

THE NEED FOR SERVICE FRONTIER GANDHI'S RELEASE

As Important As Desire For Salvation

'By means of the rope of good action one climbs to heaven, and by means of the rope of evil action one descends into hell. But the wise sever both ropes with the sword of Knowledge, become free from body-consciousness, and attain peace.'

The belief in and the desire for salvation is as universal and fundamental as the need for and the importance of service. The progress of civilization would be a meaningless process if man were told that there was no ideal goal of human effort and that all his struggles and strivings are at best needed to enable him make a living—as prosperous a one as possible—for himself, without caring for others. That life and its material advantages are meant for mere enjoyment, for getting the best pleasure out of this world by living from day to day, nay, from moment to moment may be a profound utilitarian philosophy, but it does not go far enough. There is no gain-saying the fact of hard experience that good and evil, virtue and vice, and happiness and sufferings are ever found inseparably together.

One cannot be had anywhere to the complete exclusion of the other. Even the exponents of the view that mankind has been gradually advancing onwards—from bad to good and from good to better, and that the best, viz. the golden age of 'all good and no evil', is yet to come and will come some day—do not perhaps expect any ideal state of perfection on earth other than that in which there will be found maximum possible good mixed with the inevitable minimum of evil, as it needs must be. Thus the terms 'a perfectly good world' or 'a perfectly happy society' are as untenable as 'hot ice' or 'dark light'. And yet man cannot rest

a moment without action, without doing something that will go to enhance his happiness and reduce his suffering.

Life No Easy Task

Human life is no smooth sailing. The world is by its very nature imperfect. All these infinitely differentiated phenomena in the vast universe around present before the soul visions that are alternately pleasant and unpleasant, and man becomes happy or unhappy as his mind chooses and reacts to these. There is often more unhappiness than happiness in life only because man is more likely to choose what is temporarily pleasing to his senses rather than what is perennially good. As the Upanishad says, 'The Self-existent One projected the senses outwards and there fore a man looks outward, not within himself'. Moreover, the forces of irreconcilable opposites, which constantly assail man's equanimity, drive home the incontrovertible truth that so long as he seeks sense pleasure as the supreme goal, he can scarcely hope for relief from frustration, tension and conflict. For, clash is inevitable where service is motivated by a selfish urge for grabbing the greatest amount of advantage for oneself and one's family and friends even. According to the great poet-king Bhartrihari, 'Enjoyments earned by great accession of merit multiply so greatly in the case of people attached to them that they only bring them misery and peril'. How then can man earn true liberation from all pain and evil? He can do so by desiring and understanding that supreme state of perfection where there is no more duality (*dvandva*), no more clash of opposites

The Ultimate Goal

Every religion promises salvation in some form or

other, as that ultimate goal by attaining which man enjoys the highest and eternal bliss. As this imperishable & immortal bliss could not be had easily in this world, liberation obviously meant to convey release from all worldly suffering after somatic death and eternal life of unmixed joy in another world called heaven. It is this supreme joy, without any trace or sorrow, in other words, it is this complete cessation of or freedom from every form of evil, pain, and bondage that men have sought to achieve from the beginning of time. This idea of freedom or joy of the most exalted kind is the fruit of salvation, and once having attained this the individual then becomes identified with himself, with the ultimate Reality—eternal, changeless, blissful, beyond good and evil and pleasure and pain. Says the Upanishad, 'From Bliss Supreme (*ananda*) verily are all beings born; having been born, by Bliss Supreme they live; and having departed, into Bliss Supreme again they enter'.

Common End

All the various manifestations of religion, in whatever shape and form they have come to mankind, have this one common goal, viz. salvation or *moksha*, also called liberation, cessation, *nirvana* or *kaivalya*. It is the preaching of freedom, the way out of this world, in reality, the conquest of Nature—external and internal, and the manifestation of divinity that is already in man. Seers and sages down the ages have assured mankind that real liberation (*mukti* or *moksha*) is the highest aim of life, the *paramapurushartha*, liberation from everything that makes this life on earth a terrible nightmare. It is the ultimate blessedness, the outcome of the realization of man's unity with the universal Consciousness. And all human endeavour, willy-nilly, is directed towards this achievement of freeing oneself from this little prison-house of egotistic

(Continued on page 2)

BRITISH WEEKLY URGES

In an editorial urging the release of Khan Abdul Gaffar Khan, the British Weekly, *New Statesman and Nation* of December 6 says:

In a recent debate on the Public Security Act in Pakistan Parliament the Opposition M. P's demanded the release of Khan Abdul Gaffar Khan often known as the Frontier Gandhi. If the Government had anything against him, let them try him in an open Court. When he and his colleagues were arrested in June 1948 and sentenced to three years rigorous imprisonment, inspired propaganda suggested that this devoted follower of Gandhi was plotting disturbances in the North West Frontier Province to coincide with the proposed arrival of Indian troops. This was as absurd as the British pretence when he was arrested after the failure of the Second Round Table Conference that he was planning an armed revolt against the British Government. For Khan Abdul Gaffar Khan who has spent fifteen out of his thirty years of political career in prison was Gandhi's lieutenant in the North West Frontier Province and the organisation which he formed—the Khudai Khidmatgar meaning Servants of God—led the civil disobedience campaign. Perhaps some people—not the British Government—may have been deceived by the fact that his followers were frequently called the Red Shirts not because their politics were red—on the contrary they were apostles of non-violence—but because they dyed their Khadar shirts with local brick dust.

Loyal Pakistani

Equally untrue were the rumours that he was disloyal to Pakistan. The fact is that in September 1947 the Red Shirts passed resolutions calling Pakistan their own country and pledging their support to

its cause; they announced their severance from the All India Congress Organisation and whilst they criticised the Abdul Quaim's Ministry at that time as undemocratic they declared that they would take no step to embarrass it. Gaffar Khan himself took oath of allegiance to Pakistan at the first session of the Constituent Assembly in Karachi in February 1948 and a month later, in the Frontier Assembly, his followers as Opposition Party did the same. Nor was this all; Jinnah personally welcomed Gaffar Khan's oath of allegiance and invited him to help in the making of a strong Pakistan.

Even more remarkable is the fact that at the time of their arrest the Frontier Gandhi and his colleague Kazi Atallah Khan were on a speaking tour in Peshawar area taking as their theme that Pakistan was their country, that they had no differences with the Muslim League and that they could work together in the interests of the country. Last January, four years later, Atallah Khan was released just in time to die a free man. Reports of the sixty-one-year-old Gaffar Khan suggest that his health too is now failing.

Many of the leading men both in India and Pakistan have offered Satyagraha together and they have shared cells in British gaols in their united struggle for Independence. They deplore this injustice to an old colleague. And beyond the frontiers of the sub-continent wherever men and women have admired Gandhi they know that Gaffar Khan was one of his most loyal disciples, a saintly man who inspired the militant Pathans of the North West Frontier to accept the idea of non-violence. His imprisonment in 1948 was lamentable. His release is long overdue.



Hindu Organ

FRIDAY, DECEMBER 12, '52

Treasure These Thoughts

'One should not hurt others even by words. One must not speak even an unpleasant truth unnecessarily.'

SMUGGLING OF RICE. ONLY NORTHWARD?

'PRODUCE paddy or perish' says the Government and in the same breath it declares 'produced paddy shall not be removed except with permission'. This is what the paddy barriers at Madhu Road and Mankulam signify.

The Minister of Agriculture and Food, in his inimitable way of dealing with queries, in reply to an enquiry by a cultivator who has been affected by the 'barrier' regulations, is reported to have explained away the introduction of the control of the transport of paddy Northward beyond Madhu Road and Mankulam by referring to the existence of smuggling, in an alarmingly large scale, of rice from Sri Lanka to South India. Much as the explanation is amusing, it is regrettable to note that the Minister has added insult to the injury done to the cultivators of the North by suggesting that smuggling of any article to South India could be done successfully only from the 'upper end of the Island.'

The ministerial explanation does not seem to obey any known methods of reasoning. That smugglers would ever think of illicitly transporting rice from this Island to India where the price of this article of food is cheaper than here is a contention that can hold good only where conscience happens to be smuggled. Even granting that there is smuggling of rice to the neighbouring country how, we ask, has it been established that the illicit transport has been effected only Northward and not Westward, nor Eastward nor Southward?

What then is the official explanation for the selection of Madhu Road and Mankulam, of all places in the Island, for the erection of 'barriers' for stopping smuggling of rice out of this country? The

cultivators of Jaffna who produce paddy in Mannar, Anuradhapura, Trincomalee, Batticaloa and Vavuniya Districts not only have been put into great difficulty and inconvenience but have been branded as willing abettors of smugglers. The fair name of the North has been brought into disrepute by the reported explanation of the Minister of Agriculture and Food and an injustice has been done to the cultivators of the North. And how patronisingly the Minister says that beyond being a precautionary measure no cultivator will be inconvenienced as permits for the transport of rice will be readily issued if and when applied for. If this be so simple and harmless an arrangement as declared by the Minister why cannot it be introduced throughout the Island?

As for the permit system, the people who have gone through the mill in the days of *Emergency* will know where it will pinch and where it will please? The cultivator of the North, as any other producer, has to invest all his earnings and belongings in his cultivation, spend days and nights far away from his homes and toil against sun, rain and disease. But the so-called democratic administration cannot do better than single him out for the control regulation to be practised. This distinction is as invidious as it is improper.

The Government cannot pretend to be innocent. Cultivators have emphatically protested against this meaningless nay mischievous regulation. Representative associations have condemned the attitude of the Government in this matter. We can only say that the Government cannot for a moment longer continue these restrictions.

Govt. Service Soccer Tourney

P. W. D. Defeats Prisons

Jaffna P. W. D. Recreation Club beat the Prisons Recreation Club in the Government Services Soccer Tournament match by 2 goals to nil. Mr. Sivagnanam, the Captain and Mr. C. Vamadeva the centre forward netted each a goal. The Prisons forwards with Mr. S. M. Willey as their centre forward pressed hard but the resistance of the P. W. D. goalkeeper Mr. T. Gunaratnam (the Superintending Engineer, N. D.) was unpenetrable.

Mr. Rajasingham refereed.

THE NEED FOR SERVICE

(Continued from page 1)

individuality and of selfish identification with superimposed adjuncts like rank, wealth, caste, sex, etc. Reiterating this fact of supreme emphasis placed on liberation, Shankaracharya says: For created beings, a human birth is difficult to obtain,—and rare is the attachment to the path of Vedic religion; higher than this is erudition in the scriptures; discrimination between the Self and the not-Self, realization, and continuing in a state of identity with Brahman—these come next in order. This kind of *mukti* is not to be attained except through the well-earned merits of a hundred crore of births. He includes the 'longing for liberation' (*mumukshutva*) among the 'three things which are rare indeed and are due to the grace of God'. 'What greater fool is there', he asks, 'than the man who, having obtained a rare human body...., neglects to achieve the real end (goal) of his life?'

Great Ideals

In attaining this ultimate goal of salvation, man has ever been called upon to devote himself to the great ideals of renunciation and service as the easiest means to such attainment. Self-sacrifice has been the one universal teaching heard from prophets and saints in every land. The earth's bravest and best have always sacrificed themselves for the good of the many and for the welfare of all. Salvation is only for those who truly and unselfishly serve others, only for those who give up everything concerning their own little self. It may be difficult for many to understand this, but it is true all the same that real happiness consists in making others happy and the more a person makes others happy by doing good to them without greed of gain the more peace and satisfaction does he himself derive. He who devotes his entire life to the realization of the unity of existence and practises same-sightedness (*samadarsitva*) towards all gradually becomes free from selfcentred superimpositions and can work, without attachment, for the good of humanity, ultimately himself realizing the Highest and also enabling others to do the same. In the words of Shankaracharya, 'There are good souls, calm and magnanimous, who do

LAND DEVELOPMENT POLICY

Director On Scope Of Work

THE Director of Land Development in the course of his Administration Report explains at length the scope of work entrusted to the Department.

Schemes for alienating undeveloped Crown jungle for agricultural development to groups of settlers have been in existence even during the pre Donoughmore period and the term 'colonies' was applied to them. Such, for instance, were the colonization schemes in Pasdun Korale East of Kalutara District, in the Urugasmanhandiya area of Galle District, the Nachchaduwa and Kalawewa (Kagama old) schemes in Anuradhapura District and the Kili-nochi Scheme in the Jaffna District. Such colonization was however, by its very nature limited in scope and progress was slow as the colonist had to face considerable difficulties. Colonization as known today is a State aided and State sponsored programme of alienating to landless people Crown land developed up to the point of cultivation. It is a policy of development evolved from experience gained in working the earlier schemes and based on the principle, implicit in the policy, that a landless peasant has no other capital of his own save that of his labour and that this capital cannot be taxed to the extent of getting him to clear the jungle, ridge and stump his paddy area and build a house for himself and his family—the necessary prerequisites for cultivation and existence.

Till about the time of the Donoughmore Con-

good to others as does the spring, and who having themselves crossed this dreadful ocean of birth and death, help others also to cross the same, without any motive whatsoever'. Herein lies the secret of all service, of any kind whatever, by which the person rendering service becomes more blessed than the one who receives it. By serving others, unasked and unrewarded, out of one's heart's bounty,—even as the spring season infuses new life into animate and inanimate Nature unobserved and unsought,—one helps oneself, one gains not only peace and joy in this life but also transcends the relative cycle of repeated birth and death and therefore repeated subjection to evil and pain.

stitution, the alienation of Crown land was mainly carried out under the application system, which meant, in effect, that the initiative in the development of Crown land rested almost entirely with private individuals. It was the Land Commission which was appointed in June 1927 and issued its final report in July 1929, that first recommended a modification of this system and went on to state 'We consider it desirable that the initiative in Land Development should pass more and more from the individual to the Government. With this change, we believe that greater economy can be effected both in the laying out and disposal of land and in the time and money spent on the process. In paragraph 78 of its report, the Land Commission stated an entirely new principle:

"We agree that as a general principle, colonists should be encouraged to do as much as possible for themselves. There are however, a number of directions on which the active assistance of the Government will undoubtedly be necessary. Such will include the opening up of roads and paths, construction of bridges and "edandas", restoration of tanks and elias, the provision of educational and medical facilities, the opening up of garden for the supply of plants and seed, demonstration plots &c., the organization of markets, fostering of co operative credit, &c."

Thus, until the end of 1932, the whole process of clearing the jungle and making the land ready for cultivation was in the hands of the settler. Of all colonization schemes that existed at this time, the Malay Colony under the Walawe Left Bank and the Tabbowa Scheme in Puttalam District were the only colonies where the settlers received some form of assistance from the Government. Even in these the settler ultimately bore the cost himself as the assistance granted was in the form of loans ranging from Rs. 20 to 25 per acre. In the case of the Malay Colony the entire scheme which consisted of 283½ acres of land and 62 families cost Government Rs. 7,607 in advances.

A radical change in Government policy in this regard was necessitated in 1932 as a result of the economic depression which caused widespread unemployment and distress among a large section of the population, particularly in the

Land Development Policy

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wet zone which, being landless, had depended for their livelihood solely on the employment provided by the prosperity of the major industries. As the depression increased and their means of livelihood were gradually curtailed and in some cases cut off altogether, the necessity and need for emigration from the wet to the dry zone became more and more pronounced. In that year the Committee appointed to report on the Minneriya Scheme, acting upon the observations of the Land Commission of 1929, made the following recommendation:—

"With regard to the cost of clearing the land which may run to about Rs. 35 per acre, we do not propose that this should be reckoned as a debt due to Government. Experience in the past has proved that any system of advances by the Government under which a colonist starts his enterprise under a load of debt, has worked anything but satisfactorily. The mere existence of such a debt appears to count detrimentally

JAFFNA MUNICIPAL COUNCIL

Sale by Public Auction

The lease of right to collect rents in the undermentioned Markets commencing from 1st January 1953 and ending in 31st December 1953 will be sold by Public Auction on Friday the 19th December, 1952 at 3.30 p.m. at the Markets mentioned herein below:—

1. Sengunthar Market—inclusive of the two rooms but excluding the Tir Shed erected with the approval of the Council.
2. Muthirai Santhai—(excluding the portable tea boutique.)

Terms and Conditions of the Sale

1. The successful bidder in respect of the Sengunthar Mar-

to the morale of the colonists. We therefore propose that allottees of cleared land should start free of debt to Government."

(To be continued)

ket will be required to deposit Rs. 500/- (Rupees Five Hundred only) immediately after the sale and the balance to make up the one third of the full amount within three days after the sale. The balance of the entire amount will be payable in eight equal monthly instalments commencing from 15-1-53 and the successful bidder shall have to enter into a Notarial Bond hypothecating real property at his own expense on terms and conditions as directed.

2. The successful bidder in respect of the Muthirai Santhai will be required to deposit Rs. 150/- (One hundred and fifty only) immediately after the sale and the balance on or before 26-12-52.

3. Should any bidder fail to deposit the above mentioned amounts and also execute the Notarial Bond as stated above his deposit will be forfeited and the rent will be re-sold at his risk.

Any further information may be obtained at this office.

K. SHANMUGAM,
Municipal Commissioner.
Municipal Office,
Jaffna 9th Dec. 1952.
(G. 48, 12)

ORDER ABSOLUTE IN THE FIRST INSTANCE

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction No. 1536

In the matter of the last will and testament of the late Ambalavanar Thillaiyampalam of Kondavil. Deceased.

Ponnammah wife of Thillaiyampalam of Kondavil. Petitioner.

This matter coming on for final determination before K. D. de Silva Esq. District Judge Jaffna on the 29th day of October 1952 in the presence of Mr. V. Vinasithamby Proctor on the part of the petitioner and the affidavit of the petitioner and that of the attesting notary and witnesses dated 24th October 1952 having been read:

It is ordered that the last will and testament of the late Ambalavanar Thillaiyampalam the abovenamed deceased dated 29th November 1950 and attested by V. Vinasithamby Notary Public under No 5299 and now deposited in this court be and the same is hereby declared proved,

It is further declared that the petitioner Ponnammah widow of A. Thillaiyampalam is the Executrix named in the said last will and that she is entitled to have Probate of the same issued to her accordingly.

This 29th day of October 1952

Wm. G. SPENCER,
District Judge.

(O 125, 9 & 12)

Order Absolute in the First Instance

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction No. 1538

Ledchumipillai widow of Arumugam Mudaliar

Sathasivampillai of Thavady Petitioner.

In the matter of the Last Will and Testament of the late Arumugam Mudaliar Sathasivampillai of Thavady Deceased.

This matter coming on for disposal before K. D. de Silva Esq. District Judge, Jaffna on the 30th day of October 1952, in the presence of Mr. P. K. Somasundaram Proctor on the part of the petitioner and the affidavit of the abovementioned petitioner and of the witnesses to the Last Will dated 9th and 20th October 1952 respectively having been read:

It is ordered that the Will of the late Arumugam Mudaliar Sathasivampillai deceased dated 12th February 1947

Change of Name

I, Thambimuthu Sellathamby of Athiady, Jaffna do hereby inform the Public and the Government of Ceylon that my son who was known hitherto as SELLATHAMBY NAGARAJAH shall henceforth be known as SELLATHAMBY SIVAKUMAR.

T. Sellathamby.
(M 192 12)

ORDER NISI

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction No. 1540 T.

In the matter of the intestate estate of the late Thadchanyan wife of Arumugam Sivagnanam of Uduvil Deceased.

Arumugam Sivagnanam of Uduvil Petitioner.

Vs.

- Minors
1. Komathy daughter of Sivagnanam
 2. Pavotpavan son of Sivagnanam and
 3. Arumugam Kandiah of Uduvil presently of Nuwara Eliya
- Respondents.

This matter coming on for disposal before K. D. de Silva Esquire, District Judge, Jaffna on 31st October 1952 in the presence of Mr. S. Rajendran Proctor for the Petitioner and the affidavit of the Petitioner having been read:

It is ordered that the abovenamed 3rd Respondent be appointed Guardian ad-litem over the minor 1st and 2nd Respondents for the purpose of protecting their interests and of representing them in these Testamentary proceedings and that Letters of Administration to the estate of the said deceased be granted to the Petitioner as her lawful husband unless the abovenamed Respondents or any other persons appear before this Court on 15th December 1952 and state objections to the contrary.

And It is ordered that the minors do appear on the said date.

The 31st day of October 1952,

Sd. Wm. Guwan Spencer,
District Judge.

Drawn by
S. Rajendran,
Proctor for Petitioner.
(O. 124, 9 & 12).

and numbered 74 and attested V. Thambimuthu Pillai Notary Public be and the same is hereby declared proved and that the petitioner is the executrix in the said Will and that she is entitled to have Probate of the same issued to her accordingly.

This 30th day of October 1952

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

(O, 123, 9 & 12)

Our Astrological Feature

WEEKLY FORECASTS

"SRI PATY"

FROM 14-12-52 TO 20-12-52

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

You will find the first 3 days of the week very troublesome. There will be no mental peace and indications for minor accidents shown. Improvement promised from Wednesday. You will be able to make headway in your deals.

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

Beware of official troubles and troubles through secret enemies this week. Wednesday Thursday and Friday likely to drench the last drop of patience from your cup. Misunderstanding with friends also likely. Week end will bring in some consolation.

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

Except for the last two days this week is likely to help you much in your professional and domestic affairs. Mental harmony and fame promised. Friday and Saturday must be spent with care.

CANCER Punarpoosa 4, Poosa, Ajilya [Kataka Rasi]

You will be able to triumph over your competitors this week. Success in litigation and financial success also indicated. But there will be no domestic harmony.

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

Ill health in the family circle likely this week. All is well on the financial and professional side. A week of competitions and victory but you will come out triumphant.

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

In spite of improvements in financial conditions you will be lacking in mental peace. There will be something or other to worry about. Ill health also likely especially abdominal complaints.

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

Vehicles will cause you a lot of expenditure this week. Indications for minor accidents shown. Your friends will be of immense help to you. Go ahead in your new ventures.

SCORPION Visaka 4, Anusha, Kettai [Vrischika Rasi]

Favours from brothers and sisters likely this week. Financial gains also indicated. But you will be quick to pick up quarrels. You may offend some of your sincere friends before week end.

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

Family relationships will not be very harmonious this week. Expenditure will be on the rise and there is an indication for eye troubles. But nothing of a serious nature shown.

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

Health will remain a problem for some time to come. Do not be in a hurry to make any important decisions. Better postpone new ventures till the beginning of the new year.

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

Improvements promised in your affairs this week. Better times ahead. But may find it difficult to recover certain losses that you have incurred in the near future.

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

You will be able to make some money through speculation. Good news from friends also indicated. New ventures will bring in the desired results. Triumph over competitors also promised.

Let It Not Be Said

'Himalayas No Longer Exists'

IF the World War III comes off, Dr. Raghubir Singh, Indian M. P. writes in the *Hindustan Times*, one does not know definitely how the various Powers will finally align themselves and one must reckon with the possibility of China aligning itself with Powers which may not be very well disposed towards India in spite of her continued neutrality. Under such circumstances the newly acquired strategic importance of Tibet will prove to be a serious disadvantage for India.

It is quite obvious that the possibilities of China sending down her military hordes through Tibet to attack and conquer the eastern provinces of India are most remote. But a move for a slow infiltration by Communists into India through Tibet and the possibility of active Chinese support to them is not unthinkable. The need for constant vigilance on these frontiers on this score and for maintaining a rigid check and control on this side over persons coming to India even during peace time seems most imperative.

There is, however, one other eventuality which cannot be completely ignored. During World War II, the Allies were carrying all supplies for the American bomber force in China and the Chinese armies by air from India over the southern spurs of the Himalayas, usually referred to as "the Hump". Only some time back an air-strip has been built up in the Himalayan range in India at a place about 14,000 feet above sea level, and is being successfully used.

These days long-range non-stop flights covering more than 1,000 miles by big planes with sufficient number of passengers and additional load of baggage is only an event of every day occurrence. The Constellations used on the overseas routes can fly non-stop for much longer distances at an altitude of 25,000 feet.

The average height of the Tibetan plateau is about 16,000 feet above sea level, while the average elevation of the main ranges of the Himalayas, that intervene between the Tibetan plateau and India, is 20,000 ft. though it has quite good many

high peaks rising above even 24,000 ft. The snow line on the plateau reaches 20,000 ft. while the mean summer temperature there is about 60 degrees F.

Now the question is whether long-range aircrafts can conveniently take off from air bases on a plateau more than 16,000 feet above sea level, and whether they will be able to directly cross the Himalayan range and its mighty peaks without any difficulty. It seems more or less certain that such a thing will definitely not remain impossible for very long. Again, it is not difficult to find out suitable spots on the Tibetan plateau for building air bases, and then the southern portion of the plateau will easily become the jumping ground for possible air attacks on India.

The entire Gangetic plain with its prosperous crowded cities right from Delhi to Calcutta will then be within easy bombing range from such air bases in Tibet. If, therefore, unfortunately India and China do finally become aligned on opposite sides the possibilities of such air attacks on India from the air bases in Tibet cannot be ruled out and hence requisite steps for countering such an eventuality must be thought of in advance and duly provided for. Any unpreparedness of India in this respect will most adversely affect its morale and independence of action.

JAFFNA MUNICIPAL COUNCIL

Budget—1953

NOTICE is hereby given in terms of Section 212 (b) of the Municipal Councils Ordinance No. 29 of 1947 that the Budget of the Jaffna Municipal Council containing an estimate of the available Municipal income and details of the proposed expenditure for the year 1953, will be open for public inspection at the office of the Municipal Council for seven days commencing from 15th December 1952.

S. A. Sabapathy
Mayor,
Jaffna Municipal Council
Municipal Office,
Jaffna, 8th December 1952.
(G. 47. 12).

LOCAL OPTION POLL TO BE HELD IN 1952-53 FOR THE CLOSURE OF THE LICENSED PREMISES IN CHANKANAI, KAYTS TOWN COUNCIL AREA AND THE JAFFNA MUNICIPAL AREA

It is hereby notified in terms of rule 6 of Excise notification No. 146 published in Government Gazette No. 7, 478 of August 14, 1925 as amended by Excise notification Nos. 180, 187, 194, 221, 225, & 231, I have appointed the undermentioned date, time and places for recording votes for the purpose of ascertaining whether 60 percent of the voters in the final list of voters are in favour of closing with effect from 1st October 1953 the licenced premises specified in schedule below:—

Name of licensed premises	Date	Time	Place (Polling Station)	Village or other divisions assigned to the polling station
Arrack Tavern No 9 Chankanai	3-1-53	8 A.M to 12 noon & 1 P. M. to 6 P. M.	1. Sivapragasa Vidyasalai Chankanai East	Village of Chankanai East
			2. Ganesh Vidyasalai Chankanai West	Village of Chankanai West
			3. Kaladdy English School Vaddukoddai East, Vaddukoddai	Village of Vaddukoddai East
			4. Saiva Vidyasalai Sandilipay North Sandilipay	Village of Sandilipay and Mahiapiddy
			5. Girls High School Pandateruppu	Village of Pandateruppu
Arrack Tavern No. 8 Kayts	6-1-53	do	1. Kayts Community Centre Building Kayts	Area of the Town Council Limits of Kayts
Arrack Tavern No 1 Grand Bazaar, Arrack Tavern No 2 Karaiyoor, and the Hotel Bar at the Grand Hotel Jaffna	10-1-53	do	1. Jaffna Central College Hall Jaffna	Ward one in Jaffna Municipal Council Limits
			2. St James Boys School Main Street Jaffna	Ward 2 in the Jaffna Municipal Council limits
			3. St. Charles School Main Street Jaffna	Ward 3 in the Jaffna Municipal Council limits
			4. Roman Catholic School Pasayoor Jaffna	Ward 4 in the Jaffna Municipal Council limits
			5. Columbuturai Saiva Vidyasalai Columbuturai Jaffna	Ward 5 in the Jaffna Municipal Council limits
			6. Stanley Central College Chivatheru Jaffna	Ward 6 in the Jaffna Municipal Council limits
			7. C. M. S. Tamil Sahcol Nayanmarkaddu Jaffna	Ward 7 in the Jaffna Municipal Council limits
			8. Kanthermadam Tamil School Kanthermadam Jaffna	Ward 8 in the Jaffna Municipal Council limits
			9. Hindu Ladies College Vannarponnai	Ward 9 in the Jaffna Municipal Council limits
			10. Eliyathamby School Vannarponnai North West Jaffna	Ward 10 in the Jaffna Municipal Council limits
			11. Mezraniya School Taifa Road Jaffna	Ward 11 in the Jaffna Municipal Council limits
			12. Masraudeen School Moor Street Jaffna	Ward 12 in the Jaffna Municipal Council limits
			13. Vaidiawara Vidyalayam Sivan Temple North Jaffna	Ward 13 in the Jaffna Municipal Council limits
			14. Methodist Mission School, Perumal Kovilady Jaffna	Ward 14 in the Jaffna Municipal Council limits
			15. St. Johns College Figg Hall, Chundikuli	Ward 15 in the Jaffna Municipal Council limits

The Kachcheri,
Jaffna, December 4, 1952
(G. 46. 12.)

P. J. HUDSON,
Govt. Agent, Northern Province.

ORDER No 151

IN THE DISTRICT COURT OF JAFFNA
Testamentary Jurisdiction
No. 1539

In the matter of the intestate Estate of the late Sellappah Vaithilingam of Ariakulam Vannarponnai East.

Deceased,
Vaithilingam Subramaniam of Ariakulam View Vannarponnai East, Jaffna.
Petitioner.

Vs.

Thangamuttu widow of Sellappah Vaithilingam of Ariakulam Vannarponnai East, Jaffna.
Respondent.

This matter coming on for disposal before K. D. de Silva Esqr, District Judge Jaffna on the 30th day of October 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 deceased abovenamed be issued to the Petitioner as son and lawful heir of the said deceased, unless the abovenamed Res-

pondent or any other person or persons interested shall appear before this Court on the 15th day of December 1952 and show sufficient cause to the satisfaction of this Court to the contrary.

This 30th day of October 1952.

Sgd. K. D. de Silva,
District Judge.
(O. 127. 9 & 12).

ORDER ABSOLUTE IN THE FIRST INSTANCE

IN THE DISTRICT COURT OF JAFFNA
Testamentary Jurisdiction
No. 1543

In the matter of the last will and testament of the late Joseph Thomas of Pandiathalvu Jaffna.

Deceased,
Grace Kanagammah widow of Joseph Thomas of Pandiathalvu Jaffna.
Petitioner.

This matter coming on for final determination before

K. D. de Silva Esquire District Judge Jaffna on the 4th day of November 1952 in the presence of Mr. V. S. Nadarajah Proctor on the part of the petitioner and the affidavit of the petitioner dated 27th October 1952 and that of the witnesses dated 6th October 1952 and 17th October 1952 filed of record having been read:

It is ordered that the last will and testament of the late Joseph Thomas the deceased dated 23rd June 1952 and now deposited in this court be and the same is hereby declared proved:

It is further declared that the petitioner Grace Kanagammah widow of Joseph Thomas is the Executrix named in the said will and that she is entitled to have probate of the same issued to her accordingly.

This 4th day of Nov. 1952
Sgd K. D. de Silva
District Judge.
(O. 128. 9 & 12)

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 Friday, December 12, 1952.