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(THE CHEAPEST WEEKLY IN CEYLON)

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NOTICE.

Mr. S. S. Vytilingam who was connected with our Printing Press for the last two years has been appointed Travelling Agent for the *Hindu Organ*. He is authorised to collect the subscriptions (arrear as well as current) due to the paper, to enlist new Subscribers, and to sign bills and receipts on behalf of the Manager, *Hindu Organ*.

P. CARTHIGASAPILLAI
(Manager, Hindu Organ)

Jaffna 3rd July 1901.

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THE HINDU ORGAN.

JAFFNA, WEDNESDAY, DECEMBER 18, 1901

The Ceylon Standard Again.

It is not long ago that the "Ceylon Standard" published without a word of dissent or comment the Rev. Mr. Greenhough's "impressions" about the Tamils and Hindus of Ceylon, in which the Rev. gentleman not only misrepresented the position of the Tamils in Ceylon, assigning to them the position of menials, but also attacked Hinduism without the slightest provocation from Hindus. If the Reverend gentleman and the Editor of the *Standard* understood Christ aright, they would not have attempted to sound the "death-knell of Hinduism" in the fashion they did, as they are enjoined by him to treat others as they would that others should treat them. Mr. Greenhough and the Editor of the "Standard" would not certainly like to hear the "death-knell" of Christianity which is sounded even by many of their own countrymen in the West; and it is unreasonable and "un-Christian" on their part to expect Hindus to bear with equanimity the abuse and misrepresentation of Hinduism and Hindus, every now and then published in the columns of the "Standard". We have pointed out times without number in the *Hindu Organ* that if Christians abuse Hinduism and Hindus, they should not expect a different course of conduct from the Hindus. In this connection we may be permitted to observe that no stronger proof of the "death-knell of Christianity" can be found than the conduct of Editors and Padres who employ two weights and two measures, one for Christians, and the other for non-Christians.

We are led to make the above observations in view of the letters published by the Editor of the "Standard" in his issue of the 10th Instant, in one of which a Mr. Peries hurls the most wanton attacks on Hinduism. The occasion for the attack is Sir Leppel Griffin's opinion expressed before the India Association in England and wired by Rewter that Christianity which Bishop Well-don tried to introduce into the Government Colleges in India could not give a higher ideal than the creed of the majority of the Indian

people. In finding fault with Sir Leppel Griffin for this expression of opinion—an opinion which is held by many a European and American—the *Standard* Correspondent says "that he cannot but shudder at the accounts of the annual destruction of female infants in Guzerat and Kuch and many more immoral practices attached to the religious ceremonies of the Hindus". Mr. Peries thinks in his supreme ignorance that the "infanticide" which he speaks of, admitting it to have taken place in times gone by, is sanctioned by the Hindu religion. If the morality of a religion is to be judged by that of its adherents, no religion in the world will be free from the taint of "immorality". We challenge any Christian to quote a single text of Hinduism that sanctions the slaughter of female infants.

Admitting for the sake of argument that Hinduism sanctions or connives at cruel or immoral practices, such as the one mentioned in the "Standard", is the religion which Mr. Peries and the "Standard" Editor profess free from them? The wars of the Crusades, the horrors of the Inquisition, the slaughters of human beings as if they were cats and dogs by Protestants and Catholics in the name of religion for years after the Reformation, all prove that more cruel and immoral practices "attached to the religious ceremonies of the Christians". And what is more, no religious book in the world is so much tarnished by stories of war and bloodshed undertaken at the instance of God himself (as affirmed by Moses) as the Old Testament portion of the Bible. According to Moses, God Almighty commanded his followers to spare "nothing that breatheth" in the countries through which they were led from Egypt. There is no religion in the world which teaches its followers to practise the "religion" of revenge as that revealed by Moses—eye for eye, tooth for tooth, &c.

True that Christ introduced a new religion—a religion of love—but that religion is not only not practised by Christians, but the religion of Moses, of Joshua, of Saul, of David, of Solomon, &c., is also considered to constitute "Christianity". The ideal of life preached by Christ is founded on the principles of justice and morality, but the ideal taught by our sages and Rishis excel that of Christ. Hence Sir Leppel Griffin rather undershot the mark when he said that Christianity could not give a higher ideal than that of the creed of the Hindus.

Hindus have been always the most tolerant people in the world, and they accept the teachings of Christ as those of a great teacher and moralist. But they cannot allow Christians who believe in all the folk-lore and legends of the Old Testament to attack with impunity the religion and institutions of the Hindus. If our remarks are not palatable to our Christian friends, they have only to thank for them the "Standard" and its correspondents. Those who live in glass houses should not throw stones.

A SYNOPSIS OF THE SAIVA SIDDANTAM.

BY THE LATE SIR
M. COOMARASWAMY, KT.

(Continued from our issue of the
11th December, 1901.)

There are also other arguments given for the existence of the human soul. These are based chiefly on the phenomena of Death and Sleep. They are to the following effect:—

1. At Death, all animation becomes extinct, though the human frame is left entire; consequenter:
2. Animation must be traced to some other source than the human frame.
3. This source is the Human Soul.

As to the nature of the Soul. It is not God, nor an emanation from God, as the Vedantists hold.* It is an individual being—an eternal one in essence as some maintain. Souls are manifold and imperishable. In their primordial state they are not only un-intelligent, but even unconscious.

The third head of enquiry is.

III. Pasam.....(Fetter, Chain)

This Pasam is that which, as it were, binds the soul to a state of bondage, unconsciousness, and ignorance, in its original state. It is subdivided into three parts. These are:—

1. Anava Malam.
2. Maya Malam.
3. Kanma Malam.

Anava Malam is the source of unconsciousness and ignorance to the soul.

Maya Malam is that which operates in the removal of the unconsciousness and ignorance of the soul, by becoming the material basis of the universe and Man.

Kanma Malam is the accumulation of merit and demerit acquired by the souls in their previous states of development in organised forms.

The term Malam means rust or dirt; the three Malams forming the rust or dirt of the soul in its original state of non-development.

Pasam exists from eternity and is imperishable, except so far as Maya Malam and Kanma Malam are concerned. When the two latter are removed from the soul, and Anava Malam loses its strength, then the soul will be liberated from the grasp of Pasam, and be ripe for attaining Muti or heaven.

IV.

THE RELATION BETWEEN GOD, SOUL, AND PASAM.

God exists from eternity, alone, by himself, apart from the Soul and Pasam. But the two latter are linked in intimate union with each other—Pasam enveloping the Soul. This abnormal condition of the Soul is from eternity. It is unaccountable. It is a mystery. Here the Soul lies in a state of bondage, denuded even of thought. In consequence, it is miserable and unhappy. This relation of Pasam to the Soul is analogous to that which subsists between the husk of the paddy and the rice which it envelopes, or between the rusty coating and the copper which it conceals.

This link between the Soul and Pasam is not, however, indissoluble. The chain will be severed—the soul will gain its freedom. It will ultimately be drawn away from the grasp of the Archangel of evil—Pasam, and be received into the bosom of the summum bonum—God. It will then shine in its true and resplendent glory in the august presence of the King of the Universe—even in mystic union with Parabrahm. This is Mutti. Here the soul does not lose its individuality, nor is it annihilated. But it exists in Attuvitham—unity in duality. This is called sayucchiyam—the heaven of the Saiva Siddantists as Nirwana is that of the Vedantists and Buddhists.

V. Man.

To break through its thralldom the soul had not the power. But God, who is "an Ocean of mercy," pitied the soul in its distress. He willed that the soul should be freed from the clutches of Pasam, and simultaneously with the will, the fiat went forth, that the soul should be developed in human organism, or in other words, that man should be created. In this manner the soul descends to this universe, for it is here that the course lies where the soul is to run its race from the goal of evil—pasam, to the goal of good—God. Creation

*Vedantists do not hold that Soul is an "emanation" from God. Ed. H. O.

+ The Synecbiam of the Vedantists is not Nirwana. Ed. H. O.

is not one of the "beautiful plays of God". It is pregnant with a serious purport. Its object is the deliverance of the soul; for Pasam, before it will relax its hold on the soul, demands satisfaction for the loss it sustains in parting with it. The demand has been met by summoning this world and man into existence. And here, when he shall have "balanced off his merit"—his evil deeds by his good deeds—he will then, and then alone, stand in a position fit for liberation.

The development of the soul in the human organism, is, according to this system of Philosophy, curious, if not interesting. It views man as a microcosm. All the essential constituents of the boundless universe are coiled up likewise proportionately in puny man. And as God is the King of the universe, so is the soul, the King of the miniature universe—man.

LOCAL & GENERAL

The Northern Railway—Mr. G. P. Greene, the General Manager of the Ceylon Government Railways and Mr. Oliver paid an official visit to Jaffna last week.

Drowned—A girl fell into a well and was drowned while in the act of drawing water in a well near Ariakulam.

Cholera—There was an outbreak of cholera last week at Atchuvely, a village about 12 miles distant from Jaffna, and some half a dozen cases occurred. The medical authorities are doing all in their power to stamp out the disease. Mr. M. S. Shaw, the Dispenser at Puttoor, succeeded in curing all the cases he took in hand. He is very popular with the people of Puttoor and Atchuvely.

Caste Disturbances—We understand that caste disturbances have occurred at Navaturai near Jaffna and at Uduppiddy in the Vadamardchy district. The cases which have cropped up in connection with the former are pending before the Police Court of Jaffna, and a case instituted in the Point Pedro Courts in connection with the latter is now before the Attorney General.

Kerosine oil—25000 gallons of Kerosine oil were imported into Jaffna last week.

Crackers—Mr. V. Ganamuttu, the well-known merchant, has imported a large quantity of crackers for sale for the Christmas season.

Paddy from Akyab—Two native vessels brought a large quantity of paddy from Akyab last week.

Marriage in High Life—The marriage of Mr. A. Valupillai, Proctor and Notary, Jaffna, with Miss. Kallainayaki Ammal, daughter of Mr. Perumaiyinar, Assistant Shroff, Jaffna Kachcherri, was solemnized on the 13th Instant at the residence of the bride at Batticotta. The bridegroom is a son of the veteran Shroff Mudaliyar of the Jaffna Kachcherri, V. Ampalavana Mudaliyar. The members of the Jaffna Bar, the officers of the Courts, the Kachcherri, the Customs, and other public offices, and all men of light and leading in the Peninsula attended the wedding and congratulated the parties on the happy event.

Dr. S. C. Paul—We are extremely glad to hear that Dr. Paul has been made a fellow of the Royal College of Surgeons, England. This is a most coveted and rare honour.

—A permanent building for housing the Puloly West Girls' Sivite School is in the course of construction, the cost being defrayed by Mr. A. A. Alvappillai. The school is under the management, of Mr. A. A. Sithamparappillai, the manager of the Sivite Boy's School in that place.

A Marriage in Batticaloa—A marriage was solemnized last month between Miss. Thanka-Ratnam daughter of Mr. S. Poopalapillai of the P. W. D., Kandy, and Mr. Canagasabai, son of Mr. Chinnappillai, Division Officer and Registrar of Marriages. We congratulate the bride and bridegroom on the happy event.

Notice to Correspondents—"R.B.M." In view of the silence maintained by the gentleman whose words we criticised, we cannot find our way to publish your letter. "Christian Toleration" is a little strong. The writer will be kind enough to couch his thoughts in milder language. If Christians abuse us and misrepresent us it is no reason why we should pay them in the same coin. If we also use strong language we deserve as much to be condemned as Christians. The article will appear in our next issue with some modifications.

The Sheriffs of the Presidency Towns—Mr. H. M. Rustemji, Mr. Hurkisonadas Narotumdas, and Mr. H. K. Beauchamp have been appointed Sheriffs

for the year 1902 of Calcutta, Bombay, and Madras respectively, and they come from the Parsees, Hindu, and European communities respectively.

Bishop Welldon in a Minority of One—The Anglo-Indian press in India entered a timely protest against Bishop Welldon's (now Canon of Westminster's) pronouncements on the ways and methods to be pursued for the Christianization of India. The news now comes that even in England he has no following worth mentioning. At a meeting of the India Association held on the 3rd Instant, Sir Leppel Griffin, a leading retired Anglo-Indian, disapproved of Bishop Welldon's desire to introduce religious education in India, and denied that Christianity could give a higher ideal than the creed of the very large majority of Indians.

DISTRICT ROAD COMMITTEE.

Jaffna December 6, 1901
2. P. M.

Present

The Chairman
C. M. Sinnayah Esqr
A. Sapapathy Esqr

Proceedings and Resolutions
Under The Markets Ordinance.

I. Read and approved proceedings of last meeting.

II. Read file of papers regarding the improvement of Changanai Market. The Chairman explained the position to the members.

Resolved that the improvement of the market at Changanai is desirable and necessary, and that a loan of Rs 5000 be again asked for from Govt: to build ten boutiques according to the estimate prepared, the work giving every promise of being remunerative.

III. Read letter No. 17 of 29th October 1901 from the Supr. Minor Works, Jaffna, forwarding an estimate for Rs 260/- for repairing Elephant Pass Market.

Resolved that the same be approved.

IV. Read file of papers re a "chatram" in Grand Bazaar which had been circulated and approved by the members of the D. R. C., Jaffna.

V. Read letter dated 25th May, 1901 from the Sanitary Officer asking for higher wages for his coolies, which had been circulated and approved by the members of the D. R. C. Jaffna.

R. G. Saunders.
Secretary D. R. C.

MR. ALLAN MAC GREGOR, THE LATEST CONVERT TO BUDDHISM.

This gentleman is a native of Scotland. He is well versed in general literature and science. Having applied himself closely to the study of Buddhism for a considerable time, he came to the Buddhist country of Ceylon about 6 months ago. Since then he has been studying Buddhism under a Buddhist Priest at Matara and Hinduism under Mr. Ramanathan. He now goes to Burma with the purpose of being ordained a Buddhist Priest there. In about two years, he hopes to return to his native country, and preach there the Dharma of Buddha.

Mr. MacGregor is very much orientalised now. He has dispensed with the European way of saluting and has adopted that of the Hindus and Buddhists. He is a most humble, polite, and open-hearted gentleman. It is indeed a pleasure to converse with him. Last week, I was afforded an opportunity of interviewing him. He speaks of Hinduism with profound respect and reverence, characterising it as "an excellent religion." He has a very high opinion of Mr. Ramanathan as one deeply learned in Universal Religion and in Hinduism in particular of which he thinks Mr. Ramanathan knows a great deal. Mr. MacGregor greatly admires Swami Vivekananda and considers him as one of the greatest men of the day in the world. In reply to my question why he has preferred Buddhism to Hinduism, he says that "it all depends upon one's own taste", and that he does not much like to waste his time in praying to the Supreme Creator, while so much lies to be done for his fellow creatures in this world. He further objects to Hinduism on the ground that Hindus believe in the caste system which was altogether denounced by Lord Buddha. Another reason given by him is that Hindus have been from time immemorial selfish. They never taught others what they knew. For these and other reasons he gives preference to Buddhism.

On the question of eating fish and flesh, he is at one with us in thinking that by taking such food the Buddhists indirectly encourage the killing of animals, and are, therefore, partly responsible for this sin. If all of them give up eating fish and flesh, they may save thousands of lives. "But" he adds, "the

Buddhist leaders have a more powerful enemy to face now, and that is the demon of drink." Mr. MacGregor thinks that it is quite possible that man in his various births, may, as a result of his Karma, take the form of inanimate objects such as a stone—which idea is ridiculed by many a Buddhist. Mr. MacGregor accepts with satisfaction some of my answers to his objections to the Hindu religion, and I should think that he is on the whole more a Hindu than a Buddhist. He has now left for Burma. Before leaving he requested me to convey his best compliments to all his Hindu friends in Colombo, and I do so with great pleasure through the 'Organ' of the Hindus.—Cor.

(The institution of caste does not apply to the higher stages of religious discipline and worship ordained by Hinduism. The Hindu Saint Nandanar came of a very low caste. Among all religionists, distinctions founded on birth, wealth, &c., are observed. The Arch bishop of Canterbury does not certainly treat a man in the street and a peer of the realm in one and the same way, though the former way be more "Christian" than the latter. Christ preached the equality of man, but it is a doctrine which has never been practised. Long before Christ, Buddha also preached against caste, but Buddhists have not followed his teachings. What Buddhist country is there in the world where caste is not observed? The beauty of Hinduism is in the circumstance that it prescribes rules and ordinances to suit the religious views and ideas of all sections of mankind. While Hinduism prescribes four stages of religious discipline and growth and gradually weans man of his worldiness, other religions ordain only one "stage". The result is that those Christians who do not practise the high ideal taught by Christ, (vide Sermon in the Mount), practically cease to be Christians, and those Buddhists who observe caste have to be regarded as hypocrites. Hindus who have four stages of religious worship and practice prescribed for them can be "in touch" with their religion both as observers of caste and otherwise—as bachelors, house-holders, yogis, and gnanis. And the highest stage in Hinduism is higher than that taught by any non-Hindu religion in the world. Ed. H. O.)

CORRESPONDENCE.

THE STRAITS SETTLEMENTS.

To The Editor, "Hindu Organ"
Sir,

With reference to your editorial query—which is the official capital of the F. M. States—appended to the communication on "the Premier State of the Federation", which appeared in your issue of the 30th October last, I hope a brief account of the machinery of the Government in the Straits Settlements will enlighten your readers. Singapore, Malacca, and Penang are colonies. Perak, Selangor, Negri Sembilan, and Pahang are protected Malay States. (Johore and a portion of Pahang called Pahang Proper still exist as Independent States in the vicinity of the above said sister states). The Governor at Singapore is the head of all these Colonies and States. There are two Resident-Councillors, one in Malacca, and the other in Penang, immediately under the Governor, conducting the administration of their respective charges. Each Protected Malay State has its own British Resident, and for all the Federated Malay States a Resident-General has been appointed. This Resident-General's Office (Carcosa) is at Kuala Lumpur. The federal appointments include a General Manager, F. M. S. Railways, Director of P. W. Departments, and others all of whom hold their offices at Kuala Lumpur.

Hence K. Lumpur is the official Capital of the F. M. States.

K. Kubu.

A Jaffna Tamil

22. 11. 01.

SELECTIONS.

THE DEEPAVALI FESTIVAL.

The Deepavali Festival is so widely known and so popular an annual feast in South India that it scarcely calls for any notice every year. Yet it has certain characteristics which are not clearly understood by the people at large. This festival is observed by the Saivites as well as by the Vaishnavites, each sect assigning its own reason for its mode of observance. The Vishnavites call it a purely Vaishnavite festival. The Saivites, on the other hand, assign a purely Saivite origin to it. Thus between the two conflicting elements, the real truth vanishes. The story as related by the Saivites runs thus:—Narakasura, the most wicked giant that ever lived on the face of the globe, disregarding international rights, began to oppress the three worlds, unrestrained by any powerful rival, mortal or celestial. The sufferings of the Devas grew greater and greater in their intensity and at last reached to a pitch where the Gods could no longer put up with the ruin and destruction he had wrought among the

people of this world. So they all went in a body to God Maheshwara and prayed to him for mercy and relief. God Siva, always kind and courteous to the distressed and the helpless, promised the Devas that he would redress their grievances by sending his valiant son, Kumara, to put an end to the earthly career of the giant Narakasura. The War-God went against the wicked monster and after a severe fight, he vanquished him and slew him with his trident. Hence is the custom in India to commemorate this grand victory of God Kumara over the rapacious giant by celebrating Deepavali festival on the anniversary day of the defeat of the Rakshasas.

According to the Vaishnavites the story winds up thus. Narakasura was one of the greatest giants the earth ever produced. He began to torment the three worlds and his seat of government was in the nether worlds. He had a wicked son by name Bakha Datta and his one great desire was to get possession of Indra's crown. Many were the attempts that he made to attain his object and at last, becoming desperate, he went to Heaven and there forcibly snatched the crown from Indra's head and presented it to his son. The grief of Indra knew no bounds. He could not wage war with him, afraid of his extraordinary powers. So he went to Sri Krishna and requested him to vanquish him in open battle. The news soon reached the ears of the giant and in order to exasperate Krishna all the more, he imprisoned a thousand of the Gopis or the beloved damsels of Krishna. Sri Krishna, ever merciful and compassionate, marched against him, accompanied by his consort Satyabama, daughter of King Satrajit. Strange to say that Krishna did not take any part in the fight, but Satyabama met the giant in open battle and after a hard and well contested fight, left him dead on the field. Narakasura, at the moment of his death, prayed to Krishna to grant him a boon to the effect that the day on which he had fallen should be observed as a day of great rejoicing and that those who bathe at day-break (that was the hour at which he died) should be rewarded with such fruits as can be derived from bathing in the Ganges. No sooner did he utter these words than the boon was granted and Narakasura attained salvation. The Gopis who had been all the while in prison, were released and great was the rejoicing on the occasion. The building and houses were decorated with artistic floral wreaths and coloured flags and bonfires blazed in every nook and corner of the city. They all anointed themselves with oil and bathed in the sacred river Ganges at the hour at which he died, and in the morning a grand samaradhana (public dinner) was held in honour of Satyabama's victory. Such is the traditional account. Ever since that day the Hindus have celebrated this festival which usually falls in the month of November. Hence is the custom, throughout the length and breadth of India, to observe this festival with great mirth and merriment. It is also ordained in the Puranas.

This festival seems to be celebrated in different ways, in different parts of India. It is generally identified with the reception of the new son-in-law. The day before the festival all the members of the family assemble at their respective houses and the new clothes brought for presentation to the son-in-law are exhibited by the father-in-law amidst great enthusiasm. The firing of Chinese crackers especially, which seems to have been patronised by the Hindus from time immemorial, forms the principal item of the display of fireworks. If the daughter is away from her father's house, living with her husband, it is the bounden duty of the son-in-law to bring her, under any circumstance. In the early morning before day-break, they all bathe, after besmearing their bodies with oil and saffron powder. This forms the most essential part of the festival. In the morning, the new cloths are distributed, first to the new son-in-law and then among the principal members of the family. The juveniles, and even elders, take part in the display of fire works which generally accompanies the bathing ceremony. Then a grand and sumptuous feast is held in honor of the son-in-law's visit. This is the usual way in which the natives of Southern India observe this social festival. In the Bombay Presidency and, especially among the Guzeratis, this festival occupies a conspicuous part and is usually known as "The ceremony of worshipping the Account books." "It consists in invoking the assistance of various Gods at the commencement of the new year in the presence of a priest. Incense is also burnt in a censor, one lamp being filled with ghee and decorated with a floral wreath. The door-frame of the shop, and the books and other articles of merchandise are daubed with red moist *kumkuma* (saffron powder) and with rice; and sweetmeats as well as bouquets, betel leaves and nuts and rose water are kept ready to be observed those invited to witness the ceremony." This is the custom prevalent among the Guzeratis, and even to this day, this festival is strictly adhered to by them, in spite of the famine and pestilence which visit the country year after year. The spread of English Education has been slowly lessening the illuminations, and as years advance, we see the old national spirit among our countrymen gradually disappearing, and it is a pity," says the *Times of India*, "that the religious spirit on which these observances are based should decay although their form is in some cases objectional." Even the sanitary principle on which the importance of the festival is based is ignored by our countrymen who seek for thorough reforms. The bathing in the early mornings of the New Moon days, during the rainy months of November and December, is certainly con-

ducive to health and refreshing to the mind and body; and the discharge of the gases due to the explosion of crackers, serves as a disinfectant and preventive against malarial diseases. We hope people will not discard their national institutions which are not without any significance, nor are they mere superstitious serving to hinder the progress of the Hindu nation. —The Hindu.

NOTICE

IN THE DISTRICT COURT OF JAFFNA
ORDER N-1

Testamentary }
Jurisdiction } No. 1209
Class I }
In the Matter of the Estate of the late
Annappillai wife of Velayuthar Vallipuram
of Merusuvel
Deceased
Velayuthar Vallipuram of Merusuvel
Petitioner
Vs
1. Sinnattampi Muttar and his wife
2. Valliammai of Merusuvel
Respondents

This matter of the Petition of Velayuthar Vallipuram of Merusuvel praying for Letters of Administration to the estate of the abovenamed deceased Annappillai wife of Velayuthar Vallipuram coming on for disposal before W. R. B. Sanders Esquire, District Judge, on the 4th day of December 1901 in the presence of Messrs Casipillai & Cathiravelu, Proctors, on the part of the Petitioner, and the affidavit of the Petitioner dated the 4th day of December 1901 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 23rd day of December 1901 show sufficient cause to the satisfaction of this Court to the contrary.

Signed this 4th day of December 1901
W. R. B. SANDERS
District Judge

IN THE DISTRICT COURT
OF MULLAITTIVU.
ORDER N-1

Testamentary }
Jurisdiction } No. 24
In the matter of the estate of the late
S. Modir Kanapathippillai of Maruthodai
Deceased
Valliammai widow of Kanapathippillai of Maruthodai
Petitioner
Vs.
1. Parupathy wife of Annamalai of Sinna
Puvaramkulam.
2. Kanapathippillai Arulampalam of Maruthodai.
3. Sithanparam daughter of Kanapathippillai of Maruthodai.
4. Senathiraya Modir Velupillai, Lunatic
Asylum, Colombo.
Respondents

This matter of the Petition of the abovenamed Petitioner praying for Letters of Administration to the estate of the abovenamed deceased S. Modir Kanapathippillai coming on for disposal before L. W. C. Schrader Esq., District Judge, on the 7th day of December 1901, and the affidavit of the Petitioner dated the 7th December 1901 having been read, it is declared that the Petitioner is the widow of the deceased and as such is entitled to have Letters of Administration to the Estate of the said Intestate issued to her unless the Respondents or any other person shall on or before the 26th January 1902 show sufficient cause to the satisfaction of this Court to the contrary.

Sigd/ L. W. C. SCHRADER.
District Judge.

7th day of December 1901.

NOTICE

Ceylon Technical College.

Entrance Examination.
Department of Surveying & Levelling.

An Entrance Examination for admission of students to the Department of Surveying & Levelling of the College will be held on Monday January 6th 1902.

Students who serve the full course and pass the final examination (being the Examination for the License under Ordinance No. 8 of 1897) are entitled to the Diploma of the College and to the Government License to practise as Surveyors & Levellers, according to the Ordinance.

Forms of Application can be obtained from the Superintendent of the College, and those who send in applications are to attend, without waiting for further notification, at the College at 10.30 a.m. on Monday January 6th 1902.

E. Human
Superintendent.

Ceylon Technical College,
Colombo, 13th November, 1901.

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Tonic Pills No. 1; or for Spermity, Impotence... 100 pills...	3	8
Emulsion for Leprosy (for internal and external use) for Red Leprosy...	6	0
Diarrhoea and Cholera Dispeller (no family should be without it, specific)...	0	12
Infant Protector, Carminative and tonic, best for Children...	1	0
Digestive pills for 100 pills (for Indigestion, &c.)	1	4
Cough Syrup, (for Bronchitis, Asthma, &c.)	1	0
Cough Pills, for 100 pills (of 30 years trial)	0	12
Purgative pills, (for costiveness, bilious habit)	0	6
Liver complaint...	0	12
Female pills (for all sorts of female complaints)...	0	12
Lencoderma powder (for internal and external use) White Leprosy...	1	8
Tonic pills, No 2 (specific for Enlargement of Spleen, Opium Habits, &c.)...	1	0
Wind Killing Oil (for Rheumatism, &c.) Annas four and...	2	0
Ringworm Ointment (specific) supercedes all other ointment...	0	6
Hair Dye -instantaneous, WITH BRUSHES...	1	4
Hair Oil -perfumed for baldness, &c.	1	0
Pandharinath Gopinath & Co's SARAPARILLA PILLS on all sorts of venereal diseases...	1	0
Sarsodyne for purifying blood and all sorts of venereal diseases. A giant remedy...	1	0
Headache Remedy -cure within 5 minute...	1	8
Gopinath's Anti Corpulence for obesity...	2	8
Eye drops -for Ophthalmia, &c., &c.	1	0
Ear drops -for purulent discharges &c.	0	12
Universal Ointment -for Healing Ulcers, Wounds &c.	0	8
powder and Ointment for piles each...	2	0
Tooth powder -for Toothache, &c.	0	4
Silver Gilding Fluid -gilds an article within 2 minutes...	0	8
Scorpion Sting Remedy...	0	12
Oceana Remedy for stinking ulcer in the inside of the Nostrils...	2	0
Depillatory powder removes hairs within 5 minutes...	1	0
Gonorrhoea cure certain within 3 days. Try once.	1	0
Gonorrhoea pills...	1	0
Cod Liver Oil Emulsion with Hypophosphite &c. best for consumption...	1	8
Hypophosphite of Lime Syrup, best nerve tonic	1	0

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