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## MAN'S LIFE IN THE PAST AND THE FUTURE

By Swami Vividishananda

(In Prabuddha Bharata)

(Continued from last issue)

Besides, the law of heredity as opposed to the law of karma, makes cause and effect disproportionate. To be logical, the cause should be equal to the effect. It would be difficult to find in their ancestors adequate cause for the extraordinary powers of geniuses. A study of the genealogies of geniuses shows that geniuses stand apart having no peers, and are like freaks or accidents. You would not find another Shakespeare in the family of Shakespeares, or another Kalidasa in the family of Kalidasas. The law of karma locks upon geniuses and for that matter upon all individuals as entities in themselves having past histories and working out their individual destinies independently of their families which have simply furnished them channels for self-expression. The extraordinary powers which they display they carry from their past lives and incarnations and have won for themselves. Thus they are responsible for what they are and for what they do.

We shall present here further proofs of reincarnation. First, there is a law of logic which is universally accepted and which is often cited as an a priori proof of reincarnation. It is this: An entity cannot come out of a nonentity something out of nothing. In other words, as it exists to be true, proves the continuity of existence in the past as well as in the future. The fact of our present conscious existence guarantees our existence in the past before birth and also in the future, after death. Of course it is possible to doubt his own existence as a man (a person cannot do so), he has neither pre-existence nor hereafter. This argument can be applied very well to refute the doctrine of special creation, which believes in the immortality of the soul and yet denies its pre-natal existence.

Secondly, average human beings, including those who are learned, have a natural clinging to life. Just as a hungry person craves food so is it instinctive in every man to desire life. Patanjali, the author of the Yoga Aphorisms, classifies this desire under the primary consciousness to self-awareness—obstructions that bring pain—and he also mentions it as a proof of reincarnation. The clinging to life expresses itself negatively as fear of death. In *Aesop's Fables* is narrated the story of an old wayfarer carrying something heavy on his shoulders. As he was resting by the wayside, footsore, tired and disgusted with

life, he called on Death, saying, "Where art thou Death? I am tired of life." In answer to the man's prayer, Death suddenly appeared and said "What can I do for you, O man?" The wayfarer was taken by surprise at the sudden appearance of Death. Not yet ready to depart from this world, he stammered and said, "If you will kindly help me to lift this load on my shoulders..." This story has a great deal of truth in it. Oppressed with life's and tribulations, one may sometimes welcome death, but at the moment of death he will perhaps be reluctant to pass away. Some medical men are of the opinion that ordinary sane persons can commit suicide only under the spell of temporary insanity. Why is man afraid of death? Fear of death presupposes experience of death and its concomitant pains and uncertainties, in previous lives. This experience, gone on at one time, has become instinctive through repetition.

Thirdly, in addition to the fear of death, we have many other instincts which are equally clear proofs of reincarnation. For instance, a newly born baby shows a natural desire for the breast of its mother without any instruction from any one. If you watch its behaviour, you notice that it is temperamental, having pronounced likes and dislikes. It has not been born with a blank mind like a dove's state. In animals, instincts are more clear-cut than in human beings, for animals are guided more by instinct than by reason. For instance, a new born duckling hatched by a lion does not hesitate to run to water and to be perfectly at home there, although the foster-mother has it afraid and tries to intervene. In the forest where deer live in constant fear of predatory animals a newly born fawn is on its feet right away and begins very shortly to run, for that is how it can save its life. A monkey newly born learns instantly to catch hold of the branches of a tree. All these are examples of instinctive actions, proving previous experiences in previous lives.

### IV

The objection against reincarnation that we do not have any memory of our past lives is not at all valid as we shall show below. A normal adult enjoying sound health can, by making an effort, recall the outstanding incidents of his infancy, childhood, and youth, but his pre-

(Continued in page 5)

### Letters To The Editor

## THE NEW TYRANNY

Sir.—Your editorial of the 5th instant must be read by every true citizen of Ceylon who has the interest of the common man's welfare and progress. Under the pretext of war the power in the country has passed into the hands of a venal and heartless oligarchy who rule the island by invoking the defence regulations and other emergency regulations. Something is afoot in the state of Denmark. In Ceylon the nation of the public services has considerably diminished owing to a combination of various factors. The idea which happily is dying now, that only Europeans are fit to be heads of departments, hindered to supply the initiative of young and enterprising Ceylonese. Further under the Dominion Councils the relationship between a minister and his head of a department is not well defined as much so that many administrative officers are now placed in the hands of the ministers and the executive committee. The "new tyrants" are quite distinct from the old. With reference to the ruling class you were rightly said they are not producers of food in any sense of the term and they are blithely ignorant of the backbreaking conditions under which food is produced in this island....of the privations of the producer, of the many risks always present in the cultivation of the land they know absolutely nothing.

The inability of those who are in charge of the control of the vital commodities of the island, to understand the fact problem from the producer's point of view is one of the causes of the prevailing chaos in the emergency departments. I was myself an Assistant Food Controller of a very backward district in Ceylon. My impression is that under the pretext of food control, the peasant cultivators are oppressed. The poor cultivators are harassed by the Kivas Vidans the village headmen and by another species of irresponsible so-called human beings known as food control guards. Having satisfied the ever-growing appetite of these people the cultivator has to perform some more pujahs at the Katchcheri shrine. The high prices of the Katchcheri are such experts in the subtle art of bribery that by delaying the papers of the applicant concerned, they extract the maximum offerings for them. The result is that poor's hard-earning cultivators, by the time the remaining paddy is removed to their respective houses and their families on the border of semi-starvation. The art of paddy cultivation is not so comfortable as it seems in an emergency department and surviving papers. The cultivator is locked upon a suspension being not fit to live in the society of decent

people. This is the attitude of the honored gentry of the public services, who think that they are the pillars of the economic security of this island. I know personally some officers in charge of the emergency departments, who do not know the difference between Katchcheri, Katchcheri and Sripachchi.

What is the incentive that Government has offered to the peasant cultivators for increased cultivation? Whatever the protagonists of the government might say the fact remains that the illiberal policy of the government towards the peasant cultivator has tended to retard production, rather than to increase it. It is an everlasting shame, that after five years of war, the Ministry of Agriculture has to anxiously wait for the arrival of ships from Brazil and Egypt, laden with rice to keep the present meagre ration going for the next two weeks or three and a half weeks. The spirit of famine in India and the consequent starvation has reached such a stage that no reasonable man will expect Ceylon to be provided with her food requirements without the requirements of these countries being met first. The terrible fate of Bengal has not taught us any lesson whatever.

The Combined Food Board in Washington is also powerless to remedy the deficiencies in the supply of food. An authentic London report says "The Combined Food Board has no mandatory or executive powers. That arrangements can be made independently of the Combined Food Board was shown by the fact that the French Cabinet on February 25th unanimously endorsed the proposal put forward by the Vice Premier Maurice Thorez that France should apply to Russia for purchase of five million quintals of wheat. Therefore to have faith in the Combined Food Board, as an international machinery for planning allocation all the main food producing nations of the world, is misleading. Hence the visit of the Financial Secretary to Washington will prove a fruitless venture. Further with the threat of an All-India Famine one is at a loss to understand whether any useful purpose will be served by running an expensive establishment in India for the purchase of food stuffs.

It is time up now for public opinion to assert itself.

Wollawatte Yours etc. V. Kumarawamy.

### That March Resolution

Sir.—The passing of the above resolution offers interesting study in various ways. Apart from the fact that our members in the State (Continued on page 2)

## WANTED

WANTED—temporary clerks for writing out Register of Voters—State Council. Minimum educational qualifications: H. S. C., Matriculation, S. S. C. (English) or J. S. C. (English) with experience in clerical work. Salary Rs. 1.70 a day plus war allowance. Applications, on prescribed forms obtainable from this Kacheeri, will be accepted by the C. A. N. P., Jaffna, up to 12 noon on 21 March 1946. (G. 111, 15)

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## Hindu Organ

FRIDAY, MARCH 15, 1946.

## U.N.O. IN THE BALANCE

THERE IS NO DOUBT THAT events are moving towards a climax in Persia as well as Manchuria. The latest report is to the effect that Red Army forces with heavy military combat equipment are moving towards Teheran the capital of Persia. The Soviet move is being interpreted as a means of exerting pressure to secure a new government more amenable to the Soviet demands than the old Persian Parliament which was dissolved on Tuesday last. The situation in Manchuria is no less difficult in spite of the withdrawal of the Red Army from Mukden. It would appear that the Russians have removed heavy industrial equipment from Manchuria and that Communist troops in Manchuria have been attacking the Nationalist troops in spite of the recent settlement. The Russians seem to be anxious to secure in this part of China more concessions than they are entitled to under the agreement with their Allies.

It will be remembered that, under the Tripartite Agreement, the Soviet undertook to withdraw its troops from Persia by March 2. In Manchuria the Russian troops were requested to stay on by the Chinese themselves, but the period of their stay has greatly exceeded what was agreed upon between the two countries.

It is, therefore, not a matter for surprise that the American and British Governments have formally drawn the attention

of the Soviet to this breach of treaty obligations on its part. The only reaction on the part of the Russian Government to this protest from its former Allies is to march its troops towards Teheran and to withdraw its troops from Mukden to Changchun. The response, if true, is highly provocative, and it is not likely that the American and British Governments will acquiesce in such a flagrant repudiation of the very principles for which the last war was fought. Already public opinion in America and Britain is moving fast in an attempt to envisage the possibilities of the future and to deal with them in a most effective manner. This is why Mr. Winston Churchill, who has an instinct for anticipating history, in the course of his speech at Fulton, urged the creation of an Anglo-American military alliance as the only means of countering aggression by the Soviet or anybody else. The United Nations Organisation is too young to be depended upon to deal with the awkward situation that has arisen. The deliberations of that body are hedged in with so many limitations on its authority that it is difficult, if not impossible, to make it act promptly and effectively. Before adopting more direct methods, it stands to reason, however, that both Britain and America will try to bring up this latest phase of Soviet policy before the U. N. O. which, if it is to be of any use to the harassed nations of the world, cannot sit in silence and connive at Soviet aggression. The Russian technique bears a family likeness to that of the Nazis, who were however less crude than the Russians. It is idle for the Russian Government to pretend that it is Mr. Churchill who is out to pit America and Britain against it. If the Soviet does not accept the hand of friendship and collaboration offered by Britain and America, it will find that there will be very few in these two countries who will be prepared to believe that the Russians are not going the way of the now ruined and discredited Nazis.

"OUR PRIMARY SOCIAL  
DOCUMENT".

We agree with Dr. Jennings that the new census will be "our primary social document", but much depends on its accuracy. Knowing Ceylon as we do and the manner in which public officers, more particularly those in the lower ranks of the ladder perform their duty, we have no hesitation in saying that the new census will contain at least as much fiction as fact. To depend on such a document, tainted with all the human infirmities so prevalent in this country, for the work of the Delimitation Commission and to regard it as the basis of the concessions to be granted to the minorities in

the matter of representation would be to foster an erroneous illusion as the one which led them to look to the British Cabinet for justice. According to the Soulbury Report "within one year after the completion of every census the Government-General shall appoint a Delimitation Commission composed as aforesaid but exempt in the case of the Commission to be appointed after the census of 1946, steps shall be taken before such appointment to review the working of the scheme of representation which we recommend". The scheme recommended by the Soulbury Commission was that "whenever it shall appear to the Commission (Delimitation Commission) that there is a substantial concentration in any area of a province of persons united by a community of interest, whether racial, religious or otherwise, but differing in one or more of these respects from the majority of the inhabitants of that area, the Commission shall be at liberty to modify the factor of numerical equality of persons in that area and make such divisions of the province into electoral districts as may be necessary to render possible the representation of that interest". The function of the Delimitation Commission is of such vital importance to the minorities that the very object of that function might be defeated by regarding the new census as conclusive on the question of population. Besides, we have to remember that it is the handiwork of Mr. D. S. Senanayake who are in charge of the census, and between them on the one hand and an apathetic ignorant population on the other anything may happen. The only alternative is to direct the Delimitation Commission to be guided not only by the census but also by other evidence that may be placed before it.

## SCRAP BOOK

By DIANANT

The improved train service envisaged by the railway and the reductions in the rates and charges for the transport of goods are not spite the steps in the right direction to win popularity. Though the war had imposed undue hardship on the travelling public of the island, it was thought that the Railway would at least make travel by train more dignified and safe than by the bus. But the Ceylon Government Railway, in spite of its placarding the dingy walls of stations to the effect that all should travel by rail for safety, comfort and speed, has done everything possible to make travel by train as unpopular as possible. Even in the matter of transporting goods the public are the victims of their greed, nothing is safe from the avaricious and sniping eyes of the railway officials, especially the guards, who seem to possess an uncanny power to find out what package contains what, and everything from a few mangoes to a wagon-load of rice is stolen. Not to the poster is the price of the passenger safe. Though Jaffna cannot boast of railway bootlegging, except for a stray case or two, the incidents in other parts reported in the daily press are very eloquent of the manner in which

the railway provides this particular class of humanity with the excellent practice of looting, mauling and assaulting passengers.

In very many cases of thefts on the train the authorities could not be informed of the fact because of the lack of proper communications. Leaving alone thefts, luggage left behind in railway carriages cannot be recovered at all for the same reason. By the time the passenger is able to get to the post office or a house where there is a telephone, the luggage would be "missing". One such station in the North is Kokavil which, though the railway timetable says it is a siding, nevertheless, can boast that it is in every way worthy of being a station. For, Kokavil, just on the outskirts of Jaffna Town, caters to a very large travelling public. The installation of a telephone will be a most welcome sign that the railway really has at heart the welfare of its patrons. What the public requires is not a concession here and there, but a more comprehensive policy which would make them have faith in the railway's sincerity of purpose.

Besides rearing human bugs, the railway has made it its business to rear the others too. It is, indeed, too much to ask the passenger to submit himself to be sucked dry by both human and animal. The difference between the two is that one is intelligent enough to spot out its victim and the other is able to do so merely by its instinct. Some time back I read in the papers that some British troops refused to travel in a train because of the presence of bugs in their berths, immediately upon a protest being made urgent steps were taken to disinfect the train. A court of inquiry too was ordered to investigate the incident. But seriously enough no such steps were taken by the military using the Ceylon railways. And the fact remains that the Ceylon railways carry bugs sufficient to suck dry a thousand divisions. I will not advise you civilians to stage a similar refusal, for you would be left to travel as best as you could. It would be perhaps safe to leave the matter in the hands of more sensitive soldiers when the next war is on. We will then see whether the human big bugs of the railway can, with impunity, continue to rear their counterparts, the small bugs to torture the passengers.

Amongst the many reasons put forward by Rev. Mr. S. K. Bunker, Principal, Jaffna College, as to why it was not willing to join the Free Education Scheme the most important was the one that, by commencing one of the students, Jaffna College could give better education, namely, quality education. In fact he was quite right when he observed that there was a place for mass education as well as for quality education. But, where he went wrong was in assuming that schools under the free education scheme and Dr. Kumaramangalam's "election offices"—the Central Schools—would of a necessity provide only indiscriminate or mass education. It would indeed be had logic to assume such things. For, who can dare say that in a school with seventy students and six teachers education is indiscriminate? Surely Jaffna College cannot boast of such individual attention to students. In this Central school at Erukalampiddy, however, on an average each teacher is in charge of about eleven boys. This means quality education of the highest order and an indiscriminate squandering of the taxpayer's hard-earned money. The means for free midday meals for school children, free milk, free education, free medical attention and free what-not has assumed such proportions that it has positively resulted in the sort of costly extravagance which is likely to make Erukalampiddy famous.

# MR. SENANAYAKE MORE DEADLY THAN ATOM BOMB

## CEYLON HIS POCKET - BOROUGH

"I see that the British imperialists are now worried because Russia has got hold of the secret of the atom bomb. Well, I do not think they need worry because they have a much more deadly weapon to use against colonial peoples in the form of Mr. D. S. Senanayake. After all an atom bomb can only destroy a few thousand houses and kill a few thousand men and cause a certain amount of destruction and havoc, but one Mr. D. S. Senanayake can hand over seven million people 'gagged and bound' to British imperialism," said Mr. Peter Keuneman, General Secretary, Ceylon Communist Party, in the course of his speech delivered on the occasion of the annual celebrations of the Telligallal Reading Room held last Saturday.

"This is not fun. It is a great disgrace, a disgrace to everyone of us who is proud to be called a child of Ceylon, and that is one of the results of his policy—the result of national dishonour and degradation, to follow British imperialism and British imperialistic policy. The second result of his policy which is just as detrimental is as if that of leaving politics, leaving the control of public affairs in the hands of a selected few, a clique. There is a great deal of lamentation in the Lake House Press that a Party System is not emerging in this country. They are bewailing the fact that politics has still to be in the hands of a selected few and not the masses behind them. They seem to think it was all due to the Executive Committee System. But in actual fact it is due to nothing but the policy of collaboration with British imperialism."

"We saw quite recently, in the acceptance of the Soulbury Constitution, the result of what happens when the mass of the people of the country stay out of politics, when the mass of the people allow politics to be the plaything in the hands of a selected few. I think there was no more organized demonstration of the fact that Mr. D. S. Senanayake and his henchmen regard this entire country as their pocket-borough as the instance of the acceptance of the Soulbury Constitution. Who gave this State Council the right to accept or reject anything in the name of the people of Ceylon? In 1935, when we cast our votes to elect them did we give them a mandate to accept any Constitution? They were given a mandate to be there for five years and then come back to the people! Instead of staying five years they have stayed nearly eleven years. Then what happens? Then, there comes a constitutional No, I am not going into the question of whether it is a good or a bad constitution, but would like to ask just one question, and that is, is that a constitution for the people of Ceylon, or is that a constitution for Mr. Senanayake and his followers? Mr. Senanayake and his friends in the State Council accepted the Constitution in the name of the people of Ceylon! This is the great democracy of Mr. Senanayake and the Lake House Press. This is the result of leaving politics to people like Mr. Senanayake and ourselves staying out. As long as most of the people of this

country stay out of the political life, we will get more and more betrayals of this sort."

"He has also started a great campaign known as 'Back to the Land.' Everybody realizes the need for the development of agriculture in the country but, Mr. Senanayake's scheme is for maintaining small plots in farming—backward farming—and not for the full utilisation, for the full development or for the full industrialisation of the country with industries like sugar manufacture, cotton growing, etc. What is the result of that policy? For the last 13 years Mr. Senanayake has been the Minister of Agriculture. Millions of rupees have been voted for his agricultural schemes. The Lake House Press would have us believe that Minneriya is a place simply dawning with paddy and that Minneriya Devo—God—is looking after the welfare of our poor hungry people. What is Sir Oliver Goonetilleke doing in Washington? Why are the people out in the harbour with telescopes to see if food ships are coming? Today we have seen the practical results of Mr. Senanayake's gay 'Grow more food' and 'Back to the Land' campaigns just here."

Referring to the free education scheme, Mr. Keuneman said: "Dr. C. W. W. Kannangara has a scheme of free education. There are many hard things which I can say as to how Mr. Kannangara brought about that scheme. There are even harder things said by the opponents of the scheme, but I do not want to go into that controversy at the moment. I merely want to say that free education, education without fees, is a desirable project, but what will be the situation when we face the fact that according to Dr. Kannangara, 70 million rupees a year are needed to put that scheme into effect? The pre-war national income was less than 100 million rupees. So if you are going to spend 70 million rupees on education and you are going to do nothing to increase the national wealth of this country, then from where are we going to get the money to have even the elementary necessities of life?"

"Mr. Senanayake is trying to get all the support among the people for the policy of collaboration with Britain. He is trying to argue out and bludgeon all opposition. I suppose at least some of you are reading the 'Daily News'. It is a paper worth reading to see what Mr. Senanayake has to say. That paper is engaged on a large number of political campaigns. All these campaigns are conducted with very high motives and the highest motive is that anybody who opposes Mr. D. S. Senanayake has no right to live in this country. The workers and the trade unions oppose the acceptance of the Soulbury constitution. They oppose the policy of collaboration with the British by Mr. D. S. Senanayake. Therefore the 'Daily News' works out a campaign to keep the workers and the trade unions out of politics. Mr. Senanayake and outcourage have no intention of committing hara-kiri. Even this big controversy among the Buddhists is quite obvious. All these days the Buddhist priests have

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# Letters To The Editor

(Continued from page 1)

Council have by a large majority bartered away the principles for which they had fought since the introduction of the present constitution, it has shown how those in power can behave in a fashion which is not in the interests of the country. A study of the voting is also interesting. All the members who voted for it were Sinhalese led by the leader of the Council. This group included the Secretary of the Ceylon National Congress, an Institution which has fought for principles of freedom for many years. Those who voted against the motion are all the members of the minority communities and five nationalist Sinhalese who respected their principles more than their leaders. Those who spoke for the resolution were only the Senanayake father and son, beside the Chief Secretary who spoke like a paid advocate. The European member, Mr. Black, who spoke against the sudden love for this Europeanisation of the Public Service described the speech of young Senanayake as beyond the realm of decency and of bad taste. Young Senanayake manufactured arguments against the claims of the acting Auditor General and was caught napping when his own certificate of him as a member of the Public Accounts Committee was quoted against the very arguments he used. The canvassing in the lobby is beyond all description. At least two prominent Sinhalese members who spoke against the resolution stated how they were approached by the leader. One Sinhalese Member who was to speak on the last day of the debate was, I am told, prevented from coming into the Chamber. The meeting was adjourned for 2 o'clock in the afternoon, but at 2-15 p.m. the leader moved for the closure of the debate, so many others were prevented from speaking against the motion or giving their votes. Mr. Mahadeva's attitude in this matter in spite of the unassailable claims of the acting Auditor General is inexplicable. Perhaps plans offered in the new Council are too allowing for principles to be observed or independence to be maintained. Still the leader of the Council warned the people of Jaffna that he will not prove a traitor to their interests. Let our young nationalists note this.

Yours etc,  
FREE LANKA  
Co'ombo.

## The Buddhist Clergy and Politics

Sir,—The list has gone out from the Leader, the Hon'ble Mr. Don Stephen Senanayake that the Buddhist clergy should not dabble in politics. From correspondence in the press, one is led to infer that the Buddhist laity of the educated class are going to stand up for the exclusion of Buddhist clergy from participation in politics.

Lord Buddha had left the order of priesthood entirely dependent on the laity for its subsistence. The withdrawal of support of the priesthood by the laity should spell the ruin of Buddhism. The faith in Buddhism among the laity

inhabiting the Low-Country can by no means be credited to be of a high order. The Hon'ble Mr. de Silva, the Health Minister, aptly described the position in a memorable speech thus: "the Sinhalese man would not hesitate to stab another even while on a pilgrimage and yet he called himself a Buddhist." "Bribery had become a chronic disease in this country, and the wealthy, being intercalated with greediness for power, influenced the masses with money or deprived the poor man of the benefits of the blessing of universal franchise"—(Vidya report in Times of Ceylon issue dated 4-10-44). It is futile to expect *dayakayas* of the various Buddhist institutions to affect any moral or spiritual reform of the prevailing "Buddhist" practices. Digging the foundations of ancient structures for treasure troves is certainly no pious act. Neither could gay gatherings in holiday mood and attire and in all the splendours of luxury of food and drink around an ancient site denote individual self-abnegation at pilgrimage.

If Buddhism is to be reformed, it must be by the priesthood. Politics should be humanised before it can be of use to society. What is politics? It is as defined in Webster's dictionary "that part of state which has to do with the regulation and government of a nation or state, the preservation of its safety, peace and prosperity, the defence of its existence and rights against foreign control or conquest, the augmentation of its strength and resources and the protection of its citizens in their rights with preservation and improvement of their morals." On this definition, politics should pre-eminently be the concern of people who had set to themselves a high standard of moral living. For moral discipline ascetic living, detachment from worldly bias, the Buddhist clergy stand foremost. For what reason, can one dare to exclude them from politics?

Rightly or wrongly, we have accepted for model the British Parliamentary system. The Lords-spiritual have a definite place in it. Who would deny that the Lords-spiritual possess a high kind of influence in Britain described in Latin as *authoritas*. During the recent war the Archbishop of Canterbury had to be called to underpin the sagging influence of Mr. Churchill.

The Buddhist clergy of today are an intelligent body and can be depended upon to guide the laity right in matters pertaining to the moral and material welfare of their flock (congregation).

Exclude the spiritualising force in politics, you will only usher in Nihilism.

Yours etc,  
R. C. P.

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## Man's Life In The Past And The Future

(Continued from page 1.)

natal life is altogether a sealed book to him. To say nothing of having no memory as to who he was or what kind of life he lived, in what place, or for how long, he is absolutely in the dark as to whether he existed at all—direct evidence being absent; and this forgetfulness is a limitation to which nearly every man, high or low, educated or illiterate, is subject. We read of persons who have prodigious memories, being able to retain and reproduce verbatim everything they hear, read or experience. The memory of even such persons is limited to this life, failing to reach further back.

It will not be difficult to account for this specific forgetfulness. The average man who lacks spiritual enlightenment is so identified with his body that he cannot function in mind and consciousness without the co-operation of the body. Whenever such a person experiences anything, the experience leaves an impression not only on his mind but also on his brain. If either of these impressions is somehow or other lost he cannot have any memory. At the time of death when he parts with his body he has to leave behind the impressions of his experiences recorded in his brain. When he is reborn he has a new brain which, though fashioned in the mould of his predominant tendencies, does not contain the impression of the past. Of course it is true that his mind still retains impressions of the past in the sub-conscious, but the detailed memory of the past is not possible in his case because of the lack of co-operation of his new brain, which does not possess the impressions.

Although forgetfulness of past lives is the general rule, there are exceptions, and they constitute our last evidence, a powerful evidence, of transmigration. We know cases of people, especially children, who have demonstrated a partial or full memory of their past incarnations. Many years ago in Calcutta, an American lady gave a talk on re-incarnation. In that talk she narrated the story of a little girl belonging to the part of the country from which she herself had come. This little girl would often say to her mother, "You are my mother, where is my other mother?" In the beginning her mother did not pay any attention to this unusual query. Some time later, the mother happened to visit a friend of hers, a lady living two hundred miles away from her own home town. The little girl accompanied the mother. As soon as the girl saw this friend of her mother's, she ran into her arms and said, "Here is my mother, here is my mother!" Later, this little girl started recollecting the many things, to a, etc., which she had left in the different rooms of the house. The lady had had a daughter who passed away shortly before the time when this little girl was born. Being very much attached to her daughter she had kept all the belongings of her daughter just as she had left them. To the surprise of all concerned, all the things that the little girl mentioned were found in their usual places. A similar and equally interesting incident happened in a small village not far from Tirakshwar, a holy place of Bengal. In this story also, a little girl, reborn after her death,

into the same family, gave an unerring account of her past incarnation which tallied in its details with the facts. Not having been an eye witness, I confess I cannot vouch for the authenticity of these two stories, but they are not the only instances known.

Sri Krishna has said in the Gita, O Arjuna, many are the births of mine and thine that have been passed. I know them all, but you do not, O Scorching of Foes. (IV, 5.)

The remark of Sri Krishna witnesses not only to the reality of incarnation, but also to the fact that there are people who have memories of their past incarnations. Of course, such people who are called Jaiminaras because of their unusual memories, are few and far between. In Buddhist literature we read of the many birth stories of Lord Buddha. Tradition has it that Buddha, after he had attained Illumination, remembered the detailed incidents of as many as five hundred of his previous incarnations, and that he would recount those incidents to his disciples for their edification. I cannot resist the temptation of referring here to one story which has been included by Edwin Arnold in his *Light of Asia*. According to the story, Buddha, having been born as a Brahmin and feeling compassion for every being, gave his own body to a famished tigress.

In this sceptical age, many may not put credence in anything connected with Krishna and Buddha, both of whom lived more than two millenniums ago, and may reject the tale as mere legend. We therefore refer our readers to the biography of Sri Ramakrishna, who lived in the latter half of the nineteenth century. Some of those who caught the fragrance of Sri Ramakrishna's divine life and were blessed by his touch, were alive until recently. About himself Sri Ramakrishna said more than once and in unmistakable terms, "He that came as Rama and as Krishna is Ramakrishna in this body." He expressed himself similarly about some of his disciples, telling them who they had been in their previous incarnations. In Swami Vivekananda, his foremost disciple, he recognized the ancient illumined sage Nara; in Swami Brahmananda, his spiritual son, a playmate of Krishna; in Swami Yogananda, Arjuna to whom Krishna had delivered his message of the Gita; and in the Swamis Saradanda and Ramakrishnananda, two disciples of Christ. Sri Ramakrishna's statements were the result of spiritual revelations. To some of his devoted disciples who were deeply grieved and disconsolate after his passing, Sri Ramakrishna appeared and said, "Why do you grieve? Where am I gone? It is just like passing from this room to another."

If death means complete separation from the body, including the brain, how is there any possibility of reviving the memory of past lives? To this question our answer is that, although ordinary persons cannot remember the experiences of their past lives, illumined ones can. Having realized that they are the Soul or Spirit they can function in mind and consciousness independently of the body. Besides, to their illumined vision, the memory of their own past lives or of those of others may come automatically, or they may be able to revive that memory if they so desire by dint of their perfected concentration. The one-pointed

## Mahatma Gandhi's Image Installed in Temple

What is believed to be the only temple of its kind in the world, for it contains the image of a living man who is worshipped as a deity, has been completed at Sripur in Begusarai sub-division. That man is Mahatma Gandhi whose idol has been installed in accordance with orthodox Hindu rites in the new temple which has been named after him and the worship of the 'deity' has already started.

A stream of villagers is constantly coming to the temple to offer obeisance to Mahatma Gandhi's image. Spinning and recitation from Gita written in Hindi by Mahatma Gandhi form part of the daily ritual in the temple.

Although Gandhi's pictures are stated to be worshipped at some places, for the first time his image has been installed in a temple set apart for him exclusively.

## ALL-CEYLON SAIVA CONFERENCE

An All-Ceylon Saiva Conference will be held on the 15th, 17th and 20th of April, at the Jaffna Hindu College Tamil School under the Presidency of Mr. S. Sivapathaswatharampillai B. A., ex-Principal, Victoria College, Chulbouram. Sinmathy S. Kanjanamalai Ammaiyar of Madras and other notable scholars of Ceylon are expected to deliver lectures on the Saiva religion.

mind of a Yogi may be compared to a very powerful telescope. Just as a powerful telescope reveals to us stars existing millions of miles away, not visible to the naked eye, so does the concentrated mind of a Yogi reveal to him things invisible to others. Patanjali writes in his *Yoga Aphorisms*, "By perceiving impressions, one has past memory." (III, 18.) By impression Patanjali means impressions of past lives stored in the sub-conscious mind. If any one is curious about knowing who he was and what he did in his past life or lives, he will have to develop supreme self-control and power of concentration. Besides, he will have to explore the dark chambers of his subconscious mind and visualize and rearrange the impressions stored there according to their chronology. Of course, it is not child's play. We, for our part, are not interested in this, for what reason have we to suppose that we lived such admirable lives in the past? Going through the labyrinth of past lives may sound interesting to a superficial observer, but it would perhaps be a thousand times worse than having the worst nightmare. It is a blessing that we have closed that chapter, although we are not deprived of the wisdom we have gained in past lives, for we have it with us. Now, how are we to account for those cases in which we find illumined persons born with memories of their previous incarnations? So far as our information goes, such persons have only partial memories, and they are perhaps born with those memories in order to work out some karma of theirs. That is all that we can say about it.

## Mr. Senanayake More Deadly Than Atom Bomb

(Continued from page 3.)

been supporting Mr. D. S. Senanayake, but a certain number of them appeared somewhere and made speeches against Mr. Senanayake, so now they are asked to keep out of politics. Take the Auditor-General's case. I do not know the gentleman in question, having not even met him, but the most interesting thing is that, when it comes to a question of testing the principle of Ceylonisation, the only place it is worked in where it does not conflict with Mr. Senanayake's policy."

Referring to the threatened economic prosperity of Jaffna the speaker said: "Just as Mr. Senanayake says 'We will placate the British imperialists and may be they will give us a few crumbs,' there are also those among you who placate Mr. Senanayake and think he will give you some crumbs. There are others who think that it is not sufficient to have trust in Mr. Senanayake and that it is also necessary to have some stake in the State machinery to see that the Tamils of Ceylon are not squeezed out. Thus there seem to be entirely two different parties, and in one way or the other they are same. They are both prepared to tolerate peacefully the existence of the greatest dominator—British imperialists. I have certain sympathy with peoples of both these philosophies though I would like to discipline both. Some people very rightly say that salvation for the Tamils is in the path of the Sinhalese. I believe it is true, but when they say that Sinhalese-Tamil unity means signing up for Senanayake, then I would say that you and I are of a different conception. Unity with Mr. D. S. Senanayake is not unity with the Sinhalese, because unity with Senanayake is unity with British imperialism. That is the fundamental difference to be borne in mind. Sinhalese-Tamil unity would mean trying to establish a basis of action between the Tamil peoples and the Sinhalese peoples against British imperialistic policy and against the policy of collaboration by Mr. D. S. Senanayake and his friends."

"There are also gentlemen who raise the slogan of 'non-domination'. I think that is correct. Non-domination is a thing to be established between the different communities in this country. It is just a principle, but I would ask those who stand for non-domination to remember that if you really believe in the fullest expression, the fullest meaning of that term, it is not enough merely to say that we shall be free from domination or alleged domination of Mr. Senanayake; we should also be free of that domination by British imperialism. The Tamil people can strive to see that their economy is built up more and more towards self-sufficiency. The Tamil people should strive to see that the maximum economic development takes place in their country. They have also to remember that they must see that industrial development—economic development—takes place in the other parts of the country."

Mr. C. Vanniasingham, Advocate, presided.

Mr. S. J. V. Chelvanayagam, Advocate, Vice-President of the All-Ceylon Tamil Congress delivered a lecture on the preservation of the Tamil Language.

Mr. N. Panniah, Editor, *The Eselakesari*, also spoke.

# KANKESANTURAL IMPASSE

## MEMBERS OF COMMITTEE DIFFER

Divergent views are expressed by the two members of the sub-committee of the Executive Committee of Health appointed to inquire into the acquisition of the Kankesantural military hospital for its conversion into a tuberculosis hospital. The two members are Mr. W. Dahanayake and Dr. M. C. M. Kabeel.

Mr. Dahanayake, who acted as chairman of the Committee, recommends that the hospital be acquired and converted into a tuberculosis hospital immediately while Dr. Kabeel states that he is "unable to subscribe to the recommendation that it be converted immediately into a tuberculosis hospital and sanatorium." Dr. Kabeel, however, recommends that the hospital be used as a civil hospital. It should, he adds, in no circumstances be made the dumping ground for advanced and moribund cases of consumption as the Ragama Tuberculosis Hospital used to be, nor should it be branded with the name of tuberculosis hospital. It should simply be called the Kankesantural Government hospital. The religious sentiment against a tuberculosis hospital in the midst of an area where large numbers of pilgrims assemble cannot be brushed aside so lightly.

Mr. Dahanayake, who feels that the hospital should be converted into a tuberculosis hospital immediately, agrees that a religious objection is a matter for serious consideration and explains that he is not doing violence to religious feelings by suggesting the conversion of this hospital into a tuberculosis hospital, judging from the views expressed in a letter by Swami Vipulananda, Professor in Tamil in the University of Ceylon, and a recognized authority on Hinduism.

Following is an extract from Swami Vipulananda's letter: "From the reports in the papers, I see that there is a strong move to substitute the proposal for an excellent modern T. B. sanatorium for Jaffna. I understand that medical opinion is unanimously in favour of the proposal and in matters which affect the health of the people, it is medical opinion that should count. If a father were to refuse to give proper medical treatment to his child stating that his faith in God is enough to effect a cure, that father is liable to prosecution. The State acting as the father of the community would stand condemned before the world's tribunal if it listened to the talk of old women and acted against the best interests of the people."

This report will be placed before the Executive Committee of Health shortly.

### PROTEST TELEGRAM

The *Hindu Organ* understands that the Saiva Paripalana Sabha has sent the following telegram to the Minister of Health and the members of the Executive Committee disputing the authority of Swami Vipulananda to express his views on Hinduism:

Re Tuberculosis Hospital Kankesantural, Swami Vipulananda's representation Ramakrishna Mission recently introduced into Ceylon (believes in Vedic & separate sect). Orthodox Hindus of Jaffna believe in Saiva Siddhanta, pilgrimage, rituals. Saiva Paripalana Sabha started 17 years ago, publishing "Hindu Organ" and "Anubandhanam" represents Hindu religious views of Ceylon particularly Jaffna. Strongly opposes Vipulananda's authority to speak on behalf of Ceylon Hindus. Evidence of Jaffna Hindus solidly against proposed tuberculosis hospital.



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## No Prayers During School Hours

The Government of Ceylon State (on South-west India) has banned prayers in school hours.

The measure followed by some Christian schools must cease, says a Government order. Prayers may be conducted out of school hours and only for Christian children.

Cochin is a stronghold of Travancore State, which recently took over primary education as a State responsibility. Christian educational bodies regarded this as an attack on the freedom of the Church to spread education.—A. P. I.

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## ORDER NISI

IN THE DISTRICT COURT OF JAFFNA  
(held at Point Pedro)

Testamentary Jurisdiction No. 292r

In the matter of the intestate estate of the late Yadvira Selvamayagam of Valvitturai. Deceased. Madaichamy, widow of Yadvira Selvamayagam of Valvitturai.

V. Petitioner.

1. Thiruvayal daughter of Selvamayagam 2. Wailwayaki daughter of Selvamayagam 3. Lakshmidri daughter of Selvamayagam 4. S. Vethavannu Sannathandy all of Valvitturai

Respondents.

This matter coming on for disposal before H. Wijesawardane, Esquire, Addl. District Judge, Jaffna on the 22nd day of February 1945 in the presence of Mr. K. Ramanantham Proctor on the part of the petitioner and the affidavit of the petitioner having been read.

It is ordered that the 5th respondent abovesaid be appointed guardian-ad-litem over the minors the 1st and 2nd respondents for the purpose of these testamentary proceedings and that the said petitioner be and she is hereby declared entitled to have letters of administration to his estate issued to her unless the respondents or any other person or persons interested shall on or before the 22nd day of March 1945 show sufficient cause to the satisfaction of this court to the contrary.

The 22nd day of February 1945.

H. Wijesawardane,  
Addl. District Judge,  
(O. 144, 15 & 19)

## ORDER NISI

IN THE DISTRICT COURT OF JAFFNA  
(held at Point Pedro)

Testamentary Jurisdiction  
No. 296 P.E.

In the matter of the intestate estate and effects of the late S. Selvadurai (Head Const. G. H. Maradana) of Valvitturai. Deceased. Navaratnam widow of S. Selvadurai of Valvitturai. Petitioner.

V. Respondents.

1. (Respondent) daughter of Selvadurai, 2. Selvadurai Nadanpillai, 3. Lakshmidri daughter of Selvadurai, 4. Thiruvayal daughter of Selvadurai, 5. Valappillai Sivatharaman all of Valvitturai

Respondents.

This matter coming on for disposal before H. Wijesawardane Esquire, Additional District Judge, Jaffna on the 29th day of January 1945, in the presence of Mr. K. Ramanantham Proctor on the part of the petitioner and the affidavit of the petitioner dated 25th August 1945 having been read.

It is ordered that the 5th respondent be and he is hereby appointed guardian-ad-litem over the 1st, 2nd, 3rd and 4th respondents for the purpose of these proceedings and that the said petitioner be and she is hereby declared entitled to have letters of administration to his estate issued to her unless the respondents or any other person or persons interested shall on or before the 22nd day of February 1946 show sufficient cause to the satisfaction of this court to the contrary.

The 28th day of January 1946.

H. Wijesawardane,  
Addl. District Judge,  
22-1-46.

Time to show cause extended

till 23-3-46,  
H. B. W.,  
A. D. J.

(O. 144, 15 & 19)

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**ORDER NISI**

IN THE DISTRICT COURT OF JAFFNA  
Testamentary Jurisdiction No. 266

In the matter of the intestate estate of the late Parasathiy wife of Kandiah Marimuthu of Tholpuram Deceased.

Pavalase widow of Subramaniam Nalasingam of Mathagal

Vs. Petitioner.

- 1. Marimuthu Gunaratnam
- 2. Marimuthu Balasingam both of Tholpuram
- 3. Nanniam Thengatajah, Labour Office, Colombo Respondents.

This matter coming on for disposal before R. B. Selvadurai Esquire District Judge Jaffna on the 17th day of December 1945 in the presence of Mr. R. Kannudurai Proctor on the part of the petitioner and he aff a wit and petition of the petitioner dated 20th September and 25th September 1945 respectively having been read.

It is ordered that the abovesaid 3rd respondent be appointed guardian ad-litem over the abovesaid 1st and 2nd respondents minors for the purpose of representing them in this Testamentary proceedings and of protecting their interests and that Letters of Administration to the estate of the abovesaid deceased be granted to the petitioner unless the abovesaid respondents or any other person shall on or before the 18th day of February, 1946 appear before this Court and show sufficient cause to the satisfaction of this Court to the contrary.

This 17th day of December 1945  
(Sgd) R. R. Selvadurai,  
District Judge.

Order Nisi extended for  
25th March 1946.  
(Sgd) R. R. S.  
D. J.  
(O. 141, 15 & 19)

**ORDER NISI**

IN THE DISTRICT COURT OF JAFFNA  
(Held at Paim Pedro)

Testamentary Jurisdiction No. 301

In the matter of the estate of the late Ponnusami wife of Ramalingam Somasundaram of Karaveddy North Deceased.

Valdurum Kandiah of Karaveddy North Vs. Petitioner.

- 1. Ramalingam Somasundaram of do
- 2. Paropathy wife of Kandiah of do
- 3. Somasundaram Ramalingam of do

The 3rd Respondent a minor by his guardian-ad-litem the 2nd Respondent Respondents.

This matter of the petition of the abovesaid petitioner praying that Letters of Administration to the estate of the late Ponnusami wife of Ramalingam Somasundaram be issued to the petitioner coming on for disposal before Bartley Wijeyawardene Esquire, Additional District Judge, Jaffna on the 18th day of February 1946 in the presence of Mr. K. Subramaniam Proctor for Petitioner and on reading the petition and affidavit of the petitioner dated 16th February 1946.

It is ordered that the Petitioner as the father of the said deceased be and he is hereby granted Letters of Administration to the estate of the said deceased unless the respondents or any other person shall on or before the 21st day of March 1946 show sufficient cause to the satisfaction of this Court to the contrary.

The 18th day of February 1946.  
Sgd. E. Wijeyawardene,  
Addl. District Judge.

Drawn by  
K. Subramaniam,  
Proctor for Petitioner.  
(O. 142, 15 & 19)

**ORDER NISI**

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction  
No. 263/P.T.

In the matter of the Intestate Estate of the late Maragosa Stephen Chellappah of Karaveddy East.

Deceased.

Chellappah Winslow Vethaasayam of Karaveddy East, presently of St. Thomas College, Welimade.

Petitioner.

Vs

- 1. Mary Alice Gramamalar daughter of Chellappah
- 2. Samuel Arinavagan Chellappah
- 3. Lilly Pavulamalar daughter of Chellappah
- 4. Beatrice Yogamalar daughter of Chellappah
- 5. Maragosa Mathubalingam and
- 6. Wife Grace Jeyamalar, all of Karaveddy East.

The 1st to 4th respondents are minors by their guardian-ad-litem the 6th respondent.

Respondents.

This matter of the petition of the Petitioner praying for Letters of Administration to the estate of the abovesaid deceased Maragosa Stephen Chellappah coming on for disposal on the 21st day of December 1945 before E. Wijeyawardene Esquire Additional District Judge in the presence of Mr. K. Subramaniam, Proctor on the part of the petitioner and the petition and affidavit of the petitioner having been read. It is ordered that the petitioner be declared entitled to take out Letters of Administration as the son of the deceased and that Letters of Administration accordingly issued to the petitioner unless the respondents or any other person shall on or before the 22nd day of February, 1946 show sufficient cause to the satisfaction of this Court to the contrary.

(Sgd) E. Wijeyawardene,  
Addl. District Judge.

The 1st day of February 1946  
Drawn by  
(Sgd) K. Subramaniam  
Proctor for Petitioner.  
22.2.1946.

Extended and re-issued for 22.3.46  
(Intd) E. W.  
A. D. J.  
(O. 123, 12 & 19)

**ORDER NISI**

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction No. 529.

In the matter of the estate of the late Nandhasanias Nadasajah of Araly South Deceased.

Nadasajah Kastiragatular of Araly South Vs. Petitioner.

- 1. Ponnusami widow of Nadasajah
- 2. Nadasajah Kastiragatular, 3. Nadasajah Apparewamy and 4. Nadasajah Sinnadurai of Araly South Respondents.

This matter coming on for disposal before R. B. Selvadurai Esquire District Judge Jaffna on the 21st February 1946 in the presence of Mr. K. M. Mathiasaram Proctor on the part of the Petitioner and the affidavit and Petition of the petitioner having been read.

It is ordered that the abovesaid 1st respondent be appointed guardian ad-litem over the minor 4th respondent for the purpose of protecting the interests and of representing him in these proceedings and that the Petitioner be declared entitled as one of the heirs of the deceased to administer his estate and Letters of Administration be issued to him unless the respondents appear before this Court on the 20th day of March 1946 and state objection to the contrary.

The 21st day of February 1946.  
Sgd. R. R. Selvadurai  
District Judge.

(O. 143, 12 & 19)

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