

THE Hindu Organ.



Editor:
A. V. Kulasingham

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MAN'S LIFE IN THE PAST AND THE FUTURE

By Swami Vividishananda
(In Prabuddha Bharata)

WHAT happens to man after death? From the dawn of civilization every thinking person must have asked himself this question. This is certainly a great mystery. Philosophers, mystics, and seers of all countries and ages have pondered over this mystery and tried to solve it. The doctrine of reincarnation is one such solution and it is as old as the Hindu race. This doctrine is considered as one of the fundamentals of the philosophy, ethics, and religion of Vedanta. Almost every Hindu, rich or poor, educated or illiterate, instinctively believes in this theory, and this belief colours his outlook upon life.

As an answer to the problem of life and death, the theory of reincarnation is the most rational and satisfactory. It makes our life in this world meaningful, explains and reconciles the inequalities and paradoxes with which we are surrounded.

Not only all the sects and schools of orthodox Indian philosophy, including Vedanta, but even heterodox Buddhism accept reincarnation and considers it as one of the pillars of its philosophy and way of life. Historians are of the opinion that this ancient doctrine traveled across the Asiatic continent and influenced the thinking processes and lives of many a thinker, seer, and teacher until at last it found its way to Egypt, Greece and Italy. Although the modern Christian Church does not accept reincarnation, Christ, the founder of Christianity, and the early Christian Fathers believed in this doctrine. There are passages in the Bible and in the writings of Origen, Jerome, and other early followers of Christ which may be construed to substantiate our thesis. The belief in reincarnation spread so fast amongst the early Christians that Justinian thought it necessary to suppress it by passing a law in the Council of Constantinople in A. D. 533. A study of the works of Pythagoras, Plato, Virgil, Ovid, Plotinus, and other thinkers of ancient times shows clear traces of their beliefs in transmigration which is nothing but a faint echo of reincarnation. Says Plato, 'Soul is older than body. Souls are continually born over again into this life.' In Dryden's *Ovid* we read:

Death, so-called, is but older matter dressed
In some new form. And in a varied vest,
From tenement to tenement
though tossed
The Soul is still the same, the figure only lost.
If we leave aside the ancient and

medieval periods and come to modern times, we shall find quite a few thinkers, scientists, and poets supporting reincarnation. We shall quote here the opinions of a few of them. Goethe a scientist and philosopher as well as poet, and a powerful literary force of the last century, says: 'I am sure that I, such as you see me here, have lived a thousand times and I hope to come again another thousand times.' Huxley, a great scientist of the nineteenth century writes in his *Evolution and Ethics*, 'None but very hasty thinkers will reject it (reincarnation) on the ground of inherent absurdity. Like the doctrine of evolution itself, that of transmigration has its roots in the world of reality.' Walt Whitman, the greatest mystic poet of America writes in his *Leaves of Grass*:

As to you, Life, I reckon you are
the leavings of many deaths.

No doubt I have died myself ten
thousand times before

In the *Hibbert Journal* of July 1923 was printed an interesting article contributed by Lutoslawsky, a well-known professor of the Polish University of Wilno, and a psychologist and logician of European reputation. In the prime of his life a rank materialist, not believing in the existence of the soul and the hereafter Lutoslawsky describes his later conversion in that article. He writes:

I cannot give up my conviction of a previous existence on earth before my birth and that I have the certainty to be born again after my death until I have as imitated all human experience, having been many times male and female, wealthy and poor, free and enslaved, generally having experienced all conditions of human existence.

In this century of ours the doctrine of reincarnation is slowly but surely penetrating the masses of the West. The unique progress of science and extensive psychic research have helped to shatter age-old superstitions and credulities. The result is that an increasing number of men and women are becoming deeply interested in reincarnation, many accepting it as a part of their religious conviction although they may not understand its subtle implications.

II

Before we prove the philosophic validity of reincarnation, we shall try to give here an outline of the principles upon which it is based. Reincarnation presupposes the potential divinity of the human per-

(Continued on page 3)

Letters To The Editor

LACK OF LEAD FOR HINDUS

Sir,—The unanimous decision of The All-Ceylon Methodist-Synod at its recent meeting to stand by their religion, at whatever cost is indeed praiseworthy and is worthy of imitation; for it is the special prerogative of man to forsake everything else to follow God.

They say that their schools are needed for the purposes of their Church and they are not going to teach something (here non-Christian religions) to which the Christian Church cannot subscribe. That they are supported in this position of theirs by the other Christian denominations as well speaks well of the unanimity with which Christians can champion their causes. Of course this decision of theirs is against the law and it is a move to get the law mended.

While commending the courage and unity with which they have decided to give the first and foremost place to religion in their lives let me appeal to our great men and bodies who are out to propagate Si a religion through schools to present a united front based on deep insight and thorough knowledge of Siva-Shastras and stand firmly by it.

You started all your schools to arrest proselytization if not to cut-run the Missionaries in their art of adding one more sheep to their fold; but unfortunately you are copying them too much. The result is that your schools are only a bit less materialistic and less anti-Siva than the Mission Schools themselves. We must certainly hurry up to correct this and make all our children grow true Sivaites.

You regard your temples most holy and look upon them as the veritable abodes of God Himself. They are built and run according to His words—the Shastras. Are not His words the final authority to run His Home? Can there be a more correct procedure for our schools, than to take orders from our Temples? Look at the Synod! Do they not say that their schools are needed for their Church? Can we not say the same of our schools? We, who cannot think of any habit, custom, manners, ceremonies, functions and traditions, in our land without associating them with our religion, we who are all inheritors of the valiant spirit of the Samaya Kuravars, of the Santhana Kuravars of the noble Sangam-poets, and of the Thokaiadiyar, the galaxy of 63 saints with their fine examples before us, for our inspiration and their divine strength to succour us can we not stand up for our religion? Awake, arise, and organize the whole Siva community to move

as one body. I wish the Saiva Paripalana Sabhai to give the lead.
Yours etc.,
C Nagaiah.

Van-Fast,
20-2-46.

Moolai Hospital

Sir—Will you please extend to me the courtesy of your columns to bring forward a proposal which I and everyone else knows is worthy of the cause.

This hospital would do well to engage the services of a female doctor as—it goes without saying—the women patients would rather be treated by a female doctor than by a male doctor. As such I think this hospital will be of greater service to the people if it takes in a female doctor instead of choosing a male doctor to add to the two already there.

Yours etc.
K. S. Thambirajah.

Chulipuram,
22-2-46.

Plight of the Jaffna Paddy Cultivators

Sir,—The Northern Province, more particularly Jaffna, is entirely dependent on rain water.

The failure of the monsoon this year has affected considerably the paddy yield in this area. Almost all the ponds and tanks are hopelessly silted so much so that there are no facilities for irrigation.

The Government is invoking the aid of the peasants to grow more food and the peasants are equally anxious to do so whereas the scarcity of water in tanks and ponds militates against increased cultivation.

At the recent visit of the Minister for Agriculture and Lands he exhorted the Jaffna farmers to cultivate more paddy. It is up to the Government to come to their rescue by deepening the said ponds and tanks and constructing embankments so that water may be conserved. This is one of the most crying needs of the poor farmers.

It may incidentally be stated in this connection that the Government of Madras are taking necessary steps for digging no less than 10,000 wells in each of the three districts affected by drought.

Further the labour problem has become very acute and unless facilities are afforded for ploughing and irrigation there is little hope of more yield of crops from the Jaffna Peninsula.

As regards the development and extension of Karachchi Scheme it is an open secret that many Malayan pensioners, not to speak of

(Continued on page 3)

IN MEMORIAM

M. R. RY. S. T. M. PASUPATHY
CHETTIAR AVGL.

BORN: 16th APRIL 1856
DIED: 9th March 1906

Forty years have passed since you
threw off
The mortal coil and sought the feet
Of the Lord with a thousand names.
Thy earthly name, a symbol of
The blissful union of soul
And God, had been thy holy aim,
Till death, grim monster though it seem
Released thee from the thralls of sins
And set thee free, the greater joy
To taste, through all eternity—
Our earthly grief must shed a tear
To one so dear, a hallowed name
Enshrined in hearts that ne'er forget
The thousand deeds of affection
Thy life-work was to raise the hall
Of light, that men may see the Light
The Truth, the unspeakable Love,
The growing piles will e'er proclaim
Thy noble heart and noble work
The Hindu College and thy name
Shall live in association [some].
In grateful hearts through years to

(Inserted by his loving Great
Grandsons.)

[Ms. 278, 8]



Hindu Organ

FRIDAY, MARCH 8, 1946.

EMERGENCY IN
EXCELSIS

THE WAR CREATED THE emergency, but man, as we know the type in Ceylon, is the sole author of the emergency which prevails in this Island. All over the world there is a scarcity of food and other supplies. This is not to be wondered at when one takes into account the time, energy, and resources devoted to the achievement of other objects which certainly could not feed or clothe people. But in these countries where everything was devoted to the achievement of victory, the discipline and the sacrifice necessary for the purpose were borne patiently and cheerfully, because the people knew why they had to be patient and cheerful and how victory over the enemy could best be secured. The men who had to enforce all this discipline and sacrifice were men of the people, who knew how to extract the last ounce of devotion, sacrifice and discipline out of those over whom they were placed in control. Thus, the responsibility for the attainment of the one supreme object was divided. The common man had his share of it and so had those who were charged with the responsibility of guiding and controlling him. The position in Ceylon, however, is radically different. We have here a species of emergency which corresponds less

to the requirements of the situation created by the war than to the failings of those whose business it is to pilot the country through it. In other words, the emergency has approximated more to the failings of the official in Ceylon than to the actualities of the situation. One would have thought that, in the face of an emergency like the present, the official mind would have tried to adjust its vision and its outlook to the circumstances. One would have expected it to be more imaginative, to be more helpful to those who needed help, and, above all things, to be just where justice was needed. But, so far as this Island is concerned, in this important respect, there has been no change. If anything, the official outlook has visibly deteriorated, with the result that the public and Government of this country are grappling with an emergency which is due entirely to the defects in the character of our officials and to the policy which gave them such absolute power over their fellowmen. We wonder what would have been Ceylon's fate if conscription had to be enforced under present auspices.

It is in the light of these cold facts that one has to examine the work of the Assistant Government Agents (Emergency). The duties of these officers are many. When, in our last issue, we said that they functioned as shop-keepers, store-keepers, and collectors of paddy, we were by no means exaggerating the truth. The A. G. A. (E) has to sell many things from bran to more valuable commodities, he is responsible for the safe custody of all these things; he has to collect paddy for the Internal Purchase Scheme; and, in order that the scheme may bring in as much food as possible, he has to help the cultivator with such things as manure, the cost of weeding and other forms of assistance. Let us say at once that we have been always against any system of spoon-feeding in the matter of food production. We have always contended that the State ought to do what it reasonably can and leave the rest to the cultivator. But, since the Government has embarked on a policy of State-aided cultivation throughout the Island, it is only fair to expect a reasonable share of that assistance to be given to the cultivators in the Jaffna District, where men and women have to contend against a dry, rainless climate for the production of their food. Surely few are so ignorant as not to know that it is here in the Jaffna Peninsula that intensive cultivation is practised most. Manure is a prime necessity and so is weeding. It would be interesting to know what assistance has actually been rendered by the Assistant Government Agent (Emergency) in the matter of manure and weeding. With regard to the

latter, we understand that this officer has even refused to grant the subsidy which is allowed in other provinces. In the North-Central Province the Government helps the farmers who prepare compost. If assistance is needed in other provinces in this respect, it is all the more needed in a place like Jaffna. The attitude of the Assistant Government Agent (Emergency) towards the Jaffna farmer in this respect and in other matters as well has been entirely devoid of sympathy and understanding. What is worse, under the peculiar system now in operation this officer seems to be acting independently of the Government Agent himself who is a Tamil and knows Jaffna well. It seems to us that Mr. C. Coomaraswamy has preferred the line of least resistance to interfering with the work of an assistant who is charged with the task of dealing with the present emergency. Be that as it may, the Ministers cannot evade responsibility for vesting almost absolute power in these emergency officers. How serious the present situation is will be realised from the fact that fifty percent of the Jaffna harvest has failed. In Vadamarachy alone more than two-thirds of the area sown has been damaged, owing to lack of rain, entailing a loss of over five lakhs of rupees to the cultivators. If the Government wants to make the farmer a tool of the State, it cannot surely refuse the request of the Vadamarachy cultivators for assistance. And what about the other cultivators? They are not organised but their grievances are real and it is the duty of the State Council to examine their grievances and give them redress.

Notes And Comments

MADRAS PRESIDENCY

On the motion of Mr. Tirumal Rao (Congress) the Council of State in India has passed a resolution, without a division, asking the Government of India to urge His Majesty's Government to effect immediately, by an Order-in-Council, the separation of, and constitution into two separate Provinces, the Telugu-speaking and the Tamil-speaking contiguous areas of the Madras Presidency in order to satisfy the administrative and cultural needs of the two areas. The question of dividing the two provinces has been hanging fire for over thirty years and the movement was not against Tamil leadership, nor was it born out of jealousy. The Madras Legislative Council passed a resolution in 1928 in favour of a separate Andhra Province, and again in 1938 the Provincial Assembly unanimously passed a similar resolution. The Indian National Congress is also committed to the principle of linguistic provinces and the sole purpose is now to conveniently administer and develop a homogeneous group. The Government did not accept the motion, but at the same time did not oppose it and asked the official members not to participate in the voting, thus leaving the issue to be decided by non-official members, both elected and nominated. The movement for the separation of

the Telugu-speaking and Tamil-speaking areas of the Presidency meets with the approval of public opinion, but the Leader of the House, Sir Mohamed Usman, only desired that this question must come up before the Constitution-making body in view of the new constitution India was going to have. Sir N. Gopalaswami Iyengar also pointed out that transfer of power should precede the division of provinces. It is interesting to note that Sir Mohamed asked the question why, if there was virtue in dividing the Madras Presidency to satisfy the administrative and cultural needs of the two areas, Mr. Jinnah's claim for Pakistan should be considered a crime? Mr. G. S. Motilal (Congress) replied that the question of Pakistan was on a different footing. It was admitted that the provinces of India, as constituted today, were not based on any rational principle, but merely grew out of historical circumstances. Mr. Jinnah's demand is the setting up of a completely autonomous national State united to Hindustan only by treaty, and what the Andhras desire is the separation of the Telugu area for administrative and legislative purposes within the general framework of India. It must also be noted that the division of the Madras Presidency into Tamil and Telugu-speaking Provinces may lead to a similar demand for Karnataka and Kerala Provinces. A suggestion also has been put forward that Madras City which is on the edge of the Tamil and Telugu-speaking areas should be bifurcated and there has been tremendous opposition to the idea recently. Sir Norman Strathie expressed the view that Bezwada might be made the capital of the new Andhra Province and that Trichinopoly might become the Tamil capital, while Madras could have a separate administration on the lines of Delhi. Madras has, in fact, greatly increased in population during the war and the growth of Cochin on the west and Vizagapatnam on the east as sea-ports may lessen her trading importance in the future. Trichinopoly, it is argued, is nearer the heart of the linguistic area than Madras and these facts will be taken into account when the time comes. The *Madras Hindu* hopes that "since there is no disagreement on the issue of Provincial separation, the delimitation and ultimate division will take place without ill-will and resentment from either side". "It is recognised", it says, "that, for good or for ill, the two areas will be neighbours tied closely to each other by economic and cultural bonds that nobody would wish to see severed at any period in the future."

Vacation Classes in
Saiva Religion

It is proposed to hold vacation classes in Saiva Religion under the auspices of the Jaffna Saiva Paripalana Sabha for three days during the Hindu New Year Holidays for the benefit of Hindu teachers who are interested in the teaching of religion to Hindu children. The classes will be conducted by Sri S. Sivapathasundaram B. A., ex-principal Victoria College, and other competent teachers. Those teachers who are willing to attend the above classes are kindly requested to send in their names to me before 31-3-46. The dates on which the classes will be held and the subjects will be announced later. If there is a fairly large number of applicants, arrangements will be made to hold the classes at two centres—Jaffna and Pt. Pedro.

M. Mylvaganam,
Secretary.

Saiva Paripalana Sabha
Jaffna, 6-3-46.

Letters to the Editor

(Continued from page 1)

others, have buried their hard earned savings and even fell victims to Malaria.

The most active and enterprising Jaffna man will be ever ready and willing to develop the Karachchi Scheme at this critical hour provided the elementary amenities of life are given to him.

The present absentee-landlords who own and cultivate lands under the Karachchi Scheme fall easy victims to the virulent type of malaria and it is not surprising what the effect will be if they make Karachchi their permanent settlement.

It is therefore earnestly hoped that the Government will come to the rescue of the poor peasants of Jaffna by initiating such measures as are necessary and feasible to tide over the impending famine.

Yours etc.,
A Village Farmer.

Maruthanamadam Rail Halt

Sir—The temporary platform at Maruthanamadam Rail Halt is so short that it is practically of no use to the public. When the mail train halts there the platform seems non-existent, as its length is only a fraction of that of a mail train. Alighting from the train is hence a very difficult problem. Passengers have to jump down and often they land in a drain or on a mound of sharp stones.

To get into the train at Maruthanamadam is a tough job for old men women and children. Every carriage has two foot-boards; the lower of which comes headlevel. In attempting to board the trains many women have rolled down the steep side of the railway embankment.

We are deeply disappointed and sorely pained to note that our numerous petitions urging extension with a permanent platform have all ended in failure, even though our requests were backed up by the most influential and respectable citizens. The reply that we got said 'We deeply regret that war time conditions do not permit the extension of the platform.'

Now that hostilities have ceased and conditions have improved, nothing has been done to alleviate the hardship. I may add that the present temporary platform too is in a deplorable state. The wooden sleepers composing it jolt, bump and rattle as one walks up and down the platform. It bristles with sharp splinters and contains countless holes. Many a passenger has dropped coins currency notes and tickets down through the inter-spaces to his sorry plight.

I shall thank you to give this matter full publication.

Yours etc.,
V. C. Shanmugam.
Hony. Secy Uduvil Rural Re.
Construction Society

24-2-46

Man's Life In The Past And The Future

(Continued from page 1.)

sonality, and it is grounded upon the theory of karma—the law of cause and effect, of compensation and retribution. Man is, in essence, the *atman* or Spirit eternal, pure, perfect free, unlined and blissful. Unborn, immutable, and immortal, man cannot truly be said to be doomed to death even if his body is destroyed or disintegrates. The sword cannot cut the soul of man; fire cannot burn it; water cannot wet it, and air cannot dry it. It is his body or mind that suffers disintegration. On account of ignorance man forgets his divine nature and appears to become embodied falsely superimposing upon himself limitations which do not really belong to him. The history of man as an embodied soul (*jiva*) may be likened to a chain, a long chain, the many links of which represent the various births and deaths. In his struggle for self-awareness and self-realization, man gets unlimited opportunities, being born again and again under different conditions and circumstances. He acts and reaps the fruits of his acts, experiencing joys and sorrows from life to life. His struggles continue until the supreme knowledge—the knowledge of his real Self—dawns upon him, bringing him release from the bondage of karma and its limitations. Under the spell of ignorance, man may appear to be subject to sickness, old age and death, but it would be a great mistake, nay, a blasphemy, to think of him as 'Dust thou art to dust thou returnest.'

Let us mention here the nature of the mechanism of the human personality. According to Vedanta, man as an embodied soul is spirit imprisoned within three bodies, the gross body representing the outer wall, the subtle body the inner wall, and the causal body the innermost wall. The gross body made of the gross elements of earth, water, air, fire and ether has for its cause the subtle body. The subtle body, made of the original, un compounded elements out of which the gross elements are manufactured has for its cause the causal body and consists of the mind, the intellect, the ego, the organs of perception, the organs of action, and the *prana*. The organs of perception are the powers of seeing, hearing, smelling, tasting, and touching; the organs of action represent the powers of seeing moving, speaking, evacuating and generating; the *prana* supplies the energy for the performance of all physiological and psychic functions. The subtle body is the storehouse of impressions of experiences, of memory, habits, desires, and talents and of those elements which constitute the character of a person. The causal body, also made of the original, un compounded elements is the seat of ignorance. With the drawing of self knowledge the embodied soul rises above the bondages of the gross, subtle, and causal bodies, and these bodies last as long as the illumined soul is destined to live.

The so-called phenomenon of death is not certainly annihilation or cessation of existence. It is only a kind of change. At the time of death the *prana* of man contracts, withdrawing its powers from the body and the sense organs. Even as a person discards old, worn-out

OBITUARY

We regret to record the death of Mrs. Laxmipillai Nagamuttu, widow of the late Mr. S. Nagamuttu, which took place at her residence "Laxmi Giri", Manipay, in her 75th year on the 3rd inst. She was the mother of the late Mr. N. Rasiah, Chief clerk, Houpa Estate, and of Messrs. N. Chelliah, Postmaster, Elpitiya, and N. Mailvaganam, Chief Clerk, E. S. L. C., Trincomalee. The funeral was largely attended testifying to the popularity and amiable qualities of the deceased.

We regret to announce the death of Mrs. Sivakolunthu Subramaniam, wife of Mr. R. T. Subramaniam of Chavakachcheri North and daughter of Mr. P. Veerasingham, Ayurvedic Physician and founder of Meesalai South-east Hindu school. The funeral was largely attended.

VALI-WEST ELECTORATE

I, hereby announce my decision to contest the above seat.

My policy would be to support the national 'Anti-Senanayake Party' and to co-operate with Britain to strengthen the U.N.O.

An election manifesto would be issued in due course.

I request my friends to do the needful.

My professional address is:—

Teacher, Sandilipay Hindu English School, Manipay.

* The term carries no personal disrepute.

V. SANMUGANATHAN, B.A.,
Moonnamalai, (Lond)
Manipay,
3-2-46.

(Mis. 239, 5 & 8)

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Messrs. Mylvaganam Stores,
Opposite Bus Stand,
Grand Bazaar, Jaffna.

(Mis. 180, 24-12 to 24-3-46)

clothes for new ones, so man at death, leaves his gross body and gets ready to be reborn with a new body. He takes with him his subtle and causal bodies, which contain the sum total of his karma, his habits and tendencies and his unfulfilled desires. It is his karma which determines his hereafter. The species, the country and the family in which he will be born, the pattern of his life—his joys and sorrows and the span and duration of time he will live in his new phase of life—all these are determined by his karma. (Vide Yoga Aphorisms III 13). Death is shrouded in mystery, because ordinarily we do not perceive the actual departure of the soul, but merely such symptoms of it as the lack of animation, coldness, and stiffness in the discarded body, and its eventual disintegration. It is the embodied soul or *jiva* that plays the role of a man, passes out of the body, reincarnates, and plays various other roles.

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12 " "	10 00
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P. Chelliah,

Ayurvedic Physician,

Kandemadam, JAFFNA

(Mis. 127, 1-3-46 to 28-2-47)

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on

SATURDAY 16th MARCH, '46

(Misc. 241, 8 1 & 15)

ORDER NISI

IN THE DISTRICT COURT
OF JAFFNA

Testamentary Jurisdiction No 516
In the matter of the intestate estate
of the late Thanakimamah widow of
Kailasam of Sandilipay.

Deceased,
Kailasam Sivakolunthu of Kandemadam,
ra East. P.itioner.

Vs

Kailasam Sivakolunthu of "Kamala-
pattam" Sandilipay Respondent;
This matter arising on for disposal
before R. R. Selvadurai Esquire Dis-
trict Judge, Jaffna on the 10th day
of January 1946 in the presence of Mr.
M. Karthikeyan, Advocate, on the
part of the Petitioner and the
affidavit and petition of the Petitioner
having been read.

It is ordered that the Petitioner as
the elder son of the deceased is entitled
to have letters of Administration to
the Estate of the said deceased and
that Letters of Administration to
the estate of the said deceased be
issued to the Petitioner unless a
Respondent or any other interested
party shall appear before this Court on the
6th day of February 1946 and show
sufficient cause to the satisfaction of
this Court to the contrary.

11th 10th day of January 1946.

Jud. R. R. Selvadurai,
District Judge.

Time to show cause is extended till
26th day of March 1946.

Id. R. R. S.

D. J.

(O 135, 8 & 12.)



(TRADE MARK)

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(Mis. 185, 31-12-31-12-46)

ORDER NISI

IN THE DISTRICT COURT OF JAFFNA
Testamentary Jurisdiction No. 375.
In the matter of the Last Will and
Testament of Sabarathu Vira-
yagamoorthy of Kondavil
Aachigamutu widow of Virayaga-
moorthy of Kondavil Petitioner
Vs

1. Vinayagamoorthy Pararajasingam of Kondavil
2. Nageswari daughter of Virayagamoorthy of do
3. Maheswari daughter of Vinayagamoorthy of do
4. Vinayagamoorthy Rajaratnam of do
5. Vinayagamoorthy Rajalakshmi of do
6. Vinayagamoorthy Jayalakshmi of do, the 3rd to 6th respondents are minors appearing by their guardian-ad-litem the 1st respondent
7. Chelliah Kanagaratnam of do Respondents.

This matter of appointing the 1st respondent as guardian-ad-litem over the 3rd to 6th respondents for representing them in this case and to have the Will filed hereto proved and the petitioner granted probate as executrix named therein coming on for disposal before S. J. C. Schokman Esq. District Judge Jaffna on the 6th day of March 1945 in the presence of Mr. V. Navaratnam Rajah, Proctor, on the part of the petitioner and the affidavit and petition of the petitioner having been read.

It is ordered that the 1st respondent be appointed guardian-ad-litem over the 3rd to 6th respondents for the said purpose and the last will left behind by the deceased and filed of record in this case be proved and that probate issued to the petitioner as executrix named therein, unless the respondents or any others shall show sufficient cause to the contrary on or before the 14th September 1945 at 10 a.m.

This 24th July 1945.

Sgd. S. J. C. Schokman,
District Judge.

Extended for 11-3-46.

Intd. R. R. S.

D. I.

(O. 133, 5 & 8.)

ORDER NISI

IN THE DISTRICT COURT OF JAFFNA
Testamentary Jurisdiction No. 518T
In the matter of the intestate estate
of the late Achimttu wife of R.
Velupillai of Deltota Deceased
Rammalingam Velupillai of Alaveddi
in Jaffna presently of Deltota

Vs. Petitioner

1. Velupillai Saraswathi of Alaveddi
2. Velupillai Rajeswarinmal of do both minors appearing by their G. A. L. the 3rd Respondent
3. Kandapper Arumugam of Karaitive East Respondents.

This matter coming on for disposal before R. R. Selvadurai Esquire District Judge Jaffna on the 5th day of February 1946 in the presence of Mr. S. T. N. Sarajah Proctor on the part of the petitioner and the affidavit of the said petitioner dated the 4th day of October 1945 having been read.

It is ordered that the petitioner be and he is hereby declared entitled as the husband of the deceased to have letters of administration issued to him unless the Respondents or any other person shall on or before 11th day of March 1946 show sufficient cause to the satisfaction of this Court to the contrary.

It is further ordered that the 3rd Respondent be appointed Guardian-ad-litem over the 1st and 2nd minor respondents unless the respondents or any other person or persons interested shall on or before the 11th day of March 1946 show sufficient cause to the satisfaction of this Court to the contrary.

This 5th day of March 1946

Sgd. R. R. Selvadurai

Drawn by District Judge,
S. T. N. Sarajah,
Proctor for Petitioner.
(O. 137 5 & 8)

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(Mis. 231, 27-2-22-3)

ORDER NISI

IN THE DISTRICT COURT OF JAFFNA
Testamentary Jurisdiction No. 51
In the matter of the intestate estate
of the late Ponniah Sivapragasam
of Kankesanthurai Deceased
Neelavethachy widow of Ponniah
Sivapragasam of Kankesanthurai

Vs. Petitioner

1. Rajeswari daughter of Ponniah Sivapragasam of Kankesanthurai
2. Kankiah Ramachandran of Kankesanthurai Respondents.

This matter coming on for disposal before R. R. Selvadurai Esquire District Judge Jaffna on the 10th day of January 1946 in the presence of Mr. S. Ilayathani I. Proctor, on the part of the petitioner and the affidavit and petition of the petitioner dated 26th and 28th day of January 1946 respectively having been read.

It is ordered that the above named 2nd Respondent be appointed Guardian-ad-litem over the above named 1st respondent minor for the purpose of representing her in the testamentary proceedings and of protecting her interests and that the petitioner be declared entitled to the grant of Letters of Administration in respect of the estate of the said deceased and that letters of administration be granted to her accordingly unless the above named respondent or any other person shall on or before the 15th day of March 1946 appear before this Court and show sufficient cause to the satisfaction of this Court to the contrary.

This 30th day of January 1946.

(Sgd) R. R. Selvadurai

District Judge.

(O. 139, 8 & 18)

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(Mis. 154, 3-12-45-30-11-46. P)

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M. R. KARALASINGHAM,
Secretary.

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(Y. 164, A. 21-11-41-20-11-45.) (F's)

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