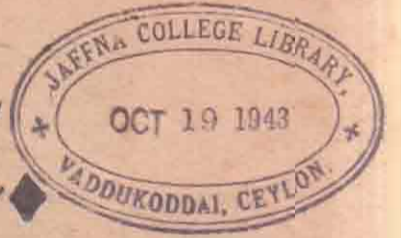


# THE Hindu Organ.



The Only Newspaper in Ceylon for the Hindus

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A. V. Kulasingham, Advocate.

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## NEWS FROM FAR AND NEAR

### Fatal 'Bus Accident

A motor bus plying between Jaffna and Mullaitivu dashed into a tree near Iranamadu. Of the 34 passengers, one S. Senanayake, a travelling salesman was fatally injured. He died at the Chavakachcheri Hospital.

### Polling Day For Trincomalee

November 20 has been fixed as polling day for the Trincomalee-Batticaloa seat in the State Council. The candidates are Mr. C. W. Canagasabay, Mr. A. Canagasingham, Mr. K. Kanagasabai, Mr. V. Nalliah, Mudaliyar S. Namasiyayam, Mr. A. N. M. Mibular.

### Paddy Purchases in N. C. P.

Under the Internal Purchase Scheme the Government had bought 360,000 bushels of paddy in the North-Central Province at the end of September. This was from the Maba crop. The Yala crop is just being harvested and an appreciable amount is expected from it too.

### Food Exports From India To Cease

The decision of the Government of India to take supreme control of the Indian food situation and to over-ride the Provincial Governments if necessary, was announced on Wednesday last by Sir Jwala Prasad Srivastava, Member for Food, in opening the All-India food conference in New Delhi. Sir J. P. Srivastava also announced the cessation of food exports from India.

### Appeal For Generous Aid To Bengal

A call for immediate and generous relief to the victims of the Bengal famine was made at a meeting at the Town Hall, Colombo, on Wednesday last. The meeting was held under the joint auspices of the Ramakrishna Mission and the Vivekananda Society. Mr. N. Nadarajah, K. C., who presided, referred to the magnitude of the suffering caused by the famine and the extent of widespread starvation.

### Indian's Discovery

To an Indian Mr. K. Narahari Rao, of the Solar Physics Observatory at Kodaikanal, falls the honour of discovering the presence of phosphorus in the sun, as recent reports from America testify, writes Mr. A. T. G. Brito, Secretary of the Ceylon Astronomical Society. This he did from an examination of the lines in the spectrum of the solar atmosphere. So far 67 of the 92 elements known to man have been identified in the sun.

## THE APPROACHES OF RELIGIOUS EXPERIENCE

By Prof. Nirmalmoy Ghosh, M. A.

Continued from last issue

**B**UT can the will surrender itself to God without knowing Him and without feeling its dependence on Him? Unless we have a clear vision of God, religion will degenerate into meaningless ceremonials, formalities, and superstitions.

Thus religion belongs exclusively to no one part, no one disposition or faculty, but embraces the whole mind, the whole man. Knowledge, affection, and self-surrender—Jnana, Bhakti, and Karma—are indissolubly present in religion. They are all essential. As Radakrishnan says,

Religion is not mere speculation of reason or a feeling of dependence or a mode of behaviour. It is something which our entire self is, feels, and does; it is the concurrent activity of thought, feeling, and will. It satisfies the logical demand for abiding certainty, the aesthetic longing for repose, and the ethical desire for perfection.

Religion, as Galloway says, is man's faith in a Power beyond himself whereby he seeks to satisfy emotional needs and gain stability of life, and which he expresses in acts of worship and service. In modern philosophy of religion the conception of God is the conception not only of the power on which all things depend, but of the Highest Value. Prof. Hoffding and others hold that religion is the belief in the conservation of the highest values. We value what is absolutely true, what is absolutely beautiful, and we also attach absolute value to moral goodness. Now religion has usually connected this realm of values with name of God. As Iloge says,

God is the self-existent Summum genus in whom we believe that our highest ideals are realized. The life of God is known to us as the realization and the support of these three kinds of value.

It is obvious, then, that these three paths or Margas, the path of Jnana, the path of Bhakti or devotion, and the path of Karma run into one another, and cannot be separated from one another. In the beginning, however, the spiritual aspirant should select one particular path according to his own temperament and tendencies. The Jnani, having a philosophic turn of mind, is not satisfied with the pleasures

of this life and tries to penetrate behind the surface show of things and grasps the reality at the back of the phenomenal world. His sins and impurities being cleansed by knowledge, he gradually realizes that the Ultimate Reality of the universe is not far from him, and he is the changeless, deathless Self or Atman. The Bhakta or the devotee hankers after union with his beloved Lord with all his heart. Gifted with an emotional frame of mind, he tries to find true happiness in the path of love. Worldly love is not able to quench his thirst. His whole mind, all his love and affection are turned towards his Lord, who is seated in his own heart. The fire of true love and devotion for the Supreme Lord burns all earthly ties and impurities. He realizes the grand truth, the oneness with the Universal Being. The Bhakta or the devotee first tries to apprehend the Divine Love under the aspect of Shanta, i.e., the peaceful. In the second phase he regards himself as the servant of God, i.e., Dasya. In the third phase he looks upon God as a friend, i.e., Sakhya. In the next phase he begins to love Him as his own child, i.e., Vatsalya. In the last phase he regards him as the beloved of all, as his own lover, i.e., Madhura. On the other hand, persons of an active temperament who do not possess a strong intellect, should try to purify their hearts by work or Karma. The secret of work is that all our works should be looked upon as a form of worship, whether we walk, or play, or talk, or eat. Work with attachment is bondage, but selfless work performed in a spirit of worship will bring peace and freedom. A true Karma-yogi performs duty for the sake of duty in a disinterested way, without any thought of results, without any idea of personal gain or loss. This is the ideal preached in the Bhagavad-gita, and this is the teaching of the German philosopher Kant. Selfless work, work for the good of others, work without attachment awakens the dormant power within, and instils courage and fearlessness. This teaching was carried into practice by the ideal Karma-yogi Buddha.

However different may be the approaches leading to the Divine, there can never be any true religious life without a strict moral basis. Ethics is a necessary stepping stone to religious realization, it is the very foundation and ground of spiritual life. Man is

## INSPECTORS' CONFERENCE

### SCHOLARSHIPS AT CENTRAL SCHOOLS

Six hundred free scholarships for deserving pupils are to be established, according to a decision arrived at by the education authorities, it was revealed at a school inspectors' conference on Wednesday.

It is proposed to establish fifteen Central Schools and each of these institutions is to offer forty free scholarships. Central Schools will cater for students desirous of pursuing academic studies as well as for those wanting instruction with a vocational bias.

The scholarships will enable the sons and daughters of poor parents who possess talent to carry on their studies at Government expense.

### 2,000 Altogether

It is learned that it is the intention of the Director ultimately to establish fifty Central Schools and two thousand scholarships for boys and girls.

Another conference of inspectors was held on Tuesday, at which the Minister of Education and the Land Commissioner were present with regard to food production in schools.

The inspectors were told of the need for more intensive food production in schools.

a dual being. On the one hand he is an animal, moved by impulses and passions, subject to whims and caprices, bound by space and time, a finite and limited creature of his surroundings. On the other hand he is a rational being, master of his impulses and passions, able to transcend the limits of space and time, a creature of his own making. This contradiction between the animality and rationality, between the lower self and the higher self, the actual and the ideal, is the source of morality and religion. What is morality? It is but the impulse to conquer the animal self and live a life of reason, and become what you ought to be. Religion is the conscious union of the finite with the Infinite, the lower self with the Divine Self. Religion, as Swami Vivekananda has said, is the manifestation of the Divinity already in man. Moral or ethical culture in every form of approach is the condition, *sine qua non*, of spiritual culture.





## Hindu Organ.

MONDAY, OCTOBER 18, 1943.

### THE INTERNAL PURCHASE SCHEME

THE FAMINE IN BENGAL should rally the public of this island to the support of the internal purchase scheme. It should be wholehearted and earnest support, if the authorities are to be enabled to continue the present ration. Officials are but human beings and mistakes are bound to be made. A correspondent informs us that in the area under the Karachchi Irrigation Scheme even seed paddy has been requisitioned and mixed up with ordinary paddy. This should not be done. We can only say that, on the official side, there may be some explanation for it. But, what the landowners have to remember is that they owe a duty to their fellow-men and that their surplus paddy should be made available for distribution. As we wrote in the last issue of this paper, there is a disposition on the part of some landowners to cavil at the internal purchase scheme, and give little support to the scheme itself. This is certainly not calculated to impress anyone with their reasonableness or sincerity. The people of Ceylon are passing through an unprecedented crisis in the matter of food. This is not the time to take up what is nothing less than a dishonest and predatory attitude towards a scheme, without which the present scheme of rationing cannot be carried out. Considering what is taking place in India, it is rationing that has so far saved Ceylon. If rationing is abandoned, a large section of the people will not be able to get their paddy or rice. Since, therefore, rationing is indispensable, the internal purchase scheme must continue and must be loyally supported by all producers. Subject to what we wrote on Thursday last regarding small-holders and their inability to support the scheme, the response of the public to the appeal for more food has not been very satisfactory. The North-Central Province has, however, set an example that ought to be followed. Since the Yala harvest of last year this Province alone has supplied a total of 212,000 bushels to the internal purchase scheme. This is a splendid record. We appeal to land owners in the Northern Province to do their part. There is no use of asking the

Government to win the confidence of the farmers, when the latter refuse to give their confidence and support to the Government.

### THE SPIRIT OF HINDUISM

[Address delivered by Miss N. Kasipillai, B. A., Principal, Saiva Mangayar Vidyalayam on 26th September 1943 at the meeting held under the auspices of the Vivekananda Society and the Ramakrishna Mission to celebrate the fiftieth anniversary of the Parliament of Religions.]

"Listen to the spirit of Hinduism—'Hear Ye children of Immortal Bliss—Shake off the delusion that you are sheep—You are Souls Immortal, Spirits free, Blessed and Immortal'. These profound words were said by that man we call Vivekananda. Today I propose to tell you something about that mighty man, about that mighty Wizard, about that Man of Destiny who lived and moved among us in flesh and blood just 41 years ago.

One of the epoch-making events of the last century was the Parliament of Religions which announced to the world the advent of the new luminary. The new luminary is the intellectual and spiritual giant we call Vivekananda. Before the year of Grace 1892 he was but a little known man but at the Congress of Religions he showed himself as a mighty man to be reckoned with. To that Congress had gone men and women from many parts of the globe—Delegates who were armed with credentials and testimonials—But our Monk had none. Or to put it more correctly, his credential was himself and the testimonial was the word of the living God. When he began to address that vast concourse of humanity, his magnetic personality, his gleaming eyes, his leonine stature, and above all his sublime countenance—all these cast a spell on the listening, eager audience. And when the first words 'Sisters and Brothers of America', escaped from his lips, the whole congregation stood up and gave him a grand ovation. His Master had said 'Naren shall shake the world to its foundations' Vivekananda himself had said, 'Now I am going away. I shall never return until I can burst on Society like a bomb and make it follow me like a dog.' Well he did achieve his heart's desire. To put it in Caesarean language, He came, he saw, he conquered.

The Parliament of Religions was but a mere side show to the great Columbian exhibition and World Fair. But it so happened that it had been planned for a mighty purpose—to proclaim our Swami to the world. It has been truly said that the ways of the Lord are inscrutable. The star of Vivekananda that came visible to the naked eye, that memorable afternoon is still shedding its light and lustre, wisdom and strength to its many votaries.

Most of the great men in history have attributed a measure of their renown to the timely help and kindly attention of the privileged class of the human race—I mean the female of the species—Woman. The Prophet of Arabia owed his initial rise to the kindly influence of an elderly lady. And when Swami Vivekananda when he was a stranger

to the vast land of America was befriended in a number of ways by Mrs. Hale and many other ladies who were as interested as she was in the rejuvenating and highly invigorating philosophy of the Vedanta. The Swami was full of admiration for the American women, and it is particularly gratifying to have in our midst a noble representative of the nation that discovered the Swami for us.

Vivekananda was a man of singular charm, continence, chastity, courage, wisdom and profound scholarship. These were the qualities that went into his making. [Individual perfection first and foremost before you launch into the wide world with your message. 'Individuality is my motto—I have no ambition beyond training Individuals', declared the Hindu Monk. Mark you well, the words of the Swami 'Individuality is my motto, I have no more ambition beyond the training of individuals.' You see how very important you are. The world is because of you and I have no more ambition beyond helping you and I have no more ambition beyond helping you to believe in your own importance and encouraging you to live up to the vast potentialities which I guess is in every one of you. We must remember that the refashioning of our own character is not only the most satisfying and rewarding pre-occupation of Man but it is also the most important contribution we can make to Society. The Spark that lights you, the Force that resides in you, is something new in Nature and None but you know what you can do with it and neither will you ever know until you have tried. Therefore I say, Arise Awake.

Some of you may have political ambitions—patriotic instincts. These are natural afflictions that afflict us now and then and it is but natural that we should suffer from these lowly afflictions, for, 'Breathes there a man with soul so dead, who never to himself hath said, This is my own native land'. Quite right and proper. But pause for a moment to hear from that Cyclonic Hindu on the qualifications of the complete leader. Listen, my would-be reformers, my would-be leaders, Do you feel for the sick and the poor? Do you feel for the slum-dwellers? Do you feel for the malaria stricken and the poverty stricken? Are you moved to tears by the sight that you see around you? Are you excited to pity and sympathy by the poor you see along the streets? Do you feel for the humble and the poor, the illiterate and the ignorant? If you have no sympathy, if your heart is hard, you have no chance of success in the national sphere. But if your heart is in the right place, if you believe in the great democratic Ideal, that all are but kith and kin, well then you are blessed indeed. For to God, Service unto his Children is a Worship most dear to him,

Mother Lanka bewails, 'My cities are in ruins, my courts through jungles spread and my children are diseased'. It is up to you to answer her call. The harvest is very great but the labourers are few. So awake and volunteer to do some service to your land. Remember that Expansion is Life. Let your hearts expand with Love and Sympathy for all the unfortunate, the desti-

tute and the down trodden, for according to that Cyclonic Hindu, Expansion is life and Contraction, Death. In doing your duty by your land be not be too over anxious about name and fame and splendour. These are but mere empty baubles that attract the vulgar populace—These are not for you. If you seek to pursue these, they will lead you aghast. The secret of Life is not enjoyment but Education through Experience and the secret of leadership is: Be the servant if you will lead. And long long ago, there was a very great master who washed the feet of his disciples.

Now to come to Religion: Religion according to Prof Rada. Krishnan is a matter of Experience. It is not the awakening from a swoon, but the realization of God in yourself. The essence and the crux of Religion is Love and Tolerance and the spirit of the Hindu Religion is Tolerance. The spirit of the Chicago address is Tolerance writ large and today Tolerance is very badly in need. There are creeds and creeds—It is only the wise man who realising that all these are Paths that lead to the same goal—that is God, lives in peace and amity with all people. The others are all mischief-makers-breakers of the Peace. Let your Religion be dynamic and give you muscles of iron and nerves of steel and indomitable Wills. Let it give you faith and courage. We believe in things that we have seen and in things that we have not seen—We have Faith in things that we have heard and not heard. But if we are not going to believe in ourselves, We are very strange people indeed. So cultivate Faith in yourselves—Faith which can move mountains. Search within and see whether there shines in your hearts the shining pillar of Truth. For, Truth, Ladies and Gentlemen, is a great Liberator and Purifier. We are the contemporaries of Gandhi and his Ideal is Truth. It is Truth which has sustained him and strengthened him in his days of weakness and happiness. Vivekananda, the warrior Monk of Hindusthan, triumphed because Truth was the very breath of his life and soul.

And now to conclude: "Citizens of the World, Children of Immortal Bliss, Be ye lamps unto yourselves. Be ye places of Refuge to yourselves, Hold fast to Truth as a lamp, Hold fast as a Refuge to the Truth".

### CONTROL OF CHALMERS GRANARY

Acting under the provisions of the Food Control Ordinance, the Minister of Agriculture has assumed control of the Chalmers Granary states an announcement in a Gazette Extra-ordinary issue last Wednesday.

By virtue of the same powers the Minister has directed the Food Controller to organise a system of rationing supplies of paddy or other grain and to take steps for the allocation of such supplies to distributors in all parts of Ceylon.

The Minister has also issued an order prohibiting the removal of any rice, paddy, wheat or kurakkan, except with a permit issued by the Food Controller or a Deputy Food Controller, from the Customs premises at Colombo, Galle, Jaffna, Kankasanturai, Kayts, Point-Pedro, Valvettiturai, Trincomalee, Talaimannar, Batticaloa and Beruwala.



Letters to the Editor

THAT BOGEY—ABSENTEE—LANDLORDISM

Sir—Thanks to Catholic Ireland, the term *absentee-landlordism* had been so persistently presented to the world depicting its horrors of pitiless self-seeking that no English-Educated person in Ceylon would need any explanation of the term. Mr. Senanayake, the Minister of Agriculture, has discovered the bogey of absentee-landlordism in paddy cultivation, which according to him, offers serious obstacles to his otherwise practical and humane scheme for international purchase of paddy. He has vowed to go for it with all the energy he is worth.

Is Mr. Senanayake sure that he has not given the wrong English name to a phenomena in paddy cultivation which has contributed to the prosperity of the industry ever so long? How could absentee-landlordism co-exist with production of food grains for domestic consumption? The time taken between cultivation and harvest is about six months and the cultivators live in their own homes and on their own lands. The paddy-field owners never asked for, nor ever had any labour laws in their favour to enforce work on the fields.

We have no corresponding English words to describe our indigenous tenures and with our lop-sided education, we sometimes get hold of wrong English words to describe our institutions. Here is one such instance. Plum-bago, Coconut, Tea, Rubber etc have absentee landlords. They are Commercial products and the labour unskilled and resourceless.

If Mr. Senanayake would study the terms and conditions of *and* (metayar) system and *Muttatu* cultivation, *paravani* and *maraveni* tenancy—those customs and institutions are upgrowths of over two millenniums—he should find impetuosity curbed and wisdom lighting his path.

Yours truly,  
Wie Mia Naime.

15-10-43.

THE BALANGODA ELECTION

Sir—I thank "Fairplay" for enlightenment. Immediately on the announcement of the results, Mr. Molamure spoke to his supporters, and if newspaper reports were correct, he, it was, who referred to his poverty and the sympathy of the poor on his behalf. "Senex" has no reason to challenge the accuracy of the statement of "Fairplay" regarding Mr. Molamure's inheritances. "Senex" was present at the Audience Hall, Kandy when Mr. Molamure gave his evidence before the Donoughmore Commissioners. He referred also to his prospective inheritances. But at his political star moved to ascendancy, Damame fortune appeared on the horizon and followed in its wake. The Hon'ble Mr. Kotarawela referred to Saturn as having held Mr. Molamure under its malefic influence. This again "Senex" takes from newspaper reports and if Saturn's influence was effective, one need not doubt the correctness of Mr. Molamure's own account of his present position. The son-in-law's dardic call for support of of Dismaya Ratnawati could by no

means be unresponsive. Sabragamuwa is notorious for rowdy politics and Low-Country activities on that behalf. We know what happened when Mr. Walooppillai tested his strength at a previous election.

We also know what Sabragamuwa did to the last Kandyan King.

Yours truly,  
"SENEX"

[The Correspondence is now closed—Ed. H. O.]

CEYLON GOVERNMENT LOANS

APPEAL TO INVESTORS

Broadcast talk by the Hon. the Financial Secretary on 15th October, 1943.

I invite the attention of all listeners to the new issue of Ceylon Government Loans of which prospectuses will be available tomorrow at all banks, Kachcheries and main post offices. There are two sets of loans; the proceeds of the first set, called War Loans, will be re-lent to the Imperial Government to be used for carrying on the war, and both interest and principal are guaranteed by the Government of the United Kingdom as well as by the Ceylon Government. The other set of loans is called National Loans guaranteed by the Ceylon Government only, the proceeds of which will be used firstly for the defence of Ceylon, and secondly, after defence has been provided for, for post-war development.

The terms of both sets of loans are favourable to investors. In the case of War Loans, you get the guarantee of the United Kingdom Government as well as that of the Ceylon Government, and the rates of interest are the same as those paid by the United Kingdom Government to investors in England, while the net yield is much greater in view of the fact that rates of income tax in Ceylon are much lower than in England. In the case of National Loans, the terms are the same as those which applied to the last set of loans issued by the Ceylon Government in spite of the fact that rates of interest have fallen slightly.

I do not intend to dwell upon the fact that it is one's duty to lend to help win the war: I urge investment in these loans as a business proposition. Thousands of persons in Ceylon are keeping large sums of money in notes; the amount locked away is probably not far short of one hundred million rupees. Could anything be more absurd than to keep one's money in this form producing no income and running the serious risk of destruction by fire and flood, when it would be earning good interest with perfect safety if invested in Government loans? Other persons have large sums on deposit at the bank—or even on current account—earning very low rates of interest. Even if the money is likely to be wanted for expenditure soon after the war, it is simply throwing away income not to invest it now. Suppose it is likely to be wanted in three years' time: If invested it will earn at least two per cent extra per annum, which is six per cent in three years, and that amount will much more than cover any possible loss on sale of the stock. In fact a profit on sale is more likely than a loss in view of the fact that for some months past

CENTRAL FUND FOR BENGAL RELIEF

It has been decided to open a Central Bengal Relief Fund to which the people in Ceylon could subscribe. The Governor has consented to inaugurate the fund with a contribution of Rs. 1,000.

In a letter to the 'Observer', Mr. D. S. Senanayake, Minister for Agriculture, says: "The distress prevailing in Bengal is serious and widespread. I appeal to all sympathisers to give generously and to give quickly."

Cheques and Money Orders etc. should be made in favour of the Central Bengal Relief Fund and crossed "Bank of Ceylon." They might be forwarded direct to the Bank of Ceylon or Mr. O. E. Goonetilleke, Civil Defence Commissioner, who will act as Honorary Treasurer of the Fund.

All contributions will be re-mitted to the Viceroy unless and special fund is indicated by the subscriber, states the Minister in his letter.

MUST SEEK TREATMENT FOR VENEREAL DISEASE

New regulations have been promulgated which make it obligatory for all sufferers from venereal disease to submit themselves for treatment either under a private practitioner or a government institution.

The regulations also make it obligatory on the part of private medical practitioners to notify to the government authorities all cases that come within their knowledge, for the purpose of which they will have to maintain a confidential register.

Any person who refuses to submit to treatment or who fails to continue treatment will be removed to and detained in a government institution for treatment until he has passed the infective state of such disease.

The regulations also ensure confidential treatment in that no private practitioner or medical officer of a government institution who undertakes any stage of the medical treatment of a person for any venereal disease, shall disclose to any other person the name or address of the person so treated or furnish to any other any description or particular capable of indicating or revealing the identity of the person so treated or any place at which such a person may be found.

all Ceylon Government stocks have stood at a premium. The only time when any of the recent rupee issues of the Ceylon Government has been sold at a loss was during the period of instability caused by Japanese successes early in 1942, and even then the lowest figure any seller had to accept was 3 points below issue price—and this at a time when shares and moveable property generally were unsaleable except at ruinous figures.

I can therefore recommend the new loans as thoroughly sound business propositions, and I urge every listener to get copies of the prospectuses tomorrow morning from a bank or post office and examine his resources with a view to investing in these loans during the Savings Week, which begins on Saturday of next week, all the money which he does not require for expenditure during the next few months

ORDER NISI IN THE DISTRICT COURT OF JAFFNA.

Held at Point Pedro Testamentary Jurisdiction No. 216/P.T.

In the matter of Intestate Estate of the late Veluppillai Muttukrishnasamy of Valvettiturai Deceased. Ledchumiamma widow of Muttukrishnasamy of Valvettiturai

Vs. Petitioner.

1. Sahunthala daughter of Muttukrishnasamy,
2. Rajeswari daughter of Muttukrishnasamy,
3. Parameswari daughter of Muttukrishnasamy,
4. Kunaratnam daughter of Muttukrishnasamy, all of Valvettiturai, minors by their Guardian-ad-litem Sittampalam Kandasamy of Valvettiturai

Respondents,

This matter coming on for disposal before L. W. de Silva Esquire, Additional District Judge Jaffna on the 9th day of September 1943 in the presence of Mr M. Esurapadham Proctor on the part of the Petitioner and on reading the Petition and affidavit of the Petitioner dated 8th day of September 1943.

It is ordered that the Petitioner as widow of the deceased be declared entitled to take out Letters of Administration to the estate of the abovesaid deceased and that Letters of Administration be accordingly issued to her unless the Respondents or any other person or persons shall appear before this Court on or before the 7th day of October 1943 and shew sufficient cause to the satisfaction of this Court to the contrary.

This 21st day of September 1943.

Sgd. J. E. A. Alles, Addl. District Judge.

7-10-43

Time to show cause extended for 4-11-43.

Sgd. N. Ponniah, A. D. J.

Drawn by Sgd. M. Esurapadham, Proctor for Petitioner. (O. 51, 14 & 18-10-43)

NOTICE

Owners of paddy lands in the district of Jaffna are hereby notified that if operations for cultivation of any of their paddy lands for the present Kalapogam season have not commenced on or before 1st November 1943, their lands are liable to be taken over by me under the Defence (Paddy Cultivation) Regulations 1943 and given over for cultivation to others who are willing to cultivate such lands.

The Kachcheri, R. M. DAVIES, Jaffna, 14-10-43. Govt. Agent, N.P. (G. 133, 18-10-43)

NOTICE

1. Applications are hereby invited from persons who are prepared during the present Kalapogam season, to cultivate paddy lands requisitioned by the undersigned in the District of Jaffna, under the Defence (Paddy Cultivation) Regulations, 1943.

2. Seed paddy will be loaned on usual terms. Further particulars may be obtained from the undersigned. Applications should not be personally addressed.

The Kachcheri, R. M. DAVIES, Jaffna, 14-10-43. Govt. Agent, N.P. (G. 137, 18-10-43)



**ORDER NISI  
IN THE DISTRICT COURT  
OF JAFFNA**

Testamentary Jurisdiction  
No. 178

In the matter of the Last Will and Testament of the late Vaithilingam Sinnadurai of Vannarponnai East.

Deceased.  
Nagaratnam widow of Vaithilingam Sinnadurai of Vannarponnai East.

Vs. Petitioner.

- Minors {  
1. Vaitheswaran Nagalingam and  
2. Naheswary daughter of Vaitheswaran both of Vannarponnai East, minors appearing by their Guardian ad litem,  
3. Selliah Vaitheswaran of Vannarponnai East, presently of Colombo Respondents

This matter coming on for disposal before James Joseph Esquire, District Judge, Jaffna on the 23rd day of September 1943 in the presence of Mr. M. R. Karalasingham, Proctor on the part of the petitioner and the affidavit and petition of the Petitioner having been read:

It is ordered that the abovenamed Selliah Vaitheswaran the 3rd Respondent, be appointed Guardian ad litem over the minors the 1st and 2nd Respondents for the purpose of watching their interest in the Testamentary proceedings and that the Last Will and Testament of the abovenamed deceased be declared proved and that the petitioner as the Executrix named in the said Will be declared entitled to have Probate of the said Will issued to her and that Probate thereof be issued to her accordingly as the Executrix named therein unless the abovenamed Respondents or any other persons shall appear before this Court on the 30th day of September 1943 and show sufficient cause to the satisfaction of this Court to the contrary.

This 23rd day of September 1943,  
Sgd. James Joseph,  
District Judge.

Time to show cause  
extended till 21-10-43.

It'd. J. J.  
D. J.

(O. 50, 14 & 18-10-43.)

**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, 5-8-32-12-43.)

**WANTED**

Wanted immediately a manager for the Yaddu-Moolai Co-operative Stores Ltd. Starting salary Rs. 30-00. Security of Rs. 500/- to be deposited in the Co-op. Central Bank. Preference to applicants with experience. Apply to:

Moolai, S. Navaratnam,  
Chulipuram, Hony Secretary.  
10-10-43.

Mis. 136, 14 & 18-10-43.)

**ORDER NISI  
IN THE DISTRICT COURT  
OF JAFFNA**

(Held at Point Pedro)

Testamentary Jurisdiction  
No. 217/P.T.

In the matter of the last will and Testament of the late Pathinipillai widow of Sangarapillai Aramboo of Karaveddi East

Deceased.

Kanapathipillai Sivasangaram of Karaveddi East Petitioner.

Vs.

1. Sinnathambiar Sittampalam
2. Sangarapillai Kandappu
3. and wife Kanagammah
4. Ratnam widow of Chinna-thamby
5. Sinnathambiy Mailvaganam
6. and wife Packiam
7. Kanapathipillai Sivasithamparam
8. Kanapathipillai Sivasubramaniam all of Karaveddi East Respondents.

This matter coming on for disposal before S. W. De Silva Es-

quire additional District Judge Jaffna on the 30th day of September 1943 in the presence of Mr. M. Esurapadham Proctor on the part of the Petitioner and on reading the Petition and affidavit of the Petitioner dated 27th September 1943.

It is ordered that the Petitioner be declared entitled to take out Probate to the Estate of the abovenamed deceased and that Probate be accordingly issued to the Petitioner unless the Respondents or any other person or persons shall appear before this court on or before the 28th day of October 1943 and shew sufficient cause to the satisfaction of this Court to the contrary.

This 5th day of October 1943.

Sgd. N. Ponniah,  
Addl. District Judge.

Drawn by,

Sgd M. Esurapadham,  
Proctor for Petitioner.  
(O. 52 18 & 21-10-43)

**HOUSE BREAKING AND  
THEFT**

Vyramuttu Eliyathamby, a boy of 12, of Kaludavelai, was charged before the Batticaloa Magistrate with house-breaking by day and theft of goods from the house of Mr. S. Ambalavanar, Principal of Shivananda Vidyalaya, Kallady-uppodai. The prosecution stated that the accused, who was a servant employed by Mr. Ambalavanar, opened an almirah and certain boxes in the house, when the complainant was away, and removed articles including cash, clothes, rice etc. to the value of Rs. 100. The accused was alleged to have hidden the stolen goods and then tied and gagged himself in the kitchen of his master's house in the apparent hope of averting suspicion from himself.

The accused who pleaded guilty to the charge, gave a demonstration in Court of how he could tie and gag himself.

The Magistrate ordered him to be remanded until October 25 for identification.



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WAR SAVINGS WEEK**

**23rd--30th OCTOBER 1943**

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**10,000,000**

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**THE COMMISSIONER WAR SAVINGS MOVEMENT**

**P. O. BOX 541**

(Mis. 116, 9-9-43-4, 11, 18, 25-10-43.)