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# THE Hindu Organ.

The Only Newspaper in Ceylon for the Hindus

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## Muzzling the Press & Gagging the Public

### THE PROPOSED STATE COUNCIL PRIVILEGES BILL

### LATENT POSSIBILITIES OF PERIL

#### EMERGENCY MEETING OF JAFFNA ASSOCIATION

"The muzzling of free speech and the gagging of public opinion are bound to follow in the wake of a piece of legislation which supra-sensitive State Councillors are trying to force on a country which, by Star-Chamber provisions and inquisitorial methods, they are endeavouring to make a nation of bondsmen,"—observed Rev. Dr. T. Isaac Tambyah, President of the Jaffna Association, at an emergency meeting of the Association held on Thursday to consider the proposed Privileges Bill.

The meeting passed a resolution calling upon the State Council to defer consideration of the Bill till after the General Elections.

#### Pregnant With Evil

An emergency meeting of the Jaffna Association was held on Thursday, at 5 p.m. in the Ridgeway Hall, Rev. Dr. T. Isaac Tambyah, the President, occupied the chair.

Explaining the object of the meeting Dr. Tambyah said: "The discussion of the proposed Privileges Bill is a task more for lawyers than for laymen. There are, however, features of it which are calculated to offend the good sense of the general public. What must be considered the most dangerous characteristic of the proposed measure is its disingenuous surface look—it appears to be a perfectly harmless piece of work but it is pregnant with evil. It affords immense possibilities for serious inroads into the liberty of the subject in Ceylon."

#### "Letters of Junius" Recalled

"The liberty of the Press is one of the greatest privileges associated with British rule throughout the world. Go so far back as 1769, the year of the publication in London of the famous *Letters of Junius*, a rare copy of which I hold in my hand, and see how neither the Ministers of the King nor the King himself, in spite of the very severe attacks on them in fifty-nine very daring articles, instituted proceedings against the writer under colour and cover of protective privileges with which custom, tradition and precedent had invested the legislature of that day. And why? Because of the English appreciation of and regard for the basic principles of the liberty of the Press. In Ceylon nobody grudges our legislators their right to claim such reasonable protection for them, in the discharge of their duties, as may be claimed by any set of civilised law-makers, but I feel sure that every man who is not a slave will view with grave apprehension the latent possibilities of peril lurking in some "Standing Order" yet to be framed against public criticism of peccant Councillors. The muzzling of free speech and the gagging of public opinion are bound to follow in the wake of a piece of legislation which supra-sensitive State Councillors are trying to force on a country which, by Star-Chamber provisions and inquisitorial methods, they are trying to make a nation of bondsmen."

thods, they are trying to make a nation of bondsmen."

#### Dignity of Courts Assailed

Of even higher sanctity than the liberty of free speech is the independence of the Judiciary. The Bill before us has provisions derogatory to the dignity of Courts of Law. The powers of our High Court Judges pale into insignificance before the supremacy of the Speaker of the State Council. With a stroke of his pen he can stay judicial proceedings in any Court in Ceylon, on the alleged ground of its involving "a matter of privilege". Quite unlike the English House of Commons the State Council becomes a Court of Record. The Speaker is originator of proceedings, framer of indictments, prosecutor, Judge and Jury, and from his decrees the subject has no right of appeal to any earthly power! We all, whether lawyers or laymen, are bound to feel indignant at the unprecedented arrogation of autocratic powers to itself of a body of men who, after all, are creatures of the people. Gentlemen, you will now proceed to discuss the Bill which seeks to debase the sanctities of human freedom and set at naught the age-old, inviolate prerogatives of even our supreme tribunals of Justice."

Mr. T. R. Nalliah, Advocate, moved the following resolution:

"This Association views with alarm the provisions of the proposed Privileges Bill and considers that the Bill aims at muzzling public opinion, freedom of speech and the liberty of the Press and as such it should not become law."

Mr. Nalliah said that they were all anxious to preserve the dignity of their State Councillors and any bill intended to protect their privileges would be supported. But the draft Bill proposed to give them ample powers, punitive powers to punish people for contempt. The Councillors were arrogating to themselves all the powers vested in the High Court. It would be highly unsafe to give the Council the powers of the judiciary. The people had not much faith in their

## AMENDMENTS TO CUSTOMS TARIFF

### Coming Into Effect Tonight

The amendments to the Customs Tariff which form part of the Budget measures of the Board of Ministers have been sanctioned by the Secretary of State for the Colonies and will come into effect from midnight today.

These include, besides the reduction of the export duty on tea to Rs. 2-15 per 100 lbs., revised preferential duties on a number of imported goods among which are agricultural implements, sewing machines, writing paper, exercise books, cotton piece goods and artificial silk and umbrellas.

#### Appropriation Ordinance

The Appropriation Bill making provision for the Public, Railway and Colombo Electricity Supply Services for the next financial year commencing next Tuesday, has also been assented to by the Governor.

The assent was given last Sunday, according to a notification in last Friday's "Gazette."

## Valigamam North Teachers' Association

The fifth annual general meeting of this Association was held on Saturday, the 14th inst. at 9.30 a.m. in the Tallipalai A. M. English School hall under the presidency of Mr. T. V. Chellappah, the President of the Association. The minutes of the last annual general meeting, the Secretary's report on the activities of the Association during the fifth year, the Treasurer's Report were unanimously adopted. Mr. V. Veerasingam B.A., Principal of the Manipal Hindu College, delivered an address on "The Nobility of the Teaching Profession." The lecturer spoke at length on the qualifications a member of the teaching profession should have in order make the public recognise the profession as a noble one. He touched upon some of the handicaps of the present day teacher. Unlike members of the other learned professions the teacher had to answer so many persons with the result that there was very little scope for him to do things on his own initiative, and he had to do his work on the lines chalked out for him by the Education Department. Mr. Lyman Kulathungum, the Secretary of the N. P. T. A., congratulated the V. N. T. A. on the very successful work done by it during the year, and spoke briefly on some of the points touched by the speaker. He also referred in very strong terms to the dangers of making our schools State aided and State-controlled.

The election of the officers and members of the Committee took place, and resulted as follows:—

The President:—Mr. K. Chinnappah

Vice Presidents:—Mr. T. Sinna Tamby, Mr. S. Murugesu and Mr. I. P. Thuraiatnam

Secretary:—Mr. T. Selvadurai.

Asst. Secretary:—Mr. A. V. Chittampalam

Treasurer:—Mr. S. Kulasegaram Pillai

Sports Secretary:—Mr. V. Subramaniam

Asst. Secretary:—Mr. K. Ponnampalam

Committee Members:—Two teachers from each English School in Valigamam North

Representatives to the Executive Committee of the N. P. T. A.:—The President, the Secretary, Mr. T. V. Chellappah, and Mr. A. K. Kandiah.

## The Way and the Goal

### The Advaita as Taught by the Sage of Tiruvannamalai

By A Disciple

(Special to the "Hindu Organ")

(Continued from our last issue)

THERE are two statements, says the Master, that are equally correct, namely, that the world is real, and that it is unreal; but to understand them aright, one must interpret them both, so as to yield the same sense.

'The world is real,' by rejecting the unreality of it, names and forms that make it manifest, and the causes from which these arise—the dvandvas, tripatis, time and space; the Master's meaning is this: 'What appears to your ego ridden mind as this world of names and forms, tangled with dvandvas and tripatis, and strung on a framework of space and time, is really the Nameless, Formless, Homogenous, Spaceless and Timeless One, the Self in the Heart, the Perfect Consciousness.' So understood, it is identical in sense with the apparently opposite statement, that the world is unreal.

Of these two statements, the latter is the one that the Master recommends, as the safer one to follow, namely, that the world has no objective existence,—that it is nothing but mental images.

#### The Reason

The reason He gives in support of this is the fact—ignored even by philosophers—that the world appears, only when the seer is conscious of himself as a body; when we are not body-conscious, as in deep sleep, no world is to be seen. The conviction 'I am this body' is the first of all thoughts; it is the base and root, from which arise all thoughts; this thought—called the ego-sense—is like a thread, says the Master, on which are strung all the thoughts, which form the mental world, which alone is the world we are conversant with.

That we are directly aware only of this mental world is fully admitted by all that claim to be philosophers, at any rate since the epoch-making work of Kant, the German, which establishing once for all the subjectivity of the three fundamentals, namely, time, space and causation; Paul Deussen has since shown that the last category is identical with what we call 'matter'. Up-to-date science, as interpreted by such clear thinkers as Sir James Jeans, has gone far corroborate it.

#### The World

But since the world as we conceive it has no existence apart from these three fundamentals, it follows that the world is in the mind—that there is no outside world. The Advaita clearly and emphatically asserts that it is so. That there is an outside world is a notion presupposing the reality of the contrast between 'inside' and 'outside'. These and other elements of the world-machinery are the ego-sense, and can have no more reality than their parent has. In this connection we may refer to the beautiful story of how the sage Ribhu made himself known to his disciple Nidagha, which occurs in the Vishnu Purana, and which the Master narrated to this writer in His own inimitable, dramatic manner. When Ribhu appeared before the disciple, the latter failed to recognise him; he took the sage for an ignorant rustic; there was a royal procession passing in the street; the sage asked him what it was; he replied that the king was going round, seated on an elephant; the sage asked him again, 'which is the elephant and which is the king?' the disciple to make the seeming rustic realise the

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scene, mounted on the sage's shoulders, and then explained that he himself was then like the King, and the sage like the elephant; the sage then asked him what he meant by the words 'above' and 'below'; this opened Nidagha's eyes to the fact, that it was his revered Guru, Ribhu, that had come to him; for no one else that he knew could so pointedly show that such ideas are relative, and have only a pragmatic sense.

The pragmatists were naturally averse to this conclusion. They evaded it by inventing an external world, which is the original of which the mental world is only a reflection.

The burden of proving the actual existence of an external world lies upon these philosophers. Unless and until this burden is discharged satisfactorily, the Advaita can maintain his position, as the only one that is reasonable.

Bhagavan Ramana helps the latter to dismiss the pragmatist, by propounding the question: 'If the world be an independent, objective reality, why does it not appear when there is no ego-sense, and therefore no mind?' In deep sleep there is no mind, and no world is seen. The same question was put by Bhagavan Sankara, in the Viveka Chudamani:—

'If the world be real, let it be apprehended in deep sleep!'

The world of our waking thoughts is really as thoroughly mental as our dream-world; there is no real distinction between them: just as our waking consciousness is forced by Nature to accept the waking world as true, so too the dreaming consciousness is forced to accept the dream as true, so long as it lasts; only when the dream comes to an end, by the dreamer awaking, is he able to realise how he had been deceived; just in the same way, says the Master, this waking world of ours will vanish utterly on our awakening from the sleep of ignorance of the True Self, which is called Maya, that we are unable to dismiss it as unreal while this Maya subsists is no reason for our ascribing to our waking life a higher degree of reality than we do to our dreams. The Master has often said that what is but a dream to God and His Associates—those who have awakened from Maya—is waking life to the rest.

The pragmatists feel that these considerations are of great weight. They however fail to give due weight to the testimony of the Man of Light, who alone is a competent witness. They also feel—groundlessly, of course—that the Advaitic teaching is inimical to their own pragmatism,—their will to make the most of the world as they find it. The Advaita has absolutely no quarrel with them on that score, just as it has no quarrel with a dreamer enjoying a dreamer so long as he likes. It is only when the pragmatists travel beyond their legitimate field, and seek to dogmatise about the Ultimate Truth, the Goal of Life, that the Advaita warns the Sadhaka against their speculations.

The pragmatist has therefore to explain away the fact that world as such is confined to our waking and dream-states. They feel that the burden lies on them to prove that the world is a real, objective world, existing continuously, uninterrupted by the deep-

Continued on page 3

(Continued on page 3)





# Hindu Organ.

MONDAY, SEPTEMBER 30, 1935.

## THE PRIVILEGES BILL

OPPOSITION TO SOME OF THE objectionable features of the State Council Powers and Privileges Bill which has passed the first reading in ominous silence is growing in all quarters. The Press has been unanimous in its condemnation of the Bill and public opinion is beginning to express its disapproval. A mass meeting at the Jaffna Association bear testimony to the strong feeling of disapproval with which the public views the latest effort of the State Councillors to enlarge their powers, privileges and immunities. All the speakers at these meetings deprecated the encroachment on the inalienable and fundamental right of the citizen to freedom of speech. Free and frank criticism is the only weapon a people have against misgovernment in a country governed on democratic lines. There are obvious limitations to this freedom and the ordinary law of the land provides the machinery to bring to book the man who libels and slanders another by uttering "what he listeth or what cometh in his brain to utter." Some of the speakers, however, who could not forget the ugly episodes in the none too creditable a career of the State Council in the past, were inclined to denounce the whole Bill as mischievous and to plead for its withdrawal, lock, stock and barrel.

While we agree with the preamble of the Bill "that a law may be enacted in accordance with that order (Order in Council 1931) defining the privileges, immunities and powers to be held, enjoyed and exercised by the State Council and by the members thereof," we are not prepared to support the Bill in its present form because it has not defined explicitly the privileges the Council is asking for, beyond the general clause provided by section 7 in the draft Bill. As privileges, powers and immunities involve an encroachment on the rights of the individual members of the State, it is necessary that these privileges should be clearly defined and their limits ascertained without leaving it to the victim to embark on a voyage of discovery to find out the practice of the Commons House at the time of an alleged breach of privilege. A Bill which sets limitations on the rights of the people should specifically define the extent of the encroachment made and not leave it to the public to ascertain the limits of the restrictions imposed on them. There is need for an exhaustive definition of the privileges of the State Council and its members.

The public would welcome the proposal to protect members and assure them freedom of speech in the Council to enable them to discuss and criticise without fear or favour every question that is brought up for consideration and, if the need arises, to comment on the conduct of individuals concerned. This liberty of speech is essential to the independence of members in the discharge of their duties. Indeed, a law providing

for freedom of speech for members was long over due. In this connection, one recalls the suit launched by a Public Servant against a member of the now defunct Legislative Council for certain remarks made by the latter in the course of a debate in Council. Says the preamble: "Whereas it is essential to the due and effectual exercise and discharge of the functions and duties and to the making of laws for the peace, order and good government of this Island, that the freedom of speech and debate or proceedings in the Council should not be impeached or questioned in any court or place outside the Council". Such protection should also be extended to the publication of the proceedings and reports of the Council.

Were this all that the proposed Bill envisaged, the public would have no cause to complain or criticise. But the Bill proceeds to make inroads on the liberty of the public and to oust the ordinary jurisdiction of the courts in the enforcement of privileges and immunities. The public is bound to view with misgiving any extension of privileges, seeing that the members have not exhibited the least degree of caution or responsibility in the exercise and enjoyment of the privileges vouchsafed to them at present.

The State Council is yet in its infancy and the members will have to demonstrate their capacity to respect themselves and bear themselves with dignity before they seek public approval for an enlargement of their privileges, save those relating to freedom of speech, freedom from arrest and the privilege of publication. The public views with grave apprehension and will resist any effort to trench upon the liberty of the press in the country. The omnibus clause (Sec. II) defining contempt threatens the liberty of the press and is intended to paralyse public criticism of the conduct of members. The machinery provided for the arrest, trial and punishment of offenders is as dangerous as it is novel.

The effect of putting on the Statute Book the Bill in its present form was pointed out by the REV. DR. T. ISAAC TAMBIAH who said: "The muzzling of free speech and the gagging of public opinion are bound to follow in the wake of a piece of legislation which suppresses State Councillors are trying to force on a country which, by Star Chamber provisions and inquisitorial methods, they are endeavouring to make a nation of bondsmen."

We have no doubt the members of the State Council will appreciate the strength of public feeling in the country and refuse to support the Bill unless it is shorn of its objectionable features. The Bill may be dropped for the present as there is no particular hurry for the members who go out in November to provide for the independence and dignity of the House in which many of the present members will sit for the last time. It will be more appropriate for the next Council to consider the Privileges Bill. In any case, we are definitely of opinion that the objectionable features in the Bill should be dropped even if its sponsors are determined to continue its perilous passage to the Statute Book.

### SIR C P RAMASWAMI AIYAR TO VISIT JAFFNA

Trivandrum, Sept. 27.  
Sir C. P. Ramaswami Aiyar left Trivandrum for Madras this morning. He is expected to deliver the Ramaswami lectures at Jaffna, Ceylon, in Ramaswami College, there, sometime about the middle of October.

## THE PRIVILEGES BILL

By M. A. Masilamany  
Advocate

THE letter of Mr. H. R. Freeman which appeared in the daily Press last week discloses a new aspect of the Privileges Bill which has not been considered by its numerous critics. He views it from the economic side and questions why the rate-payers' money must be squandered on such gewgaws as the Sergeant-at-arms whom it will be necessary to appoint in order to enforce the disciplinary provisions of the Bill. He writes that nobody has yet questioned the freedom of speech that the members of the Council are entitled to and, therefore, there is no immediate necessity to bring into operation a Bill which is likely to unsettle and disorganize the existing order of things, and that at considerable expense to the Government. The only reason that one could think of is that the creditors of some members of Council are insistent on recovering the money they advanced in order to enable the members to get into Council. There is no doubt that they resort to drastic methods in trying to compel the Councillors to lug out what is justly due to them, e.g. by trying to serve summons on them and trying to arrest them while going to or returning from Council or when functioning as Councillors. Then why not bring in an Ordinance to protect them from arrest under the above circumstances without attempting to arrogate to themselves the powers and privileges of the Members of the House of Commons.

### Too Premature

It cannot be denied that Article 71 of the Order-in-Council gives it the right to define the Powers and Privileges but the feeling all over the country is that it is too premature to introduce the Bill in the present state of things. The State Council is at present in its infancy, in its first term of office, and can it be said that the members have acquired the political experience and equipoise to enable them to exercise their powers with moderation and tact? The powers and privileges of the House of Commons is a body of traditions and it is the height of presumption to say that within four years of its existence the State Council is qualified to enjoy the privileges that the Mother of Parliaments has acquired after centuries of steady fight for liberty and independence. One is reminded of the familiar apophthegm of Avvai, the poetess, of the turkey trying to puff itself to the semblance of the peacock.

It requires at least fifty years of solid experience for the State Council to shape itself on the right lines and during these fifty years it must be submitted to the fierce light of criticism both from the public and the press. To bring in an Ordinance to the effect "that none of its actions must be questioned or impeached in any Court of Law or any place" is the height of presumption and absurdity. Everyone feels that the Law of the country is sufficient to protect the Councillors in the free exercise of their functions and it does not require artificial aids to scare the people from freely criticising the misdeeds of the representatives whom they themselves have sent to the Council.

### Two Dangerous Factors

The two factors that make the Ordinance a source of danger are the existence of minorities and universal suffrage. The electorate is at present in a raw and uncivilized state. They have not yet acquired the sense of responsibility or the spirit of freedom necessary for the exercise of their franchise in the right manner. They are open to undesirable influence and can be easily corrupted or misled by rich and scheming aspirants for office. Under the present state of things it is possible for a political Rockefeller to pack the House with his creatures by a free and dishonest use of wealth.

Under these circumstances it is impossible to send our best men to the Council. As it is, it is not impossible for rowdies and incapables to enter the Council through exercise of force or the allurements of pelf. What will happen when such a one happens to be elected the Speaker. He can issue warrants and incarcerate people for what he thinks to be contempts of the Council. His pronouncement will be irrevocable like the Law of the Medes and Persians. From it there is no appeal either to the Supreme Court or the Governor. One cannot but help exclaiming, "Better fifty years of Europe than a cycle of Cathay." Suppose such a Bill was in operation during the regime of the last Speaker, imagination stands appalled at the terrific contingencies that might have occurred.

The Ordinance enacts that the Speaker can function even after the dissolution of the Council. Suppose there was a recalcitrant Speaker who refused to abdicate at the general wish of the Council and the Council then resolved on dissolution. What would have happened to the outgoing Councillors or the enemies of the Speaker who is yet empowered to issue warrants and commit people to jail? All these contingencies must be duly considered before the Bill is passed. Will the advantages gained by the passing of the Bill compensate the dread possibilities of its misuse.

I am afraid that all of us in Ceylon have lost our sense of proportion. The Donoughmore Commissioners were not sent us because of our extraordinary aptitude to govern ourselves and of our political progress. They were sent because we had got hold of Alladin's wonderful lamp—the power of the purse.

### Dangerous

The Finance Committee was then the bug-bear of all officials. The Commissioners naturally wanted to get rid of this Frankenstein's monster. The report of the Commissioners is a masterpiece and one of the most memorable documents in the annals of Colonial Government. They candidly state that the most characteristic feature of our late constitution is the divorce of power from responsibility. In short they said the Ceylonese had the power of the purse while the officials had the responsibility of running the Government. What they did was to turn the political machinery the other way round. The officials ran the Government while the Ministers had to provide the funds. This is the real and true meaning of balancing the Budget. But yet the idea of portfolios and Ministers has turned our heads and we imagine in our folly that we are equals of the members of the House of Commons. What a travesty and fraud! It is sheer lack of imagination. The question may be asked as to why this scheme was accepted, which deprived them of the substance of power. Could it be for the mass of pottage of lording it over the minorities? Under these circumstances if this Bill is passed they will have a better chance of oppressing the minorities and wiping them out of the map. Of late there was a striking example in the Reform Memorandum of Mr. Corea. The minorities were against the idea. If this Privileges Bill is passed, it is possible to corner the minorities, against every possible opposition. Further the majority community seems to forget that the Donoughmore Scheme was given them on a trial basis. How have they acquitted themselves—what blunders, what somersaults, what oppression of the minorities, what causes for certifications have they not given? It is the feeling both in Ceylon and England that we have made a mess of it. That is why the Reform proposals were turned down.

### A Mystic Something

The other day the President of the Jaffna Association in a meeting convened to oppose this Bill said that the danger of the Bill was in its apparent harmlessness. Yet it proposes to invest the State Council with greater powers than the Judiciary. Our main pride is the prestige, integrity and incorruptibility of our judiciary. It will be a sad day for Ceylon if some one fit or otherwise had the power to stop any proceedings, civil or criminal, by a mere fiat on the ground that such proceeding involves a question of privilege. And what is privilege? The Council is the sole judge of privileges. Privilege is what the Speaker thinks it to be. The section that defines contempts of the Council enacts in its last sub-section: "That anything that is put down from time to time as contempts in the Standing Orders of the Council." Where then is the

## LETTERS TO THE EDITOR

### CANCER TREATMENT FUND.

Sir,—Would you be so kind as to publish in your paper a copy of an appeal which I have been sending to various people likely to be interested, from whom I have met with a most ready and encouraging response.

We should now like to appeal to a wider public and we shall be most grateful for any help large or small towards this fund.

Will you also be so good as to insert the further information contained in the annexed extract from a letter by Dr. Morrison and a list of the subscriptions received up to date with further lists as they come in.

As I shall be away from Jaffna for the next few months I would ask subscribers to send their contributions either to Dr. Jameson, Manipay, or to my husband.

Yours truly,

BERTHA DYSON  
(MRS. E. T. DYSON)

The Old Park,  
Jaffna, 16th September, 1935

[The appeal issued by Mrs. Dyson together with the list of subscriptions appeared in our issue of 19-9-35. —Ed. "H. O."]

### THE POST OFFICE AT TELLIPPALAI

Sir,—When a Post Office was opened at Tellippalai the present site was taken on lease as there was then no other suitable building available for a Post Office. Hence the office was located in the northern extremity of Tellippalai, as a matter of necessity, to the great inconvenience of the inhabitants of Tellippalai and the adjoining villages which this office was intended to serve. There is a Post Office at Kankesanthurai to serve the villages lying to the North of this. The Northern portion of the adjoining village of Vemankaman itself is served by the office at Kankesanthurai. The Post Office at Chunnakam is more than three miles from Tellippalai and the natural transfer of the one at Tellippalai from the present site should be towards the South unless there are valid reasons to the contrary. It is rumoured that a certain individual with the assistance of an official relation is manoeuvring to secure the transfer of the Post Office to a building in a narrow lane in the adjoining village of Vemankaman. This is only going from bad to worse. There are now several suitable buildings at Tellippalai itself, on the Jaffna Kankesanthurai Road towards the South of the present site. These buildings are available for use on reasonable terms.

It is inexplicable why the removal of the Post Office to a building in a narrow lane in the village of Vemankaman should be considered when decent buildings on the Jaffna Kankesanthurai Road in the village of Tellippalai are available. Will not our Government Agent be pleased to make a personal enquiry into this, before recommending a building for the Post Office, as this question affects the interests of the inhabitants of Tellippalai and several adjoining villages.

Tellippalai,  
24-9-35.

A Resident

limit? Where is the line to be drawn? The public will be face to face with a mystic something that may take any and every shape.

Therefore, it is the duty of our representatives to oppose this Bill tooth and nail as too premature and dangerous at this stage of Ceylon's political progress. If this Bill is passed, no man's home will be sacred. If the dread summons comes rightly or wrongly we all have to answer it even from the remotest part of the Island. It does not require much penetration to realise that the Bill is not conducive to the peace, good government and progress of the country.



## MAGICIANS' ACID TEST

### Blister Causes Flutter

A couple of "magicians," one Ardent from Kanyur and Kudi, a Palla, from Navanur, were invited to give a performance at a small party bent on amusement at the Vernacular school at Aiyarankovil on the 26th instant. Some items of the programme having been gone through in the midst of merriment the "Professor" summoned three lads and asserting that the liquid in a bottle in his hand was boiling hot water which when poured on the palm would feel as cold as ice, poured what is suspected to be nitric acid. The unfortunate lads screamed and shouted and the angry audience made for the magicians. The magicians thereupon left the scene in much confusion and hurry.

The palms and fingers of the boys have been blistered.

A plaint has been filed in the Police Court against the magicians.

## Muzzling the Press and Gagging the Public

(Continued from page 1)

councillors and there were a lot of stories about job-seekers spending money in Colombo (laughter). They were not the people to sit in judgment over the rights and privileges of citizens. During the last four years there were many ugly rumours about Councillors, but none of them had come to light except an alleged case of bribing a councillor for getting an electric lighting scheme sanctioned by the Executive Committee.

The speaker said that it was not necessary to discuss in detail the various provisions of the Bill. They would do well to attack the principles of the Bill. If the Bill was allowed to pass into Law, it would do incalculable harm to the people.

Mr. R. C. Proctor, in seconding the motion, pointed out the dangerous implications of the Bill and was of the opinion that it was too premature for the State Council which had not yet reached its teething age to think of a Privilege Bill.

Mr. J. V. Chelliah said that he was very much against the Bill. He was of the opinion that the State Council had not the experience to exercise the powers contemplated by the Bill. There was no need for a Bill. The Mother of Parliaments itself had no such Bill, but had only conventions accumulated by centuries of experience.

### Amendment Carried

Mr. C. Ponnambalam, Advocate, said that it was absolutely necessary that there should be a Privileges Bill. But they should see that the obnoxious clauses of the proposed Bill were deleted. He therefore thought that the house should go into the details of the Bill and oppose only those provisions that interfered with the rights and privileges of the public. He moved the following amendment.

"That it would be inadvisable for the present Council to pass the Privileges Bill now before it, and that the Bill should be brought up for consideration by the Council after the next general election."

Mr. J. K. Arnold, Proctor, seconded. A prolonged discussion then took place.

Messrs. T. C. Rajaratnam, M. A. Masilamany, T. N. Subbiah, R. Subramaniam and T. Muttukumar spoke in support of the resolution.

Messrs. A. E. Tamber, K. V. Rasiah, C. Arulambalam and Sam A. Sakapathy supported the amendment.

The amendment was put to the vote and carried.

A sub-committee was appointed to consider in detail the question of Privileges and to report to the Association before Thursday. The meeting adjourned at this stage for Thursday.

## Foundations of Social Reconstruction

II.—AGATHYAM

I had hoped some of your Hindu readers would have questioned my founding Hindu social development on an "Ilakkanam," the Agathyam, and not on the Vedhagama. It was done deliberately because that is the obvious truth, that is to say, Agathyam was the first of the Revelations in this evolutionary epoch and it contained all the formulae (like those of chemistry) which are necessary for the complete sociological evolution of mankind and reach "Veddu" and which only were in due order in time enlarged upon with more details by his successors from time to time as the understanding of the people became clouded with a materialistic life until at last during the Kali Yuga these elaborations had descended to the Tantras and ceremonial worship and outward observances, because the disease-ridden organism with its age-limit could not practice any more concentrated methods of evolution while it was imperative that a sense of God's immanence had to be kept up somehow leaving it to Time and individual Karma for reaching final results for each individual.

### Ilakkanam and Evolution

Agathyam has been lost since the end of the First Sangam, about 7,000 years ago, but from cross references in the other Sangam works we know that it contained 12,000 stanzas and treated elaborately on *Iyyal, Issai, Nadagam, Eluthu, Chol, Porul, Arram, Porul, Inpam* and *Veddu*. Each of these terms is an evolutionary formula. We have *Tholkappiam* which was composed contemporaneously with Agathyam and we can note how elaborately the latter deals with only one chapter of Agathyam, the *Iyyal*. But each of these terms being symbols of interdependent evolution of the entire universe; in treating of one of the terms as above it was also necessary to touch concisely on each of the rest. This is what we may expect to find in *Tholkappiam* (Incidentally, I have seen only a handful of citations from the latter and not the whole work). But what I wish the reader to realise is that it is not necessary to ransack more than *Tholkappiam* or the much later work, *Kural*, in order to envisage and realise what Agathyam was and is. The matter is too controversial to be thus discussed in a short letter. In fact, it is a revolutionary idea whose implications would radically alter the current Hindu interpretations altogether. I am thankful to state that the latest Divinely-inspired interpreters of the Vedhagamas and Dharma Sastras, the Ramakrishna Paramahansa and Swami Vivekananda, may be cited in support to some extent as far as Their Time-period, but the world has advanced in thought and scientific understanding of life-processes very considerably since their time and perhaps because of them, that I believe that I have been urged only to elaborate on them. The Swami's "Essay on the East and West" practically implies the lines I am taking.

### The Value of Tiru-Manthiram

"Tiru-manthiram" of Tirumulan is accepted as a Senti of the Agamist Saivites but so far I do not know of any commentary on it. It is a Tantra. Modern Science is making vast strides into the realms of Physics, Astro-physics and Biochemistry. Their discoveries have now reached a stage when it is possible to correlate their discoveries with the revelations of the above work and obtain a simple, natural and true understanding of the phenomenal world and ourselves and our relation to it without any qualms as to whether we are either trespassing on or straying from the Vedhagamas. In fact the latter do not come into the picture at all.

### Ego-Consciousness and Alphabet

For instance, I point to the fact that Man cannot evolve from the primitive stage to any higher plane with-

## TWO AGAINST ONE

### Rickshaw - Wallahs And 'Bus Driver

On Saturday the 28th September at about 10.30 A. M. a brawl took place opposite the Dunlop Stores, Hospital Road, Jaffna. It seems that a "bus" ran over and crushed one of the arms of a rickshaw stationed at the Bes Galla Grand Bazar, and when the driver, halted his bus to have his tyres inflated opposite the Dunlop Stores two rickshaw wallahs appeared on the scene and while one caught hold of the driver, who was inflating the tyres the other dealt blows with an iron piece and injured him on the head. The driver was overpowered and helpless.

A police constable appeared on the scene walking along as slowly as possible, perhaps to evade the trouble of his having to bring the culprit to book and make a report. He however dispersed the crowd and walked away perhaps satisfied with his having performed his duty. (Eye Witness.)

### Order Nisi

IN THE DISTRICT COURT OF JAFFNA  
Testamentary Jurisdiction No. 106.

In the Matter of the Estate of the late Annaretnam wife of Canagaram of Manipay. Deceased.  
Sittampalam Canagaretnam of Manipay Petitioner.

Vs.

1. Thavamalar daughter of Canagaretnam a minor appearing by her Guardian-ad-litem the 2nd Respondent.
2. Corusamy Velupillai presently of Dickoya estate Dickoya Respondents.

This matter of the Petition of the Petitioner, praying for Letters of Administration to the estate of the above-named deceased, coming on for disposal before C. Coomaraswamy Esquire, District Judge, on the 12th day of July 1935 in the presence of Mr. E. Marugesampillai, Proctor on the part of the Petitioner and the affidavit of the Petitioner dated the 18th day of July 1935, having been read, it is declared that the Petitioner is the husband 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 the 14th day of October 1935, show sufficient cause to the satisfaction of this Court to the contrary.

Signed this 9th day of September 1935.  
Sd. S. Rodrigo,  
District Judge.  
(O. 79. 30-2 & 3-10-35)

out intelligent thought-imaging and interpreting same into Porul or objective actions. In other words, he must transform his sense images on his mind into concepts and precepts before he can act on them. In all my simple faith I ask this question, "What good would all the revelations of an ultra-mundane God or the definition of a Supreme Being do to this child of nature? How can he ever realise God before he realises himself? Thus, without letters and words it is impossible for transforming sensations or reactions of the outer world on one's senses into intelligent creative and productive concepts and precepts, and without such transformation there could be no production of *Porul* nor evolution. Thus, it must be quite obvious to us today that in the beginning of social order at any spot on earth, it was an *Ilakkanam* that would have been more urgently needed than a *Vedha*.

### Ilakkanam in Evolution

When we find an *Ilakkanam*, the Agathyam, which contained not only the science of letters and words but also the description of the objects the words indicated as *Nama-karana*, the manner of combining letters and words to form more *Nama-karanams* which aided in producing or unfolding more objects in life and thus increase the circle of the objective existence and acquire all the experience in the phenomenal world and finally exhaust the desire for it; and also the formulae to be practised which led ultimately to the very *Goal of the Vedas*, *Veddu*, is it too presumptuous on my humble part to advance this suggestion that Agathyam and those for whom it was first revealed as "Muthal, Nool, *Uy*" instead of any *Veda*, belong to an earlier infant period of human evolution for this epoch than any race, within historic memory?

### Aravam Preceded Arayan

In my next, if it is called for by the editor, I shall discuss this fundamental implication of the Agathyam Age as both the cultural, spiritual and ethnic progenitor of the "Aryan Age". I will be obliged to those who would discuss on the above in your pages to forget all personalities and deal with facts and principles as could be demonstrated or proved by scientific methods and not call upon me to depend merely on tradition or hearsay evidence. I am earnest and in search of Truth.  
Nickapota, Haputale.

S. Singham,

## The Way And The Goal

(Continued From Page 1.)

sleep state of the seer. And this is what they say: "True it is, the world ceases to be seen when the seer falls asleep; but a similar world is seen again when he awakes; and from the evidence of these, who remained awake while he himself slept, he can make sure that it is the same world, and that it existed without a break during his sleep; and this proves that the world is real, or at least shifts the burden of proof to the other side."

There is one great flaw in this reasoning; it is a form of begging the question; the persons, on whose evidence the awakened sleeper is to come to a valid conclusion about the world, are themselves, in the first instance, mental images, of the seer, just like the rest of the world; whether those mental images correspond to real persons, existing outside, is part of the question on hand—the question of the objective reality of the universe; their objective reality has to be proved first; and no evidence is offered for that; so their evidence cannot even be heard. Hence the world is mental; it has no higher degree of reality, than the mind in which it exists.

Our unwillingness to accept this conclusion arises from the gratuitous assumption, that the mind is an insignificantly small thing, having its nest in a part of the body, underneath the skull, while the world is infinite, or at least vast, as compared to the body. But this is an inversion of the truth, says the Master, due to our taking the ego at its own valuation, as the Real Self, instead of questioning its claim, and subjecting it to a rigorous and impartial investigation. Truly, the mind is infinite; it is like the sky; in its vast expanse lies extended the whole universe; in its ample space subsist even the worlds of the Gods. If we make due allowance for the falsifying effect of the ego sense, we shall realise that our reluctance to accept the Advaitic teaching is due to Maya itself, and hence ought not to be allowed to prevail against these cogent reasons.

Now we see the reason for the disappointing and savourless nature of Samsara. How can that which is unreal, in the sense in which we take it to be, real, be otherwise than unreliable?

The centre of gravity now shifts from the world to the mind. This, says the Master, is nothing but thoughts; and all thoughts are but the issue of one thought, which runs like a thread through all of them—the thought, "I am this body". This is called the ego sense, and what is called the jiva or individuality is only this, and nothing else.

Too Jiva, says the Master, is a spurious entity. On the one hand, it is demonstrably not the body gross or subtle, physical or mental, since the latter is sentient, while the Jiva is of the nature of consciousness; on the other hand it cannot be identified with the Supreme Consciousness, because the latter is beyond time, and therefore has no risings nor settings; the Jiva or ego sense rises on waking from sleep, and sets when again sleep comes on. The jiva can therefore be defined only as an imaginary link between the body and the Supreme Consciousness, whereby the two are confused together, the resultant of which is an incongruous being, which seems to partake of the mutually opposed natures of both—conscious, but subject to all the limitations of the body, which is unconscious.

The Master brings home to us this spurious nature of the Jiva by the following parable. At a marriage festival a self-invited guest came in, pretending to be the intimate friend of the bride-groom, and was accepted as such by the bride's people; in due course suspicions arose, and enquiries were made, as to who he really was; the pretended bridegroom's friend made himself scarce in time to evade the consequences of his fraud. Just like this pretender, says the Master, is the jiva or ego; it is neither the body, nor the Real Self; so long as no inquiry is made, it persists and enjoys the status of the Real Self; but when an inquiry is started in the proper way, the ego vanishes, leaving no trace. With it, says the Master, ceases all manifoldness; there is no more any distinction between subject and object, pleasure and pain, self and not-self; there is no time, nor space, nor the world; nor is there the differ-

## Sri Sanmugananda Sangeetha Gana Sabha in Jaffna

A group of picked actors and actresses from South India, among whom are Brahma Sri S. V. Subbiah Bagavathar, Srimati M. M. Sundarambal and Thevadu Iyer (Harrimanist) has opened a season at the Royal Theatre, Jaffna. "Valli Thirumagan" which was put on the boards last Saturday attracted a crowded house, and the performance of the leading artistes evoked rounds of applause.

ence between God and the individual selves.

What is this inquiry, that leads to the death of the ego? The ego-sense, parading as an individual is a non-entity; but not only that, says the Master, something more than this is real in its nature. The ego-sense can ascertain the truth by analysis of the ego-sense, which is compounded of two elements, a real and an unreal; it is experienced in the form, "I am this body"; the latter part, the body, is unreal, being an inseparable part of the world; the former is "I", the form of consciousness; its apparent atomicality is explained away, as due to the transference to it of the littleness of the body; extricating the "I" as the constant, unchanging factor of all life, we find also that it is not only unaffected by time, but also by space; the Master frequently points out that every person that has the gift of speech describes himself as "I" this something, which is the reality in the ego sense must therefore be on—not many; its apparent manyness is clearly a property of the bodies, with which it is ignorantly identified; the Master confirms this by His own Testimony; He says, the Supreme Spirit, which is Pure consciousness, is eternally shining as the infinite "I" in the Heart; that is the Real Self, the Source or Original, of which the ego is a ray or reflection; the jiva is therefore styled an *Abhasa jiva*; he is not a reality, but an appearance or hint, a clue to the reality. Just as a dog can trace out and find its master by the scent,—says the Master somewhere—so too the mind can trace out and find the True Self by following the trail of the "I" thought, the ray of the True Self.

The "I" thought purified of its association with the gross or subtle body, is the one thought to be taken hold of; by diving inwards into the deepest depth of consciousness—which the Master calls the Heart—with the Resolve to seek and find the Original or Source of it, the mind reaches the heart, the Home of the True Self, and there becomes extinguished; it ceases finally, not temporarily, as it does in deep sleep.

This diving into the Heart, the Home of the Self, and the consequent utter extinction of ego and mind, are the immediate means of Self Realisation.

This is the end of all evil, of hopes and fears, virtue and vice, pleasure and pain, and so on, the one and only medicine for samsara. All this is only a negative description. It has a positive content, but the Master clearly says, again and again, that this positive content cannot be revealed; silence is the only commentary of it; God Himself, as Dakshinamurti, says the legend, made it known to the four sages, Sanaka and the rest, only by silence. That being the case, the Master has always discouraged questions about it. If a question is put, the Master answers, "End out the truth of the questioner, namely yourself, and then question and questioner will both cease." That the real Self is Formless, Timeless, and Spaceless, He has definitely revealed; these are negative descriptions, showing that it is the one place of refuge from all ills.

By purifying the mind, washing out all the vasanas—attachments and habits—that diversify it, one becomes fit for this Quest of the Source of consciousness in the Heart, says the Master. If a mind be not pure it cannot dive into the Heart, cannot even turn inwards, by the inward and out-going breath it is held captive in the body; to enable it to turn away from objects, gross and subtle, to associate it from the body one should practise Devotion to the Self, which there is no change in the Self-Realisation; the grace of God alone can be pressed in the Upasana.



## NOTICE

The Jaffna Co-operative Stores, Limited

THE Seventeenth Annual General Meeting of the Share-holders of this Company will be held at the Registered Office, "Mahamandapam", Hospital Road, Jaffna, on Monday the 30th September, 1935 commencing at 4 p.m. to receive the report of the Directors and the statements of accounts for the year ending 30th June, 1935, and for the transaction of such other business as may be brought before the meeting.

V. M. VEYAGASUN,  
SECRETARY.

Jaffna.

15th Sept. 1935.

(Mis. 157 23-9 to 30-9-35.)

The Power of Attorney of Thamboo, son of Ambaiah of Kaddudai, Manipay, by English, son of Sinnamammah and his wife Sinnammah of Vaddukoddai East, Jaffna, presently of Taiping in the State of Perak, Federated Malay States, and dated 28th, October, 1933 is hereby revoked.

S. KANDIAH,  
(Sgd.) K. SINNAMMAL.

Mis 156. 23 to 30/9/35.

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Palni S. I.

(Qr. 130. 1-3 to 11-11-35)

## Order Nisi

IN THE DISTRICT COURT OF JAFFNA  
Testamentary Jurisdiction No. 166.

In the matter of the estate of the late Theivani widow of Velauther of Polikandy. Deceased.

Kadigamer Periamby of Polikandy Petitioner.  
1. Velauther Siniiah of Polikandy  
2. Theivani widow of Kadavaram of do  
3. Wallipillai widow of Velupillai of do  
4. Vairamuttu Kathiraman of do & wife  
5. Sinnasampillai of do  
6. Kathiramer Velupillai of do  
7. Kathiramer Kadavaram of do.

Respondents.  
This matter of the Petition of the above-named Petitioner praying that Letters of Administration to the estate of the late Theivani widow of Velauther of Polikandy be issued to the Petitioner coming on for disposal on the 29th day of August 1935 before C. Kumarasamy Esquire District Judge Jaffna in the presence of Mr. K. Subramaniam Proctor for Petitioner and on reading the Petition and affidavit of the Petitioner dated 19th August 1935.

It is ordered that Letters of Administration to the estate of the late Theivani widow of Velauther be issued to the Petitioner unless the Respondents or any other person shall on or before the 2nd day of October 1935 show sufficient cause to the satisfaction of the Court to the contrary.

The 6th day of September 1935.

Sgd. C. Coomaraswamy,  
District Judge.

O. 77. 26 & 30-9-35.

## Order Nisi

IN THE DISTRICT COURT OF JAFFNA  
Testamentary Jurisdiction No. 161 T.

In the Matter of the Estate of the late Letchumiammal wife of S. Vaitalingam of Valvettithurai. Deceased.

Sangeramasivayam Vaitalingam of Valvettithurai and now of Colombo. Petitioner.  
Vs.

1. Aththal widow of K. V. Perumal of Valvettithurai  
Minor 2. Thairaynayagam daughter of S. Vaitalingam of do  
The 2nd Respondent is a Minor by her Guardian-at-Law the 1st Respondent.

Respondents.  
This matter of the Petition of the above-named praying for Letters of Administration to the estate of the above-named deceased Letchumiammal wife of Vaitalingam coming on for disposal before C. Coomaraswamy Esquire, District Judge, on the 6th day of September 1935 in the presence of Mr. S. Appadurai Proctor on the part of the Petitioner and the affidavit of the Petitioner dated the 26th day of August 1935 having been read, it is declared that the Petitioner is the lawful husband of the said intestate and is entitled to have Letters of Administration to the estate of the said intestate issued to him unless the Respondent or any other person shall, on or before the 21st day of October 1935 show sufficient cause to the satisfaction of this Court to the contrary.

Signed this 11th day of September 1935.  
(Sgd.) S. Rodrigo,  
District Judge.

(O. 73. 30-9 & 3-10-35.)

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(Y. 53. 1-1—31-12-35.)

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