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P. CARTHIGASAPILLAI
(Manager, Hindu Organ)

Jaffna 3rd July 1901.

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## THE HINDU ORGAN.

JAFFNA, WEDNESDAY, JANUARY 8, 1902

The Thesawaleme.

Lord Tennyson sang "Law, a lawless science, a myriad of single instances." True that Lord Tennyson had in his mind's eye the Common Law of England, which being unwritten law, had, and has still, to be found out in the decisions of the Courts and in legal treatises which do not possess the authority of positive law. Not only in England, but in every country under the sun, the "uncertainties of the law" have come to be regarded as a proverb. It is owing to this reason perhaps ancient Hindus who were great philosophers and metaphysicians and who moreover perfected a political science of their own, never matured a sys-

tem of jurisprudence. In ancient India justice was administered more according to "equity" than "law".

Lord Tennyson's words apply with greater force to the Thesawaleme of Jaffna than to the law of England. A Proclamation of 806 conserves to the Tamil (wrongly called Malabar) inhabitants of Jaffna their old-established customs and usages known as the Thesawaleme. Subsequent orders, proclamations, and ordinances have introduced into Jaffna the law prevailing in the rest of the Island, except as regards "inheritance" which is still governed by the Thesawaleme. One of the cardinal rules of jurisprudence being that succession to property is regulated by the law of one's domicile, a Jaffna man carries the "Thesawaleme" with him wherever he goes, be it Burmah, Straits, Africa, or Australia-unless and until he settles in a foreign country and acquires a new domicile. If the rule governing a particular case of inheritance cannot be easily ascertained in Jaffna-the birth-place of the Thesawaleme-how difficult it will be in Kuala Lumpur and Kuala Kubu.!!!

The rules of the Thesawaleme regulating succession to property are too general and vague to be of any use at the present day. In olden days when complicated cases of inheritance were rare, they perhaps served their pur pose well. At that time, even in other countries laws were not perfect. Besides, in the good old days there were not many lawyers to find loopholes or detect casus omissi. Add to this that when a point which was not provided for in the "Thesawaleme" arose for decision, the opinions of "Mudaliyars" were invariably taken, and a decision satisfactory to all parties was come to. The old generation of "Mudaliyars" -custodians of the laws and usages of the country, who were not only of high birth, but owners of extensive properties—has become extinct. The old order or things has changed almost entirely. A new generation of merchants. traders, and land owners has risen up and supplanted families of old, who proud of their blue blood did not care to acquire wealth by trade and other pursuits fostered by the strong arm of the British Government, and stuck to their own traditions without availing themselves of the educational advantages afforded in Missionary and Government institutions. The result is that at present there are very few "Mudaliyars" in Jaffna whose words will carry the same weight and authority as those of the "Mudaliyars" of by gone days, and even among these there is none who can speak to the custom of the country with

any degree of certainty.
Seeing the unsettled state of the law of inheritance in Jaffna, Mr. P. W. Conolly, one of the ablest judges that ever presided over the Jaffna District Court, framed with the assistance of the members of the Jaffna Bar and some of the leading residents of the district, about ten years ago, a draft ordinance embodying the rules of the Thesawaleme, making amendments, supplying deficiencies", filling up "vacancies", &c... One of the chief defects of the "Thesawaleme", as it at present exists, is, that it deals for the most part with concrete cases rather than with abstract pripciples. When a case left untouched by the Thesawaleme comes on for decision, there are no "principles" to fall back upon. Mr. Conolly's draft code reduced the rules to a system, as is the case with the Roman-Dutch law, so that any and every concrete case that comes up for consideration may be easily met. Mr. Conolly submitted the draft to Government for being enacted as an "ordinance", but owing to the opposition, as it was at that time believed, of a leading Civil Servant and some elderly Tamil gentlemen who did not approve of some of the amendments made

by the draft code, the Government did not

Thesawaleme remains unto this day as it was ever. It speaks much for the lawabiding and peaceful character of the Jaffnese, that they do not often take advantage of the defect in the law to litigate disputed points of inheritance in the Jaffnes Courts. Most of the cases which the Thesawaleme does not solve are settled amicably. As the "l'hesawaleme" now stands, if the Jaffnese should be as litigious as the people in the South, there must be an "Additional District Judge" for Jaffna also. We hope that if Mr. Conolly's code is not acceptable in all respects, the necessary modifications will be made, and the "Thesawaleme" will be reduced to shape and system ere long by being made a part of the statutory law.

We are led to make the above observations in view of a judgment lately pronounced by the Appellate Court affirming a judgment of the District Court of Jaffus. A father died intestate thrice married and leaving children by the three beds. The children of the first bed, all daughters, had been dowried by him in his life time. An only son by the second bed and the children by the third bed contended that the children by the first bed having been downied by the intestate, the estate left behind by him at his death should be divided between the children of the second and third beds only. The children by the first bed contended on the other band that the rule excluding downled daughters from the succession applied to only such cases where the inh ritors were their tall brothers and sisters, and that they as half-sisters of the children by the second and third beds were entitled to participate in the property left behind by the common father. Roth the Liwer Court and the Appellate Court have upheld the latter contention.

It is inexplicable to us how the distinction founded in "full" blood and "halt" blood turned the scale in favour of the children of the first bed. The succession being to the father and all the inheritors being children of that father, the same principle which excludes from the succession downied sisters of the "full blood" must operate in the case of the dowried eisters of the "halt blood". When a parent who has given "dowry or douation" to some of his children, dies leaving behind other children to whom such dowry or donation was not given, the law presumes that he intended to exclude the former from succeeding to the residue of his property and acts on that presumption. In the case referred to above, the father (the common parent) had given "dowry" to his children by the first bed. Then on what principle have they been held entitled to succeed to one-third of the property left behind by him at his death? The distinction drawn between "full" blood and "half" blood is most arbitrary and founded on no principle whatever. We shall revert to the subject once more.

### A SYNOPSIS OF THE SAIVA SIDDANTAM.

BY THE LATE SIR
M. COOMARASWAMY, KT..

(Continued from our issue of the 1st January, 1902.)

The intelligent and active state of the soul is called Sakkiram, when all the 96 Tattuvams are in full vigour and play, and when the soul takes its seat in the forehead between the eyebrows. Soppanam is the state when a man is asleep. Here all but twenty-four of the Tattuvams are lulled into inactivity, and the soul descends to a seat in the neck. It experiences here only what it had seen in Sakkiram. This is the phenomenon of dreams, Sulutti is the stage below Soppanum. Here the soul exists in the heart in company with only two Tattuvams-the will and the vital principle. The soul is incapable of distinguishing any thing here. From this, the soul drops down into the navel, and exists in the state called Turigam, in union with the vital principle alone. Here-it ceases to think. Next below is the Turiyathitham, where the soul descends deprived of even the vital principle. This is Death.

The polar star of life is then, according to this Philosophy, the deliverance of the Pasu from the Pasam. But Pasu soon loses

sight of this object. The soul once set in motion in the human organism revolves on from life to death-from death to life, -from birth to birth,-from age to age,-ever bounding away from God, and never rebounding towards him; as if it were a planet of the solar system actuated by some chance or other by the centrifugal force alone, without the co-operation of the centripetel force likewise; until its wayward course is arrested and a new direction given to it towards the centre of the orbit-even Pathi- "the Sun of wisdom". This takes place at last when the soul's merit and de.nerit (kanmam) have been cancelled, and there is no residue left to be eaten up at future births. Then there will be a cessation of births, and the soul will be ripe for liberation. The state of a man who has arrived at this phase of existence is called Tivira Satti Nipatham. It is thus described in Sivapprakasam:-"For such a man this world will possess no charm, he will ignore it. He will loathe his own body in the same manner in which the bearers of a worm-eaten corpse will detest it, when on their way to the burial ground, the worms fall on them. When he finds himself in union with the warring mental faculties within his bosom, he will feel like an elephant in the paw of a lion. When he sees that he is in co-operation with the organs of sense and the organs of action, he will cry out alike a frog in a snake's mouth. The way in which he will fear the influence of his family and friends, and leave them, is like that in which one, wno has lain down to rest without know ing that there was a snake in his bed, will on awaking and seeing the snake, hasten away with terror; or like that in which a person whose house is on fire, leaves his goods and hastens to escape by some way or other which he sees".

The following stanza from Siva Gnana Sitti gives with great pathos and beauty (which are however lost in a translation) the manner in which God will reclaim the

"As a king, whose son had strayed away from him and lived in ignorance of his father amongst the veddahs (wild men) will, on discovering the son, exclaim to him, 'come to me. oh, thou darling child of mine!' and make him a participator of the happiness that he (the king) himself enjoys; so even will the supreme God present himself before the soul when in distress, from being enmeshed in the net of the five veddahs-senses, and, severing the soul from Pasam will assimilate it to himself and bless it with his holy feet."

Such is an imperfect resume of the Siva Siddantam. A greater amplification of the subject is reserved for a future contribution, where the intimate connection that subsists between Saiva Siddantam and the popular form of religious worship that obtains among the Hindus of the present age, will engage our attention.

## THE AGE OF THIRUGNANA SAMPANTHAR.

A brooture on the above subject by Mr. Muttuthampiapilly of Vannarponne was put iuto my hands a few days ago, a perusal of which convinced me of the desirability of laying before the Tamil public the views held by competent scholars as to the probable age which the great sage Sampauthar graced with his presence. There seems to be a tendency among our people to assign to their religious teachers and sages dates of enormous antiquity, which have no support whatever, historical or otherwise. It is very rarely indeed that one comes across an instance of one of us taking interest ia enquiries concerning our past. Mr. Muttuthampiapilly's tract is therefore unique in its kind, and I therefore give him full credit for attempting to cope with a difficult question of history, with no little amount of critical acumen. He has fixed Sampanthar's age in the recesses of the past comewhere about 35centuries anterior to the Christian era, and the data on

which he has arrived at this conclusion are as follow:-

1. In the time of Sampauthar the asterism Karthiky (επή ή βως) was a starting point for astrological calculations. At present the starting point is Uthiraddathy (2 ή β τιπβ). Allowing 500 years for Karthiky, 2965 years for Irapathy, Achuvini, and Parany, and 500 years for Uthicaddathy, he has made up a total of 3965 years as the interval between the age of Sampanthar and our own time. Sampanthar therefore lived about 2064 B. C.

2. Sampanthar, and Suntharar, a contemporary of his, make frequent allusions in their hymns to the story of Aruchuna's finding favour with Siva, who appeared to him in the form of a vedan. This frequent reference to Arachunau implies, Mr. Muttuthampiapilly says, a certain proximity of the age of these sages to the era

of the Mahabharata war.

3. The Bharata war took place about 5000 years ago. The Cholan who helped the Pandavas in that war was succeeded by the Cholan who went to the world of the Nagas. Kochengannan (கோச்செங்கண்ணன்) was his successor according to Kalingathuparany. Suntharar and Sampenthar refer to this Chole King in their Theyara hymns. They must have lived somewhere about his time.

4. Sangarachariar, who lived about 2800 years ago refers to Sampanthar in his Savantharya Lakiri (சவுக்கரியலகரி), and it therefore follows that Sampanthar lived before 900 B. C.

5. Sampanthar makes reference in his hymns to the Jaina Pundita, Sunthusanam (சந்து. சேனன்), Indu anan (இந்துசெனன், Tharmasa-பகப (தருமசேனன்), Kanthusanan (கக்குசேனன்), and Kanaganauau (कळाडिकळाळा, who were his contemporaries. As these names do not occur in any historical notice of Jainas within the last 2500 years, it follows that these Jaina Pundits lived in times anterior to the age of Gata-

6. Thirumangy Alvaar (கிருமக்கைஆழ்வார்), the Vishnuvite saint, makes reference to Kochengannam (கோச்செங்கண்ணன்) in his hymns. In Thiruvaymoii (திருவாய்மொழி) his birth is placed at 460, Kaliyuga, and according to the tradition, he was a contemporary of Sampanthar. Therefore Sampanthar lived in times far anterior to the Christian era. The references in the Thevara hymns to the Kings of the Pallava Dynasty furnish additional pro f of

their having been contemporaries.

7. Sampanthar was a contemporary of Koonpandian (கூன்பாண்டியன்) who was also called Mudathirumaran (முடத்திருமாறன்) This Koon Pandian lived at the end of the 2nd Sangam and the begining of the 3rd Singam, and the period of time which elapsed between Koon Pandian and Ukkira Peruvaluthy (உக்கிரப்பெரு a(4) who was the last Pandian of the 3rd Sangam was 1650 years, and there were 44 Pandians between Ukkira Peruvaluthy and Parakrama Pandian (பராக்கிரமபாண்டியன்) who was conquered by the Moham dans 800 years ago. Giving an average of 30 years' rule to each of these 44 Pundians, a total of 1320 years is arrived at. Adding to this, 800 years being the period of time that has elapse I since the Mohamedaus' conquest and 1950 years the period during which the 3rd Sangam lasted, a grand total of 4070 years is reached as the period which separates the age of Sampanthar from our day. This would place the date of Sampanthar at 2170 B. c.

8. At present Iyal (இயல்) or ordinary 'Tamil is in use. But during the time of the last Sangam, all the 3 kinds of Tamil, viz, ordinary (Qua), musical (இசை, and dramatic were used, though not in such a degree as prevailed in the time of the 2nd Sangam. The commentator of Silappathikaram (கிலப்பதுகாரம்), who lived about 1300 years ago, says that the works of musical and dramatic Tamil had become extinct long before his time, although grammars and literature belonging to the musical branch of Tamil compositions were abundant during the period which preceded the last Sangam. Tholgapiam which treats of only the ordinary Tamil is a work of the 2nd Sangam and is still extant. The metre used by Sampan-thar in some of his hymns differs vastly from the prosody of ordinary Tamil, while the metre called yalmury (யாழ்முறி) diverges so entirely from the system of prosody of the ordinary Tamil that they should either be considered grammatical errors made by the poet or that they were composed in conformity with rules of grammar which are not now in vogue. It cannot be thought of that such a great master of the Tamil tongue as Sampanthar would have made any grammatical errors in his compositions. It should therefore be that the hymns in question were governed in their compositions by

grammatical rules which were observed in his time. Evidently the grammatical treatises on Musical Tamil were the authorities for the compositions of Sampanthar, which do not seem to have been used by the authors of the 3rd San-

9. The occurrence of the words Sakyar (சாக்க யர்) and Budhas (புத்தர்) in the Thevara hymns do not prove the existence of Sampauthar sub-sequent to Gantama Budna. The words used in the bymns are Sakya and Budha, in contradistinction to the Sakya, Budha, and Gantama Budha, of the Budhists which mean Budha of the Sakya race and Badha of the Gantama gothiram. Even Budhists admit that there were many Budhas prior to the time of Gautama Budha whom they claim to be the last of them. It is therefore clear that the references in the hymns are to the Budhists of the pre-Gantama Budha ere. The date of Simpanthar was therefore anterior to the time of Gautama Budha.

I have given above a resume of M. Muttuthampiapilly's arguments in favour of the theory advanced by him, and I will now proceed to consider them one by one in the order in which

they have been presented.

Argument No. 1. This rests solely on the assumption that, in the time of Sampanthar, astrological calculations were based on the actual positions the asterisms occupied in the sky at the time. It is a patent fact that there is a wide divergence between the nautical almanac and the native almanacs in respect of the information furnished concerning the exact position of the planets and other heaven'y bidies. The astrological references mentioned by Mr. Muttuthampiapillai would seem to be therefore very unsafe guides in matters of chronology. I believe that in the time of Warshameers, Parany (urself) was considered the first asterism for astrological calculations. According to Mr. Muttuthampiapilly's argument the date of Warahameera would have to be sought for in centuries long anterior to the Christian era, whereas it is a well-known fact that he lived not earlier than the latter part of the 5th century, A. D. Warahameera was a contemporary of Kalidasan (காளிதாசன்) who was a contemporary of the learned Wik amadittia, as well as of Bhoja of the 6th century. Kalidasan was also a cont-mporary of King Kumaredssan (கும்த்தாசன்) of Ceylon who ascended the throne in 512 A. D. It is therefore clear that we cannot depend upon the accuracy of the astrological references pointed out by Mr. Muttuthampispillai for purposes of fixing the age of Sampanthar. If the references in question prove anything, they do so only the priority of Sampanthar to Warahameera and nothing more.\*

Argument No. 2. The references made to Aruchunan by Sampanthar and his contemporary Suntharar cannot be said to constitute any solid ground for supposing that the former preceded the latter only by a few centuries. They only prove that the story in question concerning Aruchunan was current or known to the authors of the Thevarams at the time. Do not the writers of the present day make reference to events mentioned either in Bharata or Ramayana?

J. Tamby Pillai Ramayana?

(to be continued)

(\*We do not think that the divergences between the Nautical Almanac and the Hindu Almanacs are such that they will affect Mr. Muttutambypillai's calculations to any appreciable extent. When the distinction between Fixed Zodiac and Moveable Zodiac is understood, it will be seen that Hindu Astrological treatises are not "unsafe guides in matters of chronology". Europeans and Hindus make their calculations from different standpoints. The Thiruganitha Pan-changam of Jaffua which follows the Nautical Almanac does not diverge from the Vakya Panchangam except in slight particulars. Ed. H. O.)

"FIRST STEPS IN TRANSLATION FROM TAMIL INTO ENGLISH."

The above is the title of a small book written by Mr. Chellaiah, Assistant Master, Jaffna Hindu College, and published at the Navalar Press, Jaffna. The brochure represents, as far as we know, the first attempt ever made in Jaffna to publish in book form a course of lessons in Translation for the benefit of Tamil school boys. The arrangement of the subject under different heads, and the order in which the lessons and exercises follow one another leave nothing to be desired. Students are gradually introduced to lessons and exercises of greater difficulty from those of less difficulty. Where necessary, particular stress is laid on the difference between the idiom and structure of the two languages, so that the book serves to teach not only the correct mode of rendering into English Tamil words, phrases, and sentences, but also the idioms and constructions peculiar to the English language. We confess to having seen no other book where

the rules on which correct translation depends been arranged so systematically as in the one before us. The thanks of Tamil students are due to Mr. Chellsiah for his labours in their behalf. We hope that he will tollow up his first attempt by more elaborate treatises on the subject of Translation.

### LOCAL & CENERAL

Cholera-We understand that there were no fresh cases of Cholera during the past week,

Rain-Ii rained incessantly all over the Peninsula for three days from the evening of the 1st Instant till Saturday.

A Boat accident-A boat which conveyed bulls from Southern India having struck against a rock when nearing the port of Kayts, eleven of the bulls were drowned. The other bulls and the passengers were saved owing to timely assistance rendered by a Katamaram which passed close by.

Topographical Survey of Jaffna-It is reported that a party of topographical surveyors will be stat oned in Jaffna from this month to carry on the topographical survey of the Peninsula. Mr. D. Blair, Assistant Superintendent of surveys, will supervise

The Ceylon Friend-We have received the Prospectus of a Tamil newspaper to be started in Colombo under the name of "Ceylon Friend". It will be issued twice a week commencing from this month. We wish success to the new venture, and hope that it will be the means of enlightening the masses of the Tamil peo-ple on agricultural, commercial, industrial, and political topics.

Marriage in High Life-Dr. C. Danforth of Uduvil was married last month to Miss Maria Elaiyatamby, a daughter of the Rev. Mr. S. Elaiyatamby, a popular pastor.

### "THE INDIAN HEALTH"

We have received from Messrs N. K. Rao & Co., of Bombay the prospectus of a monthly journal with the above title which is to be published from this month. We are sorry that we cannot find room in our paper for the publication of the elaborate prospectus kindly placed at our disposal. We shall however give insertion to what are said to be "the objects of the journal" reserving for a future issue a summary of other matters given in the Prospectus.

### The objects are:-

(1) To secure and promote the physical well-being of the Indian Nation.

(a) by disseminating, far and wide among the Indian Public, a knowledge of the laws and principles of Health by means of a journal treating of popular Hygiene in all its aspects and bearings and published in English as well

- as in all the principal vernaculars of India;
  (b) by awakening in them an interest in the cause of practical Hygiene so as to make them grasp its valuable truths and act up to their requirements, by describing in the journal from time to time, the manifold advantages of observing the rules of Health, pointing out, at the same time, statistically and otherwise, the inestimable benefits secured by the civilized nations of other countries by adopting sanitary measures, and by a strong and persistent advocacy of the cause of practical Sanitation through the columns of the journal.
- (2) To reduce disease and suffering and thus to lower the rate of mortality in the Nation,
  - (a) by educating the public through the journal as to their means and powers of avoiding what are called preventible diseases, of guarding against epidemics and preventing their spread when they prevail;
    (b) by giving instructions, now and then, on

the care and management of the sick and the rearing of infants and children;

(c) by extending to them a knowledge of the principles of the "first aid" and nursing in cases of accidents and emergencies by introducing such instruction into the journal.

## X' MAS PURSE AT VAVONIA

On the evening of the 24th December the reading of an address and presentation of a

handsome purse from the residents in Vavonia to Dr. L. de La Harpe took place at the residence of the District Engineer. The address was read by the Revd.Mr. M. Arudpragasam, and the purse was presented by Mr. E. R. Mc. Donnel, the Chief Irrigation Inspector.

Amongst the speakers- was Mr. R. Candappa, Shroff of the Vavonia Treasury, who spoke very highly of the abilities and kind nature of the popular doctor. Special mention was made in the address of Mrs. de La Harpe's medical training and the benefits she conferred on the female portion of the population at Vavonia. A fitting reply to the address was made by the doctor in well chosen words.

Songs in Tamil accompanied by native music, which were followed by three hearty cheers for the Doctor, brought the function to a close.

Light refreshments were served throughout the evening.

The following were amongst those present at the function: -

Mr.E.R.McDonnell, the Ravd.M. Arudpragasam, M. and Mrs. E. J. Meurling, Mrs. de La Harpe, Messrs. Mapanapillai, T. Ralapanawe, R. Candappa, C. Kandayah, T. Emerson, P. Arnlampalam, C. de Hoedt, J. Simon, K. Kapurale

A HINDU MOTHER WEEPING OVER HER DROWNED CHILD AND WOULD NOT BE CONSOLED.

The night throbs on; but let me pray, Dear God! Crush off his name a moment from my mouth. To Thee my eyes would turn, but they go back, Back to my arm beside me where he lay-So little, God, so little and so warm! I cannot think that Thou hadst need of him! He is so little, God, he cannot sing. He cannot praise Thee; all his life had learned Was to hold fast my kisses in the night. Give him to me—he is not happy there! He had not felt his life; his black eyes Just knew me for his mother, and he died. Hast Thou a goddess there to mother him? I say he loves me best-if he forgets, If Thou allow it that my child forgets, And runs not out to meet me when I come— What are my curses to Thee? Thou hast heard Curses of world's mothers, and since then We have not censed to threaten at Thy throne,
To threat and pray Thee that Thou hold them still
In memory of us—see Thou tend him well, Thou God of all the Mothers! If he lack One of his kisses—Ah, my heart, my heart! Do the gods kiss in heaven? Give him back! Forgive me, God, but I am sick with grief, And tired of tears and cold to comforting. Thou art wise, I know, and tender, aye, and good. Thou hast my child and he is safe in Thee. And I believe..... Ah, God, my child shall go

He only knows his mother—give him back! P. V. C.

Orphaned among the Gods! All alone, So little and alone! He knows not Thee,

IN THE DISTRICT COURT OF JAFFNA ORDER NISI

Testamentary No. 1215

Class I In the Matter of the Estate Nannippillai wife of Thampippillai of Manippai

Veeragattiar Thampippillai of Manippai Petitioner

Muttuppillai widow of Namasivayam of Chandiruppai Respondent

This matter of the Petition of Veeragattiar Thampippillai of Manippai praying for Letters of Administration to the estate of the abovenamed deceased Nanuippillai wife of Thampippillai coming on for disposal before W. R. B. Sanders Esquire, District Judge, on the 18th day of December 1901 in the presence of Messrs Casippillai & Cathravelu, Proctors, on the part of the Petitioner, and the affidavit of the Petitioner dated the 18th day of December 1901 having tioner dated the 18th day of December 1901 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 24th day of January 1902 show sufficient cause to the satisfaction of this Court to the contrary.

Signed this 18th day of December 1901 W. R. B. SANDERS , District Judge

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-000

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Diarrhoen and Cholera Dispeller (no family ehouln be without it, specific)... ... Infant Protector, Carminative and tonic, best 0 12 Ringworm Ointment (specific) supercedes all rills on all sorts of veneral diseases...
arsodyne for purifying blood and all sorts of
veneral diseases. A giant remedy...
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Dr. GOPINATH CRUSHNAJEE KSHATRIYA, General Commission Agent, 1st Sadashiv Street,

> House No. 72, Girgaum Post Office, BOMBAY.

Telegraphic Addrese: - Dr. Gorinath Girgaum Post, BOMBAY.

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