

## CIVILISATION VERSUS FAMINE

### Soil Erosion A Menacing Factor

CIVILIZATION is now running a race with famine; the outcome is still in doubt. In the past five years the population of the world increased about 3 per cent, whereas the production of food increased only 1 per cent. So far civilization is losing this diabolical race. Yet it need not do so. For when resources of the earth are fully husbanded in complete knowledge of modern science and with the know-how of up-to-date technologies, possibilities in store for its growing populations are beyond the imagination of mankind in general.

Barriers to access to raw materials and to opportunities to earn food and other good things must, however, give way to collaboration of peoples and nations in making full use of all types of resources of the earth—full use, taking into account the need for conservation. It is toward such a goal that the United Nations and its Specialized Agencies are working.

Moreover, the wrecks of lands long under use present a challenge to statesmen, to farmers, and to scientists of each nation and to all in collaboration. For lands of the old and new worlds bear

By

W. C. LOWDERMILK

indelible records written across landscape after landscape by activities of its resident populations. The longer the occupation and the more powered machinery employed, the deeper inscribed is this record in the land.

Such were the findings of my field studies during the past 30 years, in north-western China, North Africa and in the Middle East, as well as in certain countries of the new world. The Middle East has special meaning as the cradle of western civilization. Agriculture in this arid region may have begun first in alluvial valleys with irrigation waters diverted from rivers; and was followed by cultivation of slopes of highlands watered by "rains of heaven". Flat lands of Nile Valley and of Mesopotamia were irrigated before the slopes of ancient Phoenicia were cleared of forests and cultivated to crops.

It was very likely that the tiller of soil at the beginnings of western civilization first encountered the hazards of soil erosion in cultivating slopes of what is now Lebanon. Likewise this tiller of soil was the first to control soil erosion by building stone walls to terrace slopes into flat and level benches and hold soil in place.

The great area of sloping land terraced with stones in various states of deterioration in the Middle East indicates that the ancient Phoenician farmer first sought to retard and to control soil erosion and storm run off with these costly works, 40 or possibly 50 centuries ago. This method was carried by Phoenician colonists to their settlements round the Mediterranean Sea.

The famous forests of the Cedars of Lebanon retreated before axe, fire, hoe and the voracious black-cared goat until today only a few remnants of the original extensive forest are left. The best known relic is the Tripoli Grove of about 400 trees.

The disappearance of this famous forest is symbolic of the decline and deterioration of resources and prosperity of the country. According to the record in *11 Chronicles*, Chapter 2, Hiram, King of Tyre, supplied Solomon with timber from this forest of cedars for the construction of the First Temple at Jerusalem.

Today, we find on the mountains of ancient Phoenicia (now Lebanon) bare limestone slopes strewn with remnants of former terrace walls showing that the battle with soil erosion was sometimes a losing fight. Elsewhere one finds terraces that have been maintained for several thousand years, as at Beit-Eddine. Such astounding achievements demonstrate that when the physical body of the soil resource is maintained, it may be cultivated and made productive for thousands of years. Fields in crops depend then on its treatment.

Syria holds some of the grandest ruins of the ancient world such as Baalbeck, but the most significant are found in the graveyard of a "Hundred Dead Cities". An area

## BRITISH PRESS COMMENTS

### COMMUNISM AND CAPITALISM

The *Western Morning News* says: "We have passed the time when simple people studied Soviet pronouncements line by line and well meaning folk asked if we could not go half way to meet the Soviet case. Even fellow travellers, from various motives, have discovered that it is a waste of time to ask for the sympathetic consideration of Russian Communism."

"It is something of a puzzle to know why Vishinsky thought it necessary to talk nonsense about the peaceful co-existence of Communism and Capitalism. At home in Russia, Stalin has been careful not to repeat this story. He has adopted the thesis that the Socialist Fatherland is not in danger because internal contradictions of the capitalist countries make it more likely they will attack each other than that they will turn on Russia. Whether sincerely intended or not, this is a promise of peace for the Russians but nothing that could reasonably be called the peaceful co-existence of the rival systems."

"Whether the Stalin theory is genuine and how long Russia will be content to act on it are matters of opinion on which it would be foolish to pretend that there is any certainty. It is not unlikely that among the theorists of Communism there are differences of opinion about the 'internal contradictions'. Nothing said by Vishinsky affects the knowledge we already had that it is an important part of Soviet policy to increase our economic strain and encourage differences between America and Europe. It is refreshing to note that Sir Hartley Shawcross is under no illusions about the humbug of the East-West trade propaganda and that he has had the courage to say so."

of about a million acres in northern Syria lying between Aleppo, Antioch and Hama exhibits soil erosion at its worse. Here are ruins of villages, hamlets and market towns standing on the skeleton rock of limestone hills, from which three to six feet of soil have been swept off. These depths of soil are indi-

(Continued on page 3)

## IDEA OF THE GURU

### Indispensable for Self-Realisation

THE human individual is self-centred, i. e. all his thoughts and feelings revolve round himself. The gravitating pull of his "self" maintains the stability of his mental and emotional world. A violent disturbance of this equilibrium can only be brought about by a force sufficiently powerful to create another centre of equilibrium. An experience, even more romantic, is the disciple's meeting with the Guru. There are many accounts of such experience in the history of genuine and authentic mystic. They are often disfigured by exaggeration and sentimentality. Such exaggeration has led to a general disapproval of the idea of the Guru. Nevertheless, none can deny the great importance of the extraordinary revolution in values or transformation brought about by the entrance into our lives of that Power which, by whatever name we may call it gives a new meaning, an extraordinary freshness, a living inspiration, effects a total integration of the contents of our personality and transmutes that self, by a process of divine alchemy into the likeness of God. That such

### (THE VISION)

an experience is no myth, but a genuine and authentic stage in the life of the spirit is borne out by our direct experience. Birth, adolescence, maturity, death and rebirth is a law which not only governs the processes of organic life, but has its counterpart or correspondence in the life of the spirit.

The Guru is that Power, embodied or disembodied, which brings about this transformation—we have to die to the self before we gain the second birth at the hands of the Guru. In the presence of the beloved, the lover casts off the shackles of personality. Likewise, in the presence of the Master, the Guru, the Supreme Beloved, we gain the experience of the liberation from the limitations of the individual self. When Jnaneshwar says that, when we salute the Guru, the saluter and the saluted both vanish, and only the Supreme remains, the mystic experience is an authentic fact—not a mere flight of the poetic imagination.

The meeting with the Guru

marks a definite stage in mystic life. It is the glimpse of Reality. In the Guru, we see, as in a mirror, the highest perfection of which we are capable, the pattern of what God wants us to be; we behold the Atman, the Eternal Power, which has ever guided us in our blind and stumbling march towards God or Truth, manifested now in a human form.

### Agency For Awakening

The Guru, then, is the Divine Power that awakens us to the Truth of our being, to the hidden perfection which ever dwells within us, and which it is our supreme task to discover, to make manifest in our everyday living. This first glimpse of Reality is the beginning of the mystic life. It is necessary to point out that the Power may not be necessarily embodied in a human form. Quite often, it may be a luminous clarity of the mind, the flowering in the heart of a supreme Beauty, produced by a great poem, a great work of art, or a vision of the marvels of Nature. The result is a complete transformation of all our values.

When we carefully study the human psyche, we find that it is not a single entity. There is not one 'I' am angry, at another 'I' am jealous and then 'I' am at peace. Which of these 'I's is real? Corresponding to a centre of interest, there is an I. There are innumerable desires, some conflicting with others. I want this now, in a little while I do not want it. So the human psyche is the battleground of many deities. The first task is to integrate and co-ordinate the different elements of personality into a single whole. Through discipline, through what may be called Sadhana, it is possible to achieve this. But there is a more rapid and apparently an easier way of achieving this. It is Bhakti, devotion to the Guru, the Master. We know how if a magnet is placed in the midst of iron filings, they arrange themselves in a definite pattern; each tiny bit of iron becomes a little magnet and the irregular mass of filing becomes transformed by the magnetic field into an integrated whole. Similarly, under the influence of a great Master or Teacher, the elements of an irregular, un-

(Continued on page 2)





## Hindu Organ

FRIDAY, OCTOBER, 24, 1952

Treasure These Thoughts

Commune with the Lord of  
Bliss now  
Forget the body and its  
connections.  
Rest peacefully in blissful  
joy  
Calmly abide in thy Supreme  
Abode.  
Now there shall be an end of  
birth.

### DISCIPLINING LIFE

PHILOSOPHERS, psychologists and political pundits are all in quest of a panacea for the ills of the world. The voyage of discovery is well-intentioned but the circumstances in which this search for the supreme remedy is made reveal the fact that the march forward is along a vicious circle. Hence the remoteness of their chances of reaching the journey's end. The explanation for this state of aimless drifting is clear. The age of silent prayer and meditation had passed having yielded place to an era of noise and nuisance. Silence has given pride of merit to speech; tranquility has been replaced by turmoil. To attempt to bring peace to the world by means of bluster and bluff is to aim at reaching the serenity of the stars above by mechanised means.

Where then does the way out of this chaos and confusion lie and how can it be reached? The answer is there in the spiritual teachings of the savants of old and in the life history of the Saints and Mahatmas who are no more with us. Poets of the East and the West have sung of the power that prayer produces and the peace that silent meditation brings. The hereditary Eastern monarchs of the forgotten past were themselves spiritually trained under the sublime influence of *Rishti* of the Royal Court. Life was then a matter of discipline, a sum total of regulations governing the conduct of the individual. The ethical codes that embellish Oriental Literature call for self-discipline of a high order and well have the people of the earlier ages observed these rules of conduct to

## Civilisation Versus Famine

(Continued from page 1)

cated by heights of door sills of stone houses above country rock on which the house walls were set.

### Dead Towns

Here soil erosion has done its worst and has spread a ghastly destruction over a formerly prosperous landscape, as judged by the ruins of splendid houses in villages such as El Bare. In reality these villages and towns are dead with little hope of reality these villages and towns are dead with little hope of resurrection; for the basis of their prosperity is gone. These towns have not been buried as have so many in North Africa but have been left high and stark by the removal of soil through the irreversible process of accelerated erosion. Instance after instance of such impoverishment of the land base of peoples may be cited.

Assistance by the United Nations Specialized Agencies to build back where possible productive capacities of lands and waters is proffered to such regions when requested by countries concerned.

But the cradles of civiliza-

earn immortal fame for their lands and mankind as a whole.

Today the story is not merely different; it has become a tragedy. The din and bustle of everyday life has acquired a place of honour in the art of living and he who shouts most has the best hearing. It is because of the inherent nature of the fast declining kaliyuga that spiritual leaders of this century have pleaded for prayer and silent meditation. Mahatma Gandhi wielded the weapon of non-violence triumphantly because the quintessence of it has been silent prayer. He talked only where talk was indispensable. He took the vow of silence for he knew what it meant for the achievement of the victory of a spiritual crusade.

We, therefore, commend the words of wisdom that are being preached hour in and hour out by Yogi Suddhananda Bharathi for the need for silent meditation in the midst of the tempestuous daily routine. The *Skantha Saddi* is just the period for this silent meditation. Did not God Muruka appear to save the world from decline and decay? Mankind to be worthy of the Divine Grace should learn to live a life of discipline. And silent prayer is the first article of the spiritual charter.

tions are still in decline. Ruins of great works bespeak former wealth and splendour amidst modern wretchedness and poverty. As I stood in a graveyard of civilizations in the Middle East and in the Far East amidst the depressing poverty and under development of their peoples, I was deeply moved by the waste and the ineffable sadness of mankind's failure to adjust himself to the bountifulness of the good earth.

### Destroying The Source

In ignorance and with wastefulness and destruction, mankind has strode across the face of the earth for 7,7000 years, reaping where he has not planted and destroying what he has not made. In occupying new lands one after the other, one section of mankind has looted his fellows, "skimmed off the cream" and left thin milk for generations that follow. Man in his ignorance and egoism has tended to destroy the source of his existence. The cause of this decline is complex. Erosion and wastage of soil is rather a resultant of social as well as of physical factors.

The children of men found the earth literally a garden of Eden. But after 7,000 years of increasing command of tempered steel tools and of powered machines civilization is now racing trial for its terrible wastage of the earth's resources, and, in particular the land and its soils and waters. On the basis of past performance the prospect for the future, with few exceptions, is that mankind will mine out the earth's resources and productivity from place to place, leaving a desolation of man-made deserts. Suicide of civilization seems to be the end of this march of ruthless exploitation rather than a more abundant life for people.

Though past failures are more common than success, there is yet hope and yet time as we appraise the possibilities of this old earth in terms of its stored resources and regenerative powers derived from energies of the sun. The growing knowledge among men of goodwill, of sciences and skills in technologies together with willingness to collaborate gives us hope in an otherwise perilous future. With resource of human initiative, of natural energies and of raw materials that stand at the service of mankind on every side, we may still achieve a more abundant life for all.

An advance of the kind however, calls for integration of activities in many fields, such as research into the fundamental laws and processes of nature and applied research in several technologies especially in the full use with conservation of soils and waters, Education and training must go hand in hand with these activities. This is a challenge worthy of the high purposes and goals of the United Nations and of its Specialized Agencies. — UNESCO,

## Idea of the Guru

(Continued from page 1)

ingless thought and feeling begin to have meaning and arrange themselves into a single pattern of our life. What gives meaning to our life, reveals to us the pattern which the Divine wants us to fulfil, is the Power called the Guru. Changing the metaphor, we may say that different tributaries of thought and feeling are made to flow into a single channel and finally to mingle their waters with the ocean—the Eternal, the Sadguru.

### The Guiding Light

The Guru thus transforms the many desires of the mind into a single desire for God. That it is a desire for God, does not prevent it from being a desire arising from a want, an incompleteness of Being. But the quality of this desire is different from other desires in one particular—all other desires are incapable of fulfilment, in the sense that fulfilling them creates no further desire. The desire for God, or the Eternal, on the other hand, must fulfil itself—Our hearts are restless until they find their rest in Thee—and with that fulfilment, there is a total cessation of desire. This is the psychology of the experience of coming into contact with a Guru. It is the Guru that gives the second birth. As is so often repeated in the great theosophical classic, *The Light on the Path*, nothing that is embodied, nothing that is conscious of a separation, can aid the disciple—only the Eternal can give him the second birth.

In all mystic poetry there is a hint of the mysterious relationship between Love and Death. Love is not a self-gratification, it is a self-surrender. Love is the dying to the self, not once or twice, but from moment to moment and this death is not a tragedy but a supreme fulfilment. In nature, the birth of new forms involves the decay or even the destruction of the older forms. In the case of the human psyche, the rebirth of the soul must be preceded by the breaking up of the self, the personality. Only a supremely disinterested Love can affect this disintegration of the personality.

### Value of Service

What is false in the relationship between the Teacher and the pupil is that the pupil serves the Master with the hope of reward and service has as its motive a subtle form of self-gratification. All the legends of discipleship testify to the commonly accepted idea that long, faithful service is demanded from the pupil as the price of illumination. Quite often, false gurus exploit purely personal services from their followers. These are looked upon as tests of the humility, the disinterestedness of the disciples. But the test of Love is that it wants

## South African Racial Bias

Evidence of how convict labour was being hired out to farmers in South Africa was given in Geneva on October 16 by Mr. C. W. W. Greenidge of the British Anti-Slavery Society. He alleged that South Africa had thus contravened the International Forced Labour Convention of 1930.

Giving evidence before the U. N. Committee on Forced Labour, he said that it was by no means uncommon for South African farmers to subscribe money to build a prison near their farms so that the Government could fill it with convicts and hire them out.

Mr. Greenidge also cited the case of a prison at Loshe, Eastern Transvaal, where he said that such a prison was opened by the South African Minister of Justice in September 1949.

He alleged that prisoners there were hired out to local farmers at one shilling nine pence a day and taken to their work in steel cages.

He also asserted that African natives, when arrested for not carrying passes, were given the choice of either working for European farm or being prosecuted. That, he said, was also a contravention of the Forced Labour Convention.

Commenting on the arrest of Mr. Alec Reid, the Special Correspondent of *New Delhi's Hindustan Times*, and Mr. Yusuf Cachalia, Joint Secretary of the South African Indian National Congress, the *New Statesman And Nation* said on October 18 that the circumstances of arrest "suggest conditions little different from those of lynch law".

The Journal stated that the "ugly incident has underlined the violent reactions of a large number of Whites to the campaign of non-violence".

"Non-violent resistance to racial laws in South Africa continues to grow in size and self-confidence and its effects on the white community are beginning to be felt", it added.

nothing, makes no claims or demands; it is its own highest reward. It is a relationship which has no other end beyond or other than itself. Discipleship is a symbol of the most perfect manifestation of Love in its highest and purest form. The disciple finds his fulfilment in his love and devotion to the Master. Love seeks no reward beyond itself. Where such a relationship exists between the pupil and the Master, there is neither pupil nor Master, for their lives are fused into a Unity that transcends their separate existence—the Oneness of the Eternal.



# TEACHERS' PENSION RULES

## RECENT AMENDMENTS

The School Teachers' Pension Rules published in Gazette No. 7,631 of February 24, 1928 as modified by any subsequent rules, are hereby further amended by the insertion, immediately after rule 6A, of the following new rules:-

"6B (1) A teacher who is unable to give instruction in Standard VI, Standard VII or Standard VIII, as the case may be, of—

(a) any Government or Assisted Secondary School or College in which instruction is required to be given through the medium of Sinhalese or Tamil in accordance with the direction of the Minister of Education specified in the notification published in Gazette No. 10,332 of December 21, 1951; or

(b) any Unaided Secondary School or College in which instruction is required to be given through the medium of Sinhalese or Tamil in accordance with the general educational policy of the Government, may, at his option, be permitted to retire on pension if, but only if—

(i) he has completed one hundred and twenty months

of recorded service in a school or schools;

(ii) the Director is satisfied that—

(a) he is unable to give instruction in accordance with such direction or policy; and

(b) the employer is unable to provide for him other suitable employment as a teacher according to his qualifications either in the same school or in any other school under the same management; and

(iii) he exercises such option not later than—

(a) October 31, 1952, where in accordance with such direction or policy, he may be required to teach in Standard VI of a school or college from and after January 1, 1953; or

(b) September 30, 1953, where in accordance with such direction or policy, he may be required to teach in Standard VII of a school or college from and after January 1, 1954; or

(c) September 30, 1954, where in accordance with such direction or policy, he may be required to teach in Standard VIII of a school or college from and after January 1, 1955.

(2) For the purpose of computing the pension payable to a teacher under paragraph (1), the recorded service of that teacher, whether that service is contributory or non-contributory, shall be increased by a compensatory addition at the rate of one month for each complete period of two months comprised in such recorded service:

Provided that the addition so made shall not in any case exceed the smaller of the two following limits, namely—

(i) a limit of one hundred and twenty months; or

(ii) a limit of such number of months as may be sufficient, when reduced to years and added to the actual age of the teacher at the time of retirement to make the aggregate sixty years in the case of a male or fifty five years in the case of a female

6C. Notwithstanding anything to the contrary in the preceding rules, if any teacher who is in receipt of a pension under rule 6A or rule 6B is re-employed as a teacher on the staff of any school, he shall not be entitled to receive such pension from the date of his re-employment.

Provided however, that in any such case, the provisions of section 16 of the Government Pension Mipute, in so far as they are applicable under these rules, shall apply to that case."

## International Socialism

The Milan Congress of the reconstituted Socialist International, the 'London Times' says "found the movement moving rather uncertainly away from its historical European limitations towards a wider sphere of influence."

The paper continues: "The International is turning its attention not only to the established parties of Asia but also to backward areas generally. It is possible that the nationalist movements in Africa and elsewhere may, through associations with the West, find in democratic socialism a healthier alternative to Communism. Some are already beginning to do so. There is an opportunity here for international socialism to play an important part in shaping the growth of world forces, a part which could often be complementary to that undertaken by the International Confederation of Free Trade Unions. To full advantage of the opportunity it will have to free itself from its European pre-occupation. European Socialists will, no doubt, want to go on discussing their own problems among themselves, perhaps to build closer relationships with Socialist inter-groups at Strasbourg. But if the International is to attempt seriously to become a world body it will have to recognise that these are subsidiary matters to be treated in a sectional way."

## Jaffna Hindu College

NEW ADMISSIONS 1953

Applications should reach the Principal before the 21st of November on forms obtainable in the office.

A. CUMARASWAMY,  
Principal.  
(M 143 24, 28 & 31)

ORDER NISI  
IN THE DISTRICT COURT  
OF JAFFNA  
CASE No. 1496

Nallammah alias Thangaratnam widow of Murugesu Nallathamby of Vaddukodai west.  
Petitioner.  
Vs.

1. M. Mani Thirunavukarasu, 2. M. Vivekananda, 3. M. Sivayoganayagi 4. M. Sivaseelan, 5. Thavayoganayagi, 6. Santhayanayagi, 7. Sivanaathan by their guardian ad litem, 8. Kannagasabai Kumarasamy all of Vaddukodai west.  
Respondents.

In the matter of the Estate of the late Murugesu Nallathamby of Vaddukodai West  
Deceased

This matter coming on for disposal before W. G. Spencer Esqr Additional District Judge Jaffna on the 3rd day of September 1952 in the presence of Messrs. Subramaniam & Somasundaram Proctors on the part of the petitioner and the affidavit of the adovenamed petitioner dated 20th July 1952 having been read.

It is declared that the said Kannagasabai Kumarasamy the 8th respondent be appointed guardian ad litem over the 1st to 7th respondents and that the said Nallammah alias Thangaratnam the petitioner be entitled to have letters of administration to the estate of the said deceased unless the respondents or others shall on or before the 24th day of October 1952 show sufficient cause to the satisfaction of this court to the contrary.

This 3rd day of September 1952.

Sgd. W. G. Spencer.  
Additional District Judge.  
(O. 95. 21 & 24)

## JAFFNA COLLEGE VADDUKODAI

New admissions to the Secondary School including H. S. C., University Prelim and 1st M. B.

Admissions will be by an entrance examination held on the 14th and the 15th of November. All applications should reach the College office before the fifth of November on forms obtainable in the office accompanied by a fee of Rs. 5/-.

There will be no admissions to the Senior and University Prelim. second year classes.

K. A. Selliah  
Principal  
(M. 140. 21 & 24)

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THE MANAGER  
Saiva Prakasa Press  
JAFFNA

### Our Astrological Feature

# WEEKLY FORECASTS

"SRI PATY"

FROM 26-10-52 TO 1-11-52

**ARIES** Aswini, Barani, Kartikai 1st part [Medha Rasi]

This looks an unsettled week. Domestic troubles and misunderstandings with friends shown. Better postpone any new deals. Week end must bring in some good news.

**TAURUS** Kartikai 2, 3, 4, Rohini, Mirugasirisha 1, 2 [Idapa Rasi]

You will be able to triumph over your competitors this week. But petty official troubles likely. New ventures need careful handling. Minor accidents or illhealth likely.

**GEMINI** Mirugasirisha 3, 4, Thiruvathirai, Punarvasu 1, 2, 3 [Mithuna Rasi]

The first two days likely to upset you much this week. Difficulties in domestic affairs and troubles through secret enemies shown. Rest of the week comparatively better but there will be no mental peace.

**CANCER** Punarvasu 4, Poosa, Asyaha [Kataka Rasi]

You will be very quick to pick up quarrels this week. Some trustworthy associate might let you down at the last moment. Tuesday and Wednesday will be the worst out of the lot. Second half of the week comparatively better.

**LEO** Maha, Poora, Uttira 1, [Singha Rasi]

You will be able to achieve much through your influence this week. Fame and success promised. Health upset; likely Wednesday afternoon Thursday and Friday. Week end turns favourable again.

**VIRGO** Uttira 2, 3, 4, Atta, Chittirai 1, 2 [Kanni Rasi]

Domestic troubles likely this week. You will find it difficult to steer clear of misunderstandings. Even your best of intentions will fail to convince others. Week end will upset you much.

**LIBRA** Chittirai 3, 4, Swati, Visaka 1, 2, 3, [Thula Rasi]

Health must be given particular care during the course of this week. Petty official troubles also likely. But no serious consequences shown. Better to postpone important ventures.

**SCORPION** Visaka 4, Anusha, Kettai [Vrischika Rasi]

Domestic troubles likely this week. Unless you are careful you are likely to be made a scapegoat. Be careful in all your official dealings.

**SAGITTARIUS** Moolam, Pooradam, Uttiradam 1. [Thanu Rasi]

A favourable week for profession or business deals. But personal problems will remain unsolved. Misunderstandings with friends and troubles with married partner's relatives likely.

**CAPRICORNUS** Uttiradam 2, 3, 4, Thiruvonam, Avittam 1, 2. [Makara Rasi]

Your friends will help you much this week. New ventures will bring in the desired results. A change of place or small trip likely before end of week.

**AQUARIUS** Avittam 3, 4, Satayam, Pooraddati 1, 2, 3 [Kumbha Rasi]

Some improvements in your professional and personal affairs promised this week. New ventures should bring in the desired results. Secret enemies might cause you some annoyance week end.

**PISCES** Pooraddati 4, Uttiraddati, Revati. [Meena Rasi]

Petty official troubles and mental worries shown. Handle new ventures with care. Strangers will help you much in your affairs. Don't go out of the way to help your friends. end of week.



ORDER NISI

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction No. 1506.

In re the Intestate estate of the late Annamuthu wife of Velupillai Rasiyah of Kadduvan Velupillai Rasiyah of Kadduvan

Vs. Petitioner.

- 1. Thillaimuthu daughter of Raiyah
2. Saraswathy daughter of Rasiyah
3. Rasiyah Balasubramaniam
4. Thankaratnam daughter of Rasiyah all of Kadduvan
5. Kandar Ponnampalam of Erlalai

This matter coming on for disposal before K. D. de Silva Esquire, District Judge, Jaffna on the 5th day of September 1952 in the presence of Mr. K. Kanapathipillai, Proctor on the part of the petitioner and the affidavit and petition of the petitioner having been read

It is ordered that the abovenamed 5th respondent be appointed guardian ad litem over the minors the 1st to 4th respondents above named for the purpose of protecting their interests and representing them in this action and that letters of administration to the estate of the said deceased be granted to the petitioner as her husband unless the said respondents or any other person shall appear before this court on or before the 31st day of October 1952 and show sufficient cause to the contrary.

It is further ordered that the said petitioner do produce the said minors in court on the said date.

This 5th day of September 1952.

Sgd. K. D. de Silva, District Judge.

Drawn by K. Kanapathipillai (Sgd.) Proctor for petitioner. (O. 101. 24 & 28.)

ORDER NISI

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction No. 1507

In re the Intestate estate of the late Sinnamamah wife of Sinnacceddy Murugesu of Erlalai Deceased. Sinnacceddy Murugesu of Erlalai

Vs.

- 1 Murugesu Sinnamagajah
2 Murugesu Sivarajah
3 Murugesu Thambayyah
4 Murugesu Subramaniam
5 Sinnamugam Sinnamamby all of Erlalai

This matter coming on for disposal before K. D. de Silva Esquire District Judge, Jaffna on the 5th day of September 1952 in the presence of Mr. K. Kanapathipillai Proctor for petitioner and the affidavit and petition of the petitioner having been read: It is ordered that the abovenamed 5th respondent be appointed guardian ad litem over the minors second to fourth named respondents for the purpose of protecting their interests and representing them in this action and that letters of administration to the estate of the said deceased be granted to the petitioner as her husband unless the said respondents or any other person shall appear before this Court on the 31st day of October 1952 and

St. Patrick's College

ADMISSION TESTS

The admission Tests for 1953 will be held on Saturday, Nov 1st at 9 a. m. in the College Hall.

Application forms available at the Rector's Office

T. M. F. LONG O. M. I. (M. 139, 21 to 31)

ORDER NISI

IN THE DISTRICT COURT OF POINT PEDRO

Testamentary Jurisdiction No. 478

In the matter of the Last will and Testament of Arimugam Visvanathan late of Puloiy South, Deceased.

Ledchumipillai widow of Visvanathan of Puloiy South, Petitioner.

Vs.

- 1 Visvanathan Ganganathan of do.
2 Visvanathan Subendranathan of do.
3 Parupathy daughter of Visvanathan of do.
4 Sakaswathy daughter of Visvanathan of do.
5 Leelavathy daughter of Visvanathan of do.
6 Bahavathy daughter of Visvanathan of do.

This matter coming on for disposal before A. W. Nadarajah Esquire, District Judge Point Pedro, on the 1st day of October 1952 in the presence of Mr T. Balakrishnan Proctor on the part of the Petitioner and the affidavit of the Petitioner dated the 1st day of October 1952 and the affidavit of the witnesses to the Last Will and the attesting Notary dated the 17th day of August 1952 having been read.

It is ordered that the 2nd Respondent abovenamed be and he is hereby appointed Guardian-ad-litem over the minors the 3rd, 4th, 5th and 6th Respondents abovenamed for all the purposes of these proceedings and that the Last Will of the deceased dated the 2nd day of December 1949 and now deposited in Court be and the same is hereby declared proved and that the Petitioner is the Executrix named in the said Last Will and that she is entitled to have probate of the same issued to her accordingly, unless the Respondents or any other person or persons interested shall on or before the 30th day October 1952 show sufficient cause to the satisfaction of this Court to the contrary.

The 1st day of October 1952.

Sgd. A. W. Nadarajah District Judge (O. 97. 21 & 24)

show sufficient cause to the contrary.

It is further ordered that the said petitioner do produce the said minors in Court on the said date.

This 5th day of September 1952

Sgd. K. D. de SILVA District Judge.

Drawn by K. Kanapathipillai (Sgd.) Proctor for Petitioner. (O. 102. 24 & 28)

ORDER NISI

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction No. 1521 T

In re the intestate estate of the late Ponnammah wife of Kandiah Kangesu of Erlalai Deceased.

Kandiah Kangesu of Erlalai presently of Nawalapitya Vs Petitioner

- 1 Kangesu Pathmanathan
2 Kangesu Sithambaranathan
3 Kangesu Jeganathan
4 Kangesu Shanmuganathan &
5 Kovindapillai Nadarajah all of Erlalai Respondents

This matter coming on for disposal before K. D. de Silva Esquire, District Judge Jaffna on the 18th day of September 1952 in the presence of Mr. K. Kanapathipillai Proctor on the part of the petitioner and the affidavit and petition of the petitioner having been read.

It is ordered that the 5th respondent abovenamed be appointed guardian ad litem over the minors the first four respondents abovenamed for the purpose of protecting their interests and representing them in this action and that letters of administration be granted to the petitioner as husband to the estate of the abovenamed deceased unless the said respondents or any other person shall appear before this court on or before the 10th day of November 1952 and show sufficient cause to the contrary

It is further ordered that the said petitioner do produce the said minors in court on that date.

This 18th day of September 1952 (Sgd) K. D. de Silva, District Judge.

Drawn by K. Kanapathipillai Proctor for Petitioner. O. 104. 24 & 28,

ORDER NISI

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction No. 1435

In the matter of the Intestate Estate of the late Achchimmuttu wife of Ambalavaner Kanapathipillai. Deceased.

Thangamuttu widow of Saravanamuttu Sanmugam of Karaitivu North.

Vs Petitioner. 1. Ambalavaner Kanapathipillai of Karaitivu North 2. and Sanmugam Kandiah of Karaitivu North.

Respondents

This matter coming on for disposal before K. D. de Silva, Esquire District Judge, Jaffna on the 19th day of March 1952 in the presence of Mr. V. K. Subramaniam, Proctor for Petitioner and the affidavit and petition of the Petitioner having been read.

It is ordered that Letters of Administration in respect of the Estate of the said deceased be issued to the Petitioner, unless the said Respondents or any other person or persons interested shall appear before this Court on the 27th day of June 1952, and show sufficient cause to the satisfaction of this Court to the contrary.

This 17th day of June 1952.

Sgd. K. D. de Silva, District Judge.

Time to show cause extended to 27th October 1952.

Sgd. K. D. de Silva, D. J. (O. 100. 21 & 24)

ORDER NISI

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction No. 1508

In re the intestate estate of the late Satkunam wife of Nalliah of Erlalai Deceased

Mylar Ponniah of Erlalai

Vs. Petitioner.

- 1. Ponnu wife of Ponniah and
2. Sellappah Nalliah both of Erlalai Respondents

This matter coming on for disposal before K. D. de Silva Esquire, District Judge, Jaffna on the 5th day of September 1952 in the presence of Mr. K. Kanapathipillai Proctor on the part of the petitioner and the affidavit and petition of the petitioner having been read.

It is ordered that the abovenamed petitioner be appointed administrator of the estate of the abovenamed deceased and that letters of administration be granted to him accordingly unless the respondents abovenamed or any other person shall on or before the 31st day of October 1952 show sufficient cause to the contrary

This 5th day of September 1952.

Sgd. K. D. de Silva, District Judge.

Drawn by K. Kanapathipillai Proctor for petitioner, (O 103. 24 & 28.)

Order Nisi Declaring Will Proved

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction No. 1524 T

In the matter of the Last Will and Testament of the late Thambipillai Rajah of Kokuvil West who died at Kan kasanturai Hospital Deceased.

Sivapakiam widow of Thambipillai Rajah of Kokuvil West presently of Chavakachcheri

Vs. Petitioner

- 1 Thambipillai Nadarajah Pathar alias Periatnamby of Kokuvil West
2 Velautham Nadarajah and wife
3 Kanmani both of Kokuvil West Respondents.

This matter coming on for determination before K. D. de Silva Esquire, District Judge Jaffna on the 23rd day of September 1952 in the presence of Mr. S. Siva Rajah Proctor on the part of the petitioner and the affidavit of the petitioner and affidavits of the witnesses to the Last Will and Dr. S. Nadarajah, Medical Officer, Sanatorium, Kan kasanturai and the petition of the petitioner having been read.

It is ordered that the Last Will and Testament of the

deceased bearing date 17th September 1951 which is now deposited in this Court be and the same is hereby declared proved and that the Petitioner is the Executrix named in the said Last will and Probate thereof be issued to her accordingly unless the Respondents abovenamed or any other person or persons interested in this estate shall appear before this Court on the 17th day of November 1952 and show cause to the satisfaction of this Court to the contrary.

The 23rd day of September 1952.

Sgd. K. D. de Silva District Judge

Drawn by Sgd. S. Siva Rajah Proctor for Petitioner. (O. 98 21 & 24).

ORDER NISI

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction No. 1498

In the matter of the Intestate Estate of the late Neelaiyin Sethupathy of Pungudutivu East who died in Colombo Deceased Kanmany widow of Neelaiyin Sethupathy of Pungudutivu East Vs Petitioner

- 1. Sethupathy Meenadchisundarasan
2. Sethupathy Somasundarasan
3. Sethupathy Alalasarasan
4. Sethupathy Sivagnanasundarasan
5. Sethupathy Sivayokasundarasan
6. Sethupathy Sanmugasundarasan all of Pungudutivu East Respondents

This matter coming on for disposal before M. C. Sansoni Esquire Additional District Judge of Colombo on the 12th day of May 1952 in the presence of Mr V. K. Subramaniam Proctor on the part of the Petitioner abovenamed and the affidavit of the Petitioner dated the 1st day of May 1952 having been read:

It is ordered that the 1st Respondent abovenamed be and he is hereby declared appointed Guardian-ad-litem over the 3rd to 6th Respondents abovenamed minors, and that the petitioner abovenamed be and she is hereby declared entitled as widow of the deceased abovenamed to have Letters of Administration to the estate of the deceased abovenamed issued to her, unless the Respondents abovenamed or any other person or persons interested shall on or before the 7th day of August 1952 show sufficient cause to the satisfaction of this Court to the contrary.

This 15th day of May 1952

Sgd. M. C. Sansoni Addl. District Judge

29-9-52 Time to show cause extended to 27-10-72

Sgd. K. D. De Silva, District Judge, Jaffna (O 99 21 & 24)

deceased bearing date 17th September 1951 which is now deposited in this Court be and the same is hereby declared proved and that the Petitioner is the Executrix named in the said Last will and Probate thereof be issued to her accordingly unless the Respondents abovenamed or any other person or persons interested in this estate shall appear before this Court on the 17th day of November 1952 and show cause to the satisfaction of this Court to the contrary.

The 23rd day of September 1952.

Sgd. K. D. de Silva District Judge

Drawn by Sgd. S. Siva Rajah Proctor for Petitioner. (O. 98 21 & 24).