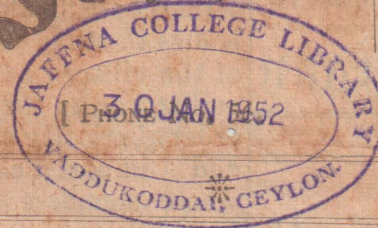


THE Hindu Organ.



FULL LITERACY IN FIVE YEARS

Country's Welfare Depends On Educational Progress

[Mr. K. Kanagaratnam speaking at the opening ceremony of the Chavakachcheri Govt. Girls College on Saturday said]

To appreciate what the present Government has done to the people of this country in the departments of education and social welfare, one must know the conditions prevailing in other countries which have obtained political freedom at the same time as this country obtained its freedom. I had occasion recently to attend two important conferences of all the countries in the South East Asia, one in Simla to consider the problems of Youth and the other in Bangkok to discuss among other things the question of primary, secondary and fundamental education. 14 countries in South East Asia participated in the second conference. Every country barring Ceylon had a tale of woe regarding the position of Education. In spite of the freedom obtained four years ago they are still in a backward state educationally. India complained of the very low results obtained in point of literacy. The Indian delegate stated that a very large number of children are unable to attend schools, primarily because most of the villages have not been provided with schools and while in a large number of cases the children have no clothing to wear in order to attend school. Even the British controlled Federation of Malaya, Singapore, Borneo and Sarawak have still one million children without schooling. I was the only person at the conference who could give a bright account of what has been done in Ceylon with regard to Education. The delegates were surprised to know from me that we are giving free education to the children of this country right from the Kindergarten to the University and in ad-

dition scholarships to a large number of children in the villages to enter Central Schools and eventually the University.

Since we attained Independence we had made remarkable progress in Education. Education has been taken to the doors of the children of the villages in every nook and corner of Ceylon. Full literacy will be attained by this country within the next five years and this will be a record for the whole of South East Asia. Ceylon has made equally good progress in the matter of Adult Education through the establishment of Community Centres, Adult Centres, Night Schools, and a great fundamental education centre is already functioning at Minneriya with the assistance of the UNESCO which will shortly be a model for other countries to follow. It is the duty of the parents to make full use of the best opportunities given by the present Government to their children and place them in life according to their tastes and aptitudes. Education is the basis on which the country's welfare is built up. A good and stable Government depends on the type of children produced in our schools.

I see before me a very large number of men and women from all parts of this rural district come here to participate at this function and with my knowledge of the world gathered during my recent contacts with the delegates of various countries, I can tell you with certain amount of confidence as one of you who is interested in the welfare of this country, that this country stands unique among all the countries in the South East Asia as one which has promoted Peace and Security since it attained Independence, and has honestly striven to raise

Chavakachcheri Town Council Reception

Premier's Tribute To M. P.

A eleven lakh grant was the main request made by Mr. N. Arunachalam, Chairman of the Chavakachcheri Town Council in the course of his presentation of an address of welcome to the Prime Minister on Saturday last.

Mr. V. Kumaraswamy M.P. assured the Premier the full weight of his support in the crusade against 'the god less creed of communism.'

The Premier in his reply deplored the tendency of local bodies not planning their programme. In conclusion Mr. Senanayake described Mr. Kumaraswamy as an enthusiastic and energetic M. P. who saw eye to eye with the Govt.

The J. H. C. Parliament

The Jaffna Hindu College Parliament had its first sittings on the 23rd inst. at 9.40 a. m. in the College Hall. The following were elected office-bearers for the current term.

Speaker: Mas. K. Paramanathan.

Deputy Speaker: Mas. M. Shaamugaihas.

Clerk to the house: Mas. V. Kailasapillai.

After the elections the Speaker passed a vote of thanks.

the standard of the people in the villages who happened previously to have been neglected in all their social amenities. I would earnestly request that it is the duty of all of us to preserve this security and to see that the general good of the country as a whole is our main concern. I want the children who enter this school and all the children who are in this area to build up their character and to achieve this the primary responsibility depends on the parents and the teachers.

MAJESTY OF UN-CONDITIONAL BLISS

Liberation From Illusions

THERE is no other direct way to liberation from ignorance than self knowledge. Selfless service is possible only after self-knowledge—the knowledge free from ego sense and which sees the one Brahman in all this manifold universe. Pure Love, or Grace, and Knowledge are all synonymous terms because he who has any one of these qualities cannot but see his own Beloved in all. All paths lead to surrender to God, and enlightenment by God's Grace. After surrender it is no more our body; God's Love reigns over it, in thought word and deed.

Really it is not so difficult to know the Self as to be the Self by disciplining and transcending one's own nature, born of the ego-self or Jiva, individuality or personality, with its own inherent likes and dislikes, love and hatred. Every thought denotes a quality. The Gita gives a clear knowledge of the divine and undivine nature of the soul. So long as there is body-consciousness we cannot be free from desires, at least to maintain the body.

Let us believe in the Dharma of the Gita. None can deny the existence of Avidya in the world and that it is removed only by Brahma-vidya. The aim of all scriptures is

By BALAJI

to liberate the soul from all illusions and dualities. Shankara rightly observes: "All philosophers who admit the existence of a Self agree that liberated Selfs are not conscious of Samsara, or of the state of being bound to Samsara; still it is not believed that their systems are open to the objection that the Shashtra serves no purpose. So according to our view, when the Kshetrajnas become one with the Lord, then let the Shashtra serve no purpose. It has however a purpose to serve where there is Avidya."

Brahmananda

It is true, Dharma is to identify ourselves with and merge in Brahman. To live peacefully in Brahman, free from all unhealthy or ego-ridden desires, is pure Brahmananda. The aim of all Sadhana is towards this end of unity, and not for powers or Siddhis, name and fame,

or agency and multiplicity. True renunciation or detachment and union with Brahman, is more mental or internal than external. The internal craving or Trishna is the real enemy to be put down completely. Otherwise it may lead to hypocrisy. Hence it is said that actions done without expectation of reward leads to Chitta-suddhi which, in its turn, automatically reveals the truth or knowledge of Brahman. "He is the Yogi, he is the happy being, who, even ere from the body released, can endure the perturbations born of desire and wealth. That Yogi, who is happy within, who is pleased within, and receives light from within only, being Brahma, in Brahma doth find the supreme unconditioned bliss. Sages, from all dross freed, risen above all duality, self-controlled, and ever intent on the good of all beings, find in Brahman the state of unconditioned bliss" (Gita)

The Only Reality

Great seers and saints have given a full trial to all Yogas and discovered that Brahman is the only Reality, and that this ephemeral world of senses is quite incapable of giving us true happiness, peace or Shanti. This is realised purely by the light of intuition and nothing else. And it is devotion to perfect awareness of the one Brahman in all that leads to liberation from all dualities. All spiritual or Yogic discipline is to eliminate and not to increase desires, because such elimination leads to the sense of agency and multiplicity—Vikshepa or mental restlessness.

Removal of all kinds of internal jealousy and hatred means pure love. Hatred has countless forms born of Gunas or qualities—jealousy and hatred between Brahmins and Non-Brahmins, between Grihastas and Sannyasias, between Saguna-vadins and Nirguna-vadins, between Sankhyas and Yogins. All these come under the category of Moha and Maha-Moha or Maya. He is true Brahmin—nay, a Brahma-Rishi—who dies for and lives in Brahman.

O Lord of the universe, deign to bless us with pure love, peace and wisdom, free from all forms of hatred and jealousy.



Hindu Organ

TUESDAY, JANUARY 29, '52

Treasure These Thoughts

*O Adorable Lord of Compassion!
At dawn when the glorious sun
Dispels the darkness,
Grant me strength and concentration
To meditate on Thee.*

DO LOCAL BODIES PLAN?

THE Prime Minister in his characteristic way of calling a spade a spade told the Chavakachcheri Town Council what he had meant for all Local Bodies. In his added capacity as Minister for Local Government, the Premier has been alarmed not so much by the formidable list of applications for grants to Local Bodies as by the discovery that such requests have been made without any serious attention having been paid to the question of how the grants are to be spent. The Local Bodies can spend any sum of money without giving due thought to it but such squander-mania cannot be acceptable to the donors who bestow the gifts in good faith.

Planning there is in Local Bodies; but not the planning the absence of which the Premier has deplored. They do plan as has been apparent in some of the mayoral elections. They plan to reach electoral agreements and again to counter them. They also plan to effect a stale-mate by keeping the 'quorum' strength out. Such designing requires a type of skill and artfulness and they who excel in this destructive designing seldom show capacity to plan constructively.

Local Bodies are institutions for the public welfare. They cannot be allowed to plan destructively nor can they be encouraged to put forward plans that are not constructive. The members returned to these Local Bodies by the suffrage of the people have only one duty to perform and that is not to shirk their responsibility. The system of local administration has been so fashioned as to give ample scope for local bodies

to maintain their areas as best as could be done with their own revenue and the aid of the Central Government. In such a set up it cannot be difficult for local bodies to study the needs of the villages and towns and attend to them in the order of priority of urgency and importance. But where members of these local bodies vie with one another to obtain preferential treatment for their respective wards ignoring the welfare of the whole area, discussions and deadlocks ensue. The result is that grants and votes lie unavailed of.

The country has literally advanced far in the sphere of local self-government and should not therefore, tolerate inefficiency, indifference and inaction in local bodies. The various standing committees of the local bodies must do the planning before the annual estimates of expenditure are prepared. The principles of good government can be translated into practice only by those local bodies that do not waste their energy on debating but arrive at unanimous decisions. The needs of a village or town require no balloting for a decision to be reached. It may be that more than one village form a Village Committee or Town Council and that those villages that have numerical voting strength may by sheer force of the voice of majority obtain the lion's share to the utter neglect of those villages under-privileged in voting capacity. It is here that a true conception of the democratic principle becomes necessary and only those members who have the capacity to understand the ethical and moral principles will be able to contribute to the fair administration of villages and towns.

Kankesanturai Impresses

Port Expert's Opinion

Mr. D. C. Coode, in his report on the development of ports other than Colombo has recommended Kankesanturai in preference to Kayts, Valvetiturai, and Point Pedro. However, he has placed Trincomalee ahead of Kankesanturai.

A rare combination of facilities not available at the other ports in the Jaffna Peninsula has weighed in favour of Kankesanturai.

It is expected that the Government will act on this recommendation.

MANIFESTATION OF DIVINITY IN MAN

RELIGION RE-DEFINED

"EDUCATION is the manifestation of the perfection already in man. Religion is the manifestation of the Divinity already in man"—Swamy Vivekananda.

Man from time immemorial had believed in something beyond the explanation of a human brain. Such is religion. The existence of an all pervading, all powerful, indefinable form of energy had been recognised in all religions. We may give it a concrete or an abstract form. We may call it "Thou art That", the law of Karma or Allah or Siva, Vishnu, Rudra, the Sun God, Kali, the Mother or the Father. Every religion has given certain attributes and connotations to what they call God. All these interpretations are but "the manifestation of the perfection already in Man."

Let us first examine the core that is the essence of every religion. All religions have three aspects common to them. Firstly the mythology, then the ritual and last of all the philosophy. The Hindu religion is soaked in mythology. When the Hindu mind wanted to give the finer attributes of the soul a form, it resorted to the gross form, wherever possible. For example the concept of Goddess Saraswathy with four arms explains the working of the Hindu mind in its concept of Education. In one hand She holds an Ola manuscript the symbol of deep learning. In another she holds a pearl chain, signifying the purity of the soul attained by proper education. She holds the Veena in the other two, symbolising the music of the Cosmos. This suggests the trend of eternal activity in every sphere. The whole creation is moving on in cycles of activity. These thoughts behind the spiritual artist have created such a wonderful creation. His piece of art is no doubt the creation of a master mind. What selflessness, poise and calmness must have been in the souls of such spiritual artists remaining anonymous to us. Their selfless creations have an inner spiritual vision of Man. This reminds us of a story. Once there was a Sculptor. He was working day and night at a

model of a dancing peacock. His devotion to duty was such that he ultimately created a fine piece of art with all the balance, poise and harmony of form, the requisites of a master-piece of art.

The peacock's leg on which it was dancing, was being chiseled out. When the last stroke of the hammer on the chisel for its completion was heard, the peacock started to go up into the air, on a short flight. Whether this is a true story or not, it certainly suggests the attainment of perfection in art, most probably in the artist too. Anything which is perfect is absolutely free from any bondage and is God Himself. Therefore both the artist and his piece of Art seems to have reached that State of Bliss. This is the underlying idea taught by this story. Therefore it is the spirit behind these mythological creation that is more important than the actual details. In Christianity the Holy Cross is but a reminder of the selfless divine sacrifice that Jesus Christ made. In other words it symbolises all that a true christian can conceive of. Similarly the mosque with its symbol of the Crescent and the star will signify some grand aspect of Islam. The First will symbolise the same spiritual idea to the Parsis. The Dragan by contrast with evil may mean the same thing to the Chinese and so on. Therefore as long as the mind and soul behind these mythological creations were trying to go beyond reason and feel sublime and calm and instil the same feelings in the minds of those who worship them, they have served their purpose.

Now coming to the ritual in religion this is preparatory to the disciplined life of the individual. Ritual of some kind or other is found in every religion. For example the Hindu Ceremonies are immersed in rituals. The Christian follows a certain discipline while taking communion. The Buddhist follows certain rules while chanting pirith or taking sil. The Parsi has his own methods of worship. The modes of worship in temples churches, mosques, all suggest some form of rituals. Coming to our material world we still have processions, flag-

hoistings and other rituals for making the solemnity of the occasion to be felt by the spectators. Therefore how much more attention should we pay to rituals in religion to make its sobriety deeply felt. But of course if this ritual is supported and strengthened by conviction of spiritual purity then we are going on proper lines. Therefore our religious education must aim at feeling the spirit behind the ritual as we proceed with the rituals with fervour and sincerity.

Now regarding the philosophy behind religion all religions meet here on a common ground. As Swami Vivekananda says the various religions are like the pearls of a necklace, the philosophical truths behind them running like a thread through them. All the religions like the rivulets that have their sources at various hills are but flowing into the same ocean, the goal of all religions. Whatever be the different trends in the philosophies of the various religions yet they all lead to the same goal. If they are religions at all they expound spiritual truths. Truths are absolute. Why should then there be this apparent contradiction and quarrel of one against the other? This differentiation is therefore due to the predominance of the ego in Man. It is the egoism of the individual and the group that creates all these divisions. If we know and feel that the perfect soul of the individual is but a drop of the great ocean of infinity, then all sectarian quarrels will disappear. Then and then only we would not lose sight of what true religion stands for.

Lastly we would add that these three being present in religion does not make it live without an effort at realisation. To develop real spiritualism religion must be lived. A knowledge of these concepts of religion is not perfect without the attainment of realisation. Realisation goes beyond all reason and other limits of knowledge. Here we enter into a state of superhuman consciousness, a stage where we are unaffected by mythology, ritual or philosophy. It is this state of perfection in Man that has to be aimed at. Education is then and then only a true "manifestation of perfection in man, and Religion the manifestation of divinity in Man." Therefore in a nutshell the ultimate aim of every religion should consist in "Being and Becoming."

"Each Soul is potentially divine. The goal is to manifest this divine within by controlling nature external and internal. Do this either by work or worship or psychic control or philosophy, by one or more or all of these—and be free. This is the whole of religion. Doctrine or dogmas, or rituals or books, or temples or forms are but secondary details".

Says Swami Vivekananda.

—Sivathondan.

SAVIOR OF DEMOCRATIC CIVILISATION

Communists Exploit Poverty

[A pen-portrait of Acharya Vinoba Bhave, the Gandhian social worker who has put the spoke in the Communist-wheel by striving to supply the wants of the poor]

ACHARYA Vinoba Bhave, who acts and looks like a reincarnation of Mahatma Gandhi if a beard is added, claims that he has "the third way" of solving the problem of inequities—the other two being the American and the Russian. If Gandhi fought against Imperialism, his chosen disciple is fighting against Communism. He began only a year ago, but already there are signs that he might be perfecting the Gandhian method of combating Communism.

Preventive Method

It would be too much to claim and Vinoba himself does not claim it, that he has evolved a method of resisting Communist aggression from a Communist State. What he is doing is to stop the growth of Communism. He concentrates on prevention rather than on cure. That in itself is no mean achievement. It may turn out to be a more fruitful achievement. If the doctrine of Communism is based upon the theory of a world revolution, then some of the biggest victories of Communism are still to come. Meanwhile, if Vinoba succeeds in teaching the statesmen of the world how to stop the spread of Communism, he might go down in history as the saviour of democratic civilization. While America banks upon a military solution, and employs a stop-gap policy in Indo-China and Formosa and Korea, Vinoba strives to prevent Communism from striking roots in the Indian soil. Even democracies do not dispute the need for revolutionary changes in awakened Asia. Vinoba is "staving off a violent revolution by initiating a non-violent revolution."

The Agrarian Struggle

Prime Minister Nehru has again and again reiterated his thesis that the Asian problem is the agrarian problem. What Europe went through in the Middle Ages, Asia has still to encounter. Asia is a mighty continent seething with landless multitudes. It is a continent of fabulous personal holdings, sitting like mansions in a vast slum. Here is a revolutionary situation, as the Marxists would put it. Here lie the germs of a series of upheavals. If Communism comes to Asia, it will arise out of the need for agrarian reforms, as it did in China, and not through the growing demand of the Proletariat, as it did in Russia and in other European countries. An attempt to check the spread of Communism in Asia in general, and in India in particular, demands concentration on the land and

verb is that a lake is filled by drops of water. Vinoba goes from house to house, asking the landlords to make a voluntary offering of their plots to be distributed among the landless tenant-peasants, the hot bed of revolution. He is on the eve of working a miracle.

Scholar-Social-Worker

This shy whisp of a sensitive man with a ruffled goaty and uncombed hair is one of the most learned men in India. He has studied Sanskrit, Persian, Urdu, Hindi, Marathi, Gujrati, Bengali, Teugu, Kanerese, Malayalam and English. In his school days, he read voraciously and became an expert on Bible Koran and Gita. He is a poet in Marathi, his mother tongue, writes Hindi well, and expresses himself adequately in English. Like Gandhi, he wears steel frame glasses, and holds evening prayers out in the open where thousands are attracted to receive the lesson of the day. He speaks in even, unexhorted tone, sprinkled with kindly humour, never looking to the questioner and concentrating on his navel as though he does not care for the effect, believes in "Karma Yoga" which means realisation of God through service to mankind. The once voracious reader now reads only three books, and reads them repeatedly. He believes that rereading a good book is more profitable than reading a new one. He reads Gita for spiritual guidance, Euclid's Geometry for intellectual training and discipline, and Aesop's Fables for practical wisdom and for homilies to be told to his illiterate audiences. (A. B. Patrika)

ORDER NISI

IN THE DISTRICT COURT OF POINT PEDRO

Testamentary Jurisdiction No. 466

In the matter of the Estate of Vallipuram Kulasagaram of Thunnalai North deceased. Paththini widow of Kulasagaram of Thunnalai North

Vs. Petitioner. 1. Kulasagaram Balendram 2. Supper Sinnatamby both of do Respondents.

This matter coming for disposal before A. W. Nadarajah Esquire, District Judge of Point Pedro on the 2nd day of January 1952 in the presence of Mr. C. Krishnapillai Proctor for the petitioner and the affidavit of the said petition dated 29th day of December 1951 having been read. It is ordered that the 2nd Respondent be and is hereby appointed guardian-ad-litem over the 1st minor respondent on or before the 7th day of February 1952 and to show sufficient cause to the satisfaction of this court to the contrary.

It is further ordered that the said petitioner be and she is hereby declared entitled as the widow of the abovenamed deceased to have letters of administration to his estate issued to her unless the respondents or any other person interested shall on or before the 7th day of February 1952 show sufficient cause to the satisfaction of his court to the contrary. This 16th day of January 1952.

A. W. NADARAJAH, (Sgd.) District Judge, O. 125, 25 & 29.)

Sarasalai Community Centres Suggest Amendments

Hindu Temporalities Bill Examined

A public meeting to consider the Hindu Temporalities Bill was held on the 2. th instant at 8 p. m. under the auspices of the three Sarasalai Community Centres at the Sarasalai Saraswathy Vidyalalai Hall presided over by Mr. S. Thiagarajah, President of the Sarasalai Central Community Centre.

Me srs. R. N. Sivaprasadam, Proctor, K. Kathirgamas karar Proctor, and T. V. Thiagarajah, President V. C. spoke on the provisions of the Draft Bill and indicated what amendments were needed.

The following resolutions were passed unanimously:-

Resolutions

(1) That the various executive functions contemplated in the proposed Bill should be entirely in the hands of Saivaites.

Proposed by Mr. S. Ponnusamy and seconded by Mr. S. Kailasapillai.

(2) That a Central Board of Saivaites set up in terms defined below should be constituted before the provisions of the Bill are put into effect;

(1) Local Committees consisting of Saiva representatives elected by Saiva worshippers.

(2) Representatives elected by the Local Committees to form Provincial Committees.

(3) Representatives elected by the Provincial Committees to form the Central Board.

Proposed by Mr. S. Ponnusamy and seconded by Mr. S. Kaiyapillai.

(3) The final executive authority shall be the Central Board. In the event of there being any disagreement, among the members of the Board, the Minister shall dissolve the Board and take steps to reconstitute it.

Proposed by Mr. N. Selliah and seconded by Mr. S. Rasiah

The area for Local Committees envisaged in (2) above shall be the Village Headman's Division. The voters shall be the Saivaites of the area.

Proposed by Mr. A. Thambu and seconded by Mr. P. Sinnathamby.

In case of any Temple being graded as important, the proper authority for that temple shall be the Provincial Committee and not the Local Committee.

Proposed by Mr. S. Rasiah and seconded by Mr. M. Paramanathar.

6 The same person shall not hold office as Commissioner for more than two successive periods and the same members shall not sit in the Central Board for more than three successive periods.

Proposed by Mr. K. Kathirgamasekarar and Seconded by Mr. V. Sivapathasundaram

7. It was also resolved that copies of the resolutions should be forwarded to the House of Representative, the Senate, the Saiva M. Ps, the Home Minister, and

WAYSIDE WHISPER

Exist but not Available!

Things that exist but are not available are as good as non-existent. Post cards are a feature of our postal service. They do exist but at the counter an enquirer often gets a 'no'—What this is due to *Whisper* is unable to find out. And the stamp envelope also is as elusive as post card!

Invitations for functions and meetings are now extended on the familiar post card. This explains its sudden disappearance. But who has the monopoly of the stamped envelope?

Congress Dissidents

Sadder! But Wiser?

The Indian General Elections have not been completed but the results already announced have exposed the hollowness of certain dissidents who left the great national organisation, stage by stage, and formed rival parties. The Socialists are in effect Congressmen, so are the K. M. P. Party men and some other minor groups. They are as away from the extreme leftists as the Congress itself. But strangely enough these two dissident groups had thought it 'a patriotic gesture' to desert the parent body at a crucial moment and to play into the hands of the shrewd. Leftists who thrive on others, errors and never let go such occasions without exploiting them to the fullest.

Blitz Victory in Bombay!

The Socialists misjudged Municipal election successes in Bombay and built high hopes on them. But along with Dr. Ambedkhar the Socialists were practically routed in their supposed strongholds.

To these well meaning but imprudent politicians, the world appeal is that they should return back to the Congress fold as prodigal politicians leaving their strange bed fellows to their own debacle.

the Secretary to the Special Committee on the Hindu Temporalities Bill. To implement the above decisions a sub Committee consisting of the Presidents and Secretaries of the 3 Community Centres in Sarasalai and Messrs. S. Ponnusamy S. Kailasapillai, K. Sivaguru-nathar was formed.

Proposed by Mr. M. Paramanathar and Seconded by Mr. S. Kandiah.

JAFFNA MUNICIPAL COUNCIL

TAX ON VEHICLES AND ANIMALS

It is hereby notified for the general information that owners of vehicles and animals enumerated below are required to pay the taxes due thereon for the year 1952 on or before the 31st day of March 1952.

All vehicles kept or used within the Jaffna Municipal area must bear the prescribed number plates otherwise the owners thereof are liable to be prosecuted without further notice.

For every vehicle other than a motor car, motor tricar, motor lorry, motor bicycle, cart, hand cart, jinricksha, bicycle or tricycle 5 00

For every bicycle or tricycle or bicycle car or cart or tricycle car or cart;—		
(a) If used for trade purposes	5 00	
(b) If used for other than trade purposes	1 00	
For every cart	4 00	
For every hand cart	4 00	
For every jinrickaha	2 50	
For every Horse pony or mule	5 00	
For every Bullock or Ass	1 00	
For every Dog;—		
Male	2 50	
Female	3 50	

In case of bicycles or tricycles the make and the manufacturers number of such vehicles should be furnished.

Number plates issued for 1951 in respect of vehicles used for hiring purposes should be returned to this office when making applications for renewal of licences for 1952. In case of non renewal of licences the licence together with the number plate issued for 1951 should be returned to this office on or before 31st, March 1952, stating the reasons for such non renewal.

All other licences payable to the Municipal Council should be paid on or before the 31st, day of March 1952.

K. SHANMUGAM,
Municipal Commissioner

(G 55 29 & 1)

ORDER NISI

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction No. 1399

In the matter of the estate and effects of the late Theivanaipillai widow of Subramaniam Vinasithamby of Velanai East.

Deceased.

Ponnachchippillai widow of Velupillai Pasupathy of Naranthanai Kayts.

Petitioner.

Vs.

1. Visuvalingam Arumugam of Naranthanai
2. Subathirai widow of Karthigesu Thambipillai of Saravanai Kayts.

Respondents.

This matter coming for disposal before K. D. de Silva Esquire District Judge Jaffna on the 20th day of December 1951 / 8th day of January 1952 in the presence of Mr. A. Kanagasabai Proctor on the part of the petitioner and the affidavit of the petitioner dated 19-12-1951 having been read.

It is ordered that the petitioner be declared entitled to have letters of administration to the estate of the abovenamed deceased and issued to him accordingly unless the respondents or any others interested shall on or before the 10th day of March 1952 appear before this court and show sufficient cause to the satisfaction of this court to the contrary.

This 20th day of Dec. 1951
8th day of January 1952

Sgd. K. D. de Silva
District Judge.
16-1-52.

(O. 128. 29 & 1).

Order Nisi Declaring Will Proved

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction No. 1391

In the matter of the last will and testament of the late Sathasivam Vaithilingam of Analaitivu. Deceased Nagamuthu widow of S. Vaithilingam of Analaitivu.

Vs. Petitioner.

1. Velauthar Visuvanathar of Analaitivu
2. Velauthar Kanapathipillai of do
3. Velauthar Sathasivam of do
4. Visuvanathar Ganeshapillai of do.

Respondents.

This matter coming on for disposal before V. S. Jeyawickrema Esquire District Judge Jaffna on the 10th day of December 1951 in the presence of Mr. A. Kanagasabai Proctor on the part of the petitioner and the affidavit of the petitioner dated 7th December 1951 having been read:

It is ordered that the joint last will of the deceased abovenamed dated 10th February 1947 attested by A. Kanagasabai Notary Public under No. 10679 filed of record in this case be and the same is hereby declared proved unless the respondents abovenamed or any others interested shall on or before the 15th day of February 1952 show sufficient cause to the satisfaction of this court to the contrary.

And it is further declared that the petitioner abovenamed is the Executrix named in the said will and that she is entitled to have probate of the same issued to her accordingly unless the respondents or any others interested shall on or before the said 15th day of February 1952 show sufficient cause to the satisfaction of this court to the contrary.

This 10th day of December 1951.

Sgd. K. D. DE SILVA,
District Judge.
8-1-52.

(O. 129. 29 & 1.)

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(M. 276)

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11, Main Street—Jaffna

M. 142 22-2-52

THE JAFFNA MUTUAL BENEFIT FUND Ltd.

(Established 1918)

BANKERS.

Authorised Capital Rs. 800,000.00
Amount of Calls made Rs. 134,367.00

SHARES: 8000 shares of Rs. 100/- each. 75 monthly instalments of Re. 1/- per share will earn Rs. 100/- for each at the end of the period. Shares issued all times.

CURRENT ACCOUNTS opened and interest allowed at 1% per annum on the average monthly balance when it does not fall below Rs. 500/-.
FIXED DEPOSITS received for periods of 3, 6, 9 and 12 months and interest allowed at 1, 2, 4 and 6 % respectively.

DRAFTS issued on the National and Imperial Banks to Colombo and the Principal cities of India. Remittances to and from F. M. S. by special arrangements.

INDIAN MONEY bought and sold
LOANS on the security of Jewels a speciality. Interest charged at 12% per annum (Part payments accepted.)

FOR FURTHER PARTICULARS APPLY TO:

S. KANAGASABAI,
Shroff.

Printed and Published by S. P. KANDIAH, F. I. S. A. (Lond) residing at 245, Navalar Road, Jaffna, for and on behalf of the Proprietors the Saiva Paripalana Sabha, Jaffna, at their Press, the Saiva Prakasa Press, Vannarponnai, Jaffna on Tuesday, January 29, 1952.

ORDER NISI

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction No. 1397

In the matter of the Last Will and Testament of the late Ponnampalam Thambiyah of Chivatheru West, Jaffna.

Deceased.

Packiyam widow of Ponnampalam Thambiyah of Chivatheru West. Petitioner.

Vs.

1. Sangarappillai Rasiah of Kalliankadu
2. Sangarappillai Vallipuram of do
3. Poongkothai daughter of Sangarappillai of do
4. Murugesu Kanapathipillai and wife
5. Packiyam of Mathagal
6. Murugesu Thambipillai of D. M. S. Office, Trincomalee
7. Vallippillai widow of Sinnathamby of Kalliankadu
8. Kathiresu Sivapatham of Nayanmarkadu, Jaffna
9. Kathiresu Sivasubramaniam of M. O. H. Office, Vavuniya
10. Kathiresu Mahalingam, Driver, Vavuniya
11. Veluppillai Visuvalingam and wife
12. Puvaneswary both of Nayanmarkadu, Nallur and
13. Pooranam widow of Sathasivam of Nayanmarkadu, Nallur. Respondents.

This matter coming on for disposal before K. D. de Silva Esquire District Judge, Jaffna on the 20th day of December 1951 / 8th day of January 1952 in the presence of Mr. S. Visuvalingam Proctor on the part of the Petitioner and the affidavit of the petitioner having been read:

It is ordered that the Last Will and Testament of the said deceased be declared proved and that Probate thereof be issued to the Petitioner as his lawful widow unless the abovenamed Respondents or any other persons appear before this Court on 10th March 1952 and state objections to the contrary.

The 20th day of December 1951
8th day of January 1952.

Sgd. K. D. DE SILVA,
District Judge.

(O. 126. 25 & 29)