



THE ONLY NEWSPAPER IN CEYLON FOR THE HINDUS H.S THE WIDEST CIRCULATION

ESTABLISHED SEPTEMBER 11, 1889.

PUBLISHED EVERY MONDAY AND THURSDAY.

VOL. XLIII-NO 86 (Phone 56.)

JAFFNA

MONDAY, MAY 16, 1932.

(Registered as a Newspaper.)

PRICE 5 CT3.

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 'ret 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 them selves 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, tribun

A Remarkable Movement.

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, Isay 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.

Gandhiii—A Ouestion Mark

Gandhiji-A Question Mark

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 Mahathma 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 Mahathma 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

After the above feeble description of the 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 warweary people this spectacle of 'praceful penetration' by an ancient and civilised nation into the strongholds of autocracy should provide a peculiar fascination!

"Peaceful Penetration"

"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 Sanscrit scholar, a great and inspired poet, and a great chilosophar. His works have so 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.

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. c., 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 semaration is 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 semaration is the world unreal; soul also can become semantic file 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 sequences of the philosophy in general and of the Vedanta in particular had a most beneficial influence on him. It has convinced him of the untomability of the materialist's position. What he says about the Vedanta is applicable to sequences on him. It has convinced him of the untomability of the materialist's position. What he says about the Vedanta is applicable to sequences of thought, which have not had the necessary training in philosophical pursuits, bu

by any one with a fair knowledge of Tamil.

Thaymmana 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 this 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.

அங்கிக் கேளுதபடி பெங்கும் பிரசாசமா யானர்க பூர்த்தியகி அருகாறி கிறைக் கடுத்து தன்னருள் வெளிக்குகே அறிகாறி கிறைக் கடுத்து தன்னருள் வெளிக்குகே அறிகும்படிக் கிச்சை வைத்தபிர்க் சூவிராய்த் தன்முக்குக்கு மனவாக்கினின் தட்டாமனின் நடித்து சம்பபிரா புகினேனாக் தகிதய்வ மெஞ்சிகப்பு மென் செல்றுக் தோடர்க் தேறிர் வழுக்கிடவு கின்றதேது வெள்களும் பெருவழுக்காய் யாடுதும் கல்வ வொரு இத்தால் பின்பமா பெள்ளராக்கு முன்ன தெதுவேது களுகுறிற் கொகர்த்துவே கண்டுவமாகமை சேன்றவாம், Who can take exception to this starge?

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:

tance 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.)

(Continued on page 3.)

Order Nisi.

IN THE DISTRICT COURT OF JAFFNA,

In the matter of the estate of the late Kathirasippillai wife of Sinniah Sup-piah of Nallur, Jaffna.

piah of Nallur, Jaffna.

Deceased.

Sinnish Suppiah of Nallur presently of Eravur in Batticaloa......

Petitioner

Minors.

VS.

Gnanasavunthary daughter of Suppiah
 Puvanesavunthary daughter of Suppiah both of

Puvanesavue
 of Suppiah both of
 Nalkur
 Veltuppiliai Visuvalingam
 and wife
 Mankyatkarasy of Kockuvil, now of Colombo.
 Resnondents.

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. Ariyacutty proctor on the part of the petitioner and the affidavit and petition of the abovenamed petitioner having been read: It is ordered that the abovenamed 3rd and 4th Respondents be appointed Guardian ad Litem over the minors the abovenamed 1st and 2nd Respondents and that the Letters of Administration of the estate of the abovenamed 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. 357. 12 416.



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 Discipline teaches the recruit subordinate his will 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

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

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 indrawing 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 beauteous Divine. The paradeground 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 best larger more and penetrates 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 hy intuition, and before it the best 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 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 consti-tutional 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 altoghter 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-gorvernment 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 strength and in its all-consuming fervour teveals 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 swirg to the left—the party that is come to power is less auti-German and more international in its outlook.

The world description

The world depression and its consequent 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

At long last the Sino-Japanese truce has been signed—thanks to the successful 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 Manchumoment 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 Kellog Pact obligations. Japan threatens to secode 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.

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

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 farseeing statesmen, forgets the lessons of history, and consequently blunders.

NATIONAL GOVERNMENT: MR. McDONALD'S ILLNESS.

The Prime Minister's illness has naturally set affoat 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 un-divided power by ejecting the Liberal Ministers from the Cabinet. There are still others who realise McDorald 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. 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, neverthless real, without an Opposition worth the name. This a novel democracy

worth the name. This a novel democracy with a British trade-mark!

INDIA IN TRAVAIL.

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

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.

nances 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

THE GREAT INDIAN MOVEMENT.

Continued from page 3

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

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. Muruga 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 he had no objection and was fined Rs. 30.

I am not an enemy of the British. During their fiery trial in the Great

in lieu of his daughter. In reply he said he 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 Pharach. 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.

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

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 Hoare-Willingdon brand that is being displayed in India is, perhaps, intended for the edification of backward races unfit for Swarn!

Search-light

13-5-32.

Obituary.

MRS. VAIRAVANATHAR ATPUTHAM.

We rerget 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,

THE GREAT INDIAN MOVEMENT.

Continued from page 1

Continued from page 1
highway of communications between the two
countries, the Chinese leaders of thought
again and again admitted that their gaze was
fixed India-ward and prayed that the poet
would be instrumental in sending them more
and more spiritual guides. Tagore is another
towering personality who has raised the
status of India among the nations. He has
not only made his appeal to the best souls in
every country through his sweet poetry and
music but has also made the highest contribution of all towards the cause of international
good-feeling and friendship.

The First Parallel.

The First Parallel.

The First Parallel.

There had been in the past only one other similar nation-wide movement, namely that of the Hebrews in 1491 B. C. under the leadership of their great general and law giver Moses, when they threw off the yoke of their oppressor Pharach, that sinister figure of Old Testament history, and after 40 years of life in the wilderness entered the Promised Land of Canan.

of Canan.

The first parallel between the two peoples struggling for emanicipation is that the Indians, like the Hebrews, are a chosen people of God through whom He wants to make a new revelation, or rather a new interpretation, of Himself to a suffering and perplexed world. Like the Jews, the Indians are a people destined by prophecy to come under the guiding and protecting hand of God at a certain stage in the World's history. In the case of the Jews there had been a prophecy that after a period of 400 years' sojourn in Egypt they would be redeemed from their bondage and brought into the land promised to their great fore-fathers. The writer had, in the course of his own researches into biblical prophecy, unaided by the commentaries of Western theologians, been led by the spirit of God into the discovery that verses i, 2 and 7 of the 18th chapter of the prophet Isaiah, written in B.C. 714, contained a reference to the Indian nation:—

"Wos to the land shadowing with wings

"Wos to the land shadowing with wings which is beyond the rivers of Ethiopia, that sendeth ambassadors by the sea even in vessels of bulrushes upon the waters saying, 'Go ye swift messengers to a nation scattered and peeled, to a people terrible from their beginning hitherto, a nation meted out and troiden down whose land the rivers have spoilt. 'In that time shall the present be brought unto the Lord of Hosts of a people scattered and peeled and from a people terrible from their beginning hitherto, a nation meted out and trodden under foot whose land the rivers have spoilt, to the place of the name of the Lord of Hosts, the Mount Zion".

The Divine Purpose.

The Divine Purpose.

The Divine Purpose.

At the time the prophet denounced his woe on the lands of North Africa such as Abyssinia. Nubia and Sudan these countries were in the height of their power and in the habit of sending embassies to the kingdoms of Western and Southern India with which they traded by means of their sailing vessels. A striking characteristic of the Indian people was well brought out in the words "scattered and peeled," and again in the words "a nation meted out and tredden down," As for the land having been spoilt by "the rivers," this might refer to the fact that again and again successive hordes of Asiatic invaders gained their only access into the country by means of the rivers of North India, or "the rivers" might represent the inrushing and exploiting invaders both from Asia and the West. The great and divine purpose underlying the Indian movement was brought out in words of the prophecy "In that time shall the present be brought unto the Lord of Hosts of a people." Thus would a new Revelation or a new Interpretation come to a world which finds its problem balling and impossible of solution! If further confirmation of this view was wanted it would be afforded by the comparatively spiritual and moral nature of the movement by the invincible faith of its leaders and by their determination not to make India one more of the imperialistic powers of the World.

According to prophecy oven God Almighty had described the Indian people as "Terrible had the prophecy in the prophecy

According to prophecy even God Almighty had described the Indian people as "Terrible from their beginning hitherto." Let then the Churchills, the O'Dyers, the Craddocks, the Lord Lloyds, the Lord Burnhams, the Lord Incheapes, the Samuel Hoares, the Lord Willingdons, the Villiers and others of their way of thinking take warning that such a nation with Destiny behind it cannot be crushed!

Grim Determination.

Grim Determination.

The poet Tagore wrote: "The Indian people have been supercitiously ignored by their rulers, wherefore Indians must prove to the world that they are more potent than their rulers by grim determination, without political insanity which would be suicidal if manifested in puerile emotionalism and self-thwarting destructiveness. This is the kind of catastrophe seldom coming to a Continued on page 2

THAYUMANA SWAMY.

Continued from page 1.

that are perceived. May we worship it, regarding it as the silent form of revelation?"

This stanza and many others teach that God is possessed of all good attributes. He also says that God is ***Bississis** (destitute of attributes), by which he seems to think with the monist that He transcends the distinction of substance and attributes. God is not a substance in which His attributes inhere.

Let us hear what the Swamy says about

all my past karmas are destroyed by it."

According to him all religions are true so far as they go. Some religions like Hinduism go very far, whilst others do not. All of them agree in many essentials and therefore, "It is not right," says he, "to hold that one religion is true and another false. If we examine all the religions differing from one another, we see nothing but Thy sacred sport. Far from contradicting one another, they are like rivers flowing towards and emptying themselves in the sea. In simple language, they are different paths leading to Thee. Gnances who practise Georgetic (silence) will appreciate this statement. God has made not only the world and everything in it, but all the innumerable religions, from Saivaism downwards, as also their harmony".

Lastly, let us briefly consider his attitude towards Saivaism, his own religion. He has not the least doubt that it is the best of all religions. It is impossible to describe how much he is enamoured of it.

O, how beautiful is வைக்கையம்" be, "and it contains everything necessary to man in this life and in the next." In his opinion, popular Saivaism also is very useful. It is useful to the uneducated, but philosophical Saivaism to both the educated and the uneducated.

மூர் ததி தலர் இர் த் தம் முறையாய் ததொடக்கினர்க்கோ வார் ததைசொலச்சற்குருவும்வாய்க்கும்பராபரமே]ர்

"Those who have according to the prescrib-"Those who have according to the prescribed rules begun to pay respects to images, sacred places and sacred waters will obtain access to the fifther who will tell them the one word necessary for their salvation." According to warmans is sive manifests Himself in nine different forms, of which the first four are invisible (AG), the last four visible and the middle one both invisible and visible (AGM), and these forms are walk of the companion of the salvation of the salvation to Rudra the God of the Saivaties, is unbounded. As enjoined in the Saiva Shastras, Rudra the God of the Saivaites, is unbounded. As enjoined in the Saivaites, is unbounded. As enjoined in the Saiva Shastras, he identifies Him with Siva Himself and pours his heart's love on Him.

ிச்சோம் இச்செஞ்ச ∞டயான் போர்பெருக்கு கள்ளவிழம்பூ கொன்றைக் கண்னியா — ஒன்னபடி கல்லாலின்றேறுக்கு கற்பித்தாறெருவசன மெல்லாரு மீடேறவே

து ஊமார்ச்சத் தாமலாகி யற்பு சமாய்கடக் தருளுள் காரண மூணர் த் தன்கையுகின் கெய்புங்கண்கள் மூன் துடையிலென் கண்கே பெடிய அசையை கள்புடைய வகையை வ புரணவறி வீற்கண் டிமைதளுற் போற்றிலிப்புக்கியோடிருக்கு தாரணியுள்ளமட்டுமே வணங்கத்த பிலினன் வேண்டிடத்தகுமே

பக்முகச்சமபிக்கிபடைக்கவரும் பள் முகக்கமப் கெறிபடைக்க வரும் பாதகத் தவரும்வா ததர்க்கபிடு படி தருத் தவ்வணைக்கிடக் படி தருந்தவ்வணைக்கிடக் தன் மு + தடி தவிர் வ தவரை ஒத்தமெம தரும் குற்ப கடியேல் கிய ம் ந்த தனியிருப்பவட்சிற நுதிவனர் சன் களுடு முனி 3 வார்கடம் சொன்பயக்கமத் நிவைனர் கொடு மேசன் மாயக்கமத் நிவைனர் சேர் மாயக்கம் நிலைவர்களியே சத் தித் தவருளிப்பண்பதாகவுள் சேர் முகத்தி துவனைய்கு வேண் தெர் முகத்தி துவனைய்கு வேண் தெர் முகத்தி துவனைய்கு வேண் தெர்முகத்தி துவனைய்கு வேண் தெர்மேகத்தி துவனைய்கு வேண் தெர்வே தம்கியித்தையேன்

அன்றர் தாரல்வருக்குமற்பு தமாகீயுரைக்க தொன்றர் தவரர் ததையெனக்குண்டோபராபரமே.

"O, three-eyed God,dear to me as my own eyes. I do not see in my perfect knowledge (ειεπβ) Thy hand which show how wonder-

fully the \$**\psi horse walks along the Veda road nor Thy body. Therefore it well be-comes me to pray for the boon to worship them with this mind as long as the world lasts."

O, God, I will worship on all sides the majestic manner in which Thou wast seated as \$G = majestic manner in which Thou wast seated as \$G = majestic manner in which Thou wast seated as \$G = majestic manner in which Thou wast seated as \$G = majestic majestic with Thy hand to the Rishees, Janaka and others sitting in the shade of the bunyan tree with a view to removing the confusion they had in their minds so that those who professed religions containing several doctrines, the sinners who claimed that they themselves were God, and the liars who indulged in disputes might bow down their heads and that Yama who sends for souls might tend his buffalo sitting alone.

O, God hast Thou for me also that one

O, God hast Thou for me also that one word which Thou toldest the four Rishees in a wonderful manner on that day,"

Though # TAULET THE STATE OF THE OPINION THAT BOTH A PRINCE AND A STATE OF THE OPINION THAT BOTH A PRINCE AND THE OPINION THE OPINION THAT BOTH A PRINCE AND THE OPINION THE OPINION THE OPINION THE OPINION THE OPINIO

that both ***saris** is and Causas** is are not different but one, he seems to be much more attached to the formed than to the latter. The reason for this is not far to seek. It is well known that **saris** is londs itself more readily than Causas** is to the cultivation of devotion to God. He holds that the four stages of spiritual progress, i.e., **slaw** **salis** is an eccessary for salvation.

Application of the control of the c

"O, God, are not the four stages, i.e., from stages up to Stage like the bud, the flower, the unripe fruit, and the ripe fruit."

Transcards that, and the ripe Irun.

Gailt (hearing the truth from the qualified guru) A: A series (contemplation on what was heard) A semise (clearing doubts) and A series (transcendent meditation wherein union with God is attained)

கேட்டனடன் இந்தித்தல் கேடிரைமெய்த்தெளிவால் வாட்டம் முடிற்பவகோய்மாறமோ — நாட்டமுற்ற மெய்யான நீட்டையின் மேவினர் தட்கள் குருதான் பொய்யாம் இறப் இறப்பும் போம்.

Curiumic Daid Duyle Cumb.

"Will the painful disease of birth be healed by Called" Birds and Cashar? Will not false births and deaths vanish to those who have attained true size.?

To be able to appreciate Thayumana Swamy's experience as a second one should study his series of up with great care and attention. In it he expresses his indebtedness to his Gurn, Cusare, G, for the perfect spiritual enlightenment he has attained through the medium of his instruction. He has no doubt that he has reached the goal, which is series with the composition of the series of the control of the series of the seri how beautifully he expresses this his experi-

தாட்கென் நூரீங்கென் றமுண்டோ சச்சி தானர்தசோ பெகண்டவடிவாய் ஒப்சென்றர்க துகண்டாற் பின்னரொன்றென்றிரண்டென்றுரைத்தெடலாமோ.

If the light of real remises be seen as having no break and infinite, can it be said afterwards that it is one or two. It may be said that this is the experience of every was real, who has attained the last stage in wallers i.e. **ALTER OF FURTHER.**

1.e. கட்டை or சமாத்.
Let us briefly consider Pattanathu Pillaiar's (பட்டணத்தப்பின்கோயார்) experience with a view to comparing it with that of Thayumanavar, who praises him very highly.

பாரண த் துப்பொர் பெனவேபட்டி எத் தப்பிக்கோ ஸாருக் துறக்கையரிதரி து... கேரே (டைப்போல் மனத் துறவுமப்படியேமாளுகிலத்தி லுனக்கிகைக்குவாருன் நேபோர்.

"O, disciple, it is very rare for one to resort to renunciation like u = (a, a, b) = (a, a, b), think ing that worldly life is wholly unreal. Mental renunciation is like this. Of these two, you had better choose the one suitable to yourself."

national outer anose the one suitable to yourself."

பட்டிகைத்துப்பின் பார் is believed to have lived at காணிர்ப்பூர்பட்டினர் about one thousand years ago Unlike Thayumanavar he is entirely silent on the other religions; but like Thayumanavar he is perfectly satisfied with his own religion, worships no god but Siva, and lays great stress upon devotion to Him. He seems to belittle ceremonial Saivism கூல்வே அதேசப்பின் மேகிருப்பாடுகள்கள் இருக்கு மூர்கள் முட்டிக்கு கொண்டும் இருக்கையும் முட்டிக்கு கொண்டு கோண்டு சேரியை மூட்டிக்கு கொண்டு கோண்டு சேரியை கட்டிக்கு முக்கு மாக்கு கண்டு காண்டு கோண்டு காண்டியின் காரு தில்கையார் பட்டிக்கு நில்கையார் கூறியார் மாற்கு நில்கியார்கள் நில்கையார் பட்டிக்கு நில்கையார்க்கு நில்கு நில்கையார்க்கு நில்கு நில்கு நில்கு நில்கு நில்கு நில்கு நில்கு நில்கு நில்கு நில்கியார்க்கு நில்கியார்க்கியார்க்கு நில்கியார்க்கு நில்கியார்க்கு நிலக்கியார்க்கியார்க்கியார்க்கியார்க்கியார்க்கியார்க்கியார்க்கியார்க்கியார்க்கியார்க்கியார்க்கியா

பாக்கரே தீற்றைப்புளேச்தென் எகீராடப்போபென்ன சீமனமே மாற்றிப்பிறக்கவகையறிச் சாயில்லே மாற்றம் தை அர கேற்றிக்கிடக்குமெழுகோடிமப்பிர மென்ன கண்டா யாற்றிக்கிடக் அக் அமைறம்றியாம குணிவின்ன றமே.

"Will our God with the eye on his forehead dwell in stone and copper?"

"Pools will wrap up and keep in their armpits the Light which fills the eight sides and the sixteen corners and will not keep it in their hearts. They are great sinners who call broad daylight night."

Continued up.

A REVIEW.

"THE YOUNG CEYLON"

(A Monthly Political Review Edited by Valetine S. Perera)

Edited by Valetine S. Perera)

The appearance of this journal at this bour of political crisis in Ceylon is particularly opportune. It is an expression of the spirit of youth yearning for freedom and its revolt against the vapourings of nervous politicians. It contains thoughtful articles on topics of varied interest reflecting faithfully the views of the progressive youth.

"A Great Betrayal"—the leading articlegives a resume of the work of the State Council for nearly ten months it has been in existence and conclusively proves that its failures far outweigh its successes, if any. Appropriately enough, the editor attaches due importance to the place of women in national life as is evident from their contibutions illuminating the hopes, aspirations and duties of the daughters of The Journal is in any

The Journal is, in our opinion, not only invaluable but extremely readable also. We wish it had looked better in printing and get-up. All the same, we commend it to our readers, and wish it a long career of fruitful national service.

Continued.

"O,mind, what is the usual of wearing ashes and bathing in sacred waters? You have not known the way by which you may be born again. What is the meaning of the seven crores of Mantrams in the Vedas? Though lying on the river, you are wandering without knowing the landing place."

From these stanzas and similar ones we should not jump to the conclusion that he totally denounces ceremonial Saivaism. He finds fault with those who forgetting its aim and end stop short without proceeding farther along the road leading to spiritual progress and enlightenment. It may be said without any fear of contradiction that ceremonial Saivaism often proves rather a hinderance than a help, because many people mistake it for an end in itself. It cannot be condemned too severely if it leads people to do so.

ed too severely if it leads people to do so.

Like Thayumanavar Paddinathuppillaiar is is a perfect \$\text{a} \times 2 \times a \times 1 \

Order Nisi.

IN THE DISTRICT COURT OF JAFFNA.

Testamentary Jurisdiction No: 8016.

In the matter of the estate of the late Ponnammah wife of Karthigesar Aya-durai late of Klang.

Karthigesar Ayadurai of Valvetty pre-sently of Kula Lumpur F. M. S. by his attorney S. Sinnappah of Val-

Petitioner.

Ayadurai Sivapathasundram

Ayadurai Alalasundram and Ayadurai Ratnasundram all of Val-vetty presently of Kuala Lampur

Mooththamby Sivasubramaniam of H. M. Customs, Colombo.

Respondents.

Respondents.

This matter of the Petition of the abovenamed Petitioner praying that the abovenamed 4th Respondent be appointed guardian-ad-litem over the minors the abovenamed 1st, 2nd and 3rd Respondents and that
Latters of Administration to the estate of the
abovenamed deceased be granted to the
Petitioner coming on for disposal before D.
H. Balfour Esqr. District Judge on the 10th
day of December 1931 in the presence of
Messrs. Sivapiragasam and Kathiresu, Proctors on the part of the-Petitioner and on
reading the affidavit and Petition of the
Petitioner.

Petitioner.

It is ordered that the abovenamed 4th Respondent be appointed guardian ad-litem over the minors the abovenamed 1st, 2nd and 3rd Respondents and that Letters of Administration to the estate of the abovenamed deceased be granted to the Petitioner, unless the abovenamed Respondents appear before this Court on the 11th day of February 1932 and show sufficient cause to the satisfaction of this Court to the contrary.

Sgd. D. H. Balfour, Dietair District Judge. Extended for 23rd May 1932, O. 356. 12 & 16,

The Ceylon Ayurvedic Chemical

Pharmaceutical Works Limited.

JAFFNA, CEYLON.

(Incorporated under the Ceylon Joint Stock Companies Act 4 of 1861).

AUTHORISED CAPITAL ONE LAKH PUPEES.

Divided into Ten Thousand Shares of Rupees Ten each.

Payable at Rs. 2-50 on application, Rs. 2-50 on allotment and the rest to be paid monthly at Rs. 2-50, per share-

NOTE. For applications for one share the full amount due in respect thereof will be payable with application.

DIRECTORS.

A Naganather, J. P., U. P. M., Gate Mudaliyar, Copay.

C Rasanayaga Mudaliyar, C. C. S. (Retired) Kynsey Road, Colombo.

R R. Nalliah Esqr., Proctor, S. C. and Chairman, U. D. C., Jaffna.

S. R. Sivagurunathar Esqr., Proctor S. C. & N. P., Brown Street, Jaffna.

T. C. Rajaretnam Esqr., Proctor S. C. & N. P., Uduvil, Chunnakam.

V. Ramalingam Esqr., Proctor S. C. & N. P., Jaffna.

Dr. J. Bastiampillai, Principal, Ayurvedic College, Jaffna.

MANAGING DIRECTOR.

Dr. J. Bastiampillai, Ayurveda Vidya Pandithar, A.V.S., A. M. B. Principal, Ayurvedic College, Jaffna.

SECRETARY.

S. R. Ignatius, F. C. I. (Birm.) Public Auditor.

REGISTERED OFFICE.

No. 5, Main Street, Jaffna.

BANKERS.

The National Bank of India Ltd., Colombo.

Apply for Shares to the Managing Director The Ceylon Ayurvdic Chemical and Pharmaceutical Works Ltd.

Toddy Rent Sales 1932-33, Mullaittivu District.

Mullaittivu District.

Notice is hereby given that the Assistant Government Agent, Mullaittivu, will up to 10 Am. on Thursday, Zod, June, 1982, at the Mullaittivu Rechement, receive sealed tenders for the purchase, rul ject to the Toddy Rent gele Conditions published in Government Gesette No. 7922 of May 6, 1982, and General Conditions applicable to all Excise Lucenees published in Government Gesette No. 7704 of April 12, 1929, of the excusive privilege of selling formeosed toddy by retail in the undermensioned twents. V.layanmadam tavern will be sold for a period of 7 months, July 1, 1982 to September 30, 1982 and from March 1, 1983 to June 30, 1983, Alsampil tavern for 10 months, July 1, 1982 to September 30, 1983; and the rest for 12 months, July 1, 1982 to September 30, 1983; and the rest for 12 months, July 1, 1982 to June 80, 1983 Only palmyra toddy may be sold at Valuyaumadam tavern.

2. Every tender should be accompanied by a receipt for Rs. 50/ deposited at the Mullatavu or other hackbeni or the Treasury Office, Vavaniya.

3. Every tender should be placed in a seal ed envelope clearly marked in the top lets hand corber with the name of the ravern in respect of which the tender is made,

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

5. All tenderers must be present at the Mailataviu of East South of the Treasury one tender.

6. The Assistant Government Agent, Molls; the contract of the tender of the contract of the contra

1932.
6 The Assistant Government Agent, Mullshittvu shall have power at his discretion to put up the tayeres to auction if the tenders are unsatisfactory and at such auction to reject any

bid.

Subject to this provise the highest tenders, 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 said.

B. The appropriate the second of the province of the second of the second

gold.

B. The successful tenders or bidder on being declared the purchaser shall immediately pay to the Assistant Government Agent, Mullatelivu, a sum equivalent to two meashs rent as security deposit, and sign the conditions of sale, and shall sign the contract, farnishing necessary stamps therefor.

9 The Conditions of sale and other required information may be obtained at the Mullatetivu Kachert.

Taveras above referred to; -Hour.of Hour. of No. Name of Tavern. Division Closing

| 1. Vaddavskaliu Maritime Patius | 8.-- 8 | 8.-- 8 | 8.-- 8 | 8.-- 8 | 8.-- 8 | 8.-- 8 | 8.-- 8 | 8.-- 8 | 8.-- 8 | 8.-- 8 | 8.-- 8 | 8.-- 8 | 8.-- 8 | 8.-- 8 | 8.-- 8 | 8.-- 8 | 8.-- 8 | 8.-- 8 | 8.-- 8 | 8.-- 8 | 8.-- 8 | 8.-- 8 | 8.-- 8 | 8.-- 8 | 8.-- 8 | 8.-- 8 | 8.-- 8 | 8.-- 8 | 8.-- 8 | 8.-- 8 | 8.-- 8 | 8.-- 8 | 8.-- 8 | 8.-- 8 | 8.-- 8 | 8.-- 8 | 8.-- 8 | 8.-- 8 | 8.-- 8 | 8.-- 8 | 8.-- 8 | 8.-- 8 | 8.-- 8 | 8.-- 8 | 8.-- 8 | 8.-- 8 | 8.-- 8 | 8.-- 8 | 8.-- 8 | 8.-- 8 | 8.-- 8 | 8.-- 8 | 8.-- 8 | 8.-- 8 | 8.-- 8 | 8.-- 8 | 8.-- 8 | 8.-- 8 | 8.-- 8 | 8.-- 8 | 8.-- 8 | 8.-- 8 | 8.-- 8 | 8.-- 8 | 8.-- 8 | 8.-- 8 | 8.-- 8 | 8.-- 8 | 8.-- 8 | 8.-- 8 | 8.-- 8 | 8.-- 8 | 8.-- 8 | 8.-- 8 | 8.-- 8 | 8.-- 8 | 8.-- 8 | 8.-- 8 | 8.-- 8 | 8.-- 8 | 8.-- 8 | 8.-- 8 | 8.-- 8 | 8.-- 8 | 8.-- 8 | 8.-- 8 | 8.-- 8 | 8.-- 8 | 8.-- 8 | 8.-- 8 | 8.-- 8 | 8.-- 8 | 8.-- 8 | 8.-- 8 | 8.-- 8 | 8.-- 8 | 8.-- 8 | 8.-- 8 | 8.-- 8 | 8.-- 8 | 8.-- 8 | 8.-- 8 | 8.-- 8 | 8.-- 8 | 8.-- 8 | 8.-- 8 | 8.-- 8 | 8.-- 8 | 8.-- 8 | 8.-- 8 | 8.-- 8 | 8.-- 8 | 8.-- 8 | 8.-- 8 | 8.-- 8 | 8.-- 8 | 8.-- 8 | 8.-- 8 | 8.-- 8 | 8.-- 8 | 8.-- 8 | 8.-- 8 | 8.-- 8 | 8.-- 8 | 8.-- 8 | 8.-- 8 | 8.-- 8 | 8.-- 8 | 8.-- 8 | 8.-- 8 | 8.-- 8 | 8.-- 8 | 8.-- 8 | 8.-- 8 | 8.-- 8 | 8.-- 8 | 8.-- 8 | 8.-- 8 | 8.-- 8 | 8.-- 8 | 8.-- 8 | 8.-- 8 | 8.-- 8 | 8.-- 8 | 8.-- 8 | 8.-- 8 | 8.-- 8 | 8.-- 8 | 8.-- 8 | 8.-- 8 | 8.-- 8 | 8.-- 8 | 8.-- 8 | 8.-- 8 | 8.-- 8 | 8.-- 8 | 8.-- 8 | 8.-- 8 | 8.-- 8 | 8.-- 8 | 8.-- 8 | 8.-- 8 | 8.-- 8 | 8.-- 8 | 8.-- 8 | 8.-- 8 | 8.-- 8 | 8.-- 8 | 8.-- 8 | 8.-- 8 | 8.-- 8 | 8.-- 8 | 8.-- 8 | 8.-- 8 | 8.-- 8 | 8.-- 8 | 8.-- 8 | 8.-- 8 | 8.-- 8 | 8.-- 8 | 8.-- 8 | 8.-- 8 | 8.-- 8 | 8.-- 8 | 8.-- 8 | 8.-- 8 | 8.-- 8 | 8.-- 8 | 8.-- 8 | 8.-- 8 | 8.-- 8 | 8.-- 8 | 8.-- 8 | 8.-- 8 | 8.-- 8 | 8.-- 8 | 8.-- 8 | 8.-- 8 | 8.-- 8 | 8.-- 8 | 8.-- 8 | 8.-- 8 | 8.-- 8 | 8.-- 8 | 8.-- 8 | 8.-- 8 | 8.-- 8 | 8.-- 8 | 8.-- 8 | 8.-- 8 | 8.-- 8 | 8.-- 8 | 8.-- 8 | 8.-- 8 | 8.-- 8 | 8.-- 8 | 8.-- 8 | 8.-- 8 | 8.-- 8 | 8.-- 8 | 8.-- 8 | 8.-- 8 | 8.-- 8 | 8.-

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

Terders are hereby invited for the purchase of the exclusive privilege of selling toddy by retail in the Toddy Taverus of Mannar District as per schedule annexed for a period of 12 months from 1st July, 1932 to 30 h June, 1983, subject to the General Conditions applicable to all Excite Licences published in Government Gazetic No. 7704 of 12 4 29, 1932 and Toddy Rent Salz Conditions published in Gezetic 7922 of 6th May 1932.

2. Tenders should marked "Tender for purchase of Toddy Rents, Mannar District" and should reach the Assistant Government Agent, Mannar, not later than 10 Am on Monday the the 284d May, 1932. The Tenderes should be present at the Mannar Kachcheri on this date.

3. The Assi. Govi. Agent reserves to himself the right of putting up the taverus to auction if

data.

3. The Assi. Govi. 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 teacher should make a deposit of Rs. 50/- in respect of his tender, in this Kachcheri or Treasury. The Kachcheri or Treasury receipt for the deposit should be at sached to the tender.

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

(b) The deposit of uneuccessful tenderers will be refunded after the sale is concluded.

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

(d) No person is permitted to rend in more than one tender for any one tavern.

The successful tenderer or bidder on being declared the purchaser shall pay immediately to two mosths' 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 condition and to the conditions at the condition at the conditions and contract furnishing necessary stamps.

sign conditions and contract furnishing necessary stamps.

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

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

M. K. T. Bandys

if 29 h A. Reple of Madre.

Australy Construct Asst. Co.

Mannar Kachcheri, 10:h May, 1982.

Penedole referred to.

Toddy Tacerrs, 1932—33, Mannar District.

No. Division—Wishin the village of—

1 ... Mannar Island ... Parankitoddam

2 ... Do ... Malivadi

Do ... Konerponnai

Do ... Within the town of Pesala

Vithin the village of—

Ankkarankudy

Tupp Kaddukkarankudy-Iruppu Talaimsunar Uyilaokulam Siranavakulam Chashukulam Kaddadivayal Arippu Vankalai Olilmadu 6 ... Do
7 ... Mantai
8 ... Do
9 ... Do
10 ... Do
11 ... Musalai
12 ... Do
13 ... Do
14 ... Do

Empire of India Life Assurance Co. Ltd.

THE NEW "FAMILY SECURITY" POLICY
ISSUED BY THIS COMPANY PROVIDES
A. In the event of death during an agreed period—
1. The immediate payment to the widow, son or legal representative of a part of the Bum Assured together with the Bonus accoraed.
II. The present the Bum OR

II. The payment of a Gua-ranteed Yearly Income, payable by monthly instalments, during the balance of the period.

B. In the event of death after the period has expired the pay-ment of the Som Assured to-gether with any Bonus that has accrued.

DESCRIPTIVE PAMPHLET on application to-

F. DADABHOY.

Head Office

Chief Agent for Ceylon,

Here are Some Pills

1. DIGESTIVE PILLS,-To cure loss of appetite, indigestion, belching, heart-burn, bilicusness, giddiness, etc. Per Box 8 As. V.P.P. Charge

Empire of India Life Building BOMBAY. H 14 1-30 6 82

No. 2, Canal Row, Fors, COLOMBO

AGE and EXPERIENCE COUNT FOR MUCH IN AYURVEDA Here are

Continuous Practice, Study and Research.

2. LAKSMIKARA KASTURI PILLS.

Best companion to bettl. Removes bad odour from mouth. A digositive,
Per box. As. 4 V.P.P. Charge
8 As up to 12 boxes, S. FURBATIVE PILLS .- Painless, easy

Per box. '8 As. V.P.P. Charge 8 As. up to 12 boxes 4 SANJEEVA PILLS.— Child's compan-ion,o ures fevere, cold, cough, headache, digostive disorders etc.

Box 10 As. V.P P. Charge 8 As, up to 12 boxes

FREE

Ask for Detail Price List sent FRI P. SUBBAROY, AYURVEDIO PHARMAOY,

Sri Venkatesa Perumal Sannadhi, Tanjore.

-26-11-32.) (M. P. UOY.) (Y. 5. 27-26-11-32.)

> The Relief is twofold

Nowadays it is doubly relieving to use

LITTLE'S ORIENTAL BALM

EXTERNALLY, it brings relief in all cases of

> ACHES AND PAINS

INTERNALLY, it brings relief to the heart to feel that it is

> MADE BY INDIANS IN INDIA

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

Order Nisi.

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

In the matter of the cetate of the late Ponnu widow of Sithamparapillai Mailvaganam of Chulipuram

Mallyaganam Thambiah of Chulipuram

Ve. Petitioner-

1. Sivagurunather Eliathamby of do

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 1982 in the presence of Mr. T. Vaisia(Continued up)

Continued

lings m. Proctor, for Politioner and the effidavit and Petition of the Petitioner having been read, it is ordered that Latters 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 others to the satisfaction o.

the 30th day of May 1982.

Sd. D. H. Balfour,
District Judge.

April 29, 1982. O. 855, 12, & 16.

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