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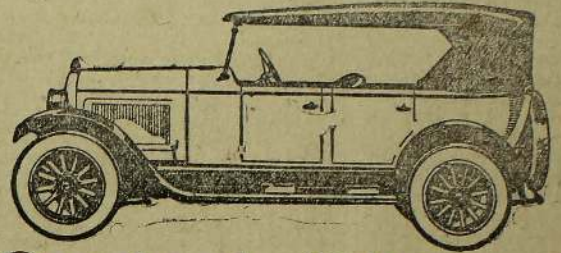
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World Prohibition Federation.

EFFORTS OF LONDON & NEW YORK

LEAGUE OF NATIONS ACTIVITIES.

Fresh impetus for world wide Prohibition was given by a meeting at the International Club, Geneva, on January 13th 1927, attended by high officials of the League of Nations, International Labour Office, heads of various international organizations and other leaders, as convened by the World Prohibition Federation of London and New York.

Dr. Inazo Nitobe (Japan), lately Under-Secretary General of the League of Nations, presided and was supported, among others, by Mr. Basil Matthews (World F. M. O. A.) author of "The Clash of Cultures", Mr. E. Huber M. Smith and Mrs. Fickard (Society of Friends), Miss Caparde, Miss Alice Descoudres and Miss Daniel (Prohibition Christian Societies), Mrs. Zabin (Women's League for Peace and Freedom), and Mr. Davis (Council of Associated Press of America).

Dr. Nitobe's Remarks.

Dr. Nitobe, who returns shortly to Japan to resume his long relationship with the Imperial University at Tokyo, said that Prohibition was really a world problem. The problem involved a study in scientific, in law, in psychology, and for the purpose of the different lines of study data and facts must be sought far and wide. The speaker accepted the statements made by John Street, M.P. that political and social reform suffers on account of its inability to use the method of physical science, namely, experience. That was true, Quoting Mr. H. A. L. Fisher, he agreed also that one of the great advantages of social sciences was that they could make experiments in politics and social legislation. The proposal made to the League of Nations by Finland, Sweden and Poland with regard to an inquiry into the whole question of Alcoholism, might prove a great contribution to social and political progress.

PROHIBITION NOW IN INTERNATIONAL POLITICS.

Mr. E. Page Gaston, F. R. G. S., Honorary Secretary of the Prohibition Federation who was to Geneva to organize the next International Conference, declared that Prohibition is a proved success as the only final and satisfactory manner of dealing with the abuses arising from intoxicants. It was unthinkable that anything but a policy of rigid suppression should be the future programme of enlightened nations. His own country, America, was saving the gigantic yearly total of five billions of Swiss francs (or two hundred million pounds) by Prohibition, and a substantial proportion of this unexpended property was directly traceable to this fact, indeed, the advancement which Prohibition is making around the world is little short of astonishing.

The World Prohibition Federation had memorialized the rulers of the world repeatedly on the matter, and two years ago laid proposals before the League of Nations which were now resulting in definite action by the co-operation of other temperance organisations and Government. Official action by the League is due for next September. The Federation proposes then to lay some definite proposals before the League, as based on the proved experience of various countries. Mr. Gaston commended the League of Nations for its moral bravery in taking up this matter, and expressed appreciation for the presence of some of its officials at the meeting as observers. This was the first gathering of the sort ever convened at Geneva, and its effect might be far reaching.

Liquor Opposition on Foot.

Mr. Gaston gave warning that bitter opposition would develop. Already the *Ligue Internationale des adversaires des Prohibitions* had, through its President, Count Albert de Man, counter petitioned the League against the Memorial presented by the World Prohibition Federation and the wide producing interests of certain nations. It is understood, would oppose the proposed investigations by the League; despite these and other handicaps, however, Mr. Gaston believed that the programme would go forward to a final triumphous conclusion for the immense benefit of the human race. Since the almost universal abolition of slavery there had been, in his view no reform so important as this world wide movement against intoxicants.

Miss Alice Descoudres said the organization against Prohibition was very powerful. Everyone dealing in alcohol had to pay a contribution to it. The programme was very clever and subtle. In Switzerland, for instance, every doctor in the villages received a free copy of the Anti-Prohibition League journal. In judging the results of Prohibition one should remember the vast organization against it.

FINLAND TO THE FORE.

A Finnish official who was present said that his country during the last 50 years had tried every system of control of the Liquor Traffic and had now finished by adopting Prohibition, as in the United States. There had been great difficulties in the way, but these were from without. Smuggling had been organized in several foreign countries and the traffic carried on in the Baltic had made Finland's application of the law very difficult. A conference was held in 1925 which passed an international convention between the Baltic States concerning the suppression of smuggling of alcohol. But several important countries had said they could not keep this convention, so the only way for Finland to arrange its own affairs was to obtain some support from the League of Nations and through international co-operation. The previous week a plan had been elaborated in Geneva for a complete study of alcohol in general—social, physical, etc.—and secondly politically; first, the suppression of smuggling by international conventions and secondly, the revision of the Convention of 1875, Germany, Italy, and finally by a convention between the countries having legislation against alcohol. It was to safeguard the liberties of countries and try to safeguard certain social reforms.

Following upon the recent Council of Anti Alcohol Experts held at Geneva, and this Prohibition gathering of "Key" people, it is expected that the League of Nations will have considerable new data on which to operate when its special commission is appointed, probably late this year.

—Indian Social Reformer.

Kankasanturai to Pt. Calimere

SUGGESTED STEAMER BOAT SERVICE.

WHAT WAS DONE SOME YEARS BACK!

Recently the Hon. Mr. K. Balasubramanian brought in a motion in the Legislative Council suggesting to the Government the feasibility of having a steam boat service between Kankasanturai and Pt. Calimere in S. India.

"The Ceylon Morning Leader" learns that steps are being taken to organize a steam boat service between Pt. Calimere (S. India) and Kankasanturai. Such a measure it is generally believed will improve commercial relations between the Jaffna Peninsula and S. India considerably, and at the same time help to remove the congestion of traffic both at Talaimannar and Colombo.

Prior to the Indo-Ceylon railway connection via Tamil manner, trade with S. India used to be carried on between Pt. Calimere and Kankasanturai, which are said to be the closest points of contact between India and Ceylon. Large quantities of rice and foodstuffs and even milks, are said to have been brought over by means of catamarans and Ceylon products exported. At present catamarans do call at Kankasanturai with Indian produce, but the facilities afforded for the extension of trade is said to be meagre. It is argued that these being the closest points between the two countries importation of South Indian products can be made to better advantage, if suitable facilities were accorded in the shape of a steam boat service.

Pt. Calimere is connected to the South Indian Railways at Agastiyampalli, and also commands the neighbouring ports of Topputhurai, Adirampattinam and several other ports and villages from which the greater portion of the rice for the J. H. peninsula is obtained. Another attractive feature would be that this would afford a closer route to the Federated Malay States, via Nagapattinam, which has a bi-weekly steamer service to the Straits, and would be very convenient to the large number of passengers from the North who continually travel between the F. M. S. and Ceylon.

Another Earthquake in Japan.

MANY SMALL VILLAGES WIPE OUT.

KYOTO MESSAGE REPORTS 2,000 DEATHS. A severe earthquake of three minutes' duration was felt, on the 7th evening in Nagoya, Kyoto, Osaka and Kobe.

Despatches now trickling in over the crippled telephone and telegraph lines indicate that the casualties in the earthquake, in dead and injured, may reach 5,000, but the figure is largely guesswork.

The Japanese Home Office at Tokyo asserts that as far as is known only 40 have been killed and 67 injured.

A message from Kyoto states that it is officially announced that the deaths in the earthquake now reach 2,000.

The Observatory in Osaka states that the earthquake was most severe in western Japan since 1854.

Osaka, Kyoto, and Kobe Municipalities are rushing out supplies of food blankets and material to provide temporary shelter for the sufferers. The roads are everywhere cracked and the roadsides are lined with debris of burned and collapsed houses, and dead bodies.

Newspapers at Kyoto publishes a report to the effect that the police state there were 1,000 casualties in Minoyama and four neighbouring villages which were destroyed.

Shocks, presumably associated with those in Japan, were felt last evening, and continued for over three hours.

A feature of the disturbance was the length of the undulations.

Several American tourists in Kobe were injured by the earthquake. One was killed owing to falling of the gangway while boarding the steamer.

Reports from Japan show that the earthquake shocks in some parts were as severe as in the historic disaster of May, 1925. This was particularly the case with Osaka and the Province of Tango, 80 miles to the north, which is famous for its silk crepe.

A number of small towns round about were partially destroyed.

Thirteen houses were totally destroyed, 32 partially destroyed, and 18 persons were killed, and 85 injured at Saki, near Osaka.

The town of Iwataki was completely destroyed and other villages near Miyazaki are burning and have suffered numerous casualties.

The total casualties in the Province of Tango are estimated to exceed 1,000.

Aeroplane flights over the Province show that two-thirds of the town of Mineyama was destroyed by fire. Snow covered railway lines have blocked the refugees, who are without food or shelter. Other provincial townships were similarly affected.

The Army and Navy are co-operating to relieve the food shortage.

The situation in Osaka and Kobe is quiet, and business is being carried on as usual.

—Times of Ceylon.

THE MAILS.

(G P O Colombo)

DESPATCHES

London Mails per the R L "Patria" will close to-day (Thursday), per the P & O "Mantina" on Thursday, March 17th and per a P & O Steamer leaving from Bombay will close on Tuesday, March 22nd.

Straits & China Mails per the S M N "Jan Pieterszoon Coen" will close on Saturday, March 12th.

RECEIPTS.

London Mails per the O L "Osterley" will arrive on Saturday, March 12th; per the P & O "Malwa" on Saturday March 19th and per the O & L "Orama" on Saturday, March 26th.

Straits & China Mails per the R L "Patria" will arrive to-day, (Thursday).

Notice to Correspondent:—

NON-MEMBER OF NATIONAL ASSOCIATIONS:—Unintelligible.

CORRESPONDENCE.

THE KATHIRGAMA MADALAYA THIRUPPANI FUND.

To The Editor, "Hindu Organ."

Sir, Although the question of the restoration of Kathirgama, the Dakshina Kailasam or Then Kashi, as it is called, has been entirely neglected by the Hindus, as a question only concerning the Buddhists and Hindus, I feel that it is the Hindu duty of all true devotees of "Kaddaswamy", to put before the public their most reasonable demands.

When the late Sir P. Arunachalam, the President of the Ceylon Saiva Paripalaya Sabha, was a good sum of money amounting to Rs. 19,000/ was collected from the Hindu public to restore the Skandaswamy temple at Kathirgama and also construct a road from Tissamaharama to Kathirgama. As these items did not gain much popularity then it was suggested that a large Madalayam be constructed at Tissamaharama for the convenience of the pilgrims travelling to and from Kathirgama. The public were then very much satisfied at this suggestion and the collected amount of money was deposited in the Bank of Madras (now Imperial Bank) in the name of the "Kathirgama Thiruppani Fund", with the committee members of the Ceylon Saiva Paripalaya Sabha as its trustees.

Since Sir P. Arunachalam's death the public which had been contributing vastly so the above Fund expected either the question of constructing the road or the Madam to be given consideration. But the public have been disappointed in their vain expectations.

The inconvenience the pilgrims are subjected to at such a highly malarial centre as Tissamaharama are well known to all Hindus. Owing to there not being a spacious Madam to accommodate the thousands of pilgrims travelling between Tissamaharama and Kathirgama (a distance of 10 miles), they encounter several difficulties especially from rain. During a certain period water is hardly obtainable and there are no sufficient "Thannur panthais" to quench thirst.

The higher rates levied by the drivers of buses and motor cars is really another extra debt on the pilgrim, who visit this Sacred Shrine twice in a year.

In view of these problems that confront the pilgrims, the committee of the Ceylon Saiva Paripalaya Sabha would be performing a sacred duty if they would summon a public meeting at Colombo, in addition to the non-political conference, and consider the erection of the Madalayam soon.

In addition I would suggest that a report of all collections received from the public be printed and distributed. Abhinava Par. mo Dharmas.

Colombo, Yours etc, "AHIMSA PARAMO DHARMA."

INDIAN & FOREIGN

SEAPLANE WITH SAIDS.—The first seaplane with sails has been put into use in Germany. In the event of a forced landing at sea, the machine can be converted into a sailing boat by pressing a lever.

EX VICEROY ON INDIAN SOUTH AFRICAN FACT.—Lord Reading, ex Viceroy of India, is said to have described the Indian South African Fact as a "great gain to the Empire". It is understood that the question of appointment of the Agent of the Governor-General in South Africa is engaging the attention of the Government of India.

COTTAGE INDUSTRIES IN MADRAS.—As a preliminary to the organization and development of cottage or rural industries in the Madras Presidency with special reference to industries suitable as subsidiary occupations for the agriculturists during the slack season, a survey of existing and potential cottage industries has been decided on by the Government.

AMERICAN LIMITATION OF ARMAMENTS.—America is said to be making another effort to secure a limitation of armaments throughout the world.

KING FERDINAND'S LIFE AT STAKE.—In order to save the life of King Ferdinand, the Rumanian Government has asked Belgium for radium worth nearly £ 1,000,000.

COST OF NEW DELHI PROJECT.—The total expenditure incurred up to February in connection with the "New Delhi" project as a whole is approximately Rs. 125,500,000.

ROYAL COMMISSION FOR INDIA.—It is said that there is a possibility of the Royal Commission for India meeting this year. The Earl of Birkenhead is anxious that the Commission's report be received and legislation passed through the present Parliament.

RELIGIOUS PERSECUTION IN MEXICO.—The religious persecution in Mexico has reduced to ruins the Jesuit Mission started there 26 years ago. Five Catholic youths under the age of 20 had their tongues cut out and were then shot dead.

The Cult of Agastya.

ORIGIN OF INDIAN COLONIAL ART.

The following is a portion of the paper read before the Mythic Society at Banars, Indre by Mr. O. C. Ganguly, Editor of the Indian Magazine, "Brahm" The same is extracted from the Quarterly Journal of the Mythic Society, January 1927, No. 3.

(Continued from our last issue.)

We can almost trace his footsteps as he walked from place to place in his adventurous journey to the South, for the stages of his travels are marked and punctuated, as it were, by his "hills 'ascetas'" (hermitages) which he set up at different places in Southern India and are even now known as "Agastya-rama". In the Ramayana, we find Rama stopped at one of his ascetics at Basili, a few miles from Dandakaranya. But the gods go down, they seem to have led a quiet life in his holy hermit. He often used his psychic powers to quell many a demon (a picturesque symbol for an opponent of Aryan thought) who disturbed the Hindu Aryan colonies with which Agastya studied the whole of the Deccan. Local legends still carry the memory of many such exploits. One of such demons called Hivala is localised at Ajvali (modern Ahole), another, named Vaispi, at Badami (formerly Bhatavapuri). They were a terror to the Northern settlers in Dandakaranya, until they were quelled by the great guru in the city Malakur, three miles east of Badami which is still known as Dakshina Kashi or Southern Kashi to which the presence of Agastya gave its holy halo. It is significant that Badami (Badia ma) is mentioned by Ptolemy in A. D. 160. The later career of Badami as the stronghold of Hindu political power is gleaned from inscriptions one of which actually refers to Vaispi, and the place was probably once the seat of the Pallava King Srinavahana from whom the early Chola King Parakrama Vira I wrested Badami about the middle of the sixth century. It is a very significant fact that some of the earliest Hindu temples have survived at Ahole and at Badami. The seed of Aryan thought which Agastya had sown must have been the beginning of the efflorescence of a full fledged Brahminic culture with all the paraphernalia of temple worship. It is reasonable to expect that Agastya must have influenced and exploited the political powers of local chiefs in spreading the tenets of Brahminical religion. He must have also founded assemblies or associations, or at least, disciples or representatives to carry on his missionary activities. In the form of legends and traditions, this is actually borne out by the evidence of inscriptions. He is reported to be the spiritual preceptor, Guru or Parohita of more than one Southern Indian Princes and particularly of the Pandyan Princes. One example would suffice and can be taken as typical of his role as a guru to Southern India Princes. In the Srinagar-nar Plate we read, "Hasthikarini mahapitram Himachalopriya Shasananam putubho bhuvanipatnam yadodhavanam Bhagavan Agastya". He became the preceptor of kings, and lower down in the same plate, King Sundara Pandya is referred to as "Agastya shishya", disciple of Agastya. That he was associated with many other princes either as guru, "parohita" or spiritual adviser, there are many traditions and stories.

AGASTYA'S TYPICAL INCIDENTS IN HIS LIFE.

We shall allude only to one typical incident in the Skandapurana (Mahavamsa Kanda, Arunachala Mahatmya) which associates him with another Pandya prince. It is said that Vajrangada a Pandyan King had desecrated a shrine on the Shona hill on the Sahya Parvata in the Dravida country by riding on a horse to which reference will be made later. As an expiation for his effrontery he was advised by Agastya to offer his homages to the local Shiva-lingam, "Soozavara"—to whom he dedicated all his wealth and earned the benediction of Agastya and his wife Lopamoda. These individual stories may not be reliable—but they afford significant glimpses of the processes by which the wheels of Southern India was gradually Aryanized and studded with innumerable Shiva shrines—in all nooks and corners of the Devida desha. He is supposed to be the first to introduce the worship of Shiva and the science of medicine among the Southern Indians. This could not have been accomplished by a lonely reclusive single handed and on-sided, He was, therefore, the progenitor of a large family and founded a long surviving generation of representatives—known as the "Agastya gotra" many of whom still survive to this day. The Malay Parana (202, ch. 114) credits him with a long string of sons by name, Kramishi, Rasasya, Shaktaka, Sumadha Mabhu, Gandharayana, Indravahu, Dridhasaba, the last two of whom he gave in adoption to Kratu and Pulaha. The career of some of the descendants of "Agastya gotra" in some very startling, adventurous exploits, will be referred to presently. Vol. XXXVIII—No 10

INVENTOR OF THE TAMIL LANGUAGE.

As the so called inventor of the Tamil language and the systematizer of the Dravidian alphabets and grammar, Agastya's name is still cherished by old Tamil Pandits, his grammar being known as "Agasthiyam" (appertaining to Agastya). And he is also supposed to have been the President of the Tamil Sangam. He is also the reputed author of a treatise on image making known as "Agastya Sakaidhikara". He is supposed to have had twelve students and disciples, the principal of whom was Telkapiyan. Besides many temples and shrines dedicated to him, his presence is actually associated with a sacred hill "Padigal", the Pochiyai hill near Cape Comorin in the Tinnevely district, where he is supposed to remain for eternity invisible to mortal eyes. If this hill is haunted by his invisible presence, he shines in his new body as the brilliant star canopus in the Southern heaven. There is another interesting legend current about him which relates that in the course of his early missionary activities he would sometimes disappear from Southern India and nobody would see him for some time in that region to which he went, however, again return. We shall consider the significance of this story later on, but for the present it will be sufficient to remark that his temporal presence in the Pochiyai hill may be taken as the symbol of his active role as the genius of the culture and civilization of the South. As one of the leaders of Brahminic thought and the preacher and preceptor of the Shiva religion and, as such, the "guru" of many Southern Indian Princes, he soon came to be regarded as the object of personal worship and a cult of Agastya was soon formulated and we have now many temples in which his

Continued on page 4.

The Cult of Agastya.

(10.03 1927)

(Continued from page 3.)
 Image receives the honour of worship. The mode of his worship is laid down in the Skanda Purana and in the Aral Purana. His 'dhyana' is thus formulated: "Kachhapana pratikasha, Agni varsha sambhava, Mira Varanayor putra kumbhayanam namostote. Ateribhaktito yena vishvachha mahasurab, samudra shodito yena yo 'gastyaah sammekho'stutur." Then later: "Obsecrate to thee, O Kumbhayan (Pitcher born) derived from Agni-varsha and son of Mitra and Varuna, while as the kasha flower. He who ate up Atapi and Yatiapi, He who drank off the sea, that same Agastya, I invoke thee." Of the many shrines devoted to his worship two are very well known: one is the temple of Agastya Swami at Narayanavanam (near the Railway station at Pottur, in the North Arcot District. But if he lives in the Malabar coast on the Pothya hills in flesh and blood, he lives in a very aesthetic form as a shrine dedicated to his worship at Vedaranyam —the extreme South eastern coast of Coromandel—very near the shores of the sea. Inside a temple at the place which is to itself not only old there are two images, one in stone and another in the metal, an *Uttara Marti*.
 DRINKER OF THE OCEAN.

Both are seated images and the sage is pictured in a figure with matted locks standing on his head with flowing beard and a body rather corpulent in the stomach, a feature which is an important peculiarity for the iconographer. He carries in one hand the rosary and in another the Kamandala, the ascetic's jar. In many later copper images of the sage, which are numerous, the same iconographic features are adhered to. A late eighteenth century or rather a nineteenth century copper image is not only happy in its decadent aesthetic expression but it strictly adheres to the iconographic conception of the image. One of the minor shrines at the back of the Behadeswara temple contains a stone image of the sage of uncertain date. A very interesting image the writer was able to discover recently in a niche on the eastern gateway of the great Shiva temple at Chiambaram. It may be taken to date about the twelfth century. The cult of Agastya is not a case of unique honour to this great Indian sage. Vashista, another of the Rishis of Veda-tama, has a similar honour accorded to him by Brahmin practices. A cult of the worship of Vashista has been alluded to in an inscription found in Nepal. But was the career of this adventurous missionary to be satisfied by a local deification and a local worship? Vedaranyam on the sea-shore marked, no doubt, the extreme limit of his exploits in Southern India. But was the Indian Ocean to retard the career of our intrepid Aryan adventurer? The dangers of the sea could not hold him back to the narrow limits of the Aryavarta. He boldly braved the dangers of the sea and, by his psychic powers, he overpowered the sea gods. In the language of myth and poetry, Agastya drank off the waters of the sea and earned a new appellation 'pis sagara', 'one who has drunk off the Ocean'. And one 'born in the pitcher' achieved the antithesis of the "Drinker of the Ocean".

SHIVA WORSHIP AT CAMBODIA.

Now let us follow the career of our sage across the seas. In the Indian continent he had a favourite hobby of building Shiva temples and of founding new branches of his family. In his activities in countries across the seas, we find him busy in his favourite pastimes. He was a devout worshipper of Shiva: "Shivaradhantparah" and it is by founding Shiva shrines that he signified his presence in a distant colony. But where do we find him figuring in his over-sea activity? He is supposed to have sojourned to the distant land of Cambodia. And our testimony is an interesting inscription at Ankor Vat in Cambodia (Kambudesh). It is long and fragmentary at places. But we will quote a portion of it: "Aryadesha Samutpannah Shivaradhantatparah yo yogenagatah Kambu deshe'smin * Sri Bhadeswara Shambhor yajanantham samyathah chirekslam tamabhyarshya prayajna padamsiwaram * Dwijagatya * Sidharai * pita-sagarah" [Bergaigne: Inscriptions Sanscrites de Champa et du Cambodge, 1893, LXV, 48a—b, p. 380, (560)]. That Brahmin Agastya, born in the land of the Aryans, devoted to the worship of Shiva, having come, by his psychic powers, in the land of the Cambodians for the purpose of worshipping the Shiva lingam known as Sri Bhadeswara and having worshipped the God for a long time attained beatitude." But our sage did not confine his energies merely to the worship of Shiva. He also founded a local royal dynasty, apparently having married a local beauty of the name Yasomati. For, from another inscription in Cambodia (Mountain of Choeung Prey) dated Saka year 811 we learn that he was the ancestor of the famous King Yaso Varma: "Alha dwijogastya lipratitio yo veda vedagavid Arya deshe lavoddaya ya Mahisiddha vamsaba, Yasomatiti prathita yosbothah sutastoyor yo yudhi darumadab shri Narendra Vermmeti Narendra-Virya, etc....." [Bergaigne, *Ibid*, etela de Prah Bat, 355 (176)]. "The Brahmin famous as Agastya versed in the Vedas and who came from the land of the Aryans married Yasomati of the Mahisiddha family and begot a son who came to be known as Narendra Varma." This genealogy is also repeated in other inscriptions in Cambodia and must have been founded on some well known tradition. The stupendous and the magnificently schemed Shiva temples of Cambodia, if we are to believe the legends referred to in the inscriptions, were inspired by our sage from Southern India and were endowed and kept up by the royal houses of a family of which our sage was the actual progenitor.

IMAGES OF SHIVA FOUND IN FURTHER INDIA.

It will be interesting to re-call in this connection the fact that a number of 'Pa-tala' images of Southern Indian types has been actually found, if not in Cambodia, but in the neighbouring tract of Siam, the old Siam, and another Aryan Colony, some of which actually carry Tamil inscriptions. We will cite here a few examples. It is obvious that these images are the actual handwork of the Tamil 'Shivapatis' of Southern India and must have been carried to Siam or Cambodia from Southern India when the cult of Shiva formed a connecting link between the two distant countries and the communications and interchange of ideas must have begun from much earlier time when the missionary, whom we are following under the

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 The Kachoheri, Jaffna. T. B. RUSSELL,
 March 4, 1927. G. A. N. P.
 G. 737.

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Order Nisi.

IN THE DISTRICT COURT OF JAFFNA.
 Testamentary Jurisdiction No. 6367.
 In the Matter of the Intestate Estate and effect of the late Mallveganam Kadripillai of Valvetiturai Deceased.
 Mallveganam Arunasalam of Valvetiturai Vs. Valliammal widow of Gnanamoorthy of Valvetiturai Petitioner.
 This matter of the Petition of the abovenamed Petitioner praying that Letters of Administration to the estate of the late Mallveganam Kadripillai of Valvetiturai be issued to the Petitioner coming on for disposal before G. W. Woodhouse Esquire, District Judge of Jaffna, on February 16, 1927, in the presence of Mr. E. Kanapathipillai, Proctor for Petitioner abovenamed and reading the Petition and affidavit of the Petitioner dated February 3, 1927.
 It is ordered that Letters of Administration to the estate of the late Mallveganam Kadripillai of Valvetiturai be issued to the Petitioner as heir of the abovenamed deceased unless the Respondent abovenamed or any other person or persons interested shall, on or before March 15, 1927, show sufficient cause to the satisfaction of this Court to the contrary.
 February 16, 1927. G. W. Woodhouse,
 District Judge.
 O. 1217.

Continued.

legendary name of Agastya may have founded the first Aryan colony on the banks of the Mekong. And if these images from Southern India offer tangible evidence of an ancient overseas intercourse—an insignificant detail in the legend of the Skandapurana to which we have referred to earlier—assumes very significant importance. The Pandyan Prince who defiled the shrine at the Shona hill rode on a Cambodian horse ("Kamboja huya"). The inter-communication between the two countries, therefore, assumes a plain-fact corroboration from this tiny little detail. Southern India, probably headed by the great missionary—the moving genius of the Indian colonisation—was instrumental in Hinduizing the land of the Kambojas. It is not a question of influence or inspiring a local colonial civilization but the transportation and transplantation of the main stem of culture with all its paraphernalia to a foreign country. The art and civilization of Cambodia and Siam formed an integral part of the art and civilization of the Indian continent. It is the extreme and the outlying frontiers of the civilization of Greater India stretching itself to the eastern shores. It is nevertheless the very limb of a large Indian continent—organically related to the main trunk.
 (To be continued)

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Order Nisi.

IN THE DISTRICT COURT OF JAFFNA.
 Testamentary Jurisdiction No. 6272.
 Class I.
 In the matter of the Estate of the late Ramanatar Arulampalam of Vannarponnal West Deceased.
 1. Murgesa Ponniah and wife Sowpakkiam of Suthumalai Petitioners.
 Vs.
 1. Thangammah wife of Ramanatar Arulampalam of Vannarponnal West do.
 2. Arulampalam Varatharajah Rajah do.
 3. Arulampalam Anantha Nadarajah do.
 4. Arulampalam Sutharespara Rajah do.
 5. Nallamma daughter of Arulampalam do.
 6. Soppa Arumugam and wife V. Vijayamma do.
 7. V. Manickam and wife K. Maniamamma do. presently of Labour Office, Seremban, and
 8. Bastampillai Emmanuel, Secretary, D. O., Jaffna Respondents.
 This matter of the Petition of the abovenamed Petitioner praying that the abovenamed 2nd Respondent be appointed Guardian *ad litem* over the minors 4th and 5th Respondents and that Letters of Administration to the estate of the abovenamed deceased be issued to the 1st Respondent coming on for disposal before A. Cathiravelu Esq., District Judge, on October 20, 1926, in the presence of Mr. E. Murgesampillai, Proctor, on the part of the Petitioner and the affidavit of the 1st Petitioner dated October 8, 1926, having been read:
 It is declared that the abovenamed 2nd Respondent be appointed Guardian *ad litem* over the minors 4th and 5th Respondents for the purpose of representing them in this case and that Letters of Administration to the estate of the abovenamed deceased be issued to the 1st Respondent as his lawful widow unless the abovenamed Respondents appear before this Court on November 11, 1926, and state objections or show cause to the contrary.
 October 21, 1926. A. Cathiravelu,
 District Judge.
 Time to show cause extended to March 24, 1927.
 G. W. W.
 O. 1218. D. J.

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IN THE DISTRICT COURT OF JAFFNA.
 Testamentary Jurisdiction No. 6360.
 In the matter of the estate of the late Visaladchy wife of Murgesa Ponniah of Alaveddy Deceased.
 Murgesa Ponniah of Alaveddy Petitioner.
 Vs.
 1. Thangammah daughter of M. Ponniah
 2. Ponniah Paramasamy
 3. Ponniah Gomarasany
 4. Thampar Chellamutia, all of Alaveddy Respondents.

This matter coming on for disposal before G. W. Woodhouse Esquire, District Judge, Jaffna, on February 21, 1927, in the presence of Mr. S. Nayatambi, Proctor, on the part of the Petitioner and the affidavit of the Petitioner dated February 19, 1927, having been read:

It is ordered that the abovenamed 4th Respondent be appointed Guardian *ad litem* over the minors the 1st to 3rd Respondents for the purpose of representing them in this case and that the Petitioner be declared entitled to administer the said estate as her husband and that Letters of Administration be issued to him accordingly unless the Respondents shall appear before this Court on March 29, 1927, and state objections or show cause to the satisfaction of this Court to the contrary.
 March 1, 1927. G. W. Woodhouse,
 O. 1219. District Judge.

Order Nisi.

IN THE DISTRICT COURT OF JAFFNA.
 Testamentary Jurisdiction No. 6372.
 In the matter of the Estate of the late Kanapathiar Thambu of Kalliyangadu, Nallore. Deceased.
 Annappillai widow of Kanapathiar Thambu of Kalliyangadu, Nallore. Petitioner.
 Vs.
 1. Thambu Seevaratham
 2. Thambu Sivakkolambu
 3. Kanapathiar Thambipillai all of Do Respondents.

This matter of the Petition of the abovenamed Petitioner praying that the abovenamed 3rd Respondent be appointed Guardian *ad litem* over the minors the 1st and 2nd Respondents and praying for Letters of Administration to the estate of the abovenamed deceased coming on for disposal before G. W. Woodhouse Esquire, District Judge, Jaffna, on February 8, 1927, in the presence of Mr. R. V. Gnanapathipillai Proctor on the part of the Petitioner and the affidavit of the Petitioner dated November 7, 1927, having been read:

It is ordered that the 3rd Respondent be appointed Guardian *ad litem* over the 1st and 2nd Respondents. And it is further ordered that the petitioner is the legal widow of the said intestate and is entitled to have Letters of Administration to the said intestate issued to her unless the Respondents or any other shall on or before March 17, 1927, show sufficient cause to the satisfaction of this Court to the contrary.
 G. W. Woodhouse,
 District Judge.
 February 18, 1927. O. 1220.

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