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P. CARTHIGASAPILLAI
(Manager, *Hindu Organ*)

Jaffna 3rd July 1901.

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THE HINDU ORGAN.

JAFFNA, WEDNESDAY, DECEMBER 25, 1901

The Indian National Congress: An Object Lesson.

To-morrow the Indian National Congress will commence its sittings for the year 1901 at Calcutta. It has existed for fifteen years, and much of the misgiving and suspicion with which it was received at first has been removed. Some of its original detractors have become its friends, and others, though not showing a friendly attitude, have come to assume a position of neutrality. The Anglo-Indian press, the organ of the official and unofficial Europeans resident in India, are still inimical to the Congress, but there are notable exceptions which sympathise with its aspirations. Even those sections of the press which adhere to the opinions they formed about the Congress at the outset, have considerably modified their spirit and tone. Many eminent retired Anglo-Indians and politicians at home have expressed their entire sympathy with the Congress programme. On the whole, the Congress has been received with sympathy, and those who are not in sympathy with it, look upon it with indifference. There remains now none of the feelings of distrust, if not hatred, evinced towards the Congress about the time it was started.

The Muhammadan community, particularly that section of it inhabiting Northern India, till now, stood aloof from the Congress, with few exceptions. Many of the Muhammadan leaders in the Southern and Western Presidencies, however, have thrown themselves heart and soul into the movement, and two of the staunchest Muhammadan members of the Congress, Mr. Tyabji (now a Judge of the Bombay High Court) and Mr. R. M. Sayani, Member of the Viceroy's Legislative Council, have acted as its Presidents. Being influenced by the action of the Muhammadans in the South and West, and seeing also the folly of standing aloof, many of the leading Muhammadans in the North have been discussing this year the desirability of joining the Congress or forming a political association of their own. The discussion has resulted in converting to the cause of the

Congress a good number of leading Muhammadans in Northern India; and this year's Congress is sure to be swelled by many of them.

It has been admitted even by the opponents of the Congress that most of its demands are reasonable and founded on the principles of justice and equity. What is stated by its opponents is that it has no right to represent the *people* of India, composed as it is of only English-educated Indians who are a handful compared with the general population. Any how, there is no denying the fact that some of the demands of the Congress have been granted by Government. It has amply justified its existence and bids fair one day to become a body recognized by Government, as is the case at present with smaller political bodies like the British Indian Association. The constitution of the Legislative Councils in India on a partially elective basis and some other reforms are chiefly due to the agitation made by the Congress.

The Congress is composed of almost all the distinguished men from the Hindu, Parsee, and native Christian communities, and a fair number of representatives from the Muhammadan community. Many of its leaders and presidents have been given high appointments under the Crown. Mr. Chandavarkar, the Hindu Judge of the Bombay High Court, was the President of the last year's Congress. Sir S. Subramania Ayer, K.C.I.E., Senior Puisne Justice of the Madras High Court, was a leading Congressman and President-Elect when he was appointed a Judge. Mr. Tyabji had served, as stated above, as President before his appointment to the Bombay High Court. Mr. Sankara Nair of Madras who lately officiated as Government Pleader, Madras, had acted as President before his appointment as such. We cite these instances in order to show that though individual officials may dislike, and even hate, the Congress movement, the Government as a whole are not ill-disposed towards the Congress or its operations.

While so much is being done in the neighbouring Continent in the interests of progress, has anything been done in Ceylon by the educated leaders of the community to improve the condition of the people socially or politically. None whatever. We often hear from Colombo such myths as "Ceylon is far ahead of India", "We are much better off than our Indian neighbours" &c., &c. The truth is however, otherwise. The Indian Legislative Councils which were originally formed in 1861 have had their constitution reformed by the Councils Act of 1893. But the Ceylon Council which was constituted in 1833 remains the same unto this day. The case is so in many other matters. A Social Conference for all India is held annually in the Congress Pandal on the day after the sittings of the Congress are concluded. Ceylon where it is said the different communities live on terms of greater amity than in India, cannot even boast of a Social Conference.

A SYNOPSIS OF THE SAIVA SIDDANTAM.

BY THE LATE SIR
M. COOMARASWAMY, KT.

(Continued from our issue of the
18th December, 1901.)

Man is said to be composed of ninety-six Tattuvams—a word, which like many other technical terms of this school, does not admit of being rendered in English, although the word "category, principle, power, organ, property," approximate it in meaning. The order in which the Tattuvams are evolved from Pathi and Pasam, their names and their characteristic properties, and the parts which they are intended to play in

the human organism, are given with great minuteness in the works above mentioned. But notice will here be taken of only the principal Tattuvams.

By the grace of Pathi there was developed from Sutta Mayei—pure elemental matter which was united with deity from eternity—Natham, the male energy of the Pathi. From Natham was evolved Vintu, the female energy of Pathi, and from Vintu Sathakkiyam, in which both the male and female energies inhere; from Sathakkiyam Isuran, the obscuring God, and from him, Rudra, the destroying God. These divine developments are associated with the soul with a view of prompting it on towards final deliverance. For the use of these developments, and for the purpose of drawing the soul out from its state of unconsciousness, as it exists imbedded in Pasam, into a state of intelligence and activity, there are evolved, from the above mentioned Vintu the four Vakku, which may be translated as organic bases of intelligence. These are

1. Sukkumei
2. Peisanti
3. Veikari
4. Mattime

All these were unfolded from pure elemental matter, and by the agency of Pathi. The productions that follow were drawn out of Pasam—impure elemental matter—and by the instrumentality of the divine developments detailed above.

By the grace of Sathakkiyam, there are evolved from Asutta Mayei, impure elemental matter.

1. Kalam—Time.
2. Niyathi—Fate
3. Kalei—Contingency

Kalam attaches to souls the results of past time, the fruit of the present time, and whatever is new in future time. Niyathi will make sure to souls their respective Kanmam, i. e., the due meed for their good and bad deeds. Kalei operates to a certain extent in the removal of Pasam.

(to be continued)

LOCAL & GENERAL

Weather—For two weeks past there has been good rain all over the Peninsula. But the paddy crops have suffered much owing to the want of sufficient rain in October and November.

—Mr. A. Mailvaganam, J. P. and U. P. M., who was on a visit to Colombo has returned. He looks better for the change.

—Mr. R. Kantaiyah, Secretary of the District Court of Jaffna, has gone to India on short leave. He will visit Chidambaram, Madurai, and Madras, and return to Ceylon via Colombo.

—Hon. S. C. Obeyesekere, Low Country Singhalese Representative, moved in the Legislative Council, on the 12th Instant, for leave to introduce a bill entitled "An Ordinance to incorporate the Board of Directors of the Jaffna Hindu College." The motion was seconded by the Hon. S. W. N. Halugalla, Kandyan Representative. The Council has granted leave and the bill will be introduced soon.

—Mr. M. Kanagasabai, Sub-Collector, Kaitis, has been transferred to Colombo. He discharged his duties ably, honestly, and impartially, and his departure is regretted by all. Mr. Kanagasabai is a brother of Mr. M. Sappathy, the well-known Interpreter Mudaliyar of the Minor Courts, Jaffna. Mr. Kanagasabai was entertained at a dinner by his friends at Kayts before his departure.

—The Chief Justice, Rt. Hon'ble Sir John Winfield Bonser, has been appointed a member of the Judicial Committee of the Privy Council. He has resigned the Chief Justiceship and will leave for England in the first week in January.

—Mr. N. W. Morgappah, has been confirmed as Assistant Registrar-General. We congratulate him on the appointment.

—Mr. K. Sithamparanather, lately employed at Dimbulla, has been appointed Head Overseer, P. W. D., Town Works, Colombo.

—Six new Cadets have been appointed to the higher division of the Civil Service. They have already arrived.

Notice to Correspondents—"The Age of Thirugnana Sampanthar" will appear after the publication of the "Synopsis of Siddantam" is concluded. Our Correspondent will excuse delay. "A Letter to Mr. Greenhough" will appear in our next.

THE DEATH OF A JAFFNESE IN PENANG

In the general Hospital, Penang, on the night of Sunday, the 8th December, the death occurred of Mr. Murugar Sinnappu of Punnalai after a protracted illness of several weeks. Mr. Sinnappu had an attack of Rheumatism sometime back which took a serious turn lately. He was for sometime connected with the Telegraph Office at Penang and was only lately stationed at Nebong Tebal as the Post and Telegraph Master there. His untimely death is much regretted by all sections of the community here. The funeral took place next day at 4 P. M., and the funeral pyre was set fire to by his brother who came here from Jaffna only a couple of weeks ago. Our sympathies with the bereaved.—Cor.

JAFFNESE IN PENANG.

Compared with any other district in the Straits, Penang has the least number of Jaffnese and of those few:—

Mr. Ginnayah of Vathiry is an Interpreter Mudaliyar of the High Court, Penang.

Mr. Subramaniam of Chulipuram is a Surveyor, P. W. D., (Balik Pulau), Penang.

Mr. Marimuttu of Batticottai is a draftsman, P. W. D., Penang.

Mr. Nallatanby of Tondimannar is an overseer, P. W. D., Penang.

Mr. Kathiraveloo of Nellore is a general broker, Penang.

Mr. Vayitilingam of Chunnagam is a clerk under Mr. Advocate Adams (on leave).

Mr. Chellappa of Vannarponnai is a clerk under Mr. Advocate Young.

Mr. Chellappa of Chunnagam is an Inspector of Immigrants attached to the Immigrant Office, Penang.

Mr. Nagalingam of Batticottai is a stamp-vendor attached to the Courts at Penang.

Messrs. Sinnathamby of Chunnagam and Sappiah of Vannarponnai are signallers in the Telegraph Office, Penang.

Mr. Thyriar of Jaffna is the proprietor and editor of the "Penang Patriot".

Mr. Sivaya, M. A., B. L., of Point Pedro with Mrs. Sivaya who were the guests of Mr. Chandrasegna, Medical Practitioner and Hindu Veterinary Surgeon at No 45, Leith Street, Penang, have already returned to Rangoon, their station, after a hurried visit to Dr. A. Pillai in Singapore.

Messrs. Ponnampalam of Chulipuram, Assistant Surveyor, P. W. D., K'Lumpur, and Velupillai of Chulipuram, Head Clerk, P. W. D., K. Lumpur, who went on sick leave to their native places and who returned via Penang, have already resumed their duties with their vigour and health renewed by the change.

Crows which are the most useful municipal scavengers for any town, provided by God, are scarcely to be seen in the whole town of Penang. It is said that some years back the Chetty community here imported a large number of them from India, but all of them died within a short time of their introduction as the climate perhaps did not agree with Indian crows.

The health of the place is very satisfactory, and there were some refreshing showers of rain too during the month.

Jaffnese going to Straits will take care to see that they should not take with them ganjah, opium, or any lagium of which ganjah or opium is or is suspected to be an ingredient unless they hold a license for doing so. There have been numerous cases in Penang of people coming from distant places having had to pay heavy fines owing to their ignorance of the port rules regarding the importation of these drugs.

Mr. Murugar of Sandirupay keeps an eating house for Jaffnese going via Penang which is the only one of the kind here. There are about a hundred men from Pt. Pedro, Vallavettitarrai, and Tondaimannar who have taken service in the boats and are engaged in various kinds of job work in the port of Penang.

CORRESPONDENCE.

* "CALL A SPADE A SPADE"

To
The Editor "Hindu Organ"
Jaffna

Sir,

It is surprising to find that some people in Jaffna get excited over and feel their false pride wounded at Newspaper Correspondents who give people their due by calling them after the occupation they follow. The tendency of

the Jaffna man to soar above his own resources and to struggle for a "looking big on paper" has of late become chronic. No doubt such notions and ambitions are the result of a weak and undeveloped intellect, and that it is so cannot be doubted to any small extent. The ignorant man considers himself a mighty "big gun", and would try to wipe you out of existence even when you call him, trader, baker, agent, farmer, and so on,—positions, mind you,—which he might hold, and which are all honourable in themselves. Let me suggest to him from the lines of the great poet Pope that

"Honour and shame from no condition rise,
Act well your part, there all the honour lies".

But the time has still to come when some of our countrymen will be sufficiently educated as to understand this and regard themselves at their proper worth and not to try to assume the role of the three tailors of Tooley Street, who with the self-inflicted dignity of their holiday attire wanted to represent the interests of the whole of England. The attempt to throw dust in the eyes of the people in broad daylight is not only ridiculous but pitiful.

Yours truly
Cujesque Saum

(While it is the boast of Christian Missionaries that their religion makes for the brotherhood of man, and they have mitigated the rigours of caste and disabused the minds of the people of "false" notions relating to birth, &c., we find daily that many of their own converts and descendants of converts, who cannot justly lay claim to high ancestry assuming high-sounding names, and honorific suffixes to names already existing, on the pretext that they are of royal or aristocratic extraction. Acquisition of wealth by trade and other pursuits, which are fostered by the strong arm of the British Government, and the securing of important positions under Government and in the learned professions with the aid of the higher education imparted in Government, Grant-in-aid, and Missionary Colleges, have led many a Jaffna man to pretend that his ancestors belonged to the "nobility". Our correspondent is a well-informed gentleman and a member of an acknowledged high caste family. His warning is most timely. High birth has its advantages, but there is nothing to prevent a worthy man being respected to whatever caste he may belong. This was the case even before the British occupation of the Island. But he cuts a sorry figure who, without being born high, pretends to be so. Such a man deserves to be treated with contempt. Individuals answering to this description are increasing in number. Ed. H. O.)

CHRISTIAN TOLERATION.

To
The Editor, "Hindu Organ"

Sir,

To do justice to the subject considering its great importance does not lie in the power of a mortal of very limited education as I am; yet I will throw a few remarks on the intolerance of those who call themselves Christians. It is a world admitted fact that one of the tests of the truth of a religion is its toleration. When God is tolerant, man also must be so. And toleration is one of the leading canons of morality in Universal Religion.

That Hinduism is a monotheism is a fact not known to the majority of occidental writers and religious reformers, and even, to a very large majority of native Christians, who not having been taught Hinduism, though born and bred in Hinduism, have adopted the faith of the West in ignorance of the sublime teachings of Hinduism, being led astray by the specious arguments of the Missionaries.

Scholars, Oriental and Occidental, who have studied and understood Hinduism in the original languages, have come to the conclusion that Hinduism is a monotheism, and its philosophy is the purest and sublimest of philosophies. Max-Muller characterized Vedantism as "a most sublime philosophy and a most satisfying religion". Further testimony in support of my statement is not necessary. It is the ignorant among the Europeans that speak of our ancient and time-honoured religion as a "tissue of superstitions and idolatry."

The so-called 33 crores of gods whom native Christians mock at, are only the manifestations of the Supreme in all his aspects and glories. The number of gods may, for the sake of argument, be assumed to be even larger than 33 crores, or they may be even countless. God is omnipotent and omnipresent, and in his omnipotence and omnipresence he assumes forms and does acts, which ordinary mortals cannot understand. Therefore Hinduism is nothing but a monotheism.

Before adverting to the teachings of Christianity *re* toleration, let me point out the toleration shown by Hinduism and Hindus who are the most religious nation the world has ever seen. Lift up your eyes to the words of Siva "In whatsoever form ye worship me in the self-same form I will reward you". The amount of toleration displayed in this can better be imagined than described. Hinduism condemns no religion, no faith in the face of the earth. It tolerates all.

For the city of London there are hundreds of entrances. The one who reaches it by the river is not at all justified in threatening, condemning, and convicting the one who comes by the railway. Their object is to reach London, and they have reached it, no matter how. It is in this respect that Hinduism towers higher than all other religions.

Again take the words of the Christian, "Unless you believe in the Lord Jesus Christ, you will be damned to eternal hell", and "No man cometh to the Father but by Christ". Is there an iota of toleration displayed in the above? A religion without the tolerative spirit in its teachings would be an imperfect religion, and imperfection is not the characteristic of a religion intended for all mankind. It is on account of this teaching of their religion most Christians are intolerant. They go on condemning other religionists, especially Hindus, and declare that Hinduism is nothing but an embodiment of idolatry and demon-worship. They have every right to preach their religion and I don't question that. But why should they, instead of confining themselves to that limit, display an intolerant spirit towards us by abusing Hinduism and calling it as untrue? Now it is for you to decide whether there is toleration in the teachings of Christianity or not.

I am, etc,

A. Hindu

(May a learned Christian now admits that Hindus who are good, honest, moral, and pious will go to "heaven", and it cannot be otherwise. For if a Hindu whose career has been good and honest dies at the age of twenty-five, it is inconceivable that he will be cast into "the everlasting fire of hell". Even on the assumption that he was a sinner he cannot be punished eternally for acts committed during only twenty-five years of human life. Ed. H. O.)

SELECTIONS.

THE FESTIVAL OF HOLY FIRES.

(BY A BRAHMIN.)

A popular and religious festival as the *Krithica Deepam* appears to be not altogether devoid of certain characteristics, which go to distinguish it from other festivals of a like nature. As in "Deepavali Festival" about which, of late, much has been written in the columns of this paper the sectarian element predominates in it. But, unlike the same festival, a separate day is allotted to the worship of each of the two ever opposing sects. The first day is reserved for the Sivites, and the Vaishnavites observe the festival on the second day, and on the third all the inferior classes, other than the two above mentioned sects, celebrate this festival with much rejoicing. This festival, as a social one, is identical with the reception of the new daughter-in-law and her parents, by the bridegroom's father. Various kinds of presents, in the form of silver utensils, fancy articles, lamps necessary for a domestic life, are given to the daughter when she starts for her husband's place of residence. But this custom of inviting the daughter-in-law, seems to prevail, only in certain districts of the Madras Presidency, especially in the southern districts and among the Tamil-speaking population. Though, originally, it might have been an Aryan festival, yet it appears like a festival originated by the more orthodox and conservative Dravidians, long before the Aryans entered South India. But however, as a religious one, this festival is the most important of all those in which the sectarian element claims our best attention. By the Sivites, this festival is observed on the Pournami day (full-moon) on which the *Krithica* star is in its ascendancy, while the Vaishnavites, attach more importance to the day on which the Rohini star is in its ascendancy. But this year, the festival has taken an exceptional course, in as much as the Vishnu day and the Siva day have both fallen on one and the same day (Monday.) The reason is, the next day, on which the *Vishnu Deepam* usually occurs, happened to be a Tuesday, which is considered inauspicious, and which is sure to bring death to one who observes it disregarding the authority of the Puranas.

Like "Deepavali" the traditional origin of the *Krithica Deepam* seems to possess versions, which, though different, are not entirely based upon the sectarian views of the devotees. The version of the account which affords ample scope for free thought and investigation, runs briefly thus: Once upon a time, there arose between the creator and the protector of the Universe—Brahma and Vishnu—some petty dissensions which naturally led to mutual dislike of each other. This dislike soon deepened into

hatred, and hatred ere long burst into open quarrel. The official duties which were vested in them were not properly discharged and hence the work of creation and protection came to a dead stop.

Destruction, however, was going on as usual, perhaps more vigorously. The Devas, who could no longer tolerate such enmity between the two chief Gods, went in a body to Siva and requested him to mediate on their behalf and thus put an end to the disgraceful contest between the two celestial rivals. Siva, accordingly, assumed the form of a huge mountain, with no visible sign either of its summit or of its bottom, and stood majestically between the blood-thirsty antagonists. Siva asked them to cease from further hostilities and authoritatively demanded a full explanation from them for their wicked conduct. But they behaved rather unmannerly towards their colleague in the arena of this mortal world, and Siva, getting angry, asked them to find out the summit and the bottom of the mountain whose form he had now assumed and declared that he would give his decision in favour of him who first came successful in the search, irrespective of their merits, however extraordinary they might be.

Thus appeared, Brahma and Siva went in search of the mountain's summit and its bottom and after undergoing various hardships and severe trials, they found to their utter disappointment, that their efforts did not, in the least, verge upon success and that they had been duped by Siva. Brahma, meanwhile, stopped all his further preparations for a renewed search and returned to the destination where Siva was waiting for them. The true spirit of Brahma asserted itself, and nothing daunted, he ventured to tell a bare-faced lie in the holy presence of Siva. When the appointed time approached, Brahma and Vishnu stood before Siva who asked them if they had found out the mountain's summit and its bottom, and to whom preference should be given. Brahma said that he had seen the top and the bottom and began to give a graphic description of some imaginary hill. Siva, studying the raging thoughts and emotions of Brahma by his *Gnana Drishti*, grew excited and pronounced a curse upon Brahma to the effect that henceforth there would be no worship of Brahma in any temple or shrine and that no new fanes would be constructed and dedicated to him either by the mortals or by the celestials. The curse pronounced, Vishnu went to Vaikunta and there resumed his work of protection; while Brahma, sad and gloomy, requested Siva to mitigate the punishment inflicted upon him so severely. Siva, naturally good at heart, ordered him to pay an annual visit to the mountain on whose summit he would make his appearance in the form of a radiant effulgence, and to worship him with true devotion and faith. Hence is the reason for indentifying this mountain with the Tiruvannamalai Hills, on whose summit, every year, a huge bonfire is kindled, to witness which, the devotees flock in hundreds and thousands.

It is customary with the Hindus to associate their national festivals with any one of the three presiding deities, Brahma, Vishnu and Rudra and consequently the *Krithica Deepam* has been dedicated to Siva and Vishnu (Brahma already excluded) and the Hindus have ever since celebrated this festival in their honor. This festival is observed by the people with great enthusiasm, and truth and merriment of a sacred character prevail throughout the length and breadth of South India. The devotees fast throughout the whole day and in the evening they decorate their houses with floral wreaths and with designs of red and white powder. The doorway and the pials are illumined with rows of artistic lights and lamps, and boys and girls take part in the display of fire works which forms one of the chief items. The devotees, who are mostly the elder members of the family, will make a kind of rice cake in the centre of which they fix a lamp which has ghee for its oil and this cake is placed in the courtyard of the house: where all the members assemble and offer prayers to God Siva or Vishnu; while others will go to the temples to witness the huge bonfires which are kindled in the presence of Siva, when he is brought out in a grand procession along the four streets of the temple square.

The principles on which the importance of this festival is based, are not without their esoteric and allegorical significances. The bonfires which are kindled on the high mountain tops, serve as a beacon-light to give us timely warning of the approaching terrible months of December and January, when the cold season generally begins, in this country. There is a Tamil proverb which goes to say that there is no rain after the month of *Karthigai* and there exists no donor after Karna. The above expression, common as it is, is not without its meaning. In South India, especially after the month of *Karthigai* (November), we do not enjoy the benefits of a heavy downpour of rain, but instead, we find the mornings chill and biting, which consequently require us to clothe ourselves in thick flannels to protect us from the deadening influence of the morning dew. The villager and the poor ryot are the only men who suffer in the end. For the dry crops which have just raised their heads above the mother earth, are no longer nourished and they die away, for want of rain water and owing to the chilling effects of the atmospheric moisture. Hence the farmers have recourse to the wet crops such as dholl, gram, black gram, sugarcane and beans (field),

which thrive very flourishingly in this season. Now to the other significance, the esoteric one, which can be briefly stated thus:—Siva wanted to show to the world that the Almighty (Brahma) is without an end or a beginning. He is all-powerful. To understand him, is no easy task for us, nay, even to the great Siddhas who have conquered all their worldly passions and cares. Hence it was that he asked Brahma and Vishnu to find out the summit and the bottom of the mountain (Siva himself). The lighting of the sacred bonfire is indicative of the fact that we cannot comprehend the true nature of Brahma, unless we care to understand our own souls. Thus we see that it is our bounden duty to find out the hidden meanings of the principles upon which our national institutions are based which have been organised by the ancients for the general good of the whole Hindu population. We should not, in any way, misconstrue the ideas of our forefathers, expressed in the *Paranas*, and it is highly gratifying to learn from the *Academy* that "these scenes always carry us back in mind to the life of ancient Greece, which are so often found to still live in India and they are a perfect study at once in religion, in science, and in art."

Hence we earnestly pray that people will not cast their long hoarded up mythical treasures to the winds, but instead, they should try to bring to light these myths, which are not mere cock and bull stories invented to please a child's fancy, but which are the purely crystalline forms which the folklores of a by-gone age have assumed. It should always be borne in mind that these myths have foundations of their own with at least some starting points and in them we find well-defined germs of truth which are scarcely to be doubted.

NOTICE

IN THE DISTRICT COURT OF MULLAITTIVU.

ORDER NISI

Testamentary

No 24

Jurisdiction

In the matter of the estate of the late S. Modr: Kanapathippillai of Maruthodai

Dec as d

Valliammai widow of Kanapathippillai of Maruthodai

Petitioner

Vs.

- 1. Parupathy wife of Annamalai of Sinna Puvarasankulam.
- 2. Kanapathippillai Arulampalam of Maruthodai.
- 3. Sithamparam daughter of Kanapathippillai of Maruthodai.
- 4. Senathiraya Modr: 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. Modr: Kanapathippillai coming on for disposal before L. W. C. Schrader Esqr, 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 20th 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. H. Man Superintendent.

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

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Emulsion for Leprosy (for internal and external use) for Red Leprosy...	6	0
Diarrhoea and Cholera Dispeller (no family should be without its 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	6
Female pills (for all sorts of female complaints)...	0	12
Leucoderma 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
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Gopinath's Anti Corpulence for obesity...	2	8
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Ear drops -for prulent discharges &c.	0	12
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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
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Oceana Remedy for stinking ulcer in the inside of the Nostrils...	2	0
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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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