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Hindu Organ

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NO. 25

FATE OF CULTURE IN SOVIET UNION

COMMUNIST EXPERIMENT

The man of goodwill who cannot comprehend the depths of an evil of which he is himself incapable, the liberal who has wanted to be anti-fascist without being anti-totalitarian, the apostle of the double standard who looks unseeing on any wrong so long as it be committed in the name of "progress", are all prone to certain errors in their estimation of the fate of culture in the Soviet Union.

1. They comfort themselves with the hope that terror is a by-product of danger to the state and will diminish as the regime becomes more secure. 2. They comfort themselves with the formula that "the state will wither away" upon the attainment of socialism. 3. As the juggernaut crushes artists, writers, scientists, historians, they identify themselves with the accusers and not with the accused, for are they not themselves "forward-looking and pro-

gressives"—are they not all that the Soviet State demands of its intellectuals, and are they not free of guilt for all the crimes of which the victims are accused? It is my purpose to examine each of these three misconceptions.

New Era of Liberalism

But in the war years 1939-45, when the State was once more in danger and its very survival was in question, there was a new era of comparative gentleness and liberalism. Then censorship relaxed and poets like Akhmatova, silenced for more than 20 years, were encouraged to write again and given a chance to be published. But no sooner was the danger safely past than the Soviet dictators began a renewed war on their own people and a new war on other peoples. The year 1946 saw the self-same Zhdanov delivering his declaration of war on the rest of the world at the newly revived Cominform, and his declaration of war on Soviet artists, writers, and musicians in Leningrad. Thus the relation between *de jure* to the State and *total* terror is just the opposite of what is generally imagined. Unending terror is inherent in totalitarianism. Total power is not sobered by responsibility nor softened by submission. While opposition is alive or danger is great these are hindrances to total terror. When they no longer exist then they can safely be invented.

Nor is there any comfort in the pre-totalitarian formula that the "state will wither away" as soon as there is complete socialism. The year 1937 saw

Studying System Of Local Govt.

Ceylon Officials In U. K.

Crayford, in Kent, has agreed to be a model urban district council this month (July) for two visitors from Ceylon who are studying the British system of local government.

The visitors, Mr. D. Rajendra and Mr. W. J. Fernando, are Assistant Commissioners with the Government of Ceylon. They will spend some time at the Crayford Town Hall and also at other council undertakings, studying normal procedure.

When they go back to Ceylon their work will be similar to that now carried out by Britain's Ministry of Housing and Local Government, which supervises all aspects of local councils in relation to housing, planning, development and administration. At present the visitors are attending a special 12-month course at the London School of Economics and have also spent some time studying the operations of the London County Council. The programme for the visit of Mr. Rajendra and Mr. Fernando has been arranged by the British Ministry of Housing and Local Government.

the completion of the Second Five-Year Plan and Stalin's official announcement that it had brought "complete socialism". Life was decreed happier, the enemy classes had officially disappeared everyone officially loved the leader and the system. But precisely at that moment the blood purge broke out in all its unparalleled fury.

New Decrees

In 1946, when the war danger was at an end, came the new decrees on formalism, internationalism, cosmopolitanism, servility to the West. Taste became a monopoly of the great artists in the Politburo who began tell

(Continued on page 4)

WHAT MAKES A GOOD HINDU

To Know God Is To Be Like God

A good Hindu believes in the reality and oneness of God, who is power that creates and preserves the universe, and unto whom it periodically returns. God has many aspects. Some regard him as personal, some as personal but not human, and some as entirely impersonal. He is the eternal spirit, birthless and deathless, and the repository of infinite blessed qualities. Some Hindus commune with God through appropriate images, and some in a direct manner, without help of any symbol. As the saviour of humanity, God manifests himself in times of human crisis as incarnations like Buddha, Krishna and Christ. A good Hindu accepts pro-

phets and incarnations outside his own religious tradition. God is immanent in the universe. Through his grace man is liberated from the bondage and suffering of life.

(SIVATHONDAN)

A Good Hindu believes in the divinity of the soul. Each soul is potentially divine, and the purpose of religion is to manifest its divinity. Man in his true nature is completely separate from his body and mind, which are subject to change; he is the spirit which is immutable, eternal, pure and perfect. For some reason inscrutable to the finite mind, the infinite spirit becomes individualized and assumes a finite body. Evil actions contract or hide the soul's natural purity, and good actions bring it out. Every soul will ultimately attain to liberation. A sinner has a future, as a saint has a past, what is called sin is but a passing phase of man's evolution towards his God-like nature.

A good Hindu believes that religion does not consist in merely believing a particular creed or dogma. Religion is the rea-

Unity in Diversity

To a good Hindu the universe is a unity in diversity. The various names and forms are in reality one existence. They are like the waves of the Ocean. A man's relationship with others should be based upon this truth. To a good Hindu all lives are sacred. The majority of Hindus are vegetarians. The golden rule in Hinduism is that one should not do unto others what one does not expect others to do unto oneself.

A good Hindu believes in the harmony of religions. God is one, but he is known by various names. The diverse religions are so many paths to reach one and the same God consciousness. There are different religions to suit different tastes and temperaments. Unflinching devotion to his own faith and unbounded respect for others' faiths are the watchwords of the genuine Hindu. He believes that there are different ways to commune with God. Perfection can be attained through selfless service to others; through love of God that neither seeks return nor knows fear; through philosophical discrimination between the real and the unreal; and renunciation of the unreal; and finally through self-control and concentration. A particular discipline is chosen according to a man's inborn nature.

To a good Hindu our worldly pursuits and social (Continued on page 3)

Thiruketheecharam

It is understood that Maha Kumpapishekam ceremonies would take place tomorrow Wednesday (9-7-52) at Thiruketheecharam.

Saiva Paripalana Sabhai

Members in arrears of their subscriptions are kindly requested to remit the same to the Treasurer as early as possible before the 15th of July 1952.

The Annual Meeting of the Sabhai has been tentatively fixed for 20th July 1952.

K. Shanmugam,
Secretary.

Educational

Wanted Lady Graduate with sufficient qualifications and experience for appointment as Principal of Vada Hindu Girls' College, Pt. Pedro, Second Grade School with special posts, apply to:-

M. ESURAPADHAM,
Manager.

Point Pedro
4-7-1952

(M. 69. 8, 11 & 15)



Hindu Organ

TUESDAY, JULY 8, 1952

Treasure These Thoughts

Love is infallible; it has no errors, for all errors are the want of love.

—WILLIAM LAW.

'KNOCKING ABOUT THE STREETS'

A report on the Preliminary Examination in December 1951 of the Ceylon University in a sombre note refers to the standard of 'General Knowledge' of the candidates seeking admission to the University. To those who had had their education in the first quarter of the Twentieth Century and earlier this statement comes as a surprise. The days of the text book in literature and cast iron rules of grammar are now remembered events of the past. So say the products of two decades ago. But what is interesting is that the present day student who has to know all about the universe from Aviation to Zoo-graphy is condemned as semi-literate notwithstanding the provision of Physical Training, Art lessons, Dance items, Mu-

sic recitals, cinema shows, swimming practice, horse-riding, flying, besides separate lessons on Government, Religion, Philosophy and a host of other subjects, intended for the assimilation of general knowledge. To add to this encyclopaedical requirements there is available the unending series of red literature for the students to read and go revolutionary. Yet the modern student has not picked up 'General Knowledge'!

And there is a suggestion for the benefit of the student that he should emulate the English example of 'knocking about the streets'. We are inclined to think that what the Examiners actually meant was that the 'knocking about the streets' at present was hardly sufficient.

Now here is a clear picture of the gap that separates the educational policy of only two decades ago and that of the present day. The outlawing of the study of grammar, the elimination of text books, the strictures on students who take notes of lessons and the castigation of teachers who dare dictate notes—these form the basis of modern education and yet the student has failed to become a literate at the University level. 'The knocking about the streets' feature was unheard of in the days of old. If ever the student knocked about it was from class room to class room or when he called on the teacher for obtaining further explanation of difficult problems.

And now for the searching questions on general knowledge. Recently in a public examination the candidate was asked who the Ceylon representative was in the Olympic team. He was undoubtedly knocked out of the ring. He also could not remember the name of the High Commissioner for Sri Lanka in Australia. Only he was not asked who the last Premier of France was.

This leads us on to the pertinent enquiry 'What is General Knowledge' and how is it obtainable. Is it by the method that obtained in the 'Text-book era' where the student came to know the world gradually by following a definite course of graded literature of standard authors who depicted life in their inimitable and immortal manner? Or can it be acquired by the modern course of instruction by kaleidoscopic methods. Let the educationists provide the answer.

"EXISTENCE OF GOD—NOT THEIR CONCERN"

Communist Proposition Not Good For Country's Welfare

Here are extracts from the telling rejoinder of Mr. C. Rajagopalachari to the United Democratic Front's allegation about C. R. during the debate of the Confidence motion in the Madras Legislative Assembly.

He was told, the Chief Minister said, that he had had been going about preaching, the necessity for belief in God and that he had no right to do so, having accepted office under Government. (There were interruptions and the Speaker asked members to maintain order). They (who wanted to interrupt) should not be in a hurry. Did he, Mr. Rajagopalachari asked, contradict the hundreds of exaggerations that were made in the House? It had been stated also that he was committing an error of judgment in speaking about God, that he was even drawing travelling allowance and misusing it when he was preaching about it. 'I deny altogether the charge that was made that I was guilty of great blasphemy of thinking that I was sent by God or God himself. It is blasphemy of the utterest type. But when one hears a thing, he hears what is in his own mind and hears his own prejudice. There is no time in the present world of great hurry and of suffocating leaflets and literature to listen clearly, think clearly and read clearly. What I claimed what has been stated from time immemorial was that everyone has a god in his heart and when I appeal for the votes for this motion according to the dictates of the god in his heart, the god is not spelt with a capital "G" but a small "g".'

Conscience Vote

He was referring to their conscience. Mr. Rajagopalachari said. "I appeal to the men and women here to vote according to the dictates of free judgment and as their conscience tells them to do and not to do anything else." When he went about preaching the Gita, he was told by Mr. Ramamurti that he (Mr. Rajagopalachari) was trying to copy the great Krishna himself. "Whether he considers me great or not, I consider Him great and he made it appear as if I am trying to imitate Sri Krishna by believing and saying that I have come to set Adharma

aright and bring back Dharma again. I never stated to anybody either in private conversation or in platform anywhere that I represented a mission from God or anything of that kind. But let me tell my friends here that God is truth, that it is a fact that everyone of us is but a tool in His hand and every little act of ours is His act and the votes on this and the other side are but His own inscrutable ways. Do not charge me with blasphemy, that I was guilty of saying that I was God himself or anything of that kind." Because one disliked reference to God and religion, one did not hear properly things that were said about God. One could not read a book or understand it unless one left his shoes behind and walked as if into a temple and read the book with respect, sympathy and affection. If they wished to understand one another, they should be humble enough to put aside prejudices. "I maintain that God must be kept in our minds. If anybody does not wish to do it, I cannot interfere with him. I can only plead," Mr. Rajagopalachari said.

Preaching Religion

As regards the question whether he or any of his colleagues in the Ministry should not preach religion itself in general when they went about public business, Mr. Rajagopalachari asked whether it was wrong for him to preach when he went round. The salary and allowances had not bought up his life-breath, faith and everything. Even as I breathe free air and eat my food not under the dictates and regulations of the travelling allowance laws I must have a right to speak about God that I believe in. It is part of my breath and faith and therefore I do it." Mr. Seethi gave a correct answer to the argument. They should not presume that he (the Chief Minister) had suddenly taken to preaching about God or believing in God. It was his old habit. He should like to be excused. It was said that

PERSONAL

"K. Ratneswara Iyer, B. A. (Madras) of Pannalai, Tellippalai has joined the Tutorial Staff of Mahajana College Tellippalai."

FOR SALE

70 acres of coconut land, Navundan Estate in Pallai. About 20 acres fully planted and bearing. No jungle, excellent for tobacco, fruits, grazing throughout year. Good well and tunglow, motorable, about 1/2 mile from bazaar, Post Office and Railway Station. Proprietor on land till Wednesday 9th July 1952.

Apply:-

V. THURASINGHAM,
Chilaw.
(M. 68. 8.)

NOTICE

The Jaffna Co-operative Stores Ltd.
150, Hospital Street, Jaffna.

Share Certificate No. 215.

(Athivara Madam, Manipay)

Whereas Mr. T. Sandrasegaram of Sirappar Walawu, Manipay one time Joint Trustee of the "Athivara Madam", Manipay now claiming to be the sole Trustee has made an application to us to have himself substituted in the Share Certificate as sole Trustee for the purpose of inter alia drawing the dividends due on the said Share Certificate.

Be it known that his application will be allowed and acted upon unless sufficient cause is shown to the contrary by any one lawfully entitled to do so on or before the 25th, July 1952.

V. VENASITAMBY,
Secretary.

26th, June 1952.

(M. 54. 1, 4, & 8.)

they need not recognise the existence of God and that whether He was there or not was not their concern. It was a reasonable proposition but not a good proposition for the good of the people and the country. They should have love and fear of God. It was not enough to ignore it. There should be a law from within.

DOES GANDHISM EXIST?

DEVOTED DISCIPLE'S FORTHRIGHT VIEW

MAKING an earnest appeal to the followers of Gandhiji through the editorial columns of the *Harijan* Sri K. G. Mashruwala writes:

(1) Gandhiji believed in democracy. He was the greatest democrat in practice. When the Second World War broke out he wished well of the democratic powers and not of the fascist and the totalitarian ones.

(2) Gandhiji said that non-violence was superior to violence, but violence, was better than cowardice.

(3) Gandhiji said that he was one with the Communists in their aim, but his method was one of non-violence.

(4) Gandhiji said his was not inactive non-violence, but active dynamic non-violence.

(5) Gandhiji confessed at the closing period of his life that what the people of India had practised was not satyagraha or the non-violence of the brave, but passive resistance or non-violence in the absence of power to use violence.

The Choice

Thus say the various Gandhites and none may be contradicted.

Now Gandhiji's followers are called upon to make a choice between Democracy and Communism; and between violence and non violence. They are all agreed that cowardice is out of question. But some argue that Gandhiji alone could practise and give a lead in the dynamic non-violence of the brave and that after his death none may be accepted in his place. Indeed, at the time of the 1942 movement Gandhiji himself had told the nation that after his arrest every one was to be his own leader.

It is also felt by many that the so-called nearest co-workers of Gandhiji have become inactive votaries of non-violence and have shut themselves behind the walls of their Ashrams, plying the *charkha* and repeating parrot-like Ramanama, Sarvodaya and Constructive work, and purifying their souls. No great and widely-embracing movement could be expected to come out of them.

And so some of them have chosen Democracy, even though supported by violence—it being better than cowardice—and they have entered the Legislatures and undertaken the responsibility of running governments.

But some have not approved of this because it is a capitalist and not revolution-

ary Democracy. And so they have left their Ashrams and other routine activities to their juniors and the small populations of their villages & tabsils to the fate, and begun to tour the country criticizing the present Government as having let down Gandhiji.

And some have felt that they should not confine themselves to their small fields of activity in India, but cover the four corners of the world, and preach the message of Gandhiji's Peace and Non-violence to a war-weary world.

Non-Violent Communism

And some have recommended the establishment of Communism (of course) by non-violent methods.

Now the common people and young workers, who are also dissatisfied with the present state of affairs, argue: "Since Communism is good and promises relief and happiness to the poor, and since there is not dynamism enough in the Gandhites to establish it non-violently at least not within a reasonable period, why not help the Communists, in spite of their violence? The disciples of Gandhiji might be pledged to non-violence; we are not. Let us accept their frank admission that Communism must be brought about, and straight-away work for it by the cut-the-knot method."

This is the kind of reasoning suggested and unconsciously encouraged by some Gandhites.

Caricaturing The Master

When a great master's life and teachings are reduced to a few *sutras* like those numbered above, we end in deducing from them propositions, which the master might never have intended and would probably have been staggered to hear. Unconsciously the best disciples make the worst caricature of their master.

Shri Sourindra Kumar Khan, a young writer of Bengal, says:

".....In all cases, after the prophet's death his disciples who are all well-meaning and unimpeachable fail to agree among themselves and break up to resort to preach different modes of interpretation and application of the master's teaching which, taken together, later on comes to be regarded as a religion or a school of thinking"

I think he is right.

Hence, my earnest appeal to all followers of Gandhiji, or Gandhism. Let every one

ORDER NISI DECLARING WILL PROVED

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction No. 468

Thaiyalnayagi widow of Vaitilingam of Vannarponnai East Petitioner Vs

Minor 1. Vaitilingam Ganesalingam and 2. Ponnudurai Selvadurai both of Vannarponnai East, the 1st Respondent is a minor appearing by his guardian ad litem the 2nd Respondent Respondents

In the matter of the Estate of the late Annamalai Vaitilingam of Vannarponnai East Deceased

This matter coming on for disposal before K. D. de Silva Esq District Judge, Jaffna on the 13th day of June, 1952 in the presence of Mr. A. Sanmugapathan, Proctor on the part of the petitioner and the affidavit of the above-mentioned petitioner dated 13th June 1952, having been read.

It is declared that the said second respondent be appointed guardian ad litem over the minor the 1st respondent and that the said petitioner be declared entitled to have Letters of Administration to the estate of the said intestate as his lawful widow unless the respondents or others interested shall on or before the 18th day of August 1952, show sufficient cause to the satisfaction of this court to the contrary.

It is further ordered that the petitioner do produce the minor in court on the same date.

This 13th day of June 1952

Sgd K D de Silva District Judge (O 31 4 & 8)

of us say, "This is my attitude towards non-violence, or Communism, or Democracy, or whatever it may be," instead of saying, "This is what Gandhiji desired," or, "This is Gandhism."

If there ever was anything like Gandhism it died with Gandhiji. For Gandhiji alone could have the whole of it. Everyone else might have something in common with him, or even everything of his plus something else of his own, but none the whole and nothing but the whole of Gandhism. So let no associate, however close, say that he is a follower, or interpreter of Gandhiji or Gandhism. It is needless to say that I include myself in this.

Let us all, whom the world takes to be the followers of Gandhiji agree to dissolve Gandhism, if it at all survived him. Let not any of our movements, activities or actions be named after Gandhiji, or invoked in his name.

What Makes A Good Hindu

(Continued on page 1)

selves but means to the attainment of freedom. Hinduism accepts the facts that men are born with unequal mental and physical characteristics, which are determined by their past actions. But it emphasizes that every one should be helped to develop his highest potentiality. The social Laws of the Hindus have been formulated with that end in view. Four ideas have been laid down which every normal human being should strive for. These are ethical virtues, economic security, legitimate experience of life in the world, and communion with the eternal. The first three pave the way to the acquisition of the last, which alone is the highest good. A Hindu believes in the caste system, which is based on the natural inequality of men at birth. The four castes represent spiritual power, physical valour, wealth, and manual labour. They are interdependent. It is sinful for one caste to exploit another or for the strong to repress the weak. All should work in harmony for the common welfare of society. Life is likewise divided, in Hinduism into four stages. The first stage should be devoted to the acquisition of knowledge; the second to family life and service to society; the third to reflection on spiritual truths in solitude; and the last to uninterrupted contemplation of God through renunciation of worldly attachments.

To a good Hindu the great God is our common father, his creative energy, our benign Mother, the world our home, and all God-fearing people, regardless of their caste or creed, our kith and kin.

NOTICE

IN THE DISTRICT COURT OF POINT PEDRO

No: 4248

1. Thambipillai Namasivayam and 2. wife Thangachchiammah both of Karanavai South Plaintiffs

Vs

1. Sabapathipillai Suntharam of Imaiyanan; 2. Sellathurai Sabapathipillai; 3. Sellathurai Muttukumaru; 4. Sellathurai Manickavasagar; 5. Sellathurai Velayutham all of do; 6. Yobamba widow of Ratnasingham of Paloly East; 7. Sellachchippillai widow of Kathirithamby Kandiah of Karanavai South; 8. Visuvanather Kandiah; 9. wife Achchippillai both of Do; 10. Karthigesu Sivagnanam; 11. wife Theivanayagi both of Talpitiya Estate, Yogama Group, Ehiliagoda; 12. Elaiyathamby Thuraiyappah; 13. wife Saraswathy both of Alavodai, Elalai South, Chunnakam; 14. Rajasegaram Sivarajah; 15. wife Packialledchumy both of Portwood Estate, Kandapola; 16. Kudiar Sabapathy of Karanavai South; 17. Gnacamah widow of M. Thambish of Do; 18. K. Sinniah Gnanapiragasam; 19. K. Sinniah Sivapiragasam both of Do; 20. Elaiyathamby Kumaraswamy of Kapugastene Group, Ratnapura; 21. wife Anaodavally of Alavodai, Elalai South Chunnakam; 22. Saravanamuttu Senathirajah; 23. Muttachchippillai widow of S. Kandiah both of Imaiyanan; 24. American, Ceylon Mission by their Bishop, Rt. Rev. S. Kulendran of Arali Defendants

It is hereby notified that action No. 4248 has been instituted in the District Court of Point Pedro under the partition act No. 16 of 1951 for the partition / sale of the land / called Thekilanthoddam in extent 118 Lms V. C. and 1/2 Kls and situated at Karanavai Veerapathirayan-curichchy.

The defendants in the aforesaid action are summoned to appear in Court on the 6th day of August 1952 at 9 O'clock of the forenoon.

By order of Court, Sgd S. Velauthar, Clerk of the Court, This 3rd day of July 1952 Drawn by P. Kanapathipillai Proctor for Plaintiff (O 32 8 & 11)

Junior School Certificate Examination November 1952

(conducted by the Examination Council of the Northern Province Teachers' Association)

Closing date for entries of Private Candidates 1st Aug. '52

Closing date for entries of School Candidates 25th Sept. '52

Apply for entry forms to:

T. SEENIVASAGAM Secretary, N. P. T. A. Examination Council, 23, Kannathiddy Road, Jaffna.

(M. 67. 8)

Fate of Culture in Soviet Union

(Continued from page 1)

ing artists what to paint, and in what style to paint it, telling poets what mood to feel, and with what formulae to express it, composers what subjects to choose and in what styles to treat them. Far from withering away with "complete socialism" the state then swells to totality, embracing every aspect of life in its all encompassing, steadily more constructing grasp. As Robert Ley once wrote, "The only person who is still a private individual in Germany is somebody who is asleep." And Huxley, as we know, worked out a way for the Boss even to reach the sleeping by a whispering machine built into his pillow.

I address myself to the artists and writers and scientists of good will who are serving the totalitarian monster by embellishing it and forming part of its front organisations. In their hearts they think: "It cannot happen to me or those I esteem, for we are progressive, forward-looking, on the side of the people—surely not enemies of the people". I want you to consider a few case histories of "honoured artists of the Soviet Union" so that you may judge whether it would be good for your art or your science to have such a regime spread to any part of the world.

Heroes of Culture

I have selected but a handful of names from the long and tragic list of the heroes of culture that the total state has martyred. Many of these were apolitical. Many more were loyal to socialism, to the people, to the ideals once proclaimed by Bolshevism. All sought to be loyal to the vision that was in them. But no system which aims to dominate, co-ordinate and prescribe anything, no system which claims to know everything, to be infallible and omnipotent, which claims to be able to explain by a single formula the entire past, control the entire present, and determine the entire future, can tolerate the unpredictability which springs from difference, creativeness, spontaneity, uniqueness. How can totalitarianism endure the fact that men are creative and can produce from that unique tension between their inner selves and the outer world something new that nobody can foresee, command,

predict nor interdict? Wherever the Politburo senses that it cannot direct and control; there it policies. And for the artist who is irremediably ineradically an artist its only means of controlling is to silence with exile or a bullet in the base of the uncontrollable brain.

But because man is human, this "great experiment" in total organization, permeation and automation will not succeed. Man, being man, will continue to suffer, to dream, to surprise to create, to stake his life on his conscience and his vision. And to those men of good will who have served the monster while dreaming that they were serving man, I plead that they re-examine the fate of their prototypes in the Soviet Union, if they re-examine this record, if they do elementary justice to the Shostakoviches, the Meyerholds, the Eisensteins, the Besymenskys, surely they will join in the struggle to keep culture free at home and help it wherever it is threatened or gasping for the right to continue to exist.

—Madras Hindu

ORDER NISI

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction No: 1448

In the matter of the estate of the late Samuel Velupillai Solomons of Manipay, Jaffna Deceased

Lydia Rasammah widow of Samuel Velupillai Solomons of Manipay, Jaffna Vs Petitioner

- 1 Samuel Ponnah Sabaratnam and
- 2 wife Violet Retnam both of Manipay, Jaffna Respondents

This matter coming on for disposal before K D de Silva Esquire, District Judge, Jaffna on the 5th day of May 1952 in the presence of Messrs Aboobucker & Sultan Proctors on the part of the petitioner and her affidavit and petition having been filed.

It is ordered that Letters of Administration to the estate of the abovenamed deceased be granted to the petitioner as the widow of the deceased unless the Respondents or any other person or persons interested in this matter shall appear before this Court on or before the 14th day of July 1952 and show cause to the satisfaction of this Court to the contrary.

The 5th day of May 1952
Sgd: K D de Silva
District Judge

Drawn by,
Sgd: Aboobucker & Sultan
Proctors for Petitioner
(O. 34 8 & 11)

Jaffna College Alumni Association

The Alumni Day celebrations and the Annual General Meeting will be held on Saturday the 19th July, 1952 at Jaffna College, Vaddukkodai.

Programme for the day

- 7.00 a.m. Tennis Match
- 9.00 a.m. Thanksgiving Service
- 10.00 a.m. Oratorical Contest
- 1.00 p.m. College Lunch
- 3.30 p.m. Business Meeting
- 4.30 p.m. Principal's Tea
- 5.00 p.m. Football Match
- 6.00 p.m. Singing Competition
- 8.00 p.m. Alumni Dinner (Dinner fee Rs. 6/- per head; couple Rs. 10/- & Rs. 6/- per guest).

Those intending to join in the luncheon are kindly requested to inform the Principal before the 18th and those intending to join in the dinner inform the Secretary before the 15th inst.

R. C. S. COOKE,
Hony. Secy.
Co-op: Office, Jaffna.
M. 63. 4. 8. & 11.)

ORDER N.51

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction No. 1463

In the matter of the intestate estate of the late Rajaratnam Vettivelupillai of Vaddukkodai West.

Deceased
Murugesu Sinnathamby Rajaratnam of Vaddukkodai Petitioner

Vs.

1. Vettivelupillai Yogesvarar
2. Vettivelupillai Thilliam-palam
3. Vettivelupillai Logampal
4. Vettivelupillai Thalai naysgi
5. Saraswathiammah widow of Vettivelupillai
6. Rajaratnam Yoganathan all of Vaddukkodai west Respondents

This matter coming on for disposal before K. D. de Silva Esqr District Judge Jaffna on the 4th day of June 1952 in the presence of Mr. S. Kandasamy Proctor on the part of the Petitioner and the affidavit and Petition of the petitioner having been read.

It is ordered that the 6th Respondent be appointed Guardian ad-litem over the minors 1-4 Respondents for the purpose of representing the said minors in these proceedings and that Letters of Administration to the estate of the abovenamed deceased be granted to the Petitioner as the father of the said deceased, unless the respondents or any other person interested in the above estate shall appear before this court on the 28th day of July 1952 and show sufficient cause to the contrary.

It is further ordered that the 6th Respondent do produce the said minors in court on the said date at 10 A. M.

This 4th day of Jun: 1952.
Sgd: K. D. de Silva
District Judge.
(O: 30. 4 & 8).

Order Absolute in the First Instance

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction No-1453

In the matter of the Last Will and Testament of the late Kathiravelu Candiah of Araly North Deceased

Sinnammam widow of Kathiravelu Candiah of Araly North Petitioner.

This matter coming on for final determination before K D. de Silva, Esquire District Judge, Jaffna on the 12th day of May 1952 in the presence of Mr. R. C. Subramaniam Proctor on the part of the petitioner and the affida-

vit of the petitioner dated 5th May 1952 and that of the attesting notary of the will dated 6th May 1952 having been read.

It is ordered that the Last will of the late Mr. Kathiravelu Candiah the deceased 5th dated October 1929 attested by Mr. V. Nagalingam Notary Public under No. 2303 and now deposited in this Court be and the same is hereby declared proved and that Probate of the said Last Will be issued to the petitioner Sinnammam widow of K. Candiah who is the executrix named in the said Last will accordingly.

This 12th day of May 1952
Sgd: K. D. DE SILVA,
District Judge.
R. C. Subramaniam
Proctor for Peter
(O. 33, 8 & 11)

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(M 58 1, 4 & 8)

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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.

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