

The damin Organ.

THE ONLY NEWSPAPER IN CEYLON FOR THE HINDUS 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 gnanam). Author marka (the way of gnanam). Karma marka tachesthat good works should be done, and had works avoided. The Shastras teach us what are good works and had 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 ke 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 ve 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 we 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 Fakti marka "and thus 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 with a such it is your supreme duty to take part in such as with its pour eat. Shariya and as such it is your supreme duty to take part in such as within the disease of one's own duty; though destitute of matter than another's duty will design and the disease. The above three ways are briefly described by the subject of the critical parts of the proposed in the truther with a such as a very brief and beautiful exposition of Fakti marka "and thus 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

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 that 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 hinderance to progress in bakti marka:

் தன் ளுமறியாமன அபற்கொடுத்தேன் சர்ம அஷ்டதேவதை வளில்லே அரியங்கை நசாந்ததேவை தயாமூன ச்சே தொழும்பனன்பப் சேல்கிர் உள்ளுகை நபிலைக்கு கிகைவே த்தியம் பிராண ஞேல் ரூமத் தா பதியம் ஒரு ஒரு நடித்தது காக்கலபூளையா வொப்பு தேதே தன் கருவேக்கர்

Says Thayumanavar swamy.

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, those 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 Kabariya 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 bordage 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."

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 \$\mathbf{c}_{\mathbf{m}} \mathbf{c}_{\mathbf{m}} \ma

which are of inestimable value.

To be able to do good and avail 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 hinderance 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 premote conciliation and peace," says Mr. Gandhi in a letter from Yeravada Prison 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 nobedy 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 are

'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.

devotion to God.
"தாபரசங்கமங்கிளைக்றி எண்டுருவினின் அம்ப பரன்பூசைகளையேன் ஆற்பிர்க்குறின் வைப்ப விபரன்றன் இசைகளையேன் ஆற்பிர்க்குறின் வைப்ப விபரன்றன் இசுஞ்சினி இனைவபேலின்றக்கழுகை யாய்பரம்போருள்கள்ளு மர்ச்சிரீபன் புசெய்தே"

The more we cleanse a looking glass, the

The more we cleanse a looking glass, the brighter it becomes. Similarly the more we worship Siva in the soul by gnanam using in Continued on page 3

Betel Chewing.

ITS PERNICIOUS EFFECTS

Abent 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 physicion 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 are of 30. He invariably suffers at the age of 30. He invariably suffers from phorrhoea alveolaris and its attendent 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

The only good points in favour of 'pan' are that it is a good antacid and decdarant 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') smean; a pinch of slaked, lime, and a few bits of hetel-puts of slaked lime and a few bits of betel-nuts and spices placed in the month is chewed generally after meals. It degenerates into a habit like smeking and grows until some people consume 100 pans a day. The repeople 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 month 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 peckets 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 margine which in course of time results in the formation of pus and the destruction of the alweolar process.

It is, therefore; the imperative duts of eyery 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 Iranamadu Tank.

RS. 16,000 VOTED.

A sum of Rs. 1.6000 was voted by the A sum of ris, 1,0000 was voted by the State Council on Thursday last for Sie protection of the bund of Iranamadu Tank, by pitching the slope exposed to wave action during the South-west monsoon.

setion during the South-west monsoon.

Speaking on this yota: Mr. M.

Subrammam said that Jock 15 cars
for the Irrigation Department to formulata scheme and during that time three and
a half lakhs had been spent without putting forward any scheme before the Govcernment. Certain experiments had been
made, but no irrigation work was really
undertaken. [Only 4 or 5 years age 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. 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 earnest-ness of the people and their willing-ness to suffer and sacrifice. We shall ness 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 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 prox.mity 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. BALASINOHAM 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 Philipines, 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 intertioned. The conference of last Dicember (1918) emphatically and truly declared that the present system is control our needs and conditions remains the property of t hinders our development and progress and is detrimental to our welfare and that a reform is imperatively needed it a vigorous development of self-governing institutions with a view to the realisation of responsible self-government in Ceylon as an intergral part of the British Empire". This was in 1919. The advance made since then gave promise of the steady calisation of our goal: but, unfortunate-for this country, disruptive forces set for this country, disruptive forces set ork 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 Yalp panam 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 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 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." 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 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 own way politically and economically, though, let us recognise the fact, the Port of Colombo and the Trincomalee Harbour wiil hold attractions to Imperial Britain fatal to our aspirations and demanding the highest exercise of the virtues, of patience and suffer-ing. 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 eajole people into submission. The need for united action was never so great as now.

If the peole 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 instant at 6 p.m. to consider about the Provincial Surgaon's recommendation to the Retrenchment Commission for the closing of the Kokuvil Dispensary. Mr. A. Sinnathurai presided. Mr. T. Kumarasamip llai 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 Kendavilin public meeting assembled at the Nanthavil
Ammankovil courtyard here today do resolve
to protest against the recommendations of
the P. S. to the Retrenchment Committee regyrding the closing of the dispensary in the
village,

(2). The residents of Kokuvil and Kondavil in public meeting assembled at the Nanthavil Ammankovil courtyard here today do resolve that a committee be appointed consisting of Dr. A. Kandjab, Mr. N. Selvaretnam and Mr. T. Sinnathamby to submit a memotrandum 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 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 consti-tution is a total failure, that it is unsuited to our conditions.

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

In the State Council Mr. E. W. Perera's reso'utions 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.

Statute of Westminster in December last.

The status of a Dominion is now given to 6 pertions of the Empire—Canada, Australia South Africa, New Zealand, Ireland and New Foundland. This means that these pertions 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.

Commonwealth of Nations.

Some of you are asking for independence. After the Statute of Westminster, does it make any great differences whether you are a free nation in permanent allience with the other Dominions and England, or whether you are a free nation ontside the Empire? I beseach 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

So bad as the Record of 140 Years.

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 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,

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. high office.

Agriculture.

The Government has done little to en-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 shorn a callous indifference to the proper administration of justice. For the sake of imposing a foreign culture of the people, it administers justice through the medium of a foreign language and has established an expensive and cumbrous machinery for the purpose. As it attaches more imporance 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 peasauns to the level of criminals without selfrespect.

It has by unsuitable Land Laws, unnecessary technicalities and cumbrous 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 indi-genous 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

Constitutional Obstacles.

It is our duty to remove every constitu-tional obstacle that lies in the way of our country attaining, in the fullest measure to the recatness which she is capable of

rising. The Empire expects every country to do this duty for herself. Thus alone will the Empire attain enduring greatness.

Vigorous assertion by the Dominions of their rights, though regarded with fear and anxiety by many, was encouraged by far seeing British Statesmen and the growth of the Dominions in power has been the source not of weakness but of great strength to Erg and. Similarly the work of Morley. Montagu and Mac Donald will make India add greater strength to the Empire, which is not decadent, but only in her infancy if that liberal policy is pursued.

To the King an emblant of Empire.

To the King an emblem of Empire, loyalty is due and it is not disloyalty to strive to become a partner of equal status with the foremost parts of the Empire, if we are worthy of that recognition.

Today little New-foundland, with one twentieth the population and 1/5th the revenue of Ceylon, has the status of a Dominion, but you cannot lower even a punitive Police Tax in Ceylon.

What has been conceded to Newfoundland about 80 years ago is yours if only you assert your claim.

Little Tasmania, which today has 1/25th of your population, was granted in IS56 full responsible government for which you are

If it be said that the number of people and the wealth of a country are not the only things that qualify for recognition as a Dominion, you have only to ask whether there are not in Ceylon today men of such learning and capacity for managing her affairs as New-foundland had 80 years ago.

Even brown races who know to assert their rights have received due recognition. Our Chief Secretary, Sir B. Bourdillor, beasted at the farewell dinner a month ago that Iraq, where he was serving for some 4 years, had been trained by Britain for selfgovernment in that short period and admit-ted as a member of the League of Nations. He alluded, at the same time, to Bishop Heber's well-known lines about vileness of Man in Ceylon.

I wonder whether Sir Bourdillon thereby I wonder whether Sir Bourdillon thereby intended to suggest a reason for his inability to bring Ceylon up to the status of Iraq. Cuba after 3 short years received independence from the U.S.A. The Philippines has now been assured independence after about 30 years and has already been managing her own affairs for nearly 2 decades.

First Step.

How are you to get that recognition. The first step is to create a yearning for it in, every village in Ceylon and then no power on earth can properly withhold that recognition. The peasant must give up the old idea that it matters not whether Rama reigns or Ravana reigns. If that yearning is created further effort may be unnecessary.

The intensity of that yearning is easily measured at the Customs. Your reduced imports will show that you are determined to have Swaraj, in a matter which is very largely within your control. To create this yearning you may have to carry on a vigorous propaganda in the Press and on the platform, and in doing this, you may come into conflict with short sighted administrators in each district.

Three Maxims

If you came into such conflict, Christ has given 3 maxims of conduct, which can give you more power than all the maxim guns which were ever made or will ever be made. These maxims are:-

These maxims are:—

"Whosoever shall smite thee on thy right cheek turn him the other also". "Pray for them that despitefully use you and persecute you" The third is "Be not afraid of them that kill the body." It is not surprising that it is only an Indian—a Gandhi—who has understood the full significance of the teaching of Christ—for that is also the teaching of India through the ages. The second of these maxims, prayer, can work miracles. Prayer can draw out the bighest powers that is in the nation as it does in the individual. Let the entire population meet in temples, churches, "vihares" and pray for strength to suffer in patience. Let festivals and "pinkamas" be held weekly for the attainment of equality. It will give the nation a will to suffer mutely as nothing else can.

To make the people to give expression to

To make the people to give expression to that yearning, you do not want to resort to picketing. You must create an atmosphere, in which one is not merely ashamed to buy unnecessarily foreign goods, but feels that he is insulting Mother Lanka by doing so.

It after creating that universal yearning We see no change of heart in the Government, We might have to take other measures to secure due recognition.

Other Measures.

But I do not expect that other measures will become necessary if only we are able to create an intense yearing in the hearts of every man, woman and child. The strug-Continued up

The Vel Festival Bank Holidays.

His Excellency the Governor has fixed July 18 and 19, 1932, as the two days to be observed as Bank Holidays on account of the Vel Festival.

Kala Nilayam

Pandit S. Kanapathippillai of the Tinnevely Training Institute will deliver an address on Sinnathamby Pulayar, at the Kala Nilayam on Thursday the 30th instant at 6 p. m.

Personal.

Mr. S. Pararajasingham, J. P., has been appointed a member of the Board of Management of the Coconut Research Scheme as from June 1, 1932, as nominee of the L. C. P.

Mr. K. C. Selvadurai, Chief Clerk, Office of the Registrar of Motor Cars, has been appointed to act as Assistant Registrar of Motor Cars from June 15 to July 26, 19 2 during the absence of Mr.M. Sinnathamby.

THOLPURAM HINDU VERNACULAR SCHOOL.

The Tholpuram Hindu Vernacular Mixed School, under the management of the Hindu Board of Education has leen registered as a grant-m-aid school with from March, 1931.

MATRIMONIAL.

ARUMUGAM — GANAPATHIPILLAI

The marriage took place on the 18th instant at "Ganapathi Vasa", the bride's residence, at Chankarattai, Vaddukoddai of residence, at Charkarattai, Vaddukoddai of Mr. S. Arumugam, B. Sc., son of the late Mr. V. Snanmugam, Chief Clerk, Police, office, Jaffna with Srimathy Ratnam, daughter of Mr. vnd Mrs. N. Ganapathipillai of Changarattai. A largely attended reception was held for three days at the bride's residence.

A Gruesome Discovery

MURDER WILL OUT

The dead body of a young Sinhalese woman with injuries on the head and other parts of the body was found yesterday morning under the Vallai causeway on the Jaffna—Point Pedro Road and information was conveyed by some fishermen to the P. V. who is taking steps. It appears the body was tied to a mill-stone by means of a wire apparently to It appears the body was thed to a himstone by means of a wire apparently to cause the body to sink. The miscreants do not seem to have taken measure of the depth of the water before they deposited the corpse. We trust they will soon find the corpse. We trust the themselves in deep water.

ANGLO-CHINESE SCHOOL MAGAZINE.

We thank the Editor for a copy of the June Number of the School Review which is the Magazine of the Anglo-Chinese School, Klang. The review contains some interesting articles and a full description of the activities of the College. The article by the Principal Rev. G. V. Summers on "Education, Whither Bound?" ought to have a special appeal to students in these days of depression.

(Continued.)

gle in India will help you considerably. Iddia is winning. You will also win when India wins, if you agitate from now. It may be that those who have the power will not surrender it without any strugges. If there must be a struggle, your weapons must be the maxims of Christ only. Then you will find that your suffering will be nothing when compared to the sufferings of many other nations—to the sufferings of the Irish, the Boers, the Egyptians or Indians. You will get the recognition you want with the ease with which the Phillipines or, Cuba or Austratia or Canada or Newfoundland or Iraq obtained it.

Let me conclude with an earnest appeal for a united effort, for slavery is for

Ceylonese Begging, Aliens Thriving.

GOVERNMENT'S POLICY CONDEMNED.

Addressing the Students' Literary Association, Nawalapitiya, Prof. C Suntheralingam referred to the future of students after they passed their student stage. He said that there were 10,000 non-Ceylonese in the Island, all above the grade of clerks. Since the introduction of the Income Tax three months ago there were several importations from Madras to fill the places of Accountants and Auditors. There were over 200 Indian graduates in Ceylon schools while the young men of the land went hegging from door to door. That naturally led to the idea of Ceylon for Ceylonese. In this connection he recalled that during the war there was a dearth of men and a certain factory in Bristol indented for Chinese labour. The trade unions, however, raised such a hue and cry that all the Chinese were repatriated. He could not understand, he said, why in Ceylon the doors were open to all outsiders. The recognition of merit in the selection of candidates for Government appointments was, he regretted, not strictly followed in Ceylon.

Ceylon.

Here a poor man's son had little chance against the son of an influential man while in the West people of merit were pushed up, here they are held down.

In conclusion he advised the students not to make the public service the beall and end all of their lives.

An Indian Elected.

PRESIDENT CAMBRIDGE UNION.

Mr. S. S. Khavan of Emmanuel College, was elected President of the Cambridge Union Society without opposition.

This is the second time an Eastern student has been elected President of the Union, the first occasion was in 1882 when Mr. J. Pieris (the late Sir James Pieris) won a similar distinction.

distinction.

Mr. Khavan comes from North India. He took his Cambridge B. A. last year and has just completed the second part of Law Tripos. At the end of next year he hopes to go on a lecturing tour in the United States. He speaks with distinction on a variety of subjects.

Sir C. V. Raman to be Honoured.

RECOGNITION BY FRENCH UNIVERSITY.

Madrs, June 23 Madrs, June 23
A Vizagapatam message says that Sir C.
V. Raman, who is now in Waltair, has
received intimation that the University of
Paris will confer upon him degree of Doctor,
"honoris causa," at a special convocation on
November 5.
Sir C. V. Raman proposes to leave India
early in October to receive the degree in
person. "C. D. N."

The Three-fold Path of Salvation.

(Continued from page 1' (Continued from page 1'.
imagination sweet smelling flowers, incense, lights, water, food &c., the more will Sivam be revealed in it and the more like அணைய்கம் will wear out. At last the malam will entirely leave it Therefore internal worship is absolutely necessary for salvation "புறம்பேயுபுக்கழங்கள் பூகிக்கேடண்டிற் பூமாத்தின் கீழ்திர்க்கபோதுகளுங்கொண்டு கிறுந்தாரு மூற்போகும் கிறுந்திருந்தியாகும் குறியாகும் கட்டுக்கியின் தானத்தாலம் திறும்பாகும் கட்டுக்கியின் தானத்தாலம் திறும்பாகும் கட்டுக்கியின் கானத்தாலம் திறும்பாகும் கட்டுக்கியின் கட்டுக்கியின் தானத்தாகும் நிறும்பாகும் கட்டுக்கியின் கட்டிக்கியின் திறுக்கம் குறியாகம் கட்டுக்கியின் கட்டிக்கியின் கட்டுக்கியின் கட்டுக்கியின் கட்டிக்கியின் கட்டிக்கியின் கட்டுக்கியின் கட்டிக்கியின் கட்டுக்கியின் கட்டிக்கியின் கட்டுக்கியின் கட்டிக்கியின் கட்டுக்கியின் கட்டிக்கியின் கட்டுக்கியின் கட்டுக்கியின் கட்டுக்கியின் கட்டுக்கியின் கட்டுக்கியின் கட்டிக்கியின் கட்டுக்கியின் கடியின் கட்டுக்கியின் கட்டுக்கியின் கடியின் கட்டுக்கியின் கட்டுக்கியின் கட்டுக்கியின் கட்டுக்கியின் கடியின் கட்டுக்கியின் கடியின் கட்டுக்கியின் கட்டுக்கியின் கட்டுக்கியின் கடியின் கடியி

Print பேர்க்கும் இதற்கையாக குற்று காக்கியில் கண்டுக்கும் இதற்கைய கண்டுக்கிய நடிக்கிய காக்கிய கண்டுக்கிய கண்டுக்கிய கண்டுக்கிய கண்டுக்கிய கண்டுக்கிய தண்டுக்கிய கண்டுக்கிய கண்டு

All the thathuvas (* * * * * * * * * * from earth all the thankings of the lotus flower of the heart, which is the seat. Sakti is the body seated on it, and Siva the soul in the body. Knowing this truth, worship Him in thy soul. Order Nisi.

IN THE DISTRICT COURT OF JAFFNA

Tertamentary No. 8091

In the matter of the estate of the Ista (binoishkurckkai Muttusamykurukkai of Cholipuram, Jefina.

Ponosmush widow of Chirnlabkurokkal Mut-tusamykorokkal of Chulipuram.
Petitioner

Vs.

1 Kamalambal
2 Sundrambal
3. and Narulembal daughters of Chinniahkurukkal Mutineamykurukkal all of
Chulipurem and
4. Ka hirerakurukkal Mutinsamyalyar of do.

Raspondents

This matter of the petition of the Petitioner praying for Latters of Administration to the estate of the abovenamed deceased crmirg on for disposal before D. H. B. Hour E-quire District Judge on the 6 h day of June 1932 in the presence of Mr. R. Candish, Proctor on the part of the petitioner and the affidavit of the petitioner dated the 27th day of April 1932 having been rear; It is declared that the petitioner is the lawful widow of the said intestate and is entitled to have Latters of Administration to the estate of he said intestate leaned to her prices the Respondents or any other person shall on or before the 4th day of July 1932 show sufficient contrary.

Jone 22, 1982. O. 869 27 & 80

Fgd. D. H. Belfone. District Judge

Auction Sale.

IN THE DISTRICT COURT OF JAFFNA CASE NO. 378.

Under and by virtue of a commission issued to me in the above case, I shall offer for sale by public auction on Wednesday, July 13, 1932 at 4 and 4-30 p.m. the undermentioned properties at the spot :-

I. An undivided 1/4 share with its appurtenances out of all that piece of land situated at Vaddukkodai East called "Eippanrikalady" in extent 51/2 lms. V.C. with palmyrahs and other cultivated and spontaneous plants and bounded on the East by T. Rasasuntharampillai, North by lane, West by road and the property of Sadsatheswary and on the South by Pilliar Temple. land situated at Vaddukkodai East call-

2. An undivided one half share with its appurtenances out of all that piece of land situated at Changanai piece of land situated at Changanai called "Karanthen" in extent 11_{3/4} lms. V.C. with cultivated and other plants and bounded on the East by the properties of Sivagamipillai and others, North by road and others, West by M. Kathiravetpillai and others, on the South by A. Kanagasai.

'J. A. Sethupathy, "Sethupathy, "Sethupathy Vasa". Commissioner

"Sethupathy Vasa", Commissioner.
Jaffna.
Mis. 515. 27.

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Jaffina.

Mts 513 23 & 27

Obituary.

MRS CANAGASABAI.

The death occured at "Mudalyar Valavu", Manipay, on Sunday the 19th instant of Alagamma beloved wife of Mudaliyar V. Qanagasaby, retired Station Master C. C. R. Jaffna, and the youngest son of the late Mr. P. S. Page, the well known educationist of Jaffna. The deceased was a daugher of the well known Photographer and scholar, late Mr. S. K. Lawton, and wester years at the time of her death. The control of place the next day and was largely attended. She leaves, besides her husband, 3 sons, 2 daughters, a grandson and a host of relatives and friends to bemoan her loss.—Cor.

MRS. MOOTATHAMBY

We regret to record the detr. of Kamalamba, wife of Mr. M. Moota-thamby, Broker, Holland Ceylon Com-mercial Company Ltd., last week. The remains were removed for cremation to the General Cemetary, Borella, from her residence "TheLete", Rosnicad Place, of.

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

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

SECRETARY.

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

Order Nisi,

Order Nisi,

IN THE DISTRIOT COURT OF JAFFNA
Testamentary Jurisdiction No. 6044.
In the matter of the estate of the late
Muroganshar Karthigesu of Chankansi.
Deceased.
Sabapathypillsi Ganesaratoam of Chankansi.
Vs. Petitioner,
1. Ramslingam Basmogam
2. Ramslingam Esamogam
3. Kathiavelpillsit 8 mesundram and wife
4. Nagammal all of Chankansi
5. Manikkamt Somesundram of Manipay
6. Chinathamby Sobremaiam
7. Wife Nagammal all of Kaddudai.
The 2od Respondent is a lunatic appearby his guarden ap liten the lat Respondents.
This matter of the Petition of the Petitioner,
praying for Lutiers of Administration to the Estate of the abovenamed deceased coming on for
disposal before D. H. Baifour, E quire, District
Judge, on the lat day of June 1932 in the
presence of Mr R Candiah Proctor, on the part
of the Petitioner and the efficient of the
Petitioner dated the 21st day of December 1981
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 ceiste of the Intestate issued to him
unless the Respondents of any other person shall,
on or before the 29th day of June 1932 show
sufficient cause to the satisfaction of the Court
to the contrary.

(8d) D. H. Balfour,
June 1932,
Ocase 22 to 27

(8d) D. H. Balfour, District Judge,

Order Nisi.

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

Karthigesu Kandlah of Alaveddy Deceased.

Karibigeen Kandish of Alaveddy

Vs. Pettioner.

Ayer of Thavady.

2. Bathasiva kurukkal and wife Visaladjee
Amma of Perumal Kovil Jaffna.

Respondents.

Taiter of the Pettition of the Administration to the state of the abovenamed deceased Athinarayana daneshs ayer Robaraina Ayer coming on for lisposal before D H. Balfour Engaire District dadge, on the 6th day of June 1982 In the presence of Mr. V A Harlobendra Proctor on the part of the Pettitioner and the affidiavit of the Pettitioner dated the lut day of June 1982 having been read, it is declared that the Feitilioner is the estate of the said intestate and is mailled to have Letters of Administration to the said intestate and is mailled to have Letters of Administration to the said intestate and is mailled to have Letters of Administration to the said intestate and is mailled to have Letters of Administration to the said intestate and is mailled to have Letters of Administration to the said intestate and is mailled to have Letters of Administration to the said intestate and is mailled to have Letters of Administration to the said intestate and is mailled to have Letters of Administration to the said intestate and is mailled to have Letters of Administration to the said intestate and is mailled to have Letters of Administration to the said intestate and is mailled to have Letters of Administration to the said intestate and is mailled to have Letters of Administration to the said intestate and is mailled to have Letters of Administration to the said intestate and is mailled to have Letters of Administration to the said intestate and is mailled to have Letters of Administration to the said intestate and is mailled to have Letters of Administration to the said intestate and is mailled to have Letters of Administration to the said intestate and is mailled to have Letters of Administration to the said intestate and

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ORDER NISI.

IN THE DISTRIOT COURT OF JAFFNA.

Testamentary Jurisdiction No. 8056.

In the Matter of the estate of the late Sionsma wife of Sethunathar Veluppillat of Vaddukoddat E-tst.

Bethunathar Veluppillai of Vaddukkoddai East.

Ve. Petitioner.

Veluppillai Taarmalingam

Veluppillai Mutturejah both of Vaddukoddai East.

Veluppillai Mutturejah both of Vaddukoddai East.

3, Velupillai Sethunathar of Do. presently
Bagan Pasir E-tate, Telukanson in F M S.
4, Sivasampu Manikkam and wife
Pattinipiliai both of Chankanal
finor 6, Veluppillai Kandasamy of Vaddukkoddai East
sppcaring by his Guardian-ad litem shovenamed 1st Respondent.

Respondents.

named 1st Respondents.

Respondents.

This matter of the Petition of the Petitioner praying for Latiens of Administration to the estate of the abovenamed deceased coming on for disposal before D. H. Bulfour Esquire, District Judge, Jaffus 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 28th day of February 1962 having been read, it is declared that the petitioner is the husband of the eaid intestate and is smitled to have Lotters 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 1982 shew sufficient cause to the satisfaction of this Court to the contrary.

Bgd. 8-RODRIGO,
May 2, 1932.

(O. 387, 28 & 27)

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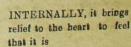
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Manager.