

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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Y. 24.

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THE DISTRICT COURT OF JAFFNA.

Testamentary Jurisdiction No. 5443. In the Matter of the Estate of the late Parupathy Pillai alias Sinnamma wife of Kathiravatepillai of Paloly West then of Kuala Lumpur

Deceased. Fooniah Kathiravatepillai of Thumpalai Petitioner. Va. 1. Kanapthy Pillai Saamugam of Paloly West 2. Manonmaniamma daughter of Kathiravatepillai of Thumpalai 3. Annapoorani ammal daughter of Kathiravatepillai of do. 4. Puvanesvariammal daughter of Kathiravatepillai of do.

Respondents. This matter of the Petition of the above-named petitioner praying that the above-named 1st Respondent be appointed guardian ad litem over the 2nd, 3rd and 4th Respondents and that letters of Administration to the Estate of the deceased Parupathy Pillai alias Sinnamma wife of Kathiravatepillai be issued to the petitioner coming on for disposal before G. W. Woodhouse Esquire, District Judge, on March 31, 1924, in the presence of Mr. K. Subramaniam, proctor, on the part of the Petitioner and the affidavits of the Petitioner dated March 30, 1924 having been read: It is declared that the 1st Respondent be appointed Guardian ad litem over the 2nd, 3rd and 4th Respondents for a purpose of representing him in this case and as the Petitioner be declared entitled to have letters of Administration to the estate of the deceased issued to him as her lawful husband unless the 1st Respondent or any other person shall, on or before May 20, 1924 show sufficient cause to the satisfaction of this Court to the contrary.

G. W. Woodhouse, District Judge. April 11, 1924. 557.

Change of Name.

Notice is hereby given that as S. Thamotheampillai and not as S. Thamu as hitherto down. S. THAMOTHEAMPILLAI. 3rd April 1924. Valalai, Achuvely. Mis. 463.

The Hindu Organ.

JAFFNA, THURSDAY, APRIL 24, 1924.

ALL-INDIA AYURVEDIC CONFERENCE.

The All-India Ayurvedic Conference, which is to be opened on the 25th instant at Ananda College, Colombo, will be the first of the kind to be held in Ceylon, and will unquestionably be the grandest achievement hitherto accomplished in the Island towards the furtherance of the cause of Ayurvedic medicine. Those who have felt the great part played by Ayurvedic medicine in Ceylon from the remotest antiquity in the maintenance and promotion of the health of the people and the sad and shameful manner in which it has been neglected and abused will regard the holding of the Conference and Exhibition as marking the dawn of an era of progress and usefulness in regard to the cultivation and practice of the system of medicine, which has the distinction of being the most suitable to the people and also the most widely used. We cannot think of a more patriotic or more beneficent undertaking at the present moment than the holding of the Conference and Exhibition. We most keenly appreciate the enthusiastic and systematic way in which all the arrangements for the Conference and Exhibition have been made, and have no doubt that both of them will meet with splendid success.

There is a remarkable feature in the holding of the Conference and Exhibition, which we do not think has been seen in any similar movement in this country in the past. It is the striking community of interests felt and manifested in a great cause by the people of India and Ceylon, who though ruled separately without sufficient, or satisfactory reason, have always been one, being bound together by all important ties by which the peoples of any two countries can be held together. We sincerely hope that this feeling of oneness and the hearty co-operation engendered by it will be seen in future not only in the grand cause of the promotion of Ayurvedic medicine, but also in every field of activity in which concerted action by the peoples of the two countries will ensure success and cause incalculable good to them.

The Conference will begin on the 25th instant at 5 p. m., and the exhibition will

be opened an hour earlier on the same day. The address of welcome will be delivered by the Hon. Sir P. Ramanathan, Chairman of the Reception Committee, and the Presidential Address by Vaidyaratna Kaviraj Jogindra Nath Sen Vidya-bhusan, M. A., President, of the Conference. We surmise that the President comes of that distinguished family of Ayurvedic Physicians in Calcutta, whose fame as Ayurvedic Physicians and the efficacy of whose remarkable Ayurvedic medicines are well-known in all parts of the civilised world. The Exhibition will be opened by Dr Paul E. Peiris. A good number of papers on important subjects relating to Ayurvedic medicine will be read by distinguished men from various parts of India and Ceylon. The Conference and Exhibition held under such happy circumstances are bound to be a great success and will, we are sure, produce far-reaching beneficent effects on the theory and practice of Ayurvedic medicine in India and Ceylon.

NOTES & COMMENTS.

A letter is published on this subject elsewhere. We do not agree entirely with the Correspondent. We think that the Congress as a political organisation. In fact, it was a great Tamil man who founded the Congress, and who, though dead, is still known as the 'Father of the Congress'. We take the secession of the Tamils from the Congress as only a temporary step which they have been obliged to take to safeguard their interests against the selfish and utterly indefensible conduct of some of the Sinhalese leaders who unfortunately have the control of the activities of the Congress. We feel that when the Tamils find the time has come for them to rejoin the Congress and take part in its deliberations without prejudice to their interests, they will do so cheerfully, and we are of opinion that until that time comes, all efforts made by the Congress towards the attainment of a satisfactory measure of responsible Government are bound to prove abortive. We think that in regard to the elections the Tamils should give their support to the candidate, who they think will safeguard their interests and who has given proof of it by his past conduct, whether he is a Congress man or not. We are surprised that our Correspondent who makes a well deserved exception in the case of the Hon Mr. Corea does not extend the same recognition to Mr. E. T. de Silva, who, too, has always shown himself most courageously as a sincere friend of the Tamils. We agree with our Correspondent that those who worked against the Tamils in regard to the reserved seat should not be supported by them.

We have drawn the attention of the authorities on more than one occasion to the furious cart and carriage racing so widely prevalent in this country, and regret that they have taken no steps whatever to stop the harmful practice. With the advent of the motor car, the people naturally stood more in fear of accidents from it than from carts or carriages. Facts, however, show that there is as much danger, and sometimes more, from carts and carriages as from motor cars. Within the past six months, two most shocking accidents have taken place on the Jaffna-Kankasanturai road. One of them took place at Chunnakam near the market, in which a man who was taking part in bullock cart racing was crushed to death against a tree by a cart. The other occurred last week at Tellippalai, and an account of it appeared in our last issue. This terrible accident was caused by furious horse carriage racing. We do not know how long the authorities are going to be indifferent in a matter in which indifference will mean increasing danger to the life and limb of those who are given to the evil practice of cart and carriage racing as well as of innocent pedestrians who use the King's highways. It is not at all impossible to take effective measures to stop the harmful practice, if the authorities will only be firmly determined to rid the country of the danger. Not only the drivers but those who go in carts or carriages furiously driven should be prosecuted and punished unless they prove satisfactorily that they are entirely free from guilt in the matter. The officers of the Society for the Prevention of Cruelty to Animals should also be alert in bringing all offenders to book.

LOCAL & GENERAL.

THE WEATHER.—Though occasional showers of rain have fallen in many places during the past week, the heat is very great. More rain is needed to allay the heat.

A NEW F. R. C. I.—Mr. V. E. Saravanamuttu has been elected a Fellow of the Royal Colonial Institute.

MOTOR PEST.—Tuesday the 22nd instant saw yet another instance of this new menace. It appears Mr. W. Candia, the popular physician, had just returned from a visit, and leaving his carriage at his door in charge of his Mutbu, had gone in when a hiring car H. 87 coming eastwards ran into the stationary carriage breaking its wheel, springs, hood, etc. Not satisfied with this, the car swerved and ran into the compound of Mr. Candia breaking through the fence and garden and just narrowly escaped from running into a well. The chauffeur, the worse for liquor, is alleged to have been driving very furiously. The speed can be gauged by the fact that from a distance the approaching car was seen to be flying—the wheels apparently above the road. Fortunately there was no loss to life or limb beyond exciting the horse and unnerving the horsekeeper—who evidently at that moment happened to be holding the horse. The Police Constable on the beat near Sivan Kollady was immediately on the spot. But the incident does not close there. It was left to the police to provide the humour for the day. In view of the fact that the road was blocked by the congestion and for other reasons the police station was communicated with. But, the gods there would not condescend to budge unless and until a car was sent for their transportation. That was the message given by the officials there to the messenger sent, and actually the police would not come for full two hours. The accident occurred at about 4.30 P. M. A car was sent about 6.30 p. m. and then only a sub-Inspector arrived.

BURNT TO DEATH.—In a village named Patuwatta in Dodanduwa, one Miss Rachel de Silva, daughter of Mr. K. S. de Silva was burnt to death under very extraordinary circumstances. It is reported that the deceased locked herself up in a closet, and having poured kerosene oil profusely to her dress, set fire to it with the result that she died a few hours later. Immediately after the girl's setting fire to her dress, her father broke open the door, and tried his best to save her, but could not do so.

A REMARKABLE FIND.—We understand that some very valuable gems have been discovered in the Palamadulla District in an ordinary paddy field. The owners of the field are estimated to have received about six lakhs of rupees for the gems that have been found. Some of the gems are said to weigh half a pound, and are regarded to be worthy of being set only on a king's crown.

MATRIMONIAL.—The marriage took place on the night of Monday the 21st inst. at about 10.25 p. m. of Miss. Ponnamma Arulampalam, Trained Teacher, Ramanathan College and Captain, Girl Guides & Jaffna Company with Mr. K. S. Guleskaram, Clerk, Draughtsman, and Surveyor General's Office Colombo. The bride is the eldest daughter of Mr. K. Arulampalam the popular Chief Clerk of the Jaffna Police Court. We wish the newly married couple long life, happiness and prosperity.

NEW MUSEUM LIBRARIAN.—Mr. A. N. Weisman has been appointed by His Excellency the Governor to the post of Librarian in the Colombo Museum with effect from the 1st instant.

PERSONAL.—Pundit S. Sivarambo of Sanganai, Jaffna, who is on a visit to Malaya, delivered a series of religious lectures on "Development of Mental Faculty," "The Relationship between Jyotishma and Paramathma," "Baghy" and other subjects in the Ceylon Association and Y. M. H. A. halls, Taiping. The lectures were very instructive, and eloquent. He has finished his lectures in Kuala Kangsar and Taiping, and intends leaving for Ipoh shortly. The Pundit delivered a very interesting lecture on Panjathiram day in Supramaniwamy Temple, Taiping, at the request of the Naganath.—Cor.

—Lieut S. Ponniah, F. R. C. S. I. M. S., has come to Jaffna on leave, and is staying at Chuliparam. He has seen active service at the North Western Frontier of India, and has visited the eye operation centres of the Punjab, where the famous Smith's operation for cataract originated, and is being performed on a large scale. Dr. Ponniah has been House Surgeon in Bristol Eye Hospital and in several General Hospitals in England, and has practised in England for six years. He is an eye specialist, having specialised in ophthalmology for the F. R. C. S.

REGISTRAR OF MARRIAGES, KOPAY.—We are glad to know that Mr. V. Thamotheampillai of Kopay has been appointed as Registrar of Marriages of the Kopy parish in succession to Mr. V. Kandiah, the retired Odyan. The appointment is a well deserved one. We wish him success.—Cor.

THE MANIPAL HINDU COLLEGE.—The College was closed for the New Year Holidays on the 4th inst. and re-opens on the 30th inst. On the closing day the Senior class entertained the staff to a garden party in honour of the success of Messrs. G. Rajadurai and C. Navaratnam in the London B. A. and B. Sc. respectively. Mr. G. G. Rajadurai is an old boy of the College. 3 out of 11 passed Senior and 8 out of 9 passed the Junior obtaining places in Honour and a distinction in Mathematics. K. Navaratnam is awarded the College medal for Mathematics. It has been decided to give a scholarship of Rs. 40/ per mensem tenable at the University College for four years to the best student in the Senior Certificate class.—Cor.

BOARD OF EDUCATION.—M. P. de S. Kularene has been appointed a member of the Board of Education during the absence of Mr. W. A. de Silva from the Island.

LORD MAYOR OF CALCUTTA.—Mr. C. R. Das, leader of the Swarajya Party has been elected Lord Mayor of Calcutta for the ensuing year. He defeats his opponent, Mr. Wilson by 59 votes to 13 in the election.

MARRIED WOMEN'S PROPERTY ORDINANCE.—We learn from the Gazette of Tuesday the 17th instant that "The Married Women's Property Ordinance, No 18 of 1923 will come into operation on July 1st.

NEW ASSISTANT SUPERINTENDENTS OF SURVEYS.—The results of the examination for which twenty candidates appeared in February last for the selection of three candidates to be trained as Assistant Superintendents of Surveys have been published. Messrs. F. A. Abeyewardena, S. W. Atukorala and J. Venlangenberg have been selected. These candidates will have their course of training at Diatalawa.

CORRESPONDENCE.

SIR PONNAMPALAM RAMANATHAN'S VISIT TO MALAYA.

Sir, Ceylon's Grand Old Man—has come and gone. The Ceylonese Tamil Community has no doubt been enthusiastic in showing their appreciation of one who in their opinion is not only a standard man, but is one who has a brilliant record of a unique political career in Ceylon.

Each Settlement or State (Singapore, Penang, Selangor, Perak) vied with each other to do their best, and in some places showed a degree of earnestness and zeal which is commendable. Subscriptions came in freely and no one—be he Ceylonese, Indian, Chinese, or any other people in this country—grudged or showed the slightest disinclination to do his bit to make these functions at the respective Stations as grand and imposing, as local conditions would permit.

It is after all a peculiar trait in the mentality of the Eastern people to honour their rulers, their sages and their poets, which they have inherited as a heritage from time immemorial. Although there is an old Biblical saying, that no prophet is honoured in his own country, Sir Ramanathan's career has belied this, as he has had honours showered on him by his own countrymen both in Ceylon and outside. This visit we trust will benefit the Ceylonese to this extent viz: that they will at least take a correct perspective of life and live according to their national ideals. But there was just a slight suspicion in certain quarters that he came here on a different mission and "that he had his cards up his sleeves" which he would only exhibit at the proper time and quarter. If such was his intention, there was no room for complaint so long as he did not perhaps unintentionally, enter outside his sphere and began to speak with some degree of authority and knowledge which to say the least of it is not only unjustifiable but extremely impolitic. It is said that when Sir Ponnampalam landed in Singapore his temperature was something like 108, and if this temperature continued at the time he gave the interview to a representative of the Singapore newspaper it may be possible to understand the trend of his conversation at the interview with the newspaper representative.

Talking of current Indian affairs, he is reported to have said that India is not yet fit for self-government. What first hand knowledge has Sir Ponnampalam of Indian Politics? Even when great reactionaries both in India and in England are forced to admit that India is shaping her political career in such a manner as to soon render her fit for Self government within the British Empire, is it proper, is it discreet, is it correct, is it expedient, for a man who merely because he happens to be an old hand at politics—in a small Crown Colony, whose constitutional progress and development as compared with that vast Continent may be said to be a mere trifle or nothing worth comparing, could commit himself to a statement of this nature? In his reply to the Indian address at Kuala Lumpur he is reported to have said that the Indians are mere spectators in local politics and enjoyments here to earn their livelihood and to look after their individual interests in this country. This theory is one which should not be preached or practised by any reasonable or equitable body—either individual or commercial. In the first place, it stands condemned as a selfish principle which is contrary to the "Sanatana Dharma" which creed Sir Ponnampalam has in and out of season proclaimed to be his "Summa Bonna" of life. This suggestion is further contrary to all established principles for the progress and advancement of countries where different races and communities have to be inter-dependent on one another for their well being and prosperity, so that as a whole they may advance and help the country's progress. This, to say the least, is a suicidal practice and will no doubt cause incalculable harm by strengthening the arguments which are now advanced by government on behalf of the people of this country viz: that this country is not intended to benefit exploiters who merely come into this

country to take away as much as they could without in the slightest degree contributing to its stability or having any vested interests. It is very unfortunate for such people that this advice should have been given particularly at this juncture when the future prospects of Indians, Ceylonese and of other nationalities is becoming daily gloomy and disheartening. We trust that this advice was given by Sir Ponnambalam with the best of intentions as we have no reasons to doubt his sincerity of purpose. But it is the duty of every right thinking man to consider carefully these remarks before he adopts or acts according to them. The main reason which Sir Ponnambalam advanced in support of his opinion is the fact that politics have no place in a country which is an amalgamation of protected Native States. This argument no doubt is true up to a certain point, but constitutional representation and development is necessary to keep pace with the forward march of events throughout the world, and every country and its people must interest themselves and contribute their respective share however small or negligible it may be in this universal march of progress. I trust that the Ceylonese feel satisfied with him, but it is somewhat disappointing to notice that a certain section of the Ceylonese community, the Sinhalese in Singapore, have proceeded so far as to hold a mass meeting, and a request has been made to the G. O. M., if the newspaper reports are true, to withdraw certain offensive remarks which he made about the Sinhalese. It is a matter of recent history that Sir Ponnambalam was defiled and glorified by the whole Sinhalese community for the fearless and valuable services he rendered to them during the Martial Law period in Ceylon, and it is a matter of equally common knowledge that some Sinhalese leaders are not well disposed towards him owing to his opposition to their desire to dominate the Tamils and the other communities. Sir Ponnambalam has no doubt succeeded exceedingly well in the Congress versus Tamil leaders in the Colombo Tamil Seat fight, by securing chiefly through Sir William Manning's persuasion the "bone of contention" in favour of the Tamils. That no doubt is a rare feat, and one which makes him deserving of the ever-lasting gratitude of the Tamil community, but for Sir Ponnambalam to come all the way to Singapore to say that the Sinhalese people are a race far from industrious and trying to attain Nirvana without performing devotional exercises, is to be ungenerous towards a community in a place where their numbers are small and their influence is comparatively trifling. It is indeed an unpleasant incident which we feel sure, Sir Ponnambalam himself will be the first person to regret, if he did give utterance to such words regarding the Sinhalese community with whom he has been on the best of relationship till very lately, and the Sinhalese on the other hand cannot easily forget the many good acts of kindness and service, which he rendered to them ungrudgingly for a long period of his unofficial career.

Perala
4-4-24.

Yours faithfully,
ON LOOKER.

THE CONGRESS AND THE ELECTIONS.

Sir,
The Congress Candidates who shamelessly worked against Tamil interest are seen begging for Tamil votes in Colombo and outstations. I am sure the Tamils with their wonted shrewdness will use their discretion and refrain from giving their votes to any Congress-wallah, especially to those who want to England to see the Tamils punished for their impertinence. We don't want any more "pledges". Mr. C. E. Corea may be an exception. He was with the Tamils all through I warn the Tamils to use their votes carefully. Mr. Editor, please tell them plainly in time. No Congress man should receive any vote from Tamils.

Yours Truly,
"PLEDGE".

15 4 24

TAMILIANS' PHYSICAL CULTURE ASSOCIATION.

The following account of the reception given to the Hon. Sir P. Ramanathan by the Tamilians' Physical Culture Association, Kuala Lumpur, appears in the *Times of Malaya* of the 26th ultimo:—

Sir Ponnambalam returned to Kuala Lumpur by the Penang night mail on Sunday the 23rd March. Owing to the alteration of the M. M. boat, it was at first feared that Sir Ponnambalam could not fulfil his engagements at the T. P. C. A. But a special train having been arranged by the T. P. C. A. Sir Ponnambalam was enabled to carry out the programme as arranged.

At about 8.30 a. m. Sir Ponnambalam was taken in procession from the Pabang and Batu Road junction to the Association premises at Princess Road to the accompaniment of Indian music. Sir Ponnambalam was greeted by Mr. C. V. Doraisamy Pillay and his wife, and by Mrs. S. S. Ramanathan. From here, the party went on foot to the Association Hall. Welcome songs in Tamil specially composed for that occasion were sung by a choir of little girls. It was observed that Sir Ponnambalam himself participated in the music. Flowers were showered on the distinguished visitors all along the route. A group photograph was taken with Sir Ponnambalam, Lady and Miss Ramanathan as the central figures and they were then led on to the dais where they were seated. The attendance was very large and the hall and veranda were full to overflowing.

The Chairman opened the proceedings in Tamil in a few well chosen words. He then called upon Mr. S. Muthiah, the General Secretary, to read the address of welcome, which being over, the address which was in Tamil, was enclosed in a silver oak leaf, production of exquisite workmanship, and was presented to Sir Ponnambalam amidst applause.

Sir Ponnambalam arose amidst cheers to reply. In the course of an instructive and elevating speech, Sir Ponnambalam expressed his great pleasure at the manner of his reception, which he described as festival.

He said a touching farewell to all whose hospitality was lavished on him during his too short a stay in this country. First he referred to the members of his own race. He narrated the history of the Tamil settlement in North Ceylon and the most amicable relationship of the Tamils of South India and Ceylon, and said that both of them should regard each other as brothers and live in perfect amity in this country. Next he referred to the Sinhalese people and their great history. He said that there should exist absolute unity and co-operation among the Sinhalese and the Tamils who are of one blood. Sir Ponnambalam then passed on to the Chinese people of whose industry and hospitality he spoke in glowing terms. He had the pleasure of making many friends among the Chinese, who were all an extremely good people, kind and very generous. One of them, a great gentleman respected by all communities, and a Federal Councillor, told him that, when difference of opinion arose between any two Tamil or bodies of Tamils, they got so awfully annoyed with each other as to break their intimacy and personal friendship, and even go much further. But that was not the case with the Chinese. They have their own differences of opinion, jealousies etc, but these are composed among themselves as they do not desire at all to wash their dirty linen in public. This was, he said, a great lesson which they should emulate.

He next expressed his great admiration of the Chinese Indian. Sir Ponnambalam next spoke of the Malays, their greatness and of their great religion. In conclusion, Sir Ponnambalam appealed to all who inhabit this country, whether Chinese, Tamils of Malaysia to regard one another as brothers and work for the general good of the country. Sir Ponnambalam expressed his great delight at the musical entertainment provided for the occasion, his thanks for the great reception accorded to him, his good wishes for the T. P. C. A. which merited the support of all Tamils in the country and gave his blessings to his hearers.

Copies of the farewell songs composed by Mr. Thyagaraja Iyer, specially for the occasion, were then distributed. The function being over by 10.30 a. m. Sir Ponnambalam and party were taken to the Railway Station where the special train arranged for them by the T. P. C. A. was ready and were given a hearty send off. The special train to which was attached a reserved saloon by the courtesy of the Traffic Manager steamed off at 10.45 a. m.

A TRUE PATH OF PROGRESS.

By VIOLET CARRUTHERS.

We may draw encouragement from the fact that, despite the catastrophes of the war and the vast dislocations of the peace, the human spirit is beginning to adventure again in the field of ideas both national and international. True, our mood is as the poles removed from the careless faith and easy idealism of the war, when man proclaimed the doctrine of a better world from the strange vantage point of the cannon's mouth. Yet from the depths of a most bitter experience something of the same idea stirs faintly again. There is at least a passionate desire to save further generations from the fundamental evils of war. And this desire begins inevitably to take shape in schemes and plans of social development, the end of which shall be an ordered world of peace and beauty.

New ideas are abroad, polarised from a wholly different stand points from that of the pre-war world. The individual, the nation, the greater unit of the human family to which all nations belong have assumed other proportions than in old days. Education, one relegated to a back water, has now become a vital fact in the national life—a movement which tells its own tale. Men ransent passionately the old doctrine of the worth and value of the individual soul. Little by little other ideas and other inspirations than those concerned with brute force begin to touch our bruised spirits.

To-day our practical duty as citizens consists in a large measure in over-hauling a social machine dislocated by the shock of war. The world has moved very rapidly during these years of chaos. As we look at the machine we realise some parts have held good, despite the straits; some require modification, others must be discarded as obsolete. The task of making the machine work is none the easier that conditions are changing before our eyes and that heretofore turn into dogmas as we look at them. State enterprise at the moment is out of favour as costly and tyrannical; Philanthropy, struggling against desperate odds in the matter of dwindling subscriptions, is regarded as old-fashioned. Yet the need for effort, for study, for inquiry, was never more obvious than at present. How can we find a way out?

Settlements and the settlement movement are in a position to play a considerable part in the post-war world if their leaders are able to seize on the remarkable opportunities offered by the present situation. What is a settlement? Many people ask; and the

question does not lead itself to a crisp reply. The term settlement is elastic. It conveys a principle capable of many varying expressions. A settlement is not a home for inebriates, as some inquirers imagine, or a hostel for working girls, or a sacred religious society. It is, broadly speaking, a house in a working-class district where men and women alive to the importance of social questions come to share a common life with their neighbours, interesting themselves as citizens in social and educational movements of general benefit. This definition seems dull and uninspired in the extreme, and gives little idea of the value and quality of the life which may radiate from such a centre. For first and foremost every settlement in the true sense is a life, not an institution; an organism, not a machine. And the value settlements at the present time lies in their fluidity and infinite power of adaptation to varying circumstances.

Perhaps the general principles of settlement work can best be explained in the light of their historical background. The roots of the movement lie embedded in the great ferment of ideas which marked the middle of the last century. Settlements were an expression of the new democratic principles which claimed the attention of society.

Roughly speaking, between the years 1840 to 1860 revolutionary methods of thought broke in upon the social and political institutions of the day. At the beginning of the period the industrial revolution, dominated by *laissez faire* principles, was not only an accomplished but an accepted fact. It had swept over the land, leaving in its wake a vast creation of material wealth and a still vaster creation of human misery. It is difficult not to speculate what the course of industrial development might have been if other ideas than those of *laissez faire* and the theory of the self interest of the individual being all sufficient for the salvation of society had prevailed over the introduction of machinery and the evolution of the great industry. Robert Owen a man of true genius had the vision to see that the new motives forces might be developed on lines which would make for the liberation not the enslavement of the working classes. But Robert Owen was a voice crying in the wilderness, and the actual course of events followed a path widely and lamentably different from that of his dreams.

The history of British industry in the nineteenth century is to a large extent the history of the evolution of British democracy. Poets, writers, scientists, philosophers, all played their part in the great adventure, skirmishing as they did far ahead of the modest forces of social and political reformers. The publication of the *Origin of species* in 1859 did more to revolutionise thought than any event since the days of Copernicus. Modern scientific methods, with all that modern science implies date of this epoch-making work. The battle was conducted on many fronts, Carlyle and Ruskin leading the attack on *laissez faire*. As early as 1843 Carlyle was thundering against the hateful doctrine of the "Oasthouse" as the basis of human society. In 1860 came the great challenge of Ruskin flung full in the face of utilitarian philosopher, "there is no wealth but life with all its powers of love, joy, and admiration"—an obvious platitude, it may be claimed, today, but a platitude which reduced our respectable Victorian forebears to such a state of fury and disgust John Ruskin found himself out by his friends and cast a drift by his publisher.

Meanwhile in the sphere of philosophy a movement of thought no less important was at work. The mean place of the state and the shabby functions accorded to it in the scheme of things as conceived by the utilitarians and disciples of *laissez faire* received brilliant challenge at the hands of T. H. Green. In T. H. Green we honour the spiritual forerunner of settlements. No one mind did more to influence the Oxford of his day on lines of noble and constructive citizenship. The doctrine of the State taught by T. H. Green was in many respects a return to the teaching of the Greek philosophers—the State viewed, not as a Cinderella to be kept in the background and kicked at intervals but the state as the noblest expression of the 'god life' of the individual. T. H. Green became a lecturer at Oxford and a Fellow of Balliol in 1860. Among his students was a young man already profoundly moved by Ruskin's great indictments of the existing state of society. Arnold Toynbee founded on settlement. The term did not exist in his day, and he died before the movement took concrete shape. But the settlement idea grew out of his life and work, and to a younger generation he became the forerunner of a new social development.

"The Nineteenth Century."
(To be continued.)

THE INDIAN STRUGGLE.

ITS NON-VIOLENT NATURE.

MAHATMA GANDHI'S EXPOSITION.

Mahatma Gandhi writes in the "Young India" dated April 10:—
"The situation in India illustrates another curious basis of difference between us. I hold to the 'non-resistance' idea. Gandhi as I understand him proclaims the Way of Love. And yet he does not see that 'Non-cooperation is a way of violence.' Suppose the milk drivers of New York had a real and just and even terrible grievance. Suppose that they should strike and cut off the
(Continued on page 4.)

ELECTION IN THE NORTH. CENTRAL DIVISION.

PUBLIC MEETING AT URUMPURAY.
MR. NEVINS SELVADURAI PRESIDED.

MR. S. RAJARATNAM STRONGLY SUPPORTED.

An enthusiastic meeting in support of the candidature of Mr. S. Rajaratnam, Advocate was held on the 19th instant at Urumpiray in the Hindu English School.

Mr. Thiagalasingam, Advocate, Urumpiray proposed and Mr. S. Chelliah seconded that Mr. Nevin Selvadurai, Principal Hindu College do occupy the Chair, which was carried with acclamation. Doctor Velupuram of Urumpiray was appointed Secretary of the Meeting. Mr. Selvadurai said that Mr. Rajaratnam was a sound lawyer of many years standing. He has made his off hours very usefully unlike others and has given the profession the consolidated Digest of Supreme Court Judgments. This showed that he would spare no pains to study any question patiently and thoroughly. As a public man he has done very useful work. His work in the Committee of the Board of Directors of the Hindu College for many years was great and the present position of the school is due to his special efforts. Able and sincere man were wanted in Council and he highly commended Mr. Rajaratnam's candidature and said that he was the fittest candidate from that division.

Mr. S. Rajaratnam said that in case he was returned to Council his first effort will be to form an Association of the voters of the Central Division. Every 25 of the voters to nominate their representative to the Association. So there would be 184 members for the 4600 voters of the Central Division. This Association with an executive committee of its own to meet at different places and to advise the member and the Government of the wants of the divisions. He dwelt on the manifesto he had already issued and spoke at length on the last point viz: attaining Swaraj by constitutional methods. He said this could be done by the intelligent coaction of the masses as Mahatma Gandhi has done in India.

If self-government was given it will be a case of the people governing themselves. By the effort of the Hon. Mr. W. Duraiswamy the beginning has been made re village Committee. According to the latest Ordinance if the people want, the president of each village Committee can be elected out of the Committee members by members. If this Committee works efficiently, the real foundation of Swaraj is laid. If Swaraj is given to Ceylon, she will be able to improve her own agriculture, industries, education, sanitation etc.

Historians say that Ceylon was very thickly populated and that there was enough of paddy to export out of Ceylon in their own boats after meeting the local demands. Whereas now Ceylon is importing rice and paddy worth 9 crores of Rupees a year. If there is self government, Ceylon as other self governing colonies or independent states, could have agricultural and other state aided Banks so that the villager can easily borrow his money on a very low rate of interest.

There are countries which give land and money free to cultivators or colonists. If there is self-government such a system can be followed in Ceylon also.

In olden days Ceylon had its own industries for example cotton goods were made and exported from Ceylon. Now Ceylon is importing goods to the value of 80 lakhs all these means Ceylon is becoming poorer and poorer daily. He emphasised the immediate need for a teachers pension scheme. It is the bounden duty of the Government to educate the children of the country. The Ceylon Government having made use of the major portion of the revenue on top heavy administration was unable to spend enough on Education. Thereby the teachers were necessarily under-paid. He knew of instances where some teachers got Rs. 5/- a month. Now, after the teachers have done such self-sacrificing work, the Government is devising the pension scheme, advantages to the teachers who are young and not to the old who were working on very low pay. It is not fair to ask the underpaid teacher and the helpless manager to contribute something towards the pension scheme. He advised the teachers to get a pledge from all the candidates in Ceylon to get a pension scheme for the teachers without their being made to contribute towards the pension fund.

If the teachers or the managers are asked to contribute anything towards the pension scheme it would be out of the Government grant. Let not the Government give the grant by one hand and get it by the other.

Finally he exhorted the masses to realise their greatness and to do their duty by their country, whether it be in the Village Committee or anything else.

Messrs A. R. Subramaniam, Advocate, S. R. Rajaratnam, Advocate, M. S. Eliathamby, Advocate, Rev. C. T. Williams, A. Naganathan Governor's Gate Muller and M. Muttukumaraswamy Mudir, dwelt on the pre-eminently good qualities of head and heart of Mr. S. Rajaratnam and commended his candidature. They said that he was a sound lawyer, public spirited man with wonderful capacity for work. His honesty of purpose was highly touched upon.

Then Dr. Vallipuram proposed and Mr. A. S. Muttiah seconded and Messrs Aymullil and Tambiah supported a resolution pledging themselves to support Mr. Rajaratnam's candidature. A strong and representative Committee of the leading people of Urumpiray and Urelu was appointed to carry out the object of the above resolution.

With a vote of thanks to the Chair the meeting terminated. Besides the voters of Urumpiray and Urelu, the following gentlemen from other villages were present: Mr. M. Muttukumaraswamy Mudir, of Kattady, R. Kandiah Mudir; J. P. A. Naganathan Mudir; J. P. U. P. M. A. R. Subramaniam, Advocate; S. R. Rajaratnam, Advocate, M. S. Eliathamby, Advocate, E. B. Mylvaganam, Advocate, C. Thiagalasingam, Advocate, V. Ganapathipillai, Professor, S. V. Cheliah, Professor, A. Sambalavanar, Manager, Hindu College, Mr. Kandiah, Manager, Kaparodai Institute, V. S. Ponnambalam, Professor, Mr. M. Ramesalingam, Pandit, Velupuram, M. Swaminathan, Manager of schools, Rev. C. T. Williams, Mr. V. Thammampillai, Thaikuzam Chellappillai, S. T. Chinnappa, N. Ganapathipillai, S. Vahanampillai, V. Mutiawamy, S. Ponnala and many others.

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(Continued from page 3)

milk supply from the babies of New York. They might never raise a hand in violent attack on any one and yet their way would be the way of violence. Over the dead bodies of little children they would by "non-co operation" win their victory. As Bertrand Russell said of the Bolsheviks, "such suffering makes us question the means used to arrive at a desired end." Non-co-operation means suffering, in Lancashire and in an appeal in the end to violence rather than reason.

This is not quite to the point and yet it does illustrate in a way what I have in mind. The advocate of Home Rule in India are now in the legislative bodies and there they propose to block progress by non-co operative methods. In England, the country in which by historical accident civil institutions got a chance to develop, as John Fiske pointed out, through absence of war, the process of growth has been by the method of co-operation."

The above is an extract from an article in 'Unity' (14th February 1924) sent by an unknown American friend.

The article is a letter addressed to Mr. Holmes by Mr. Arthur L. Weatherly. The letter is an endeavour to show that an idealist, if he will be practical, has to water his ideal down to suit given circumstances. The writer has packed his letter with illustrations in support of this argument. As I am not for the moment concerned with his main argument, I hope I am doing no violence to him by merely giving an extract from his letter. My purpose is to show that Mr. Weatherly's view of Indian non-co-operation cannot fail to be of general interest to the reader.

A FALSE PROPOSITION.

Mr. Weatherly has laid down a universal proposition that 'non-co-operation is a way of violence.' A moment's thought would have shown the falsity of the proposition. I non-co operate when I refuse to sell liquor in a liquor-shop, or help a murderer in his plans. My non-co operation, I hold, is not only not a way of violence, but may be an act of love, if love is the motive that has prompted my refusal. The fact is that all non-co-operation is not violent, and non-violent, non-co-operation can never be an act of violence. It may not be always an act of love. For love is an active quality which cannot always be inferred from the act itself. A surgeon may perform a most successful operation and yet he may have no love for his patient.

Mr. Weatherly's illustration is most unhappy and incomplete for the purpose of examination. If the milk drivers of New York have a grievance against the Municipality for criminal mismanagement of its trust and if, in order to bend it, they decided to cut off the milk supply of the babies of New York, they would be guilty of a crime against humanity. But suppose that the milk drivers were underpaid by their employers, that they were consequently starving, they would be justified if they have tried every other available and proper method of securing better wages, in refusing to drive the milk carts even though their action resulted in the death of the babies of New York. Their refusal will certainly not be an act of violence though it will not be an act of love. They were not philanthropists. They were driving milk carts for the sake of their maintenance. It was no part of their duty as employees under every circumstance to supply milk to babies. There is no violence when there is no infraction of duty. Suppose further that the milk drivers in question knew that their employers supplied better but dearer milk and they felt for the welfare of the babies of New York, their refusal to drive the milk carts will be an act of love even though some short sighted mother of New York might be deprived of the adulterated milk may not have bought better but dearer milk from the more honest dairy company whose existence has been assumed for the purpose of our argument.

THE BAN ON LANCASHIRE.

From the imaginary heartless milk drivers and the heaps of dead bodies of New York babies, the writer in 'Unity' takes us to Lancashire and pictures its ruin when Indian non-co operation has succeeded. In his haste to prove his main argument, the writer has hardly taken the trouble to study even simple facts. Indian non-co-operation is not designed to injure Lancashire or any other part of the British Isles. It has been undertaken to vindicate India's right to administer her own affairs. Lancashire's trade with India was established at the point of the bayonet and it is sustained by similar means. It has ruined the one vital cottage industry which supplemented the resources of millions of India's peasants and kept starvation from their doors. If India now strives to revive her cottage industry and hand spinning and refuses to buy any foreign cloth or even cloth manufactured by Indian mills and Lancashire or Indian mills suffer thereby, non-co-operation cannot by any law of morals be held to be an act of violence. India never bound herself to maintain Lancashire visitors to taverns or houses of ill fame would be congratulated on their self-restraint, and will be held even as benefactors of keepers of taverns or questionable houses, if they ceased to visit those places even without notice and even if their abstention resulted in the starvation of the keepers of those houses. Similarly if customers of money-lenders ceased to borrow and the latter starved, the former cannot be regarded as violent by reason of their withdrawal. But they might be so considered if they transferred their custom from one money-lender to another through ill-will or spite and without just cause.

Then it is clear that non-co-operation is not violence when the refusal of the restraint in a right and duty even though by reason of its performance some people may have to suffer. It will be an act of love when non-co-operation is resorted to solely for the good of the wrong doer. Indian non-co-operation is a right and a duty, but cannot be regarded as an act of love because it has been undertaken by a weak people in self-defence.

Mr. Weatherly's reference to the obstructive programme of the Swarajists cannot for reasons stated last week be examined for the time being. —The "Hindu"

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GHANDHI AND TAGORE

THEIR COMMON BOND OF UNION

SYMPATHY AND LOVE FOR THE POOR AND DEPRESSED

(By Mr. C. F. Andrews.)

(Continued from our last issue.)

Mahatma Gandhi, with all his heart, has tried to prevent this, and thus to stop at its very source this new danger of modern times, which is driving the poor of India deeper and deeper into misery. I say without any hesitation, I know of no one living to day who loves the poor, not only of India, but of every country in the world, as intensely as Mahatma Gandhi. I know of no one living to day, who has made such utter and complete sacrifice of his own life for the sake of the poor.

THEIR LOVE OF HUMANITY.

Thus in a very simple way I have tried in this article to explain the chief fact, which makes me love with reverence and devotion both Mahatma Gandhi and Rabindranath Tagore. I find in each of them alike, the same burning love for humanity and the same desire to serve the poor and the oppressed. The poet himself has sung:

"Cease thy chanting and telling of beads in the dark corner of the temple!

Open thine eyes and see!

Thy God is not before thee!

He is there, where the tiller is tilling the soil and His garment is covered with dust.

Come down, like Him, on to the dusty road."

What the poet, Rabindranath Tagore, has sung about he has also done himself. He has come down on to the dusty road. He has lived with the poor and shared their sorrows even as Mahatma Gandhi has done. In the opinion of both of them alike, the fair country of India cannot be truly set free, unless those who seek to serve their country begin at the very foundation, among the poorest and the lowliest and the lost. That appears to me to be the central truth of the whole matter. That is the cord of love which binds my heart to both of them alike.

THEIR DEEP PATRIOTISM.

Once more both of them, with all their heart and soul, love their own dear country, India; and I have learnt to share that love with them. They have been my two teachers. Both of them rejoice, with all their nature, that they were born on the soil of India and have received their nature from her. When India was insulted, as in the Punjab in the year 1919, the help they rendered was all that human love could give. I happened to be with each of them to turn at that time; and I saw in turn how each of them felt and suffered and laboured. None of us are likely to forget, how the one person in the whole of India, who first broke the terrible spell of doubt and hesitation when the Punjab atrocities were being perpetrated under the cover of Martial Law was the poet Rabindranath Tagore. He flung back his knight-hood, in a letter of burning indignation, which awakened the whole world to a realization of the horrors that were being committed. It was perhaps the first striking and effective act of Non-co-operation which recent years have witnessed. Just before that letter was written by the poet, Rabindranath Tagore, while I was with him in Calcutta, I had been staying with Mahatma Gandhi in Bombay, and I had seen with what agony he also had felt all that was happening and with what difficulty he has prevented from going immediately into the Punjab in order to court arrest. Whether I did right or wrong, I do not know; but I myself joined in trying to prevent him at that time from going to the Punjab. I felt that the time had not yet come. What I want to point out is this, that I saw, at that critical moment, the same independence of spirit, the same fearless courage, the same passionate hatred of tyrannical force, the same utter disregard of consequence, the same willingness to sacrifice life itself for duty, the same love and reverence for the fair name of India, in both of them,—no whit less strong in one than in the other.

COMMON BASIS OF THEIR SACRIFICE.

In all that I have written above, I do not wish to be mistaken or to leave a wrong impression. I know that there are certain differences both of intellectual or moral outlook between Mahatma Gandhi and the poet, Rabindranath Tagore. I know that those differences have not been reconciled, and that they have prevented the poet from joining in the Non-co-operation movement. Nevertheless, in spite of these very serious differences which divide them, there is, I believe, a unity, which is fundamental in those characteristics which I have mentioned. It must be remembered also that both of them have sacrificed again and again the things that men hold dearest, in order to remain true to their ideal. The accidents may appear in a different form in either case; but its basis is the same.

While I have thus been trying to explain what I have felt so deeply, I am conscious that I have also been disclosing an inner secret of my own. For my personal life has been very deeply influenced and moulded by living in daily companionship and fellowship with these two, who are so noble and so great. I owe everything that I value most in the world of spiritual help and strength to them. There could be nothing more inspiring than such a privilege as this that God has given me; and I have always felt that my own individual life has been blessed far beyond that of most men, by having such a wealth of friendship, inside of my own unworthiness so freely bestowed. —The "Hindu."

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