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JAFFNA, TUESDAY, DECEMBER 13, 1949



Sripaty Jr. Will help you in Life What does he predict for you for 1950? You will know it soon GOCHARA EFFECTS FOR 1950 IN PRINT. SRIPATY, Hindu Organ Office, Jaffna.

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GITA JAYANTI.

WAY OF WORK AND WORSHIP GITA REBORN THROUGH SOLUTION FOR MODERN GANDHIJI PROBLEMS

ADDRESSING the Gita Jayanti celebrations at the Sri Lakshminarain Temple Delhi Mr. C. Pajjogopalachari, Governor-General of India, said "Some people seek to misinterpret the Gita so as to find justification in its teaching for crimes of violence. They concentrate on the battle scene. Their favourite chapter is the preliminary chapter and these people extract from Sri Krishna's teaching the doctrine of killing without compunction. There can be no greater error than this.



Nachiketas to take up arms without compunction of conscience. Yet the teaching and the words in which it is embodied are exactly the same as what appears in the Bhagavad Gita. If we cannot extract a justification for violence from the words in the Kathopanishad, how can we interpret the very same verses in a different way simply because they occur in the Gita? The two main principles emphasised in the Bhagavad-Gita are: -

- (1) Swadharma, that is the law of relativity in the determination of what one's duty is; and (2) Detachment in the performance of the duty so determined which is the doctrine of nishkamakarma.

How to Determine Duty

Attempts to justify duty in absolute terms must fail. Dharma is not absolute, but like all other things in the world, relative. What one should do depends on the position one occupies. Duty does not hang by itself in the air. This is what is meant by the rule of swadharma. Swadharma is wrongly interpreted as a doctrine in the support of the distinctions of the caste system. Swadharma is the truth that depends on environment and context. The position one occupies whatever may be the nature or the circumstances brought it about, determines his duty. Relativity of everything in this world is the determination of duty does not escape that universal rule. Duty is not the same thing for everyone and the same thing for all contexts. We cannot draw a straight line in a round and moving earth on which we operate. So also duty cannot be laid down except for each one separately and for the circumstances prevailing (Continued on page 4)

The Gita chapter in the Mahabharata begins by describing the agitation of Arjuna when he saw men arrayed on either side for mutual slaughter, and into this scene is fitted the exposition of Hindu Dharma. In spite of the beauty and appropriateness of the battle background conceived by the teacher who gave the Gita, we should take the Gita as a scripture of Hinduism complete in itself and not as a mere episode in the Kurukshetra Battle.

The text relied upon chiefly for interpreting the Gita as a scripture of violence are: -

These bodies have an end in which dwells the permanent, indestructible and intangible spirit. Fight therefore without concern. It is equally ignorant to regard the soul as slaying or being slain. The soul neither kills nor is killed. The self is not born nor does the self die. Nor having once been, does the spirit at any time cease to be. The soul is unborn, unchanging, everlasting and is now killed when the body is killed."

Now let us go back to a more ancient scripture. The Kathopanishad for a moment, The Rishi that gave The Kathopanishad, long before The Gita, narrates what Yama said to Nachiketas.

"You are not born, nor do you die. You did not come from anything else nor were made out of something other than yourself. You are unborn, everlasting and always existed. You are not slain, though the body is slain." "If you think you slay some one, or that you will be slain by some one, you are wrong in both cases. The soul neither slays nor is slain."

Principles of Gita

There was no question in the Kathopanishad of inducing

THE Bhagavad Gita, enshrines a solution not only of ancient but also of modern problems. The problems that face the human being are essentially the same in all periods of time, though they appear in different times. The greatness of the Gita lies in that it is an integral gospel, a solution of all problems in all their aspects, at all times, in all places and in all circumstances. The Gita was given by the integral person Krishna, who represented true Being; it was meant to be an instruction to Arjuna, who represented the true man! The problems that faced Arjuna, face mankind in general; the Gita is the answer to the universal question of life as a whole.

The Problem of Life

Social problems, political problems and individual problems, relating to the different conditions of life, physical, intellectual and spiritual, are all off shoots of certain fundamental difficulties which appear to make existence a series of acute restlessness and grief. Peace, abundance and happiness seem to be the factors which control values in life; lack of these becomes a source of a severe want and, therefore, a problem; the continuous presence of these seem to overcome all forms of sorrow. The basic error that man commits is, as the Gita points out, failing to obtain knowledge of the main cause of the rise of all kinds of problems that obstruct the establishment of oneself in non intermittent, ceaseless satisfaction.

The various categories of the constitution of the universe enumerated by the Gita point to the fact that the soul of the universe is not that which is perceived by man through his senses or conceived by his mind, but the presupposition, of conception, perception and all knowledge which man professes to generate or possess. The God of the universe is the heart thereof, the Transcendental Subject without an object, which means that problems and difficulties arise in objectivating the true subject, the God within man, i.e., in being untrue to one's real Self. In order to know the world fully, the knower must be independent of the laws

governing the world; else complete knowledge would be impossible.

External Experience

The modern man preens himself on his scientific and strictly rational faculty. The Bhagavad Gita warns man that science and ratiocinative knowledge are simply laws and knowledge of the forms of external experience. These are by no means valid only in so far as they are related to an experiencing phenomenal subject and become invalidated in relation to the noumenal subject, which is the heart of even the perceived or the known forms of experience. Experience is not prior but posterior to self-consciousness; hence all experience in the world is the outcome of the ideas given rise to by consciousness in the capacity of the knowing subject, which it essentially is. The phenomenon should vanish in the Noumenon, which is the Root-existence. Until this is achieved, no pain can be solved, no problems can be allayed. The great modern problems are a trifle and present no difficulty to the wisdom of the Gita, which considers worldly wisdom as a fool's paradise.

Ethics of Gita

The way of life that would enable one to reach absolute perfection is pointed out by the ethics of the Gita itself. It is the calming of the passions, creative willing, the cessation of all psychic function, that lead to a merging in self-consciousness, where alone is the freedom from the oppression of life in a multifarious universe, where alone is through and unlimited perfection and which alone is real knowledge, true wisdom. The world is the special mode of the conception and the perception of the Absolute by the functions of idealisations of creative imagining. The cessation of such functions is liberation from all problems and the possession of and life in infinite peace. This is the supreme word of the Gita to all.

May you all attain the freedom which knows no bounds.

Human Values Destroyed

In Soviet Police State'

Sri Jayaprakash Narayan, at Cuttack addressing the students said that the Socialist Party in India was laying "the utmost stress on the democratic aspect of socialism" in order to prevent "the danger of totalitarianism destroying human values as in Soviet Russia."

The Socialist leader who was speaking on the subject of "Democratic Socialism" at a big gathering in the Ravenshaw College, declared, "If socialism has to grow in this country, it will do so only through democratic methods."

Socialist Revolution

Sri Jayaprakash said that it was sometimes due to the methods of the opposition parties that the party in power might develop fascism. He added, "The Socialist Party would do everything in its power to prevent fascism."

Sri Jayaprakash Narayan

... said that his communism was conflict within the communism of Indian Communists. The socialist revolution must grow out of the soil and should not be "a hot house plant" planted here by some outside agency.

No Civil Liberty in Russia

The speaker further observed that there was no civil liberty in Russia which was a "police state". The Russian citizen had become a moral coward, he said. The existence of millionaires in Russia to-day, was being explained away by describing them as "proletarian millionaires", and the wealth they held as as "proletarian wealth". The Soviet totalitarianism had destroyed all human values.

The Socialist leader said, "This therefore made us think that in a socialist society we do not want well fed and well-clothed...

... to preserve democracy for human values were dearer to them than anything else.

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Jaffna Hindu College

An Examination for admission to the First Year Preliminary (University Entrance) class will be held in the College Hall on the 10th and 11th January, 1950. Applications, which should be made on Entry forms obtainable from the Principal, close on the 5th January 1950.

PRINCIPAL.

T (M. 142, 8-27)



Hindu Organ

TUESDAY, DECEMBER 13, 1949

Treasure These Thoughts

*Alas, my cheerless country,
Donning the worn-out garment of
decrepitude,
Loaded with the burden of wisdom
You imagine you have seen
through the fraud of creation.*

—TAGORE

ELECTION EXCITEMENT

THE POLITICAL PENDULUM in Australia has swung back to the Right-Centre but without any feelings of animosity or heart-burning. This is characteristic of the British Parliamentary system the which lies in the of civic sea- Sri Lanka like any other ambitious young nation made bold to work out the party system without actually having made any serious preparation for introducing a political method foreign to its environment and to a little extent succeeded in establishing party groupings though not based entirely on clearly defined ideologies. But the Parliamentary Elections of 1947 and the Local Government Institution Elections that have followed have been marked with a growing restlessness among the different groups with a possibility of such uneasiness assuming violent proportions. We do not blame the enfranchised citizens for this unhappy course of events for there are the so-called leaders who work up the passions of the common man to a dangerous pitch and leave him alone at that inflammable stage.

The incident that happened at Galle during the recent municipal elections in which the present Mayor's followers came into violent conflict with the opposing camp must be taken as an ominous warning to future indications viz, that healthy rivalry in political thinking cannot be hoped for unless the party leaders subject themselves to disciplined thought, guarded speech and honourable conduct and thus set an example for their camp-followers to emulate. In the recent Australian election campaign undignified personal aspersions were cast on the Labour Leader accusing him of having made unjustified profits by lending money on usurious rates; but besides the

impropriety of the charge the conflict between the Labour Party and the rest never rose above wordy warfare. The tendency in Sri Lanka to introduce the element of threat and intimidation has become more and more pronounced and leaders of the different political factions seem to think that a bellicose election campaign has public approval. Political mud-slinging may have acquired a place in the armoury of political warfare and may to that extent be dismissed as excusable, even exchanging a few rotten eggs and dirt packets may be a pardonable offence. But throwing of brick-bats and exerting physical pressure bordering on man-handling with a view to forcing voters pay allegiance to a party with whose political precepts they have no common ground, is certainly a development in the wrong direction which if left unchecked at the earliest would grow to be a great menace and source of worry to the public and the Government.

It is reported that police precautions inclusive of armed squads are being kept in readiness to supervise the forthcoming Colombo Municipal Elections where Leftists, Nondescripts, Anti-Bribery Commission Party, Pro-Bribery Probe men and Independents are expected to woo the city voter and measure their own political strength and if necessary their physical powers. We would suggest to the leaders of the various groups that this is a state of affairs of which they ought to feel ashamed and that if they do really mean the well-being of the state and of the citizen and have public interest at heart they should eschew all forms of revolutionary method of vote catching and educate the voter so as to make him understand the different party programs and thus enable him to exercise his freedom of choice. The Bribery Probe has created a tense political atmosphere and the public have become alarmed at the several allegations made This Island nation struggling for an honourable place in the comity of nations should be spared the indignity of political debauchery and this can be made possible only by our leaders making a valiant effort to clear public work of its flotsam and jetsam and to build up political organisations with cultural and spiritual tenets as their fundamental principles. That is the only hope for Sri Lanka's future.

Australian Elections

Labour Defeated

After eight years in office, the Labour Party sustained a defeat in the Australian General Elections, paving the way for the immaculate and imperturbable Mr. R. G. Menzies Leader of the Party to become the New Prime Minister, as head of a Liberal—Country Party coalition. Mr. A. W. Fadden leader of the Country Party is expected to become Deputy Premier. Mr. Menzies hoped the Labour Party would display a 'reasonable attitude, in the Senate where it had a hold owing to the new proportional representation system.

SCHOOL—THE PREPARATION FOR LIFE

Education Should Not Be Anaemic

IN the course of his address at the Royal College Prize Giving on Saturday Lord Soulbury, the Governor-General, pleaded for an all round education and suggested that they should devise forms of education that are more appropriate to those who think with their hands and have little literary aptitude than to force them all through the same academic gate.

Dividing Line

Touching on academic and practical education, the Governor-General said.

And let us remember two things —(1) In this shifting, restless, unstable world people who live and work in the countryside have the deepest roots, far deeper than those which can be struck through the paving stones and the metalled streets of a city;

(2) The well-known saying of Dean Swift: "He who could make two ears of corn, or two blades of grass, to grow upon a spot where only one grew before would deserve better of mankind and his country than the whole tribe of politicians put together".

I should, however, add that when, as occasionally happens, a politician or statesman arises who is able to bring about the increase that Dean Swift recommends, a country is very fortunate.

It is high time that we should get away from the idea that there is, or should be, some strict dividing line between academic and practical, or liberal and vocational, education. If education is not vocational, if it does not fit a boy or girl for some vocation, some calling in life, it is futile. Education for education's sake is like a puppy chasing its own tail.

Of course, an intensive and exclusive application to studies associated with vocational employment will assuredly mortify the intelligence, if it is divorced from the humanities and from literature and art and music. Similarly, a so-called liberal education will become sapless and anaemic unless it be leavened by an appreciation of the practical achieve-

ment of mankind, in science and mechanics. There should never be any arbitrary distinction between academic and technical, or any other form of education. We learn in order to live, and, in an age of science and machinery boys or girls who are brought up solely on words and ink, and are cultured only in the literary sense, will lead limping lives.

Knowledge is Relative

What we need today are "all rounders". Why should not engineers paint? Leonardo da Vinci was an engineer, and Michael Angelo an architect. The craftsmanship of William Morris was not impaired by his literary genius. Professors of Classics should have some knowledge of chemistry and economist of conditions in field and factory. Politicians would be none the worse if they understood the mechanism of gas engines.

All knowledge is relative and to know any one thing really well, one needs to know a good deal about many others. I am, of course, aware of the old warning that a little learning is a dangerous thing but it is only dangerous to those who do not know how little it is! And I realise the prejudice against being a jack of all trades and master of none

Nevertheless, I think that in our schools (I am talking about England) and particularly in our grammar schools, we still tend to specialise too much. The aim of education should be to produce the whole man and the life of the student in every place of education should reflect in miniature the working and playing of the world outside. The big school with its diverse interests and opportunities for every kind of activities is a microcosm of the world and a splendid preparation for life. That is the aim of your school and I feel sure it will be achieved.

DIVINE GRACE

Grace Divine is the refuge;
All else is vain fuss and noise.
Thou wakest up by His call
From the sleep of oblivion:
He inspires and thou actest divinely:
Thou art filled with light and joy
When He touches the secret spring of thy heart:
Thou art free when He releases thee
From the bonds of flesh and sense;
Thou attainest the highest Truth
Because He chooses thee.

—SWAMI RAMANA



The new Journalism!

Dog does not eat dog? Not quite. Newspapermen generally consider that they are above correction. I say this as a journalist myself. How? A newspaper will headline a story in blatantly big type in its pursuit of the daily scoop or sensation. The facts may be fancies. When the truth emerges in due course it is hidden in an unseen corner or put in just ordinary type, in a sort of half-suppressed manner, if it is not suppressed altogether. Illustration: When the Army Officer Cadets from Ceylon went to Sandhurst for a training course one Colombo paper gave us reports of the poor fellows having been neglected by Ceylon House in London, till the paper's own representative took them under his wings and a good lady bought their tickets to the camp. Pictures also pressed home the fact of the poor victims being neglected, uncared for and left almost stranded. Lurid? Yes, but the scoop! Now has come what looks like the truth, in the same paper, furnished at a press Conference in Colombo by the officer who was in charge of the much-victimised cadets. And they were quite happy and contented we are told. Perhaps, but what I was going to say is why there is not a word of explanation by the editor of that paper about the previous pictured stories. This is not the only occasion when that paper has made it appear that newspaper men are above correction—past correction would be more apt! Recall the stories about the Ceylon House and the cross purposes between the Finance Minister and the High Commissioner and the incidents about the selection of the Director of Education. We call this journalism—in Ceylon!

The Man who said He Remembered Dates

If you pride yourself on good memory for schoolboy facts and figures, pause a bit and take notice of what happened to one who was too sure of his memory. It happened in Bribery Commission enquiry, Mr. R. A. de Mel, questioned about some of his contributions to Municipal Councilor friends, said that though he did not keep a record of them he remembered the larger ones and some of the smaller ones. Needless, and perhaps forgetfully, he added that he had a very good memory, he remembered all the names and dates in English history.

"How many wives had Henry VIII?" shot Counsel, and the Commissioner himself posed another, "When did Henry VIII come to Ceylon?"

Mr. de Mel was silent. It was however a relieving episode in a sphere heavy with tales of bribes and gifts and votes and details!

remembered places

A geographer of mine used to be hot on geographical facts in our days when, the study of geography consisted mainly on juggling up place-names, rivers, mountains. I don't know whether when he became a postmaster his knowledge of where Timbuctoo was or what were the exports of Bulawayo, helped him, but after his retirement and past sixty, he could still repeat what he had stored up in school days. When the Japanese over-ran

Burma he told us of the progress from place to place from the telegraphed summaries, as if he held a geography class.

Urumparai Murugar?

A school-master in Kuala Lumpur, many years ago, used to be famous for his remembrance of Royalty's birthdates, dates of accession, proclamation, coronation, relationships, line of succession. At the smallest provocation he would rattle away, bewildering figures. In a gathering of his countrymen, one day, he met his Waterloo. After listening to the master for a time one of them posed this: "When, Ayyah, was our Murugar of Urumparaai, born? That was not in his book!

Earning Abroad Starving at Home

What is that sudden fancy the Britishers have taken for our coconuts, paying as much as a rupee per nut in retail? We pride ourselves on the profits in the coconut export business, while the consumers in the island grumble at scarcity of nuts for their own use. That is modern business. I remember how, in my young days, people in Jaffna collected drumsticks and eggs from the villages and exported them to Colombo where they became favourites. Soon not a stick or an egg was to be had in Jaffna for the local consumer. That's business and cute business, if you see it!

Malayan Citizenship

Concessions To Be Withdrawn

Indians and other non-Malays resident in Malaya are keenly interested in the reminder issued by the Government of Malaya that certain temporary concessions in respect of registration as Federal citizens, now in operation, will cease to have effect from February 1, 1950.

Under these concessions, persons over 45 years of age who have lived in the Federation area for at least 20 years are not required to know Malay or English at all if they apply for registration before February 1, 1950.

Also, other persons otherwise qualified and applying before February 1 are only required to speak Malay or English with reasonable proficiency.

After February 1, the language qualifications will get tightened, and applicants for Federal citizenship will be required both to read and write Malay or English.

Over three millions of the five million population of the Malayan Federation are already Federal citizens by the operation of law.

The Federal Legislative Council of Malaya this week adopted a resolution that the Malay and English languages should be taught compulsorily in all Government and Government-aided primary schools of the country;

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Chief Editor T. MUTTUSAMPILLAI

Gita Reborn
Through Gandhiji

(Continued from page 1)

at the time the question arises. This does not mean that the Gita lays down an easy doctrine of expediency. Swadharma is a hard and more often than not, difficult path involving great sacrifice and courage. The Gita lays down a doctrine of relativity for dharna. Just as Einstein has given the doctrine of relativity to qualify physical motion with the new conception of space time. The Gita lays down that duty depends on desha and kala and one's function.

Detachment
Then comes the purifying principle of detachment. Evil is inescapable in mundane action. But all defects are set right if we act in the spirit of selfless performance of duty rightly determined. Besides laying down the doctrine of swadharma and Anasakti, The Bhagavad-Gita teaches further that all forms of worship are equally good.

There is another teaching in The Bhagavat Gita which is of very great importance. All kinds of work for the good of society are equally noble. They amount to worship of God if done in the right spirit.

The upanishads were given by the ancient Rishis. Sri Krishna gave the Upanishads once again in the form of the Gita holding the reins of the war horses for Arjuna. Sri Krishna taught the way of work and worship. In our own yuga, Gandhiji holding the reins of a great political struggle also taught in his own way the way of work and worship. The Gita was reborn in our times through Gandhiji's mouth. Let us revere the teachings and not merely utter the words. True reverence to the Gita lies in daily sincere reflection over its substance and shaping mind and action accordingly.

St John's College,
Jaffna

Admission - 1950

1949 Dec. 31—Last day for sending in applications for admission. Forms can be obtained at the College Office.

1950 Jan. 6 & 7 Entrance and Scholarship Examinations.

" " 16 New Term begins.

J. T. ARULANANTHAM
Principal.

(M 196 to 13)

ORDER NISI

IN THE DISTRICT COURT OF
POINT PEDRO

Testamentary Jurisdiction
No 417/T

In the matter of the Last Will of the late Kathiraspillai wife of Kathirgaman
Muttavelu Kathirgaman of Point Pedro

Vs.
1 Ponmailambikai widow of Erambargoorthy
2 Sempagapillai Kathirgamatamby
3 Konattapillai daughter of Sempagapillai

4 and Sempagapillai Nagalingam all of Point Pedro Respondents
This matter coming on for disposal before S R. Wijayatilleke, Esquire, District Judge, Point Pedro on the 22nd day of June 1949 in the presence of Mr. M. Esurapadham Proctor on the part of the Petitioner and copy of Last Will No. 1126 dated 21st day of August 1946 and attested by R. Sivagurunathar Notary Public and the petitioner and affidavit of the petitioner dated the 22nd day of June 1949 and 21st day of June 1949 and the affidavit of the Notary who attested that will and of the attesting witnesses thereto dated the 19th day of June 1949 having been read:

It is ordered that the said Last Will be declared proved, that the petitioner be declared entitled to obtain letters of administration to the Estate of the deceased Kathiraspillai, unless the Respondents or any other persons appear before this court on or before the 10th day of August, 1949 and show sufficient cause to the satisfaction of this court to the contrary.

This 21nd day of June 1949
Sgd S R Wijayatilleke
District Judge

Drawn by
Sgd M Esurapadham
Proctor for Petitioner
(O 107 13 & 16)

JAFFNA COLLEGE

Admission to 1951 London
Inter Science Class

Admission will be by an entrance examination to be held at Jaffna College from January 10th to 12th, 1950. The examination will be held in these subjects: Pure and Applied Mathematics, Chemistry, Physics, Botany, Zoology, Geography. The syllabus will be that of the S. S. C. examination, but the standard will be competitive. An examination fee of Rs. 5/- will be charged. This fee, with the application, must reach the President by January 1, 1950.

There are no vacancies in the 1951 Inter Science class.

Vaddukoddi
Dec. 8, 1949.
(M. 199 13)

2. Swaminathar Channugam of Chunnakam Jaffna.
Respondents

This matter coming on for disposal before S. S. I. Goonesekera, Esquire, District Judge, Jaffna on the 24th day of November 1949, in the presence of Mr. S. umarasuri Proctor on the part of the Petitioner and the affidavit of the Petitioner dated 24th November 1949 and the affidavits of the attesting witnesses to the last will and testament dated 14th November 1949 and 21st November 1949 having been read:

It is ordered that the Last Will and Testament of the abovenamed deceased Thangamuttu widow of Vaitilingam dated 7th July 1947 be and the same is hereby declared proved unless the Respondents abovenamed or any other person shall on or before the 20th day of December 1949 show sufficient cause to the satisfaction of this Court to the contrary.

And it is further declared that the said Appapillai Elaiyappa, the Petitioner abovenamed, is the Executor named in the said Last Will and Testament and that he is entitled to have Probate of the same issued to him accordingly unless the Respondents abovenamed or others shall on or before the aforesaid date show sufficient cause to the satisfaction of this Court to the contrary.

This 24th day of November 1949.
Sgd. S. S. I. GOONESEKERA,
District Judge.

(O. 104. 9 & 14).

ORDER NISI

IN THE DISTRICT COURT OF
POINT PEDRO

Testamentary Jurisdiction No. 407

In the matter of the Last Will of the late Sinnacheppillai wife of Sinnathamby of Thunnalai North.

Kanapattipillai Sinnathamby of Thunnalai North.
Petitioner.
Vs.
1. Veeragattipillai Kathirgamatamby
2. Veeragattipillai Nadarajah
3. Kandappur Veeragattipillai all of Thunnalai North.

Respondents
This matter coming on for disposal before S R. Wijayatilleke, Esquire, District Judge, Point Pedro on the 2nd day of June 1949 in the presence of Mr. M. Esurapadham, Proctor on the part of the Petitioner and the Last Will dated 31st day of October 1942 and attested by V. Senatharajasekaram Notary Public and the Petition and affidavit of the Petitioner dated the 30th day of March 1949 and the affidavit dated 28th March 1949 of the Notary who attested the said Will and the affidavit of the attesting witnesses of the said will dated 25th day of March 1949 having been read:

It is ordered that the said Last Will be declared proved, that the Petitioner be declared entitled to obtain Probate and that Probate thereof be issued to the Petitioner accordingly, unless the Respondents or any other persons appear before this Court on or before the 4th day of August 1949 and shew sufficient cause to the satisfaction of this Court to the contrary.

This 2nd day of July 1949.
Sgd S. R. WIJAYATILLEKE,
District Judge.

Drawn by:
Sgd. Mr. Esurapadham,
Proctor for Petitioner.
7-12-1949.

Time to shew cause extended to
14.12.49.
Intld. P. S.
D. J.

ORDER NISI

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction No. 1120

In the matter of the last will and testament of the late Thangamuttu widow of Vaitilingam of Chunnakam, Jaffna. Ceased.
Appapillai Elaiyappa of Chunnakam, Jaffna.
Petitioner.

And:
1. Nachipillai wife of Elaiyappa of Chunnakam Jaffna, and

Honest and Prompt Service Guaranteed

K. PERIATHAMBY & BRO.,

MANUFACTURING JEWELLERS
AND
JEWEL MERCHANTS

509, K.K.S. ROAD, VANNARPONNAI, JAFFNA

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GEMS, and DIAMOND set

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A Trial Will Convince You

Intld. P. S.
D. J.

(O. 1 60.9 & 13)