

CHENNAPATNAM

THE CAPITAL OF TAMIL NAD

Madras is in the lime light. The intended formation of the Telugu speaking State of Andhra has focussed much interest on this city.

Madras, the third largest city in India, is the capital of the Madras State. It is indeed also India's third port being artificially made secure against the boisterous waves of the Bay of Bengal. Its hinterland is all the South Eastern Peninsular India. Like Calcutta and Bombay, the first and second cities, it grew to its present size and importance because it was one of the portals into India the British had built (in 1639) for themselves. It is, besides being an industrial centre, predominantly a city of temples and tanks, schools and colleges. It is less artificial, less westernized, than Bombay and Calcutta and, in it, the current of Indian life runs deep

Origin

The city originated with the foundation, by the East India Company, of Fort St. George so that there might be established a secure settlement near the dyeing and weaving industries for which India had been renowned from Pharaonic times; it was an emporium of the cloth trade like the earlier settlements of the Romans, the Arabs, the Portuguese and the Chinese at various points on India's coastline.

Madras spread over 30 sq miles, is much larger in area than either Bombay or Calcutta the populations of which are three times as great. The city is not so crowded, there are no concrete skyscrapers soaring monotonously obelisk-like each fretted with numbered pigeon holes. One side of the city is that formed by the sea front of ten miles. Inland, Madras extends some 4 miles in depth and is divided into two parts by the Cooum river which twists and turns through it from west to east.

Fort St. George is in

the centre of the length of the city lying along the sea. Along the beach is the splendid esplanade, the Marina where all young Madras gathers of an evening to hear the surf and to drink deep the fresh sea breeze as does the youth of America on much publicised Miami. To the north of Fort St. George is the artificial harbour with the usual adjuncts which a busy seaport serving a hinterland of more than 50 million people, agriculturists and workers in factories, is expected to have.

Planned City

Among the larger cities of India, with the exception of New Delhi, Madras is the most planned. Instead of narrow and tortuous lanes, handsome thoroughfares connect every "extension" with the town centre. Mount Road, the aorta of traffic, is 9 miles long and along it is the elite shopping centre of Madras. Chinnai Bazaar is the name of that shopping area where most consumer's goods are obtainable. Moor Market is yet another such area of retail trade.

Famed For Shrines

The city is managed by a municipal corporation, the oldest in India, housed in the Ripon Buildings which are an eyeful near the Central Station, the terminus for trains from Calcutta, Delhi, Bombay, Bangalore and Malabar. Another railway station, known as Egmore, is the terminus for trains from the south, from Cape Kanya Kumari (Comorin) way and from Mahanuskodi the port for the ferry passengers from Ceylon. Apart from the main lines there is the local electric train service which gives speedy, cheap, comfortable and frequent transport within the city. Its rural terminus is at Tambaram. Now there are the bus and tram services which would take one right into the very heart of the city. It is difficult to form an

Sir C. P.
Ramaswamy Iyer

Annamalai
Vice-Chancellor

It is understood that Sir C. P. Ramaswamy Iyer has agreed to become the Vice-Chancellor of the Annamalai University in place of Dr. R. K. Shanmugam Chetty who resigned his post on reasons of health.

Lectures On Saiva Sithantha

Srimat Easana Sivachariar of South India, a famous scholar of Saiva Sithantha Philosophy, has kindly consented to deliver a series of lectures on Saiva Sithantha under the auspices of the Jaffna Saiva Paripalana Sabha at its Saiva Ashrama Navalar Hall commencing from Friday the 30th instant at 6-30 p. m.

All lovers of Saiva Sithantha philosophy are cordially invited.

adequate impression of the many handsome public buildings of Madras as they lie scattered all over the sprawling city. The older buildings are copies of Italian and other European schools of architecture. The more recent such as the High Court, and the Law College are Indo-Saracenic which with their red brick and grey granite afford a pleasing contrast to the earlier which are plaster-cast. The foundation stone of the Luz Church in Mylapore bears the date 1506 and is the oldest European inscription in India. The city abounds in temples. Sri Kapaliswara temple of Mylapore and Sri Parthasarathy temple of Triplicane are the oldest and the highest. Equally famous and sacred is the temple at Tiruvottiar, which lies a few miles north of the city proper.

Seat of Higher Learning

The University of Madras, founded in 1857, was,

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UNDERSTANDING LIFE AS SOURCE OF REFLECTION

A PHILOSOPHIC INQUIRY

THE source of all reflection and observation is life; and our problem is to understand life as such. But this understanding has two facets. On the one hand one can take an inordinate pleasure in theorizing and in mere speculation. Such are the hair-splitting discussions of the Sophists. But a theory to be a theory must be forced on us by the facts of life. These facts themselves enter into our minds in our experiences. Here we should realize that it is an individual that has the experiences. And the individual is single and moves as a unity. All the experiences are related to him and harmonized in him. To these we bring certain presuppositions or some definite ideas. These ideas may or may not be relevant; but it is the duty of philosophy to enquire into the nature of these ideas. These are popularly known as innate ideas, and we are all familiar with Locke's refutation of these. But with Kant we embark upon a new field known as the 'a priori'. As long as we use these ideas, we need not consider the question of how we acquire them. We are only to ask, how these ideas are related to the conscious individual. Plato's doctrine of Reminiscence provides one explanation to this question. But that is an answer which most of us do believe, and belief is a thing which does not seem to carry much weight with the reason of man. Unless the nature of consciousness has some similarity with these ideas we cannot have them. Does it mean that the ideas we have of human values and the like represent the nature of consciousness?

Meaning of Consciousness

At this stage some of us will begin wondering whether after all there is anything like conscious-

ness. Considering an example, we can, with the help of the illustration, arrive at the meaning of consciousness, a meaning which will render a satisfactory account of matter. Let us take the sculptor working on a marble and giving us a beautiful statue. Who has given the statue? It is not the sculptor alone. The marble too was responsible in its own way. The potentiality of the statue lay hidden in the marble and the sculptor had the insight to feel it. The marble is the material co partner of the sculptor in the physical universe. Both the marble and the sculptor co-operated in this adventure. And with his superior intelligence the individual began controlling his object and laying bare its implicit capabilities. In the evolution of the work, both worked together in the sense that they were united harmoniously in this venture. The finished product represents the meaning or significance of that unity. In other words, in that peculiar unity of the sculptor and the marble, there was an idea struggling for expression, for life, for consciousness. And the statue is that piece or element of consciousness. That is, there is no pure matter devoid of conscious life and significance. All matter is potential mind. This may appear to be a restatement of the old pantheism. But it is something that presses itself on our minds and we cannot brush it aside. Nature is potential mind or soul, while the individual soul turns out to be the transition between Nature and the Absolute Spirit. Hence it is that the individual is only a finite centre of experience, a self that is delimited or finitized. Any philosophical doctrine has to start from this position. For, the self is the first

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NOTICE

The office of the Hindu Organ and Inthusathanam and of the Saiva Prakasa Press will be closed on Thursday the 29th instant for *Thai Pooam*.

There will be no issue of the Hindu Organ and Inthusathanam on the 30th instant.

MANAGER



Hindu Organ

TUESDAY, JANUARY 27, '53

Treasure These Thoughts

You continue doing evil actions,

What a sham! What a deplorable state!

Stand up with a contrite heart.

Confess, pray fervently before the Lord

Seek the company of saints and sages,

You, too, will soon attain salvation.

CAMPAIGN OF CALUMNY

MARX would never have had any misgivings in his mind that future exponents of his ideology particularly in Sri Lanka, would waste their powder and shot in a campaign of mud-slinging among themselves pretending all the time to espouse the cause of the proletariat in the name of Marxism. But today the Leftist contribution to the political situation of this Island is but a bitter personal fight in a vicious circle for determining leadership.

The Anti-Marxists or Rightists by inference, share with their opposite number the quality of quarreling among themselves for the same purpose of deciding leadership.

The Rest who are neither Leftists nor Rightists but claim the privilege of aligning themselves with groups of any persuasion without giving warning to anyone, outmode the main parties in their capacity for conducting whispering campaigns to settle the issue of leadership.

Invariably the fight for leadership is confined to the notorious method of

entertaining mass meetings with cheap jibes and vituperative invectives at the expense of those whom the critics wish to displace. The tirade of ruthless criticism may be either on the subject of who taught whom Trotskyism or who has the capacity to mismanage a Ministry. But there is also another secret weapon similar to the germ warfare of totalitarian warmongers in the use of those who hunt for leadership. The whispering campaign which is being freely resorted to is more virulent than the propaganda on public platforms.

Malpractices such as the taking of bribes, the use of political influence to obtain favours for henchmen and to inflict punishment on those who do not become yes-men are freely attributed to political leaders of high responsibility by their opponents. And in some instances these fabricated allegations are made look genuine by the ingenious method of spicing the story with graphic details of the alleged transactions. The common man is being told time and again that politicians with the significant exception of those who make the allegation are rogues, plunderers, villains, knaves and in one word, traitors.

Thus it has become a common and regular feature in the public life of this country for leaders to discredit one another in an attempt to catch the eye of the voter. But it is a pity that these vilifiers fail to understand the significant fact that the common man does not swallow these pills of personal abuse as willingly as he is thought to do. All this means that the political leadership in Sri Lanka has degenerated into a state of shame-faced struggle for personal power by the most corrupt method of showering calumny on the opponent and that from behind. It indicates the dearth of men of integrity with a capacity for constructive work and the emergence of that class of politician whose mind can think only of mischief.

We wish therefore to suggest to the common man that he should demand the establishment of training schools for politicians similar to the training centres provided for Co-operators and Rural Development workers in order that the first principles of leadership namely correct conduct in all affairs may be taught to those who aspire to serve the people.

FRUITS OF PARLIAMENTARY EXPERIENCE

Mr. Attlee On 'Democracy In Practice'

[IN the course of his speech at the Asian Socialist Conference at Rangoon, Rt. Hon. C. R. Attlee described his experience of a Parliamentary democracy at work.]

I want to talk to you on the working of Parliamentary democracy. I naturally speak from such experience as I have just completed 30 years in Parliament and about 13 of those I have been in Government and about 17 in Opposition. I have been a Prime Minister, I have been a Leader of the Opposition and I am Leader of the Opposition again today, as I was 17 years ago, and so I am going to speak to you really in rather a practical way.

You can learn all about the British Constitution out of books, but they won't tell you how it works, or why it works. Now our British parliamentary democracy is only one of many different kinds of democracies, and I am not suggesting that it is the only one. But it is no good my talking about the other ones of which I have only got a theoretical knowledge. So I am going to try and give you, this evening, something of the fruits of experience. In my view, there is no set pattern of democracy. A system of parliamentary democracy is not like a suit of clothes that you buy down from a peg, but if you do it probably does not fit you. Our system has been adapted by use and practical experience over many centuries. It is not very theoretical, but it is very flexible. It is adapted to altered conditions. And what is its object? The object of parliamentary democracy is that the will of the people should be expressed effectively. And that brings one to the question of what is fundamental democracy in a free country? What one wants to have is this; one wants a system where the Government is able to govern but minorities are able to express their opinions and influence the course of events. Now that's a very difficult problem and I would like to remind you all that democracy is the hardest of all systems of government, but I think it is the only system that is worthy of free men and women. I think our system works for one reason and one reason only, and that is because we want it to work. It does involve this, however. It involves the toleration of minorities, and to my mind it is essential to democracy that you should give a free and fair opportunity to the Opposition. Where there is no Opposition, democracy is either not democracy at all or it's

rather sick.

Let's look at the problem for a moment. First of all there is the problem of representation. We have gradually reached a position in which people are elected by the whole of the adult population. But, you know, our system is not logical at all, and I think that is one of the reasons why it works. At the last Election my party, the Labour Party, had a great many more votes than the Conservative Party. The Conservative Party got the majority, however. Well, it happens like that sometimes. I got a majority in 1945 of 190, but on a strict mathematical principle I should not have been entitled to that at all. Well, people often propose some fancy way of arranging Elections, but we don't like them very much because we find our works, and the fact is that at a British General Election we don't just vote for a number of individuals—we vote for a team and that, perhaps, brings in our idea of games. We always like to have two sides, whether in a cricket match, a horse race or any other sort of match, and we don't believe you can have a game where there is only one side. That separates us at once from totalitarian countries where they have that curious habit of having elections with only one candidate. I don't think that system is much good. You need to have a free election, and having got that election you hope that one side will have the majority. We have been lucky for many years in having a fairly adequate majority. What I would dislike would be if you had a whole number of parties with no majority for anybody because then you get the Government made, not by the people, but by the parties in the Legislative Assembly or in the Parliament and, therefore, I say that although our system is very illogical it works quite well.

I know lots of theorists who think the party system is something absolutely wicked. They say that it means that a man votes against his convictions, but you know on any question you have always got to keep a balance for your decision. A man may say to himself "Well, I believe very strongly in this proposal, but I believe much more strongly in, let us say, keeping the Labour Government in power. It would not be much good my voting for something and throwing out

World Health Organisation—III.

In my previous instalment, I dealt with the Advisory Services. Let us now see what the W. H. O. does through its Technical Services.

Technical Services

Behind the health worker in the field and at the service of all the peoples of the world, are the W. H. O. Technical Services. Broadly speaking, these form the fact gathering section of the Organisation. They also have the task of administering the international health regulations passed by the Health Assembly.

In the present world, with its modern modes of travel, which incidentally facilitate the easy conveyance of diseases from one place to another, some form of international warning system, and a set of internationally agreed sanitary regulations become a vital necessity.

The first established by the League of Nations

(K. PAJENDRAN)

has been greatly expanded by the W. H. O. The international warning system is a daily service sent out by a world-wide chain of radio transmitters. Outbreaks of plague, cholera, small pox or other dangerous epidemic diseases anywhere in the world, are immediately reported to the Organisation. Facts and figures, giving the place and extent of these

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the Government I want." In effect, in our British system, you vote for parties because they generally express your points of view and that has a very important effect because if you have an Opposition represented in the House of Commons as an organised party that hopes to get power, it makes it a responsible Opposition. I was in our Party at a time when we were very irresponsible because we only had 30 members at that time and when we had our annual conference we passed a resolution trying to reform the whole world. Well, at that time, there was not much chance of our being asked to carry out what we promised, but as the years go on, as you achieve power, then you become more responsible. I have seen tragedies in some parliaments where a great party has been denied power year after year. They never do become responsible, and when by chance they do come into office, they don't know how to use power effectively.

Understanding Life As Source Of Reflection

(Continued from Page 1)

affirmation of any consistent metaphysic. Without the self there is no experience, and equally so without the object. These two taken in abstraction are two fleeting phantoms, the creations of a diseased mind. And every experience has a certain character, a certain unity. It is a character which does not belong to the various parts of this whole, taken severally.

Value of Experience

To consider the statue once again. In estimating it we generally give out that impression which has struck our minds. It is in reality a faint reproduction of the impression we feel in an inarticulate way during the moments of the experience. Our experience of the statue is infinitely richer than the knowledge we have of it; and we often feel the loss of self-confidence in explaining or interpreting that which we have experienced intensely. Thus again I can have a clear knowledge of my friend's headache, and I can and do know the type of pain he must be having. Compare this with my experience of my own headache. My own is richer, intenser, and more profound. There is some inexplicable feeling, which is highly suggestive, at the very core of my experience. This happens because in experience we do not separate the various elements; we accept them as a totality, as a unity, as a system. But in knowledge, as we are familiar with the concept in our books on logic and elsewhere, we dissociate ourselves from the object; we pretend to have given up our organic connection

with the object; and so we begin analysing the object in isolation. And in the violent isolation the object has no real existence, no truth even. We effect a false severance in the knowledge situation by transgressing the sanctity of unity that permeates the experience.

Our alleged knowledge, the knowledge which we describe as rational, is the first fruit of the transgression of the unity of experience. The more our knowledge approaches the unity of experience, the more will be its value for us. Thus on the one hand we have the knowledge of the object as in itself it really is; and on the other we endeavour to arrive at the knowledge of the object as an internal element of the experience situation. We have, therefore, two knowledges, the higher and the lower, or the transcendental and the empirical. As the *Mundaka Upanisad* declares, 'Dve vidye veditavye, ... para caivopara ca' 'Two kinds of knowledge must be known, ... they are the Higher Knowledge and the lower knowledge. And also as the *Isavasya Upanisad* puts it, 'He who is aware that both knowledge and ignorance should be pursued together, overcomes death through ignorance and obtains immortality through knowledge'. The lower knowledge is 'Avidya, and offers as a clue to comprehend finitude, while the higher knowledge gives us the realization of immortality itself, the experience of the everlasting yea. They are interrelated and one is not possible without the other.

—*Prabuddha Bharata*

A Great People Made Gandhiji Great

Sense of Self Sacrifice An Essential

DURING the remembrance week of The 'Indian Independence Day' the words of Dr. Ralph Bunche on the Gandhian way of life afford useful reading.

Gandhiji, the speaker said, laid emphasis first of all on truth. He believed in the intrinsic good found in the individual and in the collective group. Thirdly he had simple faith in his own people, in their spiritual strength and ability to rise to the occasion. He advocated non-violence as a way of life. Believing in these principles Gandhiji had sought to apply them in a unique way and the strangest way of leadership in our times. His was not the way of demagogues who called upon people to action and exploited them. Gandhiji was opposed to hatred. The world, in the condition in which it lived today, could only follow something akin to the Gandhian way. A third world war in this age would destroy the civilization that man built universally and it would only leave mangled survivors. There would be no victors, because there would be only devastation. "We come to the position," Dr. Bunche said, "where Gandhiji's message almost becomes prophetic for the world, because there is no other course for any rational man. The United Nations is dedicated to the peaceful solution of disputes between countries and I see a similarity between the Gandhian way and the United Nations way."

Explaining the essential basic conditions for world peace, Dr. Bunche pointed out that there should be no aggression of any kind against any people. Various economic and political systems in the world. Capitalism to Communism with all gradations in between, could exist side by side. The second condition was the elimination of fear, which seized all the peoples and governments. Unless it was diminished, the world would remain in danger. Thirdly, only non-violent means should be used in the resolution of disputes between nations and peoples. The state of the world to-day was so terrifying that it seemed to him that no individual could afford to think of letting the U. N. fail. "I have confidence that the United Nations will see us through and I am sure that with the support of people such as you, it cannot fail," he concluded.

The lesson that he read out of Gandhiji's life and work in India was that leadership which rested with those people who were willing to sacrifice and to discipline themselves, could not but succeed. That was an important lesson to-day for in every society there were

demagogues, who could excite people to action, and who could appeal to the baser instincts of people.

Of Gandhiji's greatness, he said, "He was great because the people of India were willing to respond to his call, by calling upon their own resources of greatness—their spiritual qualities, their moral strength, their willingness to act with restraint and self-discipline, to go to jail—I think no one knows the total number who went to jail—to risk their lives in the struggle." His own country had fought for freedom but in a different manner. But, here for the first time in history, there was a tremendous mass of people who followed a new leadership, a new weapon—the weapon of non violence. Gandhiji would not have succeeded "if the people did not have in them the potentiality of greatness, of great spiritual and moral strength upon which he was able to call and play."

—*Hindu*

FRESH ORDER NISI GRANTING LETTERS OF ADMINISTRATION

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction No. 1436

In the Matter of the Intestate Estate of the late Vijaya-lechchumyammal widow of M. V. Chelliah of Sandilipay. Deceased.

1. Ratnam Viswanathan and wife
 2. Parameshvary both of Sandilipay Petitioners
- Vs.
1. Pararajasegaramudaliar—Ponnathurai
 2. Jegarajasingam Pararajasingam both of Sandilipay. Respondents.

This matter coming on for disposal before K. D. de Silva Esquire District Judge Jaffna on the 25th day of July 1952 in the presence of Mr. V. Sivasubramaniam Proctor on the part of the Petitioners and the affidavits of the above-mentioned Petitioners dated 31st March 1952 and 31st May 1952 having been read:

It is ordered and declared that the 2nd Petitioner is entitled to have Letters of Administration and the same be issued to her accordingly unless the respondents or others shall on or before the 31st day of October 1952 show sufficient cause to the satisfaction of this Court to the contrary.

This 25th day of July 1952, Sgd. K. D. DE SILVA, District Judge.

Drawn by Sgd. V. Sivasubramaniam,

World Health Organisation—III

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are at once put on the air and so the national health services of any nation, as well as ships at sea and aircraft, are warned in time and can steps to meet or avoid the danger.

The second, a system of international health safeguards, which is designed to give the greatest protection to countries, while permitting the widest freedom to travellers and the least possible number of delays to international freight transport, was passed by the Fourth World Health Assembly in 1951.

It is an indisputable fact that drugs should be available in uniform strength anywhere in the world. Today everyone who is given a dose of penicillin, every child who is protected by diphtheria anti-toxin, gets added safety because the dose is measured in international units. These measurements—which now apply to about 55 preparations—have been worked out either by W. H. O. or its predecessors. More products are being added continually to this list.

W. H. O. has done useful service by producing an international pharmacopeia, a book providing formulae for making up medicines of uniform strength anywhere. The first edition was published in 1951.

Another difficulty in the way of international progress on health matters has been that of statistics about diseases and causes of deaths have been listed in different ways in different countries. W. H. O. has therefore adopted international regulations on health statistics. These are kept under continual review with the object of removing every obstacle in the way of knowledge which is for the benefit of all countries.

[CONCLUDED]

Proctor for Petitioners, 25-7-52.

Time to show cause is extended to 12-9-52.

Sgd. K. D. de Silva, D. J.

12-9-52.

Time to show cause is extended to 12-12-52.

Sgd. K. D. de Silva, D. J.

12-12-52.

Time to show cause is extended to 19-1-53.

Sgd. K. D. de Silva, D. J.

19-1-53.

Time to show cause is extended to 13-2-53.

Sgd. Wm. G. Spencer, D. J.

(O. 143, 23 & 27.)

SUPER TILES

BASEL MISSION FORT BRAND DOUBLE GROOVED ROOFING TILES

surpass anything yet accomplished in tile manufacture. The design is such that any possibility of leakage has been excluded and the tiles are unrivalled for strength, reliability and weather worthiness.

Apply to:

Wm. MATHER & SONS

Sole Agents, JAFFNA.

ORDER NISI

IN THE DISTRICT COURT OF
JAFFNA
Testamentary Jurisdiction
No. 1565

In the matter of an application for Letters of Administration over the Estate and Effects of Arambu Cumarasamy of Nallore, Jaffna. Deceased.

Cumarasamy Thyrialakshmi widow of Arambu Cumarasamy of Nallore, Jaffna.

- Vs. Petitioner
1. Cumarasamy Bhuvanewary,
 2. Cumarasamy Gnanambikai,
 3. Cumarasamy Shanta Kumari of Nallore, Jaffna
 4. Dr. Kumaran Ratnam of Barnes Place, Colombo.

Respondents.
This matter coming on for disposal before K. D. de Silva Esquire, District Judge, Jaffna on the 8th day of January 1953 in the presence of Mr. R. Sivasubramaniam, Proctor, on the part of the petitioner abovenamed and the affidavit of the petitioner abovenamed dated the 8th day of January 1953 having been read:

It is ordered that the 4th respondent abovenamed be and he is hereby declared and appointed guardian ad litem over the 2nd and 3rd named respondent 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 unless the respondents abovenamed or any others interested shall on or before the 27th day of February 1953 show sufficient cause to the satisfaction of this Court to the contrary.

It is further ordered that the abovenamed 2nd and 3rd respondent minors be produced in court on the said date.
This 8th day of January 1953.
Sgd. W. GUNAM SPENCER
District Judge.
(O. 145. 23 & 27.)

ORDER NISI

IN THE DISTRICT COURT OF
JAFFNA

Testamentary Jurisdiction
No. 1561.

In the matter of the estate of the late Hewattu Wattagamage Andris Appuhamy of Abangama. Deceased.

1. Abangama Walavuga Arthur Siriseena and wife
2. Sumanawathie of Abangama.

Vs.
Hewattu Wattagamage Charles of Abangama and presently of Jaffna.

Respondent.

This matter of the petition of the petitioners praying that they be declared entitled to administer the estate of the abovenamed deceased and letters of administration issued to them accordingly, coming on for disposal before K. D. de Silva Esq. District Judge, Jaffna on the 17th day of December, 1952 in the presence of Mr. C. R. Tambiah Proctor for the petitioners and the petition and affidavit of the petitioner having been read:-

It is ordered that the petitioners be and they are hereby declared entitled to administer the estate of the deceased and letters of administration issued to them accordingly, unless the respondent or any others shall show sufficient cause to the contrary on or before the 16th day of February 1953 at 10 a. m.

This 21st day of January, 1953.

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

Drawn by,
C. R. Tambiah,
Proctor for Petitioners.
(O. 144. 25 & 27.)

ORDER NISI

IN THE DISTRICT COURT OF
JAFFNA

Testamentary Jurisdiction
No. 1431

In the matter of the Last Will and Testament of the late Kathiresar Mailvaganam of Charavanai in Kayts late of Moolai Hospital, Jaffna

- Deceased
1. Nagalingam Kandasamy and wife
 2. Balambikai both of Nallore, Jaffna

Vs Petitioners
Minor I. Kanagamany daughter of Kathiresar Mailvaganam
2 Thavamany daughter of Kathiresar Mailvaganam. 3 Kathiresar Mailvaganam Rasiyah 4 Kathiresar Mailvaganam Arulanantham all of Charavanai in Kayts and 5 Kathiresar Theivendiram of Chillalai The 1st to 4th Respondents are minors appearing by their Guardian ad litem the 5th Respondent Respondents

This matter coming on for disposal before K. D. de Silva Esq. District Judge, Jaffna on the 11th day of March 1952 in the presence of Mr. V. S. Somasundram Proctor on the part of the petitioner and the affidavit of the abovenamed petitioner dated 30th September 1951 and of the witnesses to the Last Will dated 13th September 1951 having been read:

It is ordered that the Will of the abovenamed deceased dated 10th June 1951 and numbered 540 and attested by T. Vannianathan Notary Public be and the same is hereby declared proved unless the Respondents or others interested shall on or before the 19th day of May 1952 show sufficient cause to the satisfaction of this court to the contrary.

It is further declared that the said 5th Respondent be appointed guardian ad litem over the minors 1st to 4th Respondents and that the said Petitioner be declared entitled to have Probate of the Last Will and Testament of the abovenamed deceased as the 2nd petitioner is the duly appointed Executrix in terms of the said Last Will, and that they are entitled to have Probate of the same issued to them accordingly unless the Respondents or others interested shall on or before the 19th day of May 1952 show sufficient cause to the satisfaction of this Court to the contrary.

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

Sgd. Wm G. Spencer
Addl. District Judge
19-5-1952

Time to show cause extended to 21-7-52

Wm. G. S.
A. D. J.

21-7-52
Time to show cause extended to 12-9-52

K. D. de S.
D. J.

12-9-52
Time to show cause extended to 3-10-52

K. D. de S.
D. J.

3-10-52
Time to show cause extended to 21-11-52

W. G. S.
A. D. J.

21-11-52
Time to show cause extended to 30-1-53

W. G. S.
A. D. J.

(O. 146 23 & 27)

Chennapatnam

(Continued from page 1)

along with those of Calcutta and Bombay, the first in India to make available university education of the west European type Like Calcutta and Bombay Universities, the Madras University too was modelled on the University of London and it has its affiliated colleges scattered not only all over the city but widely over the whole State. The Mathematical, Oriental, Philosophical, Medical and English faculties are particularly distinguished. There is, as behoves a centre of learning, one of the best libraries in India forming an essential part of the University. There is also the Connemara Public Library, again probably one of the best and most frequented libraries in the country. A Museum notable for its collection of S. Indian bronzes, sculpture and, curiously enough for a peaceful city, Indian weapons of all periods is yet another index of the strength of the current of intellectualism of Madras.

The people of Madras, mostly Hindus and chiefly Tamil and Telugu speaking are said to be Dravidians by race. Commerce industry and the professions afford the chief means of livelihood. The number of people of independent means and of the professional classes is somewhat high as compared to other Indian cities and this accounts for the briskness of the cultural life of the city. In every day's en-

Vadamaradchy Co-operative Stores Union Ltd.

The 8th Annual General Meeting of the Vadamaradchy Co-operative Stores Union Ltd. was held in Puruloy Boys Hindu College on 10-1-53. The turn over for the year ending March 1952 was Rs. 2242022.36 and a profit of Rs. 25035.50 was declared.

A sum of Rs. 100.00 was voted by the Union to the building fund of the above college.

The following Office bearers were elected:-

President: Mr. R. Shivapathasundram, Advocate (Re-elected)

Vice Presidents: Mr. P. Kanapathipillai Proctor S.C. and N.P. (Re-elected) and Mr. N. M. Singharajah, Head Teacher

Hony. Secretary: Mr. J. S. Velayutham, Head Teacher

Hony. Treasurer: Mr. S. Mahason, Asst. Master (Re-elected)

Hony. Adm. Secretary of the Union is Mr. C. Manicavasagar

gements, items which are outstanding are those connected with classical dance and music recitals; for South India is the treasure house of the ancient musical and dance systems of India. Religious, economic and social topics also draw large audiences to the numerous meetings in which they are discussed. Of Madras it may be said that it is the most serious minded city of India where the arts of peace are jealously cherished by the intellectual middle class. It is a city of hard workers and hard thinkers. In it you can be at home.

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