

THE Hindu Organ.

The Only Newspaper in Ceylon for the Hindus

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Editor:
A. V. Kulasingham

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NO. 3.

OFFICIAL LANGUAGE QUESTION

THE PLACE OF ENGLISH

Following are extracts from a Memorandum submitted by Mr. V. Veerasingham, Principal of the Manipay Hindu College to the Committee on Official Languages:—

The English language has played a very important part in the national awakening of the land. It will not be wrong to say that English language is the main artery which still supplies the life-blood of the nation both in India and Ceylon. This artery has to be maintained in a healthy condition till the national language or languages are in a position to take its place. As we are today, we are behind England of the pre-war days by about 50 years. The war has given to England an upward impetus in so many directions that it will be difficult for Ceylon to come abreast of England, not to speak of America, for another 50 years. It is usually said of Japan that it came abreast of the other Western nations by a strenuous effort for a period of 20 years in the closing decades of the nineteenth century. We are just now considering the question of the national language and it will be creditable, if we could catch up with other nations within 40 years. Even this cannot be achieved without a more efficient use and more abundant use of English to enrich the cultural and scientific literature of the national language.

Official Language:

In order to achieve national unity through languages and to help the ultimate evolution of a national language, the impending political and educational changes have to be taken into account. The new education policy in making English a compulsory second language in the Primary School emphasises the value of English in the national life of Ceylon. The political change in the qualification of a candidate seeking election has made it possible for one without any knowledge of English to become a member of the Ceylon Parliament. Though this is an index of Ceylon affairs, a lack of co-ordination, it may be a blessing in disguise and compels us to have the official transaction in three languages instead of one. This is necessary to make Tamil and Sinhalese official transactions intelligible to the public so that these languages can in course of time, say after a period of 5 years, become as officially efficient as English. The use of Sinhalese and Tamil as official languages leading to the final evolution of a national language will be greatly helped if the official documents begin to use terms common to both Sinhalese and Tamil languages. It is also necessary that every officer should have a working knowledge of both Sinhalese and Tamil. There is a growing tendency to confine Sinhalese officers to the Sinhalese provinces and the Tamils to the Tamil Provinces. This tendency should be discouraged before it assumes dangerous proportions by making a knowledge in both Tamil and Sinhalese necessary for promotions. An

attempt has been made to conduct the proceeding in the courts in the language of the parties. The proceedings in the Magistrates Court if conducted in the languages of the parties will have a salutary effect and will be conducive to greater satisfaction of justice. Easily the language of the minor courts can become Sinhalese or Tamil in 5 years time.

Educational Changes

The Vernacular Schools are shorn of their Secondary Department by the new education policy. As Sinhalese and Tamil have to become the national languages the Secondary Department of Vernacular Schools have to be strengthened and made as efficient as the English Secondary Schools in their curriculum of studies. There is a necessity for Vernacular Senior Schools. These schools have to impart in addition to English a course in Basic Sinhalese or Tamil. We hear much of Basic English, but not of Basic French or German. There can also be a Basic Sinhalese and Basic Tamil. The Education Department has to set up a separate branch for this purpose in particular and in general to devise ways and means to make the vernaculars soon take the place of English in our national life and achieve the unity of Lanka through a national language at the earliest opportunity. The Primary Schools can function as they are, but the students who go through the Vth Std in the 1st group should be taught through the medium of English and become qualified for a University education through English. Secondary Schools with English as the medium of instruction should continue till Tamil and Sinhalese can take the place of English. The Vernacular Secondary Schools have to prepare the students for admission to provincial universities which will impart instruction through Tamil or Sinhalese and eventually in the national language of Ceylon. Modern languages play an important part in the life of any nation. When English loses its importance, modern languages have to be emphasised. At such a time the Ceylon University can cease to give instruction through English and become a real research institute with special courses in modern languages to further the cause of research and international understanding.

Vivekananda Society Colombo

Srimat Swami Sambuddhanandaji, Head of the Ramakrishna Mission, Bombay and Srimath Swami Tapasyanandaji, Head of the Ramakrishna Mission, Trivandrum, who are now on a short visit to Ceylon delivered addresses at the Society Hall, Hill Street, on 'The Religion we need today' on Sunday 31st March 1946. Mr. N. Nadarajah K.C., the President of the Society presided.

EBB AND FLOW

IV

By S. A. Nathan

The Counsel of Perfection!

Christian denominations are altering tactics of campaign and attack. Members of the indigenous clergy are being elevated to bishoprics and a few of them raised to the eminence lately, combine the double role of arch-shepherds to their respective flocks and national moral mentors to all and sundry. The one subject that is highly agitating the dovescotes of the churches is the New Education Scheme. The reason is obvious. The old economics and its dynamics which supplied the soil and the sub-soil have suffered corrosion and the roots are exposed to the buffets of a new economics which is independent and self-reliant, which is rooted in the rediscovery of the old racial moorings, the soundness of which is also ratified by modern science. There is a lurking fear, which they try to hide by a lot of prevaricatory poutings from the press and platform, that the New Education will in the long run make their labours unnecessary and superfluous. Hence an outflow from them of a stream of idealism of "united and prosperous Ceylon and Ceylonese nationalism", of the rights of parents over their progeny and so on and so forth. Whoever denied all these undesirable platitudes? But these Church dignitaries should be asked to examine the problem from the altitude of a non-party conception. These are Asiatic lands where the native racial genius, racy of the soil, threw up religion and philosophy and their natural teachers and leaders. The great St. Paul spoke a great truth when he said, "God has left no land without a witness". The foreign Christian Missions, though well-meant by them, are a negation of God's own plan for each race and nation. They have, by the superimposition of a Western-Asiatic creed, inoculated with a totally different concept and interpretation of life of the wild West, on these lands of Hindustan, helped to drive the wedge of disunity. Christianity, not of the great Nazarine but of the organised Church from the West, has meant a tearing away from the racial life, customs and habits and a wholesale adoption of their European counterparts. The Christian church has been directly or indirectly responsible for this. National movements had seldom, until recently, had the support of the native Christian. Many divisions, disparities and diminutions may be traced to an outlandish influence. To remove all these divergences the State should certainly stabilise education. Many a parent is too illiterate and gullible to see the insidious propaganda. The State must come in to protect the child lest it should be deformed into an ungroupable individual. Ceylon nationalism is late in coming, for divergent and irreconcilable forces from abroad pull at cross purposes. It is wrong analogy to talk of parents having unfettered freedom

in self-governing countries like England. There denominationalism does not pull against nationalism. Nationalism in Ceylon may one day develop into a whole-hogging affair and all that is of foreign origin which does not pass the test of reason and rationalism may have to go overboard. The beginnings are seen. The Church assumes a racial pose by making their local "show boys" to enter pleas for "virtues", for the banishments of which it must take its own share. Some denominational schools of "high brow" variety claim a high class training for their victims. What is this high class training? A century and a half of high endeavour has not produced of a scholar of any eminence. What is it they claim as distinct? It is their "Europeanisation" of these innocuous Asiatic Buddhist and Hindu boys and girls into self-important bounders some of whom recently extolled sex promiscuity in a Ceylon University magazine. There is a dawning of correct understanding. It is this which the Christian Church fears. The Crucified One would certainly approve of the dawn.

FOOD CONFERENCE IN JAFFNA

The Government Agent, N. P., will hold a conference of the members of the State Council, Divisional Agricultural Officers, Assistant Government Agents, Assistant Government Agents (E), D.R.O's and others of the Province at the Jaffna Kacheri Sales Bungalow on Wednesday April 17, at 10 a. m. with a view to enlisting their co-operation in drawing up suitable programs of cultivation for the coming season.

The Government Agent points out that serious efforts should be made to increase the output of food in view of the very grave Food crisis that we are facing—a situation which is actually much worse than it ever was while the war was on—and impresses the urgent need not only for intensive cultivation but also for the production of some form of food crops on all cultivable areas.

Due to panic created in India by the possibility of a major famine, practically all supplies of pulses and curry stuffs including chillies and onions have been totally cut off and it is now essential that every one should be induced to produce as much foodstuffs as possible in their home gardens and estates. We in Ceylon he says, are in the fortunate position of being able to produce a variety of grains such as Kurakkan, Maize and other millets, pulses such as green gram and cow peas, yams, chillies, onions and vegetables.

ISLANDS ELECTORATE

I have decided to seek election to the above electorate as its representative in the Legislature under the New Constitution.

My policy will be the same as that advocated by me as Editor of The "Hindu Organ"

A. V. Kulasingham.
(Mis. 11. 9 to 30-4-46.)



Hindu Organ

TUESDAY, APRIL 9, 1946.

OFFICIAL LANGUAGES

ALL SECTIONS OF THE TAMIL community have been seriously perturbed by the suggestion made by Mr. Dudley Senanayake and a few others, in the course of their evidence before the Select Committee, that the Tamil speaking people should have the Sinhalese language thrust down their throats and the Tamil language itself should be extinguished. This accounts for the fact that almost all the witnesses who appeared before the Select Committee at Jaffna vehemently opposed the suggestion and stated that the Tamils will never submit to such a perversion of the principles of democratic government. It is interesting to note that, since Mr. Dudley Senanayake delivered himself of his sentiments, many Sinhalese leaders have condemned his suggestion as well as the proposal to make Sinhalese the only official language of Ceylon. This is as it should be. If the new Constitution is to be worked with any chance of success it is imperative that all sections of the population should be able to co-operate in achieving this success. We agree with the Nationalist Tamils' Committee that the view expressed by Mr. Dudley Senanayake is the outcome of immature political thinking and that suggestions of this kind are the inevitable result of the communal outlook which still persists in the South. The memorandum submitted by the Nationalist Tamils' Committee contains an illuminating review of the question of more than one official language in countries like Belgium, South Africa and Switzerland and points out how the problem has been solved in these countries. The memorandum also urges on the Select Committee "the advisability of securing authentic and first-hand information concerning the transition from English to the national languages that is taking place in some of the Indian States and Provinces". We trust that the Select Committee will study this memorandum with some care, and profit by the example of coun-

tries where the problem of official languages has been solved peacefully and justly.

In this connection emphasis was rightly placed by the deputation representing the Jaffna Lawyers' Association on the necessity for ensuring that, while the business of the State is transacted in the two chief languages of the country, the standard of expression in Government departments, Courts of Law, and other institutions, should be maintained. This deputation unequivocally expressed its sympathy with the idea of having Sinhalese and Tamil as the official languages, and we are sure that it was with no desire for undue delay in introducing such a welcome change that the deputation pointed out the dangers that are inevitable in unduly hastening the process of substituting Sinhalese and Tamil for English. The lawyers are, as a body, definitely opposed to any lowering of the standard that now obtains in Courts of Law in regard to dignified and correct speech. In this respect the proceedings in the Ceylon Courts compare very favourably with those in the subordinate courts of India. The language spoken in the latter courts is a mixture of Tamil and English and is extremely colloquial. In the vernaculars colloquialism invariably means that the rules of grammar and of usage are ignored. We agree with Mr. Balasundaram, who acted as the spokesman of the Lawyers' deputation, that it would be a pitiful tragedy if, in introducing a perfectly legitimate and necessary change, the State Council automatically introduced and encouraged the use of a *patois* which would be neither Sinhalese nor Tamil. It seems to us that Dr. Kannagara, a member of the Select Committee, harped too much on what he was pleased to call the success achieved in the Balapitiya courts in the matter of conducting judicial proceedings in the national languages. It may be stated at once, as conceded by Mr. Balasundaram, that there could be no objection to such proceedings being conducted in Sinhalese or Tamil in the immediate future provided the judges, the lawyers, the parties and the witnesses understand the language that is used and the lawyers and the judges are reasonably proficient in the use of the language. We do not know how this change referred to by Dr. Kannagara is working in the Balapitiya Courts, but, if the performances of some of the ministers themselves in the vernaculars are an index to their competence to act as judges in the matter, it may well be that Dr. Kannagara's impressions of the proceedings in the Balapitiya Courts are based on a radical misapprehension of the standard of expression expected and maintained with considerable rigour in courts of law. It may be sound business for politicians to talk some sort of gibberish

from platforms, which they are pleased to call Sinhalese or Tamil, but it is quite another matter for men like Dr. Kannagara to drag courts of law down to the level to which the politicians themselves have sunk.

We would also urge on the Select Committee the advisability of providing in the New Constitution that the official languages of Ceylon shall be Sinhalese and Tamil. It would be a mistake to leave this matter open to discussion by persons like Mr. Dudley Senanayake whose sense of responsibility is certainly not equal to the task they have imposed on themselves. If there is one language in Ceylon which deserves, strictly on the merits, to be the only official language of the country it is Tamil, but we fail to see why official business cannot be transacted in two languages as is done in other countries. We feel that this matter should no longer be left open for politicians to generate unnecessary heat. A statutory provision like the one suggested by us will put a stop to all controversies.

Need For A Home University

SPEECH BY SWAMI SAMBUDDHANANDAJI

"After founding a University of Ceylon of your own you have made a foreigner as the Vice-Chancellor of it. Why? Is it because that the culture and the civilisation of the East have gone down", said Swami Sambuddhanandaji, Head of the Ramakrishna Mission in Bombay in his presidential address at the birthday celebrations of Sri Ramakrishna Paramahansa at the Vaidyeeswara Vidyalya, Jaffna on Saturday last.

Devotional songs were exquisitely rendered by Misses Y. Vijayarajam and B. Ramalingam, Mr. V. Selvadurai and Mrs. K. Navaratnam.

Swami Sambuddhanandaji said: "I consider it a great pride and privilege to be amongst you today, because you had the privilege of welcoming Swami Vivekananda after the cultural conquest of the West by the East. When I speak of India I speak of India and Ceylon, I do not for a moment consider myself an alien but one of you. Ceylon is not isolated from India, they are inseparable."

Referring to India the speaker said that India was a peculiar and unique land. The historical books on India were not merely chronicles of political events but also the history of the sages. India was the land of the greatest of sages the world had seen. Truman talked of peace. But it was certain that there would be no peace without the help of India. India would solve the problems of the world. Unless the West turned to the thoughts of the East, there would be no stable peace. Until and unless modern India could have her thoughts welded with those of the West, her pristine glory and purity could not be re-established.

Referring to the educational policy in the Island he said, "After founding a University of your own you have made foreigners the Vice-Chancellor and Chancellor of it. Why? Is it because that the culture and the civilisation of the East have gone down? Why should you appeal to Europe to secure a head for your Universities? Teach your children the history of your land, if you ask a child the name of his

grand-father, he will not be able to tell you. But ask him the genealogies of the King of England, he will rattle them out. What you need is a home university, because a university parallel to the one at Colombo is not feasible owing to many reasons. You need not look up to a foreigner to be a Chancellor. Instead of studying genealogical tables of foreign monarchs learn Ramayana, Bhagavad Gita, the Upanishads etc. A home university should be established on these lines if the children are to be useful to their home and country."

Referring to the life of Ramakrishna Paramahansa, the Master and Maker of Swami Vivekananda, the Swamiji said that to understand and appreciate his life and teachings one should go back as far as 1830 when the West effected the cultural conquest of the East, when the people of the East would not care for their own culture, when virtue had subsided and vice had prevailed, Sri Ramakrishna came to play his part. Though he was untrained, uncultured and absolutely cut off from the fashions and customs of the day, he was a man of perfect knowledge, God incarnate. There was nothing that was not known to him. He himself, a symbol of the ancient culture of India, played his part well on the platform of the ancient culture of India. Swami Vivekananda was the embodiment of the culture of modern India. Sri Ramakrishna could not be fully appreciated in this age. Without understanding Swami Vivekananda, Sri Ramakrishna could not be understood.

In conclusion the Swamiji observed that unless the ancient culture of India was revived, India would not live. It was matter for regret that too much of importance and value had been attached to neck-ties. A home university was the panacea for all the ills which have found a place in the scheme of things in vogue. National and spiritual ideas should be awakened one's life should be shaped according to his or her national ideals.

Vidwan K. Karthigesu, B. A., spoke on the life and teachings of Sri Ramakrishna.

Mr. K. Ambikaipakan, B. A., proposed a vote of thanks.

BUSINESS

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(Mis. 9, 9-4 to 13-5-46)

NOTICE

ISSUE OF SUBSTITUTE FOODSTUFFS

The wheat flour ration on an ordinary ration book will be one pound from 8-4-46.

As no whole wheat is available at present the wheat ration (viz. 1 measure) from the week commencing from 8-4-46.

	RICE.	FLOUR.
For week commencing from		
8-4-46	1 measure	1 pound

	RICE.	FLOUR.
For week commencing from		
15-4-46	1 measure	3 pounds

and thereafter the ration will be 1 measure rice and 1 lb. flour and 1/2 measure wheat or Kurakkan. If no wheat or Kurakkan is available an additional pound of flour will be issued on every ordinary ration book.

Corresponding rations will be issued in respect of other classes of ration books.

M. SRIKANTA,
for Deputy Food Controller,
5th April, 1946, Jaffna.
(G. 4, 9.)

The Future of the Tamil Language

By S. SIVASUBRAMANIAM

THE present period in the history of the Tamil people in Ceylon is a very important and critical one in many ways. Not only is the position of the Tamils in the political life of the country being challenged, but even their language is threatened. It is, therefore, absolutely necessary for the Tamils to spare no pains in resisting this insidious attempt to undermine their very existence.

At the present time a Select Committee of the State Council is sitting to consider the question of implementing a resolution passed by the State Council with regard to the Official Languages for Ceylon.

It is clear that the terms of reference to the Committee are to ascertain how far Tamil and Sinhalese can be used as official languages and to find ways and means of implementing this resolution.

Judging from the evidence that was placed before the Committee in Colombo, one feels that it is imperative for the Tamils to take immediate note of the situation, and act promptly and unitedly, if they are to save their culture and language. *This matter, it must be emphasised, is not second in importance to the political question that was the subject of inquiry by the Soulbury Commission.*

One of the reasons why the Tamils did not succeed in their political demands is that they failed to show sufficient unity and steadfastness of purpose. *It is hoped that at least in this matter there would be united effort to maintain the position and prestige of the Tamil language.* If, through past experience, we have not realised that unity and determination are necessary in such matters, it is hardly necessary now to point out that our community is doomed.

At the sitting of the Committee held in Colombo recently it would appear that, though Mr. S. Natesan, M. S. C., strongly pressed that the consideration of the question of making Sinhalese the sole official language was not included in the terms of reference, the Chairman nevertheless permitted evidence on that question to be led. Mr. Dudley Senanayake expressed himself strongly that Sinhalese should be adopted as the sole official language. He further wanted Sinhalese to be made the mother tongue of the Tamils. His view was supported by the evidence of Dr. Malalasekera of the University and some members of the Buddhist priesthood. Both Mr. Natesan and Mr. Jayah pointed out that to impose Sinhalese as the sole official language would be an attempt to perpetrate a form of "tyranny", and to Sinhalise the Tamil speaking people.

As a matter of fact it was the Hon. Mr. A. Canagaratnam, Member of the Legislative Council, who first mooted in local politics the question of national languages. The initiative for the introduction of the national languages for official purposes was taken by a Tamil. The attempt to eliminate Tamil altogether in the process is therefore a tragedy.

It was statesmanlike of Dr. Gabriel and Mr. Brito Mutturayagam to have asserted during the course of their evidence that if

any one language is to be the official language of Ceylon, that must be Tamil as it is an ancient and highly developed tongue spoken by forty million people and that the adoption of Sinhalese would be a frog-in-the-well Policy. The Tamils should be thankful to these two gentlemen for this great service and for the lead they have given in the matter.

The greatness of the Tamil language has been referred to by several famous scholars. It is generally acknowledged to be one of the oldest, if not the oldest, language spoken by any section of the human race. Dr. Winslow wrote: "It is not perhaps extravagant to say that in its present form Tamil is more polished and exact than Greek and in both dialects with its borrowed treasures more copious than Latin. In its fullness and power it more resembles English than any other language". The Revd. Percival observes: "Perhaps no language combines greater force with equal brevity and it may be asserted that no human speech is more close and philosophic in its expression as an exponent of the mind." Dr. Slater, late professor of Indian Economics in the University of Madras, writes: "The Tamil language is extraordinary in its subtlety and sense of logic, and the perfection with which it has been developed into an organ for precise and subtle thought combined with the fact that it represents a much earlier stage in the evolution of inflexional languages than any Indo-Germanic tongue suggests that it is the product of a very long period of a somewhat elaborate civilization".

It seems to be that as a result of Sinhalese influence a few of us have forgotten the greatness of our mother tongue, and probably because of the domination of the others we are afraid to think or speak about even that which we remember.

An onslaught on the Tamil language and literature will result in the undermining of religious faith and expression. For it is in Tamil that the idea of godhead and the divine purpose of life have been set out in terms not surpassed in any other language. In Tamil literature, whether written by Hindus or Christians, or Muslims, these ideas are found clearly expressed. In Sinhalese literature the ideas of godhead and divine purposes are absent.

More need not be said to show that on this issue all leaders should unite and speak with one voice. No useful purpose will be served by different people expressing different opinions or individuals airing their pet theories, for the delectation or edification of the members of the Committee. With this end in view the leaders should get together as well as get into touch with the people and interchange ideas, so that Tamil opinion may be correctly voiced.

Already the plight of the Tamils is lamentable. And if this issue is allowed to go by default for want of prompt action their cause will be irretrievably ruined.

In the event of any decision with regard to the official languages being arrived at by the

Letters To The Editor

A UNIVERSITY FOR THE TAMILS

SIR—We are late by a decade in thinking of our own University to preserve our culture for all times. The axe is being laid at our language and the time is not very far off when it will be laid at our religion also. We were no doubt indifferent when Hinduism was nibbled at by foreign religionists as long as our language was left to develop in its slow speed. Now that the Soulbury reforms have made all the difference in making the forward block of the Sinhalese leaders in thinking it impracticable to make the Sinhalese children learn Tamil, thus disturbing the equilibrium in Ceylon politics, one cannot strike a new path by suggesting that now is the time to agitate for a separate University for the Tamils. We ought not to rest satisfied with Annaulalai and Madras to preserve our language and culture. For have we not developed our own civilization side by side with others and are we not to be allowed to live our own cultural life in our own land? Had we our own University the question of imposing another language on us would not have arisen. Instead we would have adopted it as an optional language to be learned by Government servants only. It is nothing but natural that the Sinhalese leaders' memory of the 1815 convention is short: the language in which it was written was Tamil and the last Ring was a Tamil. We have a trust to perform and how can we do it better than by founding a University of our own which will automatically look after our own language and religion. We are now assailed from within and the rot in our body politic can never be healed except by far-sighted statesmanship. When the child is sick or starving it naturally looks for help to the mother. Great men even among the Tamils think that our culture is being preserved by 40 millions beyond Palks-Strait, and therefore we can sacrifice our own here at the altar of expediency. We can only be proud of it up to a point, and can fling that as an argument at others. Unless we set about preserving our culture in our own land by this only means left to a minority nation, we are facing our very extinction, to use a very strong term.

The present critical position is a blessing in disguise and a test for all the Tamils in the land irrespective of religion to come together and found a University in the North or for that matter in Colombo itself as a panacea for all ills and a bulwark against enemies disguised as friends. Ramanathan, thou shouldst be living at this time! How patriotic is the Vice Chancellor of Ceylon University when he succinctly says that Latin and Greek equip a young man better than Sinhalese? Is not Tamil as good (or better than) Greek or Latin? You ask an Urdu country to adopt Bengali as an official language, will it do so?

The Tamils should now feel that we have now come to the last ex-

Sinhalese or Sinhalese-British Government detrimental to the Tamil language it will be desirable and proper for the Tamil State Council's including the Speaker and the Tamil Ministers to resign on that issue.

trinity in our connection with the Sinhalese. After the remark of the future Prime Minister and his son our connection seems to be disastrous in prospect. These words are not the outcome of a flurried and flustered mind. There can be no compromise in this conflict of ideologies between two nations just set free.

"Mani Malikai", Yours truly,
Chankana, K. E. Ramalingam,
28-3-46.

CEYLONESE IN MALAYA

SIR,—The names and details of about 250 wives and children who lost their breadwinners during the Japanese occupation in Malaya were compiled by the Ceylon Government representative as far back as December 1945 for repatriating them to Ceylon.

These people are still suffering in Malaya and in some cases they are cut off from their dear and near ones and are living in out-of-the-way places where they cannot even speak the language of the place and without any male members to help them. Is it really difficult to find deck passage for about 80 hours' journey for these unfortunates? I have seen a letter written to her brother by a Jaffna Tamil lady who had the misfortune to have her husband beheaded in Johore, that Mr. Coomaraswamy went to see her as a result of a petition sent from Ceylon and he spoke to her through an interpreter and promised all help. Beyond the indelible impression made in her mind in her hour of distress by the fact that a Jaffna Tamil gentleman spoke to a Jaffna Tamil lady through an interpreter, nothing has happened so far to enable this helpless widow and children to return home.

Since Mr. Coomaraswamy was appointed Ceylon Government representative we have not heard anything from Mr. Rajasingham beyond the fact that he is happily married and he still gets a salary and allowance from the Ceylon taxpayers to the tune of Rs. 2,120 per month. Mr. Mahadeva who was to have undertaken a trip to give psychological relief to our countrymen in Malaya could not do so because he was presumably upset by the March resolution to appoint a new Auditor-General, and though he has recovered to some extent by his ministerial colleague Mr. I. N. Pereira voting with him for the resolution, he has still not had the suffering Ceylonese in Malaya repatriated.

I am, Sir,
Colombo, 29-3-46 Yours etc,
S. Vydialingam.

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 disrespect.
V. SANMUGANATHAN, B. A.

Moonamalai, (Lond.)

Manipay, 2-4-46.

(Mis, 260, 2-4 to 7-5-46)

VEDANTA MOOLA SARAM OR THE ESSENCE OF THE UPANISHADS

(By A Science Graduate)

(Continued from our issue of 26-3-46)

XXIV

VI. THE KALAGNI—RUDRA UPANISHAD (Contd)

The Sacred ash generally used by us is, as our readers are aware, the ash obtained by burning ordinary cow-dung or Pasu-Malam (பசுமலம்). It is representative of the attainment of Godliness which manifests itself when that other Pasu-Malam, the arch-enemy of man, known as Pasam (பாசம்) which binds the soul (Pasu பசு) is burnt up by the fire of Godly knowledge (ParaGnanam பாருளம்). விபூதிநாரணம் ஞானக் கினியினால் தகிக்கப்பட்ட பசுமலக்கத்தில் விளங்கும் சிவப்பெற்றிற்று அறிகுறி, thus we read in the Saiva Vnavidai in our school days. The sacred ash is generally known in Tamil as Tiru-Neeru (திருநீர்) literally, holy ash, (Tiru=holy, and Neeru=ash). It is the திலகவதியார் அளித்த திருவாள் திருநீர் of the Periya Puranam, the holy ash of the Holy Lord given by our Mother Thilakavathiyar, which reclaimed her brother, our Lord and Master St Appar, to the eternal glory and for the everlasting benefit of the Saiva world. It is the white ash whose semblance on the soap-water dripping body of a washerman made the chera king worship at his (the washerman's) feet praising him for reminding him of the holy form of the Lord's devotees and dubbing himself as the washerman's slave Cheran (அடியேன் அடிச்சேன்). It is the திரு ஆலவாயான் திருநீர், the holy ash of the Lord of Holy Alavai (or Madura), of the Devaram, which cured the Pandyan king of his dire disease (both bodily and spiritual) when the Divine Child-Saint Gnana Sambandar besmeared the king's diseased body with it (the Tiru-Neeru), chanting the well-known Tiru-Neertu pathikam commencing with the verse:

மந்திரம் ஆவது நீறு, வாணவர் மேலது நீறு,
சக்திரம் ஆவது நீறு, துதிக்கப் படுவது நீறு,
தந்திரம் ஆவது நீறு, சமயத்தில் உன்னது நீறு,
செத்துவர் வாய் உண்பப்பக்கன் திரு ஆலவாயான் திருநீறு.

The ash is the Mantiram (or mystic formula), the ash is on (and brightens) the bodies of the Devas, the ash is (what gives) beauty, the ash is that which is praised, the ash is the (end of) sciences, the ash is (what is prescribed) in the religion, all this (and more) verily is the holy ash of the Lord of Holy Alavai, the Partner of the fine ruddy-lipped Lady Uma.

Other names of these ashes are: Bhuti (பூதி) or Vibhuti (விபூதி), that which bestows prosperity immediately on the wearer (from Vi=immediately, and Bhuti = prosperity); Bhasmam (பசுமம்), that which consumes all sins (from Bakshana = to consume); Rakshai (இரகக்ஷை), that which protects the wearer from evil spirits, &c, (from Raksha = to protect); Kappu (காப்பு) which also means that which protects, a talisman; Bhasitam (பசிதம்), that which enlightens; Ksharam (க்சாரம்), that which drives away all obstacles; and Patpam (பத்பம்) or dust.

That the besmearing of the body with Vibhuti has great curative and hygienic properties is now universally recognized. But people often prefer to use scented powders in its stead even in our Tamil country. And the reason for this is not far to seek. The reason generally trotted out is that toilet powders are sweet-smelling and hence pleasant to wear and are pure white, while Vibhuti looks dirty, being of a greyish colour, and is scentless. Another likely reason is to be found in the proverb that familiarity breeds contempt or, as we say in Tamil, பழகப் பழகப் பாலும் புளிக்கும், even milk tastes sour (insipid) owing to constant usage. A third reason is the modern-day tendency to look askance on old-standing practices and call them superstitions. Yet a fourth reason is the laziness of well to-do people who prefer to sit in arm chairs or repose in lounges and purchase ready-made toilet powders rather than exert themselves a bit and undergo the little personal inconvenience entailed in the manufacture and preparation of the sacred ashes. There is also, of course, the all-important fact that toilet powders cost them something in rupees and cents to purchase and with this has to be coupled the common fallacy prevalent, especially among so-called educated people, that the more a commodity costs the better it is intrinsically. Vibhuti on the other hand can be had for the asking. It costs very little indeed to collect and dry some cow-dung and have it burnt in corn-chaff or husks. Our people do not follow even the most elementary principles laid down for the preparation and preservation of this our ancient heritage. There is no need to go to the Upanishads or other standard treatises to learn how this is to be done. Our revered Navalar has given us some simple instructions: வெண்ணிற விபூதியே தரிக்கத்தகும்; கருநிற விபூதியும், சென்னிற விபூதியும், புண்குற விபூதியும், பெண்ணிற விபூதியும், தரிக்கலாகாது. புதுவஸ்திரத்தினுள்ளே லேபிட்டுவைத்துப், புதுப்பாண்டத்தினுள்ளே இட்டு, மல்லிகை, முல்லை, பாதிரி, சிறுசாண்பகம் முதலிய சுகந்தப் பூக்களால் எடுத்து அந்நுள்ளே போட்டுப், புதுவஸ்திரத்தினுள்ளே அதன் வாயைக்கட்டி வைத்துக்கொள்ளல் வேண்டும். Choose the white ashes only, rejecting the dark-looking, red, smoky, and gold-coloured ashes. Purify by straining with new (or clean) cloth and keep in a new vessel, putting in sweet-smelling flowers like the jasmine, &c, (Mallikai, Mullai, Pathiri, Siru Sanpakam, &c) into the vessel at the same time, and keep with the mouth covered and tied with new cloth.—Not a very laborious or costly process, but how many of our people follow it? Not one in a thousand perhaps. No wonder therefore that sweet-smelling toilet powders carry off the palm as if by storm, and people in their ignorance reject the Vibhuti as dirty and wanting in fragrance, little realizing that the perfumes with which their favourite powders are scented are extracted from the very jasmine and other flowers which they failed to pluck and keep with their cheaply prepared Vibhuti.

(To be Continued)

OFFICIAL LANGUAGES QUESTION

(Continued from page 5)

Quarrelling Generation

Messrs. A. R. Subramaniam, Retired District Judge, and A. Sambandan, Advocate, leading the deputation of the Jaffna Association said that for all external communications English should be the medium and that Sinhalese and Tamil should be compulsory in all schools and that it would take about fifteen years to bring about a complete change. They stressed that there should be parity of status between the two languages and that Government servants must have a knowledge of both languages. In short progress depended upon the educational policy of the country. In the Courts examination of witnesses in vernaculars could be started even now wherever possible. Mere translation of law books would never be satisfactory. It was the spirit of the law that counted most. While arguing and presenting a case much proficiency was required. Hastening would result in a long period of utter inefficiency and, far more so, a generation of men quarrelling over interpretation. A transition period was necessary when men should be trilingual.

In answer to the Chairman's question as to how many years would be required for the transition period, Mr. Sambandan would not undertake to fix a time now since there should be a stock-taking every 5 years and the position be reviewed after 30 years.

Frogs-in-the-well

Mr. S. Shivapadasunderam, B.A., giving evidence on behalf of the Saiva, Paripalana Sabhai, Jaffna, said that all adults could study a new language in five years and the Sabhai was in favour of adopting Tamil and Sinhalese as official languages in 5 years time. The entire body of laws should be codified in Tamil and Sinhalese. The examination of witnesses in courts could be done in the national languages immediately and recorded in English. In schools the sister language should be made compulsory after the 3rd standard and English optional after the 5th.

Chairman: Why did you sign the Education report which said that English should be compulsory after the 3rd standard?

Witness: This question was not under consideration then.

Chairman: Would you advocate one language as the medium of instruction at the University?

Witness: That question does not arise.

The witness further said that the Sabhai was definitely of opinion that the national languages should be the official languages, but they also did not want to give up English.

Chairman: Do you think that you will find yourselves like frogs-in-the-well if English were dropped?

Witness: There is no analogy.

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Mis. 10. 9-4 to 30-4-46.

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[Mis. 8. 5 & 9.]

PERSONAL

Mr. M. Sri Kanta, c. c. s. has assumed duties as A. G. A. (Emergency) Jaffna from the 3rd inst.

—Mr. K. Kanagasundram, c. c. s., Asst. Commissioner, Ceylon Government Supplies, Madras, has assumed duties as Employment Officer and Secretary to the Sub-Committee of the Board of Ministers on Post-war problems, relieving Mr. M. Sri Kanta.

NOTICE

Lorries For Sale—Permits Not Required

Two lorries bearing Nos. H-485 (Chevrolet) of 21 H. P. and H-984 (Ford) of 20.03 H. P. belonging to the Jaffna Urban Council will be sold by public auction at this office on 27th April, 1946 at 10 a. m.

Permits are not necessary to purchase these lorries as the Commissioner of Motor Transport has authorised me to dispose these lorries to any one without permits on the distinct understanding that the area rights are not transferred to the buyers.

The lorries can be inspected at the Council's workshop between 9 a. m. and 4 p. m. daily except on Sundays.

C. PONNAMBALAM,
Chairman, Urban Council,
Jaffna.

Jaffna, April 6, 1946.

(G. 5. 9 & 23)

Official Languages Question.

JAFFNA PROTESTS AGAINST ADOPTION OF SINHALESE ONLY

Demands Statutory Provision for Tamil and Sinhalese

The Select Committee on Official Languages visited Jaffna on Saturday the 6th inst. for the purpose of hearing orally various gentlemen who wished to give evidence. It consisted of Mr. J. R. Jayawardene (Chairman), the Hon. Dr. C. W. W. Kannangara Messrs S Natesan and T. B. Jayah with Messrs D. C. R. Gunawardene, (Clerk to the State Council) as Secretary and Julius de Lanerolle as Additional Secretary. The Legal Secretary Mr. C. Nagalingam and Mr. A. Ratnayake were absent.

The hearing took place at the Jaffna Town Hall and the following gave evidence. The Jaffna Association represented by Messrs A. R. Subramaniam, A. Sambandan, S. Swaminathan, D. S. Sanders, V. S. Kartigesu and P. Sinnadurai; The Jaffna Lawyers' Association represented by Messrs A. V. Kulasingham, M. Balasundaram, S. E. Ratnamby, S. Patanjali, R. R. Nalliah, V. S. Kartigesu, T. Arumainayagam, T. Muttuswami and K. A. Yadurai; The Jaffna Saiva Paripalana Sabha represented by Messrs S. Shivapadasundaram, R. Sivagurunathan and M. Mylvaganam; The Northern Teachers' Association represented by Messrs K. Pooranalingampillai, T. T. Jeyaratnam and S. Subramaniam; The Jaffna Clinical Society represented by Dr. S. Subramaniam, Dr. C. Candiah and Dr. K. Catmiravelu; The Ceylon Tamils' Association represented by Messrs P. Ragupathy and T. Muttucumaru; The Tamils Nationalist represented by Messrs S. R. Kanaganayagam, P. Nagalingam, A. E. Tambur, S. Ambikaipakan, W. Ponnudurai, K. V. Rasiah and N. Ponniah; The Cigar Workers Federation represented by Messrs V. Somasundaram and P. Nagalingam; The Moo'ai Co-operative Hospital Society represented by Dr. C. Chelliah, Mubandram M. Krishner, J. P. and K. Mathiparanam; The Village Committee Chairmen's Association represented by Messrs C. Thiagarajah and A. T. Vethaparanam; Valigamam North Teachers' Association represented by Mr. A. Thambipillai; the Thenmaradchy Mahajana Sabha represented by Messrs V. S. Kartigesu and C. R. Thambiah.

Evidence was given in their individual capacities by Messrs. K. Arunachalam of the Driesberg's College, Chavakachcheri; K. Ramathan B. A., Head Teacher, Bilingual School Pt. Pedro; J. T. Hensman B. A., Retired Teacher; S. Thambithurai, Advocate; S. N. Rajadurai Advocate; K. Shanmugam, Bar-at-Law; J. V. Chelliah M. A. Retired Vice-Principal Jaffna College; R. N. Sivapragasam, Law Student; B. C. Proctor, Retired Deputy Registrar, Supreme Court; C. T. Navaretnam, Proctor; P. Sinnadurai, Retired Teacher; K. Aiyadurai Proctor; V. Rasanayagam Teacher; S. P. Ambavanar, Ayurvedic Physician and three Buddhist priests headed by Rev. Sri Sumanasekara who spoke in Tamil.

Stop-gap System

Mr. A. V. Kulasingham Advocate, leading the deputation of the Jaffna Lawyers' Association, said that their Association was in deep sym-

pathy with the decision of the State Council to make Sinhalese and Tamil the official languages and that they would address themselves to the question as how to implement the decision of the State Council. His friend Mr. M. Balasundaram, Advocate, would address the Committee.

Mr. Balasundaram said that English was the universal language just as French was the *lingua franca* of Europe before the first Great War. With regard to the adoption of the national languages for inter-departmental business it was not possible to ask the Government Servants at the present stage to study a new language or to retire on account of their inability to study a new language. In Bengal and the United Provinces the work was first started with schools. They made the vernaculars compulsory in the primary schools and it took about five to seven years. Then they extended the work to middle schools and in all it took about 12 to 15 years. What they wanted now was men who could write good Sinhalese and Tamil therefore this kind of development was necessary. The sister language could be made compulsory in post primary classes and after, perhaps, 15 years a Government servant could be expected to write good Sinhalese and Tamil. Any stop-gap system at present would create a good deal of confusion. English should not be displaced at once. It should be made an optional subject from the post primary classes upwards.

The speaker stressed that efficiency and the standard of expression should not be sacrificed for sentimental reasons.

With regard to the judiciary the witness continued that their laws were mostly based on Roman-Dutch Law and the Common Law and presenting a legal argument in Sinhalese or Tamil would be extremely difficult. Dictionaries of legal terms should first be compiled and judges and lawyers should not only be learned in the law but also be very proficient in the national languages. Codification of laws might not be difficult, but that alone would not be sufficient. What about legal maxims, conceptions, phraseology, text-books etc? Would a literal translation be of any use to argue a point of law? Whatever change was effected, it should be done with an eye on the dignity and solemnity essential for the administration of justice. They strongly objected to the introduction of the national languages in Courts for at least another 30 years. A start should be made by making national languages the media of instruction in the law college.

Chairman: We agree on the question of arguing a point of law. What about the examination of witnesses.

Mr. B. We have no objection to that as far as it is practicable provided that the judges are proficient in the languages.

Chairman: We can compel the judges to learn them, but what about the lawyers?

Mr. B. Lawyers will easily

adopt themselves to new circumstances.

Sentiment or Expediency?

Continuing Mr. Balasundaram said that a language could never be developed by making it the official language. The whole thing was a matter of sentiment.

Chairman: No, no, not a matter of sentiment. 90 percent of the people of this country do not understand English.

Mr. B. If not sentiment, call it expediency or anything else.

Chairman: Is the Tamil language adequately equipped?

Mr. B. Over hundred years ago astronomy, logic, mathematics, philosophy and other subjects were taught in Tamil at the Jaffna Seminary and now in India we have Tamil books in Chemistry, Physics, Botany, Zoology etc.

Chairman: I also understand that in Jaffna Tamil is pure. It may not require as much protection as Sinhalese. Is it not so?

Mr. B. It will be drawing an invidious distinction.

Mr. Natesan: I want the Committee to note that the witnesses are particular of the purity of the language being retained so that it may not lose its grace, dignity etc., either in the Law Courts or in public dealings.

Carefully Planned Move

Mr. V. S. Kartigesu, J. P., U. P. M. President of the Thenmaradchy Mahajana Sabha, with whom was associated Mr. C. R. Thambiah, Crown Proctor, in a memorandum submitted to the Select Committee said:—"The evidence given by some of the Sinhalese leaders has already created a stir in the minds of the Tamils and other minorities in Ceylon. The minorities interpret this as a carefully planned move by some irresponsible leaders to prevent the active participation of the minority community members from all branches of the services and to make these revivise the monopoly of the majority community in Ceylon. If there is any move to make Sinhalese as the only official language of Ceylon, we (Tamils) will strongly oppose the move. We suggest that in any future constitution in Ceylon it must be embodied that Sinhalese and Tamil should be the official languages of Ceylon."

Further he said: "The people of Ceylon should be made nationalistic in all spheres of life, such as home language, games, music etc. We also suggest that foreign place names in Ceylon be replaced by names in the National Languages and we also suggest that no Ceylonese who is not proficient in one of the National Languages be qualified for a seat in the Parliament, Municipal Urban and Town Councils."

He further added that the Sabhai of which he was president represented two-thirds of the Jaffna District and was a badly neglected area. At every census it was found that the population of a portion of the Thenmaradchy was decreasing.

Mr. Kannangara: In education too?

Mr. Kartigesu: When people are dying what is the use of education?

Several Tamils are Sinhalese

Continuing Mr. Kartigesu observed that the people in Jaffna had a high regard for the member Mr. Kelaniya, Mr. J. R. Jayawardena, but when they found that it was he who first brought forward the

motion that Sinhalese should be the only official language of the Island they were sadly disappointed and when he permitted Mr. Dudley Senanayake to speak about Sinhalese the Tamils the latter lost their faith in Mr. Jayawardena.

Chairman: It was some Tamils who asked me to put the motion in that form.

Mr. Kartigesu: There are several Tamils who are Sinhalese.

He further added that those Nationalists who have foreign names, such as Dudley, Dick, Don, George or Stephen, should, if they were sincere drop them out and have their national names.

Mr. Kartigesu said that his Sabha was in entire agreement with the decision of the State Council to make Sinhalese and Tamil the official languages, but English must continue until independence was achieved. Till then the three languages would be the official languages. When he was a member of the Youth Congress he advocated these progressive ideas, but later he joined the 50-50 party, again the 60-40 party and now he belonged to no party.

Statutory Provision

The Nationalist Tamils' Committee in their memorandum stated as follows:—"The Select Committee after taking evidence should recommend a draft Official Language Bill which should come up before the New Parliament. It is too important a matter to be hustled through the present State Council during its eleventh year of existence. The public must have ample opportunity to study and criticise the provisions of the said Bill. It is unwise to carry out piecemeal reforms in regard to this matter in a haphazard manner, through a series of administrative acts. The general policy and the proposed changes should be most carefully planned and embodied in a Bill and examined by the New Parliament." (See full report in next issue)

(Continued on page 4)

ORDER NISI

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

Testamentary Jurisdiction No. 304 P.T.

In the matter of the intestate estate and effects of the late Muthaichippillai widow of Singaravelu of Valvetty

Deceased, Veluppillai Sivapragasam of Karanavai North Petitioner. 1. Singaravelu Karavelupillai of Valvetty present wife of Kandy; 2. Sivakumariamah wife of V. Sivapragasam of Karanavai North; 3. Sasanyagam Nidrajah and; 4. W. Thangammah both of Sarasala; 5. Sivakkoluntin widow of Subbaippillai Sinnathamby of Vannarpanna East

Respondents.

This matter coming on for disposal before E. Wijewardene Esquire Additional District Judge on the 18th day of March 1946 in the presence of Mr. P. Karathippillai 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 sole lawful administrator and that letters of administration be issued to him accordingly unless the Respondents or any other person shall on or before the 4th day of May 1946 show sufficient cause to the satisfaction of this Court to the contrary.

This 18th day of March 1946,
Sgd. E. Wijewardene,
Additional District Judge,
(O. 3, 5 & 9)

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(Mis. 250, 19-3 to 19-9-46) T

ORDER NISI

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

Testamentary Jurisdiction No 305PT
In the matter of the intestate estate of the late Arunugam Nagamany of Puloly East, Point Pedro.
Sellamutu widow of Nagamany of Puloly East, Petitioner.
1. Nageswary Subramaniam, 2. Nagamany Poonia, 3. Nagamany Karagasabai, 4. Sinnathamby Tharmalingam, 5. and wife Rasmanniam all of Puloly East

Respondents.

This matter coming on for disposal before Eardley Wijewardene Esquire, Additional District Judge on the 27th day of March 1946 in the presence of Mr. M. Esurapadham, Proctor for the petitioner and on reading the Petition and affidavit of the Petitioner dated the 26th day of March 1946.

It is ordered that the Petitioner be declared entitled to obtain Letters of Administration to the estate of the deceased Arunugam Nagamany as widow of the said deceased and that Letters of Administration be accordingly issued to the petitioner unless the respondents appear before this court on or before the 9th day of May, 1946 and show cause to the satisfaction of this court to the contrary.

This 27th day of March, 1946.
(Sgd.) E. Wijewardene
Addl. District Judge

Drawn by
Sgd. M. Esurapadham
Proctor for Petitioner.
(O. 6, 9 & 12)

ORDER NISI

IN THE DISTRICT COURT OF JAFFNA
Testamentary Jurisdiction No. 375

In the matter of the estate of the late Vairamutu Sundaram of Achchuvay
Deceased
Vairamutu Saravanamuttu of do

Vs. Petitioner.

1. Ponnammah wife of Ponniah and her husband
2. V. K. Ponniah of do

Respondent.

This matter of the petition praying that Letters of Administration to the estate of the abovenamed deceased be granted to the petitioner coming on for disposal before S. S. Gunasekera Esq., District Judge of Jaffna on the 24th day of August 1945 in the presence of Mr. V. Navaratnam Proctor on the part of the petitioner and the affidavit and petition of the petitioner having been read.

It is declared that the petitioner be entitled to have letters of administration to the estate of the said intestate unless the respondents or any others shall on or before the 23rd day of January 1946 at 10 a.m. show sufficient cause to the satisfaction of this Court to the contrary.

This 18th day of December 1945.
Sgd. R. R. Selvadurai,
District Judge.

Extended to 16-4-46.
Intd. F. R. S.
D. J.
(O. 7, 9 & 12)

ORDER NISI

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction No. 509
In the matter of the intestate estate of the late Chellammah wife of Veerasingham of Veemankam
Deceased.

Subramaniam Veerasingham of Veemankam Petitioner,
1. Paramaswary daughter of Veerasingham; 2. Manaleeswary daughter of Veerasingham; 3. Veerasingham Loganathan; 4. Veerasingham Atpubanathan all of Veemankam; 5. Sincappu Ponnimalam of Manipay

Respondents

This matter coming on for disposal before R. R. Selvadurai Esquire, District Judge, Jaffna on the 8th day of January 1946 in the presence of Mr. M. Sithambaramathan Proctor on the part of the petitioner and on reading the affidavit and petition of the petitioner

It is ordered that the abovenamed 5th Respondent be appointed Guardian ad litem over the minors the 1st 2nd 3rd and 4th respondents to represent them in this action and that the petitioner be declared entitled to letters of Administration to the estate of the abovenamed deceased and that the same be issued to him accordingly unless the abovenamed respondents shall on or before the 15th day of February 1946 appear before this Court and show sufficient cause to the satisfaction of this Court to the contrary.

This 8th day of January 1946.
(Sgd.) R. R. Selvadurai
District Judge

Cause to show extended to 9-4-46
(O. 4, 5 & 9)

ORDER NISI

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction No. 504

In the matter of the estate of the late Sivapakiam wife of K. R. Thirikesu Thambapillai of Mallakam

Deceased.

1. Subramaniam Nadarajah and wife
2. Sathiyavathy both of Mallakam

Vs. Petitioners

1. S. Thambapillai and wife, 2. Meenadhipillai both of Seramban F. M. S., 3. Ramudillai Namasi vayan Sivambho of Madras, 4. Ramupillai Namasi vayan Sivaprakasam of Mallakam 5. Kanakasabai Rajasabai of Karativu 6. Vythilinkam Swaminathan and wife, 7. Leavathy both of Madras, 8. Ramupillai Ramasabai of Bvulla (minor) and 9. The bippillai Sararatnam of Jaffna

Respondents

This matter coming on for disposal before A. V. Kulasingam Esquire, Acting District Judge Jaffna on the 17th day of December 1945 in the presence of Mr. S. T. Rajaratnam Proctor on the part of the petitioners and on reading the affidavit and petition of the petitioners

It is ordered that the abovenamed 9th respondent be appointed guardian ad litem over the minor the abovenamed 8th respondent for the purpose of representing him and acting on his behalf in the testamentary proceedings of the estate of the abovenamed deceased and that the petitioners be declared entitled to letters of administration to the estate of the abovenamed deceased and that the same be issued to them accordingly unless the abovenamed respondents shall on or before the 27th day of February 1946 appear before this Court and show sufficient cause to the satisfaction of this Court to the contrary.

This 18th day of February 1946.
Sgd. R. R. Selvadurai,
District Judge.

Cause to show cause is extended to 9th May 1946.
Intd. R. R. S.
D. J.
(O. 2, 9 & 13)

ORDER NISI

IN THE DISTRICT COURT OF JAFFNA

[Held at Point Pedro]

Testamentary Jurisdiction No. 291 P. T.

In the matter of the intestate estate of the late Packiam widow of V. Sivaprakasam of Thumpalai

Deceased.

Sivaprakasam Palmanathan of Thumpalai

Petitioner.

Vs

1. Sivaprakasam Vaikunthanathan of do, 2. Sivaprakasam Surendranathan of do, 3. Sivaprakasam Sachchidanathan of do, 4. Mankiyakaresy wife of Ganesan of do, 5. Muttusamy Ganesan of do

Respondents.

This matter coming on for disposal before Eardley Wijewardene Esquire Additional District Judge on the 9th day of November 1945 in the presence of Mr. V. Paramsothy Proctor on the part of the petitioner and the petition and affidavit of the petitioner dated 25th October 1945 having been read.

It is ordered that the Petitioner as the son and heir of the deceased be declared entitled to take out letters of administration and that letters of administration be issued to him accordingly unless the Respondents or any other person shall appear before this Court on or before the 29th day

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[Mis-248, 15-3-46 to 14-1-47.]

of November 1945 and show sufficient cause to the satisfaction of this Court to the contrary.

The 9th day of November 1945.

(Sgd.) E. Wijewardene,

15-3-46 Addl. District Judge.

Extended to 12-4-46.

(Intd) E. W.

A. D. J.

(O. 5, 5 & 9)

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(Misc. 196, 7/1-7/7/46.)

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