

* JAFFNA COLLEGE *
SEP 13 1943
* VADDUKODAI, CEYLON *

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NEWS FROM FAR AND NEAR

Tripartite Axis Talks

The Berlin correspondent of the Swiss newspaper "Tribune de Geneve" reports: "There is talk in Berlin of an early meeting there between German, Japanese and Italian diplomats and military leaders."

Separate Local Govt. Service

A Separate Local Government Service is expected to be inaugurated as soon as certain details, which are now being considered, are finally settled. The question of a separate Service has been under consideration for some time now.

Fourth Term For Roosevelt Favoured

The Gallup poll of Democrat voters throughout the United States shows that 83 per cent. are in favour of a fourth term as President for Mr. Roosevelt. In five of the largest states—New York, Pennsylvania, Illinois, Ohio and California—President Roosevelt polled 83 per cent., 91 per cent., 87 per cent., 91 per cent. and 86 per cent. respectively.

Andamans Bombed

B-24 heavy bombers of the Tenth U. S. Air Force on August 15 attacked enemy installations on Chatham Island in the Andamans group, says a communique issued from Rear Echelon Headquarters, United States Army Forces in China, Burma and India. It adds that direct hits were observed on warehouses and other buildings causing great destruction and starting large fires. An anti-aircraft battery was destroyed. Smoke from the fires were visible fifty miles away. All the aircraft and crews returned safely.

Prisoners in Jap Hands

Representatives of the Foreign Office and the War Office said on Monday that the Japanese Government has supplied the names of only 65 per cent. of the Allied prisoners-of-war in Japanese hands. It is estimated that 100,000 British prisoners are in Japanese hands in addition to 75,000 Indian troops, 20,000 Australians, 35,000 Americans, 100,000 Dutch and 2,000 Canadians. So far, there has been practically no news of the fate of the Indian prisoners. The only available route to and from the Far East for correspondence is through the Soviet Union which has given the necessary facilities.

WHITHER EGOTISM?

GOODWILL AND SYMPATHY— THE ANTIDOTES

By G. A. CHANDAVARKAR

IF egoism connotes subjective Idealism, egotism denotes excessive love of one's self. To use a Sanskrit term, if the former may be considered as *Ahambhava* the latter may be styled as *Ahankara*. When the baser aspects of egotism govern the thoughts, words and deeds of an individual, a delusion that everyone except himself is in the wrong creeps into, and possesses, his soul. Self-aggrandisement, love of adulation, arrogance and vanity are the necessary concomitants of such a mental attitude. According to the doctrine of some of the followers of Descartes, it is one thing to refer the elements of all knowledge to the phenomena of personal existence but it is quite another thing to judge everything by its relation only to one's own importance or interests. Because an egotist is ego-centric, he is eccentric. If, by a queer combination of incidents and accidents, a band of self-seeking and subservient followers gathers round the egotist, he thinks he has become the sole monarch of all he surveys. The autocrat then starts on his career of unimaginable aggression. His intellectual myopia makes him feel that excluding those devotees of his, all are his "enemies" to annihilate whom he will devise various means. He begins to dream that his race and *Kultur* are superior to those of others and would inflict the latter upon others. The first means he will adopt is to start a propaganda of vituperation and calumny. His perverse intellect will invent a series of black and white lies, just to win over a few more followers to his cause. When he feels that he has fairly well succeeded in this, he will embark on a career of positive destruction. Such a leader, be he of any group or nation, is at bottom an egotist, pure and simple. His intellect becomes invariably perverse, his words caustic and his deeds horrible. Among the ruling class, Attila and his present day prototypes come under this category.

Among the subject races another type of egotist is noticeable. For some reason or other,

he cannot tread the path of war and, therefore, his course takes a different turn. Somehow he finds that greatness is thrust upon him and by hook or by crook and sometimes by brilliant strokes of tact and diplomacy, if not duplicity, he begins to blame all those that are not within his fold. He would declare that his followers are backward and point the finger of scorn at the powers that be, and then at others that are outside his group of votaries, be they conservatives, liberals or followers of other creeds. "Every one else is in the wrong and I alone am in the right," becomes his pet theory and in season and out of season one hears the echo of his hymn of hate and contumely. Such a confirmed egotist thinks that he alone holds the monopoly of truth, the whole truth and nothing but truth. He then begins his war of words. All the while he fails to realise that instead of his overcoming his "enemies" it is his "enemies" that are gaining in strength and unity, as the result of his vituperation. Recently an Indian leader began to find fault with the British Government, then with another influential political organisation and lastly with another religious organisation. None except his own organisation was spared. All were worthy of blame.

The third type of egotist is one who holds peculiar notions of prestige. What he covets most are power and prestige. Even when he is convinced that what he has done is not according to the tenets of equity or according to the dictates of reason, he for the sake of prestige maintains that his actions are invariably right. On the rock of this prestige many a rich man or intelligent person has wrecked his ship. History of litigation in India bears ample testimony to this fact. To settle a petty dispute, say a claim of a few rupees, a zamindar has wasted thousands of rupees. He seems to argue that to maintain self-respect he has to do it. But it is no

Continued on page 3

JAFFNA'S TOBACCO INDUSTRY

HOW IT WAS SAVED

"I have had a great deal of anxiety about the tobacco industry, my anxiety being all the greater because there were a number of people who said that I had not that interest in the Jaffna agriculturist which I had in the Sinhalese agriculturist. When this charge was made against me and when the industry was in a dangerous state, to venture with the object of saving it was undoubtedly a big risk. I knew that if I failed it would be said that it was a Sinhalese who had ruined the industry. I feel happy that owing to the determined efforts of your president and his committee, I have been saved. In saving me, you have saved your industry." Thus observed Mr. D. S. Senanayake, Minister for Agriculture and Lands, in declaring open the processing house and go-downs of the Jaffna Malayalam Tobacco Society Ltd. at a meeting held at the Reclamation Grounds.

Mr. Senanayake added, incidentally, that as Minister he felt greatly disappointed that he had not been able to take from Jaffna to Iranamadu some men and make them colonists. Government had spent almost two million rupees on the Iranamadu scheme. Land had been given under that scheme not to actual cultivators but to men who had been successful as politicians or doctors or brokers, with the result that many of them lost their money. He would like to appeal to the Society to get him the right type of men to be settled as colonists at Iranamadu. Government was prepared to spend Rs. 2,000 to Rs. 3,000 on each family settled there.

Mr. Senanayake was welcomed by Mr. T. C. Rajaratnam, the president, and by members of the executive committee of the Society.

Mr. A. W. Nadarajah, secretary of the Society, presented the Minister with a souvenir, a bronze figure of a Jaffna farmer in a tobacco garden.

Mr. Rajaratnam, in the course of his address, referred to Mr. Senanayake as the champion of poverty-stricken masses. He thanked the Minister for having stood by the Society in a manner that very few would have done.



Hindu Organ.

THURSDAY, AUGUST 19, 1943.

POST-WAR PLANNING

II

CIVILISATION IS THE SUM total of human achievement. It has made all countries dependent on each other. We have had the benefits of all inventions by which the forces of nature have been harnessed to toil for us. Travelling by train or motor vehicles, or by steamer or by aeroplane is common. In big cities we enjoy the luxuries of a good supply of water, electricity and gas. We have to depend not only for our locomotives and oil but also for the bare necessities of life, food and clothing, on other countries. Under these circumstances it will be difficult to conceive of a state which is altogether self-sufficient. So long as states remain independent and want to move from pain economy to pleasure economy, differences are bound to rise. When one state wants the natural resources of another for its own advancement and the other is unwilling, trouble starts. Patriotism which makes men love their own country, at the same time begets in them a hatred towards other countries. War is inevitable so long as there are sovereign independent states each wanting to progress at the expense of others. Therefore Tennyson visualised the time when the war drum would throb no longer and the battle flags would be furled in the parliament of man and the federation of the world and Wells conceived of a world state (cosmopolis) and a world law as opposed to sovereign independent states with their boundaries fixed thinking in terms of international law. When peace is concluded care should be taken to see that all men are equal without reference to caste, colour or creed, and are given equal opportunities for enjoying the things of the world; otherwise world peace cannot be achieved. To accomplish such a state of affairs, a liberal education is necessary. Freedom from illiteracy is as important as freedom from disease or freedom of speech or thought or freedom of the press. Education should not be the birthright of a privileged few. The present system should be scrapped and a more useful and practical system which will answer the needs of the people introduced. Every father wants to educate all his children and later wants for them employment under government. Children and adults should be taught to respect the plough and the "char-

ka". People should realise that it will not be possible for all to be civil servants or clerks. If all persons in all stations are assured freedom from want there will be no strife for government jobs. False values and inflation must disappear. There should be an even distribution of wealth. The lawyer and the doctor, the farmer and the peasant, the judge and the jury, should all feel alike. They should be all above want.

Man in nature is guided by instinct. Reason differentiates him from the other animals. In primitive times men fought against each other; there were family fights and tribal wars. The law and the state were instruments with the help of which such wars have been avoided. Loyalty to one's family was replaced by loyalty to one's tribe, which in turn was replaced by loyalty to one's country. One more step in the social ladder carefully taken must help us to tide over the present state of affairs when nations are warring against each other and all the latest scientific discoveries and inventions are made use of for the destruction of one another. If nations are governed by the same laws as individuals, there will be no difficulty. Loyalty to one's country or nationalist patriotism should be replaced by loyalty to the world state. The law should penalise infringement on the property rights of another be it an individual or a nation. The state, which sets the criminal law in motion the moment a crime is committed, be it murder, rape or other offence, orders its citizens to commit the very acts constituting these offences in other countries with which it is at war, and civilisation is measured by the quantum of destruction that can be caused by one state to another. The time must surely come when, with reason to guide us we shall feel that we are all citizens of the world.

CHIPS FOR OUR CONSTITUTIONAL WORKSHOP

By R. C. P.

[Special to the "Hindu Organ"]

I

To frame the new Constitution some basic principles should be accepted for common ground. May I suggest a few? I am aware that stringency of space needs terseness.

(1) For an axiomatic truth, we may accept the fact that the "forms of government are much less important than the forces behind them". But if the Constitutional Construction could be taken in hand in the spirit of the grand principle common to all religions viz: "do unto others as you would wish others do unto you," the prospect of success should be bright.

(2) The rights and liberties of the minorities are as sacred as those of the majority.

(3) To rest the government of our country, constituted as it is of

heterogeneous communities of divergent cultures and social outlook on the preponderant strength of mere numbers of a single community is certainly not the way of seeking the unity of races. That way should lead to the rule of the jungle. It is acknowledged on all hands that since the inauguration of the rule on the Donoughmore Constitution, the moral level of the country has sunk, corruption has become rampant, and poverty stalks the land, because of the disinclination on the part of people to do physical work.

(4) Knowing that our history extends over 2 millenniums and that we had a progressive government and corporative existence, it is worthwhile to study our own political ideals, and accept such principles as had stood the test of time.

(5) Our history bears evidence of the fact that territorial sectionalisms were productive of greater mischiefs than were communal sectionalisms or caste. That being so, the reason for the apotheosis of territorial Sectionalisms on the Donoughmore Constitution to the deprecation of the communal should be carefully examined.

(6) Admitted that in applied politics, sectionalisms are indispensable factors, why not consider the claims of vocational constituencies which were our ancient institution of political suffrage even as a means of facilitating our small-scale industrial progress.

(7) Representation in *Sabhas* of our indigenous government was based on group representation which had its working hypothesis on the axiom that the family is indivisible. Why not dispense with the analytical jurisprudence of the West which is nothing other than individualistic—the chief cause of dissensions and wars—and follow our way of synthetic groupings.

(8) Our forbears believed in *unity in diversity*, not unity by uniformity, an undemocratic ideal. That they realised unity on the plan is evident from accounts of the foreigners, specially that of the Portuguese who have paid high encomiums on the amity with which the people worked in their respective posts of duty. Why not follow in the wake of the indigenous civilisation and let the various communities contribute each their quota to the common fund of the nation.

(9) Before the war "for years past French and German jurists of repute have been exploring the growing place of the group person in the modern state". People in Europe, it is evident, have become tired of territorial references to constituencies the influences of which, they have come to realise, do not contribute to social peace, industrial contentment or equality of political justice. Why should we allow the group-personality which we had nursed from time immemorial to die through neglect.

(10) There seems to prevail downright misunderstanding in this country as to what is implied by *democracy*. In Europe, England was the country first to enunciate the ideal of democracy. The stalwart Levelers in Cromwell's army defined it thus: "the poorest he that is in England has a life to live as the greatest he, and a man is not bound to a government that he has

not had a voice to put himself under". The democracy of England accepts the equality of men with respect to his fundamental rights which are natural and un-prescriptive rights. They are liberty, property, security and resistance to oppression. The democratic ideal of human equality really implies that there is something which all have in common—their capacity of being men and women in their humanity. Other real differences great and weighty exist which are irrelevant, besides the basic unity. It is on this understanding alone, that the machinery of the government of the United Kingdom becomes understandable by the foreign student. There the powers of the majority are curtailed even though it be a temporary majority by the multiple-party system, by the upper House, by a system of checks and balances imparted by the constitutional practice of 800 years and rules of precedents. It is a balanced government in which every interest, every section has a share and has effective means of asserting its right.

It is not possible to imitate the British spirit no more than the British model.

Wherefore, we must model a constitution suitable to our needs, circumstances, laws, economic status and conditions of the different divisions of the people.

PRICE OF PADDY RAISED TO RS. 6

NEW SCHEDULE OF ALLOWANCES

The Executive Committee of Agriculture and Lands has decided to increase the price of paddy from four rupees to six rupees a bushel with effect from today (a decision which has been ratified by Government). The Committee also decided that the allowance to owners who are not cultivators themselves should be eight measures, six measures and four measures of paddy per week respectively for each adult male, adult female and child. No allowance will be made for children below the age of three.

The allowances to owners at present are eight measures of paddy per week per dependant including infants.

The allowances to cultivators will remain unaltered.

Postal Clerical Service Examination, October, 1943

Notice is hereby given that a competitive examination for candidates wishing to enter the Postal Clerical Service will be held on October 9, 1943.

2. Candidates should be between 17 and 22 years of age on 1st September, 1943, and should have previously passed at least—

(a) The Cambridge Senior or the London Matriculation, or the Senior School Certificate (English) Examination; or

(b) The Final Examination for the Commercial Certificate of the Ceylon Technical College; or

(c) The Cambridge Junior or the Junior School Certificate (English) Examination and either (i) the Higher Commercial Certificate Examination (either section), of the London Chamber of Commerce, or (ii) the Commercial Certificate Examination (either section), of the London Chamber of Commerce.

3. For entry forms and syllabuses apply to the Postmaster General's Office before 23rd August 1943, stating date of birth and educational qualifications.

4. Completed entry forms together with all original Certificates, marked "Postal Clerical Examination" on the top left hand corner of the envelope, should be sent by registered post to reach the Postmaster General not later than 2 p.m. on August 30, 1943.

J. P. APPEERY
Postmaster General.

Postmaster General's Office,
Colombo, 13th August, 1943,
(S. 23-19-43)

LETTERS TO THE EDITOR

THE CHARGES AGAINST MR. SUNTHARALINGAM

Sir,—Mr. Suntharalingam, as a Public Servant has interested himself in public questions which vitally affect the welfare of the country, has given thought to those questions and expressed himself within the limits permitted by the service to which he belonged. His views have been generally accepted with approval. His liberal education, his breadth of outlook, his sincerity, his love for his fellow-beings—these are some of the qualities that eminently suit him to be a wise and sagacious Legislator. Against this man is levelled certain charges which it will be necessary for us to examine before the voters are called upon to cast their votes in his favour.

The most serious of the charges is that he will sell away the rights of the Tamils. Is there any foundation for this feat? Has there been any instance where he has conducted himself in such a way as to induce in us any suspicion? Has he at any time worked against the interests of the Tamils or against any Religious Community? On the other hand it might be stated without any fear of contradiction that he had the welfare of the Tamils at heart when he valiantly stood with Sir P. Ramanathan against such formidable opponents as Mr. D. R. Wijewardene, Sir. D. B. Jayatileka, Mr. D. S. Senanayake and Mr. M. T. Akbar on the question of the university site. The last of this array having done the worst by the Tamils and the minorities in this matter now proclaims to the world that he will not entrust the interests of the minorities to anyone except to Mr. Gnanamuttu—"a man of experience", which experience let us hope, is not similar to that of Mr. Akbar.

Is it not a matter of common knowledge to most of us how strenuously Mr. Suntharalingam worked for the establishment of Denominational Hostels for Catholics and Christians in the University College? That alone will go to indicate beyond measure the tolerant attitude that he always carried with him.

When Mr. D. R. Wijewardene, that Singhalese Press Magnate, connived with other Singhalese leaders to have the statue of Sir P. Ramanathan erected at no better place than the slum area of Slave Island, Mr. Suntharalingam opposed the site and exposed the sinister motives of the Singhalese leaders and said in unmistakable language that the Tamils would have none of it, for it was not so much an insult to Ramanathan, the dead, as to the living Tamils.

It is repeated ad nauseam that Mr. Suntharalingam was responsible for working the facts and figures for the formation of the Board of Ministers. Mr. Suntharalingam was from the start opposed to the Donoughmore Scheme and particularly the Committee System as that system did not provide ample safeguards for the minorities, which the system was intended to provide. He pointed out the pitfalls in that system and warned Sir P. Ramanathan so early as 1929 that a coterie of 34 or 35 members would pack all Committees and carry on

the affairs to the utter disregard of the other members. The Homogenous Board was formed in 1936 with the support of the Europeans and the Kandyans when the members of the other minorities were carrying on a battle royal amongst themselves for ministerial portfolios. A Professor of Mathematics was not needed for this job, but a Village School Master could have done it equally well. It is an utter travesty of truth to say that Mr. Suntharalingam was responsible for this Homogenous Board when the credit for it should have gone to those members of Council who were carrying on an unseemly scramble for ministerial chairs.

Another fault of Mr. Suntharalingam, they say, is that he is an idealist and that he has been the President of an Association which is noted for idealism. But it is little realised that Mr. Suntharalingam consented to preside at the 1941 Sessions of the Youth Congress on his own terms. What is more, he roundly criticised the Youth Congress and in particular the Boycott movement which he characterised as the most ill-timed and ill-conceived step which Jaffna could have ever taken, and said that Jaffna has lost the reputation for clear political thinking and ingenuity. His Presidential Address was a severe attack on politicians who exploited and emphasised the political differences between the several communities and his condemnation of the policy of the Singhalese Maha Saba was most scathing.

This is the sort of man, we are asked to believe, that is going to work against the minorities. It will be well for the propagandists to carry on their campaign on something more substantial. To say that Mr. Suntharalingam will sell away the rights of the Minorities is the foulest libel that one could have uttered against another.

Yours Etc.
S. N. RAJADURAI

J. H. C. O. B. A. DINNER

Sir,—I am afraid that in the summary which appears in your issue of the 9th inst. of what I said at the J. H. C. O. B. A. Dinner the other day, there is some evidence of "wishful thinking" and of mixing up of what I said about the different guests. Will you therefore kindly allow me to give in as few words as possible a gist of what I said. We, old boys of the J. H. C. O. B. A. Dinner, Mr. Suntharalingam succeeds in his contest not because he is a Hindu nor because Hindus desired to build up any "solidarity" as some others did, but because the State Council was in need of men of outstanding ability and independence of thought. I wished he had a stronger opponent—one who could stand on his own merits and give Mr. S a good fight. What I stressed most was that the place for true service was not necessarily in the Council, and that I hoped that, just as successively he had left the Civil Service and the University College when he found that he could be of better service elsewhere, he would not hesitate to leave the State Council, and come out to lead the large

army of young men who would find themselves "unemployed" when the next depression (which will be on a very much larger scale than ever before) sets in. Then Jaffna will have to turn to Wann, and it was just as well that Mr. S, in his election campaign, had the opportunity of acquiring first hand knowledge of that part of the country.

I had no occasion to refer to the wishes of the teachers as regards Mr. S's candidature, nor to their views on the much announced but yet unpublished findings of the Special Committee on Education. My reference to matters educational was in connection with the presence as guests of Mr. J. W. Arulpragasam, Principal of Jaffna Central College and of Mr. V. K. Nathan, Divisional Inspector of Schools. I referred to the fact that in Jaffna, at one time, only Non-Ceylonese were considered competent to be heads of Christian schools and only Non-Hindus to be heads of Hindu Schools—the reason given being that others would not be able to get the co-operation of the staff and win the confidence of the public. But times had changed, and men and women born and bred in Jaffna were carrying on the work with marked success.

With reference to Mr. V. K. Nathan I said that, in these days when promotions in the Educational Service did not appear to be dependent on academic qualifications, teaching experience, nor even strength of character, it was a relief to be able to congratulate conscientiously Mr. Nathan on his promotion.

I shall not take up any more space by referring to what I said of Mr. M. Prasad, the G. A. and of others. These have not been reported and need not therefore be mentioned here.

Thanking you for your space

I am, &c

V. T. S. Sivagurunathan

Lakshmi Vasa,
Point Pedro,
13th Aug, '43.

THE SITE OF THE RAMANATHAN STATUE

Sir,—The decision of the House Committee of the Council to place the Statue of Sir Ponnambalam Ramanathan, along the side of the lake where the statue of Sir Ponnambalam Arunachalam stands today is a psychologically unhappy decision and bereft of foresight and vision.

The two great giants among the Ceylonese need not be placed on the same site. In fact why should that be? The correct site for the Ramanathan statue is the entrance to the State Council, judging from various aspects of the question. The champion reformer of the people of Ceylon should be given a better place than along the side of the lake. We wonder whether this would be brought before the House for a final ratification.

It is the duty of all patriotic men of the soil, and it is incumbent on the National Congress, if it were to reflect the really national interests of the people, and the leading Tamil Associations in Colombo and elsewhere to protest against this decision of the Committee.

Yours etc.,
-LANKA PUTRA.

NATIONAL DAY OF PRAYER

3RD SEPTEMBER, 1943

A telegram has been received by the Governor from the Secretary of State for the Colonies stating that His Majesty the King has appointed Friday, September 3rd, the fourth anniversary of the outbreak of war, to be observed as a National Day of Prayer and Dedication, and that in accordance with His Majesty's wishes, arrangements are being made to enable national response to be as widespread as possible. A special service will be broadcast on the Empire Programme, as well as a feature on the British War Effort.

The participation of all religious bodies of all creeds or denominations in the Island is invited in implementing His Majesty's desire.

The Minister for Home Affairs joins with His Excellency the Governor in commending the observance of Friday, September 3rd as a day of National Prayer, and in hoping that opportunity will be provided for persons of all religions to take part in it

WHITHER EGOTISM?

Continued from page 1

more than self-deception. When controversialists fail in their arguments, they resort to anger or threats. *Shesham Kopena Purayet* is the Sanskrit saying. If this can be said of individuals, what can be said of statesmen and politicians among ruling nations? Are they also not driving their ship to the rock of ruin by guiding her by the sheer force of prestige?

History furnishes striking examples in this respect. Ravana, the great intellectual Rakshasa who even wrote learned commentaries on the Vedas and ruled over Lanka, came to grief on the rock of prestige. *Atidarpa hata Lanka*. "Pride goeth before a fall" It is for this very reason that thinkers in ancient India put down *Ahankara* as the deadliest of sins and the mortal enemy of man. Those great souls that conquered this egotism were and are the greatest of benefactors to humanity. Sree Rama, Gautama Buddha, Jesus Christ, Socrates and Tolstoy were the embodiment of humility and magnanimity. The singers divine of the Upanishads said: "If you say I know, I do not know. If you say I do not know, I know something." St. Paul preached in the same strain when he wrote to the Corinthians.

What, then, are the antidotes to this form of egotism? Men, be they great or small, are liable to commit errors or even Himalayan blunders. But one touch of sympathy will unravel any tangle. One act of clemency would cut out any vicious circle. One stroke of imagination would end any deadlock. Empires built on prestige and power are only built on sand, while those that are built on goodwill and sympathy are permanent, nay, ever lasting.

PADDY FIELD FOR SALE

19½ acres of paddy field at 3rd Channel, Kennedy Road, Paranthan. Apply to:- V. Velayutham, Kulavankal, Obunakam.
(Mis. 103. 19-8-43.)

GURUPUJAH OF SUNDARAMOORTH SWAMIGAL

The Gurupoojah of Sundaramoorthy Swamigal was celebrated at the Vivekananda Society Hall, Hill Street, Colombo on Sunday the 8th instant at 5 p. m. Mr. R. Eliathamby presided. After puja at the Society Shrine Room Mudaliyar S. Ponnampalam and Mr. V. Muthukumaraswamy spoke on the life and teachings of the Swamigal. After distribution of prasadam to those present the meeting terminated with the singing of Thevaram.

At Wellawatte

St. Sundarar and St. Oberamanperumal day was duly celebrated on the 8th instant, Sunday at 9 a.m. by the members of the Religious Study Classes, at the Saiva Mangaiyar Kalagam Hall Wellawatte, under the auspices of the Vivekananda Society, Colombo, Pandit Sivag Karunalaya Fandiyanar presided over the proceedings.

ORDER NISI

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction No. 116
In the matter of the last will and testament of the late Arumugam Chellappah of Chavakachcheri

Deceased.

Ratnam widow of A. Chellappah of Chavakachcheri Petitioner.
Vs.

1. Rasamany daughter of Chellappah of do
2. Chellappah Selvadurai of do, presently of Nahaketiya in Koslantha
3. Amirthambikai daughter of Chellappah of Chavakachcheri
4. Chelvamany daughter of Chellappah of do
5. Chellappah Selvaratnam of do Respondents.

This matter of the petition of the above named petitioner praying that the 2nd respondent be appointed guardian ad litem over the minors the 3rd, 4th and 5th respondents and for an order declaring the said last will admitted to probate and the probate be issued to the petitioner coming on for disposal before G. C. Thambiah, Esqr., District Judge, Jaffna in the presence of Mr. S. K. Thiraviyanayagam proctor for petitioner on the 17th day of May 1943 and the affidavit and petition of the petitioner having been read.

It is ordered that the 2nd respondent be and he is hereby appointed guardian-ad-litem over the minors the 3rd, 4th and 5th respondents and that the said last will be proved and admitted to probate and that such probate be issued to the petitioner unless the respondents abovenamed shall appear before this Court on the 25th day of June, 1943 and show sufficient cause to the satisfaction of this court to the contrary. The minor over the age of 12 shall be produced before court on that date.

Jaffna this 17th day of May 1943
Sgd. G. C. Thambiah,
District Judge.

Drawn by,
Sgd. S. K. Thiraviyanayagam,
Proctor for Petitioner.

Extended for 23rd July, 1943.

Intld. G. C. T.

District Judge.

Extended for 27th August 1943.

Intld. G. C. T.

D. J.

(O. 29, 19 & 23.8.43)

ORDER NISI

IN THE DISTRICT COURT OF JAFFNA

(Held at Point Pedro)
Testamentary Jurisdiction
No. 208 P. T.

In the Matter of the Intestate Estate of the late Thamer Veluppillai Thirignanasambander of Puloly East.

Deceased.

Thamer Veluppillai Thamootheram of Puloly East. Petitioner.

Vs.

1. Veluppillai Ramanathan,
2. Veluppillai Sivagnanam,
3. Subramaniam Kulendram.
4. Buvanewary widow of Thirugnanasambander all of Puloly East. Respondents.

This matter coming on for disposal before L. W. de Silva Esqr., Additional District Judge, Jaffna, on the 29th day of July 1943, in the presence of Mr. M. Esurapadham, Proctor on the part of the Petitioner abovenamed and the affidavit of the Petitioner dated the 19th day of March 1943 having been read:

It is ordered that the 1st Respondent abovenamed be and he is hereby appointed Guardian-ad-litem over the minors the 2nd, and 3rd. Respondents to represent them for all the purposes of this action and that the Petitioner abovenamed be and he is hereby declared entitled as one of the heirs of the deceased abovenamed to have Letters of Administration to the above estate issued to him accordingly unless the Respondents or any other person or persons interested shall on or before the 26th day of August 1943, show sufficient cause to the satisfaction of this Court to the contrary

This 5th day of August, 1943.

Sgd. L. W. de Silva,

Addl. District Judge.

(O. 26, 19 & 23.8.43)

ORDER NISI

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction No. 136.

In the matter of the estate of the late Nallammah wife of Sinnathamby Nagalingam of Chavakachcheri

Deceased.

Sinnathamby Nagalingam of do Petitioner.

Vs.

1. Nagalingam Tharmaratnam of do
2. Nagalingam Tharumenthirar of do
3. Retnam daughter of Nagalingam of do
4. Sathiapama daughter of Nagalingam
5. Sellappah Balasubramaniam of C. T. O Colombo Respondents.

This matter coming on for disposal before G. C. Thambiah Esquire District Judge, Jaffna on 29 June 1943 in the presence of Mr. V. S. Karthigesu Proctor on the part of the Petitioner and on reading the affidavit and Petition of the petitioner.

It is ordered that the abovenamed 5th Respondent be appointed guardian-ad-litem over the minors the abovenamed 1st to 4th Respondents and that Letters of Administration to the estate of the abovenamed deceased be issued to the petitioner as the lawful husband of the abovenamed deceased unless the abovenamed Respondents appear before this court on the 27th August 1943 and show sufficient cause to the satisfaction of this court to the contrary. The minors over the age of 12 years also to be produced in court on the said date.

This 29th June 1943.

Sgd. G. C. Thambiah,

D. J.

(O. 28, 19 & 23.8.43)

ORDER NISI

IN THE DISTRICT COURT OF JAFFNA

(Held at Point Pedro)
Testamentary Jurisdiction
No. 209 P. T.

In the matter of the Intestate Estate of the late Saraswathy wife of Wairamuttu Paramsothy of Puloly East.

C. Wairamuttu Paramsothy of Puloly East. Vs. Petitioner. Sarasa daughter of C. W. Paramsothy of Puloly East, Minor by her Guardian-ad-litem Manonmany wife of Chinniah Thangarajah of Puloly East. Respondent. This matter coming on for disposal before L. W. de Silva Esquire, Additional District Judge Jaffna on the 29th day of July 1943 in the presence of Mr. M. Esurapadham, Proctor on the part of the Petitioner abovenamed and the affidavit of the Petitioner dated the 29th day of July 1943 having been read:

It is ordered that the Petitioner abovenamed be and he is hereby declared entitled as husband of the deceased abovenamed to have Letters of Administration to the above Estate issued to him accordingly unless the Respondent abovenamed or any other person or persons interested shall on or before the 19th day of August 1943 shew sufficient cause to the satisfaction of this Court to the contrary.

This 5th day of August 1943.

Sgd. L. W. de SILVA,

Addl. District Judge.

(O. 27, 16 & 19.8.43)

ORDER NISI

IN THE DISTRICT COURT OF JAFFNA

(held at Point Pedro)
Testamentary Jurisdiction
No. 210 P. T.

In the matter of the Last Will and Testament of the late Anasippillai wife of Bastiampillai Mariampillai of Thumpalai. Deceased Michaelpillai Mariampillai of Thumpalai. Vs. Petitioner.

1. Arumugam Gnanapiragasam
2. Thomas Elias
3. Arumugam Anthonippillai
4. wife Anthonickam
5. Gnanapiragasam Philipphiah

6. Philipphiah Emmanuel Mariathasau
 7. Mariappillai daughter of Philipphiah
 8. Mariathiresa daughter of Philipphiah all of Thumpalai
- The 6th, 7th and 8th Respondents are minors by their Guardian-ad-litem the 5th Respondent.

Respondents.

This matter coming on for disposal before L. W. de Silva Esquire, Additional District Judge on the 29th day of July 1943 in the presence of Mr. K. Vinasithamby, Proctor on the part of the Petitioner and the Petition and affidavit of the petitioner having been read.

It is ordered that the Last Will dated the 26th day of November 1934 be declared proved, that the petitioner be declared entitled to obtain Probate as one of the Executors appointed by the said Last Will and that Probate be issued to him accordingly unless the respondents or any other persons shall appear before this court on or before the 27th day of August 1943 and shew sufficient cause to the satisfaction of this court to the contrary.

The 29th day of July 1943.

Sgd. L. W. de Silva,

Addl. District Judge.

(O. 25, 19 & 23.8.43)

DENTAL SURGERY, JAFFNA

Mr. S. Chas. Pathirana, Licensed Dentist and Optician will be at the Dental Surgery, 43, Main Street, Jaffna, from the 3rd to the 15th of every month.

KURUNEGALA BRANCH

From the 20th to the 30th he will be at his branch Dental Surgery, opposite Courts, Kurunegala.

His Jaffna Patients are advised to make prior appointments, if possible, by writing to his Kurunegala address.

(Mis 98, 5-8-31-12-43.)

THE JAFFNA MUTUAL BENEFIT FUND LTD.

(Established 1918)

BANKERS.

Authorised Capital Rs. 800,000.00
Amount of Calls made Rs. 134,367.00

SHARES: 8000 shares of Rs. 100/- each. 75 monthly instalments of Re. 1/- per share will earn Rs. 100/- for each at the end of the period. Shares issued all times.

CURRENT ACCOUNTS opened and interest allowed at 1% per annum on the average monthly balance when it does not fall below Rs. 500/-.

FIXED DEPOSITS received for periods of 3, 6, 9 and 12 months and interest allowed at 1, 2, 4 and 6 % respectively.

DRAFTS issued on the National and Imperial Banks to Colombo and the Principal cities of India. Remittances to and from F. M. S. by special arrangements.

INDIAN MONEY bought and sold

LOANS on the security of Jewels a speciality. Interest charged at 9% per annum (Part payments accepted.)

FOR FURTHER PARTICULARS APPLY TO:

S. KANAGASABAI,

(Y. 164. A. 21-11-41-20-11-42.) (T's)

Shroff.

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