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# THE Hindu Organ.

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## A PEEP INTO DUTCH ARCHIVES IN CEYLON AGE OF SINNATHAMBY PULAVAR

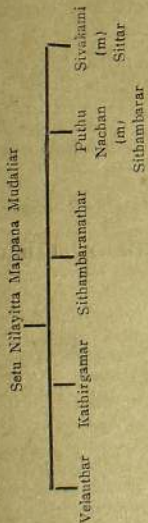
By V. Coomaraswamy B. A. Proctor

THE controversy that has been going on for some time past in the columns of this journal regarding the date of Sinnathamby Pulavar and the publication of கரவை வேலன் கோவை led me to try to search for and ascertain if possible some more facts about these vexed questions.

One of the sources from which I expected further information was the Government Archives where the Dutch Thombu and similar documents were preserved. Being unable to proceed to Colombo and have access to the records personally owing to my ill health I engaged the services of a young man pursuing his professional studies in the metropolis. I directed him to search for information on two points (1) To search for the names of சேதுவிலை வீட்டமாப்பாணமுதலியார் and his son வேலாயுதர் the hero of the poem, கரவை வேலன் கோவை, in the Thombu register and particularly to find out the date of these personages, (2) To find out whether there was any record connected with Macare referred to in both the pre-fatory verses of வைபவமாலை of Mailvagana Pulavar.

In both matters the results of the searches were not disappointing.

As to the first my assistant in Colombo was able to find out with the hints and guidance given by my esteemed friend Mr. Rasanayaga Mudaliyar that the names of சேதுவிலை வீட்டமாப்பாணமுதலியார் and his son வேலாயுதர் were found in the Tamil Thombu of Karaveddi (Venri bahu thevan Kuruchi and Kuruli bahu thevan Kuruchi and Vathiri Kuruchi) and the following pedigree could be made out from those Thombus:-



These names appear again and again. The above taken in conjunction with the pedigree given by Rev. Fr. Gnanapparakusar (of a student at St. Patrick's College) in the issue of "H. O." dated 10-12-34 completes the genealogy to the present day of the descendants of சேதுவிலை வீட்டமாப்பாணமுதலியார். Allowing 25 years for a generation the Reverend Father says "we have 200 years since the days of Velayutha Udayar." As regards the date of the Thombus—the last of the Dutch Thombus bear the stamp of

B. J. Raket. Now Bertholomens Jacobus Raket was commander of the Jaffnapattan during the years 1787-1792 and my assistant noted the following entry at the end of the Vathirikurichi (வதிரிகுச்சி) ola Thombu "தனாதுபுது ஆண்டு புரட்டாதி முதலாக கரவைமுதலியாராட்சி உடையாக்கக் குடியாகவர்களுடைய காணிக்கை எழுதி வந்ததிருவாசல முதலியார்சண்முகராத முதலியார் அவர்களுடைய சமுதமாகக் கொடுத்திவர் காசமுத்திரையோடுவந்த தந்தப்பட்டோலைப்படிக்கு கூடுதலிவர்த்து எழுதிவைத்தது." ie this is a copy made in 1790 of the Thombu (relative to the Thombus) prepared in September 1778 by the Karaveddi Udayar and submitted to Sannuganatha Mudaliyar, mudaliar of the gate and sealed and authenticated by him".

From the above date and entries in the Thombu my assistant draws the following conclusions and I may be permitted to quote his letter, "The entries themselves speak of the condition of things in 1778. In this year Mappana Mudalyar was an old man probably in his 80th year or near abouts. He had five (or more) children—3 sons:—Velauthar (whose wife I understand is also mentioned in the thombus though I did not come across such entries.) Kathirgammar and Sithambaranathar and two daughters Sivakami and Puthunachi being mentioned in the thombus. At least three of these children were married—the daughters certainly were—and the males had even acquired much landed property from their earnings. That is why Mappana must be presumed to be an octogenarian. Of these children Velauthar is probably the eldest. If this were not so, there must have been some very substantial reason for the Government to pass over the elder brothers in favour of a younger one to confer an Udayarship on him. Therefore, it would be a safe guess to say that Velauthar was in his forties or even older in 1778 and that brings Velauthar's date of birth to some year earlier than 1738. Sinnathamby Pulavar must have been also very nearly of the same age and he may be said to have been born before 1738 (probably in the latter half of the 3rd decade of the 18th century.) It will be seen that the young man quoted above takes a moderate and sensible view of the age of Mappana Mudalyar and his sons mentioned in the Thombus—and assigns a contemporaneity of Sinnathamby Pulavar with his patron Velauthar somewhere in the 3rd decade of the 18th century. Circumstances warrant and justify our going much earlier than that. Dr. Paul Pieris' statement in "Ceylon and the Hollanders" that the Jaffna thombus were revised for the last time in the year 1754 appears to be in conflict with the testimony from records which show that the Thombu registers of 1790 during Mr. Raket's time were copied from the previous registers of 1778. It is possible that the keeping of Thombu registers in Dutch was discontinued in 1754.

(To be Continued.)

## GOVERNMENT'S FINANCES

### Surplus Balance of Seven Lakhs

A Surplus balance of Rs. 737,263 in the first quarter of the current financial year is shown in the Island's financial statement for December 1935.

The approximate revenue for the three months October, November and December was Rs. 26,378,115 while the expenditure was Rs. 25,640,852. Of the four heads of revenue showing an excess over estimates, Income Tax, which has yielded Rs. 3,936,370, provides a surplus of Rs. 1,636,370. Compared with the corresponding period of 1934, there is a drop in the yield of Income Tax. In fact this figure for October, November and December is the lowest since the tax was started.

The revenue surplus over estimate for the period under review was Rs. 473,562.

The surplus under customs was Rs. 307,638. It would have been about Rs. 600,000 the Treasury statement explains, but for the fact that collections during the Christmas holidays are taken into the January accounts in the Treasury books.

The revenue shortfall under estimate for December, 1935, was Rs. 929,448.

The approximate expenditure for October, November and December, 1935, of Rs. 25,640,852 was short of the estimate by Rs. 2,335,052.

## Italian Protest Against Abyssinian Atrocities

Further to the news already appeared in the local Press on the above subject, the Royal Italian Consulate in Colombo informs that the note of protest was simultaneously sent to the International Red Cross Committee and to the Secretariat General of the League of Nations at Geneva.

The note denounces:

- (a) The abuse of the Red Cross emblem by the Abyssinian;
- (b) Many cases of use by the Abyssinian of Dum-dum bullets, supplied by Kynoch of Birmingham, as proved by collections of projectiles found on the Tigre Front;
- (c) acts of barbarism and atrocities committed by the Abyssinian in encounters in both the Northern and Southern Fronts during last December.

Among these atrocities are specially mentioned: The emasculation and amputation of both hands to Lieutenant De Martino, the emasculation and various mutilations to 29 Italian soldiers, and the torture followed by emasculation, murder and decapitation to the aviator Lieutenant Minniti.

(Communique.)

## The Esoteric Significance of Ramayana

By S. Raghavachari

AFTER reading Ramayana what can be a better conclusion than the exposition of the inner meaning of this Great Poem? The greatest teachers of the world have taught by parables. The highest metaphysical truths in the Vedas and the Upanishads are embodied in parables. The story of Puranjana in Bhagavata is a parable and the poet himself has expounded the inner meaning. The Rishis have themselves given us the proper clue to the fuller understanding of the scriptures. Buddha and Christ taught by parables, for the abstract truth appeals only to the intellect whereas the concrete fact stirs the heart. It is distasteful for us to suggest that the story of the Ramayana is a mere allegory. That is not the aim of this discourse. Whether the Ramayana is historical or not in this popular sense, it is truer than the truest history in the highest and deepest sense. To the poet and the philosopher the idea is more real than the fact, the abstract more permanent than the concrete. That has moved the world and will move the world is not a thing but an idea. The greatest force that now rules the world is not a thing but an idea. The greatest force that now rules the world is the idea of God. Never has the Hindu devotee paused to question whether the events described in the Ramayana really happened. It is of little consequence to the true worshipper. Rama is more real to the Hindu, than the Prophet to the Muslim or Christ to the Christian. The question of historicity is only for the idle enquirer. It does not interest the practical religionist. The names of Rama and Sita are carved deep not only in the hearts of the devout Hindus, but in every forest, on every mountain, near every river and under every tree in this vast continent from Ayodhya to Cape Commorin and Ceylon.

"The poet's eye in a fine frenzy rolling Doth glance from heaven to earth, from earth to heaven And as imagination bodies forth The forms of things unknown, the poet's pen Turns to shapes, and gives to airy nothing A local habitation and a name."

Our readers should appreciate the Esoteric significance of the Ramayana. Our sacred books are conceived to suit every level of thought and understanding. A child of seven reads and understands them.

A boy in teens also reads his own meaning into them; and a grown up man with an accomplished mind also finds a higher meaning in them. Now let us take the Mahabharata, a child hears the story and is impressed with the ultimate triumph of Dharmaraja the true and righteous, over Duryodhana, the false and unrighteous. A young man with a better understanding will be apprised of the trials and sufferings to which virtue is subject in the world, the loss of kingdom, the rigours of banishment, the shame and the ignominy of slavery but is encouraged by the fact that Sri Krishna, in whom he sees Providence incarnate, is always on the side of the righteous and will see justice done. Then a more accomplished

mind with a deeper knowledge of the world comes into contact with the different shades of opinion and begins to ruminate upon the deeper truths in the great poem. After searching the whole universe, it returns back to itself and concludes that every Human body is a Kurukshetra. It is in your power to make it a Dharmakshetra or an Adharmakshetra. The Battle of Kurukshetra is symbolic of the eternal battle which is going on in your own mind. All the dissonance in life is only symptomatic of the unceasing strife between Good and evil. But now what is the inner meaning of the Ramayana? It is a story of the pilgrimage of the soul to the Place of Peace. It teaches us how to attain Supreme Bliss by freeing the spirit from the fetters of physical bondage. God himself had become incarnate in flesh and blood to set the example. Rama in Sanskrit means the Universal Soul (Paramatma or Purushottama). The name is a mantra to every Hindu. It is pregnant with spiritual significance. Dasaratha literally means a man of ten cars. He symbolises the human body endowed with the ten organs, viz., five organs of sense and five organs of action. His three wives Kausalya, Sumitra, and Kaikeyi represent the gunas of man. Satwa, Rajas and Tamas. The birth of Rama as Dasaratha's son means the incarnation of Paramatma in human body. Rama was born to Kausalya. This signifies that Rama was the embodiment of Satwa quality and that Santi was the predominant feature of his character. Tamas means darkness, inertia, inactivity. Kaikeyi's future conduct justifies the quality which she represents. Sita literally means the furrow of a plough. King Janaka is said to have found her while ploughing a sacred field for performing Yaga. Yagas are of various kinds; they are of varying grades according to the varying degrees of spiritual development and intellectual enlightenment. The Bhagavat Gita says the best and highest of them all, is Gnana Yaga that is to say Yaga for the attainment of spiritual wisdom. This is the only Yagna suited to King Janaka. A Janaka would not do any other Yagna. The discovery of Sita under such circumstances is significant of and symbolises the dawn of spiritual illumination. Sita is a symbol of Gnana. Rama's marriage with Sita symbolises his yearning for Gnana or knowledge and his initiation into the path of desiccation for its attainment. The only Guru who was fit to do it was Viswamitra. The name literally means Friend of the Universe. We know how reluctant Dasaratha was to send Rama with Viswamitra. This shows what a great obstacle the body is to spiritual progress. But man cannot be admitted into the temple of Knowledge without a severe test. Spiritual advancement is not possible without overcoming anger. Rudra is the God of anger. He has a third eye in his forehead which he opens when angry, and which when open, burns the whole Universe. Rama could not marry Sita without breaking the bow of

(Continued on page 3.)

## NOTICE

WANTED A Jaffna Tamil Hindu young man who is a Matriculate (Lond.) or possesses equivalent qualification with Tamil as a subject for appointment as Fore-man and Chief Clerk to the Press Department of the Saiva Paripalana Sabha, Jaffna.

The selected candidate will be required before appointment to undergo a course of practical training at his own expense for six months in a prominent printing establishment in Madras and obtain a certificate of competence, before appointment.

Starting Salary: Rs. 50 per month on an incremental basis.

Applications must be sent to the undersigned on or before 31st January 1936.

C. A. Candappasegaram,  
Hony. Secretary.

Saiva Paripalana Sabha,  
Vannarponnai, 27-12-35.

## Notice

By virtue of directions received from the District Court of Jaffna in Case No. 6929 I shall put up for sale by public auction at the respective spots on the 7th of February 1936 at 2 p.m. the following lands.

1. Land situated at Changanai called 'Kumpukalany' in extent 12 Lms. V. C. with cultivated and spontaneous plants and well and bounded on the East, North, and South by Lane and West by the property of Sinnachy wife of Vaithy, of this exclusive however an individual extent of 1/2 Lm. V. C. belonging to Vairava Kovil.

2. All that piece of land situated at Pandatharippu called 'Meian Kalady' in extent 5 Lms. V. C. with spontaneous and cultivated plants and the share of wells lying in the Western and Southern boundary land and the right of using way and watercourse and bounded on the East by lane, North by the property of Sethu wife of Kanapathy, West by the property of Periar Nagamany and South by the property of Theivnai wife of Muthuvelu.

K. VANNITHAMBY,  
Commissioner, Matthalag.  
10 1 36.

Mis. 260. 23-1-36.



## Hindu Organ.

THURSDAY, JANUARY 23, 1936.

## KING GEORGE V

HUSHED IN THE SILENCE OF DEATH is the voice of His Majesty King GEORGE V which during X'mas inspired his people high and low throughout the far-flung Empire to the realisation of a heart-unity despite differences of caste, colour and creed. A like surge of feeling will unite all his subjects to mourn the death of a sovereign who was not merely a figure-head but a powerful human factor in holding together a variety of races and cultures distributed far and wide throughout the British Empire. Whatever the policy of his Ministers with regard to the peoples under the political sway of the Empire, the King who in the theory and practice of the constitution stands above the turmoil of parties and politics and represents the static background for the play

of the forces of national conflict and progress, brought to bear on occasions his personal influence to compose and brighten up situations which seemed impossible of solution. The future historian will point to many instances where the love of fair-play and justice for which the King was justly revered saved many a baffling situation in the affairs of the Empire.

To an oriental people like the Ceylonese, the King is not merely an abstraction or a constitutional necessity. He represents the highest potentialities of the people in their efforts towards self-expression. His Majesty's interest in the welfare of the people of this country has been amply demonstrated by the many acts of kindness and courtesy to them. He visited Ceylon twice in his youth and sent his sons later. The return of the regalia of the last King of Kandy has been acclaimed on all sides as a generous gesture on the part of His Majesty. The spontaneous expression of grief with which the news was received in this country proves beyond doubt that the King had established his sway over the hearts of his people in this sunny isle. Government offices were closed to order, but private establishments and places of business put up the shutters and sporting fixtures cancelled as a spontaneous tribute to the memory of the departed Sovereign. The President of the Jaffna Association despatched a condolence message to the Governor on behalf of the Tamils in Jaffna. The King is dead. And the many millions of his subjects who bow their heads in grief will hail the new King with the wish: Long live the King. We have no doubt that King EDWARD VIII who has been called upon to fill the throne will maintain and enrich the tradition of high-souled service created by his august father. Already popular with every people the world over, His Majesty has not missed a single opportunity to widen his vision and knowledge so necessary to fulfil the grave responsibilities of his exalted office. To him stricken with grief at the very threshold of his reign, to the widowed Queen Mother and the members of the Royal house hold the genuine sympathy of the Empire will go forth.

The local option poll at Sandilippu which is fixed for Saturday week seems **Local Option Poll** to have re-leased the forces of

reaction in this and adjoining hamlets. We understand Headmen are ranging themselves on the side of the pro-drink party and would-be renters are in alliance with Excise officers to manipulate a show of popular sympathy for the reopening of taverns. Unless local option polls are to degenerate into make-believe tactics to give effect to the policy of Government to increase the number of drinking booths irrespective of the moral consequences to the people, it is the duty of Government to take every precaution to see that the result of the poll represents the opinion of the majority of the inhabitants of the village. We wish the Government Agent will issue strict instructions to the Headmen to prevent impersonation at the poll.

## THE LINE OF THE KINGS OF ENGLAND

## 1000 YEARS OF CONTINUITY

BY J. HURDEN WARD

THE throne of England is constituted by Act of Parliament of 1689 in a family, which has now occupied it, save for very brief intervals, for one thousand, one hundred and eight years.

When we talk of a family nowadays we always refer to a male line descent. The husband confers the name on the wife and on their children. But the roots of this practice do not go very deep into the soil of history. It was not observed anywhere until towards the very end of the Middle Ages, and has never been observed in the English Royal House.

In the early Middle Ages, when title and name were bound up with tenure, they both naturally passed with the property. If a baron had a son the matter was simplified. If he had no son but a daughter, it is more in the course of nature that the property should pass to that daughter than to an uncle, a cousin or a nephew. That is why mediaeval titles are continually passing to what we should now term different families, and becoming extinct, though there are male heirs still extant.

The descent of the King Maker provides an example. One son of Ralph Nevill, Earl of Westmorland, married the daughter and heiress of the Earl of Salisbury. With her he obtained the reversion of the earldom. His son in turn married the daughter and heiress of the Earl of Warwick, and it is as Earl of Warwick, that he is famous in history. In modern parlance we say that the Earldom of Warwick passed from the Beauchamps to the Nevills, but our ancestors were not conscious of any break in continuity nor did they think that a female link was any less binding than a male one. The only precedence that custom assigned to males was that sons came before their elder sisters in the line of succession.

This principle of descent, practically universal in the Middle Ages, is virtually extinct in the modern peerage, though surviving mediaeval titles continue to pass in the direct line, whether male or female, and certain recent titles are specially re-maintained in the female line. But it has always been observed in the Succession to the British throne. Thus the order of succession at the present moment is the Prince of Wales—the Duke of York—Princess Elizabeth—Princess Margaret Rose, who thus take precedence over their uncles, the Duke of Gloucester and the Duke of Kent. That is to say the British crown always passes in the senior direct line, and the British Royal Family is the senior direct line of the Old Saxon Royal House.

The first king of all England and ultimate ancestor of the present King was Egbert, King of Wessex, who came to the throne in the year 827 A.D. His direct male descendants were kings of England until 1016 when Edmund Ironside was dispossessed by the Danish invader, Canute. The Danish usurpation continued until 1042, when a younger brother of Edmund regained the throne. This King, Edward the Confessor, was the last of the Saxon dynasty to occupy the throne. Edgar Atheling was dispossessed, but Edgar Atheling's sister Margaret married Malcolm III of Scotland, and it was through her that the royal Saxon blood was handed on.

The four kings of the Norman dynasty represent the only break in the continuity of this descent. The Conqueror's youngest son, Henry I, married Edith, daughter of Malcolm III and Margaret Atheling and their daughter, Matilda, married

Geoffrey of Anjou.

Thus Henry II, daughter of Geoffrey and Matilda, inherited the blood of the Conqueror and of the Saxon dynasty.

The next break in the male line does not occur until 1485, when twelve successors of Henry II had filled the throne. In that year the House of Plantagenet went down in a sea of blood, and Henry VII came to the throne.

Henry VII came to the throne.

Henry's inheritance of the royal Saxon blood came from his mother, Margaret Beaufort, who was the grand-daughter of John of Gaunt, the son of Edward III. He had married twice, the second time morganatically, but his family by his second wife, Catherine Swynford, was legitimated though debarred from right of succession. These Beauforts became Dukes of Somerset and passed out in the shambles of the Wars of the Roses. The sole male line descendants of the Plantagenets are the present Dukes of Beaufort.

Margaret Beaufort then, coming of his family, married Edmund Tudor, and their son came to the throne in 1485 as Henry VII. Three generations of the Tudors occupied the throne, and, at the death of Elizabeth in 1603, it became necessary to cast back to pick up the royal line.

The link was provided by Margaret, daughter of Henry VII, who had married James IV of Scotland, and it was her great-grandson who now came to the throne as the first of the House of Stewart.

The Stewarts, like most other great Scottish families, are of Anglo-Norman origin. At the beginning of the eleventh century there had come to England a Breton named Alan the Song Flaad Alan had two sons, one of whom adopted the name Fitz Alan, stayed in England and founded the family of the Earls of Arundel, from whom the Dukes of Norfolk are descended. The other son went to Scotland, where he rose to great eminence, the family becoming Stewards of the Realm and finally succeeding to the throne by marriage with the Bruces, themselves Anglo-Normans, who had married with the old Scot-Saxon Royal House. The Stewardship of the Realm was naturally a post of high honour, although the name illustrates the love of a humorous metaphor, which characterized our ancestors. For Stewart was originally hog-ward just as Howard was originally hog-ward.

During the period of the Stewart dynasty occurred events, which revolutionised the succession to the throne. First came the Great Rebellion and the ten years of the Commonwealth. Then in 1688 James II was forced to abdicate and his male heirs were deprived of the rights of succession. With this assertion of the right of Parliament to alter the succession the constitutional position of the crown was newly defined. Two daughters of James II, Mary and Anne, succeeded him, while his two male heirs, the Old and the Young Chevalier, James III and Charles III as legitimists call them, both died in exile.

None of her many children survived Anne, and once more it became necessary to turn back to pick up the royal line.

James II's son was debarred. Charles II had left no heirs. There were no descendants of Charles I. But a daughter, of James I lovely, unhappy Elizabeth Stewart, had married Frederick King of Bohemia. Her daughter, Sophia, one of the most beautiful, the cleverest, the

(Continued on page 3)

## KING PASSES AWAY

EMPIRE-WIDE MOURNING

## CEYLON'S MESSAGE OF SYMPATHY

His Majesty King George the Fifth died at Sandringham House on Tuesday at 5-25 a.m. (11-55 p.m. Greenwich time).

Government Notification

The following Government Notification was issued on Tuesday.

"It is with feelings of profound sorrow, which will be shared by every man, woman, and child in this Island, that His Excellency the Governor has to announce the sad news that His Majesty King George V. passed away shortly before midnight on Monday, the 20th January.

"His Excellency the Governor directs that on this melancholy occasion the officers of the Public Service of this Island do put themselves into deep mourning. The mourning is to begin from today and to continue until further orders. His Excellency requests that a similar mark of respect may be observed by those of His Majesty's loyal subjects whose situation enables them to do so."

Ceylon's Sympathy

The following is a copy of a telegram that the Governor has received from the Secretary of State for the Colonies announcing the lamented death of His late Most Gracious Majesty King George the Fifth:—

"Profoundly regret to inform you that His Majesty King George the Fifth passed away just before midnight"

The following is a copy of the telegram that His Excellency has sent in reply:—

"The news of the death of His Majesty King George has been received with the deepest regret by his loyal subjects in Ceylon, who deplore the loss of a wise and beloved Sovereign. Please convey to the Royal family the expression of the most heartfelt sympathy of the Government and people of this Island."

## Funeral on Tuesday

Rugby, Jan. 21.

The body of King George was removed from Sandringham House to the parish church of St. Mary Magdalene this evening. The coffin on the hand bier was escorted by the Grenadier Guards and the procession was headed by the King's piper who played a lament. The body of the late King will arrive in London on Thursday afternoon, and will lie-in-state in Westminster Hall until the date of the funeral.

The funeral will be held at St. George's Chapel, Windsor next Tuesday. There will be a full State procession from Westminster Hall to Paddington Station. Representatives of foreign countries, in many cases the head of the State, will attend. The King of Norway and Queen Maud, the sister of King George, are leaving Oslo for London tomorrow.

**THE NEW KING**

EDWARD VIII

**Edward of Windsor, Prince of Wales, is now King Edward VIII.**

The Prince of Wales accepts and becomes King immediately *de facto* and *de jure* until his coronation.

**The Esoteric Significance of Ramayana**

(Continued from page 1)

Rudra. That is to say, he could not be initiated into the mysteries of the soul without subduing his passions. But there was Parasurama who had killed Kshatriyas twenty-one times, who had not only subdued anger but annihilated it. Rama receives his initiation also and the mantle of world leadership in spirituality fell from Parasurama on the shoulder of the New born Spirit. This is the spiritual meaning of the humiliation of Parasurama by Sri Rama. But initiation is but the commencement of the path of Freedom. After marriage the household must stand the severe test of the trials, troubles and temptations of life. The strong determination to face the stern realities of life and fight the way to Freedom is the outflowing of the spirit of Renunciation, which means the annihilation of attachment to the bodily pleasures and sensual indulgences. The death of Dasaratha consequent on Rama's departure to forest signifies the death of attachment to sensual happiness. Samsara is generally compared to wilderness. Rama's banishment to the forest corresponds to the Soul's determination to fight the battle of life, and tread the path to Supreme Bliss. The Rakshasas in the forest represent the evil forces of the world. Even the Universal Soul in the bondage of Flesh and Blood cannot escape the clutches of Maya. Rama succumbs to the temptation of Maricha, the embodiment of Maya, and his wisdom (Sita Gnanam) is carried away by Ravana, who symbolises the ten headed monster of physical tyranny. The recovery of Sita was possible only by killing Ravana. The dawn of spiritual illumination is possible only to those who have overcome the senses Sugriva, the son of Surya (the Fountain Source of all light) helps him in the endeavour. The learned Hanuman the son of Vayu also aids him. The friendship of Sugriva is secured through Hanuman. Knowledge is to be obtained through the Sastras. Hanuman is also the son of Vayu. The control of breath, (Pranayama) helps concentration on the Light of Truth. With the help of Hanuman and Sugriva, Rama recovers his lost Sita. Man attains to spiritual Truth through the light of knowledge derived from the Sastras.

Lanka symbolises the highest zenith of material splendour. The conquest of Lanka signifies the triumph of spirit over matter and establishes the superiority over materialism.

This is the spiritual message of the Ramayana. But it cannot be regarded as the sole aim of the immortal poem. The poem has been in existence for centuries past and no commentator can confidently assert that he has fully grasped the significance of the poem. Its treasures are inexhaustible from whatever standpoint it be studied. Poets are not tired of singing the praises of its poetic beauties. Philosophers have not dived deep into its deepest recesses. Pandits vie with each other in interpreting its meaning. Its excellence defies description. It has been the wonder of the world for ages past. It will continue to be an object of wonder, admiration and reverence for all time.

OM TAT SAT

**THE LINE OF THE KINGS OF ENGLAND**

(Continued from page 2.)

strongest women of her time married the Duke of Hanover, and it was her son, who came to the throne as George I.

The Dukes of Hanover were Welfs descended from the eighth century Count Warin of Altorf. The early Welf were kings of upper Burgundy but the male line became extinct on the death of Welf III in 1055. The grandson in the female line, Welf IV of Carinthia, became Duke of Bavaria and founded the younger line. From him sprung Henry the Black, who married the daughter of Magnus of Saxony, Henry the Proud, who inherited the Emperor Lothair's lands in Brunswick, and ultimately the Hanoverian dynasty which reigned in England until 1837.

On the death of William IV in that year the principle of the succession to the British crown was illustrated once again. Two sons of George III had succeeded him—first George IV and then William IV. Neither had left heirs. Other sons still survived, the Duke of Cumberland, the Duke of Sussex, the Duke of Cambridge. But between William and the Duke of Cumberland had come another son now dead, the Duke of Kent, and the Duke of Kent had left a daughter, Victoria.

Victoria came before her Uncle, the Duke of Cumberland, in the line of succession, just as Princess Elizabeth comes before her uncle, the Duke of Gloucester. In Hanover the same principle did not obtain. The heir to the kingdom of Hanover was the Duke of Cumberland, and with the accession of Queen Victoria that state ceased to be one of the possessions of the British Crown.

Queen Victoria's marriage with Prince Albert of Saxe Coburg brought the crown into the present family.

The Dukes of Saxe Coburg, of whom His Majesty and his sons are the heirs-male, belonged to the house of Wettin. The Wettins were a family of German feudal princes very similar to the Welfs. Their ultimate ancestor was Dietrich, who died in 982. His grandson, Dietrich II, married Matilda of Meissen and thus began the long association of the family with the dukedom of Saxony. It is already forty-five years ago that the eight hundredth anniversary of Wettin rule in Meissen and Saxony was celebrated at Dresden. The German princes had always the custom of dividing their scanty kingdoms between all their sons. When the domination had been pared to too fine an edge, they would draw lots. One son would stay at home and marry, the others would go campaigning against the Turks or sell their swords to a Wallenstein or a Gustavus. We can find repeated echoes of the practice in our fairy-stories, of which the *decor* is so frequently of German origin.

So it came that Saxony was divided, and the kingdom thereof and the four dukedoms were all held by the Wettins.

His present Majesty, then, is descended in the male line from Dietrich, who built his castle at Wettin on the Saale and died in 982. But the throne of England descends to him as a direct descendant of the Conqueror and the heir of the Saxon royal blood.

**Order Nisi**

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction No. 195.

In the matter of the estate of the late Thangammah daughter of Theyagar Kumaraswamy of Pulvely West Deceased. Velauther Sithamparapillai of Pulvely West Petitioner

Vs.

Sinnappillai wife of Velauther Sithamparapillai of do. Respondent. This matter of the Petition of the abovenamed Petitioner praying that Letters of Administration to the estate of the late Thangammah daughter of Theyagar Kumaraswamy be issued to the Petitioner coming on for disposal before C. Kumaraswamy Esquire District Judge Jaffna on the 24th day of October 1935 in the presence of Mr. K. Subramaniam Proctor for Petitioner and on reading the Petition and affidavit of the Petitioner dated 21 October 1935.

It is ordered that the Petitioner as an heir of the said intestate be declared entitled to take out Letters of Administration to the estate of the said intestate unless the Respondent on any other person shall on or before the 11th day of December 1935 shew sufficient cause to the satisfaction of the Court to the contrary.

The 5th day of November 1935.

Sgd. C. Kumaraswamy, District Judge.

Extended to 31st January 1936.

O. 109. 23 & 27-1-36.

**Order Nisi**

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction No. 55.

In the matter of the estate of the late Achch kkuoddippillai wife of Subramaniam Kailasam of Tirunelvely Deceased.

Dead, Subramaniam Kailasam of Tirunelvely Petitioner. Thambu Kanapathippillai of do Present Petitioner. Vs.

1. Kanagasabai Kandiah and wife
2. Nagammah
3. Maruthappuraveekavally daughter of Kailasam
4. Leelavathy daughter of Kailasam and
5. Kailasam Ratnasinkam all of Tirunelvely

The 3rd, 4th and 5th are minors appearing by their Guardian-ad-litem the 2nd respondent. Respondents. This matter coming on for disposal before Simon Rodrigo, Esquire Additional District Judge, Jaffna, on the 10th day of September 1935 in the presence of Mr. V. Manickavasagar, Proctor on the part of the present petitioner and on reading the affidavit of the present petitioner dated the 10th day of August 1935.

It is ordered that the Letters of Administration to the estate of the abovenamed deceased Achchikkuoddippillai be granted to the present petitioner unless the respondents or any other person shall on or before the 14th day of October 1935 appear before this court and shew sufficient cause to the satisfaction of this Court to the contrary.

This 23rd day of September 1935.

Sgd. S. Rodrigo, District Judge.

Time to shew cause extended to 29-1-36.

O. 110. 23 & 27-1-36.

**ACTION FOR ACCOUNTING**

**Judgment for Plaintiff**

**Trincomalee Case**

After a fortnight's hearing Mr. H. R. Subramaniam, District Judge, Trincomalee, entered judgment for the plaintiff for Rs. 14,985 and costs against Mr. V. Sithamparapillai, brother in law of Mr. R. Murugupillai in the action filed by Mr. V. K. Chinniah, Member, Urban District Council, and his wife. The plaintiffs alleged that they had remitted from 1923 onwards large sums of money to the defendant for investment. On their return to the island from the Malay States the plaintiffs found that the moneys had been invested in the name of the defendant and his wife. When accounts were looked into the defendant was unable to account for large sums of money and action at law was filed, with the result noted above.

Messrs F. J. Soertz and S. J. V. Selvanayagam, advocates instructed by Mr. M. M. Subramaniam appeared for the plaintiffs. Mr. D. Rajaratnam, proctor appeared for the defendant.

Mis. 258. 23-1-36.

**REVIEW**

**TWENTIETH CENTURY** (January) 1936. A Monthly Journal edited by Mr. K. Iswara Dutt. Published by the Indian Periodicals Ltd. Allahabad. Annual Subscription Rs. 8/-

The January number of this popular Indian monthly provides excellent fare for its readers. The Historian of the Congress, Pattabhi Sitaramayya contributes a thoughtful article on the task before the forthcoming session of the Congress at Lucknow. Defining the scope of the freedom sought by the Congress the writer says, "It is meant for restoring to Hindustan the opportunity no less than the right to think out the problems of life on lines set by her forbears and work out the solution untrammelled by a sense of bondage in body or spirit." Mr. P. Narasimham gives a penetrating study of Gandhiji's influence on public life in India. "The problem of Evil in Shakespeare" by Mr. P. C. Joshi of the Benares Hindu University is an interesting study of Shakespeare's attitude towards the problem of evil as reflected in his immortal works. Hamlet—the neurotic prince is the subject of an interesting study by Mr. V. R. Talasikar. Among other striking contributions may be mentioned the "Unpublished Testament of Barbar" which offers an irresistible appeal to tolerance between Hindus and Moslems and "The immediate future of the Congress".

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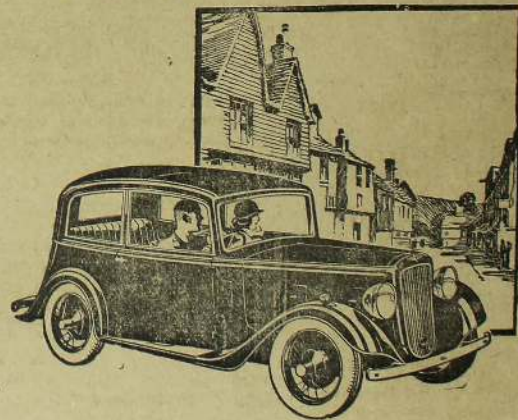
Y. 188. 21-10-35—20-10-36

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(Y. 56. 8-2-7-2-36. (T))

NOTICE

By virtue of directions received from the District Court of Jaffna in Case No. 6726 I shall put up for sale by public auction at the respective spots on the 7th of February 1936 at 9 a.m. the following lands:

1. An undivided half share of all that piece of land situated at Mathagal called "Manvachi Kudiyirippu" "Yavodai" "Maduvantboddam" and Kollan Kudiruppu in extent 12 Lms. V. C. and 7 kls. with palmyrah young and old and share of the well standing on the Northern boundary. Bounded on the East by the properties of Mariappillai wife of Pavilu and Savinam wife of Pethurupillai and shareholders, North by the properties of Annammah widow of Philippu and Sionaval wife of Prancy and shareholders, West by the property of Vally wife of Kandan and by lane and on the South by lane.

2. Land situated at Sillalai called "Pungam Thalva" in extent 5 1/2 Lms. V. C. with Palmyrah old and young bounded on the East by the property of T. P. Soosaiappu and shareholders, North by road. West by lane and the property of Soosanam wife of Swampillai. The whole of this together with share of the well standing on the eastern side and the right of way and water course exclusive of an undivided 1/2 share of the lands and spontaneous plants and cultivated plants and share of well belonging thereto.

3. All the piece of land situated at Sillalai called "Arukampiddy" and other parcels in extent 9 Lms. V. C., "Arukampiddy" in extent 7 Lms. V. C. both aggregating to 16 Lms. V. C. with young palmyrahs and bounded on the East by the properties of M. Neegillappillai and others, North by the properties of Barbarappillai widow of Rymondupillai and others, West by the property of S. Pethurupillai and by road and South by lane and the property of Barbarappillai Rajmoudupillai.

4. An undivided half share of all that piece of land situated at Mathagal called "Kiyavaththai" in extent 3 Lms V. C. with share of well standing on the Southern boundary and cultivated plants bounded on the East by the property of S. Swampillai, and shareholders, North by the property of M. A. Pethurupillai and shareholders, West by the property of St. Thomas Church, South by the properties of Mariappillai widow of Manuelpillai and others.

K. VANNITHAMBY, Commissioner, Mathagal, 7-1-36.

Mis. 259. 23-1-36.

CEYLON SAVINGS BANK

RATE OF INTEREST

It is hereby notified by the Directors of the Ceylon Savings Bank, that the rate of interest to be paid to depositors under rule 3 for the year 1936, is 3 per cent.

H. A. HAMER, Secretary. 8th January, 1936. (G. 59. 20 & 23-1-36.)

Order Nisi

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction No. 8593.

In the Matter of the Estate of the late Pakkialledchumy wife of Nadaraja of Vannarponnai Jaffna Deceased.

Channugam Nadaraja of Vannarponnai Jaffna

And: Petitioner.

Minors. 1. Sannugaraja son of Nadaraja 2. Ranganathan son of Nadaraja 3. Padmanathan son of Nadaraja appearing by their guardian-ad-litem

4. Muttu widow of Vairamuttu, all of Vannarponnai Jaffna

Respondents.

This matter of the Petition of the above named deceased coming on for disposal before C. Coomaraswamy, Esquire, District Judge on the 22nd day of February 1935 in the presence of Mr. S. Coomarasuriy Proctor on the part of the Petitioner and the affidavit of the Petitioner dated the 6th day of August 1934 having been read, it is declared that the Petitioner is the husband of the said intestate and is entitled to have Letters of Administration to the estate of the said intestate issued to him unless the Respondents or any other person shall, on or before the 29th day of March 1935 show sufficient cause to the satisfaction of this Court to the contrary.

Signed this 18th day of March 1935.

Sgd. C. Coomaraswamy, District Judge.

Extended for 31-1-36.

Sgd. S. Rodrigo, Addl. District Judge. 14-11-35.

(G. 108. 20 & 23-1-36.)

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