

The Tamil Organ.

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H.S THE WIDEST CIRCULATION

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The Three-fold Path of Salvation.

BY "VYASA."

THERE are three ways of salvation, i. e. Karma marka (the way of works), bakti marka (the way of devotion), and gnana marka (the way of gnana). Karma marka teaches that good works should be done, and bad works avoided. The Shastras teach us what are good works and bad works. Bakti marka consists in loving God with all the heart and serving Him. According to gnana marka the truth regarding God, soul, and the universe should be known. He who wishes to obtain salvation should endeavour to the best of his ability to do good and avoid evil, he should love God with all his heart and serve Him; he should try and know the truth about God, soul and, the universe. The above three ways are briefly described by Jesus Christ. "Not everyone that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven." The Father's will is that we should do good and avoid evil. "Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart and ye shall find rest unto your souls. For my yoke is easy and my burden is light." This is a very brief and beautiful exposition of Bakti marka "and this is life eternal, that they might know thee the only true God, Jesus Christ, whom thou hast sent." What is called gnana marka is not different from this.

Not only Christianity, but all the other religions teach that every one who desires salvation should walk along the above three ways. In this respect there is a great difference between Hinduism and the other religions. The former teaches that though one should follow all the three ways up to a certain stage, in one's spiritual culture, one should afterwards choose one of them according to one's spiritual fitness. Gnana marka is too difficult for the great majority of mankind, who should, therefore choose either karma marka or bakti marka or both. Those who combine them will soon find it necessary to lay greater stress on the one than on the other. Some may lay greater stress on Karma marka, whilst others on bakti marka. According to sages, if too much emphasis is laid upon Karma marka, it will be a great hindrance to progress in bakti marka:

தன்முறையினை அபிவிருத்தி செய்து கொடுக்காமல்
தேவதேவதைகளிலும்
அபிவிருத்தி செய்து கொடுக்காமல்
தொழும்பென்பது
தொழும்பென்பது
தொழும்பென்பது
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தொழும்பென்பது
தொழும்பென்பது

Says Thayumanavar swamy.

O God, I have sacrificed my mind which is like a leaping deer who existing in the fourth state (சிவம்) art meek; and I am free from the evil deities of Karmas. The water with which I bathe thee is the love of thy slave. My life which is inside my body is my offering to thee; my life breath is the incense I burn to thee. This is my pooja which I perform to thee not once, but at all times. Have mercy on me. Bakti marka cannot be more beautifully described than in the above stanza.

The student who wishes to study in detail the three-fold path of Salvation will do well to study the Bhagavad Gita, which is perhaps the greatest work on the subject.

Karma Marka.

"Do Karmas, dwelling in union with God, renouncing all attachments, and remaining balanced in both success and failure. Mental equilibrium is Yoga Thy business is with Karmas, but not with their fruits. Let not the fruits of Karmas be thy motive. You should do prescribed Karmas. The performance of these Karmas is better than idleness. Without Karmas it is impossible even to live. Brahma having created men together with sacrifice, said, "By this may you multiply. May this give you what you desire. With this nourish the gods and may they nourish you, and thus nourishing one another, may you obtain Supreme bliss. Gods being nourished with sacrifice will give you the enjoyments you desire. He who enjoys what they give him without giving them anything in return is certainly a thief." Living beings are produced from food, food from rain, and rain from sacrifice, and sacrifice from Karmas. Janaka and others have attained perfection by Karmas alone. For the good of the world also, it is thy duty to do Karmas. In the three worlds there is nothing which I should do; nor is there anything to be attained by me which I have not already attained. If I abstained from Karmas, these worlds would be ruined and I should be the author of the confusion of castes. One's own duty, though destitute of merit is better than another's duty well discharged. Death in the discharge of one's own duty is better, whereas another's duty is full of danger. You are a Kshatriya and as such it is your supreme duty to take part in a just war. To neglect that duty is a great sin. You will be free from bondage to Karmas if you do your duty thinking and trusting on me." The above quotation shows how great is the value of Karma Marka according to Krishna.

Bakti Marka.

Bakti Marka is briefly as follows. "The devotees of other gods go to them, but mine come to me. Whosoever offers me leaves, flowers, fruits, water with devotion, I accept them from him. Whatsoever thou doest, whatsoever thou eatest, whatsoever thou sacrificest, whatsoever thou givest, do them as an offering to me. There is none superior to me in the three worlds."

It cannot be denied that there is nothing more efficacious as a means of salvation than true devotion to God, which as we know by experience is not easily attainable. It requires careful and systematic culture. Temple worship, association with devout people, the study of devotional works, meditation on God at regular intervals are amongst the most useful means of its culture. In every religion there are numerous works of devotion. To Christians there is no work on devotion superior to the Bible. As for Hindus they have numerous works such as Bhagavad Gita, Bhakti Ratna, etc., which are of inestimable value.

To be able to do good and avoid evil, one should love God and men. Without true love to God it is impossible to love men. As a rule men love their wives and children their parents, brothers and sisters; but sometimes they hate them. It often happens that the more we know men, and women, the less we love them. The reason for this is not far to seek. There are very few men and women without defects; but in some there are grave defects, which are a great hindrance to their being loved. But this is

Continued up.

Gandhiji's Peace Gesture.

PEACE WITH HONOUR



London Jun. 22nd.

"Consistently with the nation's honour, I would do everything that would promote conciliation and peace," says Mr. Gandhi in a letter from Yeravada Prison received in London in reply to Dr. Tagore's request for a gesture of good-will from both sides, which three members of the Society of Friends conveyed to India last February.

Mr. Gandhi says: "I should yield to nobody in my desire for conciliation and peace. You may, therefore, depend on my doing nothing that will prevent them."

"More I may not say from behind prison walls".

The Archbishop of York, Mr. A. D. Lindsay, Professor Gilbert Murray and Sir Francis Younghusband, in a covering letter, express the hope that the opportunity may be taken for some new gesture of good-will from the side of the British Government. —"Times"

Continued.

not the case with God, the source of all goodness. The more we know Him, the more we shall love Him.

According to Hinduism idol-worship is absolutely necessary for the cultivation of devotion to God.

"தரபரமாகக் கொண்டு நின்றுகொள்ளிற்று
மரபற்றவர்களைக் கொண்டுமே ஆயிரக்கொண்டவர்களை
என்பவர்களைக் கொண்டுமே ஆயிரக்கொண்டவர்களை
மரபற்றவர்களைக் கொண்டுமே ஆயிரக்கொண்டவர்களை"

—சித்தியார்.

God, who has His abode in the heart of every man in pure Maya, being present outside us in the idol and His followers and inside us in the soul, will bless living beings. Therefore it behoves thee to worship him through these objects. Hinduism has produced large numbers of eminent Saints and Sages, all of whom unanimously testify to the great spiritual benefits they have derived from idol worship. The 63 Saivite and the nine Vaishnavite Saints were regular idol-worshippers. According to Saiva Sthanandham it is necessary to all the Saivites who are in the four stages of spiritual progress, the four stages being bhakti (temple worship and service) Kriya (Sivapooja), Gyana (self-control) (wisdom). To the gani internal pooja (அகப்பூசை) is of greater value than external pooja (புறப்பூசை) because the former is an indispensable condition of soul purification.

"அந்தஸ்து...
வயதற்றவர்களைக் கொண்டுமே ஆயிரக்கொண்டவர்களை
என்பவர்களைக் கொண்டுமே ஆயிரக்கொண்டவர்களை
மரபற்றவர்களைக் கொண்டுமே ஆயிரக்கொண்டவர்களை
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என்பவர்களைக் கொண்டுமே ஆயிரக்கொண்டவர்களை
மரபற்றவர்களைக் கொண்டுமே ஆயிரக்கொண்டவர்களை"

—சித்தியார்.

The more we cleanse a looking glass, the brighter it becomes. Similarly the more we worship Siya in the soul by gnanam using in

Continued on page 3

Betel Chewing.

ITS PERNICIOUS EFFECTS

Agent the views of Dr. S. C. Paul, M. D., F. R. C. S., on the advantages of Betel Chewing which we published in our last issue, we give below the views of an Ayurvedic physician on the subject:

Almost all educated Indians who are addicted to this habit are emphatically of opinion that a 'pan' consists of an astringent leaf, some carminative deodorants and an alkali; it is positively beneficial to the digestion and its regular use conduces to good health. That such a view is absolutely erroneous may be proved from the fact that a habitual 'pan' chewer is a dyspeptic at the age of 30. He invariably suffers from phorrhoea alveolaris and its attendant sequelae. There are so many bad effects of this baneful habit that I feel it my duty to sound a note of warning to my countrymen as well as to all medical men practising in India.

The only good points in favour of 'pan' are that it is a good antacid and deodorant and its use makes the use of the lip-stick superfluous for Indian ladies, but its merits are outnumbered by its demerits. The leaf of 'pan' with catechu ('katha') smear, a pinch of slaked lime and a few bits of betel-nuts and spices placed in the mouth is chewed generally after meals. It degenerates into a habit like smoking and grows until some people consume 100 'pans' a day. The result is that a 'pan' chewer is constantly stimulating his salivary glands to action when there is nothing in the mouth to act upon. This involves an enormous waste of saliva which is expectorated instead of its being utilised to fulfil its natural function as a solvent of starch. The habit leads to the formation of pockets in between the teeth where the 'pennants' of the betel-nut and 'pan' lodge and stay for hours together. This constant irritation of the gum leads on to an inflammation of the gum margins which in course of time results in the formation of pus and the destruction of the alveolar process.

It is, therefore; the imperative duty of every well-wisher of the country to preach against this habit of chewing 'pan'. I know that the custom has a history behind it and is so deep rooted as to advocate its eradication will be inviting the wrath of the public. Be the custom ever so ingrained, we, medical men, must try to reform our people and save them from the pernicious effects of addicting to 'pan-supari'.

Protecting Iramnadu Tank.

RS. 16,000 VOTED.

A sum of Rs. 1,6000 was voted by the State Council on Thursday last for the protection of the bund of Iramnadu Tank, by pitching the slope exposed to wave action during the South-west monsoon.

Speaking on this vote, Mr. Subramaniam said that he took 15 years for the Irrigation Department to formulate a scheme and during that time three and a half lakhs had been spent without putting forward any scheme before the Government. Certain experiments had been made, but no irrigation work was really undertaken. (Only 4 or 5 years ago another scheme which cost one-and-a-half lakhs was put forward. The work had been completed, but they wanted distribution channels and they were now told that not a cent had been spent out of that money.



The Hindu Organ.

YALPPANAM, MONDAY, JUNE 27, 1932.

A PLAN OF CAMPAIGN.

THERE ARE MANY PEOPLE WHO INDULGE the pleasant hope that the passage of Mr. E. W. PERERA'S motions will automatically result in the introduction of full responsible Government. Freedom is never had so cheap as that. The story of the struggle for political freedom in every country and especially the recent and current events in India should warn us against such fond hopes. No nation lightly gives up hold of power once acquired and consolidated, howsoever, first obtained. The final arbiter of the rights of a people is not justice or reason; it is the earnestness of the people and their willingness to suffer and sacrifice. We shall be no nearer to the achievement of our political goal even if all the motions of Mr. PERERA are passed without a division and every political body in the Island joins in the chorus of the demand for self-government unless we demonstrate that we are in dead earnest about our own freedom. Vehemence in words never deceived anyone outside the nursery. The country should be ready to regain its lost freedom by paying good price for it. The only price which will bring Swarajiyam is sacrifice. There is, and can be, no other substitute for it. Indeed, Swarajiyam will not be worth having unless the country is prepared to suffer and sacrifice. India is willingly going through the fiery ordeal of self-purification and is already in sight of the promised land. We, in Ceylon, cannot expect to have Swarajiyam without proving our capacity to win and hold it. Some people delude themselves with the idea that Ceylon will get her freedom as a gift when India achieves hers. The proximity of India to Ceylon and the cultural, ethnic and spiritual ties which link up this Island to that vast continent might render it easy for our people to achieve their purpose if they will take occasion by the fore-lock and adjust the sails to the wind; but, even this entails sacrifice for which we might find ourselves unwilling.

Mr. K. BALASINGHAM in his stirring appeal to the Colombo South Youth League has unfolded a plan of campaign which will win the approval of the thoughtful in the land. Ceylon is seething with discontent and can no longer brook delay in securing for itself the status which New Zealand, Tasmania, Cuba, the Philippines, Iraq, Egypt and other countries have won. Said the late Sir P. ARUNASALAM in 1919. "We have had enough of the benevolent despotism of a Crown Colony administration for a century and a quarter, and we will no longer consent to be treated like little children and our whole destiny left in the hands of an autocratic and unsympathetic bureaucracy, however well intentioned. The conference of last December (1918) emphatically and truly declared that the present system is unsuited to our needs and conditions inconsistent with British ideals, hinders our development and progress and is detrimental to our welfare and that a reform is imperatively needed and a vigorous development of self-governing institutions with a view to the realisation of responsible self-government in Ceylon as an integral part of the British Empire". This was in 1919. The advance made since then gave promise of the steady realisation of our goal; but, unfortunately for this country, disruptive forces set work with amazing success that the

leaders on the march decided to squat on the way-side, accept compromises and divide the spoils. The awakening has come and we have no doubt that the response to the call made by Mr. BALASINGHAM on behalf of the All-Parties Conference will be amply given by every section of the people.

The goal of full Responsible Government for this country was put forward at the Mass Meeting held in the Yalpanam Esplanade soon after the Boycott of State Council under the leadership of Mr. W. DURAISWAMY who always insisted on non-violence as the surest and most effective weapon in the national struggle. In this he had the country behind him. We are gratified to find that Mr. BALASINGHAM, has plainly indicated the ways and means for the achievement of the national goal. We trust that the Committee which meets tomorrow at "Cambridge House" will endorse the views of Mr. BALASINGHAM and appeal to the leaders to organise and educate the people and "be one with the people".

Who does not know that the Briton carries his logic not in his head but in his pocket? He will surrender with great show of magnanimity in matters which affect merely his prestige and will prick up his ears only when his pockets are touched. Therein is the key to our economic recovery and political emancipation. When Ceylon ceases to be a profitable market for the foreign manufacturer, the Island will have ample freedom to move along its own way politically and economically, though, let us recognise the fact, the Port of Colombo and the Trincomalee Harbour will hold attractions to Imperial Britain fatal to our aspirations and demanding the highest exercise of the virtues, of patience and suffering. Time and again have we not had the humiliating experience of Downing Street throwing into the waste-paper basket our most solemn petitions couched in faultless and loyal language! Soon after the Donoughmore proposals were received the Legislative Council adopted a series of Resolutions which sought to preserve to the people their long cherished rights. These were brushed aside and the Donoughmore Scheme was foisted on the people. There is no reason to hope that a different treatment awaits the resolutions of the State-Council. If at all, the National Government in England with its Tory complexion are certain to put their own interests first and try to whittle down our demands, hoax or cajole people into submission. The need for united action was never so great as now.

If the people are not prepared to back their resolve to win freedom with direct action "the dogs may bark, the caravan will pass on".

Kokuvil Dispensary.

PROTEST AGAINST ITS CLOSURE.

Under the auspices of the Kokuvil-Kondavil National Association, a public meeting was held at the Nanthavil Amman Temple courtyard on Sunday the 19th inst. at 6 p. m. to consider about the Provincial Surgeon's recommendation to the Retrenchment Commission for the closing of the Kokuvil Dispensary. Mr. A. Sinnathurai presided. Mr. T. Kumarasampillai who spoke at the meeting said that the dispensary was a dire necessity in those villages. The dispensary served many poor people, besides a large number of others who patronised it. The following resolutions were then passed unanimously.

- (1) The residents of Kokuvil and Kondavil in public meeting assembled at the Nanthavil Amman Temple courtyard here today do resolve to protest against the recommendations of the P. S. to the Retrenchment Committee regarding the closing of the dispensary in the village.
- (2) The residents of Kokuvil and Kondavil in public meeting assembled at the Nanthavil Amman Temple courtyard here today do resolve that a committee be appointed consisting of Dr. A. Kaudiah, Mr. N. Selvaratnam and Mr. T. Sinnathurai to submit a memorandum to the Government protesting against the recommendations of the P. S.

THE PRESENT POLITICAL SITUATION.*

Telling Indictment Against Present System.

"You are impatient of delay and sick of compromises, I share your view."
PLAN OF CAMPAIGN OUTLINED.

Non-Violent Methods-

(BY K. BALASINGHAM, ADVOCATE.)

THE political situation today may be summed up as a widespread feeling among the educated classes that the present constitution is a total failure, that it is unsuited to our conditions.

A resolution has been passed by the Liberal League that immediate steps be taken for securing dominion status. This has been endorsed by a fully representative All-Ceylon Conference. You, the Youth League of Colombo South, did not participate in that conference for reasons, which lend greater support to the movement than even participation would have given. You are in the vanguard of the reform movement. You are impatient of delay and sick of compromises. It is because I share your view largely that I am with you this evening.

In the State Council Mr. E. W. Perera's resolutions are being proposed asking for a change in the constitution. Though the change asked for will not give Dominion Status, it is nevertheless a great advance.

Meaning of Dominion Status.

Some persons have criticized this demand for Dominion Status on the ground that the term is vague. Howsoever vague it might have been at the time when it was first used, the status has been clearly explained by the Statute of Westminster in December last.

The status of a Dominion is now given to 6 portions of the Empire—Canada, Australia, South Africa, New Zealand, Ireland and New Foundland. This means that these portions of the Empire are sister States of equal status with England. The Statute of Westminster has formally abrogated the power, which the Crown had in theory, but obsolete in practice, of disallowing the bills passed by the Dominion legislatures; and the United Kingdom has now no power to pass laws affecting the Dominions without their consent. The Crown is the symbol of the free association of members of the British Commonwealth of Nations.

Some of you are asking for independence. After the Statute of Westminster, does it make any great difference whether you are a free nation in permanent alliance with the other Dominions and England, or whether you are a free nation outside the Empire? I beseech you therefore to strengthen the demand for Dominion Status by joining it. All may agree that every nation must have some ally. Even England was forced to give up her policy of splendid isolation.

If Ceylon must ally herself with other nations there is no reason why she should not continue to derive support from membership of the great Empire to which she belongs.

So bad as the Record of 140 Years.

Doubts have been expressed by some as to our capacity to manage our affairs. The greatest harm our rulers have done is to have hypnotised some of us into that belief by the incessant repetition of the 'mantram' "you have no genius for administration." If we are unable to administer our affairs, as our rulers, what does it matter to them. But really does any one believe that even a succession of our worst administrators could have had a record so bad as the record of the last 140 years? Consider the condition of the country in matters unconnected with British agriculture, trade and shipping.

The country has been impoverished by the creation of numerous unnecessary and highly paid offices with the object of finding employment for outsiders. When loud pro-

* Text of a lecture delivered under the auspices of the Colombo South Youth League.



tests against the exclusion of Ceylonese, from these offices were raised, the number of these offices were further increased to find room for Ceylonese as well as outsiders without regard to cost.

Public Service Commission.

A Public Service Commission was appointed with the ostensible object of freeing the public service of the evils of political patronage but instead of appointing persons unconnected with politics, the three Officers of State have been constituted the Public Service Commission—a measure calculated to place undue power in their hands for political purposes and to suppress the free discussion of public questions by talented young men having legitimate ambition to secure opportunities for serving their country in high office.

Agriculture.

The Government has done little to encourage village agriculture and when pressed to do so, it has added further to the number of highly paid officers from outside in the Agricultural, Irrigation and Co operative departments, who are ignorant of the requirements of the peasantry or of the agricultural conditions in Ceylon. It has prevented the industrial development of the country. It still continues to do so by taxation of raw materials and machinery required for industries and by adopting a system of Imperial Preference admittedly intended to help England to continue to supply manufactured articles in exchange for raw materials from the colonies.

Foreign Culture.

It has shown a callous indifference to the proper administration of justice. For the sake of imposing a foreign culture on the people, it administers justice through the medium of a foreign language and has established an expensive and cumbersome machinery for the purpose. As it attaches more importance to the training of young Civil Servants than for justice itself, it has appointed and still continues to appoint as judges untrained men ignorant of the laws, usages, customs and languages of the country, for it believes that a training on the Bench is of great value to would-be administrators.

It has by a thoughtless system of the administration of the Criminal Law put a large part of one population into jails on convictions for petty or technical offences or for non-payment of heavy fines, and has thus reduced many respectable peasants to the level of criminals without self-respect.

It has by unsuitable Land Laws, unnecessary technicalities and cumbersome and costly procedure reduced litigation to a gamble. A spirit of litigiousness has been thus engendered which has kept the people poor in spite of great industry and thrift.

It has attempted to supplant the indigenous systems of medicine by State aided foreign systems.

For imposing a foreign culture on us it has made English the language of Government and the medium of instruction. It has arrested the growth of Sinhalese and Tamil literature and made these languages unsuitable for expressing modern thought.

All this can be changed if only we take complete direction of the affairs of our country.

Constitutional Obstacles.

It is our duty to remove every constitutional obstacle that lies in the way of our country attaining, in the fullest measure, to the greatness to which she is capable of

**The Ceylon Ayurvedic Chemical
AND
Pharmaceutical Works Limited.**

JAFFNA, CEYLON.

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

AUTHORISED CAPITAL ONE LAKH RUPEES.

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.

The minimum amount in shares having been over-subscribed the Company's activities will commence from the 14th of July, 1932. The allotment of further shares will however continue for some time more and intending subscribers are requested to apply early for copies of Prospectus and Application Forms.

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SECRETARY.

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

Order Nisi.

IN THE DISTRICT COURT OF JAFFNA
Testamentary Jurisdiction No. 6044.
In the matter of the estate of the late
Muroganathar Karthigesu of Chankanal.
Deceased.
Sabapathypillai Ganesaratnam of Chankanal.
Vs. Petitioner.

1. Ramalingam Thillampalam
2. Ramalingam Saomogam
3. Kathiavepillai S mesundram and wife
4. Nagammal all of Chankanal
5. Manikkam Somesundram of Manipay
6. Chinnathambi Subramalam
7. Wife Nagammal all of Kadudal.

The 2nd Respondent is a tonatic appear-
by his guardian as listed the 1st Respondent.

This matter of the Petition of the Petitioner
praying for Letters of Administration to the Es-
tate of the abovesaid deceased coming on for
disposal before D. H. Balfour, Esquire, District
Judge, on the 1st day of June 1932 in the
presence of Mr B Candiah Proctor, on the part
of the Petitioner and the affidavit of the
Petitioner dated the 21st day of December 1931
having been read, it is declared that the Petitioner
is one of the heirs of the said intestate and is
entitled to have Letters of Administration to
the estate of the intestate issued to him
unless the Respondents or any other person shall,
on or before the 29th day of June 1932 show
sufficient cause to the satisfaction of this Court
to the contrary.

(Sd) D. H. Balfour,
District Judge,
June 1932,
O 865 28 & 27

Order Nisi.

IN THE DISTRICT COURT OF JAFFNA
Testamentary Jurisdiction No. 8125.
In the matter of the estate of the late
Athinarayana Ganesha Aya Sabaratna
Ayer of Thavady
Deceased.

- Karthigesu Kandiah of Alaveddy
Vs. Petitioner.
1. Savandara Amma widow of Sabaratna
Ayer of Thavady.
 2. Bathasiva kurukkal and wife Visaladjee
Amma of Perumal Kovil Jaffna.

This matter of the Petition of the Petitioner
praying for Letters of Administration to the
estate of the abovesaid deceased Athinarayana
Ganesha Ayer Sabaratna Ayer coming on for
disposal before D. H. Balfour Esquire, District
Judge, on the 6th day of June 1932 in the
presence of Mr V A Harichandrar Proctor on
the part of the Petitioner and the affidavit of the
Petitioner dated the 1st day of June 1932 having
been read, it is declared that the Petitioner is
the sole heir of the said intestate and is
entitled to have Letters of Administration to
the estate of the said intestate issued to him
unless the Respondents or any other person shall,
on or before the 8th day of June 1932 show
sufficient cause to the satisfaction of this
Court to the contrary.

(Sgd) D. H. Balfour,
District Judge,
June 6, 1932,
O, 865, 28, & 27,

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ORDER NISI.

IN THE DISTRICT COURT OF JAFFNA.
Testamentary Jurisdiction No. 8056.
In the Matter of the estate of the late
Sionamma wife of Sethunathar Veluppillai
of Vaddukoddai East.
Deceased.

- Sethunathar Veluppillai of Vaddukoddai East.
Vs. Petitioner.
1. Veluppillai Tharmalingam
 2. Veluppillai Mutturajah both of Vaddukod-
dal East.
 3. Veluppillai Sethunathar of Do. presently
Bagan Paer Estate, Telukankon in F M S.
 4. Sivasamp Manikkam and wife
 5. Pattinipillai both of Chankanal
 - Minor 6. Veluppillai Kandasamy of Vadduk-
koddal East.

appearing by his Guardian-ad litem above-
named 1st Respondent.

This matter of the Petition of the Petitioner
praying for Letters of Administration to the estate
of the abovesaid deceased coming on for
disposal before D. H. Balfour Esquire, District
Judge, Jaffna on the 7th day of May 1932
in the presence of Mr. A. K. Navaratnam,
Proctor on the part of the Petitioner and the
affidavit of the Petitioner dated the 26th day of
February 1932 having been read, it is declared
that the petitioner is the husband of the said
intestate and is entitled to have Letters of
Administration to the estate of the said intestate
issued to him unless the Respondents or any
person shall, on or before the 28th June 1932
show sufficient cause to the satisfaction of this
Court to the contrary.

(Sgd) S. RODRIGO,
District Judge,
May 2, 1932,
(O. 867, 28 & 27)

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- OR
- B. In the event of death after the period has expired the payment of the Sum Assured together with any Bonus that has accrued.

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