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

THE ONLY NEWSPAPER IN CEYLON FOR THE HINDUS

HAS THE WIDEST CIRCULATION

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If this truth puzzles you ........... Consult us before you buy a Car This new model "91" entirely ousts from the market. All the other cheap cars in cost of maintaining (35 miles or more to a gallon) and depend ability.

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Y. 24.

# Che bindu Organ.

CATE 3800

MR. A. SAPAPATHY, J. P.

1854-1924.

It is with deep sorrowthat we chronicle the death of Mr. A. Sapapathy, J. P., which took place at 6 a m., on Tuesday the 6th instant, at his sea-side residence in Valtalai, where he had been staying for the benefit of his health. He had been apparently in the best of health in the early part of Jonuary this year, but took suddenly ill in the latter part of the month. For three months he was ailing, and though nobody thought the end was so near, he passed away suddenly and quite peacefully. A week ago his friends went to see him as they heard he was growing weak. He was in bed, but there was the usual vivacity of talk about the coming elections and the different candidates, and earnest enquiries about the Hindu College and the "Hindu Organ". But when his friends were taking leave of him, cutting short their visit to give him the needed rest, he turned his face towards them and uttered the words, "I am prepared for the worst" which come to their minds now with a tragic sadness.

He reached the age of seventy, and died foll of veers and full of strennous

for the worst" which come to their minds now with a tragic sadness.

He reached the age of seventy, and died full of years and full of strennous it disinterested work for his people his country. For three decades, and he part in the public life of Jaffondaring that periods for a space of four and a half years. 1917 to 1921, he was called upon to fill a position of honour and responsibility to represent the Tamils in the Ceylon Legislative Council. He had thus an opportunity to play a part in the large public life of Ceylon, and those who had watched his career as a councillor will agree that he discharged the high duties with ability, judgment and courage. He had a great capacity for work and a conscientiousness that made him prepare with great care any question that came up for discussion before the Council or was considered in the Finance Committee From the time he entered the Ceylon Legislative Council, he became well-known to the leaders of other communities in Ceylon, who appreciated his sound common sense and business capacity. It is while he was a member of Gonneil, that he was selected by the Ceylon Government to be a member of the deputation to wait upon the Vicercy of India, to obtain concessions from the Indian G-vernment regarding the rice to be imported into Ceylon from Burma. He went to Delhi as a member of the deputation and rae mission proved a success.

It was on his return from India that he

He went to Delhi as a member of the deputation and the mission proved a success.

It was on his return from India that he contracted a fever which greatly weakened him and compelled him to retire temporarily from the Council. He regained his health and resonmed duties as Councillor in November 1921 and continued to be so till the Council was dissolved in Februsry 1921, just before the Reformed Council, under a New Order-in-Council was constituted in May 1921. His trip to India was a source of great pleasure to him. It widened his political vision, and he was also to meet some of the political leaders in India. He was the guest in Delhi of the Rt Honourable Mr. Stinivass Sastri. He was able to worship at the holy strine at Banares and bothe in the Gauges. This gave great satisfaction to his religious instinct, and way a source of genuna gadly joy in him. He was very much impressed with the stately and beautiful Magol Arroitecture and his visit to the Taj. Mahal at Agra was a source of great delight to him. He brought with him a Miniature Model of the Taj. He returned keener than ever before, to spend the rest of his days in active political life. But his health did not permit him to stand for the Northern Province Sast at the last election. He wanted to try for the Southern division read in the Northern Province in the Northern Province in the Northern Province were really goad, ill health again compelled him to withdraw from the candidature and the Fates have ruled otherwise. He leaves behind a clean record of public and private life. His disinterested services for the Tamil Community were actuated by the noblest motives. He sorightness, integrity of whath

the was a based proprietor and a thelving merchant, carrying on reads to tolke on the Malayalam. The father gave his out the Malayalam. The father gave his out the Malayalam. The father gave his out the out the Malayalam. The father gave his out through the highest class in the Jaffan Wesleyan Central School which has now developed into the Control Coilege. It was his intention to study law, but through ill-health he had to abandon the idea. He remained all his life a landed-proprieter and a merchant. He was traily independent. He served under no man, but he served his country to the best of his nibility in the true spirit of humility and self-sacrifice. On the death of his father the whole responsibility of managing the estate and the tobacco business of his father devolved upon him as his eldest son. He had to devote almost his whole time to the affairs of the rather extensive business carried on by his father and in connection with it he had to pay at least one annual visit to the tobacco firm in Malabar of which he was a partner in the place of his father. In the midst of all this work, he mever ceased to he a student and an occasional correspondent of the Colombo Newspapers chiefly of the "Cyslon Observer". He took a lively interest in all public questions of the Gay in Cevion and as admonsty calitivated a taste for journalism. It was his paternal uncle, the late Dr. M. Covingtor, who was Provincial Surgeon of the Eastern Province, who fostered, in him a love for journalism and guided his studies in that direction: He became a student of English History and the British Constitution. Very early to bis journalistic career he was an ardous advocate of the Reform of the Ceylon Ligitalive Community. One of those who associated themselves with Advocate Nagalingam in 1890 cans Mr. A Sapapathy. The Hindu Organ was stated in that year lander to be father as and years, and Mr. Sapapathy continued to be Editor from 1891 till his goined in popularity and in 1891 till his goined in popularity and in 1893 the fact-night the Hindu community and to promote the welfare of the Tamil community as a

whole.

Mr. Advocate S. Nagalingam gathered round him Messrs. V. Casipillai, Pasupathy Chettiar and A. Sapanathy, and undertook the founding of a Hindu English School in Vannarpounai. The small beginning of au institution in 1810 has now grown to be the Jaffaa Hindu Collega This College will, we hope, ever remain a monument to the public spirit, patriotism and religious enthusiasm of its first founders. The public of Jaffaa, Hindua as well as Christians, helped the establishment of this in ligenous institution, and the Hindu College, stands to day, in a true sense the People's College. It has been successively under the management of Messrs. Nagalingam, Casippillai and Sapapathy. It is well known what progress the College has made during the last ten years under the management of Mr. Sapapathy. It is now one of the efficient Secondary English Schools in the

As Editor of the "Hindu Organ" and Manager of the Jaffon Hindu College, he occupied a leading position, among the leaders of Jaffon. He won the respect of the people and was recognized as a leading citizm of Jaffon. He held many public flices of trust. There was no move.

ment of importance in Jaffaa in which

his conused was not rought and in which his was not asked to take up some position of responsibility. He was a member of the Jaffoa District Road Committee for unary years; a member of the Local Board of Jaffoa; a member of the Local Board of Jaffoa; a member of the Local Board of Jaffoa; a member of the Jaffoa Association, afterwards its Secretary, and latterly its President; a member of the Jaffoa Products' Committee; a Member of the Ceylon Board of Agriculture; the Representative of the Tamils in the Ceylon Logislative Council; a member of the Jaffoa Urban Datrict Council; Pressident of the Jaffoa Control Temperance Association; Manager of the Beaach Schools of the Jaffoa District Schools, a member of the Jaffoa District Schools, a member of the Jaffoa District Schools, a member of the Excise Advisory Committee, a member of the Tamil Mahajana Subha and a director of the Jaffoa Commercial Corporation. He gave himself in these ways unstintingly to the service of his country, so much so that Lissure was to him a word of an unknown tangue.

The tobacco industry of Jaffoa is a source of wealth to the country. The tobacco trade with Malabar has been carried on for many years. On two occasions, the trade with Travaccore was seriously threatened by proposals to increase the import duty on Jaffoa tobacco, by the Travaccore Government. It was Mr. Sabapathy, a tobacco merchant himself, that saw what distress it would create to the tobacco-cultivators of Jaffoa and took prompt action to make representations to the Government of the people of Jaffoa.

He was agitating for the political advancement of the people of Jaffoa.

He was agitating for the political advancement of the people of Jaffoa.

He was agitating for the Congress on questions that search and the status of a self-governing Colony within the British Empire. He advocated the reform of the Legislative Council with an unofficial majority. He was a Member of the Executive Committee of the Congress on questions that search of the Tamils and for the reasonable rep

warded to the Secretary of State for the Colonies.

The History of Jaffina, during the last four decades, without the figure of Mr. Sapapathy and the part he played in religious, educational, political, social and economic progress, will not be complete. He was at the time of his death, an acknowledged leader of the people. He will be missed in the many associations and public bodies of which he was a member. His death is an irreparable loss to the "Hindu College" and to the "Hindu Corgan". The people have lost in him a friend and the champion of their interests, the Government has least hadmark is quenched in dust, but he leaves behind a name and fame that will not perish in the dust. His life and the spirit that breakhed through his life-work, will be an inspiration to future generations.

We are glad to learn from his is not their lather, some i me before his disast, his left instructions with them for the denation of some property to the Jaffer Hindu College.

We deeply sympathies with his wife and two sons and d host of relations in their leafer on a good and noble life will be great consolation to them in their deep grief.

THE FUNERAL OF MR. A SABAPATHY

The FUNERAL OF MR. A Substitute Transcension of Made adapt the Tableston of Waddenday the Tableston We have some very few funerals in Jeffon to brigely and so respect billy attended. The acceptance is made were perfect in every respect. The consumnity is the bouse which consisted shock three bours were extramely adapted about three bours were extramely adapted and impressive, and the single of They was and other religious song by the Salvata priest and Mr. T. Kama-

resemy Pillai, Salvite Prescher, was so exquisitely melodious and soul-stirring that it produced a profoundly spiritual effect on those whe were present on the consein. The cortege left the house at 4 p. m. sharp. He coffin which contained the body of the great leader was pleased in a carriage splendidly descrated with the choicest and most beautiful fluwers, and the certage was drawn by the nearest relatives of the decessed. The funeral procession was a very long and imposing one. A large number of the leading residents of Jaffan awsited the strival of the certage at the cramatorium. Among these was My L. W. C. Schrader, the Government Agent of the Northern Province. After the certamolist at the cramatorium were over, the ceff a was taken round the funeral pyre thrice and elected on the pyre by the Government Agent, and Mesers. N. Selvadural, Principal, Jaffan Hindu College. A. Canagaratnam, Chairman of the Jaffan Urban Council, Edward Mather, Managing Director, Jeffan Commercial Corporation, and M. S. Rawallings Mudallar, Chief Mudallar of the Jaffan Kachoheri. The Government Agent also trick part in the last rite of "putting fried rice for the mouth" After the screenery was over, the pyre was sot fire to by the two sons of the decessed, and all that was mortal of one of the greatest leaders the Tamil community in Caylon ever had, who indeed was the greatest in some respects, was scor in flumes A very large number of telegrams of con delence was received dering the day, one of them being from His Excellency the Governor.

#### LOCAL & GENERAL

Agricultural School ros Jappa — We understand that the Hon. Mr. F. Stockdals, Director of Agriculture proposes to open an Agricultural School in Jeffes for the poor children under 14 years of ega. Mr. Obin nish Adigar Rasanavagam, the Agricultural Instructor, Northern Province, will be put in charge of the school. A good number of boys under 14 who are now sent to eiger manufactories to assist eiger rollers will derive much benefit from the school when started.

CIVIL SERVICE EXAMINATION.—As examination in the Civit Service is to he beld in the Council Chamber on Taciday the 15th of

MURLIM DIGNITARY FROM MECCA.—His Holineas Sheik Mobamed Ibrahim, head of the Suthalia Tharik, and party are expected to arrive in Colombo on Sunday tha 11th instant. They are now visiting differencements in India.

Dr. Tagors at Pering.—It is reported that Dr. Rabindranath Tagore and parfy were given a bearty wolcome on their arrival at Peking and that they will leave for Japan on the 20th instant.

Nooturnal Therrs.—Two theits of a daring nature were committed at Alayeddy, one on Thursday the let and the other on Saturday the Brd instant. On Thursday at about midnight a thief entered a house stollthiy and snatched off the heli and necklace of a woman who was fast asleep A similar incident hangered on Eaturday at another house whore three necklaces were stolen from the necks of a woman and two small girls at about 11 p. m. In both the cases the thieves managed to make good their escape without being acught by the inmates of the houses.

Deaths by Snake Birs.—A man named Kasinpilia living at Alayeddy died on Sunday the 4th instant being bitten by a vary poisonous snake the mervious night. The snake bithim at about 8 p. m. on Saturday the 3rd instant on his way home from his garden.

Another death due to snake-bite was that of a boy of 10 years who died at Munthuril on Thursday the 1st instant. The boy was elepted with four others in his house, and at about 10 p m. on Thursday the 29th ultition, he was bitten by a poisonous snake which had gene to his bed from outside.

The Bair Department, who was estationed at Pallavi, has been expointed Superintand dens of the work at Puttalam. Mr. E. B. Johnson, I respector, has been appointed sensitive the Sait Department, who was estationed at Pallavi, has been expointed Superintandens of the work at Puttalam. Mr. E. B. Johnson, I respector, has been appointed sensitive of the date provisionally fixed for the election namely July 11th being cancelled. It is believed the tax now registration of votors. The Government, it is reported, is under the necessity of inquiring into

#### POINT PEDRO NOTES.

A Meeting was held in the Y. M. H. A hall at Arthiade on the 20th instant at 6 p.m. When Mr. K. Valmarugu, Livenzed Surveyor, presided. Mr. V. Ramaswamy, Proctor S. C.

Angradhapura, de'iveral a very instructive lecture on "Our Propent Needs". He met a special mention of femile education. He was followed by Mr. N. Veupillat, Kuchbert Mudhaliar, who made a string speech and exhorted the members to units and ecoperate and solively work in matters social, educational and religious.

Mesars G. Sathsaivan, V. Paranchethy, A. K. Sathsanuniyan, Liw students; S. Sudramuniyan, Liw students; S. Sudraman, and V. Sivasundram officed very useful remarks. The mesting unanimously approved the suggestions by the speakers to revive the Y. M. H. A. Point Pedro. The meating bagin and onded with the singleg of Davaram. Devaram.

Y. M. H. A. (Arthiady), Point Padro,

Devaram.

Y. M. H. A. (Arthiad), Point Padro,
In response to an appeal made by Messrs.
V. Ramasamy, Proctor S. C. N. Veluppillai,
Kaonaheri Mudhaliyar, and S. Sandrasegaram,
Clerk C. G. R. at a meeting held on Sanday,
20th April, a special general meeting was
held on Friday the 25th instant in the Y. M.
H. A ball Arthiady at S. a. n. under the
presidentship of Mr. K. Ve murugu, Leoresed
Surveyor, for the revival of the Point Padro
Y. M. H. A. which ramsteed inactive for
some time past. The main item was the
election of office beavers which is as follows;
President: Mr. S. Subramaniyam, J. P. Proctor, S. C. Vice Presidents: Messrs. V. Arunsalam, Manager, Puloly boys English school;
R. Sandrascharia, Principal, Puloly boys English school: V. Ramaswamy, Proctor, G. C;
K. Valmvrugu, Licensad Surveyor; N. Velupnillai, Kachcheri Mudhaliar, Mullaitive;
G. Sathasivam, Law student; Sacretary: Mas.
K.
C. Pryscody, Student, Hartley Colleg;
Treasurer: Mas. V. Sivasundram, Student
Hartley College; Librarian: Mas. S. Vanayagamoorthy, Student Harsley College; Committee
Membare: Messrs. V. Sivapragasam, Notary
public; S. Sandrasegaram, Clerk, C. G. R;
S. N. Sittampalam, Point Pedro Kodigamam
Motor-bus proprietor; V. Paranobothy, Law
Student; V. Appasomy, teacher, Sacrad beart
Ecglish School; A. K. Subramaniyam, Law
student; S. Velmurugu, Law Student; Mas.
N. Kristnapillai, Student Hartley College
The meeting began and ended with the
singing of Thevaram.

The meeting began and ended with the singing of Thevaram.

Y. M. H. A. (Arthiady) Point Pedro.

Y. M. H. A. (Arthiady) Point Pedro.

A usual weekly meeting of the above reorganised Association was held for the first time after an inaction of some years on Saburday the 26th instant in the Y. M. H. A. hall at 5 p m. with Mr. G. Sathasicam, Liw Student in the Chair. Mr. S. Sandrasegaram, Clerk C. G. R. gavo a very inhoresting tecture on "Our Duty." He dealt on the subject very widely. Remarks were offered by Messre. S. Velmurgu, Law Student; V. Parachothy, Law Student; A. K. Subramanivam, Law Student; B. Kaoapathippillai, Teacher, P. B. E. S. V. Kandish, Student, St. Joseph College and S. Venayagamoorthy, Sudent, Hartley College. The meeting was brought to a close with the singing of Thevatam.

—Mr. V. Ramaswamy, Proster Anuradha-pura who came to Point Pedro on a week's holiday with his daughter and son-in Law S. Valmurugu, Law student, left for Anura-dhapura on the 21st

V. Scaverstoam left for their stations on the 24th after spenling two weeks' holiday at Point Pedro.

Mr. N. Veluppillai, Kacheberi Mudhallar, Mullalaivu left for Mullaitivu with his family yastorday.

—Mr. K. Sether, Asst. Postmaster Jaffaa and Mr. S. N. Sittampalam Point Pedro Kodigamam Motor-bus Proprietor are spend-ing a short holiday at Point Pedro.

Mr. E. Velmurugu, Licensed Sur-Point Pedro left for Balangoda on the April. —Cor. Licensed Surv

#### CORRESPONDENCE.

THE VALIKAMAM NORTH MARKET SHOW.

POSTPONEMENT SOLICITED.

Dear Sir,

I hasten to bring to the notice of the organisers of the above, through the valuable columns of your journal that the month fixed for the show is not congenial to the agriculturists and cultivators of the Divisions of Valikamam North and West The fruit trees are just in bearing and the seasonal vegetable plants fixed not begun to blessom in most parks of the Divisions. As far as I am aware and as far as I can essential from reliable sources that good variety of fruits and vegetables can be obtained in the latter part of the month of June only.

The goes without saying that the primary object of the show is not for more show but for encouraging food production and other industries in the country.

industries in the country.

Sa The committee of the show need not grudge
me thinking that I am trying to find fault
with them for not foreceing the fact that the
rutt season commences in June and for not
fixing the dates in accordance with the popu-

lar views. I am ont only giving expression to my personal views, but also I am enholing this semiminate of the class of people in writing interests the show is held beyond the quastion of lant that my crisisian is constructive and not destructive to the cause itself. It may also be argued that the Committee have innected some preliminary expenses to operation show or the 19th instant, but I will day without fast of contraliction that the trivial amounts a specific that may be derived by the posteriorate to the proper full season. It contains quarters is in fared by some members of the committee that good stuff of feutes might be consumed during the fastivals that take place in the minds of June before the date of the show. The answer for this is that it is better to have the second quality obtainable in the season rather than none in out of season.

The prebionement for a month will not in any way affect the agricultural and commer-cial products such as yams, grains, live stock etc. this may be now ready for the show

La view of these facts, I earnestly trust that the authorities will be pleased to give due consideration to the undoubted facts shade hereis and to see their way to extend the data till some convenient time in June next in crear to give reasonable facility to make the show a success.

I am, Dear Sir, Yours Sincerely, R. RATNAM.

A HINDU SANNIYASIM.

Bit, It gives me the greatest pleasure to announce to the Hindus of Coylon that Sammithamby Mylvaganam Esqr. B so (London), Pandit of the Madura Thamil Sangam and late Principal of Manipay Hindu College has been ordeined as a Saniyasim of the Ramakishna Mission under the name of Swami Vipulananda on the full moon day of the month of April 1924. It will not be ont of place, if I venture to lay before you, the libble I know of his career before his renunciation.

I know of his career before his renunciation.

He was born at Karative, a village a few miles from the town of Batticaloa. In his early childhood, he was brought up under good Hindo training. He passed the Cambridge Junior Local at the age of eleven from one of the Catholic Schoole of the Eastern Province. After that he devoted the major part of his time in the study of Thamil. It is really creditable because at a time when such intelligent men will be compelled by their parents or guardians to devote their entire time to the study of English which may banefit them materially, this youngster was allowed to devote the greater part of his time to the study of his Vernacular.

He passed the Cambridge Senior Local at

time to the soldy of Digness whole they hanefit them materially, this youngester was allowed to devote the greater part of his time to the study of his Vernacular.

He passed the Cambridgo Scholer Local at the aga of seventaged or eighteen. Later on he entered the Government Training College for Teachers. From the Training College he west to the Teach the began to take part in religious and public affairs. There he was doing good work for the Vivekananda Society (Colombo) as one of the Secretaries in conjunction with Mr. K. Kanagarayar, Proctor, S. C., Jaffaa, It is during this time that he passed the Pandit Examination of the said Sangam. Lyter on for some time, he was a demonstrator in Physics for the medical and Science students at the Technical Schools. He then came to Jaffaa as Science Master of St. Patrick's College. His enthusiasm and zaal for the Hindu cause was immediately reacgoised by the Young Men's Hindu Association (Pethah Branch), and he was called to serve that Society on the day of his arrival in Jaffaa. He was responsible for the chiting of "The White Lotus" On the classes, leatures of the Society. He may be regarded as on the Committee for some time, and later on was closted the Secretary of the Association. The establishment of the Saciety He served on the Committee for some time, and later on was closted the Secretary of the Association. The establishment of the Association library and night school are partly due to his untiring energy. He rovived also the Jaffaa Vivekananda Society. He may be regarded as one of the Young Men who was responsible for the holding of the Thumil National Day Colebrations in Jaffaa, of which Mr. C. Heole, now a medical student, was the first Secret

I hope that the Hindus of Caylon will reap the benefits of the national, religious and educational training he receives at the mis-sion and of his solf-sarrine and rennucia-tion in years to come.

Hoping to be favoured with the publica-tion of the above.

Wellawatte,

I remain, Sir, Yours Truly V. Sivagnanam.

#### COUNCIL ENTRY

Sir.

There are several considerations that sway these who seek Counsil entry, the chief of which with some is the mere attainment of Ligislativs Honours and with a few it may be the full patriotic motives. Those who are swayed by the former consideration are not always possessed of the Marifold qualifications of a councillor, important of which is sincere desire to serve the country at great self-aportius and a power of speech with keen debating ability, to gain their object it will suffice if they be men of affluent objects the suffice and great influence. Those who are Swayed by the latter consideration are generally men well qualified and it is offer unfortunately that we lose the chances of gathing them to the Council owing to their disinglination to go through the severe strain of a laborious, expensive and unwholesome contost.

of a laborious, expansive and unwholesoms contest.

The reformed Legislative Council is to be the areas of important buttles never before fought. The expensive colonisation of the Wanni, the agricultural and industrial development of our country by which the country may be made to depend on itself in the matter of food supply, the finding of openings for the many sons of Ceylon who do not know what to do and where to go after their education is finished and various other problems connected with the general improvement of our country should not now regalive scan's attention at the hands of councillors. It is a pity that the state of affairs in Malaya threatens to desrive men from Ceylon of all chances of securing positions in that country has not received the serious consideration of our leaders. Immediate and aggressive measures should be taken through the council to have these important problems colved. The reformed council is also to be the means of our gaining further political previleges, and therefore, it should be our endeavour to send really capab's and experienced men to the Council and thereby to see that no misuse and therefore, it should be our endeavour to send really capable and experienced men to the Council and thereby to see that no misuse is made of the advantage of extended seats given to us. The electors are really responsible for this, and there is no reason to believe that if they are left alone they will are in their selections. In that case persocal considerations will have sway with only a few but, it is the underhand way of dishonourable influence that will spoil the case, and there let our actions be honest and pure and let good feeling provail during election time. Let our caudidates instead of visiting the electors and canvassing promises of support appear on public platforms and express their deliberations, views and schemes of work for the future well-being of our country. In this way I think they will be able to abow the electors their capacity to be fit representative.

I exhort the caudidates on the propriety of leaving the electors alone, and the electors on the necessity of banishing all projudices and personal considerations and to see that really fit men are sent to the council.

V. W. Thambiaish

Kuala Lumpur,

THE RELIGIOUS QUEST OF INDIA.

(Review.)

BY MAHESHCHANDRA GHOSH.

The Religious Quest of India: Edited by J. N. arquhar and H. D. Griswold Oxford University

Pross.)
(i) Indian Theism, by N. Maccicol.
(ii) Redemption, Hindu and Christ
Sidney Cave.
(iii) Hindu Ethica by J. Mackenzie,

(iii) Hindu Ethics by J. Mackenzie,
These books have been published by a band of
aristian Missionaries, who have been governed
y "two impelling motives":—
Testand the developments of thought

(i) To understand the developments of thought in I life of India and dispassionately to estimate

and life of India and dispassionately to estimate their value.

(ii) To preach the Gospel of Jesus Christ, for Jesus Christ has become to them the light of all their seeing and they believe Kim destined to be the light of the world. (Editorial Preface).

Preaching the Gospel is their primary object and the other one is subsidiary to it. In this raview we shall eav prohips hout their subsidiary object; our review will be a critique of their primary object.

In the first book the auther has expounded the

raview we shall say nothing about their subsidiary object.

In the first book the auther has expounded the Christian idea of God and his relation to man. The second book deals with the Christian idea of Redempilon. Is that third book, the author has given us an idea of Christian of morality. But as these three expects of religiou are interconnected and as the final object of the authors is the same, they have necessarily had to tread the same ground over each. In reviewing the tririd book (M. R., Aug. 1928) we analysed the Christian idea of morality. In this review we shall try to understand the thoological aspect of the religion of Jesus.

God.

According to all these authors, the Christian idea of God is the highest and the value of other religions depends upon their approximation to the Christian idea (wide "Hadu Ethlos," p. 248). Let us see what Jesus says about God.

Where is God?

The question is often asked.—"Where is God?" In our country two answers are usually given. The first answerie, "God is averywhere." This is the answer of the ignorant mass and of those who are on a lower level of intellectual and spiritual culture. Though true in a certain sense, this answer is defective, because it implies that God requires space to live in, which is not correct. It can be accepted as true only metaphorically. The second and 'true answer is, "The very question is in inadmissible, because it presupposes

## Order Nisi.

IN THE DISTRICT COURT OF JAFFNA.

Testamentary Jurisdiction 5871.

In the Matter of the Estate of the Vairamustu Thamotharampillai of Ch puram

Thamotharampillai Vaitilingam of C

1. Tham that ampillai Navaratnam of do, presently residing with K. Nagalingam, Sungoi Siput, Kuala Kangaur, Perak. F.

Surges cipht, Rusis Kangant, Perak. F.
M. S.
Thamotharampillai Muttutamby of Chalipuram
S. Thamotharampillai Suppiah of do. presently of Polobin, Johore, in F. M. S.
Thamotharampillai Sallaturai of do.
S. Sellaumat daughter of Thamotharampillai ef do.
G. Thamotharampillai Sangarappillai of do.
Muttish Kandlah of do. The 3rd, 4th, 5th and 6th Respondents are minors by their guardian ad litem the 7th Respondent

Respondents.

This matter of the Petition of the abovenamed Petitioner praying that the 7th Respondent abovenamed Petitioner praying that the 7th Respondent abovenamed be appointed guardian and litem over the minors 3rd, 4th, 5th and 6th Respondents and that Letters of Administration to the Estate of the abovenamed deceased, he granted to him, enming on for disposal before G. W. Woodhouse Equire, District Indee, on January 29, 1924, in the presence of Mr. R. Candiah, Proctor, on the part of the Petitioner and the affidavit of the Petitioner dated January 22, 1924, having been read: it is ordered that the said 7th Respondent he appointed guardian ad litem over the minors 2rd, 4th, 5th and 6th Respondents and that the Petitioner as one of the being of the deceased is emitted to have Letters of Administration to the estate of the said intestate issued to him miless the Respondents shall, on or before April 3,1924, appear before this Court and show cause to the contrary.

G. W. Woodhouse

G. W. Woodhouse, District Jude February 21, 1924.

Time to shew cause extended to May 20. 19 G. W. W. D. J.

that God lives in space." The right question is, "Where is this world?" Our answer will then be: "The world is in God, space and time are in God, and everything is ain God?" If we, at any time, say that God is in exerthing it must be taken in a non-spatial sense.

Now what does Jesus say about this question? His answer is, God is in heaven.

In many places in the Bible we find such expressions as 'my Father who (or which) is in heaven,' 'our Father who is in heaven,' 'your Father which is in heaven,' 'you. Bather which is in heaven,' 'you. Bather which is in heaven,' 'you. Bather which is in heaven,' 'you would be an in heaven,' 'I he you would be an in the set of the control of the con

Mk. xili. 31; L. xxi. 33.

The juxtanosition of heaven and earth proves that heaven is a place. "Heaven" here cannot mean "the spiritual world.

Thy will be done in earth as it is in heaven." Mt. vi. 10 and L. xi. 2.

Here also heaven is a place.

"Swear naither by heaven, for its God's throne, nor by earth, for it is his foot stool." Mt. v. 34 35.

Here 'heaven' must be a place.

"...No, not the angels which are in heaven." Mk. xviii. (and Mt. xxiv. 36)

Jesus says in one place: "I say unto von that in heaven their angels do always hebrid the fave of my Father which is in heaven." Mt. xviii. 10.

The passage conclusively prove that heaven is a place where God lives with his angels.

"It came to pass that justs also being baptized and praying, the heaven was opened and the holy Ghost descéeded in a bodily share like a down upon him and a voice came from heaven which said, "Thou art my beloved son; in thee I am well pleased." Luke III-21 22.

Similar passages occur in Mt. III, 15-17; Mt. I, 911 and John I, 32 83. "A voice came out of the cloud, eaving, 'This is my beloved ron, hear him." Mk. IX. 7 (slso XVII. 5; LIX 35). This proves that God lives about the cloud.

The mother of James and John said to Jesus—"Grant that these my sons may sit, the one on thy right hand and the other on the left, in thy kingdom." (in thy glory in Mark).

Jesus said:—

"To sit on my right hand and on my left is not mins to give." Mt. XX. 21 23, and Mk. X87 39. (the speakers being James and John.).

If here 'kingdom' mans heaven', that heaven must be a place.

Jesus says:—

"I appoint unto you a kingdom...that ye may drink ab my table in my kingdom and sit on the thrones Indging the twelve tibes of Israel." Luke XX. 28 30.

Vide remarks out Mt. XX. 21-28 above.

The resurrection of Jesus proves that his body went to heaven. This heaven must be a place.

All these parages prove that he heaven mentioned in the Cospels is a place where God lives with his angels.

The god who has a local habitation is like one of the Greek, Roman and Ind

Ureek and Roman pantheons.

The ATTRINUTES OF God.

What are the attributes of God? For the sake of convenience we shall describe Him, after the highest Hindu scriptures, in two ways:—(i) with reference to His own self, and (ii) with reference to ourselves and to this world. But it must be

orns in mind that these two are interconnected and it is only for the sake of convenience that we make this distinction.

#### He-in-Himself.

He is Satyam—The true, the real, the existent, the self-existent, and self-sufficient. This implies that he is tunuriable and eternal.

He is Janaam—he is consciousness, he is a self, more properly "The self."

He is inantham.—He is infinite in power, knowledge and love. He is never limited by time, space or any other entity.

He is Anantham.—Blissful.
He is "Santam."—He is unroffled, equanimous.

He is Sivam—beniga, graciousness, anspicious, thous any saint of cell.

Ho is Sundaram—He is beautiful.
He is cham con advitum.—He is one without second. With reference to us.

He is the creator, preserver and destroyer of its universe;

He is the self of ourself, he is our life, light and

He is one loving Father. The epithet Father might imply human limitation; therefore the rishis called him "the most fatherly of fathers" (piritama pitrinam). God is to us also our loving mother and loving friend.

(To be continued.)

"The Modern Review."

#### MAHATMAJI ON THE SITUATION.

BOYCOTT OF COURTS AND SCHOOLS.

REPRINTION FAVORERD

Mahatma Gandhi writes in "Young India":-

"I hope you have by this time been able to consult friends who were not led to modify, at Delhi, the Canaroes resolution regarding the Triple Boycott. Wast final decision have you come to? Are you going to preach them over again in the same form?

"As to the beyont of Councils, I may not say anything; the leaders of the Swaraj Party might have clearly laid before you facts and arguments. The work they are doing and are likely to do is before you facts and arguments. The work they are doing and are likely to do is before you. As to the beyont of schools and colleges, it has, if I may say from my own experience, completely failed. I may refer to my own case. Here there are two full fladged High Schools, attended by more than 500 pupils each, while the National High School has barely 30 boys ou the roll. We have tried all possible ways and means for canvassing boys, but have failed. I have been convinced that people are not prepared for this boycott.

"As to the third boycott, there were only a very few lawyers who gave up their practice. Now almost all have rejoined. The number of courts going people never diminished. The Lavad Courts established by national workers never thrived and have since died. These courts, having had no power to enforce their decisions, and the people being not trained to submit, cannot be expected to attain any palpable success.

respected to attain any palpable success.

'Under these circumstances what are we—who boycotted our further education and prospects at the clarion call of the Congress to sacrifice for the sake of the country only one year—to do? We have sacrificed not only one year—to do? We have sacrificed not only one year—to do? We have sacrificed not only one year but three. We established national schools for the popule and the people heed them not. The sacrifice of the workers is not appreciated. Are not the national schools with such poor attendance a useless waste of the public money, energy and life? Does it not mean that our efforts and plans are premature? Our sacrifice gives no satisfaction to ourselves too. It is often a hindrance to patrioti m or national enhusiasm. Khaddar is dearer than mill-cloth and our means are poor. Though elected delegates to the Congress we cannot attend or have to refuse the seat, for want of the necessary money required for travelling and obser expenses. We have to earn money not for luxery but so a necessity. But our ways are blocked by the Congress.

for luxury but as a necessity. But our ways are blocked by the Congress.

"I have a family to support and a delicate constitution, and hence cannot bear the hardships of village propagaida. The Congress has practically no work at present. What I think is that the Congress should arrange for the maintenance of workers and admit only those whom it can support. It should give permission to all others to follow their own pursuits patriotically and be noldiers of the militia (irregular army) ready at the country's call whenever required. Such people will enter Government and semi-Government schools and teach their prescribed books and lescons with a pastrotic angle of vision. They will join the bar and show to the people as every step what a weater of time and money the Courts are. They will enter the military and refuse to fire on their own brethren. And so on, I know not what you intend to do after your recovery. In the meanwhile I seek your advice. I think that I am doing no better service to the people and to the country by remaining the head master of the national school here, which is not appreciated and supported by the public. May I complete my law education and join the bar and do what humble services I can to the Motherland? Will you advise the Congress to remove these boyouts and freedom? Or are you going to take up these boyouts in right carnest again? May we wait?

P. S. It is no question of conscience and Religion. I look at Mon cooperation only as a mean."

N.C.O. THE ONLY MEANS FOR ACHIEVING SWARAJ.

N.C.O. The ONLY MEANS FOR ACHIEVING SWARAJ.

The foregoing letter sums up succinctly the argument advanced by my correspondents and visitors against the boycott of schools and law courts. As usual the sting is in the tall. The post script yi, lids the secret of unbelief in the hoycott. One need not regard everything as a matter of consciences or religion to be able to stick to it through thick and thin. Even one's means may be so vital that giving then up may mean death. It may see the means whereby we breather and cutsian life. They are not life. Both their destruction is destruction of life in 1911. No one questions that non-no convenience is a means. The questions is:—Is non-co-operation as conceived in 1920 the only means of reaching our goal? The Congress decided that it was. But the Congress merely a placents the opinion of the delegates for

the time being. Some of no evidently consider that it was a mistake to think that it was the only means. Some others think that it was one of the means and many more should have been adopted at the same, time. Yet others, though they disbelieved in it, adopted it out of regard for the decision of the majority and because they think that the decisions of the Congress have a mandatory character and blad the minerity whether in matters of principle or detail. Yet others adhere to the opinion formed by them in 1920 that non cooperation as then conceived is the only means for achieving our goal. It belong to the last category and it will be my humble duty from time to time to show why it is the only means, Mr. correspondent evidently belongs to the opposite school.

PLEA FOR TOLERANCE.

#### PLUA FOR TOLBRANCE,

FLEAFOR TOLERANCE.

I have repeatedly observed that no school of thought can claim a monopoly of right judgment. We are all liable to err and are often obligad to revies our judgments. In a vast country like this, there must be room for all schools of honest thought. And the least therefore that we owe to ourselves as to others is to try to understand the opponent's view noint and, if we cannot accept it, respect it as fully as we would expect him to respect ours. It is one of the indispensable tests of a healthy public life and therefore finness for Swarsj. If we have no charity and no tolerance, we shall never settle our differences amicably and must therefore always submit to the arbitrament of a third party, i. e., to foreign domination. I invite the reader, then, to chare with me the respect that is due to the view set forth by my correspondent and if he belongs to the correspondent's school of thought, bear with my even though I cannot see eye to eye with him.

#### 'A FAILURE AND A SUCCESS'.

'A Faiture and a Success'.

In my opinion, the boycoth of schools and law cours has been both a failure and a success. It has been largely, not wholly, a failure in that schools and law courts have not been effective or even appreciably deserted. But it has been a success in that the hale surrounding Government schools and law courts has disappeared. People believe, much more now than they did before in the necessity of Independent national schools and sattlement of disputes by panchayats. Lawvers and Government schoolmeters have lost much of the artificial prestigs they enjoyed five years ago, I count these as no small gains. Let me not be misunderstood, I do not undervalue the sacrifices and davotion to the country of schoolmasters and lawyers. Dadabhat and Gokhale were schoolmasters. Pherozeshah Mehta and Bududdin Tyshi were lawyers. But I would not have even these distinguished countrymen of ours to claim the exclusive monopoly of wisdom or ability to guide. The spinner, the weaver, the farmer, the artisan, the trader have just as much right to shape the destiny of the country as the members of the so-called liberal professions. As the latter have result as much right to shape the destiny of the country as the members of the so-called liberal professions. As the latter have represented the arm of authority, we have been awed by them and to that extent they have accustomed us to think that we can satisfy our wants only through the Government is a creation of the people and merely an instrument for giving effect to their will. The false prestige of privileged classes bas suffered a shock from which I hope it will never recover.

That national schools and punchayats have not flourished, as they might have, is due to a variety of causes, some avoidable and others unavoidable. We have been new to the work and therefore we have not known how to go about it. For ma therefore the poverty of results is not a cause for disappointment but for greater and more enlightened effort. Our failures we can convert into so many steps to success.

#### IMPORTANCE OF VILLAGE WORK

Importance of Village Work.

The village work fightens us. We who are town-bred find it trying to take to the village life. Our bodies in many cases do not respond to the hard life. But it is a difficulty which we have to feace boldly, even hardeally, if our desire is to establish Swarej for the people, not substitute one class rule by another, which may be even worse, Hitherto the villagers have died in their thousands at that we might live. Now we might have to discontinuous that they may live. The difference will be fundamental. The former have died unknowingly and involuntarily. Their sufforced seer fine degraded ut. If now we die knowingly and willingly, our escribe will encoble us and the whole nation. Let us not filinch from the necessary sandine, if we will live as an independent self-respecting nation.

The difficulty with the non-co operating lawyers is greater still. They have unfortunately bean used to a highly artificial life totally out of harmony with their national surroundings. I regard it are acrime that any lawyer or doctor should charge or get say Rs. 1,000 per day or for that matter even Rs. 100 per day. It is no answer to the indictional that it is the monied more who may and there can be no harm, but it may be all to the good, if lawyers take money from the rich people and use a part for the public good. If the profession was distinterested and charged only enough for maintenance, the monied man would also have to revise their budget. As it is, we seem to be moving in a vicious circle.

moving in a vicious circle.

If under Swaraj we shall have to make the town life correspond to the village life, we shall be bound to simplify the town mode of life. The beginning has to be made now. Why should lawyers feel so utherly helplers as they seem to do now? Is starvation the only alternative if they cannot vocume practice? Is it impossible for a resourceful lawyer to turn his attention to weaving or any other honourable toil?

#### RETENTION OF BOYCOTT FAVOURED.

RETENTION OF BOYCOTT FAVOURED.

It is difficult for me to advise non-co operating lawyers and schoolnasters. If they believe in the boycott they should face all difficulties and continue the boycott. If they do not believe in it, they can without any diegrace stateding to their action rejoin the profession. As I do not believe in the mendate theory, I do not consider it to be obligatory on any schoolnaster or lawver to refrain from rejoining Government schools or law-courts because of the continuance of the boycott resolution. I would still advecate the retoration of the boycott, to be worked out not by promaganda for emptying Government schools and courts (that was doon and had to be done during 1920 and 1921) but by the constructive method of establishing and populatining rational schools and punchayats. —"The Hindu".

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