

THE Hindu Organ.

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JAFFNA, TUESDAY DECEMBER 4, 1951

NO. 66

HINDU TEMPORALITIES BILL

Powers and Duties of the Commissioner

WE reproduce below the sections relating to the powers and duties of the Commissioner in relation to temples, trusts etc. as published in the Draft Hindu Temporalities Bill

(1) The Commissioner may where he considers it necessary or expedient so to do, exercise any one or more of the following powers with respect to any Hindu Temple, place of religious resort or religious trust or to any property belonging or appertaining to any such temple or place or subject to any such trust, or with respect to any trustee:

(a) to determine what proportion of the income of any such property shall be allocated to any particular object or any particular service relating to any such temple, place, or trust, where such allocation has not been made in the deed or instrument by which such temple or place was established or such trust created, so, however, that the Commissioner shall not in the case of a Hindu temple determine the amount to be spent on the customary rites, ceremonies or other religious observances;

(b) to make order directing a trustee to permit the inspection, by any one or more specified persons, of any documents or accounts relating to any such temple, place or trust;

(c) to determine any dispute regarding the appointment of a trustee;

(d) to call upon a trustee to give security for the due exercise and performance by him of his powers and duties under this Act, in such sum and in such manner as the Commissioner may determine;

(e) to make order removing a trustee from office on any one or more of the following grounds:—

(i) that he has been absent from Ceylon for a continuous period exceeding six months;

(ii) that he has been ad-

judicated an insolvent;

(iii) that, in the opinion of the Commissioner he is, by reason of old age or unsound mind or other physical infirmity, incapable or carrying out his duties efficiently;

iv) that he has persistently failed to comply with the requirements of this Act or with the lawful directions of the Commissioner;

(v) that he has been sentenced by a court for an offence which in the opinion of the Commissioner, involves moral turpitude;

(vi) that he has committed any breach of the trust;

(vii) that, in the opinion of the Commissioner, his continuance in office will be prejudicial to the interests of the property appertaining to the temple, place or trust, of or in relation to which he is the trustee;

(viii) if that trustee has ceased to be a Hindu;

(f) to suspend a trustee from office for any period not exceeding three months during the pendency of any inquiry by the Commissioner into an allegation of a breach of trust by the trustee, or to suspend a trustee from office during the pendency of any prosecution against him for any offence referred to in sub-paragraph (v) of paragraph (e); or

(g) to settle a scheme of management for any such temple, place, or trust, or amend or modify any existing scheme for the management thereof;

(h) to direct the specific performance of any act which a trustee is bound in terms of the trust to perform.

(2) The powers con-

Father Contesting Son

The Indian General Elections have brought several startling changes in social thinking and acting. In the Jhajta-cum Chakai constituency in Monghyr District, Mr. Omkar Saran Singh (Independent) will contest his son Chandrar Sekhar Singh (Congress)—The old order is not changing but has changed.

ferred on the Commissioner under sub-section (1) may be exercised of his own motion or upon application made to him by any five or more persons interested in any Hindu temple, place of religious resort or religious trust.

(3) Any person aggrieved by a decision of the Commissioner in the determination of any dispute under sub-section (1) (a) or by an order of the Commissioner under sub-section (1) (e) may appeal to the District Court against such decision or order; and the decision of the District Court upon such appeal shall be final and conclusive.

Entering Temple Premises

The Commissioner, or any person who is a Hindu and is authorised by him in writing in that behalf, may at any reasonable time enter the premises of any Hindu temple or place of religious resort, or any premises or property subject to a religious trust for the purpose of making any survey, examination or investigation preliminary or incidental to the exercise of any power, or the discharge of any duty conferred or imposed on the Commissioner by or under this Act.

(1) Where the Commissioner, after holding such inquiry as he may deem necessary, is of the opinion that any property is subject to a religious trust which has been registered under this Act, the Commissioner may, with the consent of the person who is in his opinion the owner of the property and of the person having the

(Continued on page 4)

Jaffna Municipal Elections

NECK TO NECK RACE FOR SEATS

Ups and Downs For Party Candidates

ENTHUSIASM and excitement hitherto unheard of and unseen in Municipal polling marked the elections that took place last Saturday.

The Tamil Congress and the L.S.S.P. were the only political parties that put forward candidates on a party basis. The candidates who conveniently called themselves Independents were able to gather support from all those who were opposed to the Tamil Congress which had to brave the combined opposition in a desperate fight to secure its grip on those wards hitherto represented by the Congress.

The Tamil Congress retained Wards 2, 9, & 10 returning the sitting members who all won by comfortable margins.

Wards Nos 11 & 15 were wrested by the Tamil Congress from the opposite camp.

L. S. S. P. Victory

In Ward No 8 the Congress lost its seat to the L. S. S. P. candidate.

The Congress held Ward No 13 was retained by the sitting member who preferred to fight the elections as an Independent candidate.

Ward No. 1 was captured by a Congress candidate who also preferred to stand aloof from the party.

The Congress made a bold attempt to capture Ward No. 14 but the Independent candidate romped home.

Ward No. 6 went to the L. S. S. P. candidate the sitting member (independent) losing it by a big margin.

Wards Nos. 3 & 4 retained their 'Independent' colour but went to 2 freshers. The Independent

candidate in Ward 5 successfully defended it against Congress attack,

Ward No. 7 saw a bitter fight, the defeated candidate in the last elections securing a victory as Independent over the Tamil Congress contestant.

Ward No. 1.

Alfred Swampillai (I) 383
I. S. Rasanayagam (I) 367
R. T. Chelliah (I) 197
R. Subramaniam (I) 83

Ward No. 2.

P. M. John (T. C.) 1360
M. S. Francis Xavier (I) 1148

Ward No. 3.

G. Nalliah (I) 1096
M. Jacob (I) 937
M. J. Joseph (I) 186

Ward No. 4.

A. P. Duraiappah (I) 1032
J. Abraham Lincoln (T. C.) 405

Ward No. 5.

P. Casipillai (I) 483
P. Nadarajah (T. C.) 404

Ward No. 6.

K. Kugathasan (L.S.S.P.) 1134
A. M. Broody (I) 767

Ward No. 7.

K. Thuraisingam (I) 950
A. Nadarajah (T. C.) 761

Ward No. 8.

A. Thuraiarasingham (L.S.S.P.) 888
S. Visuvalingam (T. C.) 812

Ward No. 9.

S. S. Navaratnam (T.C.) 768
K. Ayathurai (I) 375
A. Sanmuganathan (I) 342

Ward No. 10.

T. S. Thuraiarajah (T. C.) 1491
M. Karthigesu (Communist) 643

FOR YOUR FUTURE

*

Consult

SRIPATHY (JR.)

C/o Hindu Organ



Hindu Organ

TUESDAY DECEMBER 4, '51

Treasure These Thoughts

There is no truth in a man who cannot control his tongue

—MAHATMA GANDHI

THE ANNOYING AMPLIFIER

FULL-throated politicians are not a few, eloquent speakers are equally many but the assistance of a scientific contrivance nevertheless has become necessary to make not only platform speakers but even others heard. The practice that started with the last General Elections in Sri Lanka has gained the force of custom and habit so much so that no function formal or informal, important or matter of course, has the chance of being recognised by anyone if that inevitable loud speaker has not been availed of.

We do not deny the usefulness of and the necessity for the amplifier; we even grant that it is a contrivance that will reduce physical exertion and increase value of effect but certainly we do take objection to unrestricted and indiscriminate use to which it is being put. Vast concourses of crowds that rush to hear people's idols like Nehru cannot be disciplined and regulated but by the aid of loud speakers. There are meetings where only a handful attend and even they are coerced into attending them and are further inflicted with harangue after harangue with the help of the microphone. Then there is the house-warming ceremony, the wedding, the opening of a library and what not, which require the amplifier not for the hour of ceremony only but for a continuous use day and night. The neighbours for a radius of more than a mile are supplied with a musical entertainment free of payment but are also inflicted with a punishment for which they could demand payment in compensation.

The public nuisance we have referred to above has to be checked and punished by the proper authorities if the real value of amplifiers has to be understood and the scientific

Assistance To Ceylon Students In Bengal

Parliamentary Secretary to the Minister of Education, Colombo and leader, Ceylon delegation to the Youth Welfare Seminar, Simla, was in Calcutta on the 23rd instant on his way to Bangkok where he is attending the National Commission of the U. N. E. S. C. O. as the Ceylon delegate. At the invitation of the Principal, St. Paul's College, Calcutta, he addressed the students on the significance of the Youth Seminar and the earnestness of the Indian Govt. to work immediately on the final recommendations of the Seminar which concluded its sittings on Wednesday last. He also stated that the Commission appointed by the Govt. of India last year to consider the problem of the youth in India had a special sitting at Delhi on Friday last to reconsider the recommendations of the Seminar. He was surprised to find that not less than sixty Ceylon students were receiving education at St. Paul's College for which he expressed the gratitude of Ceylon to the Principal, Mr. K. C. Addy. He also found that 30 Ceylon students were undergoing training at the Bengal Govt. Veterinary College and that there were also students both men and women at the Scottish Church College.

All this indicates how Bengal is helping Ceylon students true to the traditions of kinship and religious affinity lasting for over 2000 years between India and Ceylon. Mr. Kanagaratnam was also given a tea party by the students of the Govt. Veterinary College to which students from other colleges were also invited. On 25th noon Mr. Kanagaratnam was given a hearty send-off at the Dum-Dum Air-Port, Calcutta by the Bengali and Ceylon students.

Instrument put to the use for which it has been legitimately and truly meant. The announcements on streets and roads besides creating an intolerable nuisance often lure small children into accidents. What is necessary is that the owners of amplifiers should be allowed to lend the use of the loud-speakers only on permits which carry with them written obligations and instructions in order that orderly use may be made of the instruments lest both owners and users expose themselves to legal punishment for misuse.

THE SOCIAL WORKER

His Constructive Program

"Make Me Thy Servant, My Lord" is the refrain of a well-known song of Mirabai. She asks Krishna, her Beloved, to employ her as a *chavakar*, that is a menial domestic servant doing every kind of physical labour. The song goes on to recount the numerous jobs with which she would like to occupy herself. The song has significance for the constructive workers, and it came to me with the force of a revelation as I reflected over a recent resolution of the Charkha Sangh, which calls upon its workers to give twenty-four hours every month to the performance of wage-labour, in order to achieve identity with the labouring class. The constructive workers too have got to do fruitful service to their Lord, the Community, which is His visible form, with the same ardour and in the same spirit as Mirabai.

Dignity of Labour

Of the various class differences with which our society is afflicted, the one between the manual and the intellectual is the most deep-rooted. The intellectual worker is regarded as superior to manual workers. There is something in our cultural traditions which has stamped a stigma on manual labour. This is peculiar to our country, for nowhere else do they look down on it as disparagingly as we do. Whatever the reasons, the evil is there. Even the poor who earn their living by manual work do it only under compulsion and would fain give it up if there was an opportunity. Of course, this is due to the general social attitude towards labour and the marked difference between the income of the intellectual worker and that of the manual worker.

Classless Worker

It is really amazing that those who produce all the wealth and wherewithal of life are driven to wallow in hunger and misery, while the indolent rich enjoy themselves on the fruits of their labour and usurp every kind of social honour and prestige. Certainly, this state of affairs is most reprehensible and requires to be ended at the earliest moment. There is crying need for a revolution in our social theory and practice which will rehabilitate manual work in its due position of honour, which should be higher than that of intellectual work. One of the most effective ways for this consummation, from the point of view of *ahimsa*, would be for the intellectual workers to adopt the life of the manual worker.

New Attitude

It will surely revolutionize the prevailing social attitude and behaviour. It will eradicate the prevailing reluctance to earn one's living with the sweat of one's brow.

High prices and scarcity of goods have produced a most devastating effect on the life of the middle class people, which has been put completely out of gear. The small traders are also suffering a similar predicament on account of the controls. Many of them are virtually out of employment. On the other side, for many jobs entailing manual labour there are not enough workers forthcoming. And yet, the former are precluded from taking to this type of work because of the social stigma attached to it.

No Disparity

Take the case of our students. Even those boys who come from the labouring class abandon their family occupation and banker after getting into some intellectual profession. There are a number of students who are poor and seek scholarships and other forms of help. But even they are not willing to take to manual work in their vocations, when they can easily do it, and add to their insufficient resources. In America and some other countries, the students make up for a part of their expenses by working in the fields and factories, and it is regarded as quite honourable for them to do so. Why could it not be so in our country? We have to bridge the gulf between the intellectual and manual work and that, both in regard to prestige and the money income. This resolution is well calculated to do away with the social and monetary disparities between these two types of work.

Way Out

It will also provide incentive to manual workers to work more efficiently. Today, they work perfunctorily, and even when their wages are substantially increased there is no appreciable increase in their output of work. How can there be any increase in production, no matter how loud the clamour we make for it, so long as these conditions last? Here is the way out. Let the wise among the intellectuals work like manual workers.

The resolution says that such work should be on a wage-basis. The intention is that the worker should work fully and to the satisfaction of the employer. It will also introduce a sense of reality into the work, and make for the banishment of the idea that there is anything humiliating about earning one's living in this way.

Let us hope that the constructive workers everywhere will give whole-hearted co-operation in this most well-meaning programme and realize in whatever degree they can the revolution which it envisages to the lasting good of our society.

(Harijan.)

Future Of Private Ownership

The Common Man & Human Dignity

I have been asked to-day to talk about economic understanding. It is a very big subject and could mean almost anything. Whatever qualifications I have to speak on this subject come from some 15 years in business in the United States and from several years spent in the Government. During the war I had a task, a very unhappy task of controlling prices and wages & allocation of much of the production in the United States. So I saw business as a businessman. There are many people who feel that historians, in looking back on this period in which we are now living, will look upon it as the age of the atomic bomb—the age of destruction I am one of those optimists who believe it is going to be the age of the common man, the age of a much better life for people throughout the world. We have always had poverty throughout the world. Most people have always been poor. They have been miserable. They have had more than their share of oppression. They were a few rich at the top, then there

[A Rotary Talk by the American Ambassador Mr. Chester Bowles in Calcutta]

was the great mass of unhappy, miserable and often hungry people. In the past, up to 20 years ago or so, there was not much anybody could do about this. You could knock out one group and create a new little rich group at the top. But even if you divide up all the riches of the few among the poor, there will not be enough to go around.

Eliminating Poverty

But the great fact of our generation—the period in which we are living—is the development of science and technology. We have at last discovered means of eliminating poverty and the miseries of the people and sooner or later I am confident we will succeed in eliminating these conditions.

There is very little doubt that the common man is moving towards a better material existence—that poverty is going to become less and hunger will become less. I think the great question of our age is not whether or not this will happen but by what means this will happen. What are the methods and techniques that will bring this about? Will all our human dignity and freedom of the individual survive or will all our freedoms be crushed and destroyed as we move towards this different future? That is the question. Will we increase the freedom of the individual, broaden his liberties and increase his con-

(Continued on page 3)

LANDMARK IN TAMIL JOURNALISM

Edited Inthusathanam
For Forty Long Years

Pandit V. T. Sambandhan, Asst. Editor from 1912 to 1920 and Editor of Inthusathanam till last week, has relinquished his Editorial duties to assume charge of Tamil Text Book publications of the Saiva Paripalana Sabha.



'Beware of Mr. Bandaranaike' Says Leftist

Mr. W. Dahanayake a Leftist M. P. has made the following statement regarding the new Freedom Party.

"It has become necessary for me to state my views about Mr. Bandaranaike and his party. Otherwise, there are many who can be misled.

For 20 years, Mr. Bandaranaike has pursued a retrograde political party. Can he completely change his policy now.

"It is a well known fact that Mr. Bandaranaike has changed his views because of a personal dispute between himself and the Prime Minister. The moment this dispute is settled Mr. Bandaranaike will once again creep and crawl into the U. N. P. fold.

"Like quarrels of lovers, Bandaranaike Senanayake dispute will end in a renewal of political love between them.

"Therefore, I warn progressive elements in the country not to be misled by this glib tongued careerist. If given an opportunity, Mr. Bandaranaike will plunge the country into communal and religious strife. He is a fascist born and bred. Beware of him and of his mushroom party".

Letter to the Editor

Akathmavadins and Saivism

Sir,—With reference to the letter from Mr. Nagiah appearing in your last issue I beg to submit that I may as well say that Mr. Nagiah is a Dvaita-vadhin and as such his contention should not be accepted by the Saivaites.

Akathmavadins i. e. Monists, Qualified Monists and Dualists are necessary adjuncts of Saivism as they are in Vaishnavism and other Hindu Sects.

The Saivaparipalana Sabha is a common institution to all

the abovementioned three groups of Saivism. It is not desirable for these groups which pertain to the development of each individual and are necessary stages in the same religion to unnecessarily fight amongst themselves thus giving an opportunity to our enemies to laugh at us.

It is well to remember in this connection that when Swami Vivekananda came to Jaffna and was lecturing here the Christian Padres were very much disturbed and they started a controversy in Jaffna through the medium of the "Morning Star" that the religion of Jaffna Hindus was different from that of the Swamijee. The Hindu Organ and Inthusathanam opposed it and proved to the hilt that it was not so. Mr. Nagiah and his friends will do well to read these articles from an old file of the Hindu Organ and Inthusathanam I think this occurred in the latter part of 1897 or first part of 1898

"Nachikethan".

Nallur,
26-11-51.

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(M 148 4)

WANTED

"Wanted for the Jaffna Hindu College (1) a graduate (Arts). Apply stating subjects (2) A qualified teacher to do Sinhalese and other subjects in the Middle School Applications close 14th December, 1951".

MANAGER.

(M. 149. 4, 7 & 11.)

Future Of Private Ownership

(Continued from page 2)

fidence in himself or will he become sub-merged in the all-powerful state? What are the methods that we will use towards this end? Different nations will work in different ways.

Better Life

Will business respond by grasping the opportunity, by moving head to help build a better life for more people or will it remain a grasping, selfish, really exploiting force? That is going to decide to what extent private capital can succeed and insure the building of these vast new areas that have come into being in these last few years. Economists in our country, and I guess in all countries when they talk of private ownership divide themselves into two groups. One group I have always called the 'trickle-down' group. They argue that if you make the rich richer enough crumbs will fall on the floor so that the people can pick them up and the average citizen will somehow be better off. But there is another theory. That is the theory of expanding purchasing power, a theory that wants to see to it that the man on the street, the man on the farm has a better life, a better standard of living and a better income; in raising the living standard that creates opportunities for private capital, opportunities for better business, chances to sell things and to distribute goods. The businessman, I believe, will live in a much better world if he insists on the second theory.

ORDER NISI

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction No. 1357

In the matter of the estate of the late Visaladechippillai wife of K. Ambalavanar Kanapathipillai of Karainagar West Jaffna

Deceased
1. Veluppillai Sathasivam and 2 wife Sunderam both of Karainagar West Jaffna Vs. Petitioners: K. "Ambalavanar Kanapathipillai presently of S. T. C. C. T. O. Colombo.

Respondent
This matter coming for disposal before W. Gunam Spencer, Esquire Additional District Judge, Jaffna in the presence of Mr. S. Candiah Proctor on the part of the petitioners abovenamed and the affidavit of the petitioners abovenamed dated 5th September 1951 having been read,

It is ordered that the petitioners be and they are hereby declared entitled to have letters of administration to the estate of the deceased abovenamed issued to them unless the respondent or any other person or persons interested shall on or before the 12th day of November, 1951 show sufficient cause to the satisfaction of this court to the contrary.

This 5th day of September 1951
Sgd. V. S. Jayawickreme
District Judge

12-11-51
The date to show cause is extended for 17-12-51.

Sgd. V. S. Jayawickreme
District Judge.

(O. 110. 4 & 7.)

SPIRITUAL SIGNIFICANCE OF TAMIL CLASSICS

Rediscovery Of Common Basis Of Hinduism

In the course of his speech inaugurating the Tiruvempavai Tiruppavai movement at Mayavaram His Holiness Sri Jagad-guru Sankaracharya Swamikal of Kanchi said that Sri Andal and Sri Manickavachagar were two unique examples of mortals attaining Godhood by their intense devotion to the Supreme Lord and becoming one with Him. The worship of God-men was an age-long tradition in our country. These two great saints and seers were the pride of their land, Sri Andal looked upon God as the Divine Spouse and her life symbolised the individual soul's ceaseless longing to overcome all limits and find its affinity with the Supreme One, Sri Manickavachagar had the rare good fortune of having the Lord Himself for his Guru and redeemer. God filled them and the breach between the finite and infinite was healed. They were our spiritual pathfinders, and their example was of inestimable value to them in treading the path of virtue and knowledge.

Failure To Perceive Him

"Caught up in the meshes of ignorance, born of our absorption in the things of the world, we fail to perceive God, the final cause of the world", His Holiness said. "All movement is His worship. No action, no movement, no throb in the universe, but goes towards Him. Not only all that we call good, but evil also is from the Lord." The attitude of God conscious men towards the world was one of adoration. They saw the whole world as being enveloped by God. "It is the one living Truth that makes realities true." They do not search for God in one thing in preference to another, in one place instead of somewhere else. They need only give themselves up, their ego, to know that God was everywhere. His Holiness said: When we see the world as God the idea of the world and its multiplicity withers away. The world is all alike, the play of the Lord. If we realise this truth, nothing will disturb our serenity. Even misery can be enjoyed, when there is no selfishness and differentiation, and when we have become the witness of our own lives."

The universe was a composite fact of good and evil, and one Power manifested through both. The Supreme Lord was the fount of joy and bliss. If the universe was God's manifestation of Himself, how could there be sadness or sorrow in life? All things emanating from Him must in reality be sweet.

"To learn to love God and surrender in His will" said His Holiness "they must seek the help of seers and saints like Sri Andal and Sri Manickavachagar, who had been blessed with the vision of God. Their spiritual achievement was their national asset. God-intoxicated souls like the saints symbolised for them the infinite possibility of perfection and the eternal unfolding of shadowless Bliss. They must seek their aid in, their quest for abiding peace. They could seek them only through their inspired songs of honey-laden felicity. They must purge

A Correction

In the Municipal Election results published in the 1st page of this issue, in Ward No. 3 the names should read M. J. Joseph (1937) and M. Jacob (186) in this order.

their hearts of all that was evil and wicked in this task of restoring God to His rightful place in our hearts, they should call in the aid of such supreme flowers of humanity as Sri Andal and Sri Manickavachagar. They were their sure and unerring guides. Their songs and experiences were their priceless heritage. It was their sacred duty to preserve the inheritance and pass it on to their children. If they did not keep alive their message, they would be failing in their duty by their children. The Tiruppavai and the Tiruvembhavai were the quintessence of the Divyaprabandam and Tirumurais, and they had their foundation in the Vedas. The object of the Tiruppavai-Tiruvembhavai movement was to bring together on a common platform the votaries of Siva and Vishnu and to focus the attention of all on the organic unity of Hinduism. The Tamil religious classics were said to be the seed of the Vedical lore.

Jaffna Municipal Elections

(Continued from page 1)

Dr. S. Ponnambalam (I)	200
Ward No. 11	
M. M. Aboosally Haji (T.C.)	1235
S. M. Abdul Cader (I)	578
Habeeb Mohammed (I)	198
Ward No. 12	
M. M. Sultan (T. C.)	
(Elected Unopposed)	
Ward No. 13	
Sam A. Sabapathy (I)	942
S. Rajaratnam (I)	935
Ward No. 14	
R. C. Mannatherayan (I)	1098
C. Muthuthamby (T. C.)	1017
M. C. Subramaniam (C)	578
Ward No. 15	
A. J. Swanpillai (T.C.)	841
J. S. Nicholas (I)	477

ORDER NISI

IN THE DISTRICT COURT OF
POINT PEDRO
Testamentary Jurisdiction
No. 455/T.

In the matter of the Last will and Testament of the late Murugespar Subramaniam of Madawachchiya.

Deceased.

Rasammah widow of Subramaniam of Madawachchiya

Vs. Petitioner.

1. Subramaniam Vigneswaramoorthy of Puloly west
2. Subramaniam Ganesamoorthy of do.
3. Subramaniam Arambamoorthy of do.
4. Naganathar Ramalingam of do.
5. and wife Pathumambikai of do.
6. Subramaniam Iyangaramoorthy of Mathawachchiya
7. Subramaniam Katpaga-moorthy of do.

Respondents

This matter coming on for final disposal before A. W. Nadarajah, Esquire, District Judge Point Pedro on the 28th day of August 1951 in the presence of Mr. M. Esurapadham proctor on the part of the petitioner and the Last Will dated the 9th day of June 1948 and attested by V. Ramaswamy Notary Public and the petition and affidavit of the petitioner dated the 28th day of August 1951 and 5th day of March 1951 and the affidavit of the Notary who attested to the Last Will and of the witnesses attesting thereto dated the 10th day of January 1951 having been read:

It is ordered that the 2nd Respondent be and he is hereby appointed Guardian-ad-litem of the 6 and 7 Respondents, that the Last Will be declared proved and that the Petitioner be declared entitled to obtain Letters of administration and that Letters of administration be issued to the petitioner, unless the Respondents shall appear before this Court on the 18th day of October 1951 and show sufficient cause to the satisfaction of the court to the contrary.

This 28th day of August 1951.

Sgd. A. W. NADARAJAH,

Drawn by District Judge.

Sgd. M. Esurapadham,

Proctor for Petitioner.

15.11.51

Time to show cause Extended to 6.12.51.

Intld R. S.

A. D. J.

(O. 112, 4 & 7).

Hindu Temporalities Bill

(Continued from page 1)

actual possession of the property, by order declare that the property shall vest in the person registered under this Act as the trustee of the trust.

(2) Where, in any case referred to in sub-section (1), an order under that sub-section cannot be made by reason only that the consent thereby required is not given, it shall be lawful for the Commissioner to institute an action in a court of competent jurisdiction to obtain a decree—

(a) declaring the property to be subject to a religious trust;

(b) vesting the property in the person registered under this Act as the trustee of that trust; and

(c) ordering possession of the property to be delivered to the trustee.

(3) Each person having the actual possession of any property or claiming to be the owner thereof shall be joined as defendant in an action instituted under subsection (1) in relation to the property.

(1) The Commissioner or any officer authorised by him may—

(a) call upon the trustee of any Hindu temple, place of religious resort or religious trust, or the agent of such trustee, or any other person having control or possession of of any document relating to such temple, place, or trust, to furnish such accounts, statements or information as the Commissioner may from time to time require for the purposes of this Act, and

(b) summon such trustee, or the agent of such trustee or such other person to give such information or to produce such document as the Commissioner may require in regard to such temple, place; or trust.

(2) Any person who fails without reasonable cause to—

(a) furnish any account, statement or information on being required to do so by the Commissioner under sub-section (1), or

(b) comply with a summons from the Commissioner under sub-section (1) to give any information or produce any document,

shall be guilty of an offence, and shall on conviction after summary trial before a Magistrate be liable to a fine not exceeding five hundred rupees.

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M. 142 22-2-52

THE JAFFNA MUTUAL BENEFIT FUND Ltd.

(Established 1918)

BANKERS.

Authorised Capital Rs. 800,000.00

Amount of Calls made Rs. 134,367.00

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

CURRENT ACCOUNTS opened and interest allowed at 1% per annum on the average monthly balance when it does not fall below Rs. 500/-.

FIXED DEPOSITS received for periods of 3, 6, 9 and 12 months and interest allowed at 1, 2, 4 and 6 % respectively.

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

INDIAN MONEY bought and sold

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

FOR FURTHER PARTICULARS APPLY TO:

S. KANAGASABAI,
Shroff.

ORDER NISI

IN THE DISTRICT COURT OF
POINT PEDRO

Testamentary Jurisdiction
No. 462

In the matter of the estate of the late A. Alvapillai Namasivayapillai of Puloly West Deceased.

A. Namasivayapillai Thanigalampillai of Puloly West

Vs. Petitioner.

1 A. Namasivayapillai Sivapadhasundaram of Puloly West presently of Police Head Quarters Colombo

2 A. Namasivayapillai Alvapillai of Puloly West.

Respondents.

This matter of the Petition of the above-named Petitioner praying that Letters of Administration to the estate of the late A. Alvapillai Namasivayapillai be issued to the Petitioner coming on for disposal before A. W. Nadarajah Esquire District Judge Point Pedro on the 9th day of November 1951 in the presence of Mr. K. Subramaniam proctor for Petitioner and on reading the Petition and affidavit of the Petitioner dated 21st October 1951,

It is ordered that Letters of Administration to the estate of the late A. Alvapillai Namasivayapillai be issued to the Petitioner as the eldest son of the deceased, unless the respondents or any other person interested shall on or before the 20th day of December 1951 show sufficient cause to the satisfaction of this Court of the contrary the 9th day of November 1951,

Sgd. A. W. NADARAJAH,

District Judge,

Drawn by
K. Subramaniam,
Proctor for Petitioner.

(O 111, 4 & 7)

MANOHARA THEATRE

(MODEL OF MODERN MAGNIFICENCE)

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(M. 276)

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