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H.S THE WIDEST CIRCULATION

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THE GREAT INDIAN MOVEMENT.

A PARALLEL FROM THIRTY-FOUR CENTURIES AGO.

(By Prof. J. C. THAMOTHARAM, B. A.)

When St. Paul, the great Christian apostle to the gentile world, stood at the parting of ways between Europe and Asia debating in his mind as to which continent he should enter with the Message of the Gospel, we are told, that the Spirit of God who knew that Asia already possessed the lesser lights of Hinduism, Buddhism, Confucianism and the like would not suffer him to enter there but directed him to choose Europe, then lying submerged in savagery and paganism. But the European nations gradually fell off from the purity and high ideals of the Christian religion and, while remaining Christian in name, succumbed to the wiles of the Evil one, when leading them to the top of the high mountain of Covetousness, he offered to give them all the kingdoms of the world and the glory of them if they would only fall down and worship him, unlike the Christ, who when he was similarly tempted of the same Evil one, drove him away with the words 'get thee hence satan for it is written thou shalt worship the Lord thy God and Him only shalt thou serve'. Thus possessed by the lust of conquest they managed in course of time to exploit and divide among themselves the whole of the known world. This they did, not under the inspiration of the teaching of the Son of God, but in defiance of it, but God over-ruled their covetousness to redound to the general good of mankind and to the furtherance of his own plans with regard to the kingdom of Heaven, which His Son came to establish. Not till the last European war overtook them did these nations realize that "there was something rotten in the state of Denmark", that their whole national systems were out of gear, that their own covetousness had brought on the usual surfeit, that they had, like some mighty python, swallowed more than they could chew or digest, and that Christ's words are eternally true, "all they that take the sword shall perish with the sword" but have they as yet openly admitted their failure and helplessness? No, far from it, what with leagues, alliances, treaties, tribunals, conferences, congresses, loans, taxation and the like they are still trying their level best to save themselves from the chasm that is yawning at their feet and to maintain their hegemony over the world.

A Remarkable Movement.

Just at this juncture it was in the providence of God to allow a singular and remarkable movement to come to birth in India, the cradle of three religions of tolerance and compassion—Hinduism, Buddhism, and Jainism—I refer to the satyagraha or Passive-resistance Movement launched by Mahatma Gandhi whereby he sought to vanquish and bend to his will by the opposition of soul-force or ahimsa a nation exulting in its possession of physical force and material resources. There is, I say it with reverence, a grim irony in this choice by God of an instrument to rebuke the proud nations of the West. He could not have chosen for this purpose a more suitable instrument than "the mild and despised Hindoo" who through the ages like his brother of the Hebrew race has been for some mysterious reason passed through the crucible of suffering at the hands of successive invaders. Neither was there less irony in the choice of the leader for this movement. Judged by Western standards, Mahatma Gandhi is the one least likely to assume the role of a national leader. Even in India there are

hundreds of people who in point of handsomeness, personality and commanding appearance approximate more closely to Western ideals of leadership. But God's choices are without repentance and He does not choose as man chooses. Perhaps to speak reverently it was in His mind that these same Western ideals which assigned greatness according to the height of a man's figure or the size of his muscles or his weight in avoirdupois or the cost and complexity of the clothes covering his nakedness or the shape and length of his moustache should themselves receive the severest rebuke.

Gandhiji—A Question Mark

Whenever I consider the figure and personality of the Mahatma I am strongly reminded of the punctuation mark in the English language called the mark of Interrogation, for just as this mark is constantly asking us questions in the pages of a book the Mahatma is ever busy putting his highly inconvenient questions to his rulers with regard to the "why" and the "wherefore" of things. In the Indian nation, in whom had been developed by the impact of their religious teachings and political and historical experiences the qualities of introspection, meekness, philosophy, spirituality, thought, mysticism and concentration, the Mahatma found an effective and pliable instrument. Any other nation with lesser spiritual equipment might have ere this been worsted in what would generally be considered an unequal fight. But not so the Indians. Although the Mahatma had several times failed to realize his expectations and had admitted many defeats, yet his silent and suffering army of Passive-Resisters have continually advanced and taken over new positions from their opponents. It is the Indian cause that is advancing and the Englishman's that is giving way before it. The spirit of Passive-Resistance and the determination on the part of the Indian people to order the affairs of their own household according to their own will and pleasure are gradually eating into and undermining bureaucratic obstinacy and unwillingness to part with power and possession. Time and again evil and malicious forces which are not friendly disposed towards India threatened to plunge the country into devastation and bloodshed but somehow the Forces of God came to her rescue and averted disaster. That is one reason why I believe that the spirit of God is brooding over India with merciful and gracious intentions.

After the above feeble description of the movement going on in India, my readers will be in a better position to understand why the gaze of the more thoughtful among the inhabitants of Europe and America should at the present moment be directed towards India. Is it any wonder that to these war-weary people this spectacle of peaceful penetration by an ancient and civilised nation into the strongholds of autocracy should provide a peculiar fascination!

"Peaceful Penetration"

Another sign of the times is that not only the West but even the rest of Asia is looking to India for guidance. When the poet Rabindranath Tagore recently visited China, perhaps, the most proud of all Eastern nations, and incidentally restored the ancient

Continued on page 3.

Mystics and Saints of S. India—I

Thayumana Swamy.

BY VYASA.

Thayumana Swamy is the greatest of modern Saiva Saints who lived in South India. He lived at Trichinopoly about two hundred years ago. He is a great Tamil and Sanskrit scholar, a great and inspired poet, and a great philosopher. His works have so great and numerous merits that it is difficult, nay, impossible to do justice to them. Those who wish to know Hinduism and Hindu Philosophy will do well to study them carefully. To attempt to write about the religious views and experience of such a great man as Thayumanavar will, I am afraid, be considered the height of presumption on my part; but, I hope that it will be excused, because humble as I am, I am one of his sincere admirers who desire that Tamil people should study his works and endeavour to follow in his footsteps.

To be able to appreciate what true and deep devotion to God is and its beneficial influence on life and character, one should study his works with great care. They may be said to be his autobiography, as they enable us to form a mental picture of him and of his great qualities of head and heart alike. He is a typical Saiva Saint and philosopher. It is a great pity that there are very few who take interest in religion and philosophy, which seem to have no attraction for people because they have little or no value as means for the acquisition of those things which they seek after most eagerly—pleasure, wealth, fame, position &c. But thoughtful men cannot deny that there is no study more profitable and interesting than philosophy and religion; for they alone teach us the true value of things and enable us to discriminate the real from the unreal, the eternal from the ephemeral the permanent from the transient. They teach us that in the universe there are only two things real, i. e., God and soul. God is real, but the world unreal; soul is real, but body unreal. They teach us that God is the summum bonum or the highest end, that He is existence, knowledge and bliss (சத்தியம், அறிவு, மகிழ்ச்சி) that soul also can become like Him by union with Him, and that true love and devotion to Him is amongst the most efficacious means whereby the union can be attained. It is impossible for any one acquainted with தாயுமானவர் மரபு to be a materialist. MaxMuller admits with great gratitude that the study of Hindu philosophy in general and of the Vedanta in particular had a most beneficial influence on him. It has convinced him of the untenability of the materialist's position. What he says about the Vedanta is applicable to தாயுமானவரின் மரபு with greater force. The Vedanta is a very profound system of thought, which hardly appeals to ordinary intellects which have not had the necessary training in philosophical pursuits, but this cannot be said of தாயுமானவர் மரபு, which can be studied with profit by any one with a fair knowledge of Tamil.

Thayumana Swamy has no doubt whatever that there is a God, that He is the Source of everything good, and that he knows Him. One should not only study, but learn by heart some of the most beautiful stanzas in which he gives expression to his most profound conviction and of which the literary merits cannot be exaggerated. Take for instance his famous first stanza. As an invocation to God, it has hardly any parallel in any other work of devotion. He who reads it carefully will feel inclined to believe with the author that there is such a Being as he describes, whether his outlook in life is materialistic or spiritualistic, and that to love it with all the soul, and with all the heart and with all the strength is man's chief privilege as well as his chief duty.

அகநிபு கருதமு வெவ்வுரு பிரகாசமா யானந்த மூர்த்தியாகி கருநொடி சிலைத் தடுத்த தன்னுள் வெளிக்குளே யலிவாண்ட கோடியெல்லாம் தங்கும்படிச் சிர்சை வைத்தயிர்க் குயிராய்த் தழுத்ததெழு மணவர்க்கினில் தட்டாமலிந்த நித்த சமயகோடினொலார் தந்தெய்வ மெடுத்தெய்வ மென் றெய்குத் தொடர்க் தெநிர் வழங்கிடவு சிங் நித்த வெவ்வுருப் பெருவழக்காய் யாநிலும் வல்லவொரு நித்தாமி யின்பமா யென்கொற்கு முன்ன தெருடேல் கங்குலபலந சிவந வெவ்வுரு தெருடவு குந்திற் கிணக்கத்தெய்வ கண்டனவிலவ மோன வரு வெவியநாகவுக் கருநி யஞ்சலி செய்நுவரம்.

Who can take exception to this stanza? To render it into readable English is a most difficult task; but I shall try to give its substance in simple language:

"What it is that is present not here and there but everywhere, being filled with bliss and grace, that desiring all the crores of worlds to rest in the space of its grace dwells in the soul as its soul that transcends speech and mind alike, that stands so that all the crores of religions may carry on a never ending disputation, each maintaining that its own God is the true God, that exists as a blissful spirit more powerful than every thing else, that lives on the boundary where day and night cease to exist? It is the being agreeable to the mind and it is all things

(Continued on page 3.)

Order Nisi.

IN THE DISTRICT COURT OF JAFFNA, Testamentary Jurisdiction No. 8032. In the matter of the estate of the late Kathiraisippillai wife of Sinniah Suppiah of Nallur, Jaffna.

Deceased. Sinniah Suppiah of Nallur presently of Eravur in Batticaloa..... Petitioner

- VS.
- Minors: { 1. Gnanasavunthary daughter of Suppiah
2. Puvanesavunthary daughter of Suppiah both of Nallur
3. Veltupillai Visuvalingam and wife
4. Mankyatkarasy of Koekuvil, now of Colombo.

Respondents. This matter coming on for disposal before D. H. Balfour Esquire District Judge, Jaffna on the 11th day of January 1932 in the presence of Mr. H. R. Ariyacuty proctor on the part of the petitioner and the affidavit and petition of the above-named petitioner having been read: It is ordered that the abovenamed 3rd and 4th Respondent^s be appointed Guardian adLitem over the minors the abovenamed 1st and 2nd Respondents and that the Letters of Administration of the estate of the above-named deceased be granted to the petitioner as he is the lawful husband of the deceased, unless the respondents or any other persons shall on or before the 18th day of March 1932 shew sufficient cause to the satisfaction of this Court to the contrary.

D. H. Balfour, District Judge.

This Order Nisi extended, for 29th April 1932. Sgd. D. H. Balfour D. J. Extended to 16/5. D. H. Balfour. O. 857. 12 & 16.



The Hindu Organ.

YALPANAM, MONDAY, MAY 16, 1932.

ARE WE READY?

NO SOLDIER IS ENLISTED FOR ACTIVE service unless he shall have undergone a period of training and discipline. Training in military movements is necessary to enable him to do the maximum of purposeful work with the minimum expenditure of time and energy. Discipline teaches the recruit to subordinate his will to that of his regiment and thus give of his best for the success of his side. An undisciplined soldier might easily prove to be worse than useless; he might impede the march of his company and, in action, be the cause of weakness, cowardice and worse sins on the part of his comrades.

It is necessary for the success of any national movement that the workers should be trained and disciplined for the work each undertakes. Military training which familiarises the would-be soldier in the use of weapons of destruction necessarily involves a prolonged period of vigorous practice to deaden the human feelings which well up when killing is contemplated. It takes time and no little trouble to inhibit the divine in man and habituate him to endure, even revel, in killing one another.

Even birds and animals are by nature so tame and tender at heart that months of incessant care is necessary to debase and brutalise them to be set to fight others of their kind with beak or claw or horns.

The public worker needs none of the elaborate training on the parade ground, nor is there need for him to go out on long and irksome route marches and engage in riotous sham-fights to equip him to take his place in the firing line. The forces to be overthrown in our movement for national regeneration are no less formidable, crafty and resourceful than the trained and disciplined army of humans armed to the teeth with deadly weapons and eager for the clash.

The only training demanded of the workers is to carry out the first part of the programme in the Buy Ceylon Campaign within the limits set forth by Mr. K. Balasingham. The workers are not expected to achieve outer uniformity in action or movement. Complete freedom is accorded to each individual to choose his line of work, and the range of choice is wide enough to embrace workers of varied tastes, talents and capacities. It is certain, as the day follows night, that the workers wherever they may be will find themselves linked up and drawn together in ties of enduring fellowship and realise the unity and harmony which baffles those that seek outer uniformity and cohesion. The discipline which a worker is called upon to impose on himself involves a gentle act of introspection and in-drawing of one's self. No great sacrifice is called for; it is possible to make sacred the duty of popularising the campaign without any shout or tumult. The task of sacrifice is accomplished by an inner movement, a change in the

attitude, feeling and view point. Squads of young men may not parade the streets with wild shrieks and slogans and create mild sensations, but each in his own quiet way could pursue the task of his own choice and add to the strength and permanence of the movement. What really matters in this campaign is not the particular article selected for boycott but the mind which accompanies the act of self-denial. Indeed, self-immolation is the ammunition which we shall need in abundance in the fight to slay the devil and consecrate the divine in the nation. A little sacrifice willingly made and cheerfully undergone enriches the soul and strengthens the heart to dare and do more. Truly, this discipline, simple and imposed from within, trains one to be ever ready to hear the call of his country and respond to it by offering one's love of body and its pleasures as a sacrifice at the altar of the country and win the distinction of the Cross which transfigures the human soul into the beautiful Divine. The parade-ground is really one's own heart and the exercises consist not in straining towards action but in relaxing, in feeling, and in reaching the heart centre of the country through service. With every act of service the recruit grows in strength and humility and at last realises in himself the Field-Marshal and the private, the commandant and the soldier, the two privileges in one and truly longs for more worlds to conquer. There is no necessity for the leader to issue his commands. Indeed, the heart knows more and penetrates deeper into the gloom around us than the sharpened intellect. It shows the path more clearly and convincingly as if by intuition, and before it the best laid schemes of mere men who glorify brute force miscarry to their utter bewilderment. The heart that throbs in unison with the masses and feels for them is capable of rendering more effective service than the patronising, officious social worker who is ostentatiously helpful. The masses detest patronage in any form or guise and they are quick to detect the note of insult at the back of the head of the charitable gentleman who drops a copper with a deadly sound into the coconut shell.

Effective service can be done only by those who are prepared to sacrifice their privileges and pleasures and are humble enough to go down to live in the midst of those whom they would serve. One has to divest himself of the trappings of civilisation and share the hardships and tribulations of the poor before he could claim to join the band of workers.

The success of the national movement, whether in the political or social plane, must be sought and won with the co-operation of the masses. If constitutional reforms are secured by bargaining with the educated classes, such reforms will only provide for the interests of the intellectual and favoured classes and ignore altogether or help, if at all, only incidentally and indirectly, the nation. If responsible government were won without the willing co-operation and sacrifice of the masses, such self-government will leave them cold and untouched.

The "Buy Ceylon" campaign offers the best training ground for the would be worker. There are some who seem to feel that the "Buy Ceylon" movement is not exciting enough to sustain their enthusiasm. This is only seemingly so. The worker will find that it offers scope for great enthusiasm—not of the volcanic order which bursts forth, brightens up and then gradually cools down, often having scattered destruction and desolation all round—but the type of it which grows from strength to strength and in its all-consuming fervour reveals the truth of the elusive identity of man and all around him.

PEOPLES AND POLICIES.

THE FRENCH ELECTIONS:

With the shadow of M. Doumer's assassination deepening over France the results of elections reveal a swing to the left—the party that is come to power is less anti-German and more international in its outlook.

The world depression and its consequent economic cataclysm are in a sense, the outcome of the Treaty of Versailles which concluded the Great War. The post-war France "thinks in terms of the invasions of yesterday rather than the internationalism of tomorrow." The fall of Tardieu Government, therefore, is a happy augury. May we hope it will tend to bring about the economic equilibrium of the world?

THE SINO-JAPANESE TRUCE.

At long last the Sino-Japanese truce has been signed—thanks to the successful intervention of the League of Nations. A ray of light looms over the Far Eastern horizon amidst the darkness brooding over it.

Manchuria is still the storm-centre of the East-Japan coveting it for her ever-increasing nationals. She has for the moment successfully created in Manchuria a puppet Government nominally independent but really under her control. China will not easily give in—Soviet Russia naturally backing her and America, an interested party, insisting on Treaty rights and Kellogg Pact obligations. Japan threatens to secede from the League if the report of the League of Nations Committee is unfavourable to her interests. Students of world politics are anxiously watching what the world politicians who "talk of peace and think of war" will do to solve this knotty problem. It may, perhaps, be the same old story of the strong powers using their strength and the weaker ones going under.

THE IRISH IMPASSE.

Ireland is once more in the lime-light. De Valera is determined to redeem the pledge given to Irish electorates to abolish the Oath and annul the Land Annuities. The Irish Oath Bill has passed through the Irish Free State Dail. It remains to be seen whether the Senate will pass it or reject it. In the matter of the Oath, Britain may gracefully climb down. It is but a technical formality. But the annuities touch her pockets and in such matters she has seldom, if ever, gracefully given in. Hence, a protracted scuffle is bound to ensue.

De Valera's Government is but the Karma of the "firm" rule Ireland has had for centuries. It is a pity that Britain, the mother of political philosophers and far-seeing statesmen, forgets the lessons of history, and consequently blunders.

NATIONAL GOVERNMENT: MR. McDONALD'S ILLNESS.

The Prime Minister's illness has naturally set afloat rumours of his impending retirement from active public life. A section of the Conservatives wish to exploit the situation, if and when it occurs, to the advantage of the party and place it in possession of undivided power by ejecting the Liberal Ministers from the Cabinet. There are still others who realise McDonald as the key-stone of the arch of National Government, and hence fear its collapse without him, however much it may be buttressed by party and personal adjustments. Mr. McDonald's position today is unique.

Britain never before had a Government such as this in times of peace—a dictatorship, though not personal, nevertheless real, without an Opposition worth the name. This a novel democracy with a British trade-mark!

INDIA IN TRAVAIL.

To pay the price of freedom and propitiate the goddess of "peace and order" thousands of India's sons and daughters are pining away in jails. The Government goes on nonchalantly with the work of constitution-building, ignoring for the moment Mahatma Gandhi and the Indian National Congress.

It is now close upon six months since the Ordinance-regime began ushering in an era of unprecedented repression. It has but succeeded in intensifying the activities of the Congress whose extinction the Ordinances were aimed at.

The situation, today is rendered more dismal and chaotic by mendacious anti-Indian propaganda in the British and continental press to prejudice India's case before the world. Mr. Reginald A. Reynolds aptly concludes an article on this topic in the Modern Review for May 1932

Continued up

Collection of Income Tax.

IN OCTOBER OR NOVEMBER.

"The serious collection of Income Tax will not be started till October or November," said Mr. H. J. Huxham Commissioner of Income Tax to a press representative.

The revenue they would receive up to the end of the present financial year, he said, would be only from interest paid to persons out of Ceylon and was merely incidental.

The sum of Rs. 1,277 shown as Income Tax in the official statement of revenue of the Island for April 1932, represents tax deducted from interest to persons out of Ceylon.

THE GREAT INDIAN MOVEMENT.

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people bringing to a focus all our scattered forces so that we may prove ourselves morally superior to those so physically powerful".

A fine illustration of that "grim determination" for the display of which the poet appealed is afforded by the following incident taken quite casually from an Indian paper: "Anjalai Ammal and her daughter Amma Ponnu were put on trial under section 143 I. P. C. before the subdivisional magistrate, Cuddalore. The former was sentenced to six months R. I. Amma Ponnu aged 13 years was convicted during the previous movement and sent to the children's school Madras for 4 years and was released last year. Maruga Padyachi her father who was in court was asked if he would take charge of the girl on probation, which he refused. The magistrate warned him that any fine levied would be collected from him to which he said he had no property. The magistrate then enquired whether the father had abandoned his daughter as unruly, to which he replied he was also of the same temperament and had suffered imprisonment in connection with the previous Satyagraha. Again the Magistrate asked whether he would not sign a bond to which he replied, "I have a boy, he may also be taken and I am also willing to follow." Then a statement was recorded asking him to show cause why he should not be fined in lieu of his daughter. In reply he said he had no objection and was fined Rs. 30.

I am not an enemy of the British. During their fiery trial in the Great War, like Mahatma Gandhi, I had acted as their sincere friend and gone about all over Malaya delivering such friendly lectures and appeals as "why we should wish success to Britain's arms," "Is the world progressing?" "An awakened England," "The birth of a Greater Britain," "Why the Allies must prevail," "Some deeper significances of the War" etc. It was tragic to note how successfully British statesmen have alienated their most sincere friends one after another by the disillusioning and retrograde policy which they have adopted subsequent to the War. But whatever mistakes they might have committed in the past, have they not the eyes now at least to read the signs of the times and the full meaning of incidents such as the above? A whole population of 350 millions of people is being speedily and surely transformed into a hostile nation. The same was the case with the Egyptian Pharaoh. Nearly the whole of Egypt was destroyed before he would let the people go and yet he and his advisers had not the eyes to see the havoc that was being wrought all round them. It is awful saying that "Those whom the Gods want to destroy they first make mad".

To be Continued.

Continued

with the words: "Blessed are the strangers to the Truth, for they shall be called Special Correspondents."

There is no half-way house between autocracy and full responsible government. Need we say that no constitution thrust upon India without the willing co-operation and assent of the nation will have the ghost of a chance of successful working even for a time?

The exhibition of the "dual" policy of Home-Willingdon brand that is being displayed in India is, perhaps, intended for the edification of backward races unfit for Swaraj!

Search-light

13-5-32.

Obituary.

MRS. VAIRAVANATHAR ATPUTHAM.

We regret to record the death last Wednesday at her residence at Araly of Mrs. Vairavanathar Atputham, mother of Mr. V. Karthigesu, Shroff, Mercantile Bank, Colombo and of Mr. V. Sundaram, Broker, Colombo.

The funeral took place the next day and was largely attended.

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IN INDIA**

(Y. 28, 11/2-10/2/88)



Order Nisi.

Continued

IN THE DISTRICT COURT OF JAFFNA
Testamentary Jurisdiction No. 8086.

In the matter of the estate of the late
Ponnu widow of Sthamparapillai Mail-
vaganam of Ohulipuram

Deceased.
Mallvaganam Thambiah of Ohulipuram
Vs.
Petitioner.

1. Sivagurunathar Ellatbamby of do
2. and wife Nasagam of do
Respondents.
This matter coming on for disposal before D.
H. Balfour, Esquire, District Judge, on the 21st
day of April 1932 in the presence of Mr. T. Vaisi-
(Continued up)

lingam, Proctor, for Petitioner and the affidavit
and Petition of the Petitioner having been read,
it is ordered that Letters of Administration be
granted to the Petitioner to the estate of the
abovenamed deceased unless sufficient cause be
shown to the contrary by the Respondents or any
others to the satisfaction of this Court on or before
the 30th day of May 1932.

Ed. D. H. Balfour,
District Judge.
April 29, 1932.
O. 355, 12 & 18.

Printed & published by S. ADCHALINGAM,
residing at Aiyankovilady, Van: West,
Jaffna, for and on behalf of the
Proprietors, the Saiva Paripalana
Sabhai, Jaffna, at their Press, the
Saiva Prakasa Press, Vannarponnai,
Jaffna.

**Toddy Rent Sales 1932-33,
Mullaitivu District.**

Notice is hereby given that the Assistant Government Agent, Mullaitivu, will up to 10 A.M. on Thursday, 2nd June, 1932, at the Mullaitivu Kacheheri, receive sealed tenders for the purchase, subject to the Toddy Rent Sale Conditions published in Government Gazette No. 7922 of May 6, 1932, and General Conditions applicable to all Excise Licences published in Government Gazette No. 7704 of April 12, 1929, of the exclusive privilege of selling fermented toddy by retail in the undermentioned taverns. V.layanmadam tavern will be sold for a period of 7 months, July 1, 1932 to September 30, 1932 and from March 1, 1933 to June 30, 1933; Alampil tavern for 10 months, July 1, 1932 to September 30, 1932 and from March 1, 1933 to September 30, 1933; and the rest for 12 months, July 1, 1932 to June 30, 1933. Only palmyra toddy may be sold at V.layanmadam tavern.

2. Every tender should be accompanied by a receipt for Rs. 50/- deposited at the Mullaitivu or other Kacheheri or the Treasury Office, Vavuniya.

3. Every tender should be placed in a sealed envelope clearly marked in the top left hand corner with the name of the tavern in respect of which the tender is made.

4. No person is permitted to send in more than one tender for any one tavern.

5. All tenders must be present at the Mullaitivu Kacheheri at 10 a.m. on June 2nd, 1932.

6. The Assistant Government Agent, Mullaitivu shall have power at his discretion to put up the taverns to auction if the tenders are unsatisfactory and at such auction to reject any bid.

Subject to this proviso the highest tender, or, in the event of an auction being held, the bidder, shall be declared to be the purchaser of this privilege and shall conform to and perform all the conditions under which this privilege is sold.

8. The successful tenderer or bidder on being declared the purchaser shall immediately pay to the Assistant Government Agent, Mullaitivu, a sum equivalent to two months' rent as a security deposit, and sign the conditions of sale, and shall sign the contract, furnishing necessary stamps therefor.

9. The Conditions of sale and other required information may be obtained at the Mullaitivu Kacheheri.

Taverns above referred to:—

No.	Name of Tavern.	Division	Hour of Opening	Hour of Closing	a.m.	pm.
1.	Vaddovakkalin	Maritime Pattug	8	8	8	8
2.	V.layanmadam	do	8	8	8	8
3.	Puthumattalan	do	8	8	8	8
4.	Puthukkudiyitrippu	do	8	6:30	8	6:30
5.	Vattapalai	do	8	8	8	8
6.	Alampil	do	8	8	8	8
7.	Ohillavattal	do	8	8	8	8

Mullaitivu Kacheheri (R. N. Bond
9th May 1932, Asst. Govt. Agent.
G. 149, 16th

**Sale of Toddy Rents, 1932-33,
Mannar District.**

Tenders are hereby invited for the purchase of the exclusive privilege of selling toddy by retail in the Toddy Taverns of Mannar District as per schedules annexed for a period of 12 months from 1st July, 1932 to 30th June, 1933, subject to the General Conditions applicable to all Excise Licences published in Government Gazette No. 7704 of April 12, 1929, and Toddy Rent Sale Conditions published in Gazette 7922 of 6th May 1932.

2. Tenders should be marked "Tender for purchase of Toddy Rents, Mannar District" and should reach the Assistant Government Agent, Mannar, not later than 10 A.M. on Monday the 28th May, 1932. The Tenderers should be present at the Mannar Kacheheri on this date.

3. The Asst. Govt. Agent reserves to himself the right of putting up the taverns to auction if the tenders are unsatisfactory and at such auction of rejecting any bids.

4. (a) Every tenderer should make a deposit of Rs. 50/- in respect of his tender, in this Kacheheri or Treasury. The Kacheheri or Treasury receipts for the deposit should be attached to the tender.

(b) The deposit so made by the successful tenderer shall be liable to forfeiture should he fail to sign the conditions immediately he is declared the purchaser.

(c) The deposit of unsuccessful tenderers will be refunded after the sale is concluded.

(d) No person is permitted to send in more than one tender for any one tavern. The successful tenderer or bidder on being declared the purchaser shall pay immediately to the Asst. Govt. Agent, a sum equivalent to two months' rent as a security deposit and sign conditions and contract furnishing necessary stamps.

6. The conditions of sale and any other particulars can be obtained on application at the Mannar Kacheheri.

7. The notice appearing in Gazette No. 7921 of 29th April, 1932, regarding sale of Toddy Rents of Mannar District for 1932-33 by public auction is hereby cancelled.

Mannar Kacheheri, M.K.T. Sandys
10th May, 1932, Asst. Govt. Agent.

SCHEDULE REFERRED TO.
Toddy Taverns, 1932-33, Mannar District.

No.	Division	Locality or Range.	Within the village of—
1	Mannar Island	...	Parankitoddam
2	Do	...	Mallvadi
3	Do	...	Konarponnai
4	Do	...	Within the town of Pentalai
5	Do	...	Within the village of— Kaddukarankudy-kruppu
6	Do	...	Talaimannar
7	Mannar	...	Uyilankulam
8	Do	...	Sirnavattuklem
9	Do	...	Chathukulam
10	Do	...	Kaddavivayal
11	Mussal	...	Arippu
12	Do	...	Vankalai
13	Do	...	Ollimadu

G. 150, 16th