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Jaffna Past And Present

SOME LANDMAKS IN JAFFNA HISTORY

By R. C. P.

(Special to the "Hindu Organ")

THE accession of Arya dynasty to the throne of Yalpanam took place in the year Saka 870 corresponding to 918 A. D. The date is unmistakable. The events of the year were immortalised by poets. The inaugural ceremony of the Kandaswamy Temple of Nallur took place in that year and the first Chakaravarti—Sankai-Nagar Ariyan—entered the newly built city in state in that year attended by representatives of various states in South India and beyond. It was a never-to-be forgotten year in the annals of Jaffna (Yalpanam). The events of the year passed into the records of the temple at Nallur. At every annual festival, it has been the practice in the temple to read out the names of heads of families who took part in the inaugural festivities and the privileges which appertained to the families with respect to the management of the festivals. The national memory of events was thus kept afresh in the minds of successive generations till the Portuguese destroyed the temple. But when the Kandaswamy temple was built anew—this in the British times—and festivals instituted on the old lines, the old Kattiyam, an invocatory address to the spirit of the original founder of the temple—Sri Sangabodi Bhuvaneka Babu—came back for use at the newly-built temple from its hiding place after 200 years. There is no dispute as to the genuineness of the Kattiyam, the contents of which are heard every year announced at the commencement of the annual festivals. A contemporary stanza in Tamil which has come down to us supports the fact stressed in the Kattiyam. I quote the stanza:—

இவ்விய சகாத்த மெண்ணூற்றிறழ்புபா
மாண்டதெல்ல
அவர் பொலி மாவை மாற்புழம் புல
சேகவாகு
நல்லிமும் யாழ்ப்பாணத்து சேகரிக்க
வித்து நல்லிவ
குலவிய கந்தவேட்டு கோயிலும் புரி
வித்தானே.

(Translation)

In the year Saka 870, Puvaneka Vahu, whose breast bore garland of plenteous and beautiful flowers, had the city of Yalpanam built and also the temple at Nallore dedicated to Kandaswamy.

The Title—Sri Sangabodhi

The prakrit title on the Kattiyam—Sri Sangabodhi—has been a puzzle to some research students. The Pallavas, who held a dominant position, exercising Suzerain powers over Chera, Chola, Pandya, and the Sinhalese from the 6th to 9th century A. D. encouraged the use of prakrit in these countries and the title came to be used by the Sinhalese Kings of the period. It was the fashion about this time to denote the titles of honour in prakrit. The title of Sri Sangabodhi meant nothing more, at that time, than that the holder was the chosen one for pre-eminence. It merely

ly conveyed the sense of the older title Maha Sammata. During the medieval period and before, the choice of a person by a Sangam, Sabai or a Community was expressed by placing a garland of flowers round that person's neck to rest on the breast. Even choice of a husband by a young lady was indicated in that way. The rank held by Puvaneka Babu, the builder of the city of Jaffna, is expressed in poetic style in the stanza quoted above in the words "அவ்விய சகாத்த மெண்ணூற்றிறழ்புபா" which is the equivalent sense of the title given their. The title of Sri Sangabodhi, probably confining it to the lineage of Kings who bore it in the Pallava period, though in the course of time its significance changed, becoming more and more associated with the Buddhist Church as the source of the honour.

Tamil Equivalents

In the Tamil countries, the title disappeared being displaced by its Tamil equivalents like Tiru Arangapperumal. Our "reconstructors" of Jaffna history were possibly ignorant of the history of the title and imagined that it was a Sinhalese title to which no one but Sinhalese royalty was entitled. They came to the conclusion that the person referred to in the Kattiyam must be a Sinhalese prince and set themselves about to find that person. At last they alighted on the name of Sapumal Kumareya, a Sinhalese prince who about the latter part of the 15th century subdued Jaffna. This prince it is said, some years after, returned to Cotta and assumed the name of Bhuvaneka Babu and the kingship of Cotta. The re-constructors contend that this was the prince referred to in the Kattiyam, that the city of Yalpanam was built by him about the latter part of the 15th century and that it was he who made Nallore, a seat of Government for the first time. The "identification", which is claimed to be the fruit of their laborious research, aims to set up a new tradition and a new faith. The "discovery" has been boomed by lectures, publications and lavish use of money and printers' ink.

Have the "re-constructors" shown sufficient reasons why we should reject our historical records, legends and traditions as fabricated falsehoods?

Have they, on their part, adduced convincing proofs in support of their theory?

What are the improbabilities in the account of the circumstances related in our historical books relative to the colonisation of Jaffna and the Coronation of Kulankai Chakaravarti?

Is the alleged year of Coronation demonstrably false?

Answers to these questions will become plain only on a clear conception of the political conditions prevalent in the States of South India in the 8th, 9th and 10th centuries A.D.

The student of Indian history knows that war conditions prevailed in Decan and further South in the 8th and 9th centuries A. D. About the 6th

(Continued on page 3)

JAFFNA ASSOCIATION AND REFORMS

All Jaffna Conference

At a meeting of the Executive Committee of the Jaffna Association held on Saturday at "Penang House," the residence of the President, Dr. Isaac Tambiah, it was decided to convene an all Jaffna Conference to discuss the question of constitutional reforms with a view to presenting a united demand from Jaffna.

The proposed Conference, it is understood, will be held in a fortnight.

EX-SPEAKER ASKS FOR TIME

Application Made to Whitehall

A cablegram has been received by Mr. Rasiaiah Joseph, proctor for Mr. A. E. Molamure in the contempt case, from Mr. Osbert A. Cayley.

It states that Counsel was drawing up a petition of appeal and that he was applying to the Colonial Office for further time.

Mr. Molamure was sentenced to a year's simple imprisonment for disregard of an order of the District Court of Ratnapura in the testamentary case arising from the will of the late Mr. Maduvanwela, of which Mr. Molamure was executor.

His Excellency the Governor ordered a suspension of the sentence, which was passed on February 22nd last till Monday next, Mr. Molamure to take steps to apply to the Privy Council for leave to appeal.

The release was granted on Mr. Molamure entering into a bond for Rs. 10,000 with two sureties.

NO DISCRIMINATION AGAINST DEPRESSED CLASSES

Bombay Government Orders

Bombay, May 14.

The Bombay Government has published a long resolution, setting forth the Government orders regarding the steps taken by the Government to enable the Depressed Classes to enjoy all public amenities.

They emphasise that the orders should be strictly enforced so as to make clear to the public that neither the Government nor the officers are prepared to countenance any discrimination against the Depressed Classes in respect of the free and unrestricted use of public amenities and services.

As regards the schools, the Government order directs the educational officers to see that no disability is imposed on the children of the depressed classes in schools maintained and aided from public funds. In the matter of public hospitals, the Government has requested the Surgeon-General to instruct the Civil Surgeon and other medical officers concerned to see that no distinction is made in the treatment of patients on the ground of caste or religion. As regards public wells and tanks the grants for water supply to the local bodies would be reduced, if they failed to take measures to secure equality of treatment. Similar orders regarding public conveyances are also issued.

KATARAGAMA DEWALE

THE SHRINE IN THE HEART OF THE JUNGLE

By K. K.

(Special to the "Hindu Organ")

FAR away from the turmoil of civilization of the work-a-day world and in the dreary heart of a tropical jungle, lies the desolate, barren and isolated village of Kataragama with its Dewale or shrine which owes its fame and poetry to legendary sanctity. The shrine is dedicated to the Deviyo Karthigesa or victory-God.

Kataragama, a corruption of the early name Kacaragama or Kajaragama, is a place of considerable celebrity on a count of its Dewale or shrine which is of Mahavansical interest. During the reign of Devanampiya Tissa an off-shoot of the sacred Bo-tree of Anuradhapura—the then capital of the Island—was brought to Kataragama and was planted with an inaugurating ceremony attended by the princes of Kataragama. Consequently, viharas and houses for monks were built up and the village flourished with its population depending on agriculture. As history has it, the village of Kataragama at one time later was ruled by a brave general Loka by name. After this culmination followed the decadence and now we see the village buried under the dense jungle. Kataragama Dewale is one of the famous sixteen shrines of Ceylon. The others are Naga dipa, the Bo-tree of Anuradhapura, etcetera. This secluded village, with its Dewale and viharas once a place of Singalese pageantry, is in the province of Uva and about forty five miles from Hambantota and sixty miles from Padulla. It stands on the left bank of the Manika Ganga or the gem-river, which takes its source near Maussagala estate, in the Uva hills; winds its course in a south easterly direction and after irrigating the extensive fields of Battula and Deiyannegampha, passing by the side of the Kataragama Dewale and later the seven hills, and enters the sea near Pallanangala or "Little Elephant Rock" in the southern shores of Ceylon at a distance of sixteen miles from Kataragama.

Awe-Inspiring Spot

About ten years ago and on subsequent times I was fortunate to visit this desolate-looking, malarial and awe-inspiring spot during a festival fortnight.

After travelling about three hundred miles by train and car, we started from Tissamaharama to walk a distance of ten miles, which separated us from Kataragama. The Dewale was dedicated to Kandaswamy Deviyo, the second son of Siva, by Duttu Gemunu the king of Magama before the Christian era, as an offering for supernatural help in his victory over Elala, the Tamil king of Anuradhapura.

We started early in the morning, before we could see the white streaks of dawn in the eastern sky and trudged our way along a path which meandered through a dense jungle and over up hill and down hill. The pilgrims were singing verses from the epic, "Kandapurana" a classic depicting the victorious fight over the Asuras or

giants, and which soothed the minds of weary pilgrims as they wended their way over stony and slippery grounds. As a matter of fact I thought I was one among the pilgrims of Bunyan, treading on enchanted grounds and sloughs of despondence. The festival occurs in July, a hotter month of the year and during this time a hot south-westerly monsoon blows over this part of the wilderness thus causing malaria and dysentery to the pilgrims. Under the scorching mid-day sun this path, about five yards wide, going through a jungle infested with elephants, buffaloes, leopards, jackals and deer, is a semi-desert, with parched and dry air-like winds. The pilgrims think it is meritorious to walk this desert-like distance of about ten miles and they never use a cart even for the conveyance of their baggage. On the sides of this difficult path and between Tissamaharama and Kataragama, there are three or four arbours for the pilgrims to shelter and where they are provided with food and water.

The holy spot, which has long been in ruin, occupies a few acres of cleared jungle, wearing a forlorn aspect, except during the festival fortnight, when thousands of pilgrims visit the place. There are few houses where the tenants of the temple live. During the festival weeks the influx of unhealthy and insanitary pilgrims from the tea estates and the pilgrims who come from India, make the place epidemical. Therefore the spot is subjected to a magisterial supervision, aided by medical attendance and police guards during the festivities.

Traditions

The reputed sanctity of the shrine is due to three-fold traditions. First, according to Hindu tradition, Karthigesa, the victory god, halted on the top of the highest of the seven hills at Kataragama, on his return homeward to mount Kailasa (in the Himalaya), the abode of Siva, after his conquest of the Asuras. Here also Karthigesa found his second consort Vaidiamman, watching her chena lands and baking cakes of milles and honey. Secondly, the Buddhist tradition and pageant of early history, and thirdly the Mohammedan tradition. Every year Mussalman from India visit this shrine on pilgrimage. There is a mosque built by Mussalman, alleging that a great Nebi of fame found a fountain of life in the neighbourhood of Kataragama Dewale, and whoever drinks the water of that fountain becomes immortal. It is a curious fact to note that the Mussalman of Ceylon do not hold this mosque in reverence. Only Indian Mussalman and Hindus believe in the sanctity of the mosque, where the body of the great Nebi was interred.

It is very uplifting for one to see that Buddhists, Hindus, Mohammedans and Christians visiting this holy spot in a spirit of universal brotherhood and quite irrespective of caste or distinction. Truly do they chant the hymn of that great religious teacher Buddha:

There is no caste in blood
Which runneth of one hue; neither
comes man
To birth with tilaka mark stamped
on his brow
Nor sacred thread on neck; who
doth right deeds
(Continued on Page 3)

Sale of Toddy Rents—Jaffna District, 1935—36

Notice is hereby given that the Government Agent of the Northern Province will receive sealed tenders on the prescribed form for Taverns Nos. 1 to 10 up to 10 a.m. and for Taverns Nos. 11 to 20 up to 12 noon on Friday 7th June 1935 and for Taverns Nos. 21 to 40 up to 10 a.m. on Saturday 8th June 1935 for the purchase of the exclusive privilege of selling fermented toddy by retail in Toddy Taverns in the Jaffna District during the next period 1 July 1935 to June, 30, 1936.

Further particulars may be obtained at the Jaffna Kachcheri.
J. P. KANTHARAJ,
for Government Agent, N. P.
The Kachcheri,
Jaffna, 16th May, 1935.
(G. 12, 20-5-35.)



Hindu Organ.

MON. MAY 20, 1935.

"BUY CEYLON FIRST AND EMPIRE NEXT"

IN HIS ADDRESS AT THE PAGEANT of Ceylon Industries during the Silver Jubilee celebrations in Colombo, His Excellency the Governor deplored the scanty attention paid to existing industries and stressed the need to promote Ceylon's minor industries and manufactures. The indifference of the people to the task of fostering local industries and manufactures prompted His Excellency to formulate the slogan: "Buy Ceylon first and Empire next" We have no doubt His Excellency's call to the patriotism of the people will meet with adequate response throughout the length and breadth of the Island. Having had exceptional opportunities in the Colonial possessions of the Empire to appreciate the special difficulties confronting countries solely dependent on foreign export trade for its prosperity and the instability of the economic foundation of countries which concentrate solely on the production of raw materials for export, His Excellency invites the people of this Island to bear in mind the bitter lessons of the recent economic depression and bids them strive towards self-sufficiency.

His Excellency's speech is a declaration of Government's policy in regard to the industrialisation of the country. It should hearten those whom experience in the recent past has taught to view with some diffidence the grandiose schemes propounded by Ministers. We feel confident that when His Excellency expresses himself so keenly on the need to develop our industrial resources, the Ministers will hang up their showy wild cat schemes of parochial application and address themselves to problems of vital interest to the people as a whole. The preliminary investigation of the Technical Adviser on Industries has revealed the immense potentialities of the Island's resources to make the people less dependent on foreign supplies of manufactured articles. A cursory glance at the list of Ceylon imports will disclose to the reader the extreme dependence of the Island on foreign supplies even for those goods the raw materials for which exist in the country. Cigars and cigarettes, cement, biscuits, confectionary, bricks, tiles, earthenware, boots and shoes, soaps, matches and fish products constitute a formidable list of imports which annually drains away the wealth of the country. With food supplies from India and clothing from

Lancashire, the economic prostration of the country with regard to necessities and luxuries is complete.

Our leaders, notably Mr. K. Balingham among them, have from time to time invited the attention of the people to the degrading results of this economic bondage. But, public conscience refused to respond till the depression and wide-spread unemployment compelled it to face up the situation.

The inauguration of the Department of Industries now engaging the attention of the Executive Committee of Industries and the provision of credit facilities for small industries should go a long way to speed up the industrialisation of the country. In the absence of trained and skilled men to embark on industrial pursuits, it will be the duty of Government to erect model factories and organise peripatetic demonstration parties to attract educated but unemployed young men into industrial careers. It would be futile to expect great results from the efforts of the Executive Committee of Industries unless the Executive Committee of Education is prepared to recast the present system of education and provide for imparting a "vocational bias" to pupils in secondary schools who cannot profit by university studies. The Government should also offer technical scholarships to young men desirous of being trained in useful industrial occupations. The entire outlook of the people has to be changed so that parents may learn to realise that an industrial occupation is no less respectable a job for their sons than slaving at the office stool.

The "Buy Ceylon" campaign initiated by His Excellency on the memorable occasion of His Majesty the King's Silver Jubilee betokens a definite break with the policy hitherto pursued by the Colonial Office in regard to the economic position of this Island and heralds the dawn of an era of prosperity and contentment to the people.

HEAVY DOPE HAUL

Valvettiturai Dealer and Smuggler Trapped

A parcel containing 12 lbs of ganja and 12 lbs of opium worth about Rs. 2000, and the car in which the contraband was kept were seized on the 15th instant by the Excise party who lay in ambush near the Valvettiturai beach, having received information of a proposed smuggling. Excise Inspector V. Ponniah of Valvettiturai Excise Station, along with Police Sergeant Daniel and guards motored to a pear-by shrubby jungle and lay in ambush, having received information earlier. At about 2 p.m. a car No. 86, belonging to a notorious dope-dealer of Valvettiturai and driven by another smuggler was seen to pass the place and halt close by. Immediately afterwards a big parcel, brought from the sea-shore and said to have been landed from a craft at that time, was put into the car. The raiding party rushed forward and seized the parcel and the car. On opening the parcel they found 12 lbs of ganja and 12 lbs of opium, which were said to be worth over 2000. The driver, the car and the dope were produced in the Police Court, Point Pedro. This is the second Buick car with contraband seized by Excise Inspector Ponniah, within a short time.

Personal

Mr. S. Natesan M. S. C. returned this morning from Kodakamal.

SCIENCE AND CIVILIZATION

CO-RELATION OF SCIENCE AND PHILOSOPHY

Sir C. V. Raman's Views

The most striking feature of recent scientific and philosophical thought is the increasing realisation, both on the part of scientists and of philosophers, of the need to co-relate scientific and philosophical thought to the practical activity of man and of social man in particular. Recent works by scientists like James Joans Albert Einstein, Arthur Eddington, and philosophers like Smuts, Bertrand Russel and John Dewey, are sufficient to indicate this new outlook in science and in philosophy. We, therefore, thought that it would be of interest to ascertain the views of our great scientist Sir C. V. Raman on the subject of the co-relation of scientific and philosophical problems, and on its bearing on the most pressing social problems of the day, says the *Mahratta*.

Science and Philosophy

Question I:—Do you think that recent Scientific theories have increased our Knowledge of the Universe? Or does Modern Science support Scepticism, which maintains that the relativity of scientific Knowledge warrants the assumption that Science can never attain "true" Knowledge?

Answer:—The purpose of Scientific research is certainly to increase our knowledge of the Universe. I do not think that the severest critic of Science would deny that discoveries of great importance and interest have been made by Science and have fundamentally advanced our knowledge of the ultimate entities composing the Universe.

At the same time, even the most enthusiastic devotee of Science would be prepared to admit that science has not reached, and perhaps can never hope to reach finality. But this does not matter. Science would cease to be interesting if it reached finality.

Is there a "Plan" in the Universe?

Q.—Do you think that Modern Science can accept the view that the Universe manifests an Intelligence or Spiritual Cause, Design, or Guidance behind it?

Ans.—The very idea of scientific research presupposes that the Universe can be comprehended, at least partially by human intelligence. The Universe must therefore possess an intelligible plan which could be described in terms of mathematical or other ordered concepts.

Q.—Do you think that the individual psychological experience of a poet or a mystic about the universe, is the same as the intellectual struggle of the investigator, engaged on a scientific problem?

Ans.—Modern science has not yet fully explored the field of human or psychological experience. My view is that psychological experience falls within the purview of science to examine. I am quite prepared to believe that exceptional individuals might perceive and give expression to truth in certain realms of experience with which modern science had not yet concerned itself.

Poets and Scientists

But great caution is necessary to distinguish between cases of abnormal psychology and of exceptional capacity possessed by individuals otherwise normal. On the whole, I would regard the function of the Poet or the mystic to be the interpretation of aesthetic and emotional experience and not the discovery of truth of a basic character.

At this stage, we inquired what is exactly meant by the "sense of wonder and mystery" which is experienced by a scientist. "For instances", we asked, "when Prof. Einstein says that the Universe is mysterious, does he mean that the Universe is unknowable?" To this Sir Chandrasekhara's reply was that what Prof. Einstein most have meant by the "mysteriousness" of the universe, is its intricacy,

and its complexity which amazes the investigator.

Scientific "Intuition"

Q.—Does scientific "intuition" mean anything different from an insight or guesswork of an exceptionally capable and trained intellect?

Ans.—The difference between a great man of science and an average man is, I think, essentially lies in the accuracy of the working of their minds. The former reaches results more surely and much more quickly than the latter. It is like the difference, in fact, between a high-powered motor car and an ox-cart.

Science and Religion

Q.—Do you think that Religion and Science can be reconciled to-day, when religion as an Institution has supported and is supporting wars while Science as an Institution aims at social health and material happiness?

Ans.—The word religion includes so many different ways of thinking that it is not easy to answer this question. Frankly, I have no use at all for any kind of religion that does not recognise the significance and value of scientific thought and its consequences. I believe that the only religion that will ultimately survive would be based upon a recognition of the value of human relationships and the place of man in the universe, consistent with the results of science. There can be no antagonism between science and religion. The same process passes through the mind.

The Cosmos

Q.—The implicit assumption of Early Science was that the systematisation of empirical knowledge about the Universe, in mathematical or other ordered concepts and laws, is a work of human intelligence, trying to grasp and reflect the Universal Reality, which (Reality) however, has quite an Independent Objectivity. But Modern Science, having discovered the inadequacy of the older concepts and theories about the structure of matter, space and other fundamental categories, has given rise to a sceptical attitude towards the "Objectivity" of Universal Reality. Many scientists like Sir G. Jeans and Eddington, are coming to the view that the Universe is a system or a pattern of mathematical symbols, or relations emanating from a Super-Intelligence.

Do you think that Modern science, (physics in particular) in any way, destroys the Independent Reality or Objectivity of the universe and gives support to "Holism"?

Ans.—Modern relativistic theories regarding the structure of Matter and its relations to Space and Time have undoubtedly helped to make a great advance in our knowledge. It would be a mistake, however, to suggest that these theories have proved the instinctive belief in the objectivity of Universal Reality to be erroneous. Every working physicist knows that current advance in scientific fundamentals is quite as much the result of experimental investigation as that of mathematical reasoning and speculation. The mathematical symbols of the theoretical physicist form a kind of shorthand to express the methods of his reasoning and the conclusions reached. We may, if we choose, regard them as a way of describing Reality. But to identify them with Reality completely, hardly seems justifiable. The whole complex of the Universe is so vast and so varied especially if we include the Phenomenon of life, that a belief in its independent existence, so far from being weakened by scientific research, gains strength from every successful new advance. It is undoubtedly gratifying that the abstract thought as embodied in the works of such men as Einstein, Bohr, Heisenberg, Dirac and De Broglie has so successfully provided the basis for scientific advance that it strengthens our belief in the power of human intelligence to discover and describe at least some of

MOTOR FATALITY ON WESAK DAY

Lad Killed

At nightfall on Friday evening a bus plying on the Jaffna—Keerimala road ran over and killed a lad of nine years in front of the petrol station in Chemma street. The boy was removed to hospital but expired on the way. The police arrived some hours later and held the usual inquiry.

be facets of a great and wonderful Reality.

Science, War and Munition-makers

Q.—Do you think that science to-day is increasingly becoming a sort of munition makers, and ministries of war-preparations of different Imperialist powers?

Ans.—Are not academies of science to-day under the control of the trusts and monopolies?

Can Science be charged, therefore, if becoming an instrument of human misery and destruction of civilization?

Ans.—All civilization is based ultimately on the knowledge of nature and its utilization for the benefit of humanity. Even if all manufacture of munitions were stopped, Science would still be needed in producing the innumerable other needs of human civilization. The world's population cannot survive if human knowledge as embodied in Science were abolished. So long as munitions are regarded as a need by nations, Science will continue to be called upon to help in the making of them. To quote a familiar analogy, we may use a razor equally well for shaving one's face or for cutting one's throat.

Scientific Advance and Unemployment

Q.—Do you think that the present day unemployment is due to the advance of Science?

Ans.—Science helps to create wealth. Unless the creation of wealth necessarily leads to unemployment, Science cannot be charged of creating unemployment. We may go even further and point out that the Employment of machinery and the unemployment of human individuals do not necessarily go together. It should be possible to employ both men and machines to secure the maximum advantage to humanity in the production and distribution of wealth.

Science, Overproduction and Poverty

Q.—The modern power age is caught in the contradiction of overproduction and mass poverty, and nations like U. S. A., Britain and Germany are preparing plans and schemes to curtail production, destroy wealth, break down the productivity of machinery and stop scientific inventions and progress. In view of the clogging and breaking down of the industrial and State apparatus, there is a crisis in scientific research. Do you think, therefore, that Science can be considered neutral to or above such social, economic and political facts?

Ans.—The power of Science to assist in creating wealth is so fundamental that I cannot imagine any social, economic or political reconstruction that would do away with the need for its aid. Wealth may assume new forms and the distribution of wealth might be rearranged. But so long as humanity needs material wealth, Science will continue to help in its production.

Fascism and Science

Q.—In view of the attempts on the life of Prof. Einstein and the banishment of many artists and thinkers from Germany, do you think that the Fascist movement is destructive to science and culture?

Ans.—I am one of those who deplore most the action of the Hitler Government in expelling many distinguished men of Science from Germany and have endeavoured, in a small way, to help the displaced scientists. I think, however, that it would be wrong to infer from the actions of the Hitler Government that they opposed Science or culture as a whole. Their hostility towards certain groups of scientists is determined by their nationality or their political views.

LETTERS TO THE EDITOR

THE JAFFNA U. D. C. JOBBERY.

Sir,—The Council is in session. That is the Jaffna U. D. C. Business—the appointment of a clerk. The applications one hundred and one are tabled. Unlike on previous occasions each application is read out by the Chairman and not the Secretary and the members make verbal comments.

No. 1 Applicant is a B. Sc. London, who applied with the intention of getting the appointment of secretary when he retired from service.

A member: "Oh! he is too much for us."

No. 2 Applicant is a Christian and teacher.

A member: "Too religious for the U. D. C."

No. 3 Applicant is a clerk in the Police Office.

Comment: "Let him stick on there."

No. 4 Applicant is a London Matriculation

Comment: "He cannot suit us."

Remarks as profound, sublime, relevant and decisive as these were made on 97 more applicants and their various demerits, and at long last, by a process of elimination Mr. P. Rajavallavao, the Chairman's brother's brother-in-law was chosen. His qualification, apart from kinship to the Chairman, is that he has passed an examination equivalent to that of Ceylon Senior School Certificate. Most of the rejected candidates were either London Matriculation or Cambridge Senior.

The whole thing was a farce so transparent that not even the U. D. C. peon could say anything in justification of this.

Several applicants were adjudged disqualified by reason of their non-residence within the Urban area. Then somewhat inconsistently the lucky candidate was chosen although he is a Naval young man, son of the ex-vihara of that place.

To avoid unpleasantness in the matter of future appointments, and to keep out the temptations to commit jobberies, I beg to suggest that public examinations be held as a result of which appointments may be made. Such examinations are held in the Postal, Railway, Survey, Clerical and other Departments of Government.

The time has come to do away with the U. D. C. and to have a Municipality with a Civil Servant at the head.

A RATE-PAYER
Jaffna

UNEMPLOYED CEYLONESE ESTATE STAFFS

There is a belief in some quarters that the economic depression is already over, but it is certainly not so on estates. There are many thousands of the estate staffs unemployed even today and wandering in the planting districts from estate to estate in search of employment. This is mostly among the Ceylonese. Did any of the State Councillors ever think of discussing this subject and trying to find out the root cause of this situation? A motion was brought forward by Messrs Gunasinghe and Bandaranayake some time back about immigrant labour in general, but nothing was heard after that. It seems to have had an untimely death. When Government servants are slightly affected by the depression, representations are made to Government by various public bodies to get them the desired relief and the State Councillors plead for them. But there is no one to represent to Government the unemployment and the sufferings of the Ceylonese on the estates. This is like feeding the fat whilst leaving the hungry to starve. Are the State Councillors aware that so many thousands of these men are unemployed and undergoing untold hardships? At least half a dozen of these unfortunate men could be seen on every estate, depending upon their relations and friends who are

Wesak Celebration In Jaffna

Wesak, the most sacred of Buddhist Festivals, was celebrated with great enthusiasm on Friday by the Buddhists resident in Jaffna. The Naga Vihara, the only Buddhist Shrine in Jaffna was gaily decorated and illuminated and it drew large crowds of Buddhists and Hindus who made offerings of flowers and incense at the Shrine. There was also a large crowd of sight-seers. At 8 p.m. there was Bana preaching in Tamil by the Rev. Nilwakke Somanada Thero of Colombo.

employed. Many don't have a place to stay and their condition is very pathetic, indeed. In this way they go on suffering for years, while only a few are lucky enough to get employment. Estate billets have now become very scarce. Some time ago the Superintendent of an estate thanked 115 applicants who applied for an ordinary assistant clerkship. From this we may judge the great number of the unemployed.

The chief cause of all this is that men from the Thinnaveli District in South India who immigrated to Ceylon have monopolised the positions of the Ceylonese. Over 60 per cent of the present estate staffs are Thinnavelians but there was a time when the whole estate staffs were Ceylonese. About 25 years ago there were only a few of these men here, but today the planting districts have become the home of the Thinnavelians.

There is one thing characteristic of these people, that is, when one of them gets into an estate he is clever enough to see that in time the rest of the staff there are all men of his community. They acted on this policy and have succeeded in monopolising 60 per cent of the estate staffs.

and the relations? I dare say there is no nation, not even an individual will do so. There is a wise saying that charity begins at home. When our own men are wandering along the streets for want of employment, are the planters justified in employing outsiders?

Government servants are all right in every respect. The subordinate staffs of the mercantile firms are not quite well off in some cases, but they are not so badly off as the estate subordinates. The Ceylonese in estates have no one to represent their grievances to Government and safeguard their interests. If the immigration of Thinnavelians to Ceylon is not prohibited, it is certain that ere long, all the estates will have a still worse time to experience.

In times of depression, like the present, most of the civilized countries in the world have a census of the unemployed taken by the Government concerned for the purpose of helping them with employment by creating new openings and by giving relief work. But here no one thought of doing so, although about a third of the population among the educated class are idling their precious time for want of employment. This shows clearly that the State Councillors are very indifferent to the wants of the poor. Also they don't seem to realise the seriousness of the situation, because they get fat salaries and live a happy life at the expense of the public.

If they don't consider others' wants as their own, such men are not fit to be in the Council. They are selected by the public to safeguard their interest and if they fail to discharge faithfully their duties they belie the trust reposed in them.

There will be no unemployment, in Ceylon, whatever if employers will give preference to local men. If a census of the unemployed Ceylonese and the outsiders employed here are taken, we will be in a position to know the actual state of the situation, and a proper adjustment could be made.

If unemployment will continue to stare us, the costly English education provided by the parents to their children, with the hope of seeking employment under the Government will prove futile, and great will be the disappointment to such parents.

Yours, etc.,
Colombo, K. S. Soundaranayagam,
14th May, 1935.

MR. S. C. BOSE TO VISIT IRELAND

Irish Organisations Prepare Reception

LONDON, May 11.

From Vienna comes the news that S. Subhas Chandra Bose is progressing very well after his recent operation. He is expected to remove to a mountain resort in a fortnight's time. That of course depends on the progress he will make in the interval.

He visit to Ireland is eagerly awaited by all sections of Irish friends of India. Civic welcome awaits him when he reaches Dublin. There is a talk of an honorary degree by the National University, of which Mr de Valera is the Chancellor. Various Irish organisations are expecting to arrange meetings for him to address. If S. Bose recovers well enough in time, he may do quite a lot of good to Indian propaganda in Ireland as well as in Britain. Some of the Irish papers have got good circulation in Britain.

There is a little hitch over the form of the address and purse to be presented to S. Bose. Quite a number of his friends and admirers feel that his political services to the country must be specifically mentioned. Others feel that such mention may narrow the appeal down to a selected portion of the London Indian residents. This is the usual squabble that always arises whenever a big political figure has to be honoured. It happened when Pandit Motilal was to be the guest of honour in the Indian Students' Union in Gower Street. Should he speak on politics? Exactly the same thing happened when S. Srinivas Iyengar was in London. Yet some of these people want to say they are no less patriots than others.
(A. B. P. Cor.)

Drowned in Sea

The body of one Naganatnar Phanbrayajah, was discovered in a highly decomposed state at the Thanankilappu Beach on Saturday and was brought to his residence at Chunduculi.

It appears that the deceased with a nephew of his left by a fishing boat from Pasayoor to Veddukaddu to purchase coconuts. On the way the boat capsized. A passing canoe picked up the boatmen and the nephew of the deceased. The deceased was drowned.

Silver Jubilee Medals

Among the 500 recipients of the King's Silver Jubilee Medal we find the names of the following Tamil ladies:—

- Lady L. Ramanathan.
- Lady S. Arunachalam.
- Mrs. W. G. Vallipuram.

Order Nisi

IN THE DISTRICT COURT OF JAFFNA
Testamentary Jurisdiction No. 63.
In the matter of the estate of the late James Vallipuram Kandavanam of Karaveddy Deceased
Samuel Kandavanam Thiravaniyagam of Chavakachcheri
Vs.
Lizeta Ariyanayagam widow of Kandavanam of Karaveddy
Respondent.
This matter of the petition of the above-named Petitioner praying that Letters of Administration be granted to him in respect of the estate of the above-named deceased coming on for disposal before C. Coomaraswamy, Esquire, District Judge Jaffna on the 11th day of March 1935, in the presence of Mr. M. M. Kanagasigam Proctor for Petitioner and the affidavit and petition of the petitioner having been read.
It is ordered that the petitioner above-named be and he is hereby, entitled to take out Letters of Administration in respect of the estate of the above-named deceased as the sole heir and son of the deceased above-named and that such Letters of Administration be issued to him unless the respondent shall appear before Court on the 22nd day of May 1935 and shew sufficient cause to the satisfaction of this Court to the contrary.
Jaffna this 21st day of February 1935.
Sgd. C. Coomaraswamy,
District Judge.
Drawn by,
(Sgd.) M. M. Kanagasigam,
Proctor for Petitioner
(O. 13. 16 & 20.)

Jaffna Past And Present

(Continued From Page 1.)
century, the Chera domination in the South vanished. The Pallavas took up the trident and became the masters of the seas. Their position was challenged by Chalukyas, Rastrakutas and Cholas. About 740 A. D., the Pallava suffered a severe defeat at the hands of Chalukyas.

In the 9th century A. D. the Cholas and the Pandyas became more or less independent i.e. they owned no Suzerain power. Then began a war between Cholas and Pandyas for supremacy. In this war, the Pandyas were worsted. The defeated Pandyan King came to Ceylon seeking the support of the Sinhalese King Dappula V. (A. D. 923-934). He failed to get any help owing internal troubles here. While the Chola King was at war with the Pandyas and the Sinhalese, the Rastrakuta King, Krishna III, captured Kanchi and Tanjore, the latter the capital of Chola. Udaya, the Sinhalese King, took the opportunity to attack the borders of the Chola Kingdom. Mubinda IV. (956-972 A. D.), becoming alarmed at the growing power of the Choleans, made an alliance with the Kalinga country and married a Kalinga princess.

The Cholas were also opposed by Rastrakutas but these were defeated by the Western Chalukyas under King Tailappa II in 973 A. D. Rajaraja the Cholean King won over the Eastern Chalukyas to his side giving his daughter to the Eastern Chalukyan Vimaladitya and occupied part of Mysore which belonged to the Western Chalukyas. The Gangas suffered loss of territory in Mysore.

It will be seen that the whole of South India was involved in war for about 3 centuries till the end of the 10 century. Anarchy is the concomitant of wars; pestilence and famine follow them. People in the afflicted areas flee in search of asylums.

The "Colonists under Kulan Kai Zhakravarti were chieftains or princes who had lost their all in the wars. They came to Jaffna with their families and loyal adherents. Being war-weary, they entertained the hope of establishing an Utopia, a war-free state. The head of this state was also called Sekaraja Sekaram, because as the name implies he was (and in fact) the head of royalties. He was known as Kulan Kaiyan because he was the head of a non-warlike state. The Tamil word Kulankayan implies the antithesis of the prahellic name Prakramabahu, the sobriquet symbolised the policy of the state.

The Colonists, on examination, appear to have come from various countries involved in the wars, from Gaya, Kanony, Pandi, Chola, Tondi, Kanchi, Kovalur (land of Kongus), Seyyur and Kachchur.

Our "reconstructors" appear to have stumbled over the word *Chakravarti*. In medaeval times, it designated a ruler who owned no Suzerain power and who had chieftains under him.

The first instalment of this article appeared in our issue of April 29th, 1935.

(To be Continued)

MURDER AT MANIPAY

One dead two Injured

As the result of a quarrel one Vallipuram, a carpenter at Manipay was stabbed to death yesterday morning. A woman Sinnatungan and another man who were injured have been removed to hospital.

General Treasury Shroff

It is understood that Mr. K. TiruChittanipalam has been appointed as Chief Shroff of the General Treasury, succeeding Mr. S. M. Visuvalingam, who has gone on leave prior to retirement.

Kataragama Dewale

(Continued from Page 1.)
Is twice born, and his deeds, is vile.

The Shrines
The present temple of Kandaswamy Devio is an oblong building of no architectural pretensions. By the side of this edifice is the temple of Ganosha, elder brother of Kandaswamy; and to the right of these two is the shrine of Buddha and the highly and majestically branched Bo trees. These three shrines are surrounded by an outer wall of about six feet high thus providing a common and square outer court. The other shrines are those of Theivanai and Valliamman, the first and second consorts of Kandaswamy. All these shrines are simple edifices occupying a cleared jungle of two acres.

The temples are divided into three apartments; the first meant for worship of pilgrims, the second for the use of officiating priest and the third, the holy of holies or athythanam, where even the priest or Kapurula does not enter. The second apartment is screened from the first by a curtain on which the picture of the respective god or goddess is painted.

From the southern main gateway of the Kandaswamy temple, a passage of threehundred yards by twenty yards leads to the shrine of Valliamman and wanders its way back by another road not far from the former. Between and by the sides of these two roads are the houses of temple tenants and temporary shops, which are closed up immediately after the festival.

There are also finely built chatrats or inns here and there within the Dewale area for the shelter of the pilgrims. About quarter of a mile away from the Kataragama shrine, are one or two viharas and rock carvings which have long been ravaged by nature and present a facade of a once celebrated village and shrine laid waste by long age and decay.

The pilgrims do not ascend all the seven hills of Kataragama but only the first and the second, and they believe that they are not fit to ascend the other high ones which are believed to be the abode of Kandaswami. From the top of the first hill one can see all the higher mountains of Ceylon.

The festival starts in July with the new moon and continues till the full moon. Every day during the festival fortnight, at nightfall, the Yantra-Box is taken out from the temple, completely enclosed in a black cloth and mounted by the Kapurula on an elephant and is taken round the roads leading from the Kandaswamy temple to the Valliamman shrine, with tom-tomming and singing, while thousands and thousands of pilgrims burn camphor in chatties or basins-like pots.

The festivity ends with a theertham or water cutting ceremony; when the Yantra-Box covered by talipot leaves is brought out from the temple, followed by tom-tommers and singers and dipped into the ganga by the officiating priest. Then all the pilgrims plunge themselves into the river, alleging that they would be cleansed from their past sins.

The temple and temporalities are looked after by a body of civil guardians. The head of this body is the Rata-mahataya, a resident at Badulla and elected by certain people in the Uva district. He has the sole charge over the temple area and temporalities and draws a share from the offerings made by the pilgrims.

Kataragama is a place, "far from the madding crowds of ignoble strife", where the great and small, rich and poor, and the perfect and imperfect meet together with their hands raised up in adoration to the Almighty.

FEDERATED MALAY STATES
STATE OF SELANGOR
IN THE COURT OF THE JUDGE
AT KUALA LUMPUR
Civil Suit No. 263 of 1931
S. T. S. Sockalingam Chettyar.....
Plaintiff,
Against
A. V. Subramaniam of Bentong.....
Defendant.
To A. V. Subramaniam, F. M. S. Government Pensioner formerly of Bentong the above-named Defendant.
WHEREAS the above-named Plaintiff has made application to this Court for execution of the decree in this suit, TAKE NOTICE that you are to appear before this Court on the 13th day of June 1935, either in person, or by a Solicitor of this Court, or agent duly authorised and instructed, to show cause why execution should not be granted.
Given under my hand and the seal of this Court this 23rd day of April, 1935.
E. N. Taylor
Registrar, Supreme Court,
Kuala Lumpur
(Ms. 63. 20&22-3-35)

Sale of Toddy Rents, 1935-36. Mullaitivu District

NOTICE is hereby given that the Assistant Government Agent, Mullaitivu, will receive sealed tenders for the purchase, subject to the sealed tenders for the purchase, subject to the Toddy Rent Sale Conditions published in Government Gazette No. 8118 of May 3, 1935, and General Conditions applicable to all Licence Licenses published in Government Gazette No. 7, 704 of April 12, 1929, of the exclusive privilege of selling fermented toddy by retail in the under-mentioned taverns.

All the taverns will be sold for a period of 12 months from July 1, 1935 to June 30, 1936. The tenders will be received at the Mullaitivu Kachechi and the date and time of closing of tenders appear shown against each tavern.

3. A separate tender should be sent for each tavern and each and every tender shall be made on the prescribed form which may be obtained from this Kachechi.

4. No person is permitted to send in more than one tender for any one tavern.

5. No tender which is not considered unless the person making such tender is present in person. Tenders may be sent in by post or delivered at the Mullaitivu Kachechi, but the envelope must be sealed and marked on the left hand top corner with the name and number of the tavern in respect of which the tender is made.

6. Each tenderer should enclose a Treasury or Kachechi receipt for a sum of Rs. 500 in respect of each tavern deposited for fulfillment of the conditions. All such deposits shall be made in the name of the Assistant Government Agent, Mullaitivu, and will be liable to forfeiture if the successful tenderer fails to sign the conditions immediately he is declared the purchaser.

7. The Assistant Government Agent reserves to himself the right of rejecting any or all tenders and putting up immediately to publication such taverns for which satisfactory tenders have not been received.

8. The Assistant Government Agent reserves to himself the right of rejecting any tender or bid without assigning any reason therefor. Any tender which contains an unauthenticated alteration will be rejected.

9. Every person tendering is advised to produce at the same time of sale a certificate from the Chief Headman of his division that he is a person eligible to be a purchaser.

10. The successful tenderer or bidder on being declared the purchaser shall immediately pay to the Assistant Government Agent, Mullaitivu, a sum equivalent to two months' rent as security deposit and sign the conditions of sale, and shall sign the contract furnishing the necessary stamps therefor.

11. The conditions of sale and any other required information may be obtained at the Mullaitivu Kachechi.

The Kachechi, F. de S. Javeratne Assistant Govt. Agent, Mullaitivu May 13, 1935

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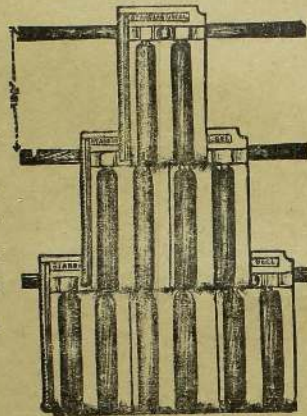
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FEDERATED MALAY STATES

STATE OF SELANGOR

IN THE COURT OF THE JUDGE AT KUALA LUMPUR

Civil Suit No. 4. of 1935

S. P. S. R. M. Subramaniam Chettyar of Kuala Lumpur

Plaintiff.

Against V. Suppiah.....of Kuala Lumpur... Defendant.

Before Mr. Registrar E. N. Taylor, This 21st day of February 1935... In Chambers.

ORDER

Upon hearing Palaniappa Chettyar, attorney of the plaintiff in this suit and Upon reading the Summons in Chambers dated the 14th day of February 1935 and the Affidavit of Mat Nor bin Osman, a process server of this Court, IT IS ORDERED EX PARTE THAT service of the summons herein be effected on the defendant by substituted service by posting copies thereof together with copies of the plaint and this order on the outer door of the house situated at the 2nd Mile New Petaling Road, Kuala Lumpur, the last known place of abode of the said defendant, on the Supreme Court Notice Board, Kuala Lumpur, and on the Magistrate's Notice Board, Kuala Lumpur.

AND IT IS FURTHER ORDERED THAT such substituted service be advertised in the "Hindu Organ" newspaper of Jaffna by two insertions at an interval of one week.

AND IT IS ALSO FURTHER ORDERED THAT such service be deemed good and sufficient 21 days after the date of last posting and advertisement.

Dated this 21st day of February 1935

E. N. Taylor, Registrar, Supreme Court, Kuala Lumpur.

M.S. 49. 13 & 30-2-35