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The Only Newspaper in Ceylon for the Hindus.

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THE COUNTRY'S PEASANTRY

ITS PAST HISTORY AND PRESENT POLITICS

By R. C. Proctor (Jaffna.)
(Special to the "Hindu Organ")

[In the following series to the "Hindu Organ," Mr R. C. Proctor, retired Registrar of the Supreme Court, brings to bear his wide scholarship in the examination of the condition of the peasantry from ancient times. The prosperity of the country being bound up with the well-being of the peasantry, Mr. Proctor's views on the subject should be helpful to those interested in rural welfare.]

THE peasantry constitute about a two-thirds of the population of the Island. They were the *petite bourgeoisie* of former days. Their share in the government of the country was considerable. In the economic scheme of civic life, they were the supporters or patrons of industries and arts. As food producers, they held a high place in the social scale, and activities whether religious, political, social or economic were directed or controlled by them. Facts of history and tradition show that the Island was divided into small "Estates" called villages which were often economically self sufficient, politically quasi-independent, socially compact and religiously well provided. A confederacy of villages formed a district and a union of districts constituted the kingdom. The village was the indivisible territorial unit. It was a miniature "republic" which levied taxes, provided its own public works and made its own arrangements for administration of justice, relief to the poor, watch and ward, &c. The inter-relations of villages were on the diplomatic basis. The central government exercised general supervision maintaining the peace and good conduct of the constituent units, helping and assisting the weak as against the strong. The peasantry constituted the population of the rural areas and the state was a peasant state.

sought to maintain level of prices in the neighbouring countries, and to protect its own people against foreigners making inroads into the products of this country for their benefit.

Society was marked out by gradations of order of precedence on the vocational basis. Every vocational unit had its own tradition as to its origin, and was proud of its stewardship, the same being handed to successors in *param pare*. There was no shirking of work under the system.

Collective Security

The defence of the country was provided on the system of 'collective security'. Every inhabitant, male as well as female, was to take up some share of work in the defence of the country according to his or her rank and position and agreeable to his or her vocation in life. Some European writers conceived, erroneously, that the system of defence was founded on a feudal tenure as was in vogue in Europe in the middle ages. It was not so; there was no feudal tenure in Ceylon till the Portuguese attempted to introduce it here. Ours was a system of collective security founded on the responsibility of citizenship and ingrained in the civic sense of the people.

Self-Adjusting Quality

There were civic commotions and invasions from India and wars. But the damages of wars were soon repaired. There was in the social system the inherent quality of self-adjustment and provision for automatic self-repair. The economic balance of the village, the territorial unit in the great federation, soon regained and the federal kingdom was instantly ready to proceed in even tenor with its civic life. The monuments of industry, art and literature now extant prove, apart from evidence of history and traditions, that the peasantry under the *regime* were prosperous, populous, happy and contented. Society was a fabric of many threads of diverse hues, the make-up being contributed by the distinctiveness of vocations and graduated standards of honour and living, these being evolved by age-long practice of the different vocations on the basis of associated relations of civic life. There was no possibility for growth of proletarianism, for every family whatever its primary vocation, had its root firmly stuck into the soil. Each family lived on its own land, and fixity of tenure was assured to it by the customary laws and public opinion. The system of peasant land tenures provided scope for the lowest of cultivators to go up in the scale of

(Continued on page 3.)

State Council's Swan Song

END OF A GREAT CONSTITUTIONAL ADVENTURE

Farewell Speeches

Farewell speeches were made in the State Council before the adjournment last Thursday night.

Sir Baron Jayatilaka (Leader of the House) said:—

"This is not an occasion for me to refer to our career as members of this House. In the case of many of us—I hope it will be the majority—it may be saying, *An Revolvit*, but perhaps in the case of a few—I hope a very small number—they may have to say tonight to you, Sir, *moritur de salutamus*. But, however that may be, all my fellow members will agree with me when I say that during the past four and half years we have taken part in a great adventure.

"We are told by everybody that the Constitution, which we have worked for four and half years is a novel one—that we have a novel experiment. I would rather say we have participated in a great adventure. We have navigated uncharted seas and, I think, on the whole we may congratulate ourselves we have not split upon the rocks or come across any shallows where we have been held up. Whatever defects and deficiencies there may have been—there must have been mistakes committed by us—we have been inspired by one desire, that is, to serve our country.

"In doing so, you, as Speaker, have helped us considerably, and, therefore, on behalf of the members of this House, I convey to you our sincere thanks.

Mr. Speaker Adjourns Council

The Hon. Mr. F. A. Obeyesekere (Speaker) said:—

"The Hon. Leader of the House and Members of the Council, words which you have expressed are so touching translated into high office and responsibility, as I am, and to one who expected nothing in the way of reward or thanks. It gives me great gratification and pleasure in having the appreciation expressed by you on behalf of the members of this Council.

"It falls to my lot to adjourn this Council at its last meeting. But for the forbearance and helpful co-operation extended to me by each and every one of this House, the performance of the duties of my office would not have been as pleasurable as it has been. To each one of you I reiterate my sincere thanks.

"I cannot here forget the invaluable assistance rendered to me and to this Council by the Clerk of the Council and his efficient staff.

"To all members who seek the opportunity for further service through this Council, I wish a speedy return to this Chamber, hallowed by so many unforgettable memories and associated with services faithfully, efficiently and selflessly performed by so many.

"I now wish you all a very enjoyable holiday and a rest from your arduous labours these four and half years, and from the bottom of my heart I thank you.

"Council will stand adjourned."

Familiar Talks on Hinduism.

Paths Of Liberation

By N. Narayanan B.A., B.L., F.T.

(Special to the "Hindu Organ")

WE have seen that, though a man's life is largely governed by the Law of Karma, he is at the same time master of his own fate. It, therefore, follows that, if he is sufficiently earnest and persevering, he can make himself worthy of the grace of God and reach the goal of existence in spite of the obstacles placed in his way by his past Karma.

It is generally said that the paths which lead to salvation are fourfold. They are variously classified, but the variety of classification does not imply a difference in essence. One division of these paths is that into Charya, Kriya, Yoga and Jnana. Their meaning respectively is: Service, Act, Union by contemplation and Wisdom. This is a division according to the "Saiva Siddhanta." The Saiva Siddhanta is also responsible for another division, viz., that into Dasa Marga or the Path of the Servant, Satputra Marga, or the Path of the Good Son, Saha Marga or the Path of the Friend or equal, and San-Marga or the Path of the Sage. There is a third division, which is followed by the Vedanta School of Philosophy. This consists of the Karma Marga, the Path of Action, Bhakti Marga, the Path of Devotion, Yoga Marga, the Path of Union by Contemplation and the Jnana Marga, the path of Wisdom.

The Charya and Dasa Margas

Let us take, first, the Saiva Siddhanta Classifications. The man who follows the Charya Marga or the Dasa Marga, treads the path of humble service to the Lord. He considers himself as an "சேவகர்" i. e. a servant of the servants of the Lord. He lays upon himself the lowest of duties. He gets up early in the morning, takes a bath, goes to the temple-flower-garden, plucks the flowers there, wreathes them into garlands and offers them for decorating the Lord. He sweeps the temple, washes it and garnishes it. He cleans the vessels there and does many other things to make the temple an abode of purity and beauty. He hastens to do the humblest services to the devotees of the Lord, wherever he may happen to meet them. He feels the greatest delight, when he receives a sign that God has acknowledged him as His servant by placing His foot on his head. You all know the beautiful stanza of Sekkizhar about Appar which begins with "சேவகரே புகழ்" "If you read the hymns of Appar, you will find that, again and again he refers to this incident of the Lord's placing His foot on his head, and that he glories in it. Appar found the greatest pleasure in considering himself as a mere Dasa—a servant. And here, at the very outset, I must warn you against thinking that any one of these paths is easier or less dignified than the others. All the four are equally dignified and equally difficult. The names which are given to these four paths are given to them, not from the point of view of third parties, but from the point

of view of those who chose them for following. If, for instance, we say that Appar was a Dasa, it does not mean that we consider him a servant; it would be most outrageous, if we did so. On the other hand, it means that Appar, for reasons of his own, chose to consider himself a servant. To us, who are merely floundering in the depths of ignorance, he is as much of a Master as Manikkavasagar, whom we may consider as a follower of the San Marga or Jnana Marga.

In connection with our choice of Appar as an ideal of one who followed the path of Charya and the path of a Dasa, we may note the belief that he was an incarnation or avatar of a devotee called Vagisa who stood worshipping the Lord on the Kailasa Mountain.

The Kriya and Satputra Margas

Let us now consider the Kriya Marga and the Satputra Marga. There is a saying in the Sastras that one's own Self is indeed the son. It is in this sense that, in orthodox Christianity, Jesus Christ, who is called the Son of God, is placed on a level of equality with God Himself. This shows that the principle that one's own self is the son has universal currency. It follows that the Son does, and must be capable of doing, what the father has to do. One of the most important duties of our Divine Father is the preservation of the Dharma, i. e., His own Law. The man who follows the Kriya Marga and the Satputra Marga is engaged in discharging this function. When the Law is in danger of being misinterpreted, or being weakened, or violated, or overthrown, the son i. e., the man who follows the Kriya Marga and the Satputra Marga, has to stand by the Law and preserve it, both by example and precept. This he has to do by following the rules of the scriptures, and the usages of those who are well versed in them, and practise them regularly.

We shall notice this Marga more clearly and particularly when we deal with the Karma Marga of the Vedanta Philosophy. For the present, we shall content ourselves with the brief notice that we have taken of it. Now, we may consider the case of Tirugnana-Sambandha as that of one who followed these paths of Kriya and Satputra.

It is interesting to learn that Jnana Sambandha is taken to be an incarnation or avatar of Sri Subrahmanya. It is also interesting to learn that, when he was three years old, Parvati fed him like a mother with the milk of Her own breast. Further, we may note that, though his life was all too short (he died when he was but sixteen) he had achieved before his death the miracle of re-establishing Hinduism on the strongest foundations in a land from which it had been almost wiped out. Let us look at the courageous way in which he did this work.

Sekkizhar has given us a very graphic picture of the most memorable scene in the life of Jnana-Sambandha. There was in Madura

(Continued on Page 3.)

DENTAL NOTICE

S. Imai, (Japanese Dentist)
 COLOMBO,
 will be at Jaffna at Tiruchelvam
 Buildings, Main Street, Jaffna,
 from 7th to 16th December, 1935
 (Mis. 213. 9-9-12-35)

Notice

NOTICE is hereby given that sealed tenders will be received by the Chairman, Sanitary Board, Jaffna, up to 12 noon on Saturday the 14th December, 1935, for the supply of and sweeping following for removal of rubbish and sweepings by a double and single bullock carts within the Sanitary Board Towns of Point Pedro and Valvetiturai for a period of 12 months from 1st January, 1936. Each tenderer may send in an alternative tender on the basis that the contractor is permitted to appropriate the rubbish.

Point Pedro Town.

Three good bulls capable of pulling one rubber tyre double bullock scavenging cart and one rubber tyre single bullock scavenging cart and two adult carters.

Valvetiturai Town.

Three good bulls capable of pulling one rubber tyre double bullock scavenging cart and one rubber tyre single bullock scavenging cart and two adult carters.

2. The supply of 2 bulls and a driver are not required on Sundays.

3. The sweepings on any one day shall be removed before the close of that day. For this purpose the contractor's bulls and drivers shall attend at 7 a.m. at the Busstand daily. The carts must be working daily from 7 a.m. to 5 p.m. The noonday interval is from 1.30 to 1.30 p.m.

4. The carts must remove daily the rubbish of the vegetable market, Fishmarket and the Bazaar area first and then the dustbin rubbish of the whole Town. One cart should follow the scavenging coolies where sweeping is done, and the other cart to remove the dustbin rubbish.

The tenderers are warned that adherence to the programme will be very strictly insisted on. For a full programme of each day's work, application may be made to the Sanitary Board Office.

5. The rubbish so removed shall be dumped at a spot pointed out by the Sanitary Inspector. If the work is not done to the satisfaction of the supervising officer the contractor shall be fined not exceeding Rs. 2-50 per day. The fine so imposed shall be deducted from his claim for the month.

6. The Chairman may condemn any bulls or drivers as unsuitable for the service when the contractor must provide himself with new bulls and drivers.

7. Tenders shall be made on forms supplied by the Office on a deposit of Rs. 10/- for each form.

8. If the accepted tenderer fails to deposit the security immediately, the tender form deposit will be forfeited.

9. Tenders must be handed in personally. No tender received after the day and hour specified can claim to be considered.

10. The successful tenderer will be required to deposit one-tenth of the tendered amount as security immediately on his being informed of the acceptance of his tender and thereafter to enter into a contract with the Chairman.

11. All the sweepings collected within the Sanitary Board limits of Point Pedro and Valvetiturai shall be the property of the Board.

12. The Chairman reserves to himself the right without question of rejecting any or all of the tenders.

13. For further particulars apply to the Sanitary Board Office, Jaffna.

J. P. KANTHIAH
 for Chairman, S. B., Jaffna
 Sanitary Board Office,
 5th December, 1935.
 (G. 52. 9-12-35.)



Hindu Organ.

MONDAY, DECEMBER 9, 1935.

THE STATE COUNCIL—ITS EPITAPH

THE STATE COUNCIL WHICH HAD laboured for four years and half was dissolved last week. Estimates favourable and otherwise of the achievements of the Council have already appeared in the press. The impartial observer cannot but admit that the rosette hopes entertained for the future of the country by the transfer of power to the people's representatives envisaged by the Donoughmore Constitution have been shattered both by the flaws inherent to the machinery and the uncompromising and coarse outlook of the men who avidly seized the opportunity to make good their claims for leadership. It was, perhaps, inevitable that in the first flush of power, men of narrow intelligence who found themselves clothed with authority as the result of the mob

vote at the first elections held under the new constitution should have concentrated more on parochial and sectional interests than on the larger economic and social problems of the country as a whole. But the refusal of the leaders to restrain the wild enthusiasm of some of the notorious mediocrities to shoot into prominence by their fantastic proposals and equally silly utterances was all the more deplorable since it gave room for minority communities grow apprehensive of their special interests and stiffen their opposition to any further extension of power. It was, to say the least, unfortunate that the Sinhalese bloc in Council was not well disciplined and amenable to sound leadership so as to have avoided measures and motions unashamedly communal in character. In the result, we find the entire people riven into groups each striving for its own prosperity and unwilling to unite for large purposes. The reason for the absence of coherence, vision and policy must be sought in the method of election advocated by the Donoughmore Commission. Manhood franchise has much to commend as an instrument of popular education; but in the absence of organised political parties or agencies to educate the people on their duties and responsibilities, the appeal was not made to the political conscience of the people but to their baser passions and political adventurers, sweet tongued and long-pursed but in many instances selfish and incompetent, got into council while men of ability and political experience unable or unwilling to pander to the greed of the voter found it safe to stand out of the arena of conflict. It is little wonder therefore that the Council had only temporised and tinkered with the vital problems of the country. It made little effort to formulate a new policy of Education which the spirit of the times demanded. A body of men supposed to be representative of the people could not see that the system of education designed for a different set of conditions was ill suited to the needs of the country and that most of the economic ills that afflict us are directly traceable to the out-of-date system of popular education in vogue. During the whole course of its career the Council has studiously shirked this question. Where education does not train every boy and girl to carve out a living and play a safe role in the general economy, such a country is bound to flounder into helplessness. Whatever business was transacted at the last sitting of the Council was characteristic of its entire career. It was all levity; fishiness and want of vision. While educated unemployment was rife in the country, the Council was considering a vote for a private Zoological venture, for aeronautics in which a club is interested and for such other enterprises of doubtful value and of no immediate benefit to the people. It was a mockery for the Council to be interested in zoology and aeronautics while the country was in the grip of unemployment, famine and sickness. The Council has thus set up a record of cussedness in busying itself with unrealisable dreams, distant prospects and wild-cat schemes un mindful of the immediate interests of the people. In short the people asked for bread and the State Council gave them stone. This would be the most fitting epitaph to the Council which has just been laid to rest.

THE COUNTRY'S PEASANTRY

Elsewhere today appears the first of a series of studies into the character and condition of the country's peasantry, contributed by Mr. R. C. Proctor, the well known student of public affairs. There is a fitness of things in drawing public attention to the condition of our peasantry. The State Council which has till now shirked the problem of rural uplift will be called upon during its next term to consider concrete proposals to rehabilitate the peasantry. The farmer has been and will always be the foundation of the economic structure of the Island. His welfare is a national concern which should not and indeed cannot be ignored by the State without eventually leading to catastrophe. The responsibility of the State for the welfare of the farmer has been stressed by every investigator into rural economics. For instance, the Indian Statutory Commission have recognised the position of the agriculturist and state as follows: "In spite of the progress that has undoubtedly been made and of the great increase in the gross wealth of the country, the ordinary cultivator on his tiny plot is still a man of few resources with small means of meeting his limited means—usually illiterate though not on that account necessarily wanting in shrewdness, with an outlook confined by tradition and environment and needing above all things that those who consider his future as a citizen should understand something of his life as a man."

Civilised countries the world over are taking steps to stimulate agriculture and raise the peasants' standard of living. We cannot long afford to shut our eyes to the situation. The success of a wise, progressive and sympathetic administration can be gauged by the standards of living adopted by the people. Given proper education, a spirit of hope and enterprise, freedom to expand and a surplus over and above the bare necessities of life, the standard of living must increase. It cannot remain stationary. A rising standard of living cannot result in increased national prosperity unless it is accompanied by an urge for improved efficiency and self-dependence. It is necessary to awaken in the peasant the will to improve his condition. He must be inspired to help himself and not depend on extraneous agencies. It is important therefore to study his aptitude and his peculiar ethos before practical schemes for his amelioration are taken up.

PUBLIC LECTURE

"Influence of Eastern Thought on the West"

Dr. G. H. Mees, M. A., L. L. D., will deliver the adjourned public lecture on "The influence of Eastern Thought on the West" at the Vaideswara Vidyalyam tomorrow evening at 6.

SAIVA MAHA SABHA KANDY

Permanent Quarters

The Hon. Mr. Peri Sunderam M. A., is expected to lay today the foundation stone for the proposed permanent Quarters of the Saiva Maha Sabha, Kandy.

Obiter Dicta—LVI.

GETTING ON

At What Cost?

THE Jaffna U. D. C. is getting on. Yes, but the President of the Local Government Board has, after ineffectual efforts at reformation publicly complained of the civic impotence of this Council. There is something defiantly incorrigible about this body. The Chairman's ways, like those of Bret Hart's "heathen Chinese," are mysterious. Is it true that the Auditor-General's Report on the recent inquiries has arrived and is not in the office? If so, why?? Whatever it be, the health of the Town is in great danger. A high medical authority, calling on me this week from Colombo, predicts an epidemic of malaria in Jaffna before six weeks from now—and standing rain-water is the cause. The prediction is made on my friend's responsibility, but the risk to the public health from standing water remains imminent.

The Slum Area

THINGS move slowly in the North. A sum of Rs. 8000 was snatched from the State Council a long time ago for the purpose of putting up model cottages for the people of congested Karayoor. What is that sum of money doing? Where are the model cottages? The Hon. Mr. Batwantudawa asked me the other day these questions and I could give him any reasonable cause for a dilatoriness that seems callous. I guess that Jaffna's plague spot will remain so for some State Council candidate to find in it fuel for his electioneering fire, and the model cottages will not rear their roofs till electioneering is no more! Plague spot or no plague spot, Jaffna is getting on.

The Eliminatory Way

I WAS present at a Silver Jubilee public meeting. The Government Agent was in the chair. The proceedings had been pre-arranged, and rehearsed in all probability. Bits of typed paper with the names of persons to form certain committees and to hold certain offices happened to be in the hands of members of a clique. A paper-holder rose, read out the contents of his paper. It was a motion. A dummy seconded. The thing was carried on according to instruction in that same dull, drab way. Mediocrities found themselves in the forefront of public activities. First-rate nobodies became second-grade somebodies. Push, push, push, and all were getting on famously. There was one man in that assembly whose name was studiously kept out of every list and he was the one man who, by reason of his status, seniority, experience and ability, was likely to confer dignity and honour to any committee. This is a prevalent trick of Jaffna chicanery and scheming. By this eliminatory method mediocrities get on.

The Whisperer

THIS is a creature that gets on. Like the frogs in Pharaoh's palace this creature has access to high personages. It insidiously distills poison. Like the serpent in Eden it is a very subtle beast. Ingratiating itself into the notice of a Government Agent or other high functionary it, in the manner characteristic of creatures of that kind, empties half-truths into listening ears. And half-truths have a tendency to create ineradicable impressions. In the art of half-truths an interjection, a jerk, a nod is each as expressive as fully framed sentences. The less said, the more the venom of innuendoes. Lawyers have a saying that if there were no receivers there would be no thieves. Similarly, whisperers can't thrive much, or long, if hearers did not give them willing ears.

An Illustration

IN A TOWN there was a man high up in the Public Service. He loved

company. He had it. A sneak wormed himself into his attention, and began to say this, that, and the other thing about various persons of prestige and influence in the town. The official was a good listener; it did not take long for him to be a stinking repository of local scandal. He began to be in possession of truth and falsehood about him, and him, and her and her, and developed likes and dislikes. As a Government servant he was letting himself in for a very bad thing. The head of a public institution of some standing approached him with a request to take a prominent part in a proposed big function then being planned. "Oh!" said the official, "there is information that XYZ who is an important member of your institution is.....". The official indulged in defamation. "But, Sir," said the representative of the institution, "that may not be true, and even if true, it does not prevent your associating yourself with the function". The official said, "I can't associate with XYZ". "Sir," said the representative indignantly, "would you kindly write your reasons to me?" The function fell through. It is said that the official never wrote, and it was jolly lucky he didn't.

Now, we know all this is abominably wrong, this whisperer's whispering and the listener's listening. But I know it is happening every year, in every town, in every possible context.

An Incident

A gentleman called on me once, and was rattling through reels of defamation about A. B. C., when A. B. C. himself like the party in a famous saying, turned up. "Long life!" I said, "we were just saying nice things about you". He sat down and was at ease when the defamer remarked, "Talk of the Devil and he will appear!" I seized the opportunity to say, "Mr.—has been saying that you had spoken ill of me on..... Both of you had better get on to the lawn yonder and discuss matters. They went—discussed matters—and the defamer departed home a bruised and battered man. For ten years in the district where the defamer lived one heard much in his praise, particularly as a recluse. The long suppressed genius for defamation, however, broke out in the man in a terrible capacity for lying.

Hob-Nobbing

THIS is another way to get on. You must manage to be seen in the company of a Police Magistrate, or a District Judge, or an Office-Assistant at the Kacheberi, or the Government Agent himself, and introduce to green ones of your community, in quite a casual way the fact of your having business with great men or of your having been told something by a great man. It works. You get talked about as one in the counsels and even confidence of the big men of the land. Even if you don't see or speak to the Office-Assistant or to the G. A. make it a point to go to the Kachcheri often and tell your friends that this is that, and that is this, hinting mysteriously at your having been entrusted with certain priceless information by (here you wink wisely and name nobody).....—If you don't overdo the stunt, you are sure to get on splendidly. In season and out of season sprinkle your speech, in public and in private, with catchy sentences like these: "Last night I heard a high Government official remark that the Honors Committee this year.....oh! I mustn't say more." "The G. A. has a sharp eye. He knows how frauds flourish in this place." "The Pt. Pedro P. M. is a very jolly fellow." "You know the style?"

GANI BHAI STORES

(PROPRIETORS: ABDUL GANI ABDUL RAHIMAN)

Wholesale & Retail Piece-Goods Merchant

TO LADIES AND GENTS:-

Fashionable Sarees, Silk & Cotton, Exquisite Workmanship and design, a fine selection of Lace and other items: Silk and Cotton Dhoties & Shawls & a Variety of Shirting and other Pieces.

We have imported a large variety of gents' and ladies' ware from India, Japan and England to suit the tastes of even the fastidious.

A visit to our Stores will convince you of the Excellent quality, and the comparatively cheap price we offer to our Customers.

Try us once & You will always want to make Your purchases at the GANI BHAI STORES GRAND BAZAAR, JAFFNA.

(Q. 172. 13-10 to 12-1-36.)

Notice

We, Nannithamby Kandiah and wife Puranam presently of Kuala Lumpur, Federated Malay States, do hereby give notice to the public that we have from 20 November, 1935 cancelled the Power of Attorney given to Mr. Velupillai Subramaniam of Tellippalai presently of Rembau, Negri Sembilan, Federated Malay States.

N. Kandiah.
K. Puranam.

(Mis. 217. 9 to 16-12-35.)

Order Nisi

IN THE DISTRICT COURT OF JAFFNA Testamentary No. 146.
In the matter of the estate of the late Punniyamoorthy Kanapathipillai of Valvedditara Deceased.
Nakambikal widow of Kanapathipillai of do Vs.
1. Velupillai Punniyamoorthy and Minor. 2. Kanapathipillai Ananthavel of do a minor appearing by his guardian-ad-litem the 1st Respondent Respondents.
This matter coming on for disposal before C. Coomaraswamy Esquire, District Judge, Jaffna on the 26th day of October 1935 in the presence of Mr. S. Patanjali Proctor on the part of the petitioner and the affidavit of the petitioner having been read, it is ordered that the petitioner is entitled to have Letters of Administration to the estate of the said intestate as his widow unless the respondents or any other person or persons interested shall appear before this court on the 13th day of December 1935 and state objection or show cause to the contrary.
Jaffna this 7th day of November 1935.
Sgd. C. Coomaraswamy, District Judge.
(O. 99. 9 & 12-12-35.)

Order Nisi

IN THE DISTRICT COURT OF JAFFNA Testamentary No. 76.
In the matter of the estate of the late Kanthappa Segarar Nedarajah of Vannarponnai West, Jaffna Deceased.
Vairavaather Ponnampalam of Urumitray North Petitioner.
Vs.
1. Sokkalingam Kanthappasegarar 2. Pakkivalay widow of Nedarajah 3. Nedarajah Balasubramaniam & 4. Nedarajah Sachuthanantam all of Vannarponnai West, the 3rd and 4th Respondents being minors by their Guardian-ad-litem the 2nd Respondent Respondents.
This matter coming on for disposal before C. Coomaraswamy Esquire, District Judge, Jaffna on the 31st day of October 1935 in the presence of Mr. S. Patanjali Proctor on the part of the petitioner and the affidavit of the petitioner having been read, it is ordered that the petitioner is entitled to have Letters of Administration to the estate of the said intestate as his uncle unless the respondents or any other person or persons interested shall appear before this court on the 16th day of December 1935 and state objection or show cause to the contrary.
Jaffna this 14th day of November 1935.
Sgd. C. Coomaraswamy, District Judge.
(O. 100. 9 & 12-12-35.)

The Quilon Bank Limited

(INCORPORATED IN TRAVANCORE 1919.)

JAFFNA

FIXED DEPOSITS

are now accepted by the Bank on the following terms

6 Months	3 1/2 per cent
12 "	4 1/2 " "
24 "	5 " "

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