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AND
INTHUSATHANAM.

Jaffna's Contribution To Tamil Renaissance

THE FIRST IMPETUS FROM JAFFNA

By S. Natesan B.A., B.L., F.R.E.S., M.S.C.

(Special to the "Hindu Organ")

IT IS no exaggeration to say that Jaffna gave the first impetus to the Tamil Renaissance. The redoubtable Arumuka Navalar energized the literary and religious consciousness of the Tamil people in Ceylon and South India; and the commencement of the Tamil Renaissance may be dated from that time. Though Navalar was thoroughly steeped in the old traditions of scholarship, his work laid the foundations of the modern revivalistic movement in Tamil. He realized the value of the printing press, and was the first great editor of Tamil classics. He knew that the age of Prose was coming on, and gave a new Prose style, free from the clogs of pedantry, clear, direct, and vigorous. Though he was no poet, he was an orator of the first order, and his prose writings are instinct with a fiery eloquence. His prose style ranged from the simplicity suited to text books for children to the heights of religious fervour. He was a religious leader first and foremost, and therefore his contribution to the Tamil Renaissance was more effective than it would otherwise have been; for Tamil Literature has drawn its inspiration largely from religion.

Publication of Tamil Classics

The work of editing Tamil classics which he began was continued ably by Rao Bahadur Thamotheeram Pillai, another son of Jaffna, whose publication of *Tholkappiam* was an event of the first importance in the history of the Tamil Renaissance. It revealed a "realm of gold," a repository of ancient Tamil lore which till then had lain hidden except to a few scholars. His publication of *Kalithogai*, a Sangam classic, was a further revelation of the rich treasures of ancient Tamil Literature, which now in their entirety, are available to students of Tamil, thanks largely to the labours of that doyen of Tamil scholarship, Dr. Swaminatha Iyer, who has completed the work begun by Thamotheeram Pillai.

Source of Inspiration

It is the publication of these ancient works that has been a source of inspiration in recent times to Tamil scholars and historians, and has given a new vision of Tamil History which is bound to have a vital influence on the progress of the Tamil Renaissance. This new vision of Tamil History was first presented in a most fascinating manner by the late V. Kanagasabai Pillai, a scholar of whom Jaffna may well be proud. His book, "Tamils Eighteen Hundred Years Ago" is a most remarkable work reconstructing ancient Tamil civilization from the classics of the Sangam age. It created a profound impression not only on Indian scholars but also on European

Scholars engaged in Indian historical research. Though it requires some revision in the light of recent research, it still remains the best introduction to the study of ancient Tamil civilization for those who do not have a deep knowledge of Tamil.

English Translations

The work of making the treasures of Tamil Literature available to the world at large through the medium of English which is nowadays the language par excellence for purposes of cultural propaganda, is still awaiting the enterprise of Tamil scholars. Among the praiseworthy efforts of Dr. G. U. Pope, very little has been done in this direction. But in this connection, one should not forget that it was at Jaffna that English translations of Tamil works were first attempted, and the credit for this initiative should be given to the American Missionaries of Vattukottai Seminary. A few Tamil scholars of Ceylon have also been pioneers in this field. Sir. Muthu Coomaraswami published a translation of a hundred poems of Thayanavar. His illustrious nephew, Sir Ponnambalam Arunachalam, who had a high reputation for sound scholarship, has left some translations of enduring literary merit. He published, during his lifetime, only a small collection of studies and translations from Tamil but the bulk of his translations have yet to be published. They are expected to be published shortly and as one who has prepared his manuscripts for the press, I may venture to say that when they are published they will form a notable contribution, as amongst them are translations of some of the ancient classics like *Thiru Murukarrupadai*, *Kalladam* and *Thiru Kovaier*.

From Sanskrit

In Ceylon, Tamil scholars have always had a feeling of attraction towards Sanskrit. It was a royal prince of Jaffna that gave some centuries ago a Tamil rendering of Kalidasa's famous epic, *Raghuvamsa*. In recent times, a well-known scholar of Jaffna, the late Kumaraswami Pulavar, enriched Tamil literature by his rendering of Kalidasa's *Mega Dutha* into Tamil verse. He also translated some of the wise apothegms of Chanakya from Sanskrit into Tamil *venba metre*, and this work has already taken place amongst the aphoristic classics of Tamil Literature.

Kumaraswami Pulavar was also a writer of simple and chaste prose. Another great prose writer of Jaffna was Sabapathy Navalar whose *Dravida Prakashai* is remarkable not only as a masterpiece of nervous prose but also as the first work which attempted a critical estimate of all the important classics of Tamil Literature.

(To be Continued)

LORD BUDDHA Hindu of Hindus

BUDDHIST MONK ON A HINDU NATION

Separation of India and Burma Condemned

"For the edification of those who perversely seek to justify the separation of India and Burma on the ground of difference in Hindu and Buddhist culture, let me, as a humble follower of Lord Buddha's teachings, who claims to have made some comparative study of the philosophical as well as practical concepts of Hinduism and Buddhism, state from this platform that Lord Buddha was a Hindu of Hindus. Buddha never rejected Hinduism; rather he broadened its base. He gave it a new life and a new interpretation," observed Rev. Ottama Bhikku, in the course of his presidential address to the all-India Hindu Maha Sabha held in Cawnpore on the 19th instant.

Continuing Rev. Ottama said 'The people of Burma who adore Lord Buddha as the Master of their hearts and follow his teachings and look upon India where he was born and where he preached his gospel as their holy land,—are all Hindus. Looked at from this point of view, I consider the proposed separation of Burma from India as a deliberate step towards the dismemberment of the great Hindu Nation and a grave menace to the ancient Arya culture which has existed in India through long, long ages extending over millennium after millennium. And I am of opinion that the All-India Hindu Mahasabha would be perfectly within its rights to take up this issue and devise ways and means for averting this contemplated blow towards Hindu solidarity. This purpose can be best achieved through an organisation sponsored by the Hindu Mahasabha called the Indo-Burmese Association composed of representative Hindus from India and Burma,—which should be charged with the task of carrying on an intensive campaign in both countries on the lines of the Anti-Partition agitation in Bengal a century ago.

GANDHIJI ON SILENCE

Helps Soul to Experience Peace

Mahatma Gandhi broke his four weeks' silence after morning prayer at 4-45 a.m. on the 19th instant.

Relating his experience during the period, Gandhiji said to a gathering that it was a great help to a seeker after truth like himself. "In solitude of silence, the soul finds path in a clearer light and what was elusive and deceptive resolves itself into crystal clearness. Our life is a long and arduous quest after truth and the soul requires inward restfulness to attain its full height."

The peace, he experienced, said Gandhiji, was so unique that he might now and then take a few days' silence besides his weekly silence. He further said that keeping silence was a great help in controlling one's anger.

Gandhiji had been able during these four weeks' silence to clear off arrears of correspondence.

The Mahabodi Temple Bill

Assembly's Right Questioned

(By His Holiness Jagadguru Shri Shankaracharya Maharaj Of Puri)

THE common everyday-experience of all individuals (from the highest to the lowest) confirms and proves the truth adumbrated by the sacred text:—
(Never does one quench desire by gratification. On the contrary, just as fire is not quenched by the ghee and other such oblations but is actually increased thereby and asks for more and more thereof, so too does our appetite grow on the things it feeds on!)

The Rake's Progress

Students of English Art and Literature will remember how the truth of this dictum is illustrated in Hogarth's "Rake's Progress" and the like. The history of the continued succession of inroads made (or sought to be made) on Sanatana Dharma beliefs, practices and usages by the anti-Sanatanaists in the land, through the instrumentality of the Indian Legislatures, is the closest up-to-date illustration we can think of, for proving the truth of the Scriptural-text just quoted; it is also, in fact, the most splendid illustration of the "Rake's Progress," conceivable!

Permissive Versus Coercive

It was several decades ago, that, not being content with—or rather because of their failure in—the propaganda carried on by them for bringing about serious alterations in Sanatana Faith and practice, the self-styled Religious and Social "Reformers" of India began (with the support and active help of the Government) to seek the aid of the Legislatures, achieving and accomplishing their otherwise utterly unachievable and unaccomplishable purposes! Bill after Bill constituting serious interferences in matters of Sanatana Dharma have been introduced into the Legislatures in this way. But, following the procedure usual in all such cases, the earliest beginnings of these inroads were characterised not by the flamboyant spirit of open and blatant aggressiveness which characterises present-day attempts in this direction but of halting and almost apologetic explanations of a purely defensive character! Students of the history of such legislations in India will remember, for example, that, *apropos* of the Widow-Marriage Bill, it was contended that, if it had sought to compel every widow to remarry, it would certainly have been of a coercive nature and therefore objectionable as a transgression against Individual Liberty of Conscience in Religious and purely personal and private matters; but that, inasmuch as the Bill merely permitted the re-marriage of such widows as wished to remarry, it was surely not of a coercive but of a purely permissive character and therefore wholly unexceptionable from the standpoint of Liberty of Conscience and so forth!

The Sarada Act

Progressing from these apologetic and defensive beginnings and following the example of the fire as described in the Scriptures and the "Rake's Progress" as described by Hogarth,

the "Reformers" were not satisfied with their success on getting the Widow-Marriage Bill and other such permissive measures passed into law, but proceeded further and further, from permissive to indisputable coercive legislation! Surely, no one can say, for example, that the Sarada Act merely permits the late marriages of those who wish to marry late! On the contrary, its clear and openly avowed objective is to force late marriages not merely on those who are desirous to marry early but even on those amongst whom post-puberty marriage is religiously forbidden!

The Temple-Entry Question

In support of this passage of the reformers (with Government's support) from permissive to coercive legislative interference in Religion, the "Reformers" as well as the Government sought to explain their attitude, with the argument that the Sarada Bill had nothing to do with Religion at all but was merely concerned with a purely "Social" subject! We need not, for our present purpose, go into a detailed discussion as to whether marriage is a merely social contract of an experimental character (as the Western world now seeks to make it) or a Religious Sacrament (as enjoined not only by Dharma but also by the Scriptures of Christianity and other Religions in the world! Let us follow our usual procedure of the famous.....of Sanskrit literature, or, in other words, grant, just for a moment and just for argument's sake, that marriage is a purely social institution and that the Sarada Act does not interfere in a Religious matter at all! But, what about the Temple Entry Bill, which, with the requisite previous sanction obtained from the Viceroy, was subsequently introduced into the Legislative Assembly? Surely, no one can pretend that even matters connected with temples, temple-worship and so forth are also purely social matters unconnected with Religion? Well, it will have to be admitted then, at this stage, at any rate, that the "Reformist" Legislative appetite got further and further whetted and gradually led to such further coercive legislative demands as those contained in the Temple Entry Bill and its twin-brother the Untouchability-Removal Bill!

Mr. Bakhale's Bill.

In the next place, we have to record the fact that, proceeding further in the same direction, the said still further whetting of the insatiable appetite of the "Reformers" for interfering in matters vitally affecting the Sanatanists gave rise to that wonderful Religious monstrosity known as Mr. Bakhale's Bill, which was a great reformist advance on even the Untouchability Removal Bill and the Temple-Entry Bill and went so far as to seek to make it the law of the land that anyone who did not employ at least one servant from amongst the Untouchables in his business, must be punished by the Criminal Courts with a fine of Rs 50 at the first instance and with (simple or rigorous) imprisonment for subsequent repetitions of the same "offence"!

The High-Water Mark

We had fondly imagined that, with the introduction of such Bills in all seriousness into the Indian Legislatures, the high-water mark of farcical legislative tomfoolery had already

(Continued on Page 3)

Jaffna Co-operative Central Stores, Ltd.

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Applications for admission should be forwarded to the Registrar before the 30th April 1935.

Six Scholarships (Each of Rs. 240/- per annum) are being offered. For particulars apply to the registrar.

G. N. Nanayakkara registrar

(G. 4, 25-4-35.)



Hindu Organ.

THURSDAY, APRIL 25, 1935.

SAFE-GUARDING LOCAL PADDY.

THE PROPOSAL FOR A HUNDRED per cent. increase of the import duty on Indian paddy was supported in the State Council mainly on the plea that the paddy cultivator in Ceylon needed protection against his foreign competitor. But, in their enthusiasm to make Ceylon self-sufficient with regard to her food supply, the Councillors did not pause to consider the possible effect of the proposal on the consumer or its repercussions in the adjoining continent. They were discreet enough, however, to recognise that a tax on rice would hit hard the consumer and provoke a chorus of angry opposition from the powerful body of European planters whose influence in deciding the measure and manner of the next instalment of political boons from Whitehall could by no means be ignored. Rice was thus exempted from the proposed imposition. Paddy, according to the economists in the State Council, was as different from rice as cheese from chalk and might, therefore, be singled out for discriminatory treatment whoever consumed it, cattle, poultry or "our brethren of the North."

Our "brethren of the South" seem to imagine that the Tamils of Jaffna cannot combine to assert themselves or contrive to be heard so long as they are numerically in a minority. This is, perhaps, the reason why the eminent practical suggestion of the Jaffna Association to institute a preliminary enquiry was thrown out.

The consumer in Jaffna would certainly not object to the additional burden cast on him had the Ministry of Agriculture taken steps to secure a detailed enquiry about the conditions of production and marketing obtaining in the different provinces before it convinced itself that an increase in the import duty was the only way to get the consumer in the North to go in for locally grown paddy. The enquiry would have revealed to the Minister of Agriculture the fact that Indian paddy is patronised because it is cheaper and cleaner than Batticaloa paddy, and if the price of Indian paddy was artificially raised the consumer would have no other alternative than transfer

his custom to cheap polished imported rice.

Even the Madras Government faced with the problem of foreign imports of rice causing phenomenal fall in the price of locally grown rice did not rush through legislation to enhance the duty on imported food-stuffs. A special Officer was appointed to make a detailed survey of rice production and trade before deciding upon a policy of prohibition or tariff increase. The report of this officer and his recommendations for safe-guarding the cultivator should prove useful to our own Minister of Agriculture who, it must be said, is a man of abounding energy but is impatient of criticism and always acts in steam-roller fashion.

The Report finds that the quantity of rice and millets produced in the province was sufficient for its requirements and any shortage due to failure of monsoon rains was made up by supplies from Burma, and recommends the prohibition of the import of foreign rice and paddy or the imposition of a duty on such imports. The duty is favoured because Burma which is part of British India is in a position to supply the deficit in the production. Could it be said that the other provinces in the Island are in a position to meet the country's demand for paddy? If, as is claimed, Batticaloa is holding large stocks of saleable paddy, why is it that Government have not taken steps to make them available to the consumer in the Southern and Central parts of the Island?

The Report throws considerable light on the difficulties encountered by cultivators in the internal movement of their crops from centres of production to centres of distribution and suggests the reduction of rail freight. If the recommendations of the report are adopted by the Madras Government a further concession on freight for Indian rice carried by our Railway will be asked for as a *quid pro quo* for preferential treatment accorded by Madras to Ceylon coconuts.

Neither the Minister of Agriculture nor his colleagues on the Board of Ministers can afford to overlook the claims of India for fair, even favoured treatment. The local cultivator, of course, has no remedy if the Minister of Communications cannot see his way to transport local produce on fair terms.

We feel certain that the Board of Ministers will not be in a hurry to introduce the measure to enhance the duty on paddy especially as India is wide awake and will not stand any further nonsense on the part of our "politicians". She will resort to retaliatory measures if Ceylon persists in her folly. The Indian Mercantile Chamber of Ceylon has already sounded a note of warning which should have a wholesome effect on the Board of Ministers.

Financial Secretary Going On Leave

The Hon. Mr. H. J. Huxham, Financial Secretary, has been granted leave from May 1, 1935. Mr. C. H. Collins has been appointed to act as Financial Secretary, while Mr. S. Philipson will act as Deputy Financial Secretary.

Personal

Mr. V. Asaipillai and his family left for India on the 4th instant and will be returning after a month.

Ceylon's Suicidal Policy

IMPORT DUTY ON FOOD STUFFS

Indian Retaliation Feared

"So much public opinion has been created and so much agitation has been carried on in India by interested parties that it appears as if the Indian Legislature is seriously considering the advisability of taking some steps to prevent the influx of Ceylon copra in India by tariff manipulations said Mr. H. Chandiram, the chairman at the annual general meeting of the Indian Mercantile Chamber of Ceylon held on the 16th instant." "It would indeed be a sad day for Ceylon" he continued "if such an eventuality happens and if India builds up a tariff wall against Ceylon copra. Your Chamber, you are aware, very dispassionately reviewed the situation and placed the considered views before the Commerce Member, Government of India, in the shape of a reply to the Memorial submitted by the Malabar copra growers to His Excellency the Viceroy. And we are assured by the Government of India that the views of this Chamber will receive their due consideration. I would not go into the details of the various arguments urged in our said representation as a copy of it forward to the Government of India was circulated among the members. I would, however, only mention that we have tried our best in our humble way to represent the correct position in the interest of Ceylon copra industry by impressing on the Government of India that any additional or prohibitive duty on Ceylon copra imported into India, would tend to destroy the friendly relations between the two neighbouring countries."

"Suicidal Policy"

"While on one hand when we are doing this it is indeed most strange and equally unfortunate that Ceylon on the other hand is launching upon a short-sighted, narrow and suicidal policy with regard to her trade relations with India. This is evidenced by the action of the Government last year, in imposing a discriminatory scale of duty on the import of foodstuffs from India such as ghee, eggs, vegetables, etc., etc."

In quick succession follows another piece of legislation, which further taxes the import of paddy into Ceylon. All the protest of Jaffna failed and Indian paddy is made to pay a higher duty.

All these actions are bound to have far-reaching repercussions and there is no wonder if the Government of India is successfully worked up and led into the trap of adopting retaliatory measures. I, for one, fail to appreciate the action of the Government of Ceylon in this direction. This narrow policy has given a fresh opportunity to the ultra-radicals in India at the instance of the coconut producers to paint a picture before the Government of India how Ceylon is discriminating against Indians in Ceylon. Unfortunately this is not the end but seems only to be the beginning of a systematic and organised campaign of discrimination against Indians and Indian trade.

You are aware, this Chamber has been urging since long for a reduction of duty on the import of raw cotton and if this is conceded, it would not only materially help the local textile industry, but would to a certain extent provide the masses with awa-desbi or Ceylon made sarongs and cambrays, and to this extent Ceylon would not have to depend on foreign countries for the supply of this class of goods. Similar reductions can be made on dyes, chemicals, and machinery required for the development of textile industry. There are again some articles like chillies and curry stuffs etc., which form the menu of the poor and duty on these should be reduced first.

Obiter Dicta—XLIV

SPIRITS AND OTHER MATTERS

"Spirit-rapping"

A GENTLEMAN, apparently interested in a personal manner in the facts in my contribution under this heading, writes indignantly that my facts are not facts. Requested to state wherein I had erred and what actually had happened, he declines to enlighten me. He sweepingly asserts, "all your information are false." It is for him, therefore, to state the "real" facts, the "true" facts. Unless and until this spiritualist makes up his mind to state categorically what was the "true truth", he must take the risk of what was stated as facts in the article being considered correct. All intelligent readers will understand that there is such a thing as atmosphere, and making all allowance for atmosphere I maintain that the main facts have good attestation.

Come out into the Open

LET THE matter be sifted thoroughly. The spiritualist must get to grips with tangible facts which the following questions suggest:

1. Is there an English-speaking spiritualist in a village in Jaffna?
2. Does he, or does he not, purport to hold communications with a dead person?
3. Did not an elderly gentleman from Town go to him to know something about money alleged to be due by a defunct company?
4. Did not a younger gentleman from Town go to the spiritualist and find out something known only to himself and his first wife?
5. Was a member of the Jaffna Bar present at any seance?

Honest, manly, straightforward answers to these five questions will do more to clear up matters than will tortuous subterfuges which are not worth the paper on which they are written. Mr. Spiritualist, come out into the open and declare your name and address, mission and credentials. If not, you and (probably) your clients run every risk of being named, described and designated.

A Commonsense Inference

FROM the fact that the article on spirit-rapping has tickled somebody's sensibility it is very abundantly clear that something said in that article *must be true*. It is further clear that at least one seance must have taken place. What is clearest of all is that my indignant not over-polite nor over-logical, correspondent had something to do with something stated in that article. If not, why should he, of all the inhabitants of Jaffna, get excited?

The Tamil Society

MUDALIYAR C. Rasanayagam and Rev. F. Kingsbury are to be congratulated on their organising in Colombo a Society for the study of Tamil. Many from the North and the South find places on the Board of Management but not Rev. Fr. Gnanapragasam. The omission is striking. It is, however, hoped that it was due to an oversight and that it will be remedied duly. The prospectus and rules of the said Society are awaited in the North with much interest. Is it difficult

to form a similar Society in the North?

Our Sympathy with the South

JAFFNA'S response to the Malaria Distress Relief Fund Committee's appeal for funds has been one of the most gratifying signs of our people's capacity for true sympathy. Every giver gave his, or her, mite (there were even 20 cts given) with heart-felt generosity. Sellers of vegetables in market-places, basket-women, very poor people, very rich folks, professional men, all and sundry gave well and willingly. It was not *what* they gave that mattered so much as *how* they gave it. I am sure that all who co-operated to make Jaffna's contribution towards Relief of the afflicted—the Fund organised in the face of difficulties and influential indifference—are entitled to be glad of the official appreciation communicated to the President of the Committee by the Deputy Financial Secretary, Colombo.

CHANKANAI MAKES HISTORY

Nalava Man Elected V. C. Member

A surprise was sprung on the voters assembled for the Village Committee elections at Chankanai, when a Nalava man, named Velan Ponnai, was unanimously elected a member, his name having been proposed and seconded by two vellalas. This is the first time in the history of Jaffna that a member of the "depressed" class was elected to the Village Committee. Twenty members in all were elected.

HIGHWAY ROBBERS JAILED

Jewel Snatching Case

Gopalu Kandiah, Sinnathamby Mylvaganam and Vyravan Sinnavan all of Sandilipai who were sentenced three weeks ago for three cases of highway robbery, their victims all being women, were sentenced on the 16th by Mr. K. Alvappillai, Police Magistrate of Jaffna, to six months' hard labour, for snatching a gold thalikody from a woman, Sinnapillai. The car in which they had escaped after the offences—D 2448—was also confiscated.

The Valigamam North Youth League

The 4th annual session of the above League will be held on Saturday the 27th inst. at the Kumalavalai Pillayar Temple grounds, Alaveddy, commencing at 5 p.m. Mr. S. Swaminathan, B. A., will preside. Mr. S. T. Nadarajah, Proctor S. C. was elected Chairman of the Reception Committee.

A Resolution condemning the imposition of the paddy Tax will be moved.

Rev. Dr. T. Isaac Tambyah will speak on "Newness", Mr. Sam A. Sabapathy on "Youth and the Village" and Mr. T. N. Suppiah on "The Responsibility of Youth."

Auction Sale

IN THE DISTRICT COURT OF
JAFFNA
No. 5649

Karthigesar Thampoo of Chirupiddy
Vs.
Plaintiff
1. Kanagasabai Veluppillai of Chirupiddy and 2 others

Defendants.

Under and by virtue of commission issued to me in the above case I shall sell by public auction the undermentioned properties on Saturday the 27th day of April 1935 commencing at 10 a.m.

1. An undivided 1/4 share of a piece of land situated at Chirupiddy called Thaddanseema and Senathirayunseema in extent 16 Lms. V. C. and 16 1/2 kulis with cultivated and spontaneous plants, palm trees and well and bounded on the East by the properties of Karthigesar Thampoo, shareholders and others, on the North by the property of Sinnatambiar Sangarappillai and lane, on the West by the property of Sinnatambiar widow of Karthigesar and on the South by the property of Sinnatambiar widow of Kathiresai and Thampiah Sellappah.

2. A piece of land situated at Do called Kurampaiyappulam in extent 18 Lms. V. C. and 7 1/2 kulis with well Thoorva, cultivated and spontaneous plants and bounded on the East by the properties belonging to the 1st Defendant, shareholders and another, on the North by the properties of Karthigesar Thampoo and Sanmugam Ilayatamby, on the West by the properties of Sanmugam Ilayatamby and others and on the South by the properties of Sanmugam Ilayatamby, 1st Defendant and shareholders.

3. A piece of land situated at Do called Nedunkaladdy in extent 25 1/2 Lms. V. C. with house and half share of well standing in the Western boundary land together with the right of using the way and watercourse and bounded on the East by the properties of Kathirasippillai wife of Veluppillai and others, on the North by the property of Sinnatambiar Sangarappillai, on the West by the property of Kathirasippillai wife of Veluppillai and shareholders and on the South by the property of the 1st Defendant.

4. A divided half share that is to say an extent of 5 Lms. V. C. and 9 1/2 kulis on the Eastern side of all that piece of land situated at Do called Pokkaththai in extent 11 Lms. V. C. and 1 1/2 kulis. The said extent of 5 Lms. V. C. and 9 1/2 kulis with well and other appurtenances is bounded on the East by the property of Mutu-pillai wife of Kanasaratnam, on the North by the properties of Sittampalam Sivasampoo and others, on the West by the property of Kathirasippillai wife of Veluppillai and on the South by the property of the heirs of Sinniah Peothattamby.

Karativu A. S. Kandiah
15th April 1935. Commissioner
(Mis. 19. 25-4-35.)

Order Nisi

IN THE DISTRICT COURT OF JAFFNA
Testamentary Jurisdiction No. 8586.

In the Matter of the Estate of the late Sellamuttu wife of Ahamparam Vaidhilingam of Thanakarakurichy

Deceased.
Vallipuram Sivaparasam of Thanakarakurichy

Vs. Petitioner.

1. Ahamparam Vythilingam
2. Vythilingam Saba Ratnam
3. Vythilingam Rasalingam
4. Sinnatambiar daughter of Vythilingam
5. Vythilingam Thuraiappah
6. Vythilingam Thuraiasamy
7. Alagamma daughter of Vythilingam
8. Vythilingam Ahamparam
9. Vythilingam Thamothearampillai all of Thanakarakurichy

2nd to 9th Respondents are minors appearing by their Guardian-ad-litem the 1st Respondent Respondents

This matter of the Petition of the above-named Petitioner, praying for Letters of Administration to the estate of the above-named deceased Sellamuttu wife of Ahamparam Vaidhilingam, coming on for disposal before N. Sinnatambiar Esquire, Additional District Judge, on the 20th day of December 1934, in the presence of Mr. C. Thanabalingam, Proctor on the part of the Petitioner and the affidavit of the Petitioner dated the 23rd day of June 1934, having been read, it is declared that the Petitioner is the brother 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 20th day of March 1935, show sufficient cause to the satisfaction of this Court to the contrary.

Signed this 15th day of March 1935.

Sgd. C. Coomaraswamy,
District Judge.

Extended and released to 2nd day of May 1935.

(Initialed) C. C.
D. J.

(O. 9. 28 & 29-4-35.)

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Order Nisi

IN THE DISTRICT COURT OF
MULLAITIVU

Testamentary Jurisdiction No. 300.

In the Matter of the Estate of
the late Sadayar Arumugam of
Kurukkal Puthukulam in Vavuniya South

Deceased.

Ponnachey wife of Murugar
Ramupillai of Vannarponnai East
in Jaffna by her Attorney Ramu-
pillai Vallipuram of Vannarponnai
East in Jaffna

Petitioner.

This matter of the Petition of Ponnachey wife of Murugar Ramupillai of Vannarponnai East in Jaffna, praying for Letters of Administration to the estate of the above-named deceased Sadayar Arumugam of Kurukkal Puthukulam in Vavuniya South coming on for disposal before M. F. de S. Jayaratne Esquire, District Judge, on the 3rd day of April 1935 in the presence of Messrs. Ramaswamy and Valemurugu, Proctors on the part of the Petitioner and affidavit of the Petitioner's Attorney dated the 12th day of March 1935, having been read, it is declared that the Petitioner is the sister of the said intestate and is entitled to have Letters of Administration to the estate of the said intestate issued to her unless any person shall on or before the 27th day of April 1935 show sufficient cause to the satisfaction of this Court to the contrary.

Signed this 3rd day of April 1935.

M. F. de S. Jayaratne,

District Judge.

(O. 8. 14 & 25-4-35.)

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R. MARRE,
Principal,
Ceylon University College.
Colombo, 5th April, 1935.
G. 3. 14 & 25-4-35.)

Order Nisi

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction No. 8637

In the matter of the estate of the late Kasalchumy wife of Ponniah of Sandiluppai.

Deceased.

Sinnatambiar Ponniah of Sandiluppai.

Petitioner.

1. Puvanesary daughter of Ponniah,
2. Ponniah Ragnathan
3. Ponniah Rasanathan
4. Ponniah Paramathan
5. Ponniah Pathmanathan
6. Ampalavanar Canagaretnam of Sandiluppai

Respondents.

This matter of the petition of Petitioner praying for Letters of Administration to the estate of the above-named deceased coming on for disposal before C. Coomaraswamy, Esquire, District Judge, on the 12th day of January 1935, in the presence of Mr. E. Murugesampillai, Proctor, on the part of the Petitioner and the affidavit of the Petitioner dated the 19th day of October 1934, 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 2nd day of May 1935, show sufficient cause to the satisfaction of this Court to the contrary.

Signed this 22nd day of January 1935.

Sgd. C. COOMARASWAMY,

District Judge.

(O. 7. 14 & 25-4-35.)

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