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NO. 44

## CALL FOR ALL ISLAND OBTAIN JUSTICE THROUGH LOVE UNITED FRONT

A method of approach suggested to the leaders of the United Front - in - the - making by Mr. T. Muttukumaru M. A.

You have in a true spirit of service imposed upon yourselves, in this Sambuddha year of grace of the Prince of Peace, the task to alleviate the travails of Mother Lanka in bringing forth a strong and sturdy United Ceylonese Nation. You are nobly endeavouring to repeat the History of the distant past when our earliest forefathers helped those from Kalinga arriving in the shores of this thrice-blest Isle at the time of the Parinibbana of the Blessed one, 2500 years ago in originating the species of the Nation in Ceylon; those of the Middle ages of the generation of Alakeshvara who laid the foundations of the Kingdom of Kotte or Jayawardenapura; and those of recent times like Ramathan, the Saviour of the Sinhalese leaders from prisons of the British Raj and Arunachalam, the father of the Reform Movement and founder of the Ceylon National Congress. Yours, therefore, is a task that demands from you the utmost self-sacrifice that you could and should lay at the altar of service of our dear motherland.

Remember that in your efforts "to keep inviolate the traditional homeland" of ours, you strive your best to have and hold together all the communities whom Sri Lanka has, from age to age, chosen as her children. Remember that the Sinhalese, the Tamils and the Moors, lisping in two closely allied languages have been living together through the long corridors of time, and, for weal or woe, have to live together for all time to come. All these long centuries, they knew not, nay, they felt not any difference in their civic life of peaceful co-existence, notwithstanding seeming linguistic differences. Remember that only after the achievement of independence from the

disintegrating foreign rule, this communal canker of "one race, one language" erupted because of selfseeking narrow nationalism of some of the Sinhalese political vote-catching "Pharaohs who know not Joseph"

Hence your first and foremost duty is to close up your ranks. Congressite, Federalist, U. N. P'ier, Sama Samajist or Communist forget and forgive the sins of commission of your brothers, for, who is there among you so pure as to throw the first stone on the sinner, and rally round and muster up your forces to bring about in this glorious year of Peace, a United Ceylonese Nation.

1. Close up, in the first instance, your ranks and
2. Form a United Front of all Tamils of light and leading in law, medicine, teaching, in the civic service of Town Councils and Village Committees etc., etc.
3. Elect from the rank and file of the United Front an Action Committee of tried workers (Sevakas and Sevikas, dedicating their lives to the country's service) send and them forth to the Country as apostles of peace and goodwill among all citizens of Sri Lanka.

Let these servants of Lanka brace themselves up with grit, determined will and fixity of purpose to overwhelm obstacles and surmount difficulties, and, as they go, make fresh recruits to the expanding United Fronts from amongst the Sinhalese, Muslims, Burghers, Malays and others whose homes these Sevakas and Sevikas visit in their pilgrim paths carrying this message of peace.

Then let these Servants of Lanka inspire into fur-

ther action the expanded All Ceylon United Front and make it to organise a nation-wide election propaganda agency. To capture at the ensuing general election seats in Parliament as to ensure an absolute majority, and help the formation of a broad-based national Government which should by enacting a Charter of fundamental Human Rights set Brave New Lanka on the Path of Peace and Glory.

Sure, all of our Sinhalese brothers the vision of some of whose leaders, their passionate love for their language has bedimmed because of passing clouds would, when the clouds dispel from the atmosphere of suspicion and distrust by the Right Action of the All Ceylon United Front, readily respond to the Country's call and stand together shoulder to shoulder, arm in arm and make Ceylon the permanent Abode of Peace.

None there so base as to desire the dismemberment or vivisection of this fair Isle into Sinhala land and Tamil Nadu!

To sum up,

Organise a United Tamil Front by getting together all political organisation and their branches like the Tamil Congress, Tamil Arasu Katchchi, the U. N. P., Sama Samajam etc etc.

Elect an action committee of Sevakas and Sevikas who are prepared to dedicate their lives to the service of the country and send them forth to expand the United Front into the All Ceylon United Front.

Make the All Ceylon United Front to put forward candidates at the ensuing General Election, and endeavour your utmost to capture an absolute majority in Parliament.

If you succeed there, as you ought to as result of true and devoted service, form then a broadbased National Govt. and make Ceylon a truly Social Welfare State that gives

### Not Angry Clamour and Abuse

(CONTRIBUTED)

In this babel of voices (on the Language Question) we hope there will be citizens throughout the island, who will still hear the gentle voice of Reason, of Righteousness, of the Dhamma. We all believe that no matter what one's race, religion, caste or creed is one should be allowed to bring out the best in oneself to develop one's best self (or personality) For such development every individual must be allowed to think and feel freely, to express himself freely. Thus for achievement of one's full stature, freedom is of the essence.

Without freedom a people will perish. A people are not free when they cannot correspond with their government in their own language, and where they cannot have the full education of their children in their own language. Without such freedom it will be for them only serfdom and slow death.

If it is true—as it may be true—that with parity of status for both languages (throughout the island), Sinhalese will be swamped it will be but fair to allow both language groups to develop themselves in their natural home districts.

We cannot have it both ways. We cannot tell a people we do not want them and tell them they cannot go away. If a unitary form of government cannot grant justice, freedom and equality for all its citizens, there is no

equal opportunities to all its citizens to be free and happy

Will you all sons of Mother Lanka respond in this hour of supreme trial, to her Call for a United Ceylon,

alternative for it but to seek federation. If that is also denied complete separation is inevitable.

It is idle to believe that a government constituted by men human as they are belonging for the greater part to a particular language and cultural group will be able to appreciate and award equal treatment to an alien language and cultural group. The judgment becomes clouded through narrow group feelings and justice becomes impossible. It is equally idle to say (the island is too small for a federal form of government). A government exists for the people and not the people for the government. And a people no matter what their numerical strength—a bare hundred thousand or a hundred million—are important, each man, woman and child there, on his or her intrinsic individual worth. That is also the basic assumption of true democracy.

Therefore we will appeal to all right thinking people in the island to consider the issue without emotional bias (as far as possible), to remember that hatred will hinder the free exercise of reason to be compassionate on all knowing that they seek justice. Equally must the minority groups and leaders remember, if justice is what they truly seek, they then always obtain it more through love and fraternal feelings, than by angry clamour and abuse. It is a great cause they are fighting, and the means used must be throughout equally great, noble and upright. As the cause is more than personal, and is of life importance, whatever sufferings and vicissitudes come in the course of achievement, must be equally welcome. Truth and justice will always triumph.



சென்னை நகரம்.

சமஸ்தவாயவே ஞானமுத்கவியும்  
சமஸ்தவாயவே ஞானநிவிச்சையும்  
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சமஸ்தவாயவே ஞானநிவிச்சையும்

# Hindu Organ

FRIDAY, FEBRUARY 3 1956

Treasure These Thoughts

*'Creative power, is no gift to the few, It is in every man. It is distinctly human—a spiritual use of his plain human endowment.'*

## THE GANDHIAN WAY

EIGHT eventful years have passed since the fateful day in 1948 when the greatest apostle of peace in living memory sacrificed his life for the sake of inter-racial unity in the brotherhood of humanity. The Gandhian way has been admitted even by the dictators of totalitarian countries as a pure method that can help mankind regain its lost prestige both in the material and the spiritual spheres. Notwithstanding the continuance of the cold war and the atmosphere of distrust and fear whether in the East or the West, the people at large have come to realize the value of the principle of non-violence as an article of faith. The statesmen who are exchanging pyrotechnic displays of wordy warfare also have understood the fact that violence in any form should be displaced by non-violence.

But all tributes that have been paid to the memory of the Mahatma, year in and year out have remained mere pious wishes and humble homages. No statesman outside Indian territory has endeavoured to incorporate the creed of non-violence in the constitution of his country, nay, no leader has had the courage to base his political principles on the Gandhian way. The reasons for the failure on the part of statesmen and politicians to give the Gandhian doctrine a fair trial are obvious. Communism that is practised in the totalitarian countries has thrown a challenge to Gandhism despite the fact that the ideological interpretations

of Marx and his colleagues have been made look identical with those of Gandhism. The sinister and subterranean warfare that has been carried on by the Communists of Bharat against the patriotic endeavours of the Indian National Congress have become now an open secret and a deliberate threat of determined aggression. Every time there had been a national agitation in India for the achievement of a just demand, the revolutionary elements had entered the struggle uninvited and had worked up the passions of the common people in a subverse manner with a view to bringing chaos and confusion in the country. The Congress Government of India that had taken, all along during the campaign of civil disobedience, serious objection to the use of violence by the Police Force of the British Imperialists could not help but have recourse to the inevitable step of setting the guardians of peace in the country in action because the mischief that had been set afoot by the miscreants under the leadership of the revolutionaries had gone beyond the control of normal administrative agencies. That such a state of affairs should have been created in the very land where the Mahatma had preached and practised the doctrine of non-violence, is ample indication of the mischievous potentialities of the Communist political creed. If mankind should march forward, it is imperative that the principle of non-violence should be accepted as a constitutional requirement in the art of Government. To achieve this purpose, the forces of revolutionary reaction should be eliminated.

Letter to the Editor

## February Fourth

Sir,  
February Fourth was fixed by Government to celebrate Independence attained by Ceylon. Hitherto the Sinhalese and the Tamils took part in the Independence Day celebrations. The Sinhalese have now decided to force their language as the State language of entire Ceylon including the Tamil speaking areas. The Tamils should therefore refuse to take any part in the Independence Day celebrations. The Sinhalese act as if they are the rulers and the Tamils are the ruled. Government Servants and school children who speak the Tamil language should stay at home on February 4, it being a public holiday.  
The suggestion that black flags should be flown, shops

# WHAT MAHATMAJI WANTED HIS FOLLOWERS TO PRACTISE

## THE VITAL IMPORTANCE OF VOWS

[At a time when frequent reference is being made to Satyagraha and Gandhian methods by the leaders of the Tamil speaking people, it becomes necessary for the leaders and the led to know the real significance of Satyagraha. The following articles reproduced from the writings of Mahatmaji, in memory of the great Martyr would help the organisers of the much talked of Satyagraha campaign for obtaining the right of the Tamil speaking people know what they should learn first.]

BEING accustomed from very childhood to taking vows I confess I have a strong bias in favour of the practice. It has come to my rescue in many a crisis, I have seen it save others from many a pitfall. A life without vows is like a ship without an anchor or like an edifice that is built on sand instead of a solid rock. A vow imparts stability, ballast and firmness to one's character. What reliance can be placed on a person who lacks these essential qualities? An agreement is nothing but a mutual interchange of vows; simultaneously one enters into a pledge when one gives one's word to another.

In old days, the word of mouth of illustrious persons was regarded as good as a bond. They concluded transactions involving millions by oral agreements. In fact our entire social fabric rests on the sanctity of the pledged word. The world would go to pieces if there was not this element of stability, or finality in agreements arrived at. The Himalayas are immovably fixed for ever in their place. India would perish if the firmness of the Himalayas gave way. The sun, the moon and other heavenly bodies move with unerring regularity. Were it not so, human affairs would come to a standstill. But we know that the sun has been rising regularly at its fixed time for countless ages in the past and will continue to do so in future. The cooling orb of the moon will continue always to wax and wane as it has done for ages past with a clock-work regularity. That is why we call the sun and the moon to be witness to our affairs. We base our calendar on their movements, we regulate our time by their rising and setting.

The same law, which regulates these heavenly bodies,

closed and a general bartal proclaimed on February 4 is very childish, indicating nothing. The Tamils of the North have learnt a bitter lesson by boycotting the 1st election under the Donoughmore Constitution, thus losing the political importance they held. Recently when the Prime Minister visited Jafna the call to boycott the visit was an utter failure.

F. H. V. GULASEKHARAM  
Professor Emeritus,

applies equally to men. A person unbound by vows can never be absolutely relied upon. It is overweening pride to say, "This thing comes natural to me. Why should I bind myself permanently by vows? I can well take care of myself at the critical moment. Why should I take an absolute vow against wine? I never get drunk. Why should I forgo the pleasure of an occasional cup for nothing?" A person who argues like this will never be weaned from his addiction.

To shirk taking of vows betrays indecision and want of resolution. One never can achieve anything lasting in this world by being irresolute. For instance, what faith can you place in a general or a soldier who lacks resolution and determination, who says, "I shall keep guard as long as I can?" A householder, whose watchman says that he would keep watch as long as he can, can never sleep in security. No general ever won a victory by following the principle of "being vigilant so long as he could."

I have before me innumerable examples of spioners at will. Every one of them has come to grief sooner or later. On the other hand, sacramental spinning has transformed the entire life of those who have taken to it; mountains of yarn stored up by them tell the tale. A vow is like a right angle. An insignificant right angle will make all the difference between ugliness and elegance, solidity and shakiness of a gigantic structure. Even so stability or instability, purity or otherwise of an entire career may depend upon the taking of a vow.

It goes without saying that moderation and sobriety are of the very essence of vow-taking. The taking of vows that are not feasible or that are beyond one's capacity would betray thoughtlessness and want of balance. Similarly a vow can be made conditional without losing any of its efficacy or virtue. For instance, there would be nothing wrong about taking a vow to spin for at least one hour every day, and to turn out not less than 200 yards daily except when one is travelling or sick. Such a vow would not only be quite in form but also easy of observance. The essence of a vow does not consist in the difficulty of its per-

formance but in the determination behind it unflinchingly to stick to in the teeth of difficulties.

Self-restraint is the very keystone of the ethics of vow-taking. For instance, one cannot take a vow of self-indulgence, to eat, drink and be merry, in short to do as one pleases. This warning is necessary because I know of instances when an attempt was made to cover things of questionable import by means of vows. In the heyday of non-co-operation one even heard the objection raised, "How can I resign from Government service when I have made a covenant with it to serve it?" Or again, "How can I close my liquor shop since I have bound myself by contract to run it for five years?" Such questions might appear puzzling sometimes. But on closer thinking it will be seen that a vow can never be used to support or justify an immoral action. A vow must lead one upwards, never downwards towards perdition.

God is the very image of determination or vow, God would cease to be God if He swerved from His own laws even by a hair's breadth. The sun is a great keeper of observance; hence the possibility of measuring time and publishing an almanac. It has won unequalled prestige for regularity, and therefore we hold ourselves safe in its keeping. All business depends upon men fulfilling their promises. Vows are thus seen to be a universal feature. How then can we do without them in character building or self-realisation? May we therefore never doubt for a single moment the vital importance of vows.

## Obedience To The Strength Of The Spirit

I do believe that, where there is only a choice between cowardice and violence, I would advise violence. Thus when my eldest son asked me what he should have done, had he been present when I was almost fatally assaulted in 1908, whether he should have run away and seen me killed or whether he should have used his physical force

(Continued on page 5)

# Scientific Methods Expressed Through Conscience

## For Salvation Of Mankind

If Science can answer the challenge of the times, I have no doubt that we will live to see a better and more prosperous India within a short time,

Scientists are a close-knit community; whether they work individually or in groups, as between them they have a common understanding of methods and a common purpose. Their work, however, vitally affects mankind as a whole. One could not therefore help taking note of their recent achievements; for they are calculated to bring the future on which the hopes of man are anchored,

Of all the events that have taken place in the world of science during the last few months, the Geneva Conference on the peaceful uses of atomic energy, has been of monumental importance. That Conference has had a

By

SRI K. M. MUNSHI

tremendous impact on world opinion. For the first time, mankind realised, may be to some extent, the implications of the revolution which was taking place in matters of health, medicine, agriculture, industry and power.

Dr. Bhabha, our distinguished scientist and the President of the Conference, prophesied that in twenty years' time thermonuclear reactions would be tamed. The progress which this atomic age is likely to make within the next twenty-five years, even if no new discoveries are made in this field, can best be measured by the fact that by then U. K. is likely to turn out fifty to sixty million kilowatts, and U. S. A. 120 to 175 million kilowatts, of electric power from nuclear plants.

This achievements is bound to be reflected in some degree or the other in the less advanced countries and would solve the major problem of power. Possibly it might enable wastelands and deserts of

the world to be reclaimed to some extent.

A vast field is also opened up by the recently acquired knowledge of the process of photo-synthesis which is likely to provide more food and a renewable source of fuel by utilising solar energy.

This prospect, which the scientists might even bring nearer, has a direct bearing on what I consider the most urgent problem which faces man.

Two persons are born with every second that passes. In every twenty-four hours, the population of the world increases by a hundred thousand; in a year it would increase by 36.5 millions.

Even as things are, the population trends threaten, if they do not undermine, the world economy.

It would be suicidal to deny the existence of the threat; it will be fatal to quarrel over diagnosis and remedies. What is wanted is a frank recognition of the coming danger which, I am afraid, is lacking.

There is therefore urgent necessity of having a free

and frank discussion at the highest scientific level on the joint problem of population growth and world resources. And to no country is this discussion more important than to India with her poor standard of nutrition and rapid rise in population.

This problem arises from 'under-achievements' in food and power production and 'over achievement' in preventive medicine and cannot be solved by social movements or political action. It would require the broad vision of a thinker as much as the highest skill of the scientist, to meet this danger.

Human ingenuity has only two courses left to meet this danger.

I rule out the third and the most horrible course, a series of atomic wars; for this relief we are indebted to some statesmen of our day, of whom our Prime Minister is the most outstanding.

The first of the two other courses is effective birth control on a mass scale. But there is almost a universal desire for more children in overpopulated countries with subnutri-

tional standards. The tenets of several religions forbid birth control. Encouragement to motherhood is given by several large countries. It would, therefore, be unsafe to assume that this course is likely to lead to appreciable results within the limited time at the disposal of mankind.

While our Five-Year Plans, for instance, are sure to bring new acreage under the plough and increased food production, they will hardly keep pace with the growth of population.

The second and perhaps the more effective course, therefore, is the discovery of new sources of food by some expected use of nuclear energy.

There is another problem which is as serious as the first, but more delicate and of greater far-reaching importance. While man's power over nature has increased steadily during the last hundred years, the spiritual aspiration of man is progressively being stifled.

By their steadfast devotion to work the scientists have stolen the secret of nature and given the H. Bomb to man. At the same time it is placed in hands which are scarcely trustworthy, if the past experience is any guide.

When asked about the weapons with which World War III would be fought, Einstein, who scribbled a cryptic formula and changed the face of the world, is reported to have replied: "I don't know what weapons will be used in World War III. But I can predict what weapons will be used in World War IV—stones."

The cause of this unfortunate state of affairs is that the progress of Science has thriven on an apotheosis of the experimental method. As a result, it was taken for granted for a long time that Universe could easily be explained without taking into account anything but material causes.

But one of the most hopeful features of modern trends in Science which also began with Einstein, has been the realisation that this old attitude has to be given up. Eminent scientists have also begun to look beyond the borderline of what we call 'matter' to the realms in which it is no more than an outer manifestation.

The necessity for this revision was never brought into greater relief than at the Geneva Conference. The scientists who, a few years ago, claimed to have reached the absolute truth by revealing to us the nuclear energy and splitting the atom began to

### Gandhi Mandapam Opened at Madras

Mr. C. Rajagopalachari declared open the Gandhi Mandapam at the Raj Bhavan, Guindy, and said that the Mandapam was open to members of all religions for devotional congregation.

Mr. Sri Prakasa, Governor of Madras, in requesting Mr. C. Rajagopalachari to declare the Mandapam open said that they could not have found a better person to perform this function than Mr. Rajagopalachari. It was a matter for pride for them to recall that Dr. Rajendra Prasad and Mr. Nehru were both associated with Rajaji and with Mahatma Gandhi in the struggle for independence. They had erected this memorial for Gandhiji so that people might keep the memory of Mahatmaji green. They must recall to their minds the teachings of Mahatma Gandhi to the world—teachings that had made them what they were at the present day.

The Mandapam, which has been put up at a cost of Rs 4 lakhs on a ten-acre plot, is on the pattern of South Indian temples, with figures and inscriptions from different religions and also inscriptions from the Gita, the Koran, the Quoran, the Bible and Gandhiji's own teachings.

wonder if they have done the right thing. Several of them wished and prayed that they had never done so.

This re-assertion of the moral values in the affairs of man, which had been disregarded, if not decried, for a long time, is to my mind, the first step in bridging the gulf between what is called the 'scientific truth' and the spiritual aspiration of man.

At the same time, a non-scientific world is moving towards the correlation of the two truths, rejecting belief and dogmas that are contrary to the facts and laws of nature and finding a much more fundamental form of faith.

The salvation of mankind, therefore, lies in the scientific methods and the fundamental aspirations expressed through conscience, love and faith, so that the discovery of science can be handled by men morally equipped to use them,

Free India has embarked upon an elaborate programme of scientific research. At the same time, the roots of our collective being lie strongly embedded in the spiritual heritage of our race. India alone can resolve this conflict and save the future of man.

—Madras Sunday Times

JUST OUT!

JUST OUT!!

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VANNARPONNAI

**ORDER ABSOLUTE IN THE FIRST INSTANCE**

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction No. 127

In the matter of the Last Will and Testament of the late Thillaimuttu widow of Thambipillai Sinnathambay of Manipay.

Deceased. Vaithilingam Manicavasagar of 97 Kynsey Road, Colombo.

Petitioner

Vs.

- 1. Sinnathambay Kandiah alias Kandasamy of Manipay presently of Batticaloa
- 2. Sinnathambay Somasunderam and
- 3. Rajaledchumy daughter of Sinnathambay both of Manipay.

Respondents.

This matter coming on for disposal before P. Sri Skanda Rajah Esquire District Judge of Jaffna on the 18th day of January 1956 in the presence of Mr. S. Tirunavukkarasu, Proctor on the part of the Petitioner and the petition and affidavit of the Petitioner dated 11-1-56 and the affidavit of the Notary Public and witnesses attesting the Last Will having been read:

It is ordered that the Last Will of the said Thillaimuttu widow of Thambipillai Sinnathambay the deceased, bearing No. 2746 dated 13 the November 1948 attested by S. Tirunavukkarasu Notary Public, the original whereof has been produced and is now deposited in this case, be and the same is hereby declared proved and that the Petitioner is the Executor named in the said Will and that the Petitioner is entitled to have Probate thereof issued to him accordingly.

This 18th day of Jan 1956  
Sgd. P. Sri Skanda Rajah  
District Judge, Jaffna

Drawn by  
Sgd. S. Tirunavukkarasu  
Proctor for Petitioner.  
(O 144 3 & 10)

**ORDER NISI**

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction No. 130.

In the matter of the intestate estate of Sinnathambay Thambipillai of Manipay Deceased.

Sinnathambay Somasunderam of Manipay Petitioner.

Vs.

- 1. Rajaledchumy daughter of Sinnathambay of Manipay
- 2. Sinnathambay Kandiah alias Kandasamy of Manipay presently of Batticaloa

Respondents.

This matter coming on for disposal before P. Sri Skanda Rajah Esquire, District Judge of Jaffna on the 23rd day of January 1956 in the presence of Mr. S. Tirunavukkarasu Proctor on the part of the Petitioner and on reading the affidavit and Petition of the Petitioner dated 23rd January 1956.

It is ordered that the Petitioner abovenamed be and he is hereby declared entitled to have Letters of Administration over the estate of the deceased issued to him as brother and heir of the deceased and that Letters of Administration be issued to him accordingly unless the Respondents abovenamed or any other person or persons interested shall appear before this Court on or before the 20th day of February 1956 and shew sufficient cause to the satisfaction of this Court to the contrary.

This 23rd day of January 1956

Sgd. P. Sri Skanda Rajah  
District Judge, Jaffna.

(O 145. 3 & 10-2-56.)

**Astrological**

**WEEKLY FORECASTS**

'SRI PATHY'

FROM 5-2-56 TO 11-2-56

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

A stormy week. Health upsets possible. Minor accidents also not ruled out. Troubles in office shown but you are sure to steer clear of obstacles. The first two days the worst out of the lot.

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

Domestic disputes will continue. You will find it difficult to clear misunderstandings. Father's relatives likely to cause annoyance. Avoid arguments and clashes Tuesday, Wednesday and Thursday morning.

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

You are sure to triumph over your enemies this week. But you will have no mental peace. Financial condition is steadily improving. Spend the last two days with care.

**CANCER** Punarpoosa 4, Poosa, Ayilya [Kataka Rasi]

A somewhat unsettled week. You must abide by the decision of your elders or friends if you want to avoid trouble. Your mind is not clear to think for your self. But financially a good week.

**LEO** Maha, Pooru, Ullira 1, [Singha Rasi]

You will be quick to clash with others this week. If people are unable to appreciate your point of view think that it is your fault. Do not force decisions in any affairs.

**VIRGO** Ullira 2, 3, 4, Attai, Chittirai 1, 2 [Kanni Rasi]

You will find it difficult to convince others, specially those in the domestic circle, that what you are doing is correct. Avoid clashes and retreat when necessary. But professionally a good week. Financial conditions also should improve steadily.

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

You will have to quarrel much before you make decisions in your affairs this week. Although you are to succeed it is bound to leave an unpleasant atmosphere. Foreigners will be more helpful to you than relatives.

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

Your head will be overburdened with worries this week. You will find it difficult to make decisions either way. You may lose some of your friends, in the process of trying to solve some problems. Do not interfere with other people's affairs lest you be made a scape goat.

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

Financial and domestic conditions should definitely turn for the better this week. But at the same time you will find that some new item of expenditure also will be springing up. Health yet a problem, specially eye troubles.

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

Though you will have to face scandals on one side, on the other hand you are sure to succeed by your methods. You will have to adopt the policy of dogs bark but the caravan moves on. Financially a good week. Social success also promised.

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

Financial gains promised this week. You may be surprised to find people, whom you never expected to turn for your advice, coming to you to be guided. Fame and ruin to enemies also promised.

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

Father's relatives will be a source of hindrance in most of your undertakings. Clashes and misunderstandings likely. Do not begin anything new for some time to come. Stick to routine.

**ORDER NISI**

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction No. 95.

In the matter of the last will and testament of Thangamuttu wife of Kanthar Thambiah of Urumperai. Deceased.

Saravanamuttu Ratnam of Urumperai Jaffna Ceylon presently of 89 Cross Street, Kuala Lumpur, Selangor, by his attorney: Vallipuram Veantham of Kopay South Jaffna

Petitioner

Vs.

- 1. Saravanamuttu Muttumby of Urumperai Jaffna Ceylon presently of the Federation of Malaya, 2. Sinnammah widow of Saravanamuttu of Urumperai, 3. Murgesu Elaiyathamby of Maviddapuram, 4. Sanmugam Ariyanayakam of Kuching Sarawak, Borneo, 5. Pootha thambay Ponniah and wife, 6. Rasammah, both of Urumperai, 7. Muttu Thiruchelvam and wife, 8. Rosammah, both of Urumperai, 9. Visuva-nathar Sabaratnam, Government Hospital, Segmen, 10. Visuva-nathar Sinnathurai of Urumperai, 11. Ponniah Ratnam and wife, 12. Thangamuttu, both of Urumperai,

- 13. Kanagasabai and wife, 14. Annammah, both of Urumperai, 15. Sinnathambay Mutuiah and wife 16. Suntharam, both of Urumperai, 17. Theagarajah Alagaratnam, Station Master, Menkinbone, Malaya, 18. Muttutambay Ehamparam and wife 19. Packiam, both of Manipay, 20. Karthigesu Navaratnam and wife 21. Pavalammah, both of Chunnakam, 22. Poomani widow of Ramalingam Gunaratnam of Urumperai, 23. Kasipillai Thambithurai of Mookarangi, Deniyaya, 24. Kasipillai Apputhurai of Urumperai, 25. Kanthar Mer-kandu and wife 26. Ponnammah, both of Urumperai, 27. Sinnappu Kandiah and wife 28. Packiam, both of Urumperai, 29. Veiauthor Rasiah and wife 30. Nallammah, both of Chuthumalai, 31. Thambiah Rajaratnam and wife 32. Sornammah, both of Urumperai.

Respondents. This matter coming on for disposal before P. Sri Skanda Rajah, Esquire, District Judge, Jaffna, on the 3rd day of October 1955 in the presence of Mr. W. Muttukumaraswamy Proctor on the part of the Petitioner, and the affidavit of the Petitioner having been read and filed of record from

which it appears that certain

Thangamuttu wife of Kanthar Thambiah executed a last will and testament bearing No. 4938 dated 17th August 1935 attested by V. Manickavachakan Notary Public and which Will is filed of record and the affidavit of the Notary and one of the witnesses of the said last will having been read and filed of record:

It is ordered that the said last will bearing No. 4938 dated 17th August 1935 executed by Thangamuttu wife of Kanthar Thambiah and attested by V. Manickavachakan Notary Public be declared the last will and testament of the said Thangamuttu and that probate thereof be issued to the Petitioner abovenamed as executor named in the aforesaid last will and testament unless the Respondents or others show sufficient cause to the satisfaction of this Court to the contrary on or before the 16th day of January 1956.

This 3rd day of October 1955  
Sgd. P. SRI SKANDA RAJAH  
District Judge,  
Jaffna 10th Nov 1955

The date to show cause in the above Order Nisi has been extended to 13th February 1956.

Sgd. P. Sri Skanda Rajah  
District Judge.  
(O 142 3 & 10)

**THE JAFFNA MUTUAL BENEFIT FUND Ltd.**

(Established 1918)  
**BANKERS.**

Authorised Capital Rs. 800,000.00  
Amount of Calls made Rs. 616,313.00

**SHARES:** 8000 shares of Rs. 100/- each. 80 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. Part payments accepted.

**FOR FURTHER PARTICULARS APPLY TO:**  
S. KANAGASABAI,  
Sbroff.

# What Mahatmaji Wanted His Followers To Practise

(Continued from page 2)

which he could and wanted to use, and defend me, I told him that it was his duty to defend me, even by using violence. Hence it was that I took part in the Boer War, the so called Zulu Rebellion and the late War. Hence also do I advocate training in arms for those who believe in the method of violence. I would rather have India resort to arms in order to defend her honour than that she should in a cowardly manner become or remain a helpless witness to her own dishonour.

But I believe that non-violence is infinitely superior to violence, forgiveness is more manly than punishment. Forgiveness adorns a soldier. But abstinence is forgiveness only when there is the power to punish; it is meaningless when it pretends to proceed from a helpless creature. A mouse hardly forgives a cat when it allows itself to be torn to pieces by her. I therefore appreciate the sentiment of those who cry out for the condign punishment of General Dyer and his ilk. They would tear him to pieces, if they could. But I do not believe India to be helpless. I do not believe myself to be a helpless creature. Only I want to use India's and my strength for a better purpose.

Let me not be misunderstood. Strength does not come from physical capacity. It comes from an indomitable will. An average Zulu is anyway more than a match for an average Englishman in bodily capacity. But he flees from an English boy, because he fears the boy's revolver or those who will use it for him. He fears death and is nerveless in spite of his burly figure. We in India may in a moment realise that one hundred thousand Englishmen need not frighten three hundred million human beings. A definite forgiveness would, therefore, mean a definite recognition of our strength. With enlightened forgiveness must come a mighty wave of strength in us, which would make it impossible for a Dyer and a Frank Johnson to heap affront on India's devoted head. It matters little to me that for the moment I do not drive my point home. We feel too downtrodden not to be angry and revengeful. But I must not refrain from saying that India can gain more by waiving the right of punishment. We have better work to do, a better mission to deliver to the world.

I am not a visionary. I claim to be a practical idealist. The religion of non-violence is not meant merely for the rishis and saints. It is meant for the common people as well. Non-violence is the law of our species as violence is the law of the

brute. The spirit lies dormant in the brute, and he knows no law but that of physical might. The dignity of man requires obedience to a higher law—to the strength of the spirit.

I have therefore ventured to place before India the ancient law of self-sacrifice. For Satyagraha and its offshoots, non-co-operation and civil resistance, are nothing but new names for the law of suffering. The rishis who discovered the law of non-violence in the midst of violence, were greater geniuses than Newton. They were themselves greater warriors than Wellington. Having themselves known the use of arms, they realised their uselessness, and taught a weary world that its salvation lay not through violence but through non-violence.

Non-violence in its dynamic condition means conscious suffering. It does not mean meek submission to the will of the evil-doer, but it means putting of one's whole soul against the will of the tyrant. Working under this law of our being, it is possible for a single individual to defy the whole might of an unjust empire to save his honour, his religion, his soul, and lay the foundation for that empire's fall or its regeneration.

And so I am not pleading for India to practise non-violence because it is weak. I want her to practise non-violence being conscious of her strength and power. No training in arms is required for realisation of her strength. We seem to need it, because we seem to think that we are but a lump of flesh. I want to recognise that she has a soul that cannot perish and that can rise triumphant above every physical weakness and defy the physical combination of a whole world. What is the meaning of Rama, a mere human being, with his host of monkeys, pitting himself against the insent strength of ten-headed Ravana surrounded in supposed safety by the raging waters on all sides of Lanka? Does it not mean the conquest of physical might by spiritual strength? However, being a practical man, I do not wait till India recognises the practicability of the spiritual life in the political world. India considers herself to be powerless and paralysed before the machine-guns, the tanks and the aeroplanes of the English, and takes up non-co-operation out of her weakness. It must still serve the same purpose, namely, bring her delivery from the crushing weight of British injustice, if a sufficient number of people practise it.

I isolate this non-co operation from Sinn Feinism, for it is so conceived as to be in-

## PERSONAL

Mr. V. Suppiah has been appointed to be an Assessor in the Income tax Department with effect from the 13th December, 1955.

Mr. Suppiah was appointed as a Temporary Assistant Assessor in November, 1942 and later confirmed as an Assistant Assessor from 1st November, 1945.

Mr Suppiah is a vice president of the Kokuvi Hindu College Old Students' Association (Colombo branch) and a Vice-President of the Jaffna Hindu College Old Boys Association (Colombo branch). He is keenly interested in the study of Tamil culture and takes an active interest in the affairs of the Isai Kala Manram, Wellawatte, of which he is a Committee member.

## UNITY TALKS SUCCEED

It is learnt that a satisfactory agreement has been reached by the leaders of the Tamil Congress, Federal parties and ex-U. N. P. M. Ps regarding the formation of a United Front.

capable of being offered side by side with violence. But I invite even the school of violence to give this peaceful non-co-operation a trial. It will not fail through its inherent weakness. It may fail because of poverty of response. Then will be the time for real danger. The high-souled men, who are unable to suffer national humiliation any longer, will want to vent their wrath. They will take to violence. So far as I know, they must perish without delivering themselves or their country from the wrong.

If India takes up the doctrine of the sword, she may gain momentary victory. Then India will cease to be the pride of my heart. I am wedded to India because I owe my all to her. I believe absolutely that she has a mission for the world. She is not to copy Europe blindly. India's acceptance of the doctrine of the sword will be the hour of my trial, I hope I shall not be found wanting. My religion has no geographical limits. If I have a living faith in it, it will transcend my love for India herself. My life is dedicated to the service of India through the religion of non-violence which I believe to be the root of Hinduism.

# CEYLON STUDENTS IN CALCUTTA

## Steps To Safeguard Rights Of Minorities

A meeting of the Ceylon Tamil Students in Calcutta convened by Messrs. M. Pathmanapan and K. Kumasingam to discuss the language issue in Ceylon was held on Saturday, the 28th inst at 4 P. M. at St. Paul's College, Calcutta. Mr. V. Sivarajasingam presided over the meeting. There are about 90 Ceylon Tamil students in Calcutta.

Mr. K. Kumasingam explaining the purpose of the meeting said that the adoption of the Sinhalese alone motion was the first step towards the programme of the complete annihilation of the rights of the-Ceylon Tamils.

The following resolutions were passed at the meeting:-

1. Appealing to the Prime Minister of Ceylon to give parity of status to Tamil and Sinhalese.

2. Appealing to the minorities in Ceylon to agitate unitedly for amending the Constitution of Ceylon to give parity of status to Tamil and Sinhalese and to lay down the fundamental rights in the Constitution to safeguard the rights and privileges of the minorities and appealing to the good sense of the Sinhalese brethren to consent to these amendments.

3. Calling upon the different sections of the people who are fighting for parity of status for both languages in Ceylon to fight unitedly as a single force, against those who are creating ill feeling, and dissension among the people by advocating for one language.

4. Calling on all the Ceylon Tamil students in Calcutta to observe February 4th-Independence day of Ceylon-as a day of mourning

Mr. M. Pathmanapan while speaking said: a common language does not of itself unite men into a nation nor do two languages keep them apart. People having no common tongue may also form a nation.

Mr. Sivaguru emphasised the need of all the Tamils in Ceylon to get together casting away their party differences and standing united on the language issue.

Mr. Bhaskaran suggested three ways of solving the language issue in Ceylon viz. Separation, Federalism or parity and said parity of status in the best

solution in the interest of the nation. He also said that the Indo-Ceylon problem was nothing but the Tamil-Sinhalese problem in Ceylon, and this deadlock was created as the first step to reduce the number and strength of the Tamils in Ceylon.

The President Mr. V. Sivarajasingam supported all the resolutions and said that wherever the Ceylon Tamils be, they should now be on the alert, and get together to fight for their rights in Ceylon. He was sure, the people of the world will support the demands of the Tamil in Ceylon, which stand justified in the eyes of Reason and the history of Ceylon. He never failed to remind the House that Tamils were fighting against the Government, but not against the Sinhalese brethren with whom they have lived for centuries in peace and amity.

## Gandhi's Ideals Nehru's Exhortation To Follow

"Today, eight years ago, a very great man's blood flowed in India. He shed his blood for the unity of the country. If to-day we forget this, we shall prove ourselves to be unworthy of this great martyrdom. I, however, hope that we will not be proved unworthy of this great lesson. I am sure we have the capacity to learn from our mistakes and control ourselves. I am also sure that if we sometimes stumble and fall, we can stand up and rise again. We have to think of the principles that Gandhiji upheld. We have to remember also that we will succeed to the extent we follow those principles."

"Our journey is not yet over. We have yet to go a long way. We have, therefore, to remember all these principles and act with determination."

"Kismet" (destiny) had created many a pitfall for the Indian people in the past. Ultimately, the people conquered this destiny "Who have yet many a tryst with destiny to keep. Are we to do it in the petty way, the violent goonda way, which was exhibited in Bombay and some other parts? Or are we to do it in our own glorious united and peaceful way? I am sure that all our people will give no quarter to this goondaism which has degraded and delamed us and our country. I am confident that our people will rise with determination to face this challenge".

# SPORTS BLARE

BY TRUMPET MAJOR

## CRICKET

The much talked about cricket match between the South Australian School boy tourist and an all Jaffna schools eleven was played off at the Jaffna Central grounds (which was enclosed for the purpose). There was a big crowd of school boys and girls and cricket enthusiasts and the ground arrangements were satisfactory and Messrs Bade John Palle and Raja-Kariyar of the Jaffna United Club deserve our congratulations and thanks for same. But certain things have to be pointed out. The sight screens were really a sight—in fact they were sagging like worn out sails of a catamaran. The mike went dead at 5 p. m. on the first day and got into working condition only shortly before lunch on the second day, with the result the crowd missed many valuable announcements from Messrs Euphrasim, Arulnathan and Vedamuttu with such a team of men a detailed commentary could have been provided (at least between overs and change overs).

The game was on the whole fairly interesting, the main features being the visitors' smart fielding, the bowling of Cameron (the visitor's skipper), Rogers and Pararajasingham (of J. C. C.) the excellent work behind the stumps by Swift and Navaratnam, and the delightful batting performances of Rajaratnam, Gunaratnam, Premachandra and Hawke and Chapman. Rajaratnam (of J. H. C.) proved beyond doubt that he is the best school boy bat in the Peninsula, top-scoring (for Jaffna) in both innings with 47 & 30 respectively while Premachandra (the Home team) skipper) showed us what a grand all rounder he is by very useful performances with both bat and ball. He scored 22 in the first innings and was unbeaten with 9 to his credit in the second innings and captured not less 7 Aussie wickets in all for 58. Premachandra was captain of the 1955 Central XI and is a younger member of a cricketing family. His brothers too have played for Central earlier. In the course his second innings a rising ball struck him on the forehead and he had to be removed to the Civil Hospital but he was soon back thanks to Dr. Ganesan (who too had represented Jaffna Central in his school days). In the second innings brothers Rajaratnam and Gunaratnam—the terrible twins of J. H. C. cricket dug in and were heading for a big partnership when Gunaratnam lashed at a full toss from Allan and Irwin took a hot blended catch. Gunaratnam had scored 11 while in the 1st innings he contributed a valuable 34. Rajaratnam went on to 30 when he skied a

ball to the leg to give Allan a low but easy catch. His departure took colour off the game but Thambirajah (of Union College) brightened up things with two glorious sixers (one of which gave the ladies in the central pavilion a big scare while the other cleared the pavilion completely). Thambirajah's hits came after several blind stabs which missed. He attempted another big hit going forward) but missed and was smartly stumped. Another Jaffna player who deserves special mention is Nagendra (of J. C.) whose fielding was excellent. Nagendra proved to be a useful bat too in the second innings, he was well set, and heading for a big score when he was unfortunately run out. He had responded to a call from Rajaratnam only to be sent back but he could not do so in time. T. Mylvaganam (of J. H. C.) usually a reliable opening bat somehow or other disappointed.

Of the visitors Hawke and Chapman were associated in a good first innings partnership and Hawke's 52 is the highest individual score in the whole match. Cameron's speed was impressive and he reminds one of Lindwall while Pararajasingham may be compared to Khan Mohammed, the Pakistan Speed Ace. The Rajaratnam-Gunaratnam partnership reminds me of the Coomaraswamy brothers' partnership in an Inter zonal match played on the same grounds some years back.

The visitors fielding was a treat to watch (in spite of missed catches). Missed catches are part and parcel of cricket and if all fieldsmen were to accept all chances offered then cricket would be a dull game indeed. Time deprived Jaffna of a hard-earned victory but in fairness to the visitors it must be stated that they are strangers to matting wickets and further the ball kicked up rather dangerously quite often. They feared Pararajasingham most but it appeared as though they were ignorant of the existence of a stroke called the hook which if executed properly is very pleasing to watch. It stands to the credit of the visitors that they never nibbled at balls wide off the off stump and held the bat well above the ball's line of flight when leaving such balls alone. Rain held up play for about 20 minutes in the second day and perhaps but for this a decisive result might have been obtained. As it was the match ended in a draw—detailed scores:—

Jaffna Schools eleven 171 (Rajaratnam 47, Gunaratnam 34, Premachandra 22) and 116 for 7 (Rajaratnam 30, Thambirajah 19, Nagendra

15 and Premachandra 9 N.O.)

Assies: 152 (Hawke 52, Chapman 27 and 33 for 7.

**Bowling:** Pararajasingham 5 for 57 and 2 for 12. Premachandra 4 for 48 and 3 for 10, Thambirajah 1 for 15 and 1 for 8.

Messrs R. J. Thuraijiah and Davidson were the Umpires.

## SOCCER

Soccer fans in Jaffna were treated to an excellent F. O. B. fare at the Police grounds Jaffna when the Jaffna Victorians S. C. met the Nawal-pitiya Greenlands in a C. F. A. cup quarter-final. The game was played at a fast pace and proved to be one of missed chances and penalties. Nawal-pitiya had the better of the exchange in the first half, early in the cause of which they scored their goal. Kanagalingam the Victorians custodian went forward to gather a ball of one of Greenlands forward but was beaten to it by their Left in who tapped the ball into the net. The Victorians tried their best to equalise Mahendrarajah (Right in) and Ragupathy (Left in) who is no longer the slim schoolboy he was) going all out. Nawal-pitiya pressed hard to increase their score but Kirupabaran (Cyril (Left half) and V Gunaratnam (at half line) and the backs S. Gunaratnam and Balasubramaniam held their own.

The last named is famous for his corner specials and if the Greenland's goalkeeper were a weaker one, Victorians might have won comfortably. As it happened it was a corner of Balasubramaniam which Dharmarajah converted neatly into an equaliser goal for Jaffna towards close of play. Both custodians gave good accounts of themselves. As the score stood at 1—1 at the end of 70 minutes play (the original time limit set, the referee Mr. E. Sabalingam who needs no introduction to Sports fans in Jaffna gave an extra-ten minutes in which the exchanges were even and more than once the Victorians came very near to scoring. I understand that that the match will be replayed but whether the replay will take place in Jaffna is not sure. It must be noted that the Victorians were without the valuable services of Mahadeva, their skipper who had been the mainstay of their defence in their earlier matches. The surprise of the match was the number of chances missed by Mahendrarajah. His first penalty kick hit the bar and rebounded into the field while the second was sent into the alert hands of the Greenland's custodian. The second penalty reminds me of a similar kick by Jacob George in a Jaffna Hindu-Jaffna College encounter in 1943 or '44. On the whole the game was of a high standard and Mr. V. Rajasubramaniam Secretary of the J. S. A. and founder—manager of our Victorians S. C. deserves our thanks and congratulations.

## ORDER NISI

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction No. 120

In the matter of the intestate estate of the late Subbaiyer alias Subramania Iyer Ramachandran of Ramathan College, Chunnakam, Jaffna.

Deceased

Seethalakshmy widow of Ramachandran of Thirucharappolli presently of Ramanathan College Chunnakam.

Petitioner

Vs.

- 1 Ramachandran Bala subramaniam
- 2 Ramachandran Sundararaman
- 3 Sakuntala daughter of Ramachandran
- 4 Ramachandran Rajagopalan
- 5 Sathiyavathairathy daughter of Ramachandran
- 6 Ramachandran Venkitaraman all of Thirucharappolli the 4th 5th and 6th Respondents are minors represented by their Guardian-ad-litem the 1st Respondent.

Minors

Respondents

This matter of the Petition of the Petitioner abovenamed praying that the 1st Respondent be appointed Guardian-ad-litem over the 4th to 6th Respondents and Letters of administration to the intestate estate of the abovenamed deceased be granted to the Petitioner coming on for disposal before N. Sivagnanasundaram, Esquire, Addl District Judge, Jaffna on the 10th day of January 1956 in the presence of Mr. M. R. Karalasingham, Proctor, on the part of the Petitioner and the affidavit of the Petitioner having been read; it is declared that the 1st Respondent be appointed Guardian-ad litem over the minors the 4th to 6th Respondents and that the Petitioner as widow of the deceased be declared entitled to have letters of administration to the estate of the abovenamed intestate; unless the Respondents or any other person shall on or before the 10th day of February 1956 show sufficient cause to the satisfaction of this Court to the contrary.

The minors are to be produced on the said date. Jaffna this 10th day of January 1956

Sgd P. Sri SkandaRajah District Judge

Drawn by Sgd. M. R. Karalasingham, Proctor for Petitioner O. 143 3 & 10)

## Order Nisi

Testamentary Jurisdiction No. 553

In the matter of the Last Will and Testament of the Estate of the late Chellachy widow of Chellappah Thambiab of Uduppiddy

Deceased

Kadirippillai Appulingam of Uduppiddy

Petitioner

Vs

- 1 Kuddithamby Sandirasekaram and
- 2 wife Annammah of Uduppiddy
- 3 Thamar Vallipuram of Alvai West
- 4 and wife Thankachippillai Uduppiddy
- 5 Sinnathambay Arumai of do
- 6 Rajadurai Balasingam of Uduppiddy

Respondents

This matter coming on for disposal before S. Thamby Durai Esqr Acting District Judge Pt. Pedro on the 24th day of November 1955 in the presence of Mr. K. Vallipuram Proctor on the part of the Petitioner and the Last Will dated the 5th day of June 1955 and attested by T. Vannianathan N. P. and the petition and affidavit of the petitioner dated the 24th day of November 1955 and the affidavit of the cotary who attested the Last Will and of the witnesses attesting thereto dated 17th day of November 1955 having been read.

It is ordered that the said Last Will be declared proved that the petitioner be declared to obtain probate thereof as executor appointed thereunder and as the sole legatee under and that probate of the said Last Will thereof be accordingly issued to the petitioner unless the Respondents or any other persons appear before this Court on the 22nd day of December 1955 and shew sufficient cause to the satisfaction of this Court to the contrary.

This 24th day of November 1955

Sgd. S. ThambyDurai Acting District Judge

Drawn by

K. Vallipuram Proctor for Petitioner

Extended for 9-2-56

Sgd. S. T. Acting District Judge (O 141, 27 & 3)

வாங்குகில் வழாது பெய்ச மலிவனஞ் சாக்க மன்னன் கோஸ்முறை யாக செய்ச குறைவிலா தயிர்கள் வாழ்ச நான்மறை யறங்க. கோங்க நற்றவம் வென்வி மங்க மேன்மைகொன் னைவீ நீதி வினக்குக அலக மெய்க்காம்.

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, February 3, 1956.