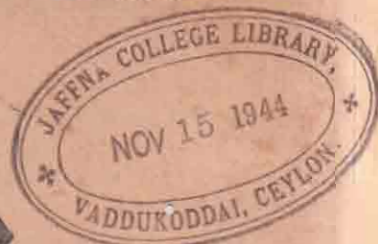


# THE Hindu Organ.



The Only Newspaper in Ceylon for the Hindus

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NO. 60.

## A TAMIL KING ON THE PERMANENT PEACE OF THE WORLD

By Pandit K. P. Ratnam B. O. L. (Madras)

The end of World War No. II is in sight and plans are being made by the leaders of the allies to bring about a permanent peace so as to avoid World War No III. It is the bounden duty of every citizen of the world to contribute his or her own mite to this great undertaking. It is therefore, that I wish to point out an effective means to achieve permanent peace and create such a brave new world. This is found in a poem of the Poet King Ilamperu-Valutbiar, a Pandyan king of the Sangam period who lived before the birth of Christ.

At the end of World War No I almost all the leading nations jointly organised the League of Nations with the intention of maintaining the peace of the world. But unfortunately, the League failed to cope with the inevitable changes that came along and ultimately became defunct. An analysis of the causes of its failure will show that the selfishness of its members was the prime cause. The representative of every nation fought for the interests of his own country at the expense of the other countries. And this resulted in a clash of interests and the boycott of the League and so its final downfall.

Historians have pointed out this fact and pleaded for a joint fight towards the realization of the common aims of the nations, for the betterment of the world as a whole. The failure of the League of Nations has taught the world a good lesson. The leaders of the Allies will do well not to lose sight of it. The quintessence of the lesson is that the leaders of the world should work not for their own nations only, but for the other nations as well.

The world exists because of its greatmen who toil not for themselves but for others alone," so says the king Ilamperu Valutbiar. The fact that he was not only a poet but also a king adds immense weight to his sayings, which are the product of his rare administrative experience and close insight into the relationship of man and his actions. Some grave doubt as to the cause of the existence of a peaceful and happy world appears to have taken possession of his mind and he set about to solve it. After careful analysis of all the aspects of human life, the king had come to this conclusion. He attributes several qualities to these great men in his poem.

It is an admitted fact that the many troublets among the peoples on the face of the earth are mainly due to the defects in the economic system of the world—Unequal distribution of foodstuffs and other raw materials. Without improving the

economic system to the advantage of one and all, nothing can be achieved towards the maintenance of a permanent peace. The king explains at the beginning of the poem itself the importance of this fact in a poetic way saying that these great men will not enjoy it one even if they get the divine nectar of India's Ifare not to share nectar itself with others, it is needless to say that they will share all the good things of the earth without reserve.

Another important characteristic of these great men is the absence of hatred in them. Hatred towards others including enemies is undoubtedly the seed of all other vices and evil. It is the enemy of love and sympathy. Decisions and even judgments are biased by it. Nobody will seriously deny the existence of this element of hatred in the treaty of Versailles; the terms of which are alleged to be one of the causes of the present war.

These great men live in a separate world of theirs in that they never fear things that frighten others; nor do they resort to idleness and inaction as a result of the fear to which the common people submit always. Indomitable courage in all spheres—physical and moral—is indispensable to great men without which nobody can assert his convictions on the world around him.

For those actions which result in good reputation these great men will even sacrifice their lives. On the other hand if the actions bring shame and sin they will not do them even if they can gain the whole world by doing them. Love of virtue and hatred of sin are the driving motives of their actions. They are also characterised by their unceasing industry in the cause of others.

These great ideal men as painted by the king in his poem need no touching up, as their attributes are colourful and vivid. So this note concludes with a literal translation of the poem. "This world exists because of its great men, men that never enjoy even Indra's divine gift of 'Amirtham' (Nectar) alone and by themselves. There is no hatred or fear in them, nor is there any sign of idleness or inaction. For deeds that bring fame they even sacrifice their lives; but deeds that bring shame, even though they can gain the whole world by doing them, they shun. They are distinguished for their wonderful industry. Their whole being is sustained by these attributes and they toil not for themselves but for others alone."

## GREATNESS OF HINDU CULTURE

Sir C. P. Ramaswami Aiyar's Address

Addressing a largely attended meeting of the Madura Cultural League, on October 28, Mr. A. S. P. Aiyar, I. C. S., presiding, Sir C. P. Ramaswami Aiyar gave an exposition of what constituted the main characteristics of Hindu culture.

Sir Ramaswami Aiyar said that till recently, the idea in Europe of a Hindu was that of a lazy and mysterious and rather impractical person who was never bothered by the controversies of the world. Hindu culture, according to his thesis, was an outlook, an attitude, a habit of mind and thought, a mode of approach to the great problems facing life. Diversity in unity was, in essence, the significance, the summation and the validity of their culture. The speaker believed that the gospel of uniformity was a dangerous one. Differences between nations and races of mankind were required to preserve the conditions under which higher development was possible. In his spiritual adventure which was greater than the physical in the adventure of thought of passionate feeling, of aesthetic experience a diversification amongst human communities was essential for the provision of the incentive, a material for the Odyssey of the human spirit. That was the principle which had undertaken the history of Indian life and Indian culture. "I hold," the lecturer stressed, "that Hindu culture is essentially a universal culture, that it is big enough and wide enough to include Islam, the gospels of Christ, all the doctrines of Saint Paul and also all those great reform movements which in Europe and America and India have followed on the track of the religious impulses in the human soul."

If they were asked what may be said to be the landmarks of Hindu culture, Sir Ramaswami Aiyar said the first was undoubtedly the *Rig Veda*. The second landmark was the *Upanishads*, wherein they could see the intimacies of mundane existence and a fearless search for fundamental truths. Next came the great seers like the Buddha, Ramanuja Madhwacharya and other saints. Another landmark, which necessarily followed from the preceding, was the *Gurukula* ideal which was one of the essentials of Hindu culture. Truth could never be given from books. Truth could never be had mechanically. It could come only from the living voice transmitted to the living spirit. That was the *Gurukula* ideal and that was one of the fundamentals of Hindu culture, which if they lost it could be only at their peril. Another

## CEYLON FRIENDS OF THE SOVIET UNION

National Unity The First Essential For Freedom

A public meeting was held at the Jaffna Town Hall last Saturday evening to celebrate the 27th anniversary of the Russian Revolution and the establishment of the Soviet Union. Mrs. Hedi Keuneman who was expected to speak at the meeting was absent on account of illness. Mr. K. Nesiab, M. A., presided and Messrs. M. Karthigesan, D. A., Editor of "The Forward" and Mr. S. Sanmugathasan, B. A., President of the Rubber and Tea Growing Employees' Union addressed the gathering.

The Chairman spoke on the achievements of the U. S. S. R. during the last 25 years. Long before the war Stalin had said that the U. S. S. R. would always stand for peace but if any aggressive nation attacked her she would give two blows for every one she received. Stalin had now faithfully carried out that word. The speaker was not a communist but a great admirer of the U. S. S. R. There were many things which they in Ceylon could profitably learn from Russia. The first was its Planned Economy. In this country, powerful representations were often made to the Textile Controller in the interests of the merchants and not in the interests of the consumers; representations were made in the interests of bus owners and not in the interests of the passengers. That was the social order in this country but not so in Russia, where it was the interests of producers and consumers that were protected and not those of capitalists or middle-men.

A few years ago, at a time when other countries were faced with unemployment and over-production, the U. S. S. R. was having under-employment and under-production. That was a great achievement. The next achievement was in the field of education. Twenty-five years ago education in Russia was worse than what it was in Ceylon today. Now there was 100% literacy, through compulsory schooling, adult education etc. The objective of education there was to make every person a citizen of that country and not of another country. Again the greatest of Russian achievements was

(Continued on page 3)

characteristic contribution of Hindu culture to the world was its conception of sovereignty. It regarded sovereignty as vicerealty, the king being looked upon as divinity who was guided by the *Dharma* as expounded by men who had trained themselves to do so. If the Brahmins had expounded the *Dharma* in the past, it was a historical accident.



## Hindu Organ.

MONDAY, NOVEMBER 13, 1944

### THE CHRISTIAN POINT OF VIEW

IN THE ISSUE OF THE "Hindu Organ" of October 26 we commented on the speech of the Bishop of Chilaw at Polghawela. Our comments were not made in a spirit of captious criticism. In fact, we felt it our duty to support His Lordship's wise advice to the leaders of this island that, if unity is to be maintained, every community must respect, and allow, the others their due. We thought that the Bishop, in tendering this advice, was giving expression to the true Christian point of view. When His Lordship, however, went on to couple the grievances of the Christians with his references to the dispute between the Minorities and the major community, and suggested that it might become necessary for Christians to place their grievances before the Soulbury Commission, we feared that His Lordship was beginning to tread dangerous ground. In this unfortunate country, it is bad enough to have Sinhalese, Tamils, and others fighting over their rights. It would be worse if the people of this country split up into Hindus, Buddhists, Muslims and the like, and each group entered the political field with a list of grievances of its own. There is, of course, nothing to prevent any particular religious group from submitting its views to the Soulbury Commission, but it may be taken for granted that the example of one group will be followed by the other groups. If Christians present their grievances to the Commission, the Hindus and Buddhists are bound to do the same, so that we shall have the Commission inquiring on the one hand, into the grievances of the Sinhalese, Tamils and others and on the other, into the grievances of the Hindus, Buddhists, and Christians. When this happens, the claim to self-government, or whatever we may choose to call it, will get automatically discredited, and all these communities and religious groups will be left to flounder in the confusion they themselves had helped to create.

In these circumstances, it is the duty of thoughtful people, whatever their religion, to dis-

courage everything that tends to create disunion and to split the people of this island into racial and religious groups. It was in this spirit that we deprecated the threatened emergence of a Christian minority and it is our duty to disclaim any hostility, as suggested by the "Catholic Guardian", against Christians and Christian institutions as such. The only ground for this charge is that we have urged the Hindus to have their children educated in Hindu institutions. In this there is nothing of hostility to Christian institutions: it is only a minimum measure of self-protection which every religious group, be it Hindu, Buddhist, or Christian has to apply to the conservation of its own religion and culture. In considering this attitude, which is, in our opinion, an eminently reasonable one, Christian journals like the "Guardian" ought to bear in mind what the Bishop of Chilaw has himself said: every community must respect and allow others their due, if there is to be unity in the country.

It is for this reason that we welcome the editorial in the "Morning Star" of the 10th instant. Our contemporary has taken a very reasonable view of the present position, and it is our earnest hope that at least in the North the cry of religion in danger will not be raised at election time. It is the duty of the Hindus to set their face against such questionable expedients which are bound to create a sense of grievance in the minds of those professing the Christian religion. There are, however, two things in this editorial to which we are inclined to take exception. One is the bracketing of the Christians in the North with the depressed classes. When it is remembered that many Christians in the villages are also blood relations of Hindus, it will be seen how unjustifiable and artificial all this classification is. Secondly, we do not agree with the "Morning Star" that the educational institutions of Christians are threatened with extinction and that this provides the Christian community with a grievance. Christian institutions have the right to teach children of their own faith. They have no right to expect the State to help them with funds for the purpose of educating children of other faiths and incidentally converting them to Christianity. Here again, it is the duty of Christians to understand, as the Bishop of Chilaw has urged, what is due to others, and unless all these groups try to understand one another and deal with one another justly and reasonably, there is no hope for this island of ours. We shall continue to quarrel and abuse one another, as the "Catholic Guardian" threatens to do, and the end of it all will be tragic for Ceylon as a whole.

## LETTERS TO THE EDITOR

### "Representation of Ceylon Tamils"

Sir.—In your well reasoned editorial on the above subject which appeared on 9.11.44 you rightly point out that "splitting up the Tamils into Ceylon Tamils and Indians is no doubt excellent strategy for Mr. Senanayake and his friends, but it is not a good thing at all for the Tamils themselves." All true and progressive Tamils will entirely agree with you in this matter. It is strange that the Board of Ministers including Mr. Mahadeva who professes to be so anxious to have a United Ceylonese nation would have the Tamils split up into separate groups as Batticaloa Tamils, Jaffna Tamils, Indian Tamils etc. Even if the Tamils are divided it is the clear duty of these great "nationalists" to try to bring them together. But they think and act otherwise. The Ministers adopted this questionable method when they "consulted" the minority representatives, one by one, in connection with their ill-fated reforms despatch. The reason for this attitude is not far to seek. By this process of divide and rule they expect to split up the minorities into numerous small and politically ineffective groups and thus preserve power for themselves. This is a danger which the minorities should guard against. They should stand and act united against a common danger in their own interests and for the sake of the welfare of the island taken as a whole.

The Tamils resident in this island are numerically so small that they cannot reasonably afford to think in terms of "Ceylon Tamils" or "Indian Tamils". The important thing to remember is that they are Tamils and that the Tamil race is indivisible. The Tamils have the same origin, speak the same language, and have the same culture and traditions. The Ceylon Tamils look upon India as "Mother India" India sends to Ceylon much of her necessities of life and the Indian "labourers" contribute much towards Ceylon's national wealth. If not for them Ceylon's tea, rubber and coconut estates—which bring more than sixty per cent of Ceylon's wealth will be morally barren. And yet some unthinking and unkind patriotic sons of Ceylon choose to curtail the political rights of Indians in Ceylon. The unluckiest out of all is the latest pronouncement of a Vice-President of the Jaffna Association who characterised the Indian demand for political representation as "audacious" and "impudent". The impudence is not in them but in us who get all which is best out of them and give them nothing substantial in return. In England if a British subject, from whatever part of the Empire he may come from, is resident for six months he becomes entitled to exercise his vote. Why then should an Indian be denied his franchise in Ceylon if he has had the same period of residence in the island? Perhaps the Sinhalese government fears that if the franchise was given the Indians will unite with the Ceylon Tamils and become a powerful body strong

enough to resist their (Sinhalese) domination.

Adverting to the question of minority representation Mr. Mahadeva tried to make out that he had negotiated for 20 seats for the Ceylon Tamils out of 40 seats for the minorities. But it is now known that Mr. Mahadeva was only having certain illusions on the subject, if he was not indulging in the popular pastime of vote-catching in his constituency and trying to please his now beloved Mr. Senanayake. We all know that the 60:40 ratio of representation was never promised by the major community to any representative of the minorities. All that transpired was that Mr. Kularatne and one or two others half-heartedly supported this division of seats, but withdrew the same for lack of support, not merely of the minorities. The Tamils must not and cannot be fooled any longer by the Mahadeva ways of thinking and doing. Do not the 60:40 protagonists realise that under the 60:40 scheme the Ceylon Tamils are bound to get less number of seats than under the 50:50 scheme which will be to the advantage of all the minorities? Without mental reservations all Tamils should invite and support the All Ceylon Tamil Congress in all its demands and objects. Yours etc,  
Jaffna A. Arulampalam.

### Tamil Interests

Dear Sir,—In your editorial "Tamils and Self-Help", which appeared in the last issue of the "Hindu Organ" you state:

"While we are inclined to think that there is the need for such a Congress we do not quite agree with the promoters of the A. C. T. C. in saying that there has been no association looking after the Tamil interests."

As one closely identified with the promoters of the A. C. T. C., I am in a position to deny emphatically that any one of the promoters either publicly or privately (and certainly not as a body) ever stated that "there has been no association to look after the Tamil interests."

The work done by the Jaffna Association, (of which I am a member) the Batticaloa Association and several other associations like the Uddapu Tamil Sangam are too well-known for anyone, least of all the promoters of the A. C. T. C. to forget or ignore. But these regional associations have been mainly interested themselves in their own provincial matters and could never speak or act on behalf of all the Tamils in Ceylon as a whole because they had no mandate from the members of the Tamil community resident all over the island. All that the promoters of the A. C. T. C. stated was that there was no island-wide association existing which could represent and speak for the Tamils either politically or culturally before the inauguration of the All-Ceylon Tamil Congress. While the Jaffna Association, the Batticaloa Association and other similar societies have a wide field of usefulness before them, we feel that the All-Ceylon Tamil Congress is necessary to complement and unify their efforts in an island-wide manner.

Colombo, Yours faithfully,  
5-11-44, E. M. V. Naganathan,

**CEYLON FRIENDS OF THE SOVIET UNION**

(Continued from page 1)

the unity it had established among all nationalities and races. Under Imperialist Russia one race dominated and exploited another but now every man was the equal of the other and there was absolute unity there. Another achievement was their Social Justice. In pre-revolution days certain classes and races were treated as badly, if not worse, as in any other country. Now every man felt that he was an aristocrat, although there was no such thing as aristocracy there. The key to all these achievements was the spirit inculcated in the people and which manifested both in peace and in war.

Then the following resolution was moved from the chair and carried unanimously:

'This meeting welcomes the overgrowing influence of the Soviet Union in world affairs which has shown all peoples the path to their liberation rallied all freedom-loving nations into a single camp and laid the basis on which the peoples can create a peaceful post-war world, which, purged of fascism and the exploitation of one nation by another, can develop as a family of free and democratic nations, as envisaged by the Teheran Conference

While pledging its solidarity with the Soviet Union which is leading freedom-loving peoples to win a world purged of fascism and war, and its determination to strive for a free Ceylon in such a world, this meeting declares that the British Government's policy of refusing freedom to colonial peoples is impeding the defeat of fascism and the building of a democratic post-war world. It therefore demands the recognition of the right of the peoples of Ceylon to freedom and self-determination."

**National Unity**

Messrs Karthigesan and Sinnugathasan in eloquent and fervent addresses traced Russia's transformation from slavery under Capitalism and Feudalism to freedom under Socialism and Equality and how it was saved from fascist enslavement, and placed on the road to freedom. The future peace of the world depended on a world family of free nations. The future of Ceylon depended on how far they helped themselves towards the attainment of freedom. For that the first essential requisite was national unity. The majority and minority communities were both fighting for correct principles, but what they did not realise was that their standpoints were supplementary to each other and not antagonistic. The majority community was right in standing for territorial representation on the basis of numbers because they thereby asked for the equality of citizenship irrespective of other considerations. The minority communities also were right when they said that they should not be dominated by any community. In the Soviet Union both these principles were found in multi-national unity. There was equality of citizens as well as sovereignty of nationalities. There were two chambers there—one elected purely on the basis of numbers and the other representative of all the nationalities in the country. Both Houses had equal power. The result was that no less than 180 nationalities in the U. S. S. R.

**AUCTION SALE**

Testaments y Jurisdiction No. 73  
In the matter of the Estate of the late Sinnathambay Vaithilingam of Vaddukottai West Deceased.  
Nagamu'hu Nagasubramaniam or Vaddukottai West Administrator.

In pursuance of the commission issued to me by the District Court of Jaffna, in the above case, I shall sell the below mentioned properties by Public Auction on Wednesday the 13th December 1944 commencing at 4-30 P. M. at the spot.

Properties referred to:

(1) Land called "Anthawatte" situated at Vaddukottai, Valigamam West in the Parish of Vaddukottai Valigamam West Division, Jaffna District N. P. in extent about 4 Lms V. O. and the same is bounded on the East by the property of the brothers of the deceased, North by the property of Velauthar Thirunavukkarasu. West by the property of Aramugam Veluppillai and others and South by the property of Ramu Kathiravelu with right of way to this land from the by lane 5 cubits wide on the eastern boundary land and right to draw water with Tocervai rights.

(2) Land called "Anthawatte" situated as aforesaid in extent 10 Lms. more or less with house well and plantations bounded on the east by the property of Sinnappu Kanathipilai on the South by the property of Annammah widow of Kanthappu, west by lane and North by the property of Kumaravelu and Ramu Vaithilingam.

S. Muttekumaraswamy

Commissioner of Sales

"Saiya Villa"

Manipay, 7-11-44

Mis 158, 13-11-44

**ORDER NISI**

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction No 238

In the matter of the intestate estate of the late Vyravanathar Sellappah Deceased  
Vairavanathar Sinnappu of Maviddapuram Petitioner

Vs

- 1 Sellappah Sivapragasam of Maviddapuram
- 2 Kandar Veluppillai of Do

This matter coming on for disposal before H A de Silva Esquire District Judge Jaffna on the 8th August 1944 in the presence of Mr. Sithambaranathan Proctor on the part of the petitioner and on reading the affidavit and petition of the petitioner

It is ordered that the abovenamed 2nd Respondent be appointed Guardian ad litem over the minor the abovenamed 1st Respondent to represent him and act on his behalf in this case 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 29th day of September 1944 appear before this Court and show sufficient cause to the satisfaction of this Court to the contrary.

This 8th day of August 1944

(Sgd) H A De Silva District Judge

Time to show cause extended to 17-11-44

(Sgd) H A De Silva District Judge

(O. 105, 13 & 16)

stood like one man in national affairs and there was perfect inter-racial unity. That was what made the country stand together and defeat fascism in the present war against such a powerful combination of the Axis powers. It was such a constitution. Ceylon also required now. Anything that tended towards national unity was what they should work for in order to be a free nation.

**ORDER NISI**

IN THE DISTRICT COURT OF JAFFNA

(held at Point Pedro)

Testamentary Jurisdiction No. 256 P. T.

In the matter of the Estate of the late Arunasalakurukkal Panchadcharakkurukkal of Point Pedro. Deceased.

Panchadcharakkurukkal Yohoeswarakurukkal of Ahunnalai North Petitioner.

Vs.

Minor: 1. Thaiyalnayammah daughter of Panchadcharakkurukkal of Thunnalai North, minor appearing by her guardian-ad-litem Shaumuga Kurukkal Sabaratnakkurukkal of do.

Minor: 2. Panchadcharakkurukkal Arunalam of Point Pedro.

3. Parupaliyammah widow of Panchadcharakkurukkal of do.

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

This matter coming on for disposal before W. Eyrdley Wijayawardene Esquire, Additional District Judge, Jaffna on the 21st day of September 1944 in the presence of Mr. S. Pasupathy Proctor on the part of the Petitioner and on reading the petition and affidavit of the Petitioner.

It is ordered that the petitioner be declared entitled as son of the deceased, to have Letters of Administration to the estate of the abovenamed deceased Arunasalakurukkal Panchadcharakkurukkal and that Letters of Administration be accordingly issued to the Petitioner unless the respondent or other person or persons interested in the said estate shall appear before this Court on or before the 26th day of September 1944 and show sufficient cause to the satisfaction of the court to the contrary.

This 21st day of September 1944.

Sgd. W. E. Wijayawardene, 26-10-44. Addl. District Judge.

Extended to show cause for 16-11-44

(Sgd) W. E. W.

A. D. J.

(O 103 13 & 1 -11-44)

**Order 'Nisi' Declaring Will Proved, &c.**

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction No 325

1 Sinnakoddy Kanapathipilai of Manipay Petitioner

Vs.

- 1 Mehalambikai daughter of S. Kanagaratnam
- 2 R T Chelliah both of Jaffna Town.

In the matter of the Joint and Mutual Last Will and Testament of the late Rasammah widow of Sinnakoddy Kanagaratnam, deceased, of Manipay

This matter coming on for disposal before H A de Silva Esq District Judge Jaffna on the 23rd day of 1944 in the presence of Mr V Sivasubramaniam, Proctor, on the part of the petitioner and the affidavit of the above-mentioned petitioner dated 7th October 1944 having been read.

It is ordered that the said Second Respondent be appointed guardian ad-litem over the minor the 1st respondent and that the said Sinnakoddy Kanapathipilai the petitioner, be declared entitled to have Letters of Administration with the will No 834 of 23 9-1919 annexed and the same be issued to him accordingly unless the respondents or others shall on or before the 1st day of December 1944 show sufficient cause to the satisfaction of this court to the contrary.

This 23rd day of October 1944.

Drawn by V Sivasubramaniam, Proctor of Petitioner

Sgd E Wijayawardene, District Judge

(O 104 13 & 15-11-44)

**NOTICE**

**Distribution of Subsidiary Foodstuffs in Jaffna District.**

The under-mentioned commodities will be issued in the Jaffna District to all consumers except those served by the Co-operative Stores on the basis of the ration given below for the period 6th November to 3rd December 1944:

Tcor Dhall 2 ozs per head for 4 weeks

Lang Dhall 2 " "  
Corriander 1/2 " "  
Cummin Seed 1/2 " "  
Tamarind 1/2 " "

2. Consumers are advised to draw their rations of the above articles along with their rations of other commodities.

B. Chintamani  
Ag. Asst. Govt. Agent (E)  
Jaffna

(G 8, 13

**ORDER NISI**

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction No. 242.

In the matter of the Last will and Testament of Theivanaiammah widow of Muttusamy Iyer Ganesha pandithar of Meesalai South. Deceased

- T K Sundara Iyer of Meesalai South Petitioner
- 1 Nadarajahkurukkal Theyagarajakurukkal
- 2 Nadarajahkurukkal Somasundara Iyer both of do Respondents

This matter of the Petition of the abovenamed Petitioner coming on for disposal before H A De Silva Esq. District Judge, Jaffna on the 9th day of October 1944 in the presence of Mr. M B Kavalasingham, Proctor, on the part of the Petitioner and the affidavit of the Petitioner having and been read.

It is ordered that Letters of Administration be issued to the Petitioner with copy of will annexed to the estate of the abovenamed deceased unless the Respondents or any other person or persons interested shall appear before this court on or before the 20th day of November 1944 and show sufficient cause to the contrary.

Jaffna, this 9th day of October 1944

Sgd Eari Wijewardana. Addl. District Judge.

(O 100, 13 & 16-11-44)

**INTERNAL PURCHASE SCHEME**

By virtue of the powers vested in me by Regulation 37 of the Defence (Miscellaneous) Regulations, the Defence (Purchase of Foodstuffs) Regulations and the Defence (Paddy Cultivation) Regulations (all of which now appear in the consolidated Reprint of the Defence (Miscellaneous) Regulations and other Regulations of May 1, 1944) I do hereby direct that every cultivator owner, shareholder or other person having interest in any paddy field situated within the Jaffna District to give information to the Kirama Vidane of the area in which the land is situated of the total extent of paddy fields owned by him in each tract of land lying within the Kirama Vidane's division and also the extent sown for the Kalapokam 1944-45 within two weeks from the date of publication of this notice.

C. Coomaraswamy,  
Government Agent, N P  
The Kachcheri,  
Jaffna, 7 November, 1944

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

Testamentary Jurisdiction No. 313  
In the matter of the estate and effects of the late Kanamamah wife of Kandiah Arumugam of Karaitivu East Deceased  
Kanthar Murugesu of do Petitioner  
Vs.

- 1 Ponnammah wife of Kanthar Murugesu and
- 2 Kandiah Arumugam of do

Respondents  
This matter coming on for disposal before H. A. de Silva Esquire District Judge of Jaffna on the 13th day of September 1944 in the presence of Mr. K. S. Candiah Proctor on the part of the petitioner above named and the affidavit of the petitioner dated the 31st day of August 1944 having been read.

It is ordered that the petitioner above-named is hereby declared entitled to have Letters of Administration to the estate of the above-named deceased issued to him unless the respondents above-named or any person or persons interested shall on or before the 16th day of October 1944 show sufficient cause to the satisfaction of this court to the contrary.

This 4th day of September 1944  
Drawn by. Sgd. K. S. Candiah,  
Proctor for Petr. 16-10-44  
Sgd. H. A. de Silva District Judge  
Time to show cause extended to 13-12-44. Sgd. H. A. de Silva,  
District Judge,  
98, 13-11-44 & 17-11-44

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

Testamentary Jurisdiction No. 280

In the matter of the estate and effects of the late Visuvanathan Murugesampillai of Karaitivu North Deceased  
Valliammai widow of Visuvanathan Murugesampillai of Karaitivu West Petitioner  
Vs.

- 1 Thankaratnam daughter of Murugesampillai of Karaitivu North
- 2 Murugesampillai Visuvanathan
- 3 Murugesampillai Sanmugaraiah
- 4 Murugesampillai Thirunayuk, karasu
- 5 Murugesampillai Kanagaratnam all of do
- 6 Ampalavanar Veluppillai of Karaitivu East Respondents

The 1-5 respondents being minors by their proposed Guardian-ad-litem the 6th Respondent  
This matter coming on for disposal before H. A. de Silva Esquire District Judge Jaffna on the 22nd day of September 1944 in the presence of Mr. K. S. Candiah Proctor on the part of the petitioner above named and the affidavit of the petitioner dated the 17th day of September 1944 having been read:

It is ordered that the 6th Respondent be appointed Guardian ad-litem over the minors 1st-5th Respondents and the petitioner be declared entitled to have Letters of Administration to the estate of the above-named deceased issued to her unless the respondents above-named or any person or persons interested shall on or before the 20th day of October 1944 show sufficient cause to the satisfaction of this court to the contrary.

This 2nd day of October 1944  
Sgd. H. A. de Silva,  
District Judge

Drawn by  
Sgd. S. Candiah  
Proctor for Petr:  
20-10-44

Time to show cause extended to 14-12-44  
Sgd. H. A. de Silva,  
District Judge

(O. 97, 9 & 13)

**NOTICE****Chillies Ration**

It has been decided to increase the chillies ration for all Municipal, Urban Council and Sanitary Board Areas to one oz per head per week. The increased ration will be issued from Monday 20th November, 1944.  
Sd. R. Chintamani,  
Ag. Asst. Govt. Agent (E).  
Jaffna.

(G 84, 13)

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

Testamentary Jurisdiction No 303

In the matter of the estate of the late Philipupillai Benjamin of Karampan. Deceased.  
Ceeliapillai widow of Benjamin of Karampan. Petitioner  
Vs.

- 1 Antoniapillai daughter of Benjamin
- 2 Benjamin Anton
- 3 Josephine Lurthu daughter of Benjamin
- 4 Philomina daughter of Benjamin
- 5 Benjamin Joseph Marianayagam
- 6 Benjamin Cyrilan of Karampan
- 7 Bastiampillai Santiapillai of Naranjanai Respondents

This matter coming on for disposal before H. A. de Silva Esquire District Judge Jaffna on the 17th day of October 1944 in the presence of Mr. T. Arumunayagam, Proctor for the Petitioner and the affidavit and Petition of the Petitioner having been read.

It is ordered that the above named 7th Respondent be appointed guardian-ad-litem over the minors 1st to 6th Respondents for the purpose of watching their interest with administration proceedings and that Letters of Administration to the estate of the said deceased be granted to the petitioner unless the said respondents shall appear before this Court on the 14th day of November 1944 and show sufficient cause to the satisfaction of this Court to the contrary.

This 8th day of November 1944  
Sgd. H. A. de Silva,  
District Judge,  
O 101 9 & 13

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

Testamentary Jurisdiction No. 267.

In the matter of the intestate estate of Ratanam Selvanayaki of Gonarampe Deceased  
Kathirgamar Palapillai of Manipay Vs. Petitioner

- 1 Sittampalam Selliah Ratanam
- 2 Alajadevi } minors by their
- 3 Palatharman } G. A. L. the first Respondent all of Gonarampe Respondents

This matter coming up for disposal before H. A. de Silva Esquire District Judge on the 13th day of June 1944 in the presence of Mr. S. R. Arianayagam, Proctor for petitioner above named and his petition and affidavit dated 29th February 1944 having been read: It is ordered that the above named petitioner be and he is hereby declared entitled to have Letters of Administration to the above named estate issued to him unless the respondents or any person interested shall on or before the 17th day of November 1944 show sufficient cause to the satisfaction of the court to the contrary. And it is further ordered that the first respondent as father of the minors be and he is appointed Guardian-ad-litem over the 2nd and 3rd minors Respondents above named for the purpose of their proceedings unless sufficient cause to the contrary is shown on or before the said date.

(Sgd) H. A. de Silva,  
District Judge

(O 102, 13 & 16-11-44)

**Order Absolute in the First Instance Declaring Will Proved****IN THE DISTRICT COURT OF JAFFNA**

No 320 T

In the matter of the Last Will and Testament of the late Thangamuttu wife of Canapathipillai Deceased of Mahiapiddy

This matter coming on for final determination before H. A. de Silva Esquire District Judge, Jaffna on the 9th day of October 1944 in the presence of Mr. S. T. Nadarajah Proctor for the petitioner and the affidavits of

the petitioner Notary and a witness to the will having been read:

It is ordered that an order absolute in the first instance be made declaring the will of the said deceased Thangamuttu wife of Canapathipillai Proved, to issue Probate to the Petitioner

And that copies of this order can be published in the Gazette and Twice in a Local Newspaper

This 17th day of October 1944.  
Sgd. H. A. de Silva,  
District Judge, Jaffna

Drawn by  
Sgd. S. T. Nadarajah  
Proctor for Petitioner  
(O 99, 9 & 13)

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(G. 72, 26, 2, 9, & 13)

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