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Che hindu Organ.

JAFFNA, THURSDAY, MAY 22, 1924.

THE ACKI-HORTICULTURAL ARKET SHOW.

It was a happy thought that inspired the Jeffna Food production Committee to inapprate a series of village shows to inaugrate a series of village shows to stimulate agriculture in the province. Agricultural and other shows are primarily intended to educate the people and awaken their instinct of emulation. But in practice we find that they fail of their purpose for the reason that the interests of the cultivators do not receive the attention they deserve while the convenience, comfort and tastes of a section of visitors whose good opinion the organisers value highly are considered and catered for. The Chunnakam Show furnished a practical example of the best way to reach the cultivator. Coming down to take level of the people and treating them with a kindliness of spirit which did not degenerate into condescension or patronage. Mudaliyars Sandrasekara and Kumarakulasinghe—Maniagars bothjoined hands to lead the movement and organised the Chunnakam Show. People generally believe that these Shows are intended to please a departing Government Officer or afford an opportunity to aubordinate officers to dance within the smile-zone of a compassionate chief. There was none of that officiousness which invariably cools the ardour of the curious cultivator: every thing was so simple, so attractive and designed to touch the imagination of the humble cultivator that he instead of timorously glancing at the exhibits from a "respectable" distance went up with confidence to the very edge of the tables on which were displayed the exhibits. He felt that the Show was his stimulate agriculture in the province. went up with confidence to the very edge of the tables on which were displayed the exhibits. He felt that the Show was his and fell to deavouring with his eyes the exhibits in the various stalls. A constant stream of visisors poured in from all quarters and the Police were taxed hard to keep order within the grounds. The high and the low, the rich and the poor all alike paid their homage to the source of wealth and prosperity. The exhibits were so varied and embraced the products of labeur at home and in the garden that everyone present had something or other to attract him or her. The busy hussif had her own lessons in mat and basket, weaving, the leisured spinster found many patterns in embroidery and needle-work. The poultery fancier must have turned pale at the sight of the full-grown country cock-fowl which stood captive within a case. spinster found many patierns in embroidery and needle-work. The poultery fancier must have turned pale at the sight of the full-grown country cock-fowl which stood captive within a cage improvised for the occasion. Every craft and industry was well represented. Carpentery showed its best walking sticks and model of a well. Chopping knives and other household implements were seen in plenty. The art of our potters evoked the appreciation of the visitors. Beautiful little flower-pots fashioned from the clay at Sanganai set the visitors athinking why they should look up to Pondicherry and Coconada for their earthenware. The side shows which were many and interesting had their share of patrons while the toiler in the garden, oblivious of his own high place in the economic scheme of the country, stood gazing admiringly at the varieties of tobacco and vegetables exhibited by the Tinnevely Experimental Farm. The invitation to grow Cholan Irung for fodder was much discussed by the vistors. Cotton enthusiasts lingered long near the six varieties of Cotton shown by the Tinnevely Farm. Fruits of various kinds and garden produce were well represented. The produce of the palmyrah palm and the assortment of purified local oils—Margosa, Huppai, Gingily and Co-conut created no little interest. The new-born enthusiasm in our midst for hand-loom weaving received a distinct filip by the exhibition of the noble art by a very live weaver. Every body said it was so simple. Yes. Simple it is, but the difficulty is to make up one's mind to fit up a loom in his own home. The show must be pronounced to be altogether a success and we congratulate the organisers on the large measure of success which attended their efforts. The show proved to be a study of our economic condition. We learnt our needs and found our capacity. It is possible now to say in which direction incorowement is is possible or desirable. We trust that similar shows will be organised in other villagesin the same spirit of service and sympathy which characterised the orga able. We trust that similar shows will be organised in other villages in the same spirit of service and sympathy which characterised the organisers of the Market Show at Chunnakam.

NOTES & COMMENTS.

In view of the large number of car accidents due to the non-observance of the speed-limit imposed by law,
An Offer, a gentleman of culture and position has offered his services to the Police to co-operate with them to bring to book offending drivers. The gentleman is prepared to undergo any training that may be necessary to equip him for the efficient discharge of his duties. We commend highly the spirit of this gentleman which moved him to make this offer.

OF HELL RANGE OF MANY AND PERSON. LOCAL SE

Ourselves.—At the last meeting of the Executive Committee of the Saiva Paripaiana Sabha held last week under the Presidentship of the Hon'bis Sir A. Kanskasabai, Mr. M. S. Ellatamby, Advocate has been appointed to act as Hon'ry. Chief Editor of the "Hindu Organ." Mr. Eliatamby has assimed charge of his duties.

WHAT IS IT?-In the small hours of morn-What is it?—In the small hours of morning this day people were agreably surprised to find the wind equacking in the corners of their bed rooms and rathing and upsetting everything within its reach. The distint rumble of thunder and lightning made one feel that the clouds were labourning for a good shower. In the end these was more blowing than rain. Is is the announcement of the coming monsoon or is it the tail end of of a Cyclone in the Bay of Bengal? Weather prophets will enlighten us on the question in of a Cyslone in the By the black of the prophets will enlighten us on the question in due course. The blowing was so ebarp and savere that the tiles of some of the roofs of the go-downs in the Grand-bazaar hays been dislodged and lifted off.

Personal —Mr. R. H. Bassett the P. M. is well and has resumed duties.

-Mesers. Advocate C. V. Candappa and Proctor V. Ramaswamy are in Jaffaa having come here in concetion with a case.

-Mr. G. W. Woodhouse the D. J. has returned from leaves and resumed duties.

A FATAL ACCIDENT.—A motor car rushing into Town from Karative knocked down last Manday and killed on the spot and old woman near the Oddumedam junction. The driver of the car was humane enough to fate the corpse in his car to the Police Station where the usual proceeding's are being taker. It is learnt that the women is an inhabitent of the village of Sankanai and was picking her way to some Temple in the Town.

of the village of Sankanal and was picking her way to some Temple in the Town.

Obstuars—We regret to have to record the untimely death of Mr. R. R. Gunaratham, R. A. which took place at his residence in Tellipatai. He was an Asat, Master of Heartley College and took ill at Pt. Pedvo last Thursday and went over to Tellipalai where he expired on Monday the 19th inst. The funeral took place on Tuesday in the pressure of a large number of friends and relatives. He leaves behind besides his widow and two daughters a host of relatives, friends and students to bemoan his loss. Although he had joined the Law College, his attraction for the teaching profession was too strong for him to resist. He was an ardent and enthusiastic teacher and won his students' affection by his transparent honesty and simplicity. He has written annotation to severus English beat-books and was a keen student of English poetery. He was a regular contributor "Sentiamil" a high class classical monthly of Madura and the journal of the Tamil Sangam. We tender our condolences to the berieved family.

—We deeply regret to record the death of Mr. M. V. Kanddah of Point, Pedra the later.

m. We deeply regret to record the death of Mr. M. V. Kandiah of Point Pedro, the late Chief Clerk, Audit Office, Relantan, Malayo. The deceased was constantly ailing from malaric and liver complaints and he passed away in the morning on Monday the 5th inst. at the port of Tunpat, where he went to recoup his health. He leaves behind a widow and three children and a wide circle of relatives and frinds to mourn his loss

TO OUR CORRESPONDENTS.

A.V.—Kindly authenticate your letter more legibly. The information is being referred to the gentleman concerned for confirmation. Is it a leg-pull?

BY THE WAY.

The National Service League—will supplement the work of the Y. M. H. A. If we are to achieve a real national swakening work has to be done in every sphere of achivity. It is of no use to take up only one branch of our work and concentrate only on that. The problem has to be received as a whole and so ordination in the various activities should be established. Wacould never tackle the problem piacement. The workers will naturally join the activities congenial to their tasts, kemperament and canasity, and no conflict shall arise to their midst, it they restise the common goal towards which all are striving. It is of paraments importance, therefore, that our workers should be acquainted with the common aim which both the institutions seek to achieve. Whatever the immediate purpose of any particular activity, the final goal to be reached in National

Soil Discovery. We ought to place this ideal strongly and vividly before our eyes to that it may implie us and urge us on to overcome obscades of any sort or kind. Enmeshed in the Maya of an alian culture, we half lost our own sell for the re-discovery of which we have to attrive every form of one activity—politios, education, religion, social reform. It will thus be seen that the work before us is great, but the tailars are few. If we could only remind our countrymen of the great treasure that lies in the hunter-room, if we could make our young men feel their respononly famina our countrymen of the great treasure that lies in the hunker-room, if we could make our young men feel their responsibility in the matter as their brethren in India, Egypt and China are doing if we could get our women folk to bless our movement, we shall have workers incumerable. The cause is noble, hely and great, and who will deap a helping band if he is only asked to help? Let us, therefore, approach our countrymen in all humility, and the response will be true and generous. There is no need to despair. Every one, whatever his station in life, could make his contribution to the movement. A kindly thought, a timely suggestion, a small subscription will help us and help immensely. A word to a neighbour, a tak to a circle of friends, a line of encouragement will help us and help greatly.

Swam Rudrakody of Madeas—is in our

SWAMI RUDRAKODY OF MADRAS—Is in our midst now. He has already delivered several addresses on "Kural" in various centres. He addresses on "Kural" in various centres. He holds a regular morning class for women interested in the study of Tamil classics. "Silapathikaram" is being discussed at present. He is doing very good work. Being a Brahmecharin I think he could stand more work. I wish he is invited to every village in Jaffins and asked to address on literary and social questions. He is a fluent and fine speaker, and know the art of capturing any audience. We ought not to allow him to return to Madras return to us our Pundit Malivaganam, who has recently been ordained.

has recently been ordained.

The Y. M. H. A., Pt. Pedro—has received. We can now expect to hear of the received of the Karaveady and Valvetitural branches. Udupiddy is one to follow suit. Achahuvely may be busy with politics's now, but as the dust kicked up by the election contest action for the Contral Association should be recess to say to bring the branch Associations together on a federal basis. This may be done before the camp this year. In the mean time, we should try to revive all our Associations and put in some carnest work. Let us hear in mind that Work and not advertisement that pays. The public will support us if we convince them that we are in dead carnest about our work. A mere pretunce cannot be kept our work. A mere pretence cannot be kept up long. True carnestness will not fail to be recognised or supported.

go long. True carnestness will not fail to be recognised or supported.

3 Cents A Pound—is really cheap, and within the capacity of every one of us. Let us, then bring each a pound of the Delft Cotton Seeds and sow them in our dwelling compounds. This is merely to remind us every day of the great drain on our wealth which Manchester, miles and miles away from us exerts on us. When the plants grow up and yield us cotton, we shall see what we could do with it. Cotton plants do grow fast and do not require much tending, watering or cultivating. Each day as they grow and put forth their leaves they will remind you more vividly of the sconomic slavery of our countrymen. We shall steemy to solve this profits when the plants call upon us to decide what to do with their yield. Profit earning schemes ought to give room now to self-helping schemes ought to give room now to self-helping schemes. I am glad to note that several frends are growing cotton in their dwelling compounds and I feel that before long many more would be drawn by curiosity into the circle of home-cotton growers.

13th May, 24. M. S. Ediatamsy.

M. S. EDIATAMBY. 13th May, 24.

THE NATIONAL SERVICE LEAGUE.

MASS MEETING.

Mass MEETING.

A public meeting was hill in the outer yard of Perumai Koil on Sunday the 18th instant under the averless of the above Lasgue. There was a large gathering present. Mr. M. S. Eliatamby who was elected Chairman thanked the audience for electing him to preside and called upon Mr. T. P. Masilamany to address the audience on the subject of "The Way to win Swarsjiam". The lecturer in a lengthy address in Tamil pointed out the methods by which self-government could be attained. He emphasised the necessity for the Island to become self-supporting with regard to food and elothing and quoted figures to show the drain on our weath caused by our dependence on other countries for our necessative of life. He insisted on the necessity of the paoples' representablive getting the control of the public purso and the advantages of a system of National education. The lecture was listened to with great attention and interces by those presents.

Mr. A. Cashiravelu Proctor, J. P., U. P. M. who next followed agreed with most of the serviments expressed by the lecturer. He attributed our poverty among other causes to the heavy stamp duties payable at present under the law and urged a revision of the stamp laws. He touched on the advantages of having village panchayts for the settlement

sputes among the propie and exhorted people above all to be just and helpful and other. He was not opposed to ale education but the present system and much modification.

4 S. Kanagasabai of the Parameshwara ge spoke facilityly on the subject of unshility and appealed to the audience plax the rigours of social rules so as to in the so-called low eastes to a fair share les' opportunities.

of lies' opportunities.

The Chairman wound up the proceenings with his own remarks and quoted two instance which came within his personal experience where the obstinacy of the Vellalas in which odding the social rights and privileges of other castes ended in the Government stepping in to assure them their rights. The meeting came to a close with a vote of thanks to the Chairman proposed by Mr. R. Subramanism, Proster. It is a matter for congratuation that several Tamil ladies were the meeting.

THE
ARYA CHARRAVARTHIES OF
NALLORE, JAFFNA,
AND THE TELUGU CHOLAS OF
NELLORE, EOUTH INDIA.

(By V. COOMAPARWAMY, B. A. PROCTOR, B. C. JAFFNA.)

(Continued from 13-12 '23.)

(Continued from 13-12 '23.)

Belove I proceed further with my thesis a few words appear to be necessary by way of explanation to the readers. Some of my friendly critics who had been following my contributions to this extensed journal complain that I am wandering far away from know the subject and that they are at a loss to whether I am drifting to. I must however confess that there were some digressions from the main thema, but at the same time the reader may rest assured that there were digressions intended either to elucidate the subject more clearly or throw eidelights which strongthen the conclusions I have arrived at. A short paper read before the Jaffna Historical Society on the origin of the Aryachakkravarbhies of Jaffna was the skeleton or framoworth on which the present thesis was subsequently colarged. After the discussion after followed the reading of that paper in the said society it was resolved that the paper should be published in some local newspaper stating my views more fully and supporting my conclusions by reference to authorities where such are available and the result has been the scriets of my contributions in this biweakly of wide circulation under the above heading. My first endeavour therein was to fix the date of the establishment of the Tamil Empire of Ceylon in Jaffna, which I have pointed out to be 1248 a. Deer rather the middle of the 13th century. It is concated to ascertain and acquaint the reader with the circumstances under which a new kingdom came to be established in Jaffna in the middle of the 13th century. It is concated on all-sides that Jaffna was colonised by settlers from South India. But this migration of the Dravidines from India to Ceylon does not appear to have been confined to any particular area in respect of either the texting place of migration from the neighbouring continent or of the portion of this feland in which these various races, tribus and castes finally settled shown. The attended to the Tanilkam and further a field in Thondaimandaiam, in distant Kon

and the latter is the beginning of the rule of Arya-chakrajarchiles.

Following the ascounts gived in the Mahavansa and other Sinhalese chronicles it has become almost a creed with the historians to treat of the Tamils in Ceylon as intruders and their influx into this Island fram time to time asso many invasions. Thus "The History of Coylon by Mr. L. E. Bizze need as a text book in our ichools speaks of the "First Tamil Invasion" (Chapter VI, the second Tamil Invasion etc throughout (129) Mr. Lawis in his Manhal of the Wanni Districts refers to three different periods of wars and internetine commptions which wroughs ruin and devastation of the Wanni and brought about the extension of the Vannias as separate race, the first of which he says is "The Tamil Invasion 700 years ago,"—the other two according to him being the reduction and cosupation of the Wannis by the Datch 1783—96 and the first ton years of British ruin 130 Dr. Paul Pierie sounds the same discordant note and hurle prevensive and offensive opticals in making reference to the Tamils of ancient Ocylon in his historical discretations. These one sided accounts of the so-called Tamil aggrassion go un-challenged and gain currency as historical truths and are productive of much mischief. The school children who are taught from Blaze's History become imbued to their young days.

with the idea that the Tamils and the Singhalese were inveterate fees of each other for over thirty conturies and this in itself is enough to keep the two rance apart for an indefinite length of time netwithstancing the mighty efferts of patricts of both the races to bring about the much desired Singhalese—Tamil unity. We must therefore look dispassionately and try to ascertain the real facts about the socialed Tamil Invasions and the bostility of the two chief races inhabiting this Island.

the bostility of the two chief races inhabiting this Island.

In making a just estimate and a tree appreciation of the Singhalese Tamil hostility and the se called "Tamil lavasions" of Osylon in ancient and measeral blatery it is important to bear in mind the following essential truths (i) The hostility was religious rather than racial in that Buddhistic Coylon was pitted against Brahministic South India; and moreover the navratives of ancient Coylon was pitted against Brahministic South India; and moreover the navratives of ancient Coylon was pitted against Brahministic dergy and these are in the nature of occasided accounts in which bruths are either half-told or suppressed altogether or distorted and therefore require supprementing and correction by the aid of other available extraneous sources (ii) the head of a state in ancient times was more often than not, the protector of the state railigion as well,—the religion of the majority of the people of that shafe. Ware between two states professing different religions often resulted in the destruction of the religious edifices and the plundering of the saared treasures of the vanquished by the victors; and wars were sometimes undertaken expressly for the purpose of redressing religious affronts or for the restoration of a new or even a standing Army, with the result that the powerful neighbouring Tamil kingdoms of South India, and cometimes even individual adventurers of the opposite shore, or abad of them, were tempted to case coveting eyes on the defenceless shores of Ceylon, and reduce it to subjection, userp its throne, or interfere in the internal affairs of the Island on trifling praexts.

In reviewing the history of the Meroantile on trifling pretexts.

interfere in the internal affairs of the Island on trifling protexts.

In roviewing the history of the Mercantile Marine of South India and Ceylon, I have explained sufficiently clearly the truth of the above said three statements. The incidents connected with the invasion of Ceylon by the Pandyan king Sri Mara his ransacking the Buddhist Vinaras and carrying away the golden image of Buddha to Madura, and the country by Sena II king of Ceylon and the restoration of the Mester's golden image, all of which, I have destribed and detailed elsewhere serve to illustrate the truth of the second of my observations that wars and invasion on religious grounds were not uncommon in olden times. The history of the Tooth Relie from the time of its despatch to Ceylon from Railega down to the time of its falling into the hands of the Protugose, and the interesting anecdotes which tell us how often and under what oircumstanues this sacred object was carried away to India and brought back to Ceylon all these sufficiently enlighten us on the matter last considered.

That the king was also the protector of the state religion made, and comments as the

enlighten us on the matter last considered.

That the king was also the protector of the state religion needs no comment as this holds true in the history of the West as much as in the history of the East. The complete divorce of the Church from the State is an idea of recent growth even in the West; and the title of the "Defender of the Faith" conferred on the English king by the Pope in the midaeval ages when England was subject to Papacy, but still retained by our King Emperor as one of his Birndhus or titles hastes own tale to tall. In dealing with the Indian invasion of Parakrama Babu I have drawn the attention of the readers to a most glaring discrepancy between the narrative in the Mats Vansa and the South Indian epigraphic accounts of the same event as regards the final result of this invasion. Other intendes are not wanting to lilustractic the lack of historic accuracy and authenticity of the Mata Vansa and other treaties of Coylon history as narrated by the Buddhist along. ion bistory as narrated by the Buddhist

clergy.

I have thus disposed of the second and third of my satements and the latter hart or my first statement bearing on the Sinfalere Tamil hostility of older days; but the first part of my first observation that this hostility was riligious rather than radial requires amore detailed consideration and to this I shall proceed presently; and curiously enough in attempting to explain the causes of my previous digressions I have landed the readers again another digression.

(to be continued)

(to be centinued)

REFERENCE.

129 Blaza's History of Osylon 5th Edition P. P. 23, 37, 43, 68, 89, 169, 112. 130. Lewis. Vermir Disticts Maniral

GANDEL'S PLACE IN HISTORY,

HIS LASTING ACRIEVEMENT.

Reviewing an American edition of "Young adia," Edward A. Ross writes in the "New spabile". (New York):—

Accuracy hence, when Gandhi is the Benjamn Franklin or the Thomas Jefferson of a long-free India, what will make this man tower above the year? Ros his opposition to Ballways and ductors and lawyers or his borfires of loreign cloth; not his setting up of the spinning wheel

and insisting on his followers wearing homeomy, not his declaring, "this our duty at the present moment to suspend bringing forth hoise to our slaver," not his 'political non-co-operation' which he expected might bring India Sware, or home rule, within the year 1931 and which has since been abandoned in favour of other tactics. No, his title to greatness is not the soundness of his blattle to greatness is not the soundness of his his title to greatness is not the soundness of his chiracter. Hattesmen there are wisher in accommands and Government, but in saintiness no neutronal leader or public man living is to be compared to Gaudhi. All over the world to day Indians are more respected because this chaining figure has come forth from their mides. With the long famed gentleness, hamility and secreticism of the Indian hely man, he combines the courage, exhade and scathfalness which English of the noblest type exhibit.

exhibit.

"Young India" was Gardhi's organ and in this book are reprinted hundreds of editorials and emishations which enable us to follow the workings of his mind during the fateful three years, March, 1916, to March, 1922, when he passed behind the prison doors which opened only the other day. In these 1100 pages you can see how he met the difficulties and partied cribicism, how he applied to concrete situations his philosophy of non-violence.

As you see him calving riddles and drawing fine distinctions you canse a sheavy and subtle inbilest. No wonder that at one time in South Africa he commanded \$35,000 a year as barrister. Tastifying before the heatile Houser Committee, he outmatches the strongest wife that come against him. Yet he wins not by skill in feasing, but by sheer depth of insight and power to think straight across beaten thought-paths.

He meets trying citations with the originality of genius. For instance, how about scerecy? He says:

of genius. For instance, how about secrecy? Has anys:

Think everything aloud, have no privileged conversation with any soul on earth and cases to fear the epy. I have nover lost a minute's peace by having detection by my side. I have been shadowed throughout my stay in India. That has not only not worked me but I have even taken friendly sergices from these goaldemen; many have apologised for having to shadow ms. The great and lasting achievement of Gouldni to that he has kindled in the boarts of millions of subjugated the first spark of self-respect. He has brought poor, marmed opasants to ethand up with a quiet assertion. "We, too, are men." Against orate force he pits "soul forces". He stire not the fighting spirit, as revolutionary leaders have always dona, but the caim assertion of will. "I am ready to inflict." Whether or not India wins her freedom by this method, Gandhi's place in history is secure.

THE PROVERES OF SPORT.

HOUSEMEN OF SPORT.

HOUSEMEN WORDS.

According to Bancho Parza, "Where our least expects it, their rearts the hare." Thus not only its maxims, adages, and wise saws, but also the very language and argot of sport have become incorporated in the daily tongue of English speaking people. Besides the man in the street the parson, the lawyer, the politician, the leader writer, even the judge on the bench, each borrows a pointed strow from the sportamen's quiver, writes a Correspondent in the "Observer."

The indifferent shot who alming at the pigeon falls to beging down the crow, and strives to lay the blame upon his conrade, his weapon, or what not may be silenced by the remark that "a miss is as good as a mile." But this like much ancient wisdom, is a two-stringed bow (or legabolon of the Austent Britons or boomerang of modern savages) for it may likewise be used in a consolatory or congratulatory sense, as for instance, implying the inept sportsman's good fortune in failing to shoot husself. Again, the precept that "appeaking with out thought is like shooting without sim," is also one which may perhaps serve to knock down a chalterer who habbles or gives tongue two freely "Off the line."

These Touches.

When homely old sows hang fire or are not

one whith may perhaps serve to knock down a chaiterer who habites or gives tongue teo freely "off the line."

Tarse Touches.

When homely old sows hang fire or are not available, sport derived expressions, having all the pith and tessenses of proverbe, are often employed effectively. An abovitive attemptis called "a first in the pan," a simile dating back to the age of finit look; and a man of andenny explosive temper is described as "going off at half-cook." Other household words connected with shooting are of older date than the introduction of firearms. Such are "hitting the blor," "a bow should not always he keps attring" ("Nee tendth semper second Apollo") "two strings to the bow," "drawing the long, bow," "a quivarell," "hard hit," "a harbed arrow" (or shaft), etc.

To the ingonients angler, too, are we much indobted for proverbe of sport. "Venture a small fish to catch a large one" is a time-honoured Walterflan adage and sevice, which has been popularized in the familiar, "Throw a sprat to catch a herring," or, as some have it, "whale." That the fish fallow the ball' and "the best fish wim near the bottom" every school boy knows. Further, we have, "all's fish that comes to the net."

"Listh fish are sweet," and "here comes the trout that must be caught by tacking" (Twelfth Night," II, 5); and who does not talk of "asking" or "gesting a rise," and "ground balling." "landing" a coup or what not, and so so?

To the gudgoon and his pursuit and capture is collequial talk indebted. The gude on has long has regarded as a fitting type or emblem of simplicity. This contemptous view is precedenter, Grainno ("Mirchant et Vonice," 1, 1), says: "But fish did not when this molancinity balt for this fool gudgeon," However, this is a libel. Any practical acapier will tell you that the "lookodageon" is a eingularly wary and wily fish, requiring a lot of eachning.

Cups vnow rue Chase.

Such concrete "feagments of windom," as Isaac Dieraell terraw them, are known in all countries, The Italiane have a saying, "Children lepit cada, on une porce, e l'atre lessets," which may be englicised by: "He who hunts two harce losse one and does not each the other." Spain recks of them, as readers of "Dan Quixote," will know.

(To be continued.)

MORE ABOUT YEROWADA.

MAHATMAJI'S JAIL EXPERIENCES.

'HUMAN TOUGH LACKING'.
Mahatmo Gandhi writes in "Young India":—
In this paper I propose to discuss the results
of the officials thinking that her duty ends with

caring for the health of the prisoners, preventing fights among them or absondings. I do not think I am exeggership when I say that the fails may be described as well or ill managed cattlefarms. A Superintendent was censures good food for the prisoners and does not nonich without cause, is considered both by the Government and the prisoners as a model Superintendent. Neither party expects more. If a Superintendent, were to introduce the real human touch in his relations with the prisoners, he is highly likely to be misundershood by the prisoners and will vary probably be distructed by the Government as being unpractical, if not worse.

THE PROPERTY OF THE PROPERTY O

"Hor Bads of Vica."

The jalls have therefore become bot beds of vice and degradation. The prisoners do not become worse than before. Perhaps all the world over the jalls are an institution the most neglected by the public. The result is that there is little or no public check on their administration. It is only whose a political prisoner of some farm finds himself within the walls of a prison, that there is any public curiosity about the happenings therein.

only when a political prisoner of some fame finds himself within the walls of a prisoner, that there is any public curiority about the happenings therein.

What classification there is of prisoners ic regulated more in the interests of administration than those of the prisoners. Thus for instances one would find habitual criminals and persons who have committed not a moral but a merely statutory of more are not together in this same yard, in the same block and even in the same cell. Fancy forty or fifty persons of varying types being knockin the same cell for right sites right! An educated man who had been convicted under the Stamp Act for having used an officially defaced stamp, was but in the same block as habitant offenders regarded as dangerous characters. It is no unsual thing to see murderers, abductors, thiefs, and estatutory offenders haddled together. Thus are some tasks which can only be done jointly by several men, such as working the pump. Ablabelled usen alone can be put on to such tasks. Some highly sensitive men were included in one such gang. Now the ordinary prisoners in such a gang will use language which no decent man would care to hear. The men who use incident language have no sense of indecency in the language they use. But a sensitive men war active and this presence. Convict-warders are in immediate charge of such gangs. In the discharge of their duty, it is customary for them to swear at prisoners in the choicest billing gate. And when they are sufficiently worked up they do not spare the red either. Needless to say both the punishments are not only unauthorised but they are unlawful. I could however present quite a decent catalogue of things unlawful that happens in fails to the knowledke of, and sometimes even with the conniverse could not you may with the foul language. He therefore refused to work in the gang unlawful was atopped. It was due to the prompt intervention of Mejor Joues that a most awkward situation was averted. But the recordance with a moral standard and with regard t

"HUMAN TOUCH LAORING."

One would have thought that in a jall where every prisoner is under surveilance night and day and can nover be out of the sight of a warder, crimes will not be possible. But unforturately every conceivable crime against morality is not only possible but is committed almost with impurity. I niced not mention small pillerings, deceptions, petry and even cerious assaults. But I wish to refer to unnatural crimes. I will not shock the reader with any details. In spite of my many iail experiences, I did not think that such crimes were possible in jails. But the Yerawada experience gave me more than one painful shock. The discovery of the existence of unnatural crimes produced one of the greatest of shocks. All the officials who spoke to me about them said that under the existing system it was impossibe to prevent them. Let the reader understand that in a majority of cases the concent of the victim is lacking. It is my deliberate opinion that it is possible to prevent such crimes if the administration of jails is humanised and can be made a matter of public concern. The number of prisoners in the jails of India must be several hundred shousand. It should be the concern of public workers to know what happens to them. After all, the motive behind punishment is reformation. The legislature, the judges and the jailor are believed to expect the punishments would act as deterreable, not merely for the physical and mental burl they cause but for the repentance that prolonged isolation must bring about. But that fact is that punishments can't presente the prisoners. In the jails they are never given an opportunity for repentance and reform. The human touch is lecking. True, there is a weekly visit from religious procedure and reform. The human touch is lecking, true, there is a weekly visit from religious procedure is weekly visit from religious procedure is weekly visit from religious service once a week for a few minutes can produce no impression on those who ordinarily near othing wrong in crimes. I

SYSTEM OF CONVICT OFFICERRS.

But such atmosphere is impossible so long as the system of entrusting convicts with most responsible work is continued. By far the worst part of the system is the appointment of convict-officers. These men are necessarily long term prisoners. They are therefore men who have committed the most serious eximen. Genesally the bullies are chosen as warders. They are the most forward. They are the instruments for the committed the most serious eximen. Genesally the bullies are chosen as warders. They are the most forward. They are the instruments for the commistion of almost all the crimes that take place in the jalls. A free tight resulting in one death one wook piese because two such warders were concerned in the rams prisoner who was a victim of their, annatural lock. Every one knew what was happening in the jall. But the authorities intervened only to provent further fighting and further bloodshed. The convicts efficers recommend tasks for the other prisoners. They supervise the tasks. They are responsible for the good behaviour of the prisoners under their charge. In fact the will of the permanent officers is expressed and carried out through these convicts who are dignified as others. The marvel to me was that under such a system things were not much worse sthan they

actually were. It once more demonstrated to me how superior man were to a wicked system as they were inferior to a good one. Human beings seem naturally to seek the middle path.

seem naturally to seek the middle path.

The whole of the cocking too is entrusted to prisoners. The result is indifferent cooking and organised favourisism. It is the prisoners who grind corn, shread vegetables, cook food and serve when complaints are to short and badly cooked rations were recurringly made, the invariable answer was that the remedy was in their own hands as they cooked their own food, as if they were related to one another and understood mutual responsibility! Once when I pushed the

(Continued on page 4.)

風

The Central Division Seat
OF THE
Northern Province.

ENTHUSIASTIC MEETING AT ACHCHUVELY.

MR THAMBY RAMANATHAN'S CANDIDATURE STRONGLY SUPPORTED.

Persuant to a notice issued by some of the leading residents of Achehuvely and Pathalmoni, a large gathering of voters unprecedented in the history of Election Meeting representing every village in the Centrolivison mustered at the Achehuvely Engk School on Wednesday the 14th inst. at about 30 pm to support the Candidature of Mr. Thamby Ramanathan Bar-at-law. The Hall was overcrowded and a large number of people had to be ratisfied with standing accommodation.

of people had to be satisfied with standing accommodation.

Mr. John Reja of Achebuvely was voted to the Chain. Mr. K. Sivaguru was appointed Secretary of the Meeting. The Chairman rising amidst appleates said that he was overwhelmed with Joy to see such a large and influential gathering consisting of leading men from far and distant villages of the Central Division assembled together that night to bear testimony to their whole-hearted supports to Mr. Ramanathan. He said, he felt a legitimate pride in supporting the candidature of Mr. Ramanathan whose preminent fitness to represent them in the New Council was unmislakably established by the distinguished assembly that supported him. The Chairman spoke highly of the family traditions of Mr. Ramanathan, which alone he said, is a sure guarantee for his self-sacrifice and disinterested public service. He referred to Mr. Ramanathan's education in Europe, his extensive travels both in the West and East and his accessibly to all-high and low which go to make in him a Councillor of rare merits.

Enlogistic speeches were then made by Meastre. E. Pariotember 1988.

and low which go to make in him a Councillor of rare merits.

Enlogistic speeches were then made by Mesers. E. PeriatambyPillai, Tamil Pundit, Drieberg Ecglish school Chavakashcheri, K. Thamhiab, Renter, Urumpirai, V. Sivagurunather Proctor and Member U. D. C. Jaffns, V. Chellappah, Teacher Kanterodai English Institute, V. Sinnathurai, Proctor, Kopay South, Greemath P. Somasundarakuruccai, Mesealai, Dr. M. Arunasalam, Chiruppiddy, N. Nannitamby Teacher Maduvil South, M. Kanapathippillai Landed Proprietor Avarankai, and M. Somasundaram Landed Proprietor Madduvil North, who all dwalf as length on Mr. Ramanathan's education, his sejourn different countries of the world and his qualities of head and heart. The speakers emphasized the opportunities Mr. Ramanathan has on account of his independant means to devote himself entirely for the service of his country.

Mr. R. Ramanathan was then called upon

Mr. Ramanathan has on account of his independant means to devote himself entirely for the service of his country.

Mr. R. Ramanathan was then called upon to address the voters. He rose amidst defeaning applause and thanked them for their kind support and expressed a faithful hope to do his best in the service of his country. He said that he had stated in the Manifesto he issued some time before some of the most important measures that are uppermost in his mind which must be zealously attended at present for the progress of the country. He urged the necessity of opening more schools in the different villages of the Central Division as he has observed the inadequacy of which has greatly handicapped the education of the youth of the Division. He said the promotion of the study of Tamil is very essential and instead of teaching foreign languages such as Latin and Greek in our school curriculiae, the advancement of the country if proper encouragement of the country. He dwelt on the increasing of the facilities of traffic. He pointed out that the neglect of lanes and water channels and the want of roads greatly impeded the progress of agriculture. He lamented on the paneity of Post and Talegraph offices and on the absence of evon a single Hospital within the Division which are very essential for the properity of the people.

A Resolution Cordially supporting Mr. Ramentahan's Candidature was moved by Mr. S. Vecrasingham Teacher Abbouvaly. It was seconded by Mr. Thamboo and was unanimously carried with great scelamation.

A vote of thacks to the Chairman proposed by Mr. Chellappab and seconded by Mr. Arubathal and controlled the proceedings.

A vote of thanks to she Chairman proposed by Mr. Chellappah and seconded by Mr. Ara-lambalam concluded the proceedings.

Land and hearty cheers were given Mr. Ramanathan when he left the Hail.

argument to its logical eqtent, I was told that no administration could afford the cost. I differed from the view at the time of argument. Further observation has confirmed me in my contention that under a well devised system jail administration can be made self supporting. I hope to devote a chapter to an examination of jail economics. For the present I must satisfy myself, with saying that no question of cost one possibly be admitted as relevant in a consideration of moral uses. —The "Hinda".

EDUCATION IN KENYA.

THE RACIAL BASIS.

NEGLECT OF NATIVES.

Mr. S. G. Vazo writes:-

Mr. S. G. Veza writes:

The Education of the different sections of the opulation, like everything else in Kenys, is viduoted on a strictly communal basis, there are seen as a second of the horse and black dron. To a certain extent such a racial division doubt becomes unavoidable in that country, he medium of instruction of each of these are different and requires a separate school what is ordinarily a metter of convenience made a matter of principle in Kenya and the unusal system of education is followed there rigidity which no longer becomes justifiable. Indian lad who knew English well enough dow the instruction imparted in a European of desired to go through the latter's course didle (as several Goan children did), he would did what in a demand of the colour of hie skip. An impression prevails among the officials of Kenya that there is in our own country a racial segregation in the matter of education similar to what obtains in Kenya; they do not know that the so-called European schools in India are not meant exclusively for Europeans but are open to a percentage of Indian students, and the ground of differentiation in this case is not the matter celusively for Europeans is not the matter celusively for Europeans but are open to a percentage of Indian students, and the ground of differentiation in this case is not the matter of choley.

Engreational Facilities Inverse Ratio to

EDUCATIONAL FACILITIES INVERSE RATIO TO

REVENUE.

The education facilities which the different lasses enjoy in Kenya are very nearly in an inverse proportion to what they contribute to a public revenues. The native of the country of course the largest taxpayer, and his education is almost wholly neglected. The Indian, whose contribution comes second, is better treated than the native, but receives much less generous treatment than the European population is to the Indian population as 3 is to 5. Rut the expendiure on European schools was in 1922 to that on Indian schools almost as 7 is to 3; i. e., to European schools was devoted 421. 244 shillings and to Indian schools are in every way preferentially treated. School buildings are far superior; the teaching staff is much better paid and more competant; all the appliances are more generously supplied; efficient medical inspection is provided; the course of instruction is more advanced. In all these respects Indian schools receive sourry treatment. They are housed in unsuitable building; accommodation is insufficient; the staff is undarined medical inspection is unknown; and the standard of instruction is low. The European schools of Nairobi and Nakuru prepare candidates for the Cambridge Junior Local and London Matriculation examinations, but Indian schools rarels go beyond what corresponds to the English third standard in India. There are only twe Government Schools for Indian boys. The Noirobi school had on its books 321 scholars in 1922 the Mombasa schools of Indian boys. The Noirobi school had on its books 321 scholars in 1922 the Mombasa schools of Indian boys. The Noirobi school had on its books 321 scholars in 1922 the Mombasa schools of Indian boys. The Noirobi school had on its books 321 scholars in 1922 the Mombasa schools of Indian boys. The Noirobi school had on its books 321 scholars in 1922 the Mombasa schools of the Indian children is far more backward. For a population of European bildren go without constitution. But the education of the Indian children is far more backward. For a popu

at schools.

NATIVE EDUCATION NEGLECIED.

If Indian and European education is backward, native cincation is almost sliegether neglected. The native population is some 2,500,000, wile the number of natives who receive education, whether in Government or assistate mission schools, is only about 1800! The standard of education in these schools too is very elementary. Some 250 passed the veroscular examination based on standard VII of the Same Code. Both the white schlers and the Government are very averse to giving literary education are very averse to giving literary education of a higher order to natives. They generally sit such of them as do not leave off their reation altogether after the elementary stage technical education, though the vital need the natives at the present moment is advanced to the including under the other including the vital need to suit the native who may be said to have received a broad and liberal education and just a handful have received a middle school education. It is difficult to accertain the number of native children abtending unaded mission school; but a rough idea of the extent of primary education among the natives may be gained from this fact that the total number of children on rolls in all primary schools appears to have been in 1916 under 13,000; and it from this the number of European and Indian schools is deducted perhaps seems 10,000 scholars may be pained from the fact that the total number of children on rolls and permater in Kenya and this is in all conscionce a very low standard of education. The Government sevens 10,000 scholars may be held to be receiving advantation of however radimentary therefore in Kenya and this is in all conscionce a very low standard of education. The flower or religious on European and indian schools is deducted pe THE PHECP STORES COMMISSION

There is no immediate prorport of an improve-ment taking place in native education. Mr.

NOTICE.

Entrance Examination for Telegraph and Telephone Inspectors.

An examination for the selection of youths between the ages of 16 and 19 for training as Telegraph and Telephone Insphetors will be held in Colombo on July 1 and 2 next. Candidates must have passed the Elementary School Leaving Certificate Examination, or Cambridge Examina-

Further particulars may be obtained before June 15 from the Chief Engineer, Telegraphs, Celombo. Central Telegraph Office. Colombo, May 15, 1924. G. 895.

NOTICE.

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Telegrams:
"Ruby Valvettiturai."
H. 28.

Thomas told the House of Commons that plans were being laid for a great expansion of educational facilities for the natives, but one does not see any sigus of it in Keoya, and indeed the estimates for 1924 do not provide for anything more than the normal growth of expenditure. If any one expects much of the Fhele-Stokas Commission which is now conducting its inquiries there, he seems to be in for a severe disspeciationest, as a lorecast of this purely non-official Commission's report, which has been published in the Kenya papers, show that the Commission has given way almost wholly to the white settlers, For it says that "non much stress has been placed (both in Kenya and Uganda) on literary education." No one of course objects to giving a practical bias to education and introducing mochanical training and egricultural training so that education and introducing mochanical training and egricultural training so that education would be adopted to life. But what is needed above all is that a proportion of promising laid should be given at blate expanse the best literary education and that a higher standard in such education be reached for the average, but the Gouernmant discourages all such plans for placing higher education within the reach of the native. Indeed, in Uganda instances have happened of Government practically forbidding some of shiefs, ele, to go out to England for completing education at their own expense. And the Phelpstekes Commission seem toolined to administer a rebula to the Government for such an attitude, but rather to lend its connections to the one that comes from labour, either voluntary or forced, on white reach farms. Every other kind of education, in his opinion, only serves to turn the head of the native. For a Mission boy he has utter contempt. And, strange as it may seem, the Phelp Stokes Commission also seems to have indicated in in his opinion, only serves to turn the head of the native. For a Mission boy he has utter contempt. And, strange as it may seem, the Phelp Stokes Countissi

Missionary Menace,

In administrative mathers the Kenya Government follows the policy of lesting well alone: its gives almost perfect freedom to the private bodies whom it essists by gentle in aid to introduce what carricular they may like. In Indian schools conducted by the Government the Purjah and Borabay codes are followed, and the owners of private schools may vary those codes in any particular and mey give any kind of denominational religious instruction. The Micolonary Societies taken Christianity compulsorily to all their papils, without any objection on the part of Government, and the violences that the latter does to the principles of religious menticality is not confined to giving grants to bedies who refuse the advantage of secular fontancian the any who chies the advantage of secular instruction to any who chies the advantage of secular instruction to any who object to actualing the Bible class, this extender much further. There is evidence to show that the Government regards theelf as a Christian State and forters Christian testoling by direct means. This in fact creates a most perfors situation for non-Obriction citizene of Kenya that the Government.

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