

The Hindu Organ.

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

THE ONLY NEWSPAPER IN CEYLON FOR THE HINDUS

HAS THE WIDEST CIRCULATION

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NOTICE.

THE HINDU ORGAN.

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(V. P. P. Extra)

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TESTIMONIAL.

Hon. Col. D. Dawespally, Bart, B.A., M.D., LL.D., Ph.D., B.M.S., Principal, Electric Medical College, Madras, writes:—"Beej Band" which I tried on several of my patients has given utmost satisfaction in completely eradicating all symptoms of impotency, and other allied sexual disorders.

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From 1st April to 13th April.

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Trial order solicited.

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JAFFNA.

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We began selling Standard Tiles only about four years ago and the sale that we are having now is astonishing. This itself is sufficient to prove the superiority of STANDARD TILES to all other Tiles in the market.

S. VEERAGATTIPILLAI,

Sole Agent,

H. 33.

JAFFNA.

TENDER NOTICE.

Sealed tenders are invited for the following Forest Department service in the Northern Division.

To supply 1000 Palu logs from Vanniyanankulam forest and deliver at Mankulam Forest Department Depot. Work to be completed before 31st October 1925.

For further particulars—vide Notice appearing in Government Gazette No. 7452 of 27-3-25. Tenders should reach the office of the Controller of Revenue not later than midday April 21, 1925.

J. D. SARGENT,

Consr. of Forests,

Office of the Consr. of Forests,

Kandy, 30th March 1925.

G. 492.

THE MAILS.

(G. P. O. Colombo.)

DESPATCH.

London Mails per the R. L. "Tambora" will close today (Thursday), per the M. M. "Compiegne" on Sunday, April 12th and per the P. & O. "Mantua" on Thursday, April 16th.

Straits and China Mails per the S. M. N. "Jan Pieterszoon Coen" will close on Friday, April 10th and per the M. M. "Amboise" on Monday, April 13th.

Tutorin Mails per the B. I. "Baroda" on Friday, April 10th.

ARRIVAL.

London Mails via Bombay per the P. & O. "Kaiser-i-Hind" are expected on Monday, April 13th.

Straits and China Mails per the R. L. "Tambora" and the N. Y. K. "Asuka Maru" are expected today (Thursday) and per the M. M. "Compiegne" on Saturday, April 11th.

OURSELVES.

On account of the Hindu New Year our office will be closed from Monday the 13th to Monday the 20th inst. inclusive and consequently there will be no issue of the "Hindu Organ" (English & Tamil) on Monday the 13th and Thursday the 16th inst. We wish our constituents A HAPPY AND PROSPEROUS NEW YEAR.

The Hindu Organ.



JAFNA, THURSDAY, APRIL 9, 1925.

HINDU NEW YEAR.

The Hindu New Year falls on the 13th instant. The Hindu New Year day is a time of general rejoicing throughout the Island. In recent years it has come to be regarded as a National Day and Ceylonese, whether Sinhalese or Tamils, generally make early preparations to celebrate it on a grand scale. The Tamils, however, regard it as a sacred day and cease all kinds of activities for a time and begin anew everything. Different auspicious hours are fixed for renewing different kinds of activities. Even money cannot be handled till the auspicious hour arrives. The king, one's own Gura, and the place where one receives one's education are to be visited first at the times allocated to them. The national occupation of the Tamils being farming, special auspicious hours are fixed for renewing the various kinds of work on the farm, such as yoking, ploughing, gardening, planting etc.

In the midst of these usual ceremonial activities there will be also general rejoicing. Gifts and presents of money are exchanged. Children indulge in various kinds of innocent pastimes such as aiming at arecanuts, tossing coins and breaking coconuts. Even elderly people join them, particularly in the pastime of breaking coconuts. Sometimes big coconut matches are arranged and champions vie with each other to win fame as great coconut smashing experts. The strongest nut is supposed to come from Galle. The nuts from the Southern Province usually contain thick shells which could stand a lot of hitting. Some of them are passed as invincible ones from one match to another till they assume almost a human personality. Usually these nuts fetch a very high price, some of them costing as much as Rs. 5/- each. Almost invariably the matches are organised in aid of some temple and often the proceeds out of the sale of the copra obtained from the broken nuts went towards the cost of lighting the temple lamps.

The New Year is also the occasion when new lines of business are opened and new ventures are embarked upon. It is not unusual to hear people putting off every thing till after the New Year. Many of our readers will be making a good many new resolutions. We are sure all of them would be glad to hear what our new resolutions are. At least, they will pardon us, if on a festive occasion like this, we take the liberty, to give them an idea of what we are going to do. For over two decades we have ministered unto them and we are sure they would not grudge us, if we claim their indulgence by speaking a little about ourselves.

As the late lamented Mr. A. Sapapathy wrote in the Silver Jubilee number of our paper in June 1915, "no man or

human institution can be perfect. We cannot, therefore, claim to the Hindu Organ all the virtues of a newspaper without defects. But what we say is that the general result of its existence has been beneficial to the community at large." While specially representing and safeguarding the interests of the Hindu community without being offensive or aggressive to other creeds and communities, the policy of the paper has always been the championing of all public causes though without fear or favour yet with great moderation. Among testimonies that we have received in the past we call the following which appeared in the "Morning Star" on the 23rd June, 1915. According to the Star "the Hindu Organ has been more than a merely religious paper; it has had a large horizon; a vision of service to the whole community that has put it in the fore-front of Ceylon journals." Recent events, especially in connection with Council Reforms, have shown how this verdict has been justified.

This year we propose going into our new home and taking the first step towards making our paper a daily by enlarging its size. But as our readers are aware, enormous funds are needed for this purpose. So far the honorary services of its editors, and the generous support from the public have enabled it to grow from a fortnightly into a weekly and from a weekly into a bi-weekly. Up to this time we have managed things rather creditably. But now we have to pause and think. The new building will cost us something and may perhaps use up all our reserve funds. If we are to make any new improvements to our paper and eventually develop it into a daily, the public must come to our help.

Even our subscribers can do much to relieve us. Up to this time we have not been very strict in enforcing payment of arrears because our wants were few and subscribers took their own time to pay up. It is our boast that we seldom lose a subscriber or his money in the long run. That is the reason perhaps why we are foremost among provincial newspapers in the Island. Though we are confident that our money is safe, yet we cannot help telling our subscribers that the few thousands of rupees which are outstanding as arrears will enable us to make many new improvements by which they will themselves considerably benefit.

We are sure they will all readily respond and make their subscriptions a New Year gift to us. Another way they could help us is by introducing our paper to others who may not have had the opportunity to subscribe to our paper. We see no reason why this paper should not be in every Hindu home and if possible in every Tamil home. We hope that with the willing co-operation and good will of our generous readers, it would be possible to realise our aims at a much earlier date than it would otherwise be.

Our motto is "Awake, arise, and stop not, till the goal is reached." All of us are working towards the same goal, and that is the Blessed Feet of the Lord Siva whose blessings we invoke on behalf of all of our readers. May the coming year prove to them a happier and in every way a more prosperous and successful one than any that has passed.

"Hail to the sages, to the gods and kine all hail!"

Let drop the gentle rain, the Sovran's days increase

May Hari's name resound and all corrupt deeds fail

And let all these ills that afflict the world decrease."

NOTES & COMMENTS

Mr. H. A. P. Sandrasegara's articles in the "Morning Leader" on the subject of the Colonisation of the Colonies.

Mr. SANDRASEGARA'S HERESY. Wanni are by far the most valuable contribution among those from the public. They are being widely read not only for the interest they have created on the subject but also for the exhaustive nature of the contribution itself. But unfortunately Mr. Sandrasegara entertains certain heresies which are strangely peculiar to him. One such heresy is the foolish idea that the lease system alone will work wonders in the Wanni. Hailing, as he does, from a long line of landed aristocrats, we are rather surprised that Mr. Sandrasegara should hold such strange views. If there is anything dear to the Tamil it is the tradition that grows around his ancient homestead. Mr. Sandrasegara is a scion of a family whose members have entertained Governors and obtained coveted

titles from Popes. But with all that, Mr. Sandrasegara will admit that his family is remembered more by the tradition created by his ancestors round their homestead at Mathagal than by these passing things of yesterday. The Tamil man settles in a place once for all and that is the reason why, as every one knows, the Jaffna man is so much attached to his native land. The self-respecting Jaffna man will never be induced to settle permanently on a land which he knows will never be his and with which he cannot do as he likes. The lease system may be advantageous to a floating population that hails from foreign parts but to the indigenous population which wants to live here for all times, the only acceptable one is the freehold system.

A correspondent of ours from Malaya gives us an idea of the extreme unsuitability of English text books which are generally prescribed as Readers in schools over there. The evil is not confined to Malaya alone. Even in Ceylon the same ludicrous state of things still continue. Children are made to read and converse about things which they could possibly have no idea of. Is it possible that the officers of the Education Department have no imagination or is it due to the fact that they have a decided antipathy for everything that has a local colour?

Domiciled Jaffna Tamil appears to favour the idea of Jaffna Tamils settling in Malaya. What is food for one man may be another man's poison. The desire to lead a life unfettered by strict social discipline may be very strong in those who are strangers to their own land, but if the Jaffna Tamils wish to keep up their national traditions and perpetuate the high social ideals that permeate their domestic life, they should never lose touch with their mother-land.

Forget the land, then you forget every thing that that land gave birth to. This is a fact proved even by history.

The "Swarajya" in its issue of the 2nd instant contains a very thoughtful article on "Local Ministry and Excise Reform." After criticising the Excise Policy in Madras and exposing some of the fallacies connected with it, the paper goes on to affirm what we have time and again reiterated in these columns. In the opinion of the "Swarajya," "there is only one panacea for the drink evil. That is prohibition. All other meagre palliatives are nothing but a dishonest dallying with a cause that will not brook a light handling. We have no faith in the advocacy of drink as a healthful or harmless practice if resorted to in moderate quantities. In any form drink is an evil, a disease, a means of intoxication that cuts at the root of sane living. Its hold on the stricken man cannot be exorcised by degrees but has to be suppressed by strong and drastic means—in other words, by prohibition. Prohibition is the only device that will keep temptation out of accessibility to the drunkard. That is why the only kind of temperance effort that has really succeeded in the world is that enforced by prohibition." Have we not said the same thing over and over again? Do we ever preach to a criminal, the doctrine of "Liberty of the subject"? If not, why not?

Notice to Subscribers.

Pandit V. T. Sambandhan, The Tamil Editor of the "Hindu Organ" has been deputed on a collection tour to recover arrears of Subscriptions and to enlist new Subscribers in Colombo, Galle, Kandy, Matale, Nawalapitya, Kurunegalle and Anuradhapura. We earnestly request our Subscribers to pay their arrears to him and also kindly give him other possible aids to make his mission successful. Provisional Receipts will be given by our collector to the payees who will also get the Manager's Receipt within a fortnight.

9th April, 1925. S. Ampikalpagan, Manager.

LOCAL & GENERAL

THE JAFFNA HINDU COLLEGE.—The above institution closes for the new year Holidays from tomorrow and reopens on the 11th May.

GURU POOJA.—The Gura Pooja of Tiru Navukerasu Swamikal will come off at the Jaffna Hindu College Hall on Sunday the 19th instant at about 12 noon. In the evening there will be a Kathaprasangam on the life of the Swamikal.

PRIZE DISTRIBUTION AT URUMPIRAY.—The prize distribution at Urumpiray Hindu English Mixed School came off at the School Hall on Wednesday the 8th instant at about 7 p.m. Mr. H. S. Perera, M.A. (London), Divisional Inspector of Schools, Jaffna presided and Mrs. Perera gave away the prizes. After the reading of the Report by Mr. P. Thamboo the Popular Head Master of the School, a very interesting programme was gone through. The speakers on the occasion were: Hon. Sir A. Kanagasabai and Mr. E. W. Kannagara, C.O.S., Police Magistrate, Jaffna. A vote of thanks was proposed at the close of the function by Mr. M. Sabaratnam, B.A., Acting Principal, Jaffna Hindu College.

SERIES OF KATHAPRASANGAM.—It has been arranged to have a series of Kathaprasangams by Sri Math Sachchidanantha Raja Yokikal during the New Year Week as follows:—
Friday April 10th 7 p.m. Jaffna Hindu College
Monday " 13th " Manipay Hindu College
Thursday " 16th " Jaffna Hindu College
Friday " 17th " Jaffna Hindu College
Sunday " 19th "

SIR HUGH CLIFFORD.—Sir Hugh Clifford, whose little dispute with Lord Liverpool is still intriguing London, is one of the most remarkable examples of how a white man can keep fit in tropical regions. He has spent over 40 years in climates where for most white men ten years are enough. Pahang, North Borneo, Trinidad and Ceylon are only a few of the many places in which he has served, and he joined the Malay States Civil Service as a cadet as long ago as 1884, forsaking the prospects of an Army career after having passed from Sandhurst with an honorary Queen's cadetship. He has written a number of books on Indian and Asiatic subjects, but his chief contribution to literature came in another way. It was he who spurred on Conrad, and that great writer used to tell how he would have given up his earlier struggles but for the encouragement of Sir Hugh.

FATE OF TEN IN WHIRLPOOL.—A party of eight-seers, ten in number, who left Marichchukaddi by a fishing smack to explore Kuderimalai, a wooded billy island 20 miles away from Marichchukaddi along the coast was caught in a whirlpool on the return journey at about 5 p.m. on 31st March. The whirlpool tossed and spun the smack in such a way that the whole party became unconscious and when it was dawn only four were left in the smack, the fate of the others being unknown. The survivors spent on the high seas another 2 days helping their existence with a little brandy left in a kit bag, when to their salvation, another fishing smack was seen in the morning of the third day. The fishermen of the other smack came to the rescue of this drifting party and took it back to Chilaw. Of the six missing one reached Chilaw somehow or other and the fate of the other five is still in a mystery.

Cambridge Local Examination.

The following are among those in the Honours' list of the last Cambridge Local Examinations held in December 1924 and are entitled to school certificates:—

The small italic letters denote that the Candidate to whose name they are prefixed was distinguished in the following subjects respectively:—

l Latin, *tm* Tamil, *gk* Greek, *m* Mathematics, *hm* Higher Mathematics, *ch* Chemistry, *r* Religious Knowledge, *e* English, *ph* Physics, *h* History, *f* French.

SENIOR BOYS.

A Sittampalam, *l, tm, ch*; V. Sivasubramaniam, *tm*; S. Mahadeva, *l, gk*; V. T. Pillai, *l, gk, tm*; L. Alagusundaram; P. Navaratnam, *l, m, hm, ch*; S. E. R. Parinapanayagam, *ch*; M. Arumugam, *r, e, tm*; S. T. Sivapragasam, *r, e, ph*; S. Kandaswamy; A. Ramanathan; K. Navaratnam, *tm*; D. T. Niles; S. Sivasubramaniam; T. Rasaratnam, *ch*; S. Tangarajah, *l, ch*; S. Rajanayagam; G. Thomas, *r, l, A. V. Richards*.

JUNIOR BOYS.

A. A. A. Rajasingham, *ph*; S. Canagalingam, *m, ch, ph*; M. J. R. Muttupulle; T. Navaratnam; S. Arumugam, *m*; W. Arupragasam, *l, m*; C. Chellappah; J. Rajendram, *e, m*; G. D. Thuraijasingham; C. Arasaratnam; J. D. R. Tambo, *r*; T. Nageswaram; R. M. Kunnaretnam; K. Pooranampillai; S. Sabapathippillai; A. E. N. Thuraijasingham, *m*.

JUNIOR GIRLS.

M. V. S. O. Savandranayagam, *e, h, f*.

SUMMARY OF THE RESULTS.

SENIOR BOYS.

Passed with honours 51, satisfied the examiners 85, satisfied the examiners (above 18) 140, failed 179 failed (above 18) 569 entered for part of the examination only 25, absent 166 rejected, for resorting to unfair means 2. —Total, 1,217.

JUNIOR BOYS.

Passed with honours 74 satisfied the examiners 95, satisfied the examiners (above 16) 228, failed 83, failed (above 16) 295 entered

for part of the examination only 2, absent 28, rejected for resorting to unfair means 2 — Total, 918

SENIOR GIRLS

Passed with honours 4, satisfied the examiners 23, satisfied the examiners (above 18) 20, failed 22, failed (above 18) 40 entered for part of the examination only 1, absent 9 — Total 118.

JUNIOR GIRLS

Passed with honours 12, satisfied the examiners 46, satisfied the examiners (above 16) 60, failed 4, failed (above 16) 29, entered for part of the examination only 0, absent 8 — Total 159.

SARASWATHI LITERARY ASSOCIATION, WELLAWATTE.

The fifth half-yearly celebrations of the above Association came off on Saturday the 4th instant, at the Polytechnic Hall, Wellawatte.

The business meeting commenced at 5 p.m. with Modir, N. N. Thamotheram, the President in the chair. After the minutes were read and confirmed and the Secretary's Report for the half-year was adopted the following office bearers were elected for the ensuing half-year.

President: Modir, N. N. Thamotheram.
Vice President: Pandit M. Thambiiah and Mr. K. Kanagaratnam.
Joint Secretaries: Messrs S. Ponnappah, and S. Thilliar.
Treasurer: Mr. N. Sathasivam.
Editor: Mr. T. Thiagarajah.
Sub Editor: Mr. S. Navaratnam.
Auditor: Mr. V. Thillaiampalam.

Managing Committee: Messrs E. Rasiah, M. M. Kulasekaram, M. S. Thiruvallugam, T. Thiagarajah, S. Perayiravar, S. Arumugam and V. Kanagaratnam.

Then the gathering repaired to the lawn which was neatly arranged and tastefully decorated with flags &c, and where a garden party was held when a band of oriental musicians enlivened the occasion with select music both vocal and instrumental.

Mr. James Joseph, Advocate, delivered an inspiring and stirring address, in the course of which he emphasized the necessity of encouraging the study of Tamil Literature which is a treasure house of valuable information and ideals and of devoting more attention to physical development which would tend to justify the maxim "A sound mind in a sound body."

With a hearty vote of thanks to the lecturer, the gathering dispersed at a late hour after spending a pleasant evening.

KALIDASA'S BIRTH PLACE.

KASHMIR'S CLAIM.

PANDIT SHASTRI'S INFERENCE.

Kashmir, is the latest claimant to the honour of being the birth place of Kalidasa. The claim is advanced by Pandit Laxmi Dhar Shastri, in a learned paper which he read before the Delhi Sanskrit Literary Society on the 25th inst. The Pandit established his claim on the following grounds and quoted authorities in support.

(1) That the poet gave a disproportionately detailed description of the natural history, fauna and flora, and physical beauty of Kashmir and also of the majestic and charming Himalayan scenery and sights, especially of the regions round and about Kashmir. The poet also made a feeling reference to Kashmir besides many unconscious and spontaneous references to the land of his birth and boyhood.

(2) That the poet made allusions to local social customs and habits, and traditions, peculiar to the inhabitants of Kashmir.

(3) That the personal religion of Kalidasa was not any narrow Shaivism but that particularly broad and catholic Kashmirian Shaivism.

(4) That the arrangement of Meghaduta points to Kashmir as the home of Kalidasa.

CORRESPONDENCE

THE THEORY AND PRACTICE OF EDUCATION.

The Editor
"Hindu Organ"
Jaffna

Sir,
It is known to everybody that theory is one thing and practice is quite a different thing, but this is often forgotten by many. "It is easy to preach but difficult to practise" is a saying, the truth of which we find in every department of life. No theory is of any value, unless it can be put into practice. The tendency to theorise on different matters pertaining to the welfare of humanity is well marked in many of us. But not a few of us lack the patience and good sense to find out whether our theories are sound and practicable. The field of religion affords much opportunity for people to theorise in any way palatable to them. This is due to the fact that whatever be the ideas we entertain with regard to religion, the results produced are neither immediate nor easily perceptible.

NEW THEORIES IN PREFERENCE TO OLD ONES.

It is in the sphere of education, unlike in other realms of life, that one should be extremely careful about the theories which one propounds. It is now, more than at any other time, that we ought to use our discretion in this matter of giving acceptance to theories bearing on education. Almost every year we find new theories making themselves felt in educational circles. These are times when what is hailed today as the order of the day is thrown out tomorrow as out of date, especially with regard to principles of education. It is always good for us to move with the times. When a new theory seems to surpass another of a similar nature, one is naturally led to think that the new theory, being the outcome of additional knowledge and experience, is bound to be more sound and practicable. We cannot deny that in the generality of cases, we can safely welcome new theories in preference to old ones. At the same time we should not ignore the great truth that there is an irresistible inherent tendency in man to be partial to new things. When novelty appeals to man, there is certainly nothing unnatural in it. But what we have to guard ourselves against is the inclination we have of believing that what is practicable in one country can also be put into practice with success in every other country.

EDUCATION IN THE WEST AND THE EAST.

The chief object of this article is to deal with the theory and practice of education as we find them in this country. It is not possible for one country to perform all the necessary experiments for finding out the best methods by means of which the youth of a country can be given efficient education. America and Europe have every reason to be proud of their achievements in the sphere of education. The methods of teaching adopted in those countries have stood the test of time, and have been productive of beneficial results. The indiscriminate adoption in Ceylon of the methods of teaching practised in a country like America cannot but produce undesirable results. The factors that influence the life and thought of the Americans are quite different from those of ours. The present state of civilization in the West is not an accident. It is the result of powerful hereditary and environmental influences that animate the life of the people there. We forget that one man's food may be another man's poison, when we make an attempt to introduce into this country all the methods of teaching adopted in various countries without any alteration in them, in order to make them suitable to the peculiar conditions prevailing here. Most of the methods of teaching now in use in the educational institutions of the West are characterised by a sort of freedom which pupils are allowed to enjoy. Whether that amount of freedom can be given with advantage to our children is a matter of serious consideration.

WHAT A TEACHER SHOULD ADOPT!

There are some enthusiastic teachers who think that they must anyhow subject our children also to the same experiments as are conducted in the West. These are of opinion that then only they will be in a position to find out for themselves the practicability or otherwise of certain theories preached and practised in more advanced countries.

The practical side of education is undoubtedly governed by certain general principles which can be made use of without any hesitation in all countries and at all times. But there are some other theories which are very suitable to certain countries, while they are highly detrimental to be practised in others, owing to peculiar local conditions. The sooner a teacher realises the truth of this the better it would be for him and for those whom he has undertaken to teach. No teacher has any right to perform absurd experiments at the expense of the pupils who are under his charge.

The other side of the question also should not be ignored. There are some teachers who are perfectly satisfied with everything that is old. Anything new, however desirable it may be, is disgusting to them. They do not feel the necessity of preparing their pupils for the life outside the school, as they find it today. We may not make any change in the methods of teaching, if the life of the people is always uniform. As we find a well marked change in the life of our people from time to time, it is very essential that teachers should make an adequate change in the preparation for life of our pupils for which they are held responsible. Pride and prejudice should be totally absent, when there is a felt need for us to follow in the footsteps of more advanced nations. In any case we have to be careful to see that whatever we borrow from others is preceded by dispassionate and attended with moderation.

SOURCE OF CONFLICT.

The Government Training College being the place from which new methods of teaching are supposed to emanate and go to different parts of the Island, people will naturally expect that the authorities of the College should not force on the students any methods which are not in conformity with the conditions prevailing in this country. Anybody who takes upon himself the responsibility of a teacher in the Training College knows only too well that the Masters of Method there do not pronounce any method as final. On the

other hand, they tell the students that if they want to do successful work, they ought to vary their methods of teaching according to the different factors that may come into play in the various schools where they may happen to take up work. In spite of the incessant warning of the Method Masters, there are some Trained Teachers, who, as soon as they get out of the Training College, think that they have learnt all that they ought to know as regards methods of teaching. With this idea in their heads they use certain stereotyped methods which appear to be absurd to old and experienced untrained teachers who work with them. The latter are backed up by their age and experience, while the former boast of their presence for two years in the Training College, when there is a conflict between them with regard to their soundness or otherwise of the methods they employ in the teaching of the different subjects. The false notion of the Trained Teacher that there is nothing more for him to learn is the cause of great unpleasantness among teachers in certain schools, and the unpopularity of some trained teachers is not a little due to this. It must also be said at the same time that whenever a Trained Teacher is regarded as an object of hate by his untrained brethren, he is not entirely to blame. Tactlessness is sometimes his only fault.

THEORY AND PRACTICE TO GO SIDE BY SIDE.

In conclusion I would urge on those who have taken up as their life work the noble profession of teaching not to assimilate who-eat all the theories propounded by educationists in different parts of the world. They should also not attempt to preach anything with regard to education, simply because some eminent educationists have told them or written so in a book, without their realising the good of it in their own practical experience. Those who get out of the Training College will be doing a distinct service to the College, if they will maintain the reputation of the institution and their own status by not doing anything merely on the strength of their being trained teachers. They will do well to remember that the theories they have studied in the Training College should not be put into practice to the very letter, without anything more than the little practices they have had in the Practising School of the Training College. Above all, let all the teachers who believe in success, peace and harmony think that all educational theories are tentative and that as long as they are teachers they can never cease to be patient and humble students.

Yours etc,
A Teacher.

SETTLING IN MALAYA.

To the Editor,
"Hindu Organ".

Sir,
It must be freely admitted that Jaffna owes its present wealth and general prosperity, in a great measure, to the adventurous spirit of our young men, who, during the past 60 years, have been pouring into Malaya, in their hundreds and thousands, in search of employment. These men, while sparing their motherland the painful agony of sustaining an impoverished population of immense density, have exposed themselves to various risks of hazardous nature. After exhausting their earning capacity and citizen value, and spending the best part of their lives, in this foreign country, they return to their native homes, haggard and worn out, with constitutions, in most cases, only good enough for the grave. Before they have enjoyed a fraction of the rest and peace in the expectation of which they laid down the harness which had been on them for periods ranging from 20 to 35 years, these unfortunate souls, who had been destined to give their bodily services to a foreign, and the pecuniary rewards accruing from such services, to their mother land, set out for the other world.

WITH BEADS OF SWEAT

still clinging on to their skin. The pity of the whole affair is that they pass their days in this country without enjoying the comforts and submitting to the discipline of a well established life. Their existence here is akin to that of a dramatic troop in a town in which they stay temporarily for the purpose of staging their plays. Our countrymen evince no permanent interest in the life which they lead here. Their savings are all devoted to making provisions for their after life in Jaffna and all their interest is centred on these provisions only. The moment they are discharged from their professional duties, they are at the mercy of their landlords and neighbours, or hotel keepers, for a night's repose and sustenance. Their residence here is generally marked with events, which in their native country they would have tried to avert, if not owing to considerations of decency and morality, at least for fear of public reproach and social disregard. They have no faith in a loyal adherence to their national habits and traditions in a country in which they have come only for the purpose of winning bread, and not to establish their social dignity or assert their national honour. They expect to

TURN A PLEASANT

in their life when they return to their native

homes and settle down with no superior to frown at, no regulations to comply with and with no professional obligations weighing heavy on him. Alas! what vain hopes and useless expectations! Experience has taught us, over and over again, that it is impossible for a man to change a life which allowed him full scope of action in the matter of drinking, eating, dressing and behaving to one of numerous fetters, to one governed by religious discipline, controlled by national traditions and limited by social ideals. Besides, a life wrecked with corruption, accustomed to demoralising habits detached from a sense of national pride and social solidarity and used to a long period of idleness and base imitation, can never be awakened to a proper sense of its own weakness and degeneracy and induced to the pursuit of a path leading to the ultimate goal of its mission, namely emancipation. It is high time that this state of affairs was brought to an end and we ceased to imagine that unless we returned to our native country we could not conceive a lively interest in our national interest. Wherever we go,

WE ARE TAMILS

and such we should remain. It matters little whether we are within the confines of the Jaffna Peninsula or are removed far away into the burning sands of the Sahara Desert. As we depart from our native homes and seek entrance into another country, our traditions, our culture, our ideals, our aims and aspirations, duties and obligations, all follow us as certainly as our shadows accompany our images. Difference in the Latitude and Longitude of our residence does not change us into a different people on the other hand it affords us an opportunity to show to the other nationalities in whose midst our lot is thrown that we are the inheritors of

A GLORIOUS CIVILIZATION

and as such we have not been enticed away by the tempting allurements of the western mode of life, or for the mere of that, by those that are obtaining at the modern time in any society as a result of its spiritual decline and material ascendancy. Let us bear this in mind and live in this country of our temporary adoption no other kind of life than that which we expect to live in our mother land when we return. But, besides this, there is another matter to which we have to give our serious thoughts. Is it at all necessary for us ever to return to Jaffna for the purpose of settling down in life? What harm would befall us, or what danger would result to our mother Jaffna if we decided upon settling in this country? Far sighted politicians and sound economists may be able to gauge the merits and demerits of this proposal with acceptable precision. But laymen like I am, I venture to presume that a decision on our part, in favour of settlement, would enable us to start life here in right earnest and live throughout with all the zeal and seriousness of permanent citizens and not with the execrable indifference of passing globe trotters. How many hundreds of our helpless brethren from across the sea are rotting in the estates here, shut up in darkness and ignorance, crushed down with

AGE BIDDEN SUPERSTITIONS

and pernicious practices and hardly able to hold their own against an arrogant bully? Why not unite our welfare with that of these unfortunate children of God and devote our wealth and other resources for their gradual elevation? This will be enough service for us in the course of humanity. In course of time, even this country will blossom out into another Jaffna. Besides, who knows we may not have the honour of producing a Manilla for deportation or a Gandhi for enjoying the hospitality of the Government prisons. May I, therefore, through the courtesy of your columns, invite from men of light and learning suggestions and criticisms about the question of settling in Malaya?

Taiping,
14/25.

Yours &c,
Domiciled Jaffna Tamil.

OUR CHILDREN'S EDUCATION IN MALAYA.

The Editor,
"Hindu Organ",
Jaffna.

Sir,
It is my desire to write a series of articles on "Our Position in Malaya", under which subject, I propose to deal with several matters such as:—

1. How we originally came into Malaya and our services requisitioned by the Protector of the Malay States,
2. What part we played towards the development of this country,
3. Our present status and recognition we now receive from the Protector,
4. What we have done to establish our rights or interests in Malaya,
5. What we have shaped our life in the foreign land where a different civilization prevails,
6. If we have counteracted the bad influence of the so called civilization that offers habits, customs and manner of living quite antagonistic to those inherited by us in our spiritual motherland, and
7. If there are future possibilities of our existence here without danger of being alienated and separated from our motherland.

The subject has so far not engaged the attention of our leaders either here or at home and important as it is, I hope it will now begin to do so.

One of the several matters that I will deal with, will include the education and training of our children who are obliged to remain here with us in their infancy when their future is moulded according to environments and nature of training given them at home and school. As a preliminary comment I feel inclined to say a little just now on this subject.

THE INDIFFERENCE OF THE INDIGENOUS POPULATION.

The three important peoples that populate Malaya are the indigenous Malays, the Chinese and

Continued from page 8.

the Indians including Ceylonese. The Malays have only in recent years taken to education and that too with the persuasion of their protectors. The taste for education and the power of discriminating it are therefore now too distant from them. When I say education, I mean only the English education which is provided in common for the several nationalities, and which they eagerly pursue in their only desire in this country to earn a living. I will reserve my comments on the absence of vernacular education and the consequent deplorable state of many a Jaffna boy in not knowing his mother tongue even to write a letter in Tamil to his home, for my main subject. The Chinese do not care much for English education as they do not hang after dependent appointments. They are mostly independent business men and if at all they require some English education just to help them in their business pursuits, they are satisfied with a smattering knowledge of it. Education is therefore no matter for either the Malays or the Chinese. The other population are the Indians and it is they who care a bit for the nature of education their children receive, in order just to see that their own line of training and discipline obtainable and pursued at their home land be not mislead.

PERVERSITY IN SCHOOL EDUCATION.

The schools existing here are mostly under the management of the State and the Mission. The curriculum of studies fixed at these schools is quite exotic and unsuited to the taste and requirement of the majority of children receiving them. The impression of knowledge of things and facts is formed in the minds of the young children according to the moral contained in the subjects of study taught at their schools, but the moral in the subjects of study selected by the schools here only helps the destruction or transformation of their natural receptacle of knowledge and finally the deterioration of their mentality. It is preposterous to show to one the leaf of a tree when the tree is not known, and it appears to me that the selection of some of the subjects of study at these schools is similarly preposterous. The following picked out from an English Reader taught at some of the schools in the lower standards will be interesting to read in this connection:—

1. But there is a small yellow bird, called the Canary, which we may keep in a cage, if we are kind to it; for if we let it fly away, it would soon die, in this cold country of ours.

2. The cow is of great use to us. We like to drink her milk, and we make some of the milk into butter and cheese. After the cow is killed, she is also of use to us. Her flesh is very good for food. The flesh of the cow is called beef, and that of the calf is called veal.

3. Herrings are good for food. Ask your mother to buy some fresh herrings and then you can see what they are like. If she will cook some for dinner, you will find that they are very good to eat.

4. I know that many boys and girls like to eat eggs for the breakfast and for their tea. They like puddings too that are made with eggs.

5. Do you like shrimps? They are very nice to eat at tea-time along with bread and butter. Next time you have shrimps for tea you must look at them well before you eat them. The shrimps you eat have been boiled and this made them look red.

6. The Express from Paddington got to Bristol very quickly. The travellers had dinner at Bristol and then went to Weston. After a visit to Sunny Lodge the children went on to the sands with father and watched the "Nina" landing her passengers.

7. "Is everything in the hamper" ask Dan, "Yes everything except the apple-dumplings and the basket of apricots" answered Nan. Jack is bringing them for the pantry."

UNRELIGIOUS AND EXOTIC THINGS.

It is not necessary to describe here what impression of knowledge of things and facts will be formed in the minds of our young children by a study of the above which have two things detrimental to their natural susceptibilities. They are things un-religious and things exotic, wholly unsuited to their primary requirements of knowledge-founding. The Indian population consists of courses of Hindus and Christians and to the latter the things which I say are religious may not appear so, but the things exotic will find their disfavour too. The Missionaries are very indifferent over the matter. Their tendency is perhaps to fall in line with the protectors who are not at all disposed to recognize the needs of the foreigners especially the Indians simply because they are considered as birds of the passage and to have no vested interests in Malaya, or as usual, to foist in the mind of the Indian child all things their own. I have only pointed out the defects of the subjects of study selected, and then as to the general training and discipline of our children, it is easy to imagine what their standard would be, that is obtained to the atmosphere of a denationalized school. All these years of foreign educational chiselling in Malaya has carved out only denationalized young men who will be found to all in the greater number of the tutorial chairs, and the training that our children could receive at their hands needs no explanation. We may be able to spend a few hours in a day at our homes with the children and endeavour to plant in their minds a few seeds of our own national and spiritualistic habits, but they will only be washed away by the flood of destructive atmosphere to which they are exposed during the major part of the day. In this way the course of training and education of our children in Malaya has from the

beginning been misdirected, with the result that we find today, to our regret, that several of our young men who completed their educational career in Malaya and who have made it their field of occupation, have got into denationalized habits and ways of thinking and acting, and even deem it a dishonour to be called as natives of a spiritual motherland. The future too at the present state of affairs does not promise to be redeeming and therefore "where is the remedy?" is the question. I reserve further comments for my main subject.

V. W. THAMBIAIAH.

Koda Lumpur,
24.8.25.

A MODEST PRINCESS.

MR. GANDHI'S IMPRESSIONS OF
TRAVANCORE ROYALTY.

(A Contrast to our Tamil Ladies)

My visit to Her Highness the Maharani Regent of Travancore was an agreeable surprise for me. Instead of my being ushered into the presence of an over decorated woman, sporting costly diamond pendants and necklace, I found myself in the presence of a modest young woman who relied not upon jewels or gaudy dress for beauty but on her own naturally well formed features and exactness of manners. Her room was so plainly furnished as she was plainly dressed. Her severe simplicity became the object of my envy. She seemed to me an object lesson for many a prince and many a millionaire whose loud ornamentation, ugly looking diamonds, rings and studs and still more loud and almost vulgar furniture offend the taste and present a terrible and sad contrast between them and the masses from whom they derive their wealth. I had the honour too of waiting on the young Maharajah and the junior Maharani. I found the same simplicity pervading the palace. His Highness was dressed in a spotlessly white *Dhoti* worn in the form of a *lungi*, and vest reaching just below the waist. I do not think he had even a finger ring for an ornament. The junior Maharani was as simply dressed as the senior Maharani, the Regent. It was with difficulty that I could see on her person a thin delicate *Mangala Mala*. Both the ladies had on their persons spotlessly white cotton hand woven *Saris* and half-sleeved jackets of similar stuff without any lace or embroidery.

ROYAL SIMPLICITY.

The reader must pardon this minute description of the Travancore Royalty. It has a lesson for us all. The Royal simplicity was so natural because it was in keeping with the whole of the surroundings. I must own that I have fallen in love with the women of Malabar. But let the Assamese sisters know that the women of Malabar are, if possible, simpler still. They do not require even borders to their *Saris*. The length needed is under four yards, a sharp contrast to the Tamil sisters on the east coast who need nearly 10 yards heavily coloured *Saris*. The Malabar women reminded me of Beata as she must have been dressed when she hallowed with her beautiful bare feet the fields and forests of India along the route she traversed. To me their white dress has meant the emblem of purity within. I was told that in spite of the utmost freedom they enjoyed, the women of Malabar were exceptionally chaste. The eyes of the most educated and advanced girls I met betokened the same modesty and gentleness with which God has perhaps endowed the women of India in an exceptional degree. Neither their freedom nor their education seemed to have robbed them of this inimitable grace of theirs. The men of Malabar in general are also just as simple in their taste as the women. But, sad to say, their so-called high education has affected the men for the worse and many have added to the simple articles of their original dress and in so doing purchased discomfort in the bargain. For in the melting climate of this country the fewest white garments are the proper thing. In making unnatural unbecoming additions they violate the laws of both art and health.

CHANGE OF NAME.

I Sangarapillai Sinnathamby of Mavidapuram Jaffna do hereby inform the public and the Government that I shall be known as Sangarapillai Sellappah and shall sign as S. Sellappah from this date.

S. Sellappah.

Mavidapuram Jaffna,

9th April 1925.

Mis. 631.

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(4) PADDY FIELD at Virachi in Valvetty in the parish of Uduppiddy in Vadamarachi—about 75 lachams in extent.

The above mentioned properties will be sold by auction at or near the properties in June 1925 in small blocks to suit intending purchasers, unless before the date the properties are sold by private treaty. Send offers to and apply for further information to

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Proctor

Esplanade Jaffna.

or to S. Appadurai Esqr.

Proctor

or to V. Sannugalingam Esqr.

Surveyor

Irrupalai, Kopay.

Mis 632 AUCTIONEER.

Lodhra Defies Surgical Cases.

P. Sabbarayudu Esq., Head Draftsman, District Board Engineer's Office, Cocanada:—I am very much pleased with your medicine and I am sending these few lines to tell you what I think of your marvellous remedy "Lodhra". I consider there is nothing like it and I will tell you why. My wife was a great sufferer from a sort of pain in the abdomen on the left side. It used to come in fits say every two hours, pain extending up to her knee-cap. She tried all sorts of English medicines and obtained no relief. I had to take her to Rajahmundry Mission Hospital for treatment. There the lady apothecaries on examining the patient said that the case needs immediate operation. This my wife did not like and we had to return to Cocanada evidently with heavy hearts. Fortunately it struck me that I should give a trial to your "Lodhra" before going to Madras for operation. I at once wired to you for one phial of "Lodhra" and one phial of Madiphala Rasayanam. I got these medicines by next mail for which I must thank you very much. The very first dose showed signs of relief. With the second dose she fell asleep, and had a complete rest for 8 hours. The next dose in the morning stopped all pains and she looked quite refreshed. In fact "Lodhra" stopped all operations. God knows what happened inside and how the so-called derangement got rectified. She is keeping good health now.

For particulars about this medicine

consult

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