a brief introduction called upon Mr. K. Ramasamy of Kang to deliver his lecture in Tamil on "Sri R. m. Krishna's Life and His Teachings". The speaker dealt lengthily on the various stages of Sri R. m. Krishna Deva's life and spoke on the cardinal points of his teachings, his love and mercy for all, and his realization.

Mr. V. Nallacharar, Teacher, then spoke in English on the Life and Teachings of Sri R. m. Krishna. The speaker said that at a critical stage of the world's history when spirituality was on the decline and materialism was trying its level best to demolish religion, Sri R. m. Krishna was born to reassess spirituality in this world. He spoke at length on his teachings. The keynote of his teachings was, the speaker said, "Harm my of Religion." Sri R. m. Krishna claimed that the existence of different religions in the world does not imply any necessity for antagonism among each other. On the other hand each religion exists simply because it had a definite purpose which none other can fulfil. All different religions are part of one whole. By way of illustration the speaker referred to the great religion of Mohamed and asked where in the world we would find such fraternity as taught and practised by Mohamed and his followers. He reiterated the teachings of Sri R. m. Krishna Paramahansa and said that God is not one man's property, nor of one country's, nor of one religion's either. There are none to whom He is partial, He loves the Saint and sinner alike.

The meeting came to a close at 8.35 p.m. with a prayer by Mr. V. Sankapathy to the Almighty Lord and a vote of thanks to the President, the Trustees of the evening, to all those who have contributed towards the success of the celebration, and particularly to the Poor Narayanas, who has blessed the day by their presence.

AUM TAT SAT. —Cor.

VISIT OF SIR AND LADY RAMANATHAN TO MALAYA.

PAHANG PRESENTATION

Owing to the unexpected illness of Sir Ponnapalem Ramanathan, Kt. K. C. O. M. G. his proposed visit to Kuala Lipis was cancelled. He was, however, presented in memory of Pahang with a fine "Semambu" walking stick artistically mounted with silver. In making the presentation in the Town Hall, Kuala Lipis, before a large assembly of over 1500 people (soon after the lecture by Sir Ponnapalem on "Thirupathuram" under the auspices of the Siva Sthana Sabha) Mr. S. Sankarai (Secretary, Pahang)

Having come all the way from Pahang, I have the greatest pleasure to say a few words on this memorable occasion. We were all longing to see Sir Ramanathan and family in Kuala Lipis, the capital of the State of Pahang, where a fitting reception was being arranged for them. Owing to his recent indisposition, the visit to Kuala Lipis was cancelled to our great regret and disappointment. However, we quite appreciated the circumstances that led to the cancellation of the visit and some of us have come from there to greet Our Great Man in Kuala Lumpur, the Federal Capital (Applause). Even if Sir Ramanathan had visited Kuala Lipis, the very pleasant duty of greeting him there would have fallen on me as Chairman of the Pahang Reception Committee. I should mention here that Orders were passed for the Pahang Address to be printed, and a fine casket to match the orders; but these orders were

after following to the cancellation of the visit. At the seventh hour it was struck us to cross the River with a "Jugg's Passage" from Kishlal's in memory of the State of Pahang.

Sir, for an insignificant person like myself who is not even fit to visit at your feet, to attempt to greet you is a piece of impertinence. However, the force of circumstances has placed me here, and if I fail to discharge that function adequately, I tender you and the audience my humble apologies.

Being born in one of the most distinguished families, if not the most distinguished family, in Ceylon; being brought up in the pure atmosphere of nobility; having had the best of education worthy of the times then and being a student in search of knowledge even now; having attained success, distinction and honour in every walk of life you have undertaken; having consecrated your life for the service of humanity, today you stand before the world as a great politician, an ardent reformer, and a public benefactor (applause). For well over half a century you have played a prominent part in the public affairs of Ceylon and a still more prominent part in the affairs connected with political educational and religious advancement of the people of Jaffna (applause). Your name is a household word throughout the length and breadth of Lankha and an admiration to many in other countries. The establishment of high girls' educational institutions by you one for boys and another for girls is also sufficient indelibly to impress your name in the memory of thousands living; and generations and generations of children yet unborn will sing your praise. (applause)

Your love of truth and justice coupled with that rare and harmonious combination of Western and Eastern Culture in Art, Literature, Philosophy, Law and Religion has earned for you a world wide reputation as a savant and a sage. It may be said with the less fear of contradiction that it is men of your type who are the true connecting links between the East and the West until the Day comes for the realisation of Universal Brotherhood. (applause) Even the seemingly existing gulf between the East and the West in the matter of superiority and inferiority disappears in your press (applause). One of our Great Sages said Reason is our light, Love is our Path, the Realisation of the Highest is our Goal, and the medium for the attainment of the Three is Knowledge. We pray that you and your family may be blessed with long life and prosperity to continue to work for the common good of mankind and Glory of God, and thus inspire us with your noble ideals of life which will help us to attain the realisation of the Highest which is the aim and end of life. (applause). We humbly request you to accept our present which is offered with sincerity and warmth of heart. (applause)

Sir Ponampalam gracefully received the present, arose amidst applause and said that no better selection could have been made of the present and that he had great pleasure in accepting the gift which will be his life long companion and an inspiration in his after life. He wanted to know the derivation of the word "Sambo" and on being informed that it was a Malay word said that it may have been derived from Sanskrit—"Se" means comfort "Ambo" means arrow, in other words an instrument conducive to efficiency (laughter). He admired Mr. Sivamurai's speech and said it was a fine one spoken in good English. He advised Mr. Sivamurai to learn to speak in Tamil also in the same manner as he had done in English, and hoped to hear him one day speaking in Tamil. He further said that if Pahang could produce men of Mr. Sivamurai's type, there was nothing to be afraid of. He regretted that he was unable to visit Pahang. He blessed the inhabitants of Pahang and the giver of the present and wished them all luck. (applause)

After the function was over, several people congratulated Mr. Sivamurai for the very fine speech which he so eloquently delivered and which apparently impressed Sir Ponampalam well. —Cec.

CORRESPONDENCE.

A HINDU HOSPITAL FOR JAFFNA.

Sir,
The idea of a Hindu Hospital for Jaffna is in the mind of many Hindus. Is there any one who will say that such an institution is not indispensable to us? One may say that we lack funds. No. We lack the spirit, the spirit to organise and to enlist the sympathy of others. If only the leaders in Jaffna back up a few enthusiastic young men, a Hindu Hospital for Jaffna can be made a reality. Hindu schools and colleges have been established and made efficient. Why not start a Hospital? Let us join hands and start it at once. I remember the present Manager of Jaffna when he was the secretary of the Local Board telling us one day how in Austria some people were able to fast a company by determining to use no sugar for their food, solid and liquid. Our tradition says that we as a nation simplify our life and do not go beyond the necessities of life. Are not coffee and tea unnecessary additions to the wants of our life? Why not use the money spent on such luxuries for something more useful and lasting? If the Y.M.C.A. determines to

carry out this aim, it would be a standing monument to perpetuate its memory to posterity. It must not be said that the existing Hospitals are wide open to all. So were all Christian schools and colleges. A person on his sick bed is much more influenced by religious ideas than when he is enjoying health. Is not a hospital one of the many means which must be used to preserve our religion and to propagate it? I expect an echo soon.

Kopay,
23-3-1924.

K. E. RAMALINGAM.

WHAT JOY DOES FOR THE YOUNG.

BY EDMUND HOLMES.

(Continued from our issue of the 24th inst.)

For this attitude towards education, for this suppression of freedom at the expense of the happiness of the child, two familiar writers are partly responsible. "Chasten thy son" says the author of Proverbs, "white yet there is hope, and let not thy soul spare for his crying." "Foolishness is bound in the heart of a child, but the rod of correction shall drive it far from him." "He that smeth the rod batheth his son; but he that loveth him chasteneth him betimes." With him not correction from the rod; for if thou beateth him with the rod he shall not die. Thou shalt beat him with the rod and shall deliver his soul from hell." The author of Ecclesiastes speaks in the same strain: "He that loveth his son causeth him oft to feel the rod, that he may have joy of him in the end." "Ocker thy child, and he shall make thee afraid; pray with him, and he will bring thee to heaviness. Laugh not with him and lest thou goss thy teeth in the end. Give him no liberty in his youth and wile not at his follies. Bow down his neck while he is young and beat him on the sides....."

It was but natural and reasonable that the Jewish parents, and those who instructed and admonished him, should take this view of education. Under a legalistic conception of life, obedience is the first and last of virtues; and as the child is father to the man, to enforce obedience, by whatever means, is the first and the last duty of the parent and the teacher. We cannot wonder, then, that the glorification of the rod is the central feature of the pedagogy of the Jewish scriptures. The pity of it is that as those scriptures are supposed to have been divinely inspired, the "Spira the rod and spoil the child" theory of education has been invested with an authority which it is presumably impious to dispute. A friend of mine, an Assistant in a Government school, had the temerity to tell the Headmaster that he did not believe in punishments, to which the retort came promptly: "I suppose you think you know better than God."

The Founder of Christianity was a revolutionary in His attitude towards children, as in other matters. Far from thinking that the rod alone could redeem them from perdition, He said to His disciples, "except ye be converted and become as little children, ye shall not enter into the Kingdom of Heaven;" and when the disciples rebuked them that brought young children to Him, "He was much displeased and said unto them, suffice little children to come unto Me, and forbid them not; for of such is the Kingdom of God....." and he took [the children] up in His arms, put His hands upon them, and blessed them? There is a depth of meaning in the words 'Of such is the Kingdom of God' which has not yet been fathomed, but which, if we are to think aright about education and about life, we must at all costs try to fathom; for as the words explain the little child in terms of the Kingdom of God and the Kingdom of God in terms of a little child, they hold, as it seems to me, the clue to the solution of the greatest of our own problems. As they stand, they are a rebuke to the arrogant assumption which underlies our philosophy of education—that the business of the teacher is to stamp himself, with all his defects and limitations, on the presumably plastic nature of the child. For, in setting the Kingdom of God before us as our ideal, and then telling us that if we are to enter into the Kingdom we must become as little children, Christ has warned us, by implication, that in the undeveloped nature of the child there is a world of Divine mystery, which for our own sakes we ought to explore, under the guidance of reverence and love. This is what some of us are now beginning to do; but how much precious time has been wasted. If only Christ's implicit warning had been heeded by Christendom, how different might have been the history of education—and of mankind!

But in the sphere of education it was the mantle of Judaism rather than of Christ that fell on the Christian Church. The Church believing itself to hold a commission direct from God, was, on principle, dogmatic and dictatorial; and it expected all who taught to defer to its authority and follow its example. Like Judaism, it regarded obedience as the first and last of virtues; but it added to obedience proper—obedience in the field of conduct—a new virtue which is called faith, by which it meant the obedient acceptance of defined doctrine.

(To be continued.)

THE CALCHETT.

RUSSELL'S DAIRY

MOSHULU ALI'S ET CIE

D. M. 20

Mashru Mohamed Ali has issued the following statement to the press:

A PRELIMINARY DECLARATION.

"Some days ago a telegram to the Khalifa of Sharif Hussain, purporting to have been sent by Maulana Abdul Bari Sami of Faridpur Mabsit, Lucknow, appeared in the papers. Although the language of that message was far from clear it seemed to me, as to many other people, to be a premature declaration of a new Khalifa, before we had been able to ascertain from Angora whether the Turkish National Assembly had finally declared to retain any responsibility for the Khalifa, or if merely discontinued the unsatisfactory arrangement it had itself made after the deposition of Muhammad Waliuddin Khan as Sultan and Khalifa and the appointment of Abdil Majeed Effendi as Khalifa only, when the power of the Sultanate was taken over by the Assembly itself and subsequently by the newly-declared Raspuris, this message appeared to me to be inconsistent with the previous declaration of the Maulana in which he had clearly indicated his preference for ratification in such a decisive manner. In fact, it seemed hardly different from the characteristic propaganda of Shaikh Muhib Hussain Edwan in favour of the British Government's favourite, without any consideration for the views of the Musalmans of India. I was not aware of the friendship that existed between the Maulana and Sharif Hussain, which had made it painful for the Maulana to denounce him for his betrayal of the Khalifa during the war, though he did not eventually refrain from performing this public duty.

AN EXPLANATION OF ABDUL BASIRAH'S

MR PAGE,

Therefore, when the Maulana wired me that he intended to meet me at Calcutta on my way back from Calcutta to Dacca to offer the condolences on my recent bereavement, I was anxious to meet him as he was himself, and to avail myself of this opportunity in order to enquire

about this and a subsequent message of his addressed to a gentleman in Mecca, from which I am going to relate, I do not intend to offer any justification, but only an explanation of the Maulana Sahib's action and this will be apparent when I declare that we agreed to differ in our views regarding Sharif Hussain. I cannot do less than concede to him the liberty to hold his views just as he gladly concedes to me, his spiritual disciple, and to all others, the liberty to hold ours. I learn from him that he had received the same cable as my brother and I had received from our common esteemed friend Syed Mohamed Ali Zaid Ali Raza, who was proceeding to Paris, recommending to us the election of Sharif Hussain as Khalifa. We for our part had not yet decided it necessary to take any immediate action on this suggestion. But the Maulana thought that a reply was due and wrote out a private message in Urdu which he handed over to an English-speaking gentleman who happened to be present for translation into English. I have seen the Urdu original and although it was not worded as clearly as it should have been, it is regrettable that the translator placed his own interpretation on two or three doubtful phrases which did not tally with what the Maulana intended to convey. Had he just then asked the Maulana, as I have since done, what he really meant by these phrases, some latent of the present misunderstanding would not have arisen I also ascertained that the Maulana did not desire to give any publicity to this message, but that the manager of the "Hindustan" a Urdu daily of Lucknow, who happened to be present when it was being sent, obtained a copy of it from a relation of the Maulana and after translating into Urdu published it in that newspaper without his knowledge or consent. It was the publication of this censored version that made the Maulana for the first time aware of what had actually happened and he sought to improve the situation by publishing the longer message that he had subsequently sent to a gentleman in Mecca in which he had indicated his disapproval of the profligacy of those who in their excess of zeal and over eagerness had announced the Khalifat of Sharif Hussain without waiting for a consensus of the Muslim world.

(Continued on page 4)

AUM.

LAYING OF THE FOUNDATION STONE OF THE VEERAMAKALI AMMAN TEMPLE, SARASALAI.

The Sri Veeramakali Amman temple of Sarasalai, is a shrine of some antiquity and is one of the few Hindu places of worship that escaped the destructive hands of the fanatical Dutch invaders of Jaffna. Age has however brought the buildings to such a state of dilapidation that it is deemed necessary to have them entirely rebuilt. The work which is estimated to cost Rs. 10,000/- has been undertaken by our brethren in Malaya for help. Through the kind and sympathetic assistance of Messrs. P. Narayanan, Traffic Inspector, Gomas, and V. Saenippah, Chief Accountant's Office, Kuala Lumpur, subscriptions amounting to nearly \$1,000/- have been obtained, out of which a sum of \$500/- Rs. 550/- has been collected in cash. We are greatly indebted to the above two gentlemen for their disinterested services rendered with no eye to reward, but a pure love of their religion. While thanking those who have so far contributed to the fund, we earnestly appeal to those who have not done so yet to extend their support by liberally contributing to the fund.

The temples that lie scattered all over our holy land are the only means by which the fire of love for our immortal Dharma is kept burning. In no other way can we further the cause of our faith than by renovating and keeping in repair our shrines which have helped many a generation past in their spiritual pursuits. The Great Kali, the Mother of the universe to whom this temple is dedicated stands for a great Hindu Ideal the love of God, as a child would love its mother. When it is remembered that Bhagavan Sri Ramakrishna, the great revivalist of our religion, attained his spiritual liberation by the worship of the divine mother at a temple of mother Kali, it would in some way show to our brethren the important part the temple of mother Kali could play in the spiritual regeneration of our race. Bhagavan Sri Ramakrishna used to say that the child is usually more free with its mother than with its father, so it is said that it is more natural and easy for a spiritual child to worship God as the manifestation of the divine Mother than as the father or any other relationship.

It is therefore earnestly hoped that our brethren would extend their timely financial support and help the completion of the noble undertaking. In so doing not only they shall earn the eternal gratitude of the people of the villages surrounding the temple but the benign blessings of the Divine Mother shall always rest on them and theirs.

We are glad to inform our brethren that the foundation laying ceremony for the rebuilding of the temple was performed by Sriyan T. Saravanantha on the 19th November 1923, before a large concourse of devotees of Sarasalai and surrounding villages. May the Almighty Mother of the universe without whose will not even an atom moves grant us all strength and resource to bring to a happy consummation the noble work which by her grace we have undertaken.

Om Tat Sat.

S. PONNUVANT,

MADRAS.

S. KANAPATHIPILLAI,
Hon. Secretary and Treasurer.

| COMMITTEE. |
|--|
| Udayar of Sarasalai. |
| Native Physician Sarasalai. |
| Madduvil North. |
| Teacher Sarasalai. |
| Astrologer Sarasalai. |
| Landed Proprietor Sarasalai. |
| Retired Vedan Sarasalai. |
| Landed proprietor Sarasalai. |
| Native physician Sarasalai. |
| Landed proprietor Sarasalai. |
| Teacher Sarasalai. |
| Landed proprietor Sarasalai. |
| Sarasalai. |
| Vedan of Navatuly. |
| Landed proprietor Madduvil North. |
| Notary Public Nucavil. |
| Manager Kumandalai Veiyahasaki Madduvil North. |
| Hassalay Vedan. |
| Assistant Postmaster Anuradhapura. |
| Teacher Ucumperal Hindu English mixed School. |
| Govt. Peasants Sarasalai. |
| Saleebekkai Saleebekkai Jone F. M. S. |
| Landed proprietor Sarasalai. |

Temple is a very ancient institution by our good old Sage. I always value it as a centre of gravitation to which everybody in the Hindu Sphere is unconsciously drawn. It is here that we are in our native simplicity and have the equality of man in expressives in concrete form. D. V. Kali represents the mighty aspect of God—Hood than which there is nothing dear in all the worlds.

This temple is in responsible hands and I beg to commend the undersigned to all friends and well-wishers.

M. MUTHUKUMARASAMY MUDALAI,

Retired Manager of Thermapoly.

24-5 Dec. 1923.
Mis. 458.

ONLY TURKEY HAS THE POWER

The views of the Muslims which I have carefully ascertained, when he travelled with me from Cawnpore to Utawab, is that he would remain attached to the Turks, so long as they do not deny the deed of every Muslim, where the Khalifa remains a Turk or not; and he thinks that at present only Turkey has the requisite degree of temporal power to champion and defend the Islamic Shariat and the Mussalmans. He is as anxious as any other Muslim in India that the Khalifat should remain in the Turkish nation and he earnestly persuades the Turkish National Assembly and the Turkish Nation not to break off the four century old connection with the Khalifat.

PERSONAL PREFERENCE FOR HUSSAIN.

But he thinks that, if ultimately it becomes necessary to appoint a new Khalifa, he would personally prefer the Sherif to any other. He does not believe that the Sherif has at present the requisite degree of temporal power, but that he is eligible for the appointment and if the Muslim world elects him as Khalifa, the temporal power that it would itself place at his disposal for the defense of Islam would satisfy the requirements of the situation. By the expression Jani-us-Shariat he did not mean that the Sherif had such temporal power today, but merely that he was eligible for election as he was sane and adult and was neither a slave, nor illid, nor deaf, nor dumb which are the disqualifications for that office. Temporal power was on his view the object for which a Khalifa was elected and not one of the conditions precedent that constituted eligibility for such election. He believed that the Sherif is so far nothing more than the Wali of these regions that have accepted him and not the Khalifa of the entire Muslim world. Finally he believes that this question is one for the Muslim public to decide and for his part he is determined to follow the decision of the Muslim public.

No PERSUASION.

To this explanation of the Moulana's views I should like to add that although we do not share his preference for Sheriff Hussain, if ultimately it becomes necessary to appoint a new and non-Turkish Khalifa, we do not wish to prejudice the case of any candidate for the Khalifat and whatever views we have ever expressed are only with regard to a betrayal of Islam during the war, which we see no reason to alter and certainly not for the better on account of the prematurity announcement of his Khalifat. — "The Hindu".

Order Nisi.

IN THE DISTRICT COURT OF JAFFNA.

Testamentary Jurisdiction No. 5294.

In the Matter of the estate of the late
Minayor Nagamany of Chunnakam
Deceased,
Nagamany Sinnathambu of Chunnakam
Petitioner.

Vs.

1. Parupatham widow of Nagamany of Chunnakam
2. Nagamany Velappillai of Chunnakam presently of Serapch Estate, Parit, Ichch.
3. Nagamany Kathirippillai of Chunnakam
4. Nagamany Arangam of do.
5. Nagamany Simeppah of do.
6. Nagamany daughter of Nagamany of do.
7. Nagamany Elaiyappah of do.

Respondents.

This matter of the Petition of the abovesigned Petitioner praying that the abovesigned 1st Respondent be appointed guardian ad litem over the minors 4th, 5th, 6th and 7th Respondents for the purpose of this action and the Petitioner as the son of the deceased be declared entitled to have Letters of Administration to the estate of the deceased abovesigned coming on for disposal before G. W. Woodhouse Esquire, District Judge, on November 2, 1923, in the presence of Mr. A. Appathurai, Proctor for Petitioner and on reading the affidavit and Petition of the Petitioner.

It is ordered that the abovesigned 1st Respondent be appointed guardian ad litem over the minors 4th, 5th, 6th and 7th Respondents for the purpose of this action and the Petitioner as the son of the deceased be declared entitled to have Letters of Administration to the estate of the deceased abovesigned issued to him unless the Respondents abovesigned appear before this Court on January 10, 1924, and show sufficient cause to the satisfaction of this Court to the contrary.

G. W. Woodhouse,
District Judge.

Extended and reissued for 17 4 24

G. W. Woodhouse,

D. J.

O. 651.

Order Nisi.

IN THE DISTRICT COURT OF JAFFNA.

Testamentary Jurisdiction No. 5297.

In the Matter of the Estate of the late Nagamuthu widow of Sivakkutty of Mendapam in India
Deceased.

1. Sivakkutty Sinnathambu of Sandruppay Petitioner.

Vs.

1. Sivakkutty Kauthar of Sandruppay
2. Ambalavasen Foniah of do, a minor by his guardian whom the 1st Respondent

Respondents.

This matter of the Petition of Sivakkutty Sinnathambu of Sandruppay the abovesigned Petitioner, praying for Letters of Administration to the estate of the abovesigned deceased Nagamuthu widow of Sivakkutty late of Mendapam, coming on for disposal before G. W. Woodhouse Esquire, District Judge, on January 22, 1924 in the presence of Mr. M. Vythilagaran, Proctor, on the part of the Petitioner and the affidavit of the Petitioner dated November 5, 1923, having been read, it is declared that the Petitioner is the sole heir and law son-in-law of the said intestate and is entitled to have Letters of Administration to the estate of the said intestate issued to him unless the Respondents or any other person shall, on or before February 21, 1924, show sufficient cause to the satisfaction of this Court to the contrary.

G. W. Woodhouse,

January 22, 1924. District Judge.
Time to show cause extended until 8th April

1924

O. 658.

WANTED

Immediately for the Jaffna Mutual Benefit Fund Ltd. a book with a good knowledge of Book keeping. Initial Salary Rs 30/- a month. Apply stating qualifications to the Secretary. M. S. 455.

Order nisi.

IN THE DISTRICT COURT OF JAFFNA.

Testamentary Jurisdiction No. 5306.

In the Matter of the Estate of the late Annamuthu wife of Narasingam Elaiyathambu of Tellippalai East
Deceased.
Narasingam Elaiyathambu of Tellippalai East
Petitioner.
Vs.
1. Poopathambu Thaodikai of Tellippalai East
2. Elaiyathambu Vinayagamoththy of do.
3. Thangamuthu daughter of Elaiyathambu by do.
4. Elaiyathambu Thillaiyamayam of do.

Respondents.

This matter of the Petition of the abovesigned Petitioner praying that the abovesigned 1st Respondent be appointed guardian ad litem over the minors 2nd, 3rd and the 4th Respondents above named and also praying that the Petitioner be declared entitled to have Letters of Administration to the Estate of the deceased abovesigned coming on for disposal before G. W. Woodhouse Esquire, District Judge, on January 25, 1924, in the presence of Mr. A. Appathurai, Proctor for Petitioner and on reading the affidavit and Petition of the Petitioner.

It is ordered that the abovesigned 1st Respondent be appointed Guardian ad litem over the minors 2nd, 3rd and the 4th Respondents for the purpose of this action and the Petitioner as the lawful husband of the deceased be declared entitled to have Letters of Administration to the Estate of the deceased intestate issued to him unless the Respondents abovesigned appear before this Court on April 8, 1924, and show sufficient cause to the satisfaction of this Court to the contrary.

G. W. Woodhouse.

March 4, 1924

District Judge.

O. 650.

Order Nisi.

IN THE DISTRICT COURT OF JAFFNA.

Testamentary Jurisdiction No. 5421.

In the Matter of the Estate of the late Ponnammal wife of Chellappah Senthirajah late of Navely
Deceased.
Murugesu Kanpathippillai of Navely
Petitioner.

Vs.
Chellappah Senthirajah, Brown & Co.,
Hattan.

Respondent.

This matter of the Petition of Murugesu Kanpathippillai of Navely, the Petitioner abovesigned, praying for Letters of Administration to the estate of the abovesigned deceased Ponnammal, wife of Chellappah Senthirajah, coming on for disposal before G. W. Woodhouse Esquire, District Judge, on March 17, 1924, having been read, it is declared that the Petitioner is the sole heir and law son-in-law of the said intestate and is entitled to have Letters of Administration to the estate of the said intestate issued to him unless the Respondent or any other person shall, on or before April 18, 1924, show sufficient cause to the satisfaction of this Court to the contrary.

G. W. Woodhouse,

March 25, 1924.

District Judge.

O. 654.

Order Nisi.

IN THE DISTRICT COURT OF JAFFNA.

Testamentary Jurisdiction No. 5605.

In the Matter of the Estate of the late Mathewa Chinivakkam of Kankaventur
Deceased.
Bijuveli Rajivannam Mathewa Chinivakkam of Kankaventur
Petitioner.

Vs.
Emily Chinivakkam widow of Bijuveli Mathewa Chinivakkam of Kankaventur
Respondent.

This matter of the Petition of the abovesigned Petitioner praying for Letters of Administration to the estate of the abovesigned deceased Bijuveli Mathewa Chinivakkam coming on for disposal before G. W. Woodhouse Esquire, District Judge, on January 25, 1924, in the presence of Mr. A. Appathurai, Proctor, on the part of the Petitioner and the affidavit of the Petitioner dated January 24, 1924, having been read, it is declared that the Petitioner is the son of the said intestate and is entitled to have Letters of Administration to the estate of the said intestate issued to him unless the Respondent or any other person shall, on or before February 21, 1924, show sufficient cause to the satisfaction of this Court to the contrary.

January 21, 1924. G. W. Woodhouse,

District Judge.

This Order Nisi is extended to April 8, 1924.
G. W. W.
O. 619. D. J.

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