

The Hindu Organ.

"Aisai Anakel and stop not till the goal is reached."

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THE HINDU ORGAN.

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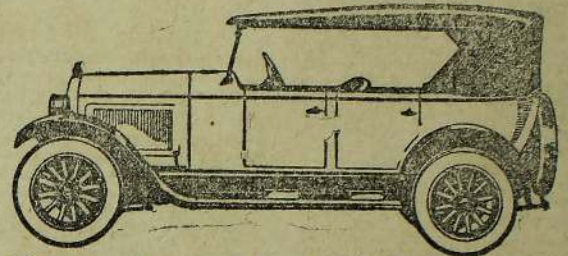
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T: "A" c/o The Manager, "Hindu Organ", Vannarponnai.

No. 961.

Ceylon Government Railway TENDER NOTICE.

Tenders are hereby invited from persons, preferably Brahmins, for the privilege of selling refreshments, &c. in refreshment room and on the platform to 3rd Class passengers at Talaimannar Railway Station, and they should reach me not later than mid day on Tue. day, February 22nd, 1927.

For further particulars, see Government Gazette No. 7665 of January 28, 1927, or refer to me.

General Manager's Office, T. E. DUTTON, Colombo, Feby. 1st 1927. General Manager, G. 728.

The Hindu Organ.



JAFFNA, MONDAY, FEBRUARY 7, 1927

THE HINDU BOARD OF EDUCATION.

THE ORDINANCE WHICH HAD BEEN recently passed in the Legislative Council incorporating the Hindu Board of Education received the assent of His Excellency the Governor on the 24th of January last. It has now become the law of the land. This Ordinance was a private Bill, and in the ordinary course of events the passage of such a Bill would take considerable time. The Hon. Mr. W. Duraiswamy, who was in charge of the Bill deserves to be congratulated on the tact and ability with which he piloted the Bill in Council and got it passed with the least possible delay.

The text of the Ordinance with the names of the Directors and the constitution of the Board is published elsewhere for the information of the Hindu public. The constitution of the Board may be considered as unique in many respects. There are three educational institutions in Jaffna whose Boards of Management are incorporated by ordinances passed in the Legislative Council. The constitution of each Board has defects of its own. The common defect of all of them is that they are self-elective bodies. The general public has little voice in their affairs. The constitution of the Hindu Board has been so framed as to obviate this defect and to give the general public an abiding interest in the affairs of the Board. For that purpose all the Saiva inhabitants who pay an annual subscription of ten rupees to the Board will constitute the electorate which shall elect the retiring Directors each year. By this arrangement the Board has been made amenable to public control and criticism.

It is now three years since the Board has been established. Within so short a period it has achieved most wonderful results. The present Hindu awakening in Jaffna is certainly the outcome of its efforts. The slogan of the education of a Hindu boy in a Hindu school has captured the imagination of the people. The justice of the Hindu educational aims and aspirations has been recognised by the Government. Time is not far when the Hindu public will have the entire control of English and Vernacular education of Hindu children. The Hindu Board of Education will be no small factor in the realisation of this ideal.

In the first year the Board had under its management only one school with an attendance of 150 children. By the end of the second year it had 22 schools with an attendance of 2,250 children. By the end of the third year the number has increased to 32 schools with an attendance of nearly 4,000 children. Today in the Northern Province more children are educated in the Vernacular schools belonging to the Hindu Board than in those under the management of either the Wesleyan Mission or the Church Mission. The Hindu Board is the only Hindu public organisation whose activities have a direct bearing on village life and ideals. Village is the permanent unit of our nation.

al life. Our ideals and culture are preserved and jealously guarded in the villages. Activities which will help the villages to retain the characteristics of our national life should be regarded as matters of supreme importance. The object of the Hindu Board is to provide every Saiva village with a Saiva school and to co-ordinate and co-relate the village education with the ideals of the Hindu home and temple.

An institution which has done so much good within so short a time and which plays and goes to play an important part in the revival of the Hindu Religion deserves the support of the Hindu public in Ceylon and in the F. M. S. Subscriptions and donations which the Directors and the Associates pay to the Board constitute its principal source of income. It is with this money that the work of the Board is being carried on. About 400 members in Ceylon and over 700 members in the F. M. S. have been enrolled as Associate Members of the Board. A great responsibility lies on these members. Every cent that is contributed to the Board is a cent paid to the revival of Hindu Religion and to the progress of Hindu education. Progress of the work of the Hindu Board depends on the promptitude with which the subscriptions are paid. We trust that the members in Ceylon and in the F. M. S. will realise their duty in this matter and will assist the Board in carrying on the great Siva Thondu which it has undertaken.

EDITORIAL NOTE.

Elsewhere we publish the summary of a lecture delivered recently by Miss Suzanne Karpelis at the

HINDUISM IN FURTHER INDIA.

India Society in London on "The Influence of Indian Civilisation in Further India". The lecturer dwelt at length on the Cambodian version of the Ramayana. There is also a Javanese version of this immortal epic. Existence of these versions clearly demonstrates the extensive influence which the Hindu literature exercised in the past in the Malay Archipelago and Farther India. In our issue of May 17, 1926, we examined the authorities on the general acceptance of the Hindu Religion by people in some of the islands of the Malay Archipelago. To-day we are publishing extracts from most authoritative books and magazines which throw a flood of light on the missionary enterprise of the Hindus and the general acceptance of the Hindu Religion in Further India. Indian Colony of Champa by Mr. Bose, Professor of History at the Visva Bharati University, contains considerable information on the past history of the Hindu Religion in Southern Annam which was called Champa in ancient times. The articles of Mr. Ganguly on the Migration of South Indian Culture and the Cult of Agastya give us also some information on the state of Hindu Religion in Siam and Cambodia. The article in the "Modern Review" of July 1926 under the title "Hindu Influence in Further India" is from the pen of Dr. Jagannath Sarkar, Vice-Chancellor of the Calcutta University and an illustrious Indian Historian. It is stated that it is mostly translated from the reports of the French Archaeologists in Further India. Even to-day there are 25,000 Chams in the Binhthuan District of modern Annam who profess the ancient Saivism. They call themselves Chamjats or pure bred Chams. We are sure the extracts published elsewhere will show that Saiva Religion was not the religion of the people of India only but in ancient times its message had been accepted by the people in Further India. In this grand missionary enterprise Tamil Land played no small part. It is from Tamil Land, merchants, mariners and missionaries carried the light of Saiva Religion to distant lands and far off islands civilising aborigines and teaching them the noble truths of the Saiva Religion.

வேதம் சிறந்த தமிழ் நாடு—உயர் விடம் செறிந்த தமிழ் நாடு—கல்வியுடைய தமிழ் நாடு—செந்தமிழ் "செந்தமிழ் புத்தகம் சாவக—மாதிரி திபு பல்லிற்று சென்றேறி—தற்கு தற்கள் புலிக் கொடி மின் கொடிபு மின்னு சாஸ்புறக் கண்டவர் தாய் நாடு"—செந்தமிழ் "சீன மிரிசும் பவண தகம்—இன்னும் தேசம் பல்லும் புத்தக விசிக்—கலை நாசம் படைத்த தென்தில் வானிபுறம் மிசு ன்று வசுந்த தமிழ் நாடு"—செந்தமிழ்.

Such is the greatness of Tamil Land. Tamil Land! Where art Thou to day?

LOCAL & GENERAL

OFFICIAL.—Mr. P. A. E. Bushnell Babampilla of "Green Lodge" Jaffna, one of the successful candidates in the final Examination Sanitary Laboratory, recently held in Colombo, has been appointed Sanitary Inspector, Kayts, with effect from the 1st instant and has already assumed duties.—Cor.

PERSONAL.—G. to Mudaliyar A. Naganathan, J. P. U. R. M. has gone to Kadirimalai for a change. He will be there till about the 18th inst.

METALLING OF A NEW ROAD.—The metalling of the Naval-Mandi Road is in steady progress and the work, it is understood, will be finished in a few months. This road is of immense benefit not only for the residents of Naval but also for those of Vaddukkottai and other neighbouring villages.

LAW EXAMINATION RESULTS.—At the Law Examination held by the Incorporated Council of Legal Education, Colombo, on January last the following among others have been declared to have passed the first examination (Advocates) Messrs. V. A. Kandiah and P. Thiyagarajah (Proctors) Messrs V. Suprayar and S. Subramaniam.

ORIENTAL STUDIES SOCIETY.—A public lecture in Tamil under the auspices of the Jaffna Oriental Studies Society, will be delivered by Mr. Navaneetha Krishna Bharathi on Friday next at 6.30 p.m. in the Jaffna Central College Hall. The subject for the day will be "Love and Chivalry" (சரதம் சீரம்). Mr. S. Nadesapillai, B.A., Principal, Parameswara College, will preside on the occasion.

Kayts Association, Colombo.

FIRST ANNUAL GENERAL MEETING.

The first annual general meeting of the Kayts Young Men's Union was held on 28th January, 1927, at St. Sebastian's School, Silver Smith Street, Colombo with Mr. S. Paul in the chair.

CHANGE IN NAME.

After an interesting annual report recording the many activities of the Union had been read by the Hon. Secretary, Mr. E. T. Arumaiyegam, and been adopted with the Balance Sheet for the past year by the house, it discussed ways and means of making the Union's activities as effective and far reaching as possible. Consequently upon it and due to the presence and interest thereby shown by many a Kayts resident holding influential position in Colombo, the Union was renamed Kayts Association.

After this the house proceeded with the election of Office-bearers for the ensuing year and later the revised rules were taken, discussed and adopted.

The new Association intends to promote the social and intellectual welfare of Kayts people resident in Colombo in particular and advance the material wellbeing of their motherland in general.

The gathering broke up after a very enjoyable social at which the members present were lavishly treated with refreshments.

ELECTION OF OFFICE BEARERS.

Office bearers for year 1927 are as follows:— President: Mr. J. N. C. Thiruchelvam, Proctor S. U.; Vice President: Mr. J. L. Sivaliam, Asst. Accountant, Medical Dept.; Hon. Secy. Mr. P. F. Xavier, M. A., St. Benedict's College; Hon. Ass. Secy. Mr. D. P. Rajagural, Andis Dept.; Hon. Treasr. Mr. S. Basampillai of Messrs. Brown & Co., Ltd.; Hon. Asst. Treasr. Mr. S. P. Joseph, General Treasurer.

EXECUTIVE COMMITTEE.

Messrs. Chas. I. Emmanuel, K. Murgese, V. A. Kandiah, B. A. Demais, P. O. Christian, P. Sabapathipillai, V. Arumegam, Alfred Tambisayah and S. Paul.

Auditor: Mr. S. F. Xavier. Proceedings closed with a group photograph of these present and a vote of thanks to the chair.

Trincomalee News.

Trincomalee Jan. 21.

TRINCOMALEE TOWN CLUB.—The second fortnightly meeting of this club was held last week at the Medical Officer's quarters when a large number of members assembled. Mr. G. Vengupillai, Retired Fiscal, presided. An interesting debate on the subject "The federation of Ceylon with India is beneficial to us or not" was the principal item on the agenda. Messrs K. Somasudaram, Kachcheri Mudaliyar and P. E. Mappaner, Retired District Mudaliyar, Vavuniya were elected judges. Messrs S. Obitravelu, P. Sivasegum and V. Thiyagarajah spoke for the proposition. Messrs K. Ramaswaram, S. Arunappa and K. Arumegam spoke for the opposition. The judges were consulted by the Chairman who, counting the votes of the members present declared that the proposition got the day by a very narrow majority of one vote.

PERSONAL.—Mr. J. V. Aiyampillai, Mudaliyar, Mr. N. S. Samuel, Inspector of Sobocis, Mr. J. R. S. Perera, Assistant Superintendent of Excise have returned to the station.

—Mr. V. M. Coomaraswamy of the Land Registry Office has recovered from his illness and resumed duties.

—Mr. V. N. Galingam, District Officer, Negombo, who was here on duty has returned to his station.

—Dr. Charles Rakerar is acting as House Surgeon, Government Hospital, till the arrival of Dr. de Vos.

—Swami Vipulanada is on a lecturing tour in South Ceylon.

Notice to Correspondent:—

FAIR PLAY.—Your letter on "The Jaffna Causeways" needs authentication before consideration.

OBITUARY.

MR. K. VALLIPURANATHAPILLAI.

The death of Mr. K. Vallipurathapillai the popular native physician of Chunnakam took place at his residence on the 28th ultimo. The late Mr. Vallipurathapillai was a well-known figure in Jaffna. He was best known as a physician of sterling merit and recognition. By his death a gap has been caused in that galaxy of famous medical practitioners in Jaffna. It was always a characteristic of this late physician that he possessed those rare qualities that apply to a man of medical practice. The late Mr. Vallipurathapillai leaves behind two sons, one of whom is Mr. Mylakkisbar, who is himself a native physician, four daughters and a host of other relations to whom his loss. —Cor.

Spread of Indian Civilisation.

ITS INFLUENCE IN FURTHER INDIA.

The following is an extract from the London Letter appearing in the "Hindu" of 31-1-27. The lecture was delivered by Miss Suzanne Karpelis, Director of the Royal Library of Cambodia, at 21 Cromwell Road, London on or about the 13th of January under the auspices of the India Society of London:—

Mrs Karpelis said that she was anxious to further the aims of the India Society by showing to all lovers of India certain aspects of the development of the Indian genius in further India which were perhaps unfamiliar to them. It was well known how many changes the Indian narratives of the Ramayana had undergone in India itself, not only in passing from one dialect to another and from the literary language into the popular one, but also in being transmitted from narrator to narrator for many generations. If Indians themselves had modified so freely their own versions, it was not surprising that their neighbours acted in a similar manner, which was precisely what happened in regard to Indo-Chinese literature, especially the Cambodian and Siamese. In considering minutely the literature of those two countries, one easily discovered that none of these works were original creations but had been borrowed from Indian literature. Generally, as they were not slavish imitations, they were not lacking in interest: local tendencies and traditions had often given them a genuine national character. The Ramayana, as the Cambodian version of the Ramayana was called, was considered to be the most valuable treasure of Cambodia's literary inheritance. The Khmer sculptors had immortalised it in stone (as was fully borne out by the pictures thrown on the screen), the monks had painted it on the walls of their pagodas, and today the dancing girls continued to express it in their refined, subtle gestures, while the singers delighted the listeners' ears. Readers in the pagodas still stirred the hearts of attentive audiences by their recitals of the adventures of Rama, Sita, and Hanuman. VOL. XXXVIII (1927).

COMPARISONS AND VARIATIONS OF LITERATURE.

A careful study of the monuments of Angkor, particularly sculptures representing scenes from the Ramayana, showed that the story in stone differed in some respects from that written in Sanskrit. Several of the bas-reliefs, which it is believed, relate to the epic, remained unexplainable. Did it mean that artists, as scrupulously accurate as the Khmers, took liberties with Valmiki's text, or was this the representation of another version of the poem? In comparing the bas-reliefs of Angkor with those of the temples of Prambanan and Panataran in Java, Miss Karpelis was struck by the analogies between the choice of the episodes and by the similarity of method in representing them. Thus one came to realize, she said, the close connection, which existed between the two countries who shared the same traditions and the same beliefs.

On the other hand, in comparing the Khmer text with the Sanskrit, it was evident that the web of the Indo-Chinese poems was similar to that of the Sanskrit original though some special episodes and details gave to the Cambodian and Siamese versions a distinct and peculiar character.

INDIAN ORIGIN.

Miss Karpelis went on to say that two books had thrown light upon the Indian origins of the Indo-Chinese versions. One was the Bengali work of Dinisobandha Sen and the other Dr. Stutchertham's "Rama Legends and Rama Beliefs in Indonesia." We know now that the Bengali and Southern Indian Ramayanas came to Indo-China and settled there, adopting probably some local legends, after having passed through Java and the Malay Peninsula. It was ascertained that the Indo-Chinese versions were not comparable to Valmiki's masterpiece. But in spite of repetitions and commonplace comparisons, they had a charm of their own and revealed in a vivid manner the traditions, ceremonies and customs of ancient Cambodia and Siam.

The lecturer proceeded to five extracts from free translations of two typical episodes from the Khmer version of the Ramayana, which had not yet been printed or translated into any European language. They clearly exhibited the features to which Miss Karpelis had referred, showing both the influence of the original Sanskrit work and the local variations to which the stories had been subjected.

In the course of her address the lecturer lamented the fact that there was not in existence either a copy or complete translation of the Bengali and the Southern Indian Ramayanas, so that it was impossible to speak of their literary style. Sir Francis Younghusband, in conveying the thanks of the audience to Miss Karpelis expressed an ardent hope that there would soon be an Indian savant who would help the studies of the Society by bringing out a complete translation of the versions referred to. Thus would ever-new offerings be laid upon the altar of Indian culture.

Indigenous Systems of Medicine.

REVIVAL IN THE ISLAND URGED UPON.

The Committee on the indigenous systems of medicine, which was appointed to report (a) whether it is practicable for the Government to assist financially or otherwise (b) in the training of those seeking to qualify themselves as practitioners of the indigenous systems of medicine; (c) and in the investigation of the medicinal value of drugs used by those practising such systems; and (d) if practicable, to prepare a detailed scheme of such training and investigation for the consideration of Government, has submitted its report.

THE PERSONNEL.
The Hon. Messrs. K. Balasingham (Chairman), E. R. Thambimuttu, C. W. W. Kannangars, J. B. Jayab, F. A. Obeyesekere, S. Rajaratnam, W. A. de Silva and P. B. Rambrakelwe, Dr. L. F. Hirst, the Municipal Microbiologist, Colombo, Mr. C. T. Symons, Government Analyst and Dr. S. T. Gunasekara, Asst. Director of Sanitary Services. The last named gentleman was appointed in place of Hon. Sir Marcus Fernando, who left Ceylon in May last.

COMMITTEE'S RECOMMENDATIONS.
The Committee make the following recommendations:—

A BOARD TO BE ESTABLISHED.

I. That a Board of Indigenous Medicine be constituted to deal with all matters connected with the education of those seeking to qualify themselves as practitioners of the indigenous systems of medicine.

II. That the number of members of the Board be 15 and that the Controller of Revenue be the Chairman. Ten members, six of whom shall be members of the Legislative Council, shall be nominated by Government and the remaining five shall be persons practising the indigenous systems nominated by the above mentioned ten members.

III. That a college be established in Colombo for the training of those who seek to practice the indigenous systems or any of them.

NEED OF A HOSPITAL AND DISPENSARY.

IV. That a hospital and out-door dispensary be attached to the college, and that adequate provision be made for growing plants used in the indigenous system.

V. That the course of instruction at the college be for a period of four years.

VI. That the course of instruction be according to the syllabus prescribed in Schedule I.

INSTRUCTIONS IN SIDDA AND UNANI METHODS.

VII. That during the last two years of the course, lectures in sidda and Unani methods of treatment and pharmacology be delivered to such students as may desire instruction in these subjects.

VIII. That students be required to attend the hospital, dispensary, and pharmacy during the last three years of their course of studies.

IX. That privately established schools which in the opinion of the Board of Indigenous Medicine are properly conducted be paid a grant of Rs. 50 for each student who passes the first, Rs. 100 for the second, and Rs. 150 for the final examination held by the Board for this purpose.

The syllabus of studies at the privately managed schools should be approved by the Board.

TEMPORARY SCHOLARSHIPS.

X. That for the present till the college proposed in Recommendation III. is established 12 scholarships each of the value of Rs. 250 per annum be granted by Government to enable students to proceed to some of the Schools of Indigenous Medicine established in India.

XI. That a register should be kept of all persons qualified to practise the indigenous systems of medicine.

REGISTRATION OF PRACTITIONERS.

XII. That no person who is not so registered be permitted to practise medicine as a profession whether for gain or otherwise after seven years from the day specified for registration.

XIII. That all persons who have been practising the indigenous systems for a period of not less than three years on a date to be notified should have the right to be registered.

XIV. That after a specified date no person should be registered unless he has passed an examination prescribed by the Board of Indigenous Medicine, or is a person trained by a specialist of repute and is in the opinion of the Board qualified to practise as a specialist.

RESEARCH INSTITUTE REQUIRED.

XV. That a Research Institute be established in connection with the Government Analyst's Department, and every facility be given to those desirous of doing research work in the institute.

XVI. That two scholarships each of the value of Rs. 125 per annum for three years be given to graduates in Western medicine to study the Ayurvedic systems in India and after that with some of the physicians of great repute in this country.

XVII. That one scholarship of the value of Rs. 500 per annum for two years be given to one graduate in Western medicine to study research work in indigenous drugs at the school of Tropical Medicine, Calcutta.

NOTE ON RECOMMENDATIONS.

The cost of the proposed College is estimated at about Rs. 18,000 per annum.

	Rs.
Salary of Principal	7,200
Lecturer in Anatomy, Physiology, &c.	4,000
1 Lecturer	2,000
3 Assistant Lecturers at Rs. 600	1,800
Clerical staff and other assistance	1,000
Rent	2,000
	Rs. 18,000

The Assistant Lecturers are not to be full time officers. The lecturers are to be permitted private practice after school hours.

Continued up.

Colombo Hindu Dharmasamaj.

SWAMY VIVEKANANDA'S BIRTHDAY.

65th ANNIVERSARY CELEBRATIONS.

The 65th birthday of Swamy Vivekananda, the patriot, saint, philosopher and post apostle of practical Vedanta, was celebrated at the Colombo Hindu Dharmasamaj's headquarters in No. 43, Galle Street, Colombo on Tuesday the 25th instant, commencing at 7.30 p. m. with Mr. J. Sivaratnam, the Vice-President in the chair. The hall was gaily decorated and a photo of the Master, garlanded, was hung in the centre of the hall. The proceedings of the day began with music and the singing of Theeyarum by the students of the Colombo Vivekananda Vidyalaya.

LIFE OF THE SWAMI.

In opening the meeting Mr. Sivaratnam touched upon the special significance of the day and said that the meeting convened was to honor the name of the great teacher and to pay our homage to him, for the services he had rendered to Bharatha Varna and to humanity at large. He then called upon Mr. C. S. Jambuswamy to speak on the Swami's life. In a concise speech well suited to the occasion, Mr. Jambuswamy dilated at length on the life of the Swami, as recorded by his disciples. In doing so he touched briefly upon the first meeting of Vivekananda with the sage of Dakshineswar, his quest after the Supreme, the speech at the Parliament of Religions at Chicago in 1893, his mission in the far West and the spread of Vedanta in America, the establishing of monasteries and Peva Samitis and of his Maha Samadhi. The speaker also referred to the great work he had done by unfolding and broadening the thoughts of the East, especially of India, that were lying buried for centuries under the dirt of ages.

CURSE OF UNTOUCHABILITY.

Pandit Nallathambi of the Zahir College next spoke. In an eloquent speech the Pandit touched upon some of the important work referred to by the Swami during his religious sojourn viz., the curse of untouchability and the elevation of the depressed. The curse of untouchability, he said, stood today as a Himalayan against the progress of the Hindus, the curse to root out which the Swami had spoken long before Mahatma Gandhi. The Hindus should realise the inhuman treatment they have so long meted out to their own kith and kin and open the temple doors to the so-called untouchables. It is this problem, the Pandit said, he wished to impress in the minds of all educated Hindus and appealed every Hindu to study this question deeply and do all at their best to elevate them by spreading among them religion and culture.

Comments were offered by Messrs. M. Chelliah and S. Sinniah, Teacher, Vivekananda Vidyalaya.

RELIGIOUS TOLERANCE URGED UPON.

Mr. V. Somasundaram, the Secretary of the Samaj, in a lengthy speech, thanked all those who had helped to make the function a success. He also mentioned of the work the Samaj was functioning for the past three years, in spite of all oppositions. The speaker said that unless the Hindus organised themselves strongly forgetting all prejudices and petty differences their advancement would be impossible. The Secretary also spoke on the universality of Hinduism and exhorted the Hindus to be tolerant towards the followers of all religions for such was the noble tenet taught by Hinduism.

The Chairman finally brought the proceedings to a close and thanked again all those who had contributed to make the function a success and appealed to all Hindus to help the Samaj physically and financially to carry on its work with more vigour and strength.

With the singing of Theeyarum and the distribution of "prasad" the gathering dispersed late at 9.30 p. m. Refreshments were served *ad lib.*

Continued.

The hospital will have to be built, as it is not likely that suitable buildings can be rented for the purpose. A hospital with 120 beds will relieve the congestion at the General Hospital, as it is probable that for certain ailments at least the poorer classes will choose to enter the Ayurvedic Hospital.

In the Tung Wah Hospital at Hong Kong about half the in-patients seek European treatment and the other half seek Chinese treatment.

IMMEDIATE ESTABLISHMENT OF A COLLEGE.

The out-door dispensary can be established in a rented building near the college. There need be no delay in establishing the college by reason of the want of the Hospital as it is not necessary that attendance of students at the hospital would become really necessary till after the second year. The cost per patient at a free Ayurvedic dispensary and hospital may be estimated to be about one half of the cost at similar institutions now run by Government.

It is probable that following the good example of doctors in England some of the leading Ayurvedic may desire to be associated with the Ayurvedic hospital and dispensary as honorary visiting physicians. If such a system were to be introduced there would be further reduction in cost.

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H. 53.

Order Nisi.

IN THE DISTRICT COURT OF JAFFNA.
Testamentary Jurisdiction No. 6270.

In the Matter of the Estate of the late Annakkuddy wife of Sidambaranather Manikkam of Inuvil presently of Gams in the state of Negri Sembilan, Railway Clerk

Deceased.
Vs.
Petitioner.

Sidambaranather Manikkam by his attorney Sidambaranather Chelliah of Inuvil.

1. Manikkam Sidambaranather
2. Manikkam Sivepragasam both of Inuvil.
3. Chellappa Periatamby of Thavady (The 1st & 2d Respondents are minors and appear by their guardian ad litem the 3d Respondent.

Respondents.

This matter of the Petition of Chidambaranather Chelliah of Inuvil praying for Letters of Administration of the estate of the abovesaid deceased Annakkuddy wife of Sidambaranather Manikkam of Inuvil coming on for disposal before G. W. Woodhouse Esquire, District Judge, in the presence of Mr. P. K. Somasundaram, Proctor, on the part of the Petitioner and the affidavits of the Petitioner dated October 4, 1926 having been read: It is declared that the Petitioner is the attorney of 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 February 17, 1927 show sufficient cause to the satisfaction of this court to the contrary,

January 19, 1927. A. Chathiravel,
District Judge.

O. 1200.

Order Nisi.

IN THE DISTRICT COURT OF JAFFNA.
Testamentary Jurisdiction No. 6343.

In the matter of the estate of the late Saamugam Sinnathamby of Kokkivil

Deceased.
Vs.
Petitioner.

Sinnathamby Rajah of Kokkivil

1. Sinnathamby Rajendram of do.
2. Sinnathamby Mathiparasam of do.
3. Magaswary daughter of Sinnathamby of do.

Respondents.

This matter of the Petition of the abovesaid Petitioner praying that the abovesaid 1st Respondent be appointed guardian ad litem over the minors the 2d and 3d Respondents and that Letters of Administration to the estate of the abovesaid deceased coming on for disposal before G. W. Woodhouse Esquire, District Judge, on January 7, 1927, in the presence of Mr. R. V. Ganapathipillai, Proctor, on the part of the Petitioner and the affidavits of the Petitioner dated December 23, 1926, having been read: It is ordered that the 1st Respondent be appointed Guardian ad litem over the 2d & 3d Respondents. It is further ordered that the Petitioner is an heir of the said intestate and is entitled to have Letters of Administration to the said intestate issued to him unless the Respondents or any other person shall on or before February 15, 1927, show sufficient cause to the satisfaction of this Court to the contrary.

January 21, 1927. A. Chathiravel,
District Judge.

O. 1199.

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Q. 79.

Order Nisi.

IN THE DISTRICT COURT OF TRINCOMALEE.

Testamentary Jurisdiction No. 147.

In the matter of the Estate of the late Aiyampillai Kadirgamatamp of No. 1 Division, Trincomalee

Deceased.
Vs.
Petitioner.

Kadirgamatamp Pooranamma widow of Kadirgamatamp of No. 1 Division, Trincomalee

1. Velupillai Ramupillai of No. 5 Division, Trincomalee

Respondent.

This matter coming on for disposal before R. M. Davies Esquire, District Judge of Trincomalee, on September 30, 1926, in the presence of Mr. M. M. Subramaniam, Proctor, on the part of the Petitioner and the affidavits of the Petitioner dated September 17, 1926, having been read: It is ordered that the Respondent be appointed Guardian ad litem over the minors (1) Kadirgamatamp Candiah, (2) Kadirgamatamp Anusuttin, (3) Kadirgamatamp Manikharasa and (4) Kadirgamatamp Thurasigam for the purpose of this Testamentary action unless sufficient cause be shown to the satisfaction of this Court on or before the date mentioned hereinbelow.

It is further ordered that the said Petitioner be and he is hereby entitled as widow of the said deceased to administer the estate of the deceased and that Letters of Administration do issue to her accordingly, unless the Respondent or any other person or persons interested shall on or before October 25, 1926, to the contrary.

September 30, 1926. R. M. Davies,
District Judge.

Order Nisi extended to 29th November 1926.
Sgd. W. G. Vallipuram.

October 25, 1926. A. D. J.
Order Nisi extended to 20th December 1926.
Sgd. W. G. Vallipuram.

November 29, 1926. A. D. J.
Extended to January 17 1927.
Sgd. H. G. De Glanville.

December 20 1926. D. J.
Extended to February 7, 1927.
Sgd. B. G. de Glanville.

January 17, 1927. D. J.
Order Nisi extended to March 14, 1927.
Sgd. W. G. Vallipuram.

February 2, 1927. A. D. J.
O 1201.

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