

The Hindu Organ.

"Arise! Awake! and stop not till the goal is reached."

THE ONLY NEWSPAPER IN CEYLON FOR THE HINDUS

HAS THE WIDEST CIRCULATION

ESTABLISHED SEPTEMBER 11, 1889.

(REGISTERED AS A NEWSPAPER.)

PUBLISHED EVERY MONDAY AND THURSDAY.

VOL. XXXVI—NO. 93

JAFFNA, MONDAY JUNE 8, 1925.

PRICE 6 CENTS

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THE HINDU ORGAN.

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wasted in the process of cooking. It is best preserved by cooking in the Best Cooking Arrangement, viz.

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Rice and four or five flavoured dishes of curry can be cooked to taste and perfection in an hour at less cost than now. The food retains its nourishment and flavour, the cost is less, and worry nil. Excellent for homes, bachelors, travellers, tourists, students, and families. Cooker for 2, 4, 6 and 8 persons at Rs. 8, 22, 27 and 33.

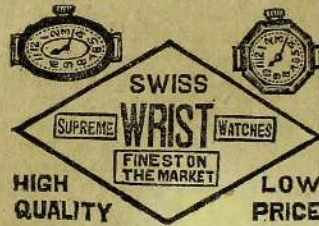
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Y 46.

Order Nisi.

IN THE DISTRICT COURT OF JAFFNA.

Testamentary Jurisdiction No. 5799.

In the Matter of the Estate of the Late Theivaniappillai wife of Nagamuttu Kanapattipillai of Vaddukoddai East late of Maipalay

Deceased.
Visuvanathar Kathiresan of Vaddukoddai East Petitioner.

Vs.
Minor 1. Sivagamasuthary daughter of Kanapattipillai

2. Nagamuttu Kanapattipillai of Gc. The 1st Respondent is a minor appearing by her guardian ad litem the 2nd Respondent

Respondents.

This matter of the Petition of the abovenamed Petitioner praying that the 2nd Respondent be appointed guardian ad litem over the minor the 1st Respondent and that Letters of Administration to the estate of the said intestate be issued to the Petitioner coming on for disposal before the Hon. Sir A. Kanagasabai Kt. Acting District Judge, Jaffna, on May 8, 1925, in the presence of Mr. S. Sittampalam, Proctor for Petitioner and the affidavit of the Petitioner dated May 5, 1925, having been read. It is ordered that the abovenamed 2nd Respondent be appointed guardian ad litem over the minor the 1st Respondent for the purpose of protecting her interest and of representing her in this case and that the Petitioner be declared entitled to have Letters of Administration to the estate of the said intestate issued to him as her father unless the Respondents or any other person interested shall appear before this Court on June 11, 1925, and show cause to the contrary.

A. Kanagasabai,
District Judge.

May 15, 1925.
O 876.

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LADIES' WRISTLET WATCH.

Superior round shape Fancy Dial Wrist Watch very charming to look at. It is an excellent and perfect time-keeper even when riding on horse-back or cycle. Complete with Rolled-gold Gilt Bracelet Spring Chain



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Park Town Post,

Y. 42.

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Firstly, because they are the LIGHTEST tiles in the market to-day.

Secondly, because they are more DURABLE than all the other Tiles.

Thirdly, and most important of all, because they are the Tiles best suited to the climatic conditions of North Ceylon. They keep your house cool during the hot weather and warm during the cold.

We began selling Standard Tiles only about four years ago and the sale that we are having now is astonishing. This itself is sufficient to prove the superiority of STANDARD TILES to all other Tiles in the market.

S. VEERAGATTIPILLAI,

Sole Agent,

H. 33.

JAFFNA.

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Sizes Length 6 to 30 feet.

„ Width 10 to 20 inches.

As we have a limited number of long logs will those of our customers who prefer long ones book their orders in time.

S. VEERAGATTIPILLAI,

H. 36.

Tondamanar.

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We have dealt with the Jaffna Apothecaries Co. for 23 years and found them always very obliging and their goods of Uniform Excellent Quality.

If you desire entire satisfaction get all your requirements from

THE JAFFNA APOTHECARIES CO. Merchants,

Y. 43.

BIRTHDAY HONOURS.

In honour of the Birthday of His Majesty the King, His Excellency the Officer Administering the Government has been pleased to appoint the following gentlemen to be Justices of the Peace:—

FOR THE ISLAND.

- Bernardin Vincent Casper, Dr. George Powell Ray, Charles Oliver Tiesera.

FOR THE WESTERN PROVINCE.

- Puthen Beettill Umblichy.

FOR THE JAFFNA DISTRICT.

- Raja Ratnam Nalliah.

The following is a list of the gentlemen on whom His Excellency the Officer Administering the Government has been pleased to confer Native Rank in honour of the Birthday of His Majesty the King:—

TO BE DISSAWA.

- Rajakaruna Chandrasekera Wasala Mudiyanse Rajahamillage Lawrence Nugawela Loku Banda.
- Rajakaruna Chandrasekera Wasala Mudiyanse Rajahamillage Panchi Bandara Nugawela.

TO BE RATE ADIKARAMA.

- Herat Dissanayake Mudiyanse Balawatte Walawe Tikiri Banda.

TO BE RATE LEKAMA.

- Omatte Tilakarathna Mudiyanse Rajahamillage Madduma Banda Kalawana.

Bandarailage Panchi Appahamy.

TO BE ATAPATTOWE LEKAMA.

- Hewa Araceli Batugamaetirialalage Kalinguhamy Waidiyasekera Gonakumbura.

TO BE MUHANDIRAM OF THE GOVERNOR'S GATE.

- Edwin Richard de Alwis Samarakoon.

TO BE MOROTTI MUDALIYAR.

- George Albert de Silva Abaysiriwardene Seneviratne Goonetilleke.

TO BE MUDALIYAR.

- Peter Hamelgay Michael Perera Wijeyesuddera.

TO BE MUHANDIRAM.

- Addington Alexander Abeypaika, Nicholas de Silva Weerasingha, Aryadasa Mille Witanachi Gunawardene, Danduwill Hewage Martin Fernando Jayatunga, James Rajawatte Kuruppu Wickremasekera Jayawardena.

TO BE MAMA VIDANA MUHANDIRAM.

- Sipkadiwe Anthony Jandoris de Silva Wickremesooriya.

TO BE MADIGE MUHANDIRAM.

- Madarasibo Mohidiasibo Katubawa.

Continued.

CATERING.

- Julius Phillips Esqr. (Hony. Secy. B S. A. N. P.) Asst. D/O: C. I. Mathew, Asst. S/M., C. E. Gunaratnam; C/M: T. B. Daniel.

PRESS AND PUBLICITY.

- C/M: S. A. Mann; S/M: J. P. Nagalingam.

RECEPTION COMMITTEE.

- District Commissioner E. W. Kannangara; Asst. District Commissioner M. Sabaratnasinghe; Asst. District Commissioner C. I. Mathew; Julius Phillips Esqr.; Miss. S. L. Page; Miss. Tambapillai; Mrs. P. P. Werkmeister; Rev. P. T. Cast; Rev. J. Bicknell, Mudaliyar V. Muttanayyar; T. H. Crossley Esqr. and T. R. Nalliah Esqr., Wembley Scouts.

SUPPLY AND TRANSPORT.

- W. F. RatnaGopal Esqr.; S/M: S. Saevaratnam and C/M: S. A. Mann.

ANNOUNCES.

- S/M: C. O. Elias.

The following was the order of events:—

- 2 p.m. Troops and Bands Rally for Parade
- State; 2.15 p.m. 100 yards (open); 2.20 p.m. Obstacle Race (Cubs); 2.25 p.m. Obstacle Race (Scouts); 2.35 p.m. Messages Relay (Cubs); 2.45 p.m. 1 mile (open); 2.55 p.m. S. G. sailing Race (Scouts); 3.05 p.m. Skinning the Snake (Cubs); 3.15 p.m. 1 mile Relay (Scouts); 3.35 p.m. Centipede Race (Cubs); 3.50 p.m. Firman's Lift Race (Scouts); 3.55 p.m. One Mile (open); 3.50 p.m. Ambulance Race (Scouts); 4.00 p.m. Antelope Race (Cubs); 4.10 p.m. Tug of War; 4.30 p.m. Final Rally in Cart wheel formation.

AT THE RALLY THE PRIZES WERE DISTRIBUTED BY

Miss Twynam, Mrs Smith who was to do it being unavoidably absent. After that Mr E. W. Kannangara, the District Commissioner, in a neat little speech offered a few remarks. The following are extracts from his speech:—

"It is an unwritten law of the scout creed that we should not talk but work. Ours is one of deeds and not of words. Yet occasions are there when it is impossible for us to keep the principle. In this first place let me thank you Madam (Miss Twynam) for having consented to distribute the prizes even though we approached you at the eleventh hour. It is with the greatest regret that I heard from Mr. Smith that Mrs. Smith cannot come here. I am sure that we all deeply regret her absence. But we are lucky in having had Miss Twynam here today who without any objection has consented to do Mrs. Smith's part. In the second place let me thank you (G. A.) both as a Scout Officer and as a representative of the Government for the very keen interest you take in the Scout Movement. I need not say many words. Next I thank the general public among whom I find the grand old man of Jaffna, Sir A. Kanagasabai, the Honourable

Continued up.

KING'S BIRTHDAY.

KING'S BIRTHDAY AND THE VERNACULAR SCHOOLS.

The celebrations of the King's Birthday were held on June 3rd at the Jaffna Esplanade under the auspices of the Jaffna Urban Education District Committee. Nearly 30 vernacular schools under the Urban area mustered strong at 3.30 p.m. where they were accommodated under spacious pandals and tents specially erected for the occasion. Sports of various items were held together with items of drill and action songs. Special mention is to be made of the Roman Catholic Boys and Girls schools and the Koddady Wesleyan Mission school which exhibited their best and carried away prizes. The latter school enlivened the proceedings with band and native music.

The prizes were distributed by Miss Twynam while Mr F. J. Smith, the Government Agent, Presided over the function. The Hon. Mr. A. Ganagaratnam addressed in Tamil the school children and was followed by Mr. L. P. Spencer, the Headmaster of Kinner College.

The function came to a close with a tea party to the children numbering over two thousand who were lavishly served with refreshments and aerated waters.

The attempt of celebrating the King's Birthday by the Vernacular schools was realized for the first time this year and it is hoped that in years to come the celebrations will be grand.

At 6.30 a. m. a special service was held at St. Anthony's Church in Valikamam West by the Very Rev. Father Veget, O. M. I. The children of the Vernacular and English schools with their teachers attended the service in large numbers.

At the Village Court the Union Jack was hoisted and saluted amidst the booming of cannons.

The Vernacular School at Chittankerni in Valikamam West celebrated the event as usual in a fitting manner. They paraded the streets with flags in hand singing special songs composed for the occasion. Mr. T. K. Ponniah, Inspector of Schools, Northern Division, spoke at some length on the loyalty to the King, which he said was one of the greatest ideals of life.

Mr. M. Manickavaschakar, Manager of the School, entertained all present at the Temple Madam.

At Kankesenturai the Hindu English School celebrated King's Birthday as usual. The boys and girls of the Hindu English and Vernacular Schools, who had assembled for the occasion in the hall of the English School with their respective teachers hoisted the Union Jack amidst cheers and marched with flags on their hands accompanied by a band of musicians to the Customs, where they were joined by the pupils of the American Mission and Roman Catholic Schools.

At 12.30 Mr. K. Tambypillai, Manager, Nadeswara Vidyaalaya entertained the students.

THE SCOUT RALLY.

The most interesting item of the day was the Scout Rally. Crowds of people had been attracted to the esplanade and by 2.15 p.m. when the sports began all available seats have been occupied by ladies and gentlemen from all parts of Jaffna. The following were the Judges and Rally officials:—

- Sir A. Kanagasabai; Miss. Twynam; Rev. A. Lockwood; M. H. Kantawala Esqr.; C. F. Ingledew Esqr.; Dr. F. Foenander; Dr. H. N. Leembruggen; Dr. C. Sivasithamparam; Dr. C. Sittampalam; Dr. G. O. Philip; Dr. M. O. Chako; E. de Saram Esqr.; H. S. Perera Esqr.; A. Rothwell Esqr.; A. B. Lushington Esqr.; Capt. S. G. Nettle; J. Lambert Esqr.; Mudr. C. Rasanayagam; R. G. Leembruggen Esqr.; V. Joseph Esqr.; R. R. Nalliah Esqr.; P. Thuraiyestram Cooke Esqr.; Francis Homer Esqr.; J. H. P. Wijeyeratnam Esqr.; V. Ramalingam Esqr.; J. P. Goonetilleka Esqr.; J. S. Nicholas Esqr.

RALLY COMMANDANT.
District Commissioner E. W. Kannangara.

ARENA DIRECTORS.
Asst. District Commissioner M. Sabaratnasinghe; Asst. District Commissioner C. I. Mathew; W. F. RatnaGopal Esqr. (Hony) Treasurer B. S. A. N. P.

ESTABLISHMENT.
Rev. R. H. Whelan; C. E. de Silva Esqr.; D. Saverimuttu Esqr.; G. K. Joseph Esqr.

CALL STEWARDS.
Groups A, B and E. (Scouts)—District S. M. S. P. Rastah. Groups C, D. and F. (Cubs)—District C. M. T. B. Daniel.

RECORDING SECRETARIES.
S/M: T. M. Mathai, C/M: R. C. S. Cocke S/M: A. Obelliah.

TIME KEEPERS.
S/M: S. T. Solomons; G. Spencer Esqr.; J. C. Pereira Esqr.

Continued up.

Continued.
OFFICIAL.—We understand that Mr. W. P. A. Cooke has been appointed Divisional Agricultural Officer, Northern Division, as from the 25th instant vice Mr. G. Harward transferred to Galle.

Ceylon Social Service League.—The Ninth Annual General Meeting of the League will be held on Friday, 19th June at 5.15 p.m. at its Headquarters, 59, Dean's Road, Maradana. **BUSINESS:**—1. Annual Report and Financial Statement, 2. Adoption of new rules, 3. Election of Office-bearers and Committee, 4. Any other business of which due notice may have been given.

Divine Philosophy contained in Sivagnana Botham and directed him to translate the same in Tamil. He however retained his silence till his fifth year was past, during which interval, it is stated that he was receiving further instruction from God Ganesha of Thiruvannainallar, who was called Polla Pillaiyar. The abstract of the *Sivagnana* in the Tamil work and the various arguments called *Churnika* is said to have been imparted to Meikanda Deva by Polla Pillaiyar.

There is no doubt that Meikanda Deva was the greatest of his times. He seems to have attracted a large body of disciples, the greatest of whom was Arulanthi Svachariar, a great Brahmin Scholar who was very well versed in all the Vedas and Agamas and hence called *Sakala Agama Panditar*.

For our part, it is immaterial to us whether the author of the *Sivagnana Botham* is a brahmin or a non-brahmin, for a knowledge of it can in no way help us to have a better understanding of our religion. Men may come and men may go but Truth is eternal.

NOTES & COMMENTS

We are very grateful to His Majesty the King for having honoured all of us by conferring a BIRTHDAY HONOURS, knighthood on our distinguished leader Sir James Peiris. The honour is no doubt belated and the local Government need not have waited till Sir James became the Vice President of the Council to bring his services to the country to his Majesty's notice. We are all the same very glad indeed and we congratulate Sir James Peiris on the honour which he richly deserves. His indeed is a case of honour to whom honour is due. As for the local Birthday Honours, we are rather surprised to find that Jaffna has figured so poorly in the Honours list. Mr. R. R. Nalliah, the well-known Proctor of Jaffna is the only one singled out. Mr. Nalliah is a prominent Member of the Jaffna Urban District Council and was its first Vice-Chairman. We congratulate Mr. Nalliah on his well-merited appointment as a Justice of the Peace for the Jaffna District.

LOCAL & GENERAL

PHONE SERVICE IN THE NORTH.—It is proposed to provide a new line from Jaffna town to Vaddukoddai via Manipay with further extensions from Vaddukoddai to Panditarippu and Karainagar. It is also proposed to run a line from Jaffna to Chunnakam and also to open a small exchange at that station. Telegraph offices are also to be opened at Panditarippu and Karainagar and telephone call offices are to be established at all the places. The new lines and call offices will connect the capital of the Province with many of the surrounding districts, but it is thought that it will be a long time before the north of the Island is connected by telephone with Colombo owing to the large expenditure which the scheme will involve and also to the fact that there are little chances of the line providing a paying proposition.

HONOR APPOINTMENT FOR Ceylonese.—Last "Government Gazette" announces that H. E. the Officer Administering the Government has been pleased, with the approval of the Secretary of State for the Colonies, to sanction the following appointments, with effect from February 27th, 1925:—Mr. O. E. Goonetilleke, Assistant Auditor for Railways, to be Assistant Colonial Auditor. Mr. J. J. Jacob, Chief Audit Examiner, to be Assistant Auditor for Railways.

Sriya Siddhanta Sangam Kuala Lumpur.—Mr. W. T. Govindarasu Mudaliyar delivered a well-studied lecture in Tamil on "Idol worship" in the Sangam Hall on the 26th of May 1925 commencing at 4.30 p.m.

—Mr. S. Kandiah, Senior Assistant Master, Victoria Institution, Kuala Lumpur, delivered an interesting and instructive lecture in Tamil on "Sriya Siddhantam" in the Sangam Hall at No. 1 Watkins' Street, Kuala Lumpur, on the 24th ultimo commencing at 4.30 p.m.

ADDRESSES BY EDUCATIONISTS.—Mr. N. Selvadurai, B. A. Principal of the Hindu College, Jaffna, Mr. J. V. Obelliah, M. A. Vice-Principal of the Jaffna College, Jaffna delivered lectures, the former on "Tagarig in Malay" and the latter on "Educational Ideals" under the auspices of the Klang Tamil Association, Klang.

Mr. S. Solomon Arulampalam, the president of the Association occupied the Chair on both the occasions and introduced the two distinguished visitors to a very large audience of Indians and Ceylonese.

Mr. Selvadurai among other things urged his countrymen to invest their earnings on the Vanni Estates to colonise the extensive land with landless men.

Mr. Obelliah deplored the neglect of the spiritual side of the education in the curriculum of the present day education.

Continued up.

SIVAGNANA BOTHAM AND MEIKANDA DEVA.

In a lengthy contribution which appeared in our issues of the 18th and 21st of May last, Mr. T. M. S. Maniam of Kuala Lipis has made a serious attempt to disprove the generally accepted theory that Sivagnana Botham is not an original work but a translation from an original work in Sanskrit known as *Rowrava Agama*. Mr. Maniam's theory is that the doctrines inculcated in the *Sivagnana Botham* were scattered here and there in Tamilakam unknown to the multitude and that Meikanda Deva collected and arranged them in a scientific form at a time when the followers of *Sriya Siddhanta* were sunk in ignorance. Mr. Maniam assumes a lot of things. As a matter of fact, he is not a pioneer in the matter of assumptions. This controversy has existed for a long time in the Tamil country. But these that went before Mr. Maniam did not commit the fatal mistake of trying to find proofs for their statement by mutilating the original text. Pandit Thambiah, whose contribution on the subject appears elsewhere, has clearly exposed the fallacies which Mr. Maniam has been guilty of in this particular. We shall therefore pass over this aspect of the question.

The original verses in Sanskrit form but a portion of a complete work known as *Rowrava Agama*. That is why we do not find in the Sanskrit work *Mangalam* or the usual panegyric and *Avaiadalam* or the apology which an author makes in entering on his work in order to disarm criticism. Both these are provided for by the Tamil author. In the conpend at the end, the author definitely states that his translation has been completed. Some objection has been raised against the prologue appearing at the end. But this only confirms Meikanda Deva's part in translating the verses in Tamil. Another point worthy of notice is that Meikanda Deva has added explanatory notes, a procedure adopted only by commentators or translators. It is seldom that an author himself writes a commentary to his own text.

The remaining points are more or less touched upon in a contribution that appears elsewhere in this issue. For the proper appreciation of a work, it is necessary to have before us, certain facts relating to the life of the author himself. Simply because Meikanda Deva was a non-brahmin, we should not try to make capital out of it and try to pervert what appear to be historical facts. It appeals to our national pride and vanity to learn that Meikanda Deva was a non-brahmin, and that even brahmin sages sat at his feet and learned religion from him. It does not necessarily follow therefore that we have to accept only Meikanda Deva's works and reject all the others simply because brahmins happen to be the authors of them. People who attempt to do research work should forget all ideas of caste, nationality or creed. We should never approach a question either with a biased mind nor with preconceived notions.

As a matter of fact, no one exactly knows whether Meikanda Deva was really a non-brahmin or a brahmin. His adopted father *Achuthan* was a native of a village in Tanjore. He was childless and was longing to have one. It so happened that one morning while bathing in the tank belonging to the local temple, he discovered lying on the steps of the tank a new-born babe. He took the child home and gave it to his wife. Thus the child came to be adopted by them. Tradition says that the people in the village who belonged to *Achutan's* caste even went to the extent of treating him as an outcaste because he had adopted a child whose caste was unknown. That was why he had to part with his adopted child and send him to Thiruvannainallar to be brought up by his brother-in-law.

The early life of Meikanda Deva forms a very interesting study. He was dumb from his birth till his fifth year. As a baby, the bent of his mind was discovered in his play which consisted in making *Sivalingam* of sand and becoming absorbed in its contemplation. It was his to a sage who happened to pass through the village to discover the child's advanced spiritual condition. This sage appears to have blessed him, named him Meikanda Deva, instructed him in the

Indian & Foreign News.

THE PRINCE'S PROGRESS:—The Prince of Wales has concluded his tour of the Orange Free State, after the most cordial reception in this particularly Nationalist Province.

INDIAN POLITICIAN.—Mr. V. V. S. Iyer, the well known South Indian politician and founder of the Tamil Gurukul met with fatal accident at the Papanasam Falls while crossing the river.

SIR REGINALD STUBBS.—It is rumoured that Sir Reginald Edward Stubbs will be the next Governor of Nigeria.

Continued.

Members of the Council, Judicial Officers, Chairman of the U. D. C. and I had a number of other Jaffnese. I say that it is a great encouragement for me and the scouts to find that the public is taking so much interest in our work.

Finally I do not think that I shall thank the scouts. I am sure that they had a very good day and have enjoyed the day very well.

At the close three cheers were given in honour of His Majesty the King Emperor.

POLICE PARADE.

The local police mustered strong in the Jaffna Camp on the morning of the 3rd June. Sharp at 9 a.m a company of 60 men, 17 pensioners and 20 police boys marched under the command of Inspector Gussakillack and were inspected by Capt. S. G. Nately.

CADET BATTALION PARADE.

The Cadets of St. Patrick's College and of St. John's College paraded in the evening under the command of Captain Wirekoon who had come down specially for the purpose.

The general impression is that this year's celebrations were the best for many a year.

CORRESPONDENCE

THE NEXT TWO E S L O EXAMINATIONS.

To The Editor, "Hindu Organ,"

Circular No. E 22. dated September 8, 1924 of the Education Department, Ceylon, has prescribed, along with certain works in Prose, the whole of Collins' "Poems of Action" (Oxford University Press), for the E. S. L. O. Examinations to be held in October 1925 and March 1926, containing about 3680 lines to be prepared and mastered within a period of about 200 school working days, less than half of which is usually devoted to the teaching of poetry.

In previous years, the Poetical portion of English Literature prescribed for the same examination for the same period contained about 700 lines and not more. It will thus be seen that the circular referred to above throws upon the shoulders of both masters and pupils more than five times the burden of work they have hitherto been doing in this particular subject.

I, who am concerned in the success of the E. S. L. O. pupils to be sent up for the examination to be held in March 1926, am honestly of opinion that the whole of Collins' "Poems of Action" is rather too much to be done to the satisfaction of either the teachers or the taught, during the period that intervenes between the March of this year and that of the next.

If there are others in the teaching profession who share my opinion in this matter, they and I cannot do better than make a united appeal to the Department to reduce the said Poetical portion of English Literature to a size proper enough for the teacher to handle, foolish and revise during the period specified above, for the real benefit of those for whom the selection is intended.

I earnestly request them all to do so, as, otherwise, my solitary appeal will be only a cry in the wilderness.—Yours faithfully, B. K. Sivasaibrahmany Iyer, Principal, Hindu English School, Kankasanturai, Kankasanturai, 2nd June 1925.

SIVAGNANABOTHAM.

An article bearing the above title appears in the English edition of the Hindu Organ of the 18th and 21st May 1925. Therein the writer attempts to argue that the Tamil Sivagnanabotham is not a translation of the Chapter in Rourava Agama bearing the same name as hitherto believed and recorded by highly respected authorities on the subject.

Comparison of the texts. In comparing the Tamil and the Sanskrit texts, it is absolutely necessary that the translation of the two texts should be very accurate. This accuracy is very much wanting in the translation given by the writer; his rendering of the very first Tamil Sutram itself is as bad as can be, and that of the Sanskrit Sutram is no better.

அவன் அவள் அது என்று அவை means "Those that are known as he, she and it," this is not a complete sentence but a subjunctive clause governed by its predicate that follows but the writer takes it as a complete sentence and translates it as "The objects or souls are of three classes viz: Masculine, Feminine and Neuter" and puts it down as the 1st proposition of the Tamil Sutram.

The local police mustered strong in the Jaffna Camp on the morning of the 3rd June. Sharp at 9 a.m a company of 60 men, 17 pensioners and 20 police boys marched under the command of Inspector Gussakillack and were inspected by Capt. S. G. Nately.

H. M. THE KING'S BIRTHDAY OBLATIONS AT NAWALAPITIYA.

The sixtieth birthday of His Majesty the King—and the fifteenth since his accession to the throne was celebrated today at the sports' ground adjoining the Kathirossan school on the tower of which the Union Jack was flying.

There was a large representative gathering including the staff and children of the Kathirossan school, the members of the Y. M. H. A., the Nawalapitiya Tamil Sports' Club and the Hindu Students' Literary Association. The sports commenced at 4.30 p.m. and included 50 yds. race, long jump, high jump etc. at 6.30 p.m. the gathering retired to the Kathirossan School Hall where refreshments were lavishly served.

At 7 p.m. a public meeting was held with Mr. M. A. Arudpragasam in the Chair. Prizes were distributed to the children who came out successful in the games. Messrs. S. Sambandar and S. Alivapillai spoke at length explaining to the audience the object of the meeting and their loyalty to His Majesty. The chairman also made a long speech advising the children how proud they are to be under the sway of such a just and mighty King on whose dominions the sun never sets. The meeting began and terminated with the singing of Thevaram and the National anthem.

Continued.

himself above quoted in "குறிக்கினைசங்கரம்" The meaning given by Sivagnanaswami for this passage is intelligent and is in accordance with the explanation of the author himself; unless you accept this interpretation, there is no appropriate conclusion resulting from the premises stated by the word மூலிகைமயின்.

The translation of the Sanskrit 1st Sutram is as follows:—"அவன் அவள் அது முதலாகித் தன்மையால் உலகத்துக்குக் காரியத்தன்மையைக் காண்கையினால் கார்த்தாவானான், அவன் இதை குறிக்கி உபநிசங்கரம். சூகலின் முதல்வன் சக்கிராக்ரகடவுளே" Thus it will be seen that the Tamil and Sanskrit Sutrams are identical in meaning. The portions of the Sanskrit Sutram which were not properly translated by the writer (1) ஸதீபும் நடபுச்சகரித்தவாந் (2) காரியத்தினால் (3) பிரபுரானா; of these (a) means 'on account of e the it and such like nature; (b) means "as its nature of being a karya is seen, i.e. karyia is a thing which is evolved from a cause and involved in it, therefore it has a beginning, existence and end; this has the same meaning as மூலிகைமயின் in the Tamil Sutram. (c) means "The First Lord is the God of destruction (in whom the world is involved). பிரம the chief personage. Hara-Destroyer. This corresponds to அந்தம் சூதி in Tamil Sutram.

Thus Corresponds to
அவன் அவள் அது மூலிகைமயின்
கோத்தரிய திடீயே
குறிக்கிபுள்தாம்
அந்தம் சூதி

Through the words in Tamil are not literally the same as in Sanskrit, yet the ideas are exactly the same. Therefore the statement of the writer that "both verses differ materially" is a travesty of truth; his conclusion "that the only proposition that may be said to be common to both is No. 2. (i.e. birth, existence and death)" is utter blindness to facts.

In the 2nd Sutram the writer stumbles upon the word ஆகுறியாமலேயெதயா which occurs in the Sanskrit version; he says "To say that Sakli or command is inseparable is meaningless"; this is but a puerile effusion of a person entirely ignorant of Hindu or Tamil philology. It is a well-known unanimously accepted doctrine of Hindu philosophy both in Tamil and Sanskrit that Sakthi and Siya are அபிச்சம் or inseparable. "சக்தியின்மேலான எங்கள் பிரான்" says St. Umaphathy Sivam. "அருளுண்டாகிச் சக்துத்திடமற்றே, அருளுமவளத்தி யினை அருளின நவகலத்தேயினி" Says our St. Meikanda Devar. To the writer, these may appear as meaningless in the same way as the light of the bright sun is meaningless to the blind. He cannot even understand the analogy of the king and his authority for he says "It is absurd to say that the king always carries his commands with him." Here it is evident that he sadly mistakes the command for the piece of paper or leaf on which the command is written or the more wordily phrased in command. It is the authority which issues the vocal or written orders that is the real

Continued up.

Notice to Correspondents.

AFTER IDEM:—Your letter contains defamatory statements and cannot be published.

Continued.

ஆகுறியாமலேயெதயா from the king and this is never separate from the king. Therefore ஆகுறியாமலேயெதயா—by authority which is inseparable is a phrase which conveys a word of meaning to the understanding reader; and the interpretation given by Sivagnanaswami is the true and natural one, there is nothing artificial or forced in that interpretation he has taken the text exactly as it appears in the stanza குளையின் நீக் கயிலிநி சிற்றும்மற்றே and this can only bear interpretation given by Sivagnanaswami.

In the third Sutram the word கரு is a mere blank to the writer, but those who know the meaning of the word understand it as meaning மியாசிச்சம்பவாத an appropriate vehicle for the soul to permeate through and act, and this meaning is also implied in மாயையிற்றிராது in the Tamil Sutram.

In the fourth Sutram the writer points out the omissions in the Sanskrit version. (1) That the soul cannot perform its function unless in conjunction with Antakarana. (2) That the soul is not conscious when in conjunction with mala.

These are not omissions but to the biased mentality of the writer they appear so. (1) இத்தமா அந்தக் கருத்துக்குநீயொப்பயர்ந்தி—அன்மர் அந்தக் கருணத்தின் வேறுயிரும் அவற்றேருகு கடவுள் வரும்; the word அந்தித corresponds to சந்தித்த in the Tamil Sutram and expresses the idea. (2) மலரூத்தல் வதிருக்கிரிய—மலத்தால் மலரப்பட்ட நான் க் கிரியகளைபுடைய this means that the soul is not conscious when in conjunction with mala and corresponds to சகசமலத் தனநாது in the Tamil Sutram; the writer allows his own vomit and admits later on that this expression comes to it nearly but excuses himself by saying that we have to draw only an inference in the Sanskrit version. I find that no more inference is required to understand the Sanskrit phrase than the Tamil phrase.

In the ninth Sutram the writer translates எண்ணக் பாசம் உணராம பதியை as "it is not possible for the gross eye as well as the desires to understand God" taking the word உணராம as the predicate and altering the arrangement of the words as follows:— பதியை எண்ணக்கண் பாசம் உணரா. This is a translation which cannot be accepted by any one who knows the elements of Tamil Grammar. He ignores the significance of the letter ப before பதியை and falls into this abysmal error. எண்ணக் கண் பாசம் உணரா is only an adjectival clause qualifying the word பதியை, and does not form a proposition by itself. This is evident also from the proposition enunciated by St. Meikanda Devar "சுன்னம் அம்முதலே நூணக் கண்ணிலே கானக் கனறது". To admit of the writers interpretation the text should be உணராமபதியை which is not the case. Again the word தாயேத் in Sanskrit and என்னும் in Tamil have the same meaning "contemplate" and refer to மானாத செபம் which is superior to the other forms of செபம். "என்னும் does not mean speaking or writing audibly. வீரத்தம்=worldly change—passau, these words are interchangeable though there are difference in their intrinsic meanings, but "vritti" is appropriate in view of the analogy of "Mirage" or பேய்த்தேரீர் stated in the Sutrams in both the languages. In view of these facts, the writer's arguments to prove that the Sanskrit verse was translated from Tamil have no foundation and do not deserve serious consideration. The minor addition which St. Meikanda Devar has included in the Tamil Sutrams are only explanatory and intended to make the meaning of the Sanskrit Sutram more intelligible. Following the method of reasoning adopted by the writer it may be said that because St. Meikanda Devar did not limit himself to two lines only for each Sutram, he felt himself free to make minor explanatory additions in order to make the meaning of the original Sanskrit text more forcible and intelligible to the Tamil reader.

As regards the concluding portion of the 13th Sutram in Sanskrit, "எவம மித்தயத் சில ஞானபொதே கைகார்த்த சிரினயம்" it must be borne in mind that such statements are usually made by authors with reference to their own works in order to impress the importance of the subject matter treated on the readers. The translation of the portion referred to is as follows:—

"Thus understand in (this) Sivagnanabotham the conducive view of the meaning of Saiva Scriptures."

When it is known that "Sivagnanabotham" is also the title of the Chapter containing the 12 Sutras in Rourava Agama, there is no reason to suppose that this refers to another book of the same name. It is usual for authors to mention the name of this work at the end and to state the merits accruing to the reader thereof, the method of its study, or bless its continuance in the world. Compare the closing stanzas of the pathigams in Tirugnanasambandar's Devaram, or of திருவாதகுராகுள் புரானம், Vide also the last stanza of சிலப்பிக்காசம் viz.

திருகுருள் கெடுத்தமற்றிச் சிலப்பிக்காசக் கன்னல்
வீரிகு தெளிபுமாற்றால் நுளியிய வேறு
பெருகிய அலகைய காண்கின் பெற்றிவினி
அவியினமுன்
தருமிகு வெறுதியுகொள்வோன் எனவ
யிற் காற்றலாமே.

herethe author refers to his own work and gives wide directions as to the method of understanding the meaning of the work. Similarly the author of the Sanskrit Sivagnanabotham has referred to his own work in the last verse and draws the learner's attention to the conclusive nature of the subject matter which sets at rest all doubts on religion. This is in effect a statement of அந்தம்யின், its purpose.

Continued on page 4.

SIVAGNANABOTHAM.

Continued from page 3.

From the discussion of the apparent differences pointed out by the writer in the meaning of the Tamil and Sanskrit Sutrams, the fact is made clear that there are no material differences between the two to warrant the conclusion that the Tamil Sutrams are not the translations of the Sanskrit originals. On the other hand the ideas contained in them are identically proving beyond all doubt that they are translations of the original. According to tradition St. Maikanda Devar was asked by his Guru to translate those 12 Sutrams from Sanskrit and also to write a short commentary which he did in 89 propositions and 82 excellent verses in vambha meter elucidating and explaining most admirably. The writer of the propositions under review is not aware of this fact, otherwise he would not have given vent to the otherwise he would not have given vent to the following words which desecrate his article. "If he was embodied in flesh in order to translate 24 lines of Sanskrit, I should think very little of that God who brought him into being." This is gross impudence on the part of the writer to display his own ignorance in this frivolous manner, sacrificing piety and respect.

I shall now come to the consideration of the stanza prefaced to the Tamil Sivagnanabotham and of the other stanzas containing reference to its origin. The Agaval beginning with மலர் தலை புலகிம்மா யிருநீயி reported to be the words of அருண்முகிவாச்சாரியார் the chief disciple of St. Maikanda Devar contains the following reference.

(1) மயர்வறந்தி முனிசனத்தறிந்த உயர்சிவஞானபோதமுநரத்தோன்.

The same disciple has furnished us with two other references in his Sivagnanabotham.

(2) பொதியிருந்தோர்நொந்துதேயகலகலம் கே பொருந்தினே சிவர்க்கனத்தி கதிப்பாற் செல்ல, எதென்பெயுமவர்க்கதரிய முன் னுனிவவருணத்திதன்க்கியப்பரந்தி, கோ திருநட்ச னற்குமாற்குக் கருந் குவலயத் திலவழி மெய்குறாதனகொண்டி, தீதகல வெமக்கனித்த ஞானநூல்த் தேர்ந்தரைப் பன் சிவஞானத்தியென்பே.

என்மையிப்பவத்திற் சேராவகையெடுத்தென் சித்தத்தே, தன்னைவைத்தருளிணுலே தானினை தலைமேற் குடும்பம், மின்னமர் பொழிசூழ் வெண்ணெய் மேயிவாழ் மெய்க்கண்டாணுல், சென்னிந்திரகொண்டி சைவத்திறத்தினைத் தெரிக்கலுற்றும்.

The ignorance of the writer of the article and his capacity to pass unfounded opinions reach a climax when he discovers that the last stanza above named is opposed in spirit to the preceding stanza of பரபக்கம். That there is no such opposition in spirit would be patent to anyone who has at least some knowledge of Tamil; but the writer makes a serious blunder in translating "குவலயத்திலவழிமெய்குறாதனகொண்டி, தீதகலவெமக்கனித்த ஞானநூல்." He says that this means that the knowledge imparted by னத்தி to Sanatkumara "spread throughout the world. Maikanda Devar picked it up in the streets and embodied it in his Sivagnanabotham." It is unthinkable that a man who has dared to comment on "Sivagnanabotham" who poses as a critic and truthseeker is capable of such a ridiculous and puerile translation as this. Not satisfied with mere translation he reiterates his absurd idea over and over again (e.g. "he collected crumbs and creates from here and there;" "walk about the streets in search of information and knowledge;" "go about begging after searches of truth and knowledge") and brings a false charge on Arulnandi Sivachariyar, that "he had given too much credit to a lowborn Sada" and that "he wanted to pull him down from the high pedestal." Of course those readers whose minds are not polluted by anti brahmanical hatreds really know how to judge such biased and defeatible opinions and to consign them to their fitting receptacle below. The real meaning of the portion mistranslated by the writer is "Maikanda Devar received the knowledge of the "Book of Wisdom" (ஞானநூல்) in the line of (disciple's) succession from Sanatkumara and vouchsafed it to us." அவ்வழி means "through that line of succession" or "through that mouth" not "in the streets". The writer further says that his honest conviction is that the story of the Agaval and Parapakham was invented to belittle the great efforts of a great Dravidian. Even the African Cannibal has his honest conviction that the flesh of his fellow-being is necessary for him as food to satisfy his hunger.

Let knowledge grow from more to more and such false convictions change giving place to the true and new! To those who are not biased, the evidence of the Agaval and Parapakham is enough to show that Sivagnanabotham formed part of the teachings of the Lord of Kailas to Nandi and through him to Sanatkumara. It was not only mere teachings but it was in scripture form ஞானநூல் that Sanatkumara was taught by Nandi. This fact is also supported by a Venba appended to Sivagnanabotham in the form of பாயிரம்:

எந்தைசனற்குமரே—எனத்தித்தொழுவியல்பாய் நந்தியுரைத்தருளு ஞானநூல்—சிறிதெதெய்து தாறுரைத்தான் மெய்க்கண்டான் ஞானியோர் வந்திடுப்பாந்தந்த் தாலிசம். [சாருணர்]

The Author of this Stanza who must have been a contemporary of St. Maikanda Devar on account of the use of the word "இசம்", explains the purpose for which the ஞானநூல் or Sivagnanabotham given out by னத்தி was translated into Tamil! It was with the object of explaining the Saiva Philosophy to the Tamil in a logical form by means of மெய்க்கொள், எத னு இட்டுட்டார்த்தம், proposition, proof and example.

The author of Sivaprakasam furnishes another evidence in his Stanza.

CEYLON GOVERNMENT RAILWAY NOTICE.

REFRESHMENT CARS.

On and after Monday, June 8, 1925, a Refreshment Car will be run daily on trial for 3 months on the following trains between Colombo Fort and Anuradhapura:—

5.40 p.m. train from Colombo Fort to Anuradhapura.
12.0 midnight train from Anuradhapura to Colombo Fort.

General Manager's Office, Colombo, June 4, 1925. T. E. Dutton, General Manager. G. 510.

The Continental Provident Insurance Society Ltd.

HEAD OFFICE—MADURA.

The only safest and cheapest office for Life and Marriage Insurance in Southern India under the management of a strong directorate. Wanted Agents in the following towns—Colombo, Trincomalee, Batticaloa, Kandy and Galle. Cash security Rs 150/- Salary Rs. 50/- plus 25% Travelling allowance. Also one Branch Secretary in Kuala Lumpur, Salary \$ 200/- plus Travelling allowance—Cash security essential. None but capable and influential persons need apply to:

THE MANAGING DIRECTOR M. 39.

Order Nisi.

IN THE DISTRICT COURT OF JAFFNA. Testamentary Jurisdiction No. 5791. Class f.

In the Matter of the Estate of the late Nagarethnam wife of Kandavanam Vannitamby of Mailliddy South Deceased.

Ponnampalam Paramanantar of Mailliddy Petitioner.

- 1. Annamma wife of Ponnampalam Paramanantar of Mailliddy.
2. Kandavanam Vannitamby, Booking Clerk, C. G. R., Kurunegala. Respondents.

This matter of the Petition of the above-named Petitioner praying for Letters of Administration to the estate of the above-named deceased, coming on for disposal before Hon. Sir A. Kanagasabai, Kt., District Judge, on April 29, 1925, in the presence of Mr. R. E. Nalliah, Proctor on the part of the Petitioner and the affidavit of the Petitioner dated March 28, 1925, having been read, it is declared that the Petitioner is one of her 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 June 16, 1925, show sufficient cause to the satisfaction of this Court to the contrary.

A. Kanagasabai, District Judge. May 19, 1925. O. 874.

Continued.

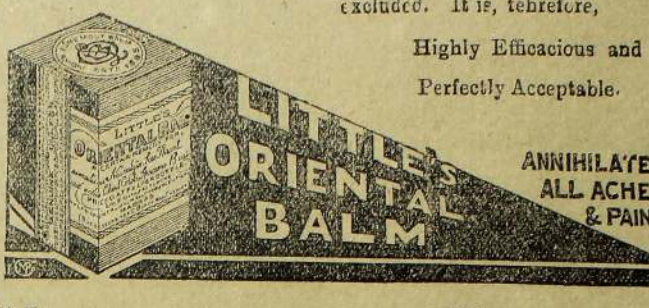
கண்டிதலமர்மாறாவி ரயபுகளாருணத்திதலமர் செல்வத்த தாலிலுண்குறைமுனைசம்பந்தரிவரிச்சந்தானத்தெனமயாருந் தன்மைபொரே.

This Stanza confirms the Guru-Sishya line of transmission of this scripture and furnishes two further connecting links in the chain preceding St. Maikanda Devar. The Sanskrit Agamas tell us that Bourava Agama of which Sivagnanabotham forms a part was handed down through னத்தி. The Tamil Agama திருமந்திரம் of Tirumular tells us that some of the Agamas were handed down through னத்தி. Sanatkumara the disciple of னத்தி is reputed in Sanskrit Upanishads as the Knower and Teacher of Brahmagana and it is therefore very appropriate that he should be the medium of transmission of Sivagnanabotham which teaches Brahmagana. In the face of these numerous evidences, it is preposterous on the part of the writer to say that he is not prepared to admit that the preachings of Lord Siva through Nandi were recorded as a part of the Agamas. The question whether it was Dakshinamoorthy or Tirumular who taught Sanatkumara need not trouble us. Various solutions justifying both the accounts may be suggested: Nandi is also a name of Siva as will be seen from Tirumular Tirumantiram; Dakshinamoorthy's instruction under the shade of the Kailas tree may have been the same as the one given in the origin of Sivagnanabotham; or again it may not be the same if the occasion for the instruction or the deity cleared was altogether different; or again it may be the same doubt cleared on a different occasion. Although God is omnipotent, there are variations in the mental state of the recipients of wisdom which resemble until the Final Mukthi; therefore doubts may have shrouded the germs of wisdom once obtained requiring the clearance of same a second time. But all evidences are unanimous in one thing and that is that Sivagnanabotham was transmitted in the form of ஞானநூல் through Nandi and Sanatkumara and his disciples to Maikanda Devar. Therefore this ஞானநூல் or book of wisdom which formed the basis of the Tamil Sivagnanabotham must be no other than the Sanskrit Sivagnanabotham which is the only other available book of that type.

Pudiri M. Thambiah.

NO ANIMAL FAT

Will make a satisfactory Pain Balm. It may be easy to make a Balm with animal fat in it and it will be cheaper—but it will not satisfy the requirement of the people. Animal fat is repugnant in their feelings, and in the preparation of LITTLE'S ORIENTAL BALM this obnoxious animal fat has been carefully excluded. It is, therefore, Highly Efficacious and Perfectly Acceptable.



Y. 40 E. 5 L-25.

FOR SALE.

A good field of nearly 25 lms. with a well in it, called Narakkai, at Sanguvely, Apply within a month to:—

W. T. Aservatbam, Chavakachcheri.

Mis. 655.

WANTED.

A Junior shorthand reporter. Apply stating terms to:—

Manager, "Hindu Organ."

m. x.

Order Nisi.

IN THE DISTRICT COURT OF JAFFNA. Testamentary Jurisdiction No. 5801.

In the Matter of the Estate of the late Ponnampalam Vaithilingam of Maheypiddy Deceased.

Kathirappillai widow of P. Vaithilingam of Maheypiddy Petitioner.

- 1. Thangaratnam daughter of Vaithilingam.
2. Kathigesar Ponnampalam both of Maheypiddy. Respondents.

This matter coming on for disposal before Hon. Sir A. Kanagasabai Kt., District Judge, Jaffna, on May 12, 1925, in the presence of Mr. M. Subramaniam, Proctor, on the part of the Petitioner and the affidavit of the Petitioner dated May 11, 1925, having been read.

It is ordered that the above-named 2nd Respondent be appointed guardian-ad-litem over the said minor the 1st Respondent for the purpose of representing her in this action and that Letters of Administration to the estate of the above-named deceased be granted to the Petitioner as his lawful widow unless the Respondents or any other persons shall, on or before June 16, 1925, appear before this Court and show sufficient cause to the satisfaction of this Court to the contrary.

A. Kanagasabai, District Judge. May 19, 1925. O. 872.

Order Nisi.

IN THE DISTRICT COURT OF JAFFNA. Testamentary Jurisdiction No. 5805.

In the Matter of the Estate of the Late Allen Thambiah Yesuthasan of Tellippalai Deceased.

K. S. Yesuthasan of Tellippalai Petitioner.

- 1. A. T. Yesuthasan Samuel Ratna-thiam.
2. A. T. Yesuthasan Allen Ariyaratnam.
3. Loviza Chellammah widow of A. Yesuthasan all of Tellippalai. Respondents.

This matter coming on for disposal before Hon. Sir A. Kanagasabai Kt., District Judge, Jaffna, on May 14, 1925, in the presence of Mr. M. Subramaniam, Proctor, on the part of the Petitioner and the affidavit of the Petitioner dated May 13, 1925, having been read.

It is ordered that the above-named 3rd Respondent be appointed guardian-ad-litem over the minors the 1st and 2nd Respondents for the purpose of representing them in this case and that Letters of Administration to the estate of the above-named deceased be granted to the Petitioner as his father unless the Respondents or any other persons shall, on or before June 16, 1925, appear before this Court and show sufficient cause to the satisfaction of this Court to the contrary.

A. Kanagasabai, District Judge. May 23, 1925. O. 878.

CEYLON UNIVERSITY COLLEGE.

The next academic year commences on July 21, 1925. Admission forms should be applied for and returned duly completed between 20th and 30th June 1925 to the Registrar, University College. On receipt of notification of admission candidates should pay fees for the first term as instructed therein.

College students who desire to continue their courses should pay their fees as usual and send the receipts to reach the Registrar on or before the 15th July, 1925; those desirous of changing their course or of withdrawing from the College should inform the Registrar of such intention by 15th July 1925.

The terminal fee of Rs. 5/ for the Union Society should be paid into the Mercantile Bank of India, Colombo, only, and the receipt produced personally when students appear for their admission cards, which will be issued on Monday 20th July 1925 from 10 a. m. to 12 noon and from 1 to 3 p. m.

Colombo, May, 1925. R. MARRS, Principal, University College. G. 507.

NOTICE.

A plot of tobacco land measuring 32 lms. V. C. (more or less) in extent called Karambanthana, situated in the village of Uduvil and having the Jaffna-Kankesanthurai road as its eastern boundary, the property of the undersigned, is offered for sale. Offers will be received up to the 30th June 1925 For further particulars apply to

C. Nallatamby, Indian Govt. Pensioner.

Uduvil, Chunnakam P. O. 2nd May, 1925. Mis 641.

Order Nisi.

IN THE DISTRICT COURT OF JAFFNA. Testamentary Jurisdiction, No. 5774.

In the Matter of the Estate of the late Sivakampillai widow of S. Veeravaku of Vannarponna West Deceased.

Thammarather Ramalingam of Anaikodai Petitioner.

- 1. Sayampunther Subramaniam and wife.
2. Gavariamma of Anaikodai and
3. Sivapakkiam widow of Veeravaku Vaithilingam of Sandirupay. Respondents.

This matter of the Petition of Thammarather Ramalingam of Anaikodai, praying that Letters of Administration to the estate of the above-named deceased Sivakampillai widow of S. Veeravaku be issued to the above-named 2nd Respondent coming on for disposal before G. W. Woodhouse, Esquire, District Judge, on March 19, 1925, in the presence of Mr. K. Sivapirakasam, Proctor, on the part of the Petitioner and the affidavit of the Petitioner dated February 8, 1925, having been read. It is declared that the 2nd Respondent is the major heir of the said intestate and is entitled to have Letters of Administration to the estate of the said intestate issued to her unless the 3rd Respondent or any other person shall, on or before June 11, 1925, show sufficient cause to the satisfaction of this Court to the contrary.

A. Kanagasabai, District Judge. May 28, 1925. O. 876.