

The Hindu Organ.

"Aiseel Anakei and stop not till the goal is reached."

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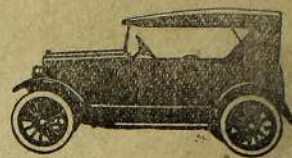
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Order Nisi.

IN THE DISTRICT COURT OF JAFFNA.

Testamentary Jurisdiction No. 5875.

In the Matter of the Estate of the late Vijailechumle daughter of Ponniah of Vannarponnal East

Deceased.

Eliathamby Ponniah of Vannarponnal East

Petitioner.

- Vs.
1. Ponniah Naderajah of Vannarponnal East
 2. Sinnamma widow of Eliathamby of do

Respondents.

This matter of the Petition of Eliathamby Ponniah of Vannarponnal East praying for Letters of Administration to the estate of the deceased Vijailechumle daughter of Ponniah of Vannarponnal East coming on for disposal before G. W. Woodhouse, Esquire, District Judge, on January 20, 1924, in the presence of Mr. K. Sivapragasam, Proctor, on the part of the Petitioner and the affidavit of the Petitioner dated January 20, 1924, having been read, it is declared that the Petitioner is the father of the said intestate and is entitled to have Letters of Administration to the estate of the said intestate granted to him unless the Respondents or any other person shall, on or before June 5, 1924, show sufficient cause to the satisfaction of this Court to the contrary.

G. W. Woodhouse,
District Judge.

May 27, 1924.
O. 670.

The Hindu Organ.

JAFFNA, THURSDAY, MAY 29, 1924.

MOTOR MENACE IN JAFFNA.

A new horror is rearing its head amidst the peace-loving and tax-paying residents of Jaffna. The conservatism and thrift of the Jaffna man relaxed a whit when Motor Cars were first introduced. He even welcomed the stranger and appreciated the comfort and convenience which the road-hog vouchsafed to him. More cars came in and motor-traffic became a nuisance. Pedestrians close-reefed their nostrils with their fingers or buried their faces in their 'Angavastram' to avoid the clouds of dust raised by moving cars. Land-lords on the road-side bowed their heads and sighed in silence as the cars added further instalments to the fixed deposits of dust on furniture, wall, and baby's nostrils. During wet weather the evils of pedestrianism are brought home in the shape of mud spurted on by cars bouncing and bumping over the tiny pools of rain-water in the ruts of the road. These are worries which our people have learnt philosophically even cheerfully to suffer. What cannot be helped must be endured. The Urban Council is not in funds to embark at present on any scheme of road construction or dust-laying. It is already committed to a Drainage Scheme which though not as much a success as might have been has still to be paid for. Motor-traffic has ceased to be a nuisance, it has decidedly become a menace to the safety of the people. The dust-inhaling wayfarer has to wait for months before his tubles are bored through but drunken, reckless, negligent and inexperienced drivers make short work of innocent lives. Not a day passes but some accident serious or might have been serious is reported. Jaffna is an over-sized hamlet whose passion for blundering into a Town has been only recently curbed by the Town Planning Ordinance. Her roads were laid with an eye to the convenience of slow-moving bullock-carts. No one anticipated that cars would some day dash into our narrow roads and claim precedence in the procession of vehicles. The roads are narrow especially in the busiest parts of the Town nor are they particularly straight. Turns are sharp and difficult to negotiate. The road-making authority—the P. W. D. claims its ancient but rather doubtful privilege of piling up metal on the road-side leaving only a narrow margin for the unlucky wayfarer to step on to, if he finds himself between two vehicular evils. In these circumstances the clear duty of car-drivers is to exercise great caution and drive slow so as to avoid accidents. But slow-driving does not seem to commend itself to these young men. They are in a mighty hurry as if the occupants of their cars are being driven on to the Bank, the Exchange, the jury-man's box or the Railway Station to meet Royalty. The fact is the Police are indifferent and the drivers have all their own way. Constables are seen here and there posted apparently to do duty but they seem to be thoroughly unconcerned in the affairs of the traffic around them. We have known instances where the constable on duty could not

understand the signal of distress which an incoming driver put up to ascertain if the road was clear. A nod, a smile, a quarter dozen white teeth, or a gleam in the eyes is all that the constable could hold out to the driver. The general impression is that the Police have woefully failed in their duty to regulate traffic. The residents of Colombo are agitated over the number of car accidents in that city with a police force alert, ready, efficient, willing and trained in the art of regulating traffic. We wonder what would happen if the Jaffna Police are sent on duty to Colombo. Why, they will solve in no time the problem of over-population in some quarters of that great city. If the Police are powerless to control traffic and enforce speed-limit it is the clear duty of the Urban Council to organise a machinery of its own for the purpose. We are aware that Captain Brindley is very keen over this matter but his enthusiasm should permeate the rank and file of his force. He ought to whip up his men and pull them through a course of training in the regulation of traffic. The "Safety first" campaign ought to reach the Police-man and teach him to place his duty above his prestige. It will be idle to pretend that the public are entirely blameless in this matter. The man-in-the-street feels himself a monarch, greets his friends and holds disputes on the road-side. He does not move on. He loiters, lingers and generally obstructs traffic. He knows no rule of the road and hops and jumps at the sudden approach of a car. Here again the duty is on the Police to get the people to move on and teach them the rule of the road.

Incompetency to control their cars appears to be the hall-mark of our drivers. They have ingenious explanations to offer why they could not or did not pull up in time to avoid an accident. Drivers' licences appear to have become as cheap as drum-sticks. One might have them for a song. The hand that distributes these licences appears to be over-generous. The system of testing the drivers is bad. A severe test should be imposed and cars should be examined from time to time to see if they are in good working order.

Instead of permitting dismissed cooks, slovenly cleaners and absconding cycle-repairers to bloom into drivers' a Board of experienced Motor Mechanicians should be constituted in Colombo to test the efficiency of these men before they are given the licence. A licensed driver should be familiar with every type of car in the Island and in issuing the licence their efficiency as well as their character should be considered.

There is a strong feeling of disgust and dismay among the people which must be allayed betimes. Even thoughtful men are agitated over this matter. People feel that they cannot venture into the road without carrying with them a testamentary sense with each step they take. We earnestly hope that the Hon'ble Mr. W. Duraiswamy, the Government Agent, the Assistant Superintendent of Police and the Chairman of the Urban Council will meet in conference and devise measures to minimise the chances of accidents to human lives.

NOTES & COMMENTS.

We understand that arrangements are being made to convene a Mass meeting to protest against THE MOTOR MENACE, reckless driving of Motor vehicles. We would suggest to the conveners the desirability of formulating definite proposals to minimise the evil. The proposals should deal with the duty of the public, the police and the car-drivers.

* * *

We are delighted to note the great social and religious work this Society is doing in Colombo. THE VIVEKANANDA SOCIETY. We have been favoured with a copy of its 21st yearly report which gives an interesting account of the Society's work in the past year. It has had its trials and tribulation all which it has tided over with a brave heart. There is ample scope for extending its activities in other directions but at present the Society is handicapped by a debt which it incurred to buy its present Home. The Society has been registered under the Law and Loan-debentures have been authorised to be issued. 57 shares have been fully subscribed for and 123 more shares remain open to the public. The loans are repayable within a few years and carry interest at 6%. A share is worth only

Rs. 100/- and we believe it should be quite easy for the committee to raise the amount required if they send their appeal to gentlemen residing elsewhere than the Western Province. It is true that

"A time like this demands

Great hearts, strong minds, true faith and willing hands."

LOCAL & GENERAL

A SENSATIONAL DEFAMATION SUIT—is pending in the Police Court of Batticaloa the Hon'ble Mr. E. R. Tambimuttu whose candidature for Batticaloa is being contested by Dr. Rajasinkam is prosecuting criminally Mudaliyer Albert Conagasabai for some alleged defamatory statements contained in a letter addressed by the accused to Mudaliyer Vallipuram. The Police Court inquiry is proceeding and prominent lawyers are appearing on either side.

SUCCESS OF A CEYLONESE STUDENT IN ENGLAND.—We are glad to learn that Mr. C. K. Tambee who went to England last September to study for the bar has joined Middle Temple and at the last examination won a first class in Roman Law. He has also passed in Constitutional Law and Mohamedan and Hindu Law and expects to complete his course in a short time.

NALLUR LITERARY ASSOCIATION.—The joint secretaries notify that at the meeting of the above Association to be held tomorrow, the 30th inst. Mr. V. Rajagopal M. A. will speak on "Political ideals."

PERSONAL.—Mr. S. Nalliah of Talping F. M. S. now at Manipay, son of late Mr. V. Sinnathambur and nephew of V. Waitilingam F. M. S. Pensioner Manipay was married on Thursday the 22nd instant to Miss Rajalakshmy Thiruvilangam the youngest daughter of Mr. S. Thiruvilangam ex-Vidan and Registrar of Births and Deaths Manipay.

ANSWER TO CORRESPONDENTS.

S. Selvanayagam, Kandy: Please write to the paper which published the telegram you contradict.

Rat.—Please sign for publication or withdraw the subtle imputations.

CORRESPONDENCE.

A PUBLIC NUISANCE

Sir,
Just a line to draw your attention to the grave menace both alike to pedestrians and people in vehicles by the heaps of metal now being put all along the road-side. The chief cause for the alarming increase of street-accidents in Jaffna is the narrowness of the roads. Instead of trying to alleviate the agony of a long suffering people by plans for widening the roads etc., the Urban Council seems to be determined to make the lot of the road user still more precarious by heaping lots of stones every 20 yds or so and thus appropriating a third of the whole breadth of the roads. In Colombo and elsewhere the metal is brought just a day or two before the repairing of the roads. But here in Jaffna the heaps must forsooth lie for six months or so. To bring the stones in time for repairing would perhaps cost a few more labourers and carts. Surely this can be no consideration when compared with the safety of the taxpayer. Would they not at least light these heaps, especially in these dark nights and lessen the danger to the public. The utter callousness of it all provokes resentment.

Yours etc.
MAHESAN.

Mr. T. K. Ponniah Assistant Inspector of Schools desires the publication of the following letter.

"CONFERENCE OF VERNACULAR SCHOOL TEACHERS."

Sir,
I have the honour to inform you that a conference of Vernacular Teachers of Vadamarachi, Tenmarachi and Pachobilapalli divisions will be held at the Hartley College Hall, Point Pedro, on the 6th and 7th June, 1924.

Mr. S. Gandhi, Inspector of Schools, Northern Division, will open the Conference and the other Inspecting Officers in Jaffna will take part in the deliberations.

The programme consists of discussion of various subjects of interest to Teachers, demonstration lessons, and public lectures.

The Conference will be opened at 9.30 a. m. the first day and 12.30 p. m. the second day.

I shall be obliged if you will be good enough to co-operate with me in this matter and inform the Teachers in the Schools under your management. I hope you will attend the Conference with all your teachers and do all you can to make it a success.

HERO-SAINT OF INDIA.

SECRET OF HIS POWER.

MAHATMA'S SOUTH AFRICAN LIFE.

By H. V. S. J. POLAK.

It is not at all easy to understand Mr. Gandhi's activities in India during the years 1920-1922, unless something of his antecedent history is known. He is a Hindu of the Banis caste. His caste tradition is towards the peaceful pursuit of trade and agriculture. His family inheritance is one of administrative and diplomatic service. His community belongs to the Vaishnavite sect of Hinduism and has for long been under the influence of Jainism, with its teaching of love, non-violence, and non-destruction of life. The most powerful element in his early life was the love and devotion that he received from his mother, a highly religious and very tender woman. In his early years of manhood, he came to venerate the teaching of the Sermon on the Mount, and in early middle age he fell under the influence of Tolstoy's doctrine of Non-resistance. Quaker writings, Thoreau, and Ruskin made their mark upon a sensitive soul. But the most abiding influence of all was the Bhagavad Gita, with its doctrine of love, duty, discipline and sacrifice. Compassion and sacrifice are the two guiding principles in Mr. Gandhi's psychology. The first has impelled him to study the causes of the people's suffering. The second has driven him to share it by the remedy. He learnt self-restraint from women. His religion insisted upon sacrifice as the sole road to salvation. He early learnt to love his neighbour as himself. Service was his readiest means of self-expression. The hard road had no terrors for him. Indeed he always sought it voluntarily.

GANDHI'S EXPERIENCE.

It was in South Africa, during the long years of leadership of his community in its fight against racialism and colour-prejudice, that he gained his experience of men and things. As his principal assistant, during the seven years of the Passive Resistance struggle, I had ample opportunities of knowing and appreciating the forces working within him. I once rallied him upon his devoting himself to such an extent upon what seemed superficially to be purely political work, I had not yet understood the inner meaning of the struggle. He added: "Most of my countrymen who claim to be men of religion are in truth politicians in disguise. It is my misfortune that I am a religious man in the guise of a politician." And this was almost literally true of him. The merely secular meaning of a thing had little or no interest for him. He concerned only, or in the main, with its religious content. Yet he was not only a religious man. It was more difficult than he imagined to emancipate himself from his family gift of political aptitude, and I imagine that this subconscious conflict between the two elements in his composition may be found to account for some of the more striking apparent inconsistencies in his leadership of the Non-co operation movement in India.

To understand, therefore Mr. Gandhi's mental attitude towards problems coming within his ken and the amazing hold that he has had and still has upon the loyalty and imagination of his countrymen, one has to bear in mind these things. He believes in sacrifice as a law of life. He makes no distinction between man and man. He regards women as the saviours of the race. No task is too exacting for him. Service is his practical religion. He has a passionate love of Truth. He does not know the meaning of hatred or uncharity. Violence in the very symbol, for him, of diabolism. Sooner or later, therefore, he is bound to find himself in conflict with the State, whether under national or under alien Government. He places the spiritual discipline and development of men before learning and estatecraft. Rather than surrender a principle, however sterile he would continue a struggle for the benefit of his soul and the spiritual welfare of his followers. The harder way, for him, is always the shorter in the long run. He has no faith in easy solutions of problems. Nevertheless, he often acts as though simple remedies will provide the cure for all human ills, regardless of the undevelopment of the average man.

He started the non-violent non-co-operation movement with a letter to the Viceroy, after the Turkish betrayal by the Treaty of Sevres, the Punjab atrocities and the Dyer debates in parliament. The following is an extract from his letter dated August 14th. Like that other 4th August, six years earlier, it heralded the outbreak of war, but of a very different kind, in the mind of the author:

"In my humble opinion the ordinary method of agitation by way of petition, deputations, and the like is no remedy for moving to repentance a Government so hopelessly indifferent to the welfare of its charge as the Government of India has proved to be. In European countries, condonation of such grievous wrongs as the Khilafat and the Punjab would have resulted in a bloody revolution by the people. They would have resisted national emancipation such as the said wrongs imply. But half of India is too weak to offer violent resistance and the other half unwilling to do so. I have therefore ventured to suggest the remedy of Non-co-operation, which enables those who wish to dissociate themselves from the Government, and which, if it is unattended by violence and undertaken in an ordered manner, must compel it to retract its steps and undo the wrongs committed. But whilst I shall pursue the policy of non-co-operation in so far as I can carry the people with me, I shall not lose hope that you will yet see your way to do justice. I therefore respectfully ask Your Excellency to summon a Conference of the recognized leaders of the people and in consultation with them find a way that would placate the Mussalman and do reparation to the unhappy Punjab."

To these grievances he subsequently added the attainment of Swaraj. Six months later in "Young India" Mr. Gandhi, in an article entitled "Satyagraha, Civil Disobedience, Passive Resistance, Non-co-operation," analysed his method of peaceful warfare as follows:—

"It is well at this moment of self-examination to understand and appreciate the implications of the powerful movements of non-violence. All religions have emphasised the highest ideal, but all have more or less permitted departures as so many concessions to human weaknesses.

"I now proceed to summarise the explanations I gave of the various tomes. It is beyond my capacity to give accurate and terse definitions.

"Satyagraha, then, is literally holding on to Truth and it means, therefore, Truth-force. Truth is soul or spirit. It is, therefore, known as soul force. It excludes the use of violent means. A man is not capable of knowing the absolute truth and, therefore, not competent to punish. The word was coined in South Africa to distinguish the non-violent resistance of the Indians of South Africa from the contemporary 'Passive Resistance' of the suffragettes and others. It is not conceived as a weapon of the weak.

"Passive resistance is used in the orthodox English sense and covers the suffragette movement as well as the resistance of the Non-cooperators. Passive resistance has been conceived and is regarded as a weapon of the weak. Whilst it avoids violence, being not open to the weak it does not exclude its use in the opinion of the passive resister the occasion demands it. However it has always been distinguished from armed resistance and its application was at one time confined to Christian martyrs.

"Civil disobedience is civil breach of unimposed statutory enactment. The expression was, so far as I am aware, coined by Thoreau to signify his own resistance to the laws of a slave state. He has left a masterly treatise 'On the Duty of Civil Disobedience.' But Thoreau was, perhaps, not an out-and-out champion of non-violence. Probably, also Thoreau limited his breach of statutory laws to the revenue law, i.e. payment of taxes, whereas the term Civil Disobedience as practised in 1919, covered a breach of any statutory and unimposed law. It signified the resister's outlawry in a civil, i.e. non-violent manner. He invoked the sanctions of the law and cheerfully suffered imprisonment. It is a branch of 'Satyagraha.'

"Non-co-operation predominantly implies withdrawal of co-operation from the State that, in the non-cooperator's view, has become corrupt, and excludes Civil Disobedience of the Thoreau type described above. By its very nature, Non-co-operation is open even to children of understanding and can be safely practised by the masses. Civil Disobedience presupposes the habit of willing obedience to laws without fear of their sanctions. It can, therefore be practised only as a last resort and by a select few, in the first instance, at any rate. Non-co-operation too, like Civil Disobedience, is a branch of 'Satyagraha,' which includes all non-violent resistance for the vindication of Truth."

These sentences from Mr. Gandhi's own pen explain the man and his attitude towards life better than any commentary could do. Because he thought that the masses were unfit for civil disobedience, he forbade it. But he believed that they were at least capable of non-violent non-co-operation and this he authorised. Unfortunately, he instructed, were not followed, nor was his example. He proclaimed a triple boycott of the legislatures, the law courts, and the schools. None of them succeeded, except momentarily, and this was with the educated classes. The masses, in place after place forgot his precepts of non-violence, and such tragic outbreaks occurred as to shock Mr. Gandhi, who immediately ordered his followers to withdraw from the aggressive activities of the moment and to concentrate upon what he described as the constructive programme of Khaddar the home-spinning and weaving of cotton cloth, temperance, and the abolition of untouchability. To these he added the unity of the antagonistic religious communities, the Hindus and the Mussalmans. It was Mr. Gandhi's firm belief that not until the people had had a long and stern discipline in the art of self knowledge and self-control would they be fit to follow his teaching of non-violence.

So far as the Government were concerned, Mr. C. F. Andrews, in a recent article in the "Manchester Guardian," tells us that "so utterly bent upon reality was he (in his crusade to abolish the causes of poverty among the masses of his countrymen) that at the very height of the political ferment, when passions had been aroused on all sides and extremist views were carrying every one away in the excitement, he suddenly started Lord Reading by offering voluntarily to drop his boycott of the British Government and to cooperate again, if the Viceroy would only join with him in a campaign against the drink and drug trade and would hold forward home-spinning and home-weaving in order to recuperate the village life of India and make it morally healthy. If these things were done, he said, it would be the first sign of repentance on the part of the British Government for the wrong done at Amritsar and the infamous Street of Bevores." It would also be the first step towards complete Indian Swaraj. But it was then too late. The Viceroy did not have a free hand, and Mr. Gandhi's own influence with his followers were already waning, as a result of the change of programme, which aroused much internal controversy and weakened the power of the non-co-operation movement. Not long after, Mr. Gandhi was arrested and convicted.

In many ways he has been a more potent influence among his countrymen in prison than he would have been outside. His sanctity of life, his ascetic habits, his simplicity, his love of Truth, his sacrifice of health, material wealth, and liberty in the service of the poor, have made him the hero-saint of India, ascribed to him the title of Mahatma-the Great Soul-and vested him with the halo of martyrdom.—"Reconciliation."

JUHU UNDERSTANDING.

MAHATMA'S COUNCILS POLICY.

SWARAJISTS' FUTURE PROGRAMME.

The following is the statement of Mr. Gandhi:—
 After having discussed with the Swarajist friends the vexed question of entry into the Legislative Assembly and the Councils by the Congressmen, I am sorry to have to say that I have not been able to see eye to eye with the Swarajists. I assure the public that there has been no lack of willingness or effort on my part to accept the Swarajist position. My task would be much simpler if I could identify myself with it. It can be no pleasure to me to oppose even in thought the most valued and respected leaders, some of whom have made great sacrifices in the cause of the country and who yield to no one in their love

of freedom of the motherland, but in spite of my effort and willingness I have failed to be convinced by their arguments.

"INCONSISTENT WITH NON-CO-OPERATION."

Not is the difference between them and myself one of mere detail. There is an honest and fundamental difference. I retain the opinion that Council entry is inconsistent with non-co-operation as I conceive it. Not is this difference a mere matter of interpretation of the word "Non-co-operation," but relates to the essential mental attitude resulting in different treatments of vital problems. It is with reference to such mental attitude that the success or the failure of the triple boycott is to be judged and not merely by a reference to the actual results obtained. It is from that point of view that I say that to be out of the Legislative bodies is far more advantageous to the country than to be in them. I have, however, failed to convince my Swarajist friends, but I recognise that so long as they think otherwise, their place is undoubtedly in the Councils. It is the best for us all.

It was hardly to be expected that the Swarajists could be convinced by the arguments I advanced in the course of the conversations. They are, many of them, amongst the ablest, most experienced and honest patriots. They have not ordered the Legislative bodies without full deliberation and they must not be expected to retire from the position until experience has convinced them of the futility of their method.

QUESTION BEFORE THE COUNTRY.

The question, therefore, before the country is not an examination and determination of the merits of the Swarajist view and mine. The question is, what is to be done now regarding Council entry as a settled fact? Are the Non-cooperators to keep up their hostility against the Swarajist method or are they to remain neutral and even help, wherever it is possible or consistent with their principles.

The Delhi and Cochin resolutions have permitted those Congressmen who have no conscientious scruples to enter the Councils and the Assembly, if they wanted to do so. In my opinion, the Swarajists are therefore justified in entering the Legislative bodies and expressing perfect neutrality on the part of the "No Changers". They are also justified in resorting to obstruction because such was their policy and the Congress laid down no conditions as to their entry. If the work of the Swarajists prospers and country benefits, such an outlet of demonstration cannot but prove honest sceptics like me of our error and I know the Swarajists to be patriotic enough to retract their steps when experience has disillusioned them. I would therefore be no party to putting any obstacles in their way or to carrying on any propaganda against the Swarajists entry into the Legislatures, though I cannot actively help them in a project in which I do not believe. The purpose of the Delhi and Cochin resolutions was to allow the Swarajists a chance of trying the method of Council entry and that purpose can be served only if the "No Changers" with scrupulous honesty allow the Swarajists full liberty to pursue their programme in the Councils untroubled by any obstruction from them.

"IF I ENTER THE COUNCILS."

With regard to the method of work in the Councils, I will say that I would enter a Legislative body, if only I found that I could at all use it to advantage. If, therefore, I enter the Councils, I should without following a general policy of obstruction, endeavour to give strength to the Constructive Programme of the Congress. I should therefore move resolutions requiring the Central or the Provincial Government as the case may be.

- (1) To make all their cloth purchases in hand-spun and hand-woven khaddar;
- (2) To impose a prohibitive duty on foreign cloth;
- (3) To abolish the drink and drug revenue and at least correspondingly reduce the army expenditure.

If the Government refuse to enforce such resolutions when carried in the Legislatures, I should invite them to dissolve them and take the vote of the electors on the specific point. If the Government would not dissolve, I should resign my seat and prepare the country for civil disobedience. When that stage is reached, the Swarajists will find me ready to work with and under them. My test of fitness for Civil Disobedience remains the same as before.

THE DUTY OF "NO CHANGERS".

During the state of probation, I should advise the "No Changers" not to worry about what the Swarajists are doing or saying and to prove their own faith by prosecuting the Constructive Programme with undivided energy and concentration. The Khaddar and the National schools are enough to occupy every available worker who believes in quiet, honest and unobtrusive work. The Hindu Muslim problem too will tax the best energy and faith of the workers. The "No Changers" can justify their opposition to Council entry only by showing the results of their application through the Constructive Programme even as the pro-changers must justify their entry by results. The "No Changers" are in one respect in an advantageous position for they can secure the co-operation of the Pro-changers. The latter have declared their faith in the Constructive Programme, but their conviction is that by itself, the Constructive Programme cannot enable the country to reach the goal. In the present, however, of the Constructive Programme outside the Legislatures, all "No Changers" Pro-changers and others can, if they will, work in unison through their respective organisations if necessary.

The statement is incomplete without an examination of the working of the Congress organisation. I hold drastic and definite views in the matter, but I must reserve their expression for a future though early, occasion.

SWARAJIST STATEMENT.

The following is the statement of Mr. C. B. Das, and Pandit Motilal Ghehr:—

We are obliged to Mahatma Gandhi for the trouble he has taken to discuss with us the various points involved in the question of Council entry and are indebted to his courtesy for the opportunity we have had of seeing an advance copy of the statement he has issued to the press. The views expressed by him in the course of conversation and those embodied in the press statement have all been considered by us with care and attention due to his great personality, but, with all the reverence we entertain for him and his opinions, we remain unconvinced by his reasoning.

We regret we have not been able to convince Mahatma Gandhi of the soundness of the Swarajist position regarding Council entry. We fail to understand how such entry can be regarded as inconsistent with the doctrine of the Non-co-operation Resolution of the Nagpur Congress. But if Non-co-operation is more a matter of mental attitude than of the application of a legal principle to the existing facts of our national life with special reference to the varying attitudes of the bureaucratic Government which rules that life, we conceive it to be our duty to sacrifice even Non-co-operation to serve the real interests of the country. In our view, this principle includes self reliance in all activities which make for the healthy growth of the nation and resistance to the bureaucracy as it impedes our progress towards Swaraj. We are, however, anxious to end this fruitless verbal discussion making it clear, however, that Council entry is and can be thoroughly consistent with the principle of Non-co-operation as we understand that principle to be.

MEANING OF "OBSTRUCTION."

We desire further to make it clear that we have not used in our programme the word Obstruction in that technical sense of English Parliamentary History. Obstruction in the sense is impossible in subordinate and limited Legislative bodies, such as the Legislative Assembly and the Provincial Legislatures under the Reforms Act undoubtedly are. Possibly another word should have been found to convey our meaning. We may state, however, that our position is really not so much of obstruction in the Parliamentary sense as that of resistance to the obstruction placed in our path by Swaraj by the bureaucratic Government. It is this resistance which we meant to imply when we used the word "Obstruction." This was clearly indicated in the way we defined and described Non-co-operation in the preamble to the constitution of the Swaraj Party. It is the removal of such bureaucratic obstruction which we feel we must emphasise. This is the policy which we have hitherto followed in the legislative bodies and it is this policy which must in future be more effectively directed to the varying needs and problems of our national life.

Here again, we are anxious to end all verbal discussion as to whether this can be aptly described as a policy of 'uniform, continuous and consistent obstruction.' We are content to detail our policy and then leave it to our friends to give it a more appropriate name should they so desire. In the light of this principle and policy, we would here state our future programme of action within and outside the legislative bodies.

PROGRAMME OF WORK IN THE COUNCILS.

Within the legislative bodies we must continue: (1) To throw out budgets and until the system of Government is altered in recognition of our rights or as a matter of settlement between the Parliament and the people of this country.

In justification of this step all that we need point out are a few salient facts connected with the Budgets in the Central Government which are more or less true of provincial budgets also. Out of a total of 121 crores (excluding railways), only 16 crores are votable. Further, out of the non-votable amount as much as 67 crores, i.e. more than half the amount of the budget are for military expenditure. It is unclear that the people of this country have a right to vote only so less than 1/7 of the total amount of the Budget and even the exercise of this limited right is subject to the power of a restoration in the Governor General. It is therefore clear that the people have neither any voice in the frame it. They have no power either over the raising of the revenue or its expenditure. O what principle, then, may we ask it our duty to pass such a budget and take the responsibility of being a party to it? We have no doubt the support of many self respecting men in the country in holding as we do, that it is our clear duty to throw out such budgets in all legislative bodies, unless and until this vicious system is changed.

2. To throw out all proposals for legislative enactments by which the bureaucracy propose to consolidate its power. It is conceivable that some good may incidentally result from a few of such measures; but we are clearly of opinion that in the larger interests of the country it is better to temporarily sacrifice such little benefits rather than add an iota to the powers of the bureaucracy which are already irresistible.

3. To introduce all resolutions, measures and bills which are necessary for the health growth of our national life and consequent displacement of the bureaucracy. We heartily accept the suggestion made by Mahatma Gandhi in his statement and we think that the resolutions mentioned by him in support of the constructive programme of the Congress should certainly be accepted by the Swaraj party. The principle of self reliance and resistance to the bureaucratic obstruction upon which we have hitherto acted calls for their adoption and if the constructive work of the Congress comes within the principle of Non-co-operation no less do these resolutions, although they represent constructive activity within the Legislative bodies.

4. To follow a definite economic policy based on the same principle to prevent the drain of public wealth from India by checking all activities leading to exploitation.

To make this policy effective, we should take and occupy every place which is open to the members of the Central and Provincial Legislatures by election. In our opinion, we should not only fill elective posts but serve on every Committee when it is possible to invite the attention of the members of our party to this important question and we call upon them to decide this matter as soon as possible.

POLICY OUTSIDE.

Our policy outside the Legislative bodies should be as follows:—

In the first place we should give our whole-hearted support to the Constructive Programme of Mahatma Gandhi and work that programme unitedly through the Congress organisations. We are decidedly of opinion that our Council work must necessarily lose much of its strength without the backing of the outside constructive work; for it is not inside but outside the Legislatures that we must look for that sanction without which the effective carrying out of our Council policy is impossible. Indeed, in the matter of Constructive Work the mutual support of both inside and outside activity must in our opinion give strength to the very sanction upon which we rely. In this connection, we unhesitatingly accept the sugges-

tion of Mahatma Gandhi regarding Civil Disobedience. We can assure him that the moment we find that it is impossible to meet the self-obliviousness of the Bureaucracy without Civil Disobedience we will retire from the Legislative bodies and help him to prepare the country for such Civil Disobedience if by that time the country has not already become prepared and we will then unreservedly place ourselves under his guidance and work through the Congress organisations under his banner in order that we may unitedly work out a substantial programme of Civil Disobedience.

LABOUR ORGANISATION.

In the second place, we must supplement the work of the Congress by helping labour and peasant organisations throughout the country. The problem of labour is always a difficult problem to solve in every country but in India the difficulties are greater. On the one hand we must find out a way of organisation by which we can prevent exploitation of labour by capitalists or by landlords but on the other hand we must be on our guard to see that these very organisations may not themselves be the source of oppression by nursing extravagant and unreasonable demands. Labour undoubtedly requires protection but so do industrial enterprises. Our organisations must protect both from exploitation and the trade union congress must be so organised as to be able to serve this useful purpose. We hold that in the long run the real interests of both and the country at large are identical.

We feel happy that we have had this opportunity of putting our views before the country and by side with Mahatma Gandhi's opinion for we feel certain that their personal will make it obvious, that, notwithstanding some differences of view, there is an abiding and fundamental unity amongst both parties of the Indian national Congress. Both parties feel the necessity of working the Constructive Programme whether within or outside the Legislative bodies. In this direction, we feel confident, lies the germ of a fruitful alliance between Mahatma Gandhi and the Swaraj Party. Our joint effort in the same of different directions will furnish a fitting answer to the bureaucracy unwilling to recognise the rights and liberty of the Indian people and we emphatically assert that in our determination to work with the same object in the same different spheres is expressed the determination of the Indian nation to bring the struggle for Swaraj to a successful issue.

A MEMORIAL TO THE LATE MR. A. SAPAPATHY.

The expressions of regret which have poured in from all parts of the Island, the F. M. S. and the S. Settlements amply testify to the high esteem in which his countrymen held the late Mr. Sapapathy. He filled a large place in the public life of the Island. Unlike his predecessors who established their claims to the undying gratitude of their countrymen by work done in the midst of their private professional or business life, the late Mr. Sapapathy's public career was an unreserved dedication of his talents and capacities to his Motherland. For 34 long years he wielded his pen in the cause of his countrymen. Alert and resourceful he was ever ready to do his 'bit' to his country. The example of such a life of service deserves to live long in the memory of the community to inspire the coming generations of young men who will be called upon to shoulder the burden of public life. It is our duty to accord generous recognition to the eminent services of the departed leader. Our young men should be taught to cultivate that spirit of devotion to service before which a seeming mountain of obstacles reduces into a mole-hill. Intellectual cleverness and brilliant gifts are useful in their own way but they are possessions of doubtful value unless a spirit of service chastens and upholds them. A volcano in eruption throws brilliant light for miles all round and destruction as well. The quality which we need the most at this stage of our political growth—spirit of service—the late Mr. Sapapathy possessed in a remarkable degree. We feel sure that his friends and admirers in Ceylon and elsewhere will manifest their appreciation of the services of the late Mr. Sapapathy in a tangible form. The Manager of the "Hindu Organ" has kindly consented to open a Fund for the purpose and all remittances should be made payable to him. All subscription will be acknowledged in the columns of this paper. When a fairly decent sum is collected, a meeting of the subscribers will be held to discuss the shape the memorial should take. In the meantime, our readers might send in any suggestions they may care to make.

A SOUTH INDIAN CUSTOM.

THE MEANING OF PAVITHRAM.

(By Mr. P. V. JAGADISA IYER.)

Of the many unique customs prevalent among the Hindus, the wearing of a 'pavithram' a kind of ring, made of kusa grass on the ring finger of the right hand while performing religious rites and ceremonies deserves notice. The word 'pavithram' means purity. Hence this ring substitute of kusa-grass bearing that name implies that the man performing the rites and ceremonies becomes purified for the nonce by wearing it. In fact physical purity as well as emotional and mental, are considered highly essential for the success in the performances of such rites and ceremonies. Hence previous to the commencement of all such religious ceremonies, people observing them, bathe in rivers, tanks or any reservoir of water to obtain physical purity. As an apology for emotional purity they either fast or live on lighter diet at least for a day or a night if that be not possible prior to the commencement of the ceremony itself. As there is only the mental purity to be attempted at after these are disposed of, we may safely presume that this 'pavithram' is intended for the purpose.

MYTHS AND ALLEGORIES.

Now we may try to understand if there is any explanation for wearing this 'pavithram' of kusa grass while performing religious rites and ceremonies. In all cases like this, the popular explanations and their meanings as well as the myths that are in reality allegories containing deep-diddden truths—at least many of them—may be pressed into service.

There is a saying 'kusagra buddhi' which means keen intelligence. People somehow have connected this grass—"kusa"—with mind or intellect. Hence our statement that 'pavithram' of "kusa" grass has a direct application for mental purity stands supported and strengthened. Further, Lord Subrahmanya, the second born of Siva, is represented by a serpent which symbolises wisdom. "Puranas" said that he was born in a "saravana" or forest of kusa grass. This fact is highly significant and emphasises and supports our statement made above.

SIGNIFICANCE OF DIFFERENT PAVITHRAMS.

The 'pavithram' made for people performing inauspicious rites and ceremonies as for instance, the funeral rites for the 'dead', consists of only one blade of the kusa grass, while that made for people performing auspicious ceremonies like the marriage ceremonies consists of two blades. The ceremonies neither auspicious nor inauspicious but performed with spiritual significance as for example the 'tarpanam' (oblations of water and sesame) offered to the 'piris' (manes) on new-moon days require the wearing of 'pavithram' of 'kusa' grass made of three blades. The number of blades has also its significance. One blade signifies the mental force of one; while two blades signify the force of two, the husband and the wife. The three blades were intended to signify perhaps the mental force of the preceptor or some one else added to those of the husband and wife.

NOTICE.

Tenders are hereby invited from Licensed Surveyors for a cadastral survey of the Small Towns of Erukilampiddy and Vidattalivu.

The tenderer will have to provide himself with all instruments materials and labour necessary for surveying and for the preparation of plans and all other connected work.

2. The whole of the work shall be done in an accurate and workmanlike manner to the satisfaction of the Chairman of the Manner Sanitary Board.

3. Tenders should be marked "Tender for the survey of Erukilampiddy Town" or "Tender for the survey of Vidattalivu Town" on the left hand top corner of the envelope and should reach the office of the Chairman Sanitary Board Manner not later than 20th June 1924 at 12 noon.

4. Further particulars etc can be obtained on application to the undersigned.

Sanitary Board Office, C. L. Wickramasinghe, Manner, 26th May 1924. Chairman Sanitary Board Manner. G. 397.

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Order Nisi.

IN THE DISTRICT COURT OF JAFFNA.

Testamentary Jurisdiction No. 5458.

In the Matter of the Estate of the late

Aiyampillai Vairamuttupillai of Vadduk-koddai West

Deceased.

Thambiah Vaitalingam Vannarponnai East

Petitioner.

vs.

1. Vairamuttupillai Arunasalam of Vadduk-koddai West
2. Vairamuttu Thampipillai and
3. Valliyammai widow of Aiyampillai Vairamuttupillai of do

Respondents.

This matter of the Petition of the abovenamed Petitioner praying that the abovenamed 2nd Respondent be appointed Guardian-ad-litem over the minor 1st Respondent and praying for Letters of Administration to the estate of the abovenamed deceased coming on for disposal before W. D. Niles, Esquire, Acting District Judge, Jaffna, on May 6, 1924, in the presence of Mr. A. Mudir, Veluppillai, Proctor, for Petitioner and the affidavit of the Petitioner dated May 5, 1924, having been read.

It is ordered that the said 2nd Respondent be appointed Guardian-ad-litem over the minor 1st Respondent and it is declared that the Petitioner is a nephew of the deceased and is entitled to have Letters of Administration to the estate of the said deceased issued to him unless the Respondents or any other person shall on or before June 5, 1924, show sufficient cause to the satisfaction of this Court to the contrary.

W. D. Niles,

District Judge.

May 22, 1924, O. 668.

Order Nisi.

IN THE DISTRICT COURT OF JAFFNA.

Testamentary Jurisdiction No. 5394.

In the Matter of the Intestate Estate of the late Meeran Mohideen Nachchia of Vannarponnai West in Jaffna.

Deceased.

Meeran Candoe Neyna Mohamed of Moor Street, Jaffna.

Petitioner.

vs.

1. Mohamed Cassim Mohamed Abdul Rahman of 5 Junction Moor Street, Jaffna.
2. Abdul Rahman Abdul Oader presently of Bazaar Street, Puttalam.
3. Aysa Umma wife of Neyna Mohamed of Moor Street Jaffna.
4. Meeran Candoe Mutha Mohamed presently of Bazaar Street, Anuradhapura.

Respondents.

This matter of the Petition of the abovenamed Petitioner praying for Letters of Administration to the estate of the abovenamed deceased, Meeran Mohideen Nachchia coming on for disposal before G. W. Woodhouse Esqr, District Judge, on February 13, 1924, in the presence of Mr. S. M. Aboobucker Proctor, on the part of the Petitioner and the affidavit of the Petitioner dated February 12, 1924, having been read, it is declared that the Petitioner is the son-in-law of the said intestate and is entitled to have Letters of Administration to the estate of the said intestate issued to him, unless the Respondents or any other person shall, on or before March 27, 1924, show sufficient cause to the satisfaction of this Court to the contrary.

G. W. Woodhouse,

District Judge.

13, 1924. Extended to 18th of May 1924.

G. W. Woodhouse,

D. J.

Extended to 5th June 1924.

G. W. Woodhouse,

D. J.

O. 669.

Order Nisi.

IN THE DISTRICT COURT OF JAFFNA.

Testamentary Jurisdiction No. 5461.

In the Matter of the Estate of the late Velauthar Ramalingam of Thankaracurichy

Deceased.

Nallapillai widow of Ramalingam of Thankaracurichy

Petitioner.

vs.

1. Ramalingam Chellatturai of do
2. Ramalingam Vittingam of do
3. Ramalingam Kandasamy of do
4. Ramalingam Vallipuram of do
5. Thankachchimmattu daughter of Vallipuram of do
6. Ramalingam Elyathamby of do
7. Ramalingam Kumarasamy of do

Respondents.

This matter of the Petition of the abovenamed Petitioner praying that the 1st Respondent be appointed guardian-ad-litem over the 3rd, 4th, 5th, 6th and 7th Respondents who are minors and that Letters of Administration to the Estate of the late Velauthar Ramalingam coming on for disposal before W. D. Niles Esquire, District Judge, in the presence of Mr. S. Subramaniam Proctor, on the part of the Petitioner and the Petition and affidavit of the Petitioner dated May 2, 1924, having been read:

It is ordered that the 1st Respondent be appointed Guardian-ad-litem over the 3rd, 4th, 5th, 6th and 7th Respondents who are minors for the purpose of representing them in the Testamentary proceedings to be instituted by the Petitioner and that Letters of Administration to the estate of the late Velauthar Ramalingam be issued to the Petitioner as the widow of the Intestate unless the Respondents show sufficient cause to the contrary on or before June 5, 1924.

W. D. Niles,

District Judge.

May 15, 1924, O. 667.

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