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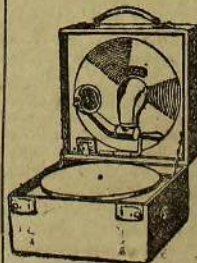
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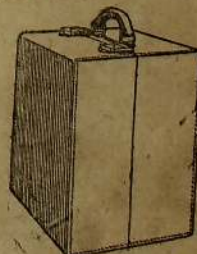
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H. 61.

LAND DEVELOPMENT IN CEYLON.

THE THIRD INTERIM REPORT OF THE Land Commission appointed by Sir Hugh Clifford contains many important recommendations of a far-reaching character. As pointed out by the Commission the recommendations are published with a view to ascertain the views of the people and invite public criticism of the proposals before they can be put into final shape.

Hitherto there has been no continuity or uniformity in the land policy of the Government. Its execution has now been entrusted to the revenue officers of the various provinces. Only in matters of difficulty the Controller of Revenue who is a senior Civil Servant is consulted by the Government. To ensure uniformity and continuity and to work out the details of the broad outlines of policy sketched by the Commission the immediate appointment of a Land Commissioner is recommended.

The next important proposal relates to the reservation of adequate Crown lands for the present and future requirements of the peasant population of the Island. The peasant is tentatively defined as a person who cultivates his land by the labour of himself and his family, whether with or without the aid of paid labour, while a capitalist is defined as a person or company whose primary object in acquiring land is to produce economic products on commercial lines. For the purpose of securing adequate Crown lands for the present and future needs of the peasantry, the Commission recommends a systematic examination of the neighbourhoods of all towns and villages and demarcate Crown land necessary for their present purposes as well as for future needs consequent on the increase of population including suitable areas for pasturage and other communal purposes. The land so reserved and demarcated will vest in the village Trustees consisting of the Land Commissioner, the Government Agent of the Province and the Chief Headman of the division.

As regards the nature of tenure, the Commission recommends that free hold tenure is essential to create the interest of the peasantry in their holdings. But such tenure should be subject to restrictions and conditions regarding alienation, lease, mortgage and partition. The dangers of unrestricted alienation and multiplicity of co ownership among heirs are carefully weighed and stringent regulations are recommended which will guard the peasantry against improvident alienations and prevent their lands from getting into the hands of Capitalists or intruders into the village.

The continuity of cultivation is secured by the following wholesome provisions:—(a) reversion of uncultivated land to the Village Trustees for the benefit of the village (b) Taxation (c) Compulsory sale. Even in these cases provision is made for the owner to get back the land under certain conditions.

The third important proposal relates to the sale of Crown land to middle class Ceylonese who are now at a considerable disadvantage in respect of acquiring Crown lands for purpose of cultivation. They are too wealthy to be classed as villagers and too poor to compete with the big capitalists and companies. The Commission rightly points out "that it is distinctly for the benefit of the peasants that men of the educated classes should hold and cultivate estates of medium size. Estates of this nature fill a useful purpose not only by providing employment for peasants but also by securing the residence among the peasants or men of culture and position." Therefore the Commission recommends that without infringing on the village reserves, Crown lands should be reserved exclusively for grant to Ceylonese of the middle class. The term Ceylonese embraces Sinhalese, Ceylon Tamils, Burghers, Ceylon Moormen, Ceylon Malays and Europeans who have adopted Ceylon as their permanent home. The size of the grant may vary according to the nature of the locality from ten to fifty acres.

The fourth proposal is that the surplus area of the Crown land after fully meeting the demands of the peasants and the Ceylonese middle classes may be alienated to Capitalists always subject to the condition that the Government should have power of reacquiring these lands in the event of their being required for peasant holdings.

In our opinion the third interim report is a very valuable document and the Commissioners have brought to bear on the solution of the problems facing the Ceylon peasantry great foresight and sympathetic understanding.

EDITORIAL NOTES.

THE JAFFNA U. D. C.—At the meeting of the Council held on Friday last, Messrs. R. Sivagurunathar Proctor S. C. and R. Subramaniam Proctor S. C. were elected Chairman and Vice-Chairman respectively. We congratulate them on the honour conferred upon them. Mr. Sivagurunathar is a gentleman who has considerable leisure and intimate acquaintance with the problems of the Jaffna Urban administration. We hope that his tenure of office as Chairman will not be one of marking time but that he will pursue a vigorous policy in providing the town with those amenities which it lacks at present. In Mr. R. Subramaniam the Chairman will have an indefatigable lieutenant who will assist him in his efforts to make Jaffna a model town.

A CONTRADICTION.—In our report of the evidence given by Father Francis before the Special Commission he is said to have made the following statement: "It was a slur on the Christian community to vote for non-Christians." We saw a similar report too in the Ceylon Daily News of the 15th ultimo. But our report is now contradicted by the Catholic Guardian of the 31st December which says that Fr. Francis did not make that statement and what he said was "that the Christians felt that they could not vote with any chance of success, except for a non-Christian and that constituted a slur on the community."

LOCAL & GENERAL.

GOVERNMENT AGENTS OF NORTHERN PROVINCE.—The following changes in the Civil Service have been sanctioned by His Excellency the Governor:—Mr. J. D. Browe, the present District Judge, Jaffna, to be Government Agent, N. P. vice Mr. T. B. Russell, G. A., N. P. who is going on leave preparatory to retirement about the end of January 1923. Mr. J. C. W. Rock Deputy Commissioner of stamps to be District Judge, Jaffna. Mr. N. E. Ernst to be Deputy Commissioner of stamps.

HON. SIR P. RAMANATHAN TO PRESIDE.—The Hon. Sir P. Ramanathan has kindly consented to preside at the Reception Meeting to be held on Saturday the 14th instant at 4 p.m. in appreciation of the Hon. Mr. A. Canagaratnam's services as Chairman of the Jaffna U. D. C.

POSTPONED SALES.—On the orders of the Court, Mr. V. A. Duraiappah, Commissioner, Jaffna, has postponed the sales fixed for 14th instant, of the following lands Hakkayapiddy Estate and Ravalai Estate to the 17th instant.

THE UDUVIL Y. M. H. A.—The weekly meeting of the Uduvil Y. M. H. A. was held on Saturday the 29th ultimo with Mr. Nagarath in the chair. Mr. C. Navaratnam, Secretary, Colombo branch, delivered a very instructive lecture on the "The Youths of To-morrow". It was also resolved to celebrate the first anniversary of the above association on the 15th of January, the day after the Thaipongal. The meeting came to a close with the remarks from the chair.

SPECIAL COMMISSION IN COLOMBO.—The Special Commission on the Ceylon Constitution heard the following witnesses yesterday in its chambers: The Hon. Mr. T. Raju, Mr. T. A. Hudson and the Hon. Mr. A. F. Molamuro. The Commission have decided to hold two further public sessions, the first at 9 a.m. on Thursday, when the Hon. Sir James Pieris will give evidence, and the second at 9 a.m. on Saturday, when the Hon. Mr. C. Balasingham and the Hon. Mr. T. L. Villiers will be examined.

KANDY'S VENDOR ON THE NEW MOTOR ORDINANCE.—The New Motor Ordinance seems to have created a little stir in Kandy where the Kandy Motor Union held a meeting at the Paspada Hall on the 8th instant presided over by Mr. C. S. Rajaratnam to discuss about the New Ordinance. The meeting was unanimously of opinion that the poor motor vehicle owners stood to lose, as light cars and buses were bought by them while owners of heavy vehicles did not lose much. One of the speakers, Mr. D. S. Parera, was of opinion that the present Ordinance was not good to the Road Act in India.

The Pungudutivu Saiva Kala Sangam.

EDUCATION SHOULD AIM AT CHARACTER-BUILDING.

CHARACTER WITHOUT RELIGION A RUDDERLESS SHIP.

The second annual celebrations of the Pungudutivu Saiva Education Association came off on the 22nd ultimo at 7 p.m. in the Subramanya Vidyasalai, Pungudutivu West. Hon. Mr. S. Rajaratnam, the Chairman of the day was taken in procession headed by a musical party composed of the children of the Hindu School, from within a quarter of a mile of the school to the beautifully decorated hall. On the platform were accommodated, besides others, Mr. Rajaratnam, Messrs. W. Vijayaratham and Mr. J. O. Amarasingham of the tutorial staff, Jaffna College. Sree-la Sree Somasundara Kurukkal, President of the Association garlanded Mr. Rajaratnam. The proceedings began with the singing of *The Varam*. Two items of much interest *Sopanam* and welcome song were given by the school girls and boys respectively. A welcome address was presented to the Hon. Mr. Rajaratnam. The Secretary and Treasurer submitted their annual reports. After the formal business was over, remarks were offered by some gentlemen present.

Sree-la Sree Swaminathakurukkal dwelt on the necessity and urgency of Sanskrit education in schools especially for Brahmins who had no facilities for such education at present, so that they might perform their part in the Hindu society as able and enlightened Priests. He asked the Board, though their worthy Chairman to take steps to supply that want.

An important resolution was then unanimously passed by the meeting that the Hindu Board of Education should, reserving to itself the right of veto and financial control, give the management of all Hindu schools in Pungudutivu in the hands of the Association so that they might learn to manage their own affairs under the guidance of the Board.

Mr. J. O. Amarasingham was called upon to speak a few words. He said that his thanks and admiration were due to those who had founded that school. He was glad that that would be a foundation for future services to their country. The interest they were taking in the association and the school promised much good to their country. He was also glad that they were conducting a school in an efficient manner.

EDUCATION MUST BUILD CHARACTER.

It was good to impart education: what was good in education was the formation of character. The purpose of education was to make men of character. Any amount of poems and offerings and prayer to God would not be of so much benefit as a character building education. Whether the education imparted was Hindu or Christian the real test of its efficiency lay in what it had done towards character building. According to that criterion he could not say whether a Hindu school or a Christian school was better. Let them, therefore, send their children to any school.

BE IT CHRISTIAN OR HINDU

which would have that ideal of character building steadily before its eyes. He (the speaker) would bow down to that school which devoutly worked towards that ideal.

Such a school alone would have the blessing of both man and God.

Hon. Mr. Rajaratnam in the course of his address thanked the Association for the beautiful address presented to him and said he very gladly accepted their invitation to preside at their function. He knew the people of the place from his young age, as good and self-respecting people, capable of doing much public work. It was only the other day that in another school of theirs, he spoke to them on the benefits of educating their children in Hindu schools if they wanted to fulfil the purposes of their birth. If they failed to do that the sole purpose of their life was defeated. Their Shastres taught them that they were born as men after ages of much struggle. They learned not to become doctors or lawyers, but to reach the goal of their life. Their education, should therefore guide them towards that ideal. If they were educated in schools other than Hindu, there was the great impossibility of their achieving the end. Could they have there the atmosphere and the teaching conducive to their spiritual advancement as Hindus? It was too much to expect them from Christian schools managed by people who did not understand the significance and the value of the (Hindu) rites, ceremonies and other forms of worship. It was out of a great desire to supply the wants of Hindus that the Hindu Board of Education had been opening Hindu schools. The foreign religious bodies resented this work on the part of the Hindus and began to pour vile words on them (Hindus). They were tired of it and had given it up. They now came up and proclaimed character building as the object of education in their schools—and that character was the first thing they should aim at in their schools. This is in fact how could they achieve it without teaching their religion to their children. A great man once likened character without religion to a ship without a rudder. It was highly impossible and ludicrous to expect a child to be of

Continued up.

War in Prices of Cars.

MOTOR CAR BECOMING CHEAPER.

An interesting war in prices of motor cars has started in America. The price of the Willy's Overland Coupe car has been reduced to a pound less than the price of the Ford Model. The manufacturers of other types of cars have followed suit in reducing their prices. These reductions range between £18 to £40 of the cheaper set and £100 to £140 of the costlier set of cars. Further cuts are expected in the prices of Ford, Willy's Overland, Chevrolet, and other cars as a result of this war in prices.

Three Languages in Council.

NOVEL SUGGESTION OF AYURVEDIC PHYSICIANS.

In the course of their evidence before the Reform Commission in Galle, the deputation of the Galle Ayurvedic Association made a suggestion, the revolutionary nature of which caused a temporary pause in the examination.

In a memorandum dealing with various aspects of the Constitution which in their opinion needed reform they suggested the addition of the vernaculars (Sinhalese and Tamil) for the transaction of business in the Legislative Council, in order that non-English speaking persons may come forward for election.

Lord Donoughmore: The inclusion of the Vernacular languages?—Yes.

In the same Council?—Yes.

NEW ERA FOR STENOGRAPHERS.

It would undoubtedly be an interesting experiment and a useful one. Apart from its being a phenomenal change in itself, its introduction would spell the dawn of a new era for stenographers in Ceylon and the adaptations of phonography into the hitherto unexplored regions of the Vernacular would have to be taken in hand before the change is brought into effect. (M. L.)

Continued.

good character, who was not taught to live a religious life and to have an idea of God before him. Education without religion was fruitless and bad. Character building without religion was an impossibility. He would therefore lay great emphasis on that one point that their schools divorced of religious teaching could be of no use to them and the education imparted in such schools would not in the least serve the purpose which all Hindus had in view—perfection—oneness with God. He need not speak to them much on it, for he found from their activities that they had caught the spirit of his speech delivered to them on a previous occasion. It was on account of the appreciation he had for the work they were doing, he came there that night with a glad heart.

After dealing about the financial position of the school and encouraging them (his audience) for further work, Mr. Rajaratnam told them that in a few years, their desire to start an orphanage and industrial school would be accomplished if they would manage to pay off their debts. As regards teaching of Sanskrit, it would be difficult to take it up now since there was up great desire among the people. If any Brahmin student wanted such an education he could be sent to Chuppakam school.

In conclusion he thanked the audience on their generous spirit and advanced views displayed in having set the example to the other Village Committees in first having an Chairman for their Village Committees. He very much appreciated the spirit of the resolution passed at the meeting asking for a chance to manage their own affairs. Indeed that was an idea very dear to his heart and when that matter would come before the Board he would give his whole support to it. That resolution showed much understanding and advancement among them. It is a sign that Swaraj was near as said, in this instance they were the first to make such a request. He congratulated them on their successes and prayed that God would give them the necessary strength to do their noble work.

With a vote of thanks to the chair and the various speakers and the singing of *Thevaram* the function came to an end.

SAIVA EDUCATION AT SANKANAI.—Mr. S. Sivaramoob of Sankanaik w/o was managing the Sankanaik Saiva Prakash Vidyasalai has transferred the management of the school to the Hindu Board of Education. The school under the new management was opened some time back and is progressing with its work. For the efficient management of a school enough funds should be at the disposal of its authorities. In the case of the Sankanaik Saiva School, it is lamentable to note that there is no fund of its own for its general upkeep. The Sankanaik (Malay) Union in the P. M. S. is expected, will take the initiative to make the school achieve its object viz the spread of Saiva education in the village.

A HISTORICAL RESEARCH

(A CRITICAL REVIEW BY MR. V. COMARA
SWAMY B. A., PROCTOR S. O. TELUPPALAI)

Continued from our issue of 21.2.29.

COPPER PLATE GRANTS.

Kataka the last of the synonyms for Chavakam is easily disposed of being found only in the inscriptions. The earliest inscriptions which refer to Kataka are those of Rajendra Chola I. of which two copper plate grants deserve notice. One is the Anaimangalam grant issued by Rajendra Chola and preserved in the Leyden University Museum and hence known as the Larger Leyden Grant. It is a record in 21 plates the first 5 being in Sanskrit and the remaining 16 in Tamil and is considered a document of priceless value on the study of history of the later Cholas. It recites that in the 23rd year of R. J. R. I, the village of Anaimangalam was granted to a Buddhist Vihara built by Sri Mara Vijaya Varman son of Chudamani Varman King of Kataka. The grant further adds that Chudamani was a feudatory of Raja R. J. and that the Vihara was named Chudamani Padma Vihara after the said feudatory King.

The other record is the Tiruvallakadu grant of R. J. R. Chola issued in 31 plates the first 10 being in Sanskrit and the rest in Tamil and the Sanskrit portion of this record contains reference to Rajendra's conquest of Kataka.

IDENTIFICATION OF KADARAM WITH KATAKA.
From the Melikirthi of R. J. R. we have seen that *சீவகமம்* or Sri Bhoja is the capital of the Kadaram king whose name in that inscription is Saugarama Vijayothunga Varma. Reading the two copper plate grants and Melikirthi of Rajendra Chola together we are able to infer that Chudamani Varman, King of Kadaram or Kataka was a feudatory of R. J. R. and his son and successor, Vijayothunga Varma, continued to be a feudatory under R. J. R. Chola during the earlier years of his reign. He rebelled and Rajendra had to effect a conquest of Kadaram or Kataka the capital of which at that time was Sri Bhoja in the island of Sumatra. Kataka of the inscriptions, therefore, stands identified with Kadaram and Chavakam of the literature and inscription and with Kalakam of literature.

THE PANDYAN CONQUEST.

Now in some of the inscriptions of Jadayaman Pandya Pandiya and of his coregents reference is made to his conquest over the King of Kataka and his destroying Kataka Durgam fortress of the Kataka king or as some inscriptions say the capital of the Kataka king. Mr. K. V. Supramaniam Aiyar in his sketches of Ancient Deccan (P. 165) quotes an inscription in which Sandara is described as Kalakuta fever (*காலகடும்* or the death causing disease of elephants) to the elephant Kataka and he explains it as referring to the Gajapati King of Orissa. The theory advanced by the author of the sketches of Ancient Deccan that Kataka of Sandara's inscriptions refers to the Gajapati King of Orissa is clearly untenable as pointed by Dr. Krishnasamy Aiyangar in his "South India and her Mohammedan Invaders" (P. 50). The Pandian invasion stopped short at the southern banks of the river Krishna and turned back without proceeding further North into the territory of Rudrama, the Kakathiya Lady ruler. The theory advanced by Dr. Aiyangar about the Kataka king after refuting successfully Mr. Aiyar's theory of the Gajapati Kings is equally unsatisfactory. But he states that Kataka is only a popular Sanskritised form of Kadava an alternative name of the Pallavas generally, and goes on to identify the Kataka King of the Inscription of Sandara with Kopperunjinga the Pallava chieftain; and Katakadurgam the fortress or capital of the Kataka king is sought to be identified with Sendamangalam. The assumption that Kataka is a popular Sanskritisation of the Tamil Kadava is questionable, as such adoption remains to be proved by citing other evidence of such usage either in literature or inscriptions other than those of Sandara.

DOWNFALL OF THE CHOLA EMPIRE.

The affiliation of Katakadurgam to Sendamangalam and the identification of its Pallava chieftain with the Kataka King of the inscriptions of Sandara appear to be the result of an erroneous inference drawn from the following lines in Sandara's Melikirthi.

சேவகமம் நியாதித்திருப்புகைசை
சேவகமம் நியாதித்திருப்புகைசை
சேவகமம் நியாதித்திருப்புகைசை

From the above passage Dr. Aiyangar appears to infer that Sandara laid siege to Sendamangalam as an invading foe, and that the Pallava chieftain Kopperunjinga was an enemy of Sandara. But the facts are otherwise. The immediate provocation for Sandara's invasion of the Chola territory in this instance was an invitation by Kopperunjinga to help him in his conflict with the Chola overlord Raja R. J. III. The revolts of the feudatory chieftains contributed to the main cause of the sudden down-fall of the Chola empire in the middle of the 13th century. Chola King R. J. R. III became a prisoner in his own kingdom and was confined by his rebel feudatory Kopperunjinga in his castle of Sendamangalam. The Koyala King Someswara, uncle of Raja R. J. intervened on behalf of the leprose and got him released.

World's Record Flying Height:—The Italian airman Donati reached a height of 38,802 feet which is claimed as the world's record.

Continental Telephone Service:—It is reported that Telephone Services between London and Czechoslovakia and Hungary opened on the morning of January 1st.

Conference of the Unemployed:—The first Conference of the Unemployed of South India began its sittings on Saturday evening at Congress Nagar with Dr. P. Varadarajulu Naidu in the chair.

Fire Havoc at Hudson:—Fire swept two blocks of buildings on the Hudson waterfront and burned the Clyde liner, "Seneca" at waters' edge, two piers and several barges. The damage is estimated at \$300,000.

Trans Atlantic Flight:—The Trans-Atlantic fliers, Costes and Le Brix who are now flying from Buenos Aires to New York in stages, announce that they intend to attempt the New York-Paris flight after reaching New York.

Jail for Mexican Priests' Relatives:—President Calles of Mexico is throwing into prison the parents and brothers of exiled priests because they carry on correspondence with them, which appears high treason, to his mentality. —"Malabar Herald"

Jubilant over Liberation:—Great celebrations took place in Bulgaria on the 15th Anniversary of her liberation from the Turkish yoke, by Russia.

One Million Dollars for Medical Research:—Mr. Albert Lasker, ex Chairman of the United States Shipping Board, and his wife, have donated 1,000,000 dollars to the Chicago University for the establishment of the Lasker Foundation for Medical Research into the cause and prevention of disease among middle aged and elderly persons, with a view to ascertaining how to prolong human life.

2000 Houses Damaged by Thames Floods:—It is calculated that up to the 9th instant about 2000 houses and their contents have been damaged as a result of the Thames Floods. The cost of repairing them and the embankments and roadways will run into hundreds of thousands of pounds.

Real Aladdin's Cave.

LATE SULTAN'S TREASURERS.

An expert jeweller named Jahansson, who was asked by the Turkish Government to estimate the value of the treasures left by the late Sultan in the palace at Constantinople, has recently returned, having failed in his mission because "the riches are fantastic."

He had to pass through a number of doors, each guarded by an armed sentry, to reach the jewel room. The last door is in solid bronze, so heavy that it takes eight men to open it.

The expert was shown a number of trays piled up with mixed loose stones, red and blue diamonds, "pearls of unbelievable size," emeralds, rubies, and the like. Two articles especially impressed him—a pignora with a hill consisting of one great emerald and the throne chair. This was of pure gold encrusted with 20,000 pearls of great value and size, besides thousands of rubies and emeralds.

The jeweller considered that it would take a long time to estimate the value of each item. —"Times of Ceylon"

PANDIYA TO THE ASSISTANCE OF PATTAVA.

Evidently the Pallava chieftain found himself unequal to withstand the combined forces of the Ura and nephew. He therefore invited and invoked the aid of the Pandias and Sandara led up his army to Sendamangalam as an ally of the Pallava chieftain and not as his foe; and the line "பலவந்திரிசைப்பலவந்திரிசை" does not mean that Sandara waged many battles with the Pallava and made him tremble, but its true meaning is that Sandara's encounters with the Chola King R. J. R. and his uncle Someswara the Hoysala King made even the Pallava chieftain who was fighting on his side and witnessing Sandara's exploits, tremble with awe and fear.

KOT-KA KING NOT IDENTIFIED WITH KOPPERUNJINGA.

No evidence is forthcoming from the inscriptions that Kopperunjinga at any time ceased to be an ally or feudatory of Sandara, and besides Sandara's Melikirthi goes on to state "அதற்குரியவர்களைச் சேவகமம் நியாதித்திருப்புகைசை" that is to say, that Sandara wrenched the territory and other possessions of state from Someswara and restored them to the Pallava chieftain Kataka King in Sandara's inscriptions could not therefore be identified with his ally and feudatory Kopperunjinga, the Kudara or Pallava chieftain; nor could Katakadurgam which according to inscriptions was razed to the ground be identified with Sendamangalam, which was restored intact to the Pallava chieftain. We have therefore yet to discover who the Kataka King overcame by Sandara was, and where his capital Katakadurgam should be located.

In my next contribution I shall proceed to tell the readers my solution of this matter and the process by which I arrived at this solution.

WHEN CORPORAL PUNISHMENT SHOULD BE INFLICTED

Rules regarding discipline in assisted schools have been approved of by the Board of Education and circulated to Managers of assisted schools. Teachers are reminded that there is no surer sign of a teacher's incapacity than inability to maintain order and secure attention without the aid of corporal punishment. Corporal punishment is especially unsuitable in schools situated in backward parts of the country where education is still a novelty. It should never be used in schools where it is likely to have the effect of deterring children from attending or prejudicing the minds of parents against the school.

The following rules with regard to corporal punishment must be carefully carried out:—

(a) Corporal punishment must not be inflicted except in the following cases: (i) Grave misconduct; (ii) habitual idleness, when other methods of punishment have been tried without effect. It should not be inflicted for ordinary cases of neglect of studies.

(b) Corporal punishment should be inflicted only by headmasters except in mixed schools, where the female assistant may inflict corporal punishment on girls. The infliction of corporal punishment on girls by male teachers is strictly forbidden.

(c) In every case in which corporal punishment is inflicted an entry must be made in a book kept for the purpose stating the offence and the number of strokes inflicted.

(d) Corporal punishment must be inflicted with a cane on the palm of the hand, and the number of strokes must never exceed four. It must never be inflicted on children who are very young or delicate in constitution. Children must never be struck with the hand or tied up.

(e) The cane must not be kept on the school table; it must be kept in the teacher's room, and brought out only when it is necessary to use it.

Mrs. Sarojini Naidu invited by Americans.

MAHATMA GANDHI WELCOMES THE IDEA.

Mrs. Sarojini Naidu has been invited by Americans, evidently on a lecturing tour in the course of which she might speak to them on India and thus clear the atmosphere of the misinterpretations and falsehoods spread by the notorious author of the malicious book "Mother India"—Miss Mayo. Mahatma Gandhi writing in Young India about the invitation from America says:—

Shrimati Sarojini Naidu has received a call from America chiefly for the purpose of undoing the mischief created by Miss Mayo's untruthful and libellous production. No writing undertaken in India can possibly overtake the mischief done by that sensational-monger who has the ear of a gullible public hungering for and living on sensation. No serious American can possibly be taken in by Miss Mayo's scurrilous writings. The seriously minded American does not need any refutation. And the general public that has been already affected by "Mother India" will never read the refutations however brilliant attempted in India. The idea, therefore, has been happily conceived in America of bringing out Sarojini Naidu on a lecturing tour by way of reply to Mother India."

If Sarojini Naidu would respond to the invitation, her visit is likely to undo some at least of the mischief wrought by Miss Mayo's novel. That the Posters would draw crowds wherever she goes and command a patient and respectful hearing need not be doubted. She is as sure by the magic of her eloquence to captivate American imagination as she captivated South African and paved the way for the Round Table Conference, and finally for the great work that the Right Honourable Shri Chaitanya Shastri is doing in South Africa. Let us hope that the way would be clear for her to accept the invitation and that Dr. Ambedkar would be able to spare her for the foreign mission that seems to call this gifted daughter of India.

Ex-Maharaja of Indore's Third Wife.

AN AMERICAN GIRL—THE BRIDE-ELECT

The ex-Maharajah of Indore will, it is stated on his arrival in Indore, after a visit to Hindu Shrines, marry Miss Miller aged 28, an American girl who accompanied him on his American and European tours. The bride-elect arrived in Bombay a fortnight back and paid a visit to Indore. The American consul in Bombay is said to have made every effort to dissuade her from marrying the Maharajah, by explaining to her the consequences of her action. All efforts to dissuade her have proved futile. It is stated that the wedding will take place according to the ancient Vedic rites, Miss Miller becoming a Hindu after the Shuddhi ceremony.

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or
Mr. R. M. Valupillai, Renter, Kanderamadam.

Mis. 1130.

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Students who sat for the Senior Examination and have a fair chance of success are provided with an advanced course of instruction in English, Latin, Tamil, Pure Mathematics, Applied Mathematics, Economics, Chemistry, Geography and History to enable them to sit for the London Matric and Inter-Examinations.

Students who fail to secure a pass in the 1927 Cambridge Senior Examination will not be allowed to remain in this Class after April 1928, if they are found unfit for the Class.

For further particulars interview the Principal. Students will not be admitted to any other Class unless they sit for the admission examination which will be held on the 18th inst.

As the Classes are almost full, the applications of Hindu parents residing abroad will receive special consideration.

There is room for 20 new admissions to the Boarding House.

The College reopens on the 18th inst.

V. VEERASINGHAM,
Principal.

Mis. 1131.

Order Nisi.

IN THE DISTRICT COURT OF JAFFNA.

Testamentary Jurisdiction No. 6632.

In the matter of the Estate of the late Mootiatamby Chinniah of Vaddukkoddai

Deceased,
Amirahamam widow of Mootiatamby Chinniah of Vaddukkoddai

Petitioner.

- Minor 1. Pakkiammal daughter of Chinniah of do
Minor 2. Annappoosam widow of Mootikumar of do
Minor 3. Chinniah Nithingam alias Ratsasingam of do
Minor 4. Chinniah Sivaprasadam of do
Minor 5. Sellappah Murgusu of do

Respondents.
This matter of the Petition of the above-named Petitioner praying that the said Respondent be appointed Guardian *ad litem* over the minor the 1st Respondent and that the 5th Respondent be appointed Guardian *ad litem* over the minors the 3rd and 4th Respondents and that Letters of Administration be granted to the Petitioner in respect of the estate of the above-named deceased coming on for disposal before J. D. Brown Esquire, District Judge, Jaffna, on December 2, 1927, in the presence of Mr. A. K. Navaratnam Proctor for Petitioner and the affidavits of the Petitioner dated November 30, 1927, having been read:—

It is ordered that the said 2nd Respondent be appointed Guardian *ad litem* over the minor the 1st Respondent and that the 5th Respondent be appointed Guardian *ad litem* over the minors the 3rd and 4th Respondents and that Letters of Administration be granted to the Petitioner in respect of the estate of the above-named deceased as the lawful widow of the deceased unless the above-named Respondents or any others shall on or before January 31, 1928, show sufficient cause to the satisfaction of this Court to the contrary.

J. D. Brown,
District Judge,
December 21, 1927.
O. 1889.

Danger of the Servile State

SELF HELP OR SPOONFEEDING?

The Right Hon. Philip Snowden, M.P., writes in the "The Daily Mirror" London:—

Is a change coming over the character of the British people?

Are there certain tendencies in present day life which require serious consideration in relation to public policy?

Are the homely virtues of thrift, the spirit of manly independence and pride in work weakening or disappearing?

Are the young men and women of this generation developing individual character which will fit them to make the best of their lives and to make the best contribution to the national welfare? It is necessary that a nation, as well as individuals, should occasionally take stock to find out whether the policy, or line of conduct, which has been followed is securing the desired results.

Such an examination is bound to reveal weaknesses, and the wise man will then adjust his policy or conduct so as to lessen or remove the dangers.

Every policy is largely a matter of balancing advantages and disadvantages, and it is not a condemnation of a policy that it has developed certain weaknesses. Its wisdom must be decided by the test of whether on the whole, it has conferred general benefit. At the same time every effort should be made to reduce the disadvantages to a minimum.

HEROIC EFFORTS OF THE POOR.

"You cannot indite a nation," said Burke. Neither can you make a statement of modern tendencies which can be justly applied to all individuals.

There are encouraging as well as discouraging tendencies in modern life.

The statistics of working class savings prove that the practice of thrift is more widely prevalent to day than ever. The heroic efforts of a vast proportion of the working class rise above sordid conditions, and to live clean and self-respecting lives, are beyond all praise.

Working class parents are making sacrifices for the education and training of their children to an extent unknown a generation ago.

But even this desire on the part of parents, so laudable in itself, has its menacing side. Quite unconsciously, perhaps, it some times springs from the idea that certain occupations are more respectable than others.

If our education system tends to make youth despise manual labour, and to look to a genteel occupation, it will in the long run be a national disaster.

The truth needs to be strongly impressed upon the young that it is not the nature of a person's work, provided it is useful, which makes it honourable. There is a dignity in all useful labour. It is the character of the man, and the conscientious discharge of his work, however humble it may be, which entitles him to respect.

The conditions of modern industry do not tend to encourage pride and interest in work. Its mechanical nature, and the uselessness of a great part of production, give little incentive to take a keen interest in the task.

These are conditions against which the workman should fight. If he submissively accepts these things he is lost.

NO RIGHTS WITHOUT DUTIES.

It is by struggling against adverse and discouraging conditions that the best qualities of the individual are developed. One of the great lessons which youth should learn is to do the best in whatever circumstances he may be placed, and never to give way to despair.

However disagreeable the work on which a person may be engaged he degrades his own character unless he does it conscientiously and well. By doing his work well he is fitting himself for something better.

I know full well the depressing and demoralising effect of bad industrial and social conditions. But it is a fatal thing to preach to the men in such conditions that they are the victims of circumstances, and that they are helpless to make them better.

INDIVIDUAL RESPONSIBILITY FOR ONE'S CONDITION.

If an individual is taught that he has no individual responsibility for his condition, that he is wholly the slave of circumstances, he loses the heart and energy to make the best of his lot, and finds an excuse for his indolence and resignation in putting the whole blame upon his "environment."

Great harm can be done by insisting too much on rights without at the same time impressing the truth that men have duties to discharge before they are entitled to enjoy their rights.

The wealthy classes especially need to learn and to practise that elementary social obligation. By neglecting to discharge that obligation they are not only demoralising themselves, but are setting an example to the poorer classes which is poisoning our whole social life.

The possession of means to live an idle life is a tremendous handicap to the development of a worthy individual character. It is not for the idle rich to rail at the vices of the poor, and to make sneering remarks about "living on the dole."

TO GET SOMETHING FOR NOTHING.

There are three tendencies at work to day which are dangerous to the development of sterling individual character and national well being.

The first is the desire to get something; for nothing to get money without working for it and to live at the expense of others.

We see the manifestation of this among all classes. The widespread gambling in business, and the humber methods of betting on greyhound racing are instances. When money can be made by these means it creates a contempt for honest work.

CURES OF LUXURY.

The second tendency is the increasing indulgence in luxury. The enormous expenditures on things which do not in the least contribute either to physical health or to an intellectual enjoyment is one of the main causes of the depression in our staple industries.

Luxury does not only enervate; it destroys the moral fibre. It is especially reprehensible in the community where the vast proportion of the population have not the means to command reasonable comforts.

Continued on p.

The Path to Perfection.

HAPPINESS TO BE SOUGHT WITHIN.

The following is the reprint of a lecture by Srinath Swami Ramakrishnananda of the Sri Ramakrishna Mission:—

(Continued from our last issue.)

HOW TO REALISE ETERNAL LIFE?

The phenomenon of sleep will prove this very easily. So long as the eyes can see, forms will exist for you; so long as the nose can smell, odours will exist for you; so long as the ears can hear, sounds will exist for you; and so with every sense. Now what is the wakeful condition, when you are in your eyes, your ears and all your senses? Then there is a thorough condition when you are in your mind. But there is a condition when you go away from your senses, when you go away from your mind, and that condition is known as sound sleep. Then a friend may come and sing a sweet tune beside you, but you do not hear him, because you are not in your ears. You are in your body, no doubt, now you are not in your ears or any of your senses. Yet although you are away from your mind and senses, you are still in your body; for if I give you a good pass, you wake up. And what does this waking up mean? You come back to your mind, you come back to your senses. While you were asleep, your wife was there by your side, but you did not know it; and so was it with everything about you and with the whole universe. The condition, therefore, on which the whole universe is existent, is that you must be present in your mind and your senses. While you were asleep did any universe exist for you? No. So, although the little body seems so fragile, and is so no doubt very fragile, yet it is the prop on which the whole universe is resting. To go away from the universe, therefore, it is evident that we must go away from the mind and the senses; and when you do that, you find your eternal life. It was in this way that your fore fathers realized their eternal nature. They did it by going away from their external senses and from their inner sense, the mind. And if you can do this, at once you will realize your eternal life. Then absolute bliss will be yours. This is salvation.

Thus you find that one method leads you astray and the other takes you to the goal. The method you are all following, earning money, etc., is a false method, for you are worshipping this body of yours. It is the only God you worship. Because you worship this God, you love your wife, because you worship this God, you love good dishes, beautiful scenery, sweet sounds, etc. But when you serve a master you expect some wages. Yet when you work for this God, your body, what does it give you? It leads you to the thing that you have worst,—death. You have been serving this master for so many lives and each time he has rewarded you with death. Therefore this cannot be a true service. If you want to give true service, which will bring you a true reward, serve the real God. Then you will get eternal life.

The path of service is towards and not outwards. The path which leads you to realize life eternal is not by the exercise of your out-going energies, but of your in-going energies. You must collect your energies and direct them inwards. Unless you do this, you are no better than the lower animals.

Continued up.

Continued.

In dealing with the third of the present day tendencies I am treading on difficult ground. But I think my record of work as a lifelong social reformer should protect me from misunderstanding. Sir William Harcourt once said: "We are all Socialists now." In a sense that may be true; but in a wider sense it is true that everybody now agrees that there are industrial and social evils which can only be mitigated or removed by the collective action of the community.

The problem of social reform has a twofold character. The danger of social reform lies in the possibility that it may become paternal and not democratic.

EQUALITY OF OPPORTUNITY.

In other words, the danger to be avoided is to give the idea that the individual can look to the State to do everything for him, and that he is relieved from either personal responsibility or the need for personal effort.

That is not the function of the State. The true function of the State is to help individuals to help themselves, to remove handicaps, to establish equality of opportunity, to deprive individuals of monopolies they have acquired which prevent others from enjoying their rights.

The function of the State is to provide the means for the co-operation of all its citizens. But if parliamentary or State action confers boons on the citizens, or on any class, without calling forth reciprocal effort on the part of every individual, the consequences on national character are bound to be disastrous.

The purpose of social reform should be to strengthen individual character, to call forth the individual's full powers, to make him a more intelligent citizen. If social reform does not achieve that purpose it will fail, and instead of building up a Co-operative Commonwealth we shall establish the pauper State.

TREMENDOUS INDIVIDUAL RESPONSIBILITY.

The State is the combination of all the individuals who compose it, and it will be what they are.

A true comprehension of the purpose of social reform puts a tremendous responsibility on every individual. It calls for his personal co-operation to see that it is not abused, or made an excuse for personal indifference.

The person who abuses a public service, who neglects to discharge his duties or to shirk his duties, who tries to get what he can from it without giving of his best in return, is destroying his own character and is seriously injuring his fellowmen.

A great seer has said: "That man is the richest who having perfected the functions of his own life to the utmost extent, the widest helpful influence on the lives of others."

There, it seems to me, we have the full gospel which this age needs.

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Continued.

The real life is inside yourself, not outside. But you must work hard to find it. You have been worshipping this God of your body for so many lives, it is not easy to begin to worship the true God at all once. It is easier to conquer the whole world than one's own mind. Hence even so great a warrior as Arjuna had to admit that although he had conquered so many kingdoms, he was unable to master his own mind. Why? Arjuna was a hero, there was no doubt of it; but because he had never worked in this field, therefore he felt himself powerless. And we are like Arjuna. But to realize your eternal nature in this life, you must take this path. "There is no other path leading to salvation."

So you see that this path has been found which will make you the happiest of men, the wealthiest of men and the most powerful of men. Now what is necessary? The will. Unless you have the will to follow it, it is useless to know the path. You may know how to cook all kinds of the best dishes, but unless you go to the kitchen and actually make some of these dishes, your knowledge is of little use to you. So more knowledge that the path is inside will not help you. You must work hard and go there. Religion is therefore a thing that is absolutely practical. It has nothing to do with disputing and theorizing. That may come before you have the will to follow the path. But you may be the most ignorant man, still if you have an intense desire to go to God, you can go inside and reach Him without any learning whatever. Then even the most learned will come and sit at your feet. Bhagavan Sri Ramakrishna was almost illiterate. He scarcely knew how to read and write, yet the greatest pandits used to go to him to have their doubts cleared. How was it that he was able to do this? Because he had the intense will to realize God and he realized Him. His life is a standing protest against the view that a man can only know by reading books or by passing examinations. This is a very meagre idea of knowledge. After your life long struggle you really know nothing. So craves was the wisest of men, because he knew that he knew nothing.

Each a man not only sees God himself but he can make others see Him. Swami Vivekananda in his boyhood was constantly in search after a man who could say that he had seen God, otherwise, he said, how can I know that He exists? Whenever he heard of a great Sadhu or a great teacher, he would go and ask, "Does God exist?" The man would answer, "Yes." Then he would put the question, "Have you seen Him?" When they would answer in the negative, he would turn and go away. Nowhere could he find a man who said that he had seen God, and for that reason he had come to the conclusion that God was a matter of imagination. Then one day he came to this prophet of Dakshinewar, to this illiterate sage, and he asked him, "Have you seen God?" At once Sir Ramakrishna replied, "Yes." "Can you make me see Him?" "I can," was the Bhagavan's immediate answer. At last Swamiji was satisfied; and this is the reason why in all his books he insists over and over again that religion consists in realization. Religion is indeed altogether a matter of realization.

You must see God. But to do it, you will have to work hard. First you will have to overcome the old habits, these habits which have come by worshipping the false God through so many lives. You must conquer the mind and the senses. Unless, like Christ, you crucify this body and these senses, you cannot hope to rise—you will not be able to raise yourself from this dead body. If you would raise yourself, you must crucify the body and conquer the senses. To everyone must do. And the best means Sri Ramakrishna gives. He says, if you would conquer your senses, you must regard God as the highest. If you are a lover of beauty, where can you find such beauty as in God? If you are a lover of eloquence who can be more eloquent than God, from whom all the Vedas have come into existence? If you are a lover of power, what being can be more powerful than God? Everyman loves one of these, and all of these are to be found in infinite degree in God. If you love a beautiful woman, her beauty will only last for a short time, but God's beauty is perennial. So if you want perennial beauty, indestructible life, all power and all knowledge, you must go to God. But to go to God, you do not need any money, you do not have to buy a ticket. To go to Him, you do not need your legs; to see Him you do not need your eyes; to hear Him you do not need your ears. He is inside you; and to reach Him, you have to shut up all these. To see Him you must shut your eyes, to hear Him you must close your ears, to go to Him you must give up all outer activity.

So take the hint and go inside and realize Him. Then only will you be a true man. But to do this you must have intense will. Hence, however, you recognize your real relation to Him, that He is your real father and real mother, your real friend and companion, and do go to Him, you will be infinitely rewarded, for He will make Himself even your servant in order to care and provide for you; and if you are not mad, you can choose only Him, since, from Him alone can you get the biggest bliss and the biggest wisdom.

Order Nisi.

IN THE DISTRICT COURT OF JAFFNA.
Testamentary Jurisdiction No. 6820.

In the Matter of the intestate estate of the late Muttusheey wife of Sinnathamby Vallipuram of Mallegam

Deceased.
Sinnathamby Vallipuram of Mallegam
Petitioner.

Vs.
(1. Vallipuram Karthegean
2. Vallipuram Somasundaram
3. Vallipuram Paramasamy
4. Vallipuram Gubaspakiam
5. Vallipuram Kathirgambham all of Mallegam
6. Ponnambalam Sinniah of Kandarodai
Respondents.

This matter coming on for disposal before G. W. Woodhouse Esquire, District Judge, Jaffna, on November 14, 1927, in the presence of Mr. S. Ilayatambi, Proctor, on the part of the Petitioner and the affidavit of the Petitioner dated October 27, 1927, having been read.

It is ordered that the abovenamed 6th Respondent be appointed Guardian ad litem over the minors the 1st to 5th Respondents for the purpose of representing them in this case and of protecting their interests, and the Petitioner be declared entitled to Administration of the said estate as her lawful husband and that Letters of Administration be issued to him accordingly unless the Respondents shall appear before this Court on January 17, 1928, and show cause to the contrary.

J. D. Brown,
November 28, 1927.
District Judge.
O. 1887.

Order Nisi.

IN THE DISTRICT COURT OF JAFFNA.
Testamentary Jurisdiction No. 6816.

In the matter of the estate of the late Manonmani alias Manikalyakaras daughter of Vadivaloe alias Thirunavukkarasu of Thunlai South

Deceased.
1. Kanapathipillai Thirupalsubramaniam and
2. Wife Thankaretnam of Thunlai South
Petitioners.

Vs.
Maruthu Vadivaloe alias Thirunavukkarasu of do
Respondent.

This matter coming on for disposal before G. W. Woodhouse Esquire, District Judge, Jaffna, on November 10, 1927, in the presence of Mr. M. Sivaprakasam, Proctor, on the part of the Petitioners, and the Petition and affidavit of the Petitioners dated November 9, 1927, having been read.

It is ordered that letters of administration to the estate of the late Manonmani alias Manikalyakaras daughter of Vadivaloe alias Thirunavukkarasu be issued to the Petitioners unless the Respondent or any other persons shall on or before January 17, 1928, show sufficient cause to the satisfaction of this court to the contrary.

Jaffna,
Nov. 30, 1927.
J. D. Brown,
District Judge.
O. 1893.

Order Nisi.

IN THE DISTRICT COURT OF MANNAR.
Testamentary Jurisdiction No. 859.

In the Matter of the Estate of Allapal Mohamadd Abdulsader late of Erkkilampaddy

Deceased.
Allapal Mohaladeen Abdulsader of Erkkilampaddy
Petitioner.

Vs.
1. Mohamadu Salaihamma wife of Nooru-mohamadu
2. Mohamadovees wife of Begulhamby
3. Allapal Mohamadu Cassem
4. Ayaamma daughter of Mohamadu Abdulsader
5. Mohamadu Mariam daughter of Mohamadu Abdulsader, all of Erkkilampaddy
Respondents.

This matter of the Petition of Allapal Mohaladeen Abdulsader of Erkkilampaddy praying for Letters of Administration to the estate of the abovenamed deceased Allapal Mohamadu Abdulsader coming on for disposal before P. O. Fernando Esquire, Addl. District Judge, on December 2, 1927, in the presence of Mr. S. Mudir, Annathan, Proctor, on the part of the Petitioner and the affidavit of the Petitioner dated December 2, 1927, having been read. It is declared that the Petitioner is one of the heirs 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 January 5, 1928, show sufficient cause to the satisfaction of this Court to the contrary.

It is further declared that the 3rd Respondent be appointed Guardian ad litem of the 4th and 5th Respondents for the purpose of representing them in these proceedings unless the Respondents abovenamed shall on or before the said date show sufficient cause to the satisfaction of this Court to the contrary.

Time to show cause extended to 18th, January 1928.

P. O. Fernando,
December 2, 1927.
Addl. District Judge.
O. 1896.

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