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NO. 56

THIRU MURUK-ARRU-P-PADAI

Skanda At Thiruparam Kunram

(By T. MUTTUSAMPILLAI)

It may be remembered that Thiru Muruk-arru-p-padai is a narrative poem in which one who has attained God-head describes for the benefit of others the details of the path leading to God-realisation. The author of the poem can be pictured as the person who has realised God and those who read the poem as the others for whose benefit the poem has been produced.

CANTO I

Thiru Param Kunram

The curtain rises and the scene presented is picturesque. The devotee's mind is like the sea pervaded by the darkness of ignorance; the thought of Muruka Peruman rises in his mind; and all darkness disappears by the grace of His Resplendent Light in the same manner as the darkness of the night is dispelled by the rays of the sun at break of dawn.

The Synopsis

Murukan is the consort of Devasena whose forehead is bright and flaw-less. On his Breast rolls the garland woven of the cool Kadamba flowers. His crown is adorned with the big and cool blossoms of the Kantha.

bright leaf-shaped Val penetrated into the cold sea and destroyed Surapathman. He is Sivakumaran whose fame for victory over the Asuras cannot be measured. If you lead a virtuous life following religious precepts and control your senses and concentrate your mind steadfastly on Him (literally His feet) you wilt as a result of all your good acts in the past and in fulfilment of your proper desires receive His Grace now and here.

The Text

1. 1-3. உலகமெல்லாம் வலநேர்பு திரிதரு பலர் புகழ் குரவிற கடற் கண் டாக்கு ஒவற இமைக்கும் சேண் விளக் கவிவொளி.

The above lines may be translated as follows— That Resplendent Light, which travels far and wide shedding its lustre everywhere without leaving any intermittent spot of darkness is like that of the Sun which to the joy of the world rises at break of day in the sea to the right of Meru i. e. on the east, and wends its way westwards, and is praised by all sects.

Light and learning are the opposites of darkness and ignorance and Murukan as the centre and circumference of knowledge is pictured as 'All Light'. The very thought of Him will lift the veil of darkness in the devotee's heart and help him (the devotee) to see the Light within. Great poets and thinkers have described the Resplendent Light which is God by reference to the Sun. Teachers make the unknown be known by reference to the known. People have seen the sun but have not seen God; the poet therefore refers to the Sun's light to explain the resplendent glory of God. Besides Nakirar other poets have also made similar references. Arunagirinather in

(Continued on page 2)

An Appeal for Funds

To Help Distressed Satyagrahis

Leaders of various political parties engaged in constructive activity, industrial leaders and eminent educationists joined in a common appeal on 21st October 1952 to the nation for funds to help the distressed families of Satyagrahis in South Africa who have been carrying on struggle against racialism.

Some of the signatories to the appeal are: Acharya Vinoba Bhave, Acharya Kripalani, Sheikh Abdulrah, Dr S. P. Mopkerjee, Shri Jai Prakash Narain, Shri Poraschottandas Thakurdas Shri G. D. Birla, Acharya Narendra Deva, Shri P. C. Ghosh, Shri H. N. Kunzru, Dr Zakir Hussain, Shri Balwant Rai Mehta, Shri Raza Ali Khan Bahadur (Nawab of Rampur), Shri J. R. D. Tata, Shri M. R. Jayakar, Shri A. Ramaswami Mudaliar, Shri C. P. Ramaswami Aiyar, Shrimati Hansa Mehta, Shri Ashok Mehta, Shri Shri Ram, Shrimati Socheta Kripalani and Kaka Kalelkar.

The appeal says: 'The Satyagraha campaign in South Africa against racial discrimination and the doctrine of "master-race" has attracted world-wide attention and sympathy. In India that sympathy has been even more intimate and intense and all shades of opinion share it. While sympathy has undoubtedly considerable value, it would be much better to translate that sympathy into some kind of direct help. We appeal therefore for contributions to the fund to help the distressed families of Satyagrahis in South Africa. In this matter we hope there will be no party divisions and that there will be widespread response from all who feel, as we do, that a vital struggle affecting human rights and liberty is being carried on by Africans and the people of Indian descent in South Africa'.

RICKSHAW TRANSPORT SERVICE

Creates Invidious Inequality

SHRI Vinoba Bhave in the course of a prayer-meeting speech in Kasi urged the abolition of the Rickshaw in the following manner:

There is a great deal of talk and agitation at present in our country and in others about the need of equality in social life. But in practice we find that some of the innovations that have been introduced in our society, are leading to an extension of the slave-classes and giving rise to most unseemly inequalities. The rickshaw which has become now a feature of city life is an example. It is a new development which has grown to its present proportions during the past fifty years. When I was in Kashi 36 years ago, there were no rickshaws then. They were then confined to a few places like Simla etc. But now it has become a common conveyance in Kashi and many other cities. And a distinct class of rickshaw-pullers has sprung up as a result. Once a thing gets started without the people giving any thought to its propriety or utility, it tends to continue even after its ugliness is perceived, because in course of time people get used to it and the ugliness is not felt. Just as they have taken for granted a class of bhangis in the cities, so are they now doing with regard to the class of rickshaw pullers.

The Lot of the Bhangis

In olden times, bhangis did not exist as a class. We do not know what arrangement they had then for this type of work, but from what I have seen of history, the bhangi class does not seem to have been in existence. The class came into being in medieval times. Just consider what an inconceivably dirty job they have to do. But even they have got used to it and do not feel any repulsion against it,

even though that is the reason for classing them as untouchables. I had an occasion to speak to them about it at a meeting in Delhi. Shri Jagjivan Ram was also present at that meeting. He said in his speech that this type of work was below a man's dignity and therefore unworthy of him. There was competition in every other work, he said, but this one was significantly free from it. It should be totally abolished. He asked my opinion about it and I expressed ready approval because I have always wanted their uplift and the amelioration of their conditions.

Conservancy Problem

In western cities nowadays they use flush latrines and they do not need the service of bhangis to clean their latrines but in India not only are the latrines indescribably dirty, but this dirty work has been forced on a separate class of the society and, what is utterly inhuman, this class is stigmatized as untouchable and looked down upon. Need I say that our people are guilty of a great sin in continuing to perpetrate this inhuman practice? And now in introducing and tolerating rickshaw we are adding another great sin to our heavy load. And our sensitiveness is so dense that both these items have been included in the community projects which the Government will soon be undertaking with the professed object of reconstructing our village life. A few days ago when Shri Shri-mannarayan Agarwal placed the scheme of these projects before me and asked my opinion about them, I expressed dissent among other things against these two things.

Disgrace to Humanity

These things, once they get a start, are difficult to get rid of. The very (Continued on page 3)



# Hindu Organ

TUESDAY, NOVEMBER, 4, '52

Treasure These Thoughts

*Intuition is immortal while intellect is mortal. Intuition will therefore be tolerant even to the point of submitting itself to the mastery of intellect through the life time of the latter.*

## STRAINING INDIAN RELATIONS

THE Judicial Committee of the Privy Council in dismissing the appeals in the Badurdeen and Cader cases merely gave the correct interpretation of the Indian and Pakistani Citizenship Act with reference to the provision that a male Indian applicant for citizenship of this Island should acquire permanent residence along with his wife and minor children. It may be that those who put into shape the Indian and Pakistani Citizenship Act had failed to read correctly the minds of the statesman or statesmen who inspired this piece of legislation. But what is significant is whether the Government should contemplate taking any action in consequence of the decision of the Privy Council.

Where those who break the law in furtherance of crime strive successfully to invoke the benefit of the doubt of the phraseology of a clause in any Ordinance, even the public will leave no stone unturned to have the loop-hole removed. But where Acts of Parliament that have tended to create misunderstandings between neighbouring nations are concerned the final interpretation of a doubtful provision of the law should be welcomed as an augury for the smoothening of strained relations. In this instance of the Indian and Pakistani Citizenship Act, Premier Dudley Senanayake has given indications of his willingness to bring about a better understanding between Sri Lanka and Bharat,—two nations having close ethnic and cultural ties. The recent changes in the administrative machinery for the scrutiny of applications for registration of Indians and Pakistanis bear ample testimony to this welcome change of heart.

Statesmanship does not mean shrewdness. It is a sterling quality of the highest manifestation of

## THIRU MURUK-ARRU-P-PADAI

(Continued from page 1)

சீர்பாதவகுப்பு describes His holy feet as follows:—

உத்தியடை கடவுமர கதவருண குலதூச உபவளித கணகரத சதகோடி சூரியர்சன் யுசமுடிவின் இருணவல ஒருசோதி வீசவதும்.

and Kumara gurn para Swamy in கந்தர் கலிவெண்பா states in reference to Him 'சோதி இனம் பரிதி னுறுயிவ் கோடி போல வளந் தருதெய்வீச வடிவும். The sun is the source of all life on Earth and everyone feels happy when it rises; and without exception people of all faiths praise the Sun. To those in India it rises to the right of Meru and proceeds on its journey westwards. Sunrise at sea is beautiful. So Nakirar started his poem with the lines உலகமும்ப etc. referred to earlier. Incidentally the essence of Gayatri is also incorporated in those three lines!

After describing the Resplendent Light which is Murukan the poet refers to His Thiruvadi (திருவடி) in one line viz.

1. 4. உறார் தாங்கிய மத னுடை கோலுறார். His powerful feet are beautiful and protect all who seek after them (the feet). Both the words உறார் and மதனுடை can be interpreted each in two different senses உறார் can connote those who go to Him seeking after Him or those who suffer from disease or death; and மதனுடை may mean either what is beautiful or what breaks or removes ignorance.

After the feet, His hands are described.

1. 5. செறார் தேய்த்த செல் னுறழ் தடக்கை. The hands which are like the thunderbolt destroy the enemies.

And the proud possessor of such brightness, feet and hands is the consort of the faultlessly chaste Deva Sena with forehead bright.

the proper understanding of humanity with particular reference to the art of Government. The present world situation calls for not merely statesmanship but the exclusion of even the vestige of any dictatorial conception of Government.

The leaders of Sri Lanka will have to remember the fact that this Island is situated in the continent of Asia and that there are mighty Eastern Nations all around it with outstretched hands ready for the clasp of amity. We, therefore, hasten to suggest to the Government of this country that the establishment of friendly relations with these countries should be the first article of faith in foreign relations.

# SELF SURRENDER TO MOTHER

## IT ALONE GIVES PEACE

In an old Veda is found the Mantram, 'I am the Empress of all that lives, the Power in everything'.

Mother-worship is a distinct philosophy in itself. Power is the first of our ideas. It impinges upon man, at every step; Power felt within is the Soul; without, Nature. And the battle between the two makes the human life. All that we know or feel is but the resultant of the two forces. Man saw that the sun shines on the good and the bad alike. Here was a new idea of God, as the Universal Power behind all. The Mother-idea was born.

Activity, according to Sankhya, belongs to Prakriti, to Nature, not to Purusha or Soul. Of all feminine types, in India, the Mother is pre-eminent. The Mother stands by her child through everything. Wife and children may desert a man, but his mother never! Mother, again, is the impartial energy of the Universe, because of the colourless love that asks not, desires not, cares not for the evil in her child, but loves him the more. And today Mother-worship is the worship of all the highest classes amongst Hindus.

The goal can only be described as something not yet attained. Here, there is no goal. This world is all alike the play of the Mother. But we forget this. Even misery can be enjoyed, when there is no selfishness, when we have become the witness of our lives. The thinker of this philosophy has been struck by the idea that one Power is behind all phenomena. In our thought of God, there is human limitation, personality: with Shakti comes the idea of one Universal Power. 'I stretch the bow of Rudra when he desires to kill,' says Shakti.

This universe is a composite fact, of good and evil; and one Power must be manifesting through both 'A lame one-legged universe makes only a one legged God'. And this, in the end, lands us in want of sympathy, and makes us brutal. The ethics built upon such a concept is an ethics of brutality. The Saint hates the sinner, and the sinner struggles against the Saint. Yet even this leads onward. For, finally, the wicked self-sufficient mind will die, crushed under repeated blows, and

then we shall awake and know the Mother.

Eternal unquestioning self-surrender to Mother alone can give us peace. Love Her for Herself, without fear or favour. Love Her because you are Her child. See Her in all, good and bad alike. Then alone will come 'Sameness' and Bliss Eternal that is Mother Herself, when we realize Her thus. Until then misery will pursue us. Only resting in the Mother we are safe.

—Vision

## Democracy In Ancient India

Evidence of democracy in action in the 4th Century in India are seen in manuscripts found in Sorom village in Muzafarnagar District in Uttar Pradesh. The manuscripts describe conditions under the 'Panchayat Raj' (Village Administration) in a 200 square mile area around Delhi from the 4th Century to the middle of the 9th Century.

The panchayats in the areas, the records show, were responsible for local administration and enjoyed a wide degree of autonomy. Their powers were confirmed by successive Emperors regardless of dynasty. The Panchayats undertook to pay taxes and raise militia in times of war.

One of the interesting entries relate to the role of women in emergency. In times of war it was stated women formed separate units.

The manuscripts further reveal that in early days there was considerable freedom of individual. Anybody, including sweepers and washermen, could be elected as Panchayat Chiefs.

### Publication Review

#### The Young Hindu

The 1952 issue of the Young Hindu published by the students of the Jaffna Hindu College and Edited by Mas. K. Paramanathan has more than maintained its established reputation. Under the arresting Art Cover the Young Hindu students have used their pen to good advantage. In effort and effect the production has reached a high standard.

## Executive Power With Mayor

Jaffna Municipality by a unanimous resolution decided to continue to delegate its Executive Powers to the Mayor after considering the Re-organization Report.

When consideration of the Report on the Re organization was taken up at a Special Meeting of the Municipal Council, Mr. Sam A. Sabapathy, the Mayor explained that at the beginning of the year the new Council had considered the re-organization of the administration of the Council to suit its present needs and on the resolution of the Council, the Commissioner of Local Government was invited to send an officer to advise on the necessary Organization. An officer was able to come to Jaffna only in September and Council examined the report and decided upon the changes it considered desirable.

The Mayor pointed out that according to the report the establishment charges of the Jaffna Municipal Council was only 6.25 per cent of its revenue, one of the lowest in the Island and that the property rate was 12.5 per cent in the Island.

The Council then went into committee and considered the report in detail. On resumption the Council arrived at the following unanimous resolutions:—The Council's executive duties should be delegated to the Mayor and that the Mayor be authorised to delegate his duties to any officer of the Council.

That the internal arrangements be done by the Mayor taking into consideration the reorganization report.

That a Chief Account Clerk capable of co-ordinating all the accounts work of the Council be appointed and the Local Government Service Commission be requested to make that appointment at an early date.

It was decided to retain the services of the Secretary of the Council.

The Council considered a letter from the Government Agent, Northern Province regarding the use of the Town Hall for Supreme Court Sessions and decided unanimously to allow the use of the Town Hall.

**Rickshaw Transport Service**

(Continued from page 1)

victims whom they degrade into slaves then protest if they are stopped. They feel that they are deprived of their livelihood. When slavery was first abolished, amazing as it may appear, the reform was opposed even by some slaves and a good many thinkers too, on the ground that their freedom would deprive them of their occupation.

I cannot help feeling sad whenever I see a rickshaw. When I go for a walk in the morning I see the rickshaw-pullers running up and down the road notwithstanding the rain. If we make rickshaw a part of our social life, surely we shall have to put up with this vulgar sight of a man carrying a man. They will continue to ply their rickshaws and and surely earn something out of it. But all the same it is disgrace to our humanity, to our sense of respect for human personality.

I am sure that if our students and teachers and thinking men and women oppose this custom, it can be abolished. It is not ordained by God, it is a man-made thing and man can abolish it. We have been trying to abolish what is called the fifth (*pancham*) *varna*, i. e. the class of antouchables, though some of the *sanatanists* may still uphold the wrong it involves. They do not bother to see that the Gita does not mention it. So when we are trying to abolish the *pancham varna*, it will be very undesirable to create another depressed class, the class of rickshaw pullers. We should take care to see that we are not reduced to the level of animals. But so indolent have we become that even though we realize the evil in a custom we continue to practise it. Then it becomes firmly rooted, and the change becomes really very difficult.

I quite agree that occasionally it may be necessary for a man to carry another on his shoulders or on the palanquin or even on the rickshaw. For rendering service to the needy, this will be quite correct and necessary. But if it becomes a normal form of conveyance for any who can pay for it, it should be banned as creating invidious inequality.

—Harijan.

**The Spirit Behind Satyagraha**

**As An African Journalist Sees It**

The spirit which animates the passive resisters of South Africa in this struggle against unjust racial laws has been clearly expressed by two volunteers—one an African and another an Indian—who were recently sentenced to prison terms in Transvaal. These two volunteers, Mr. Robert Resha, a staff reporter of the GEOLI and a leading member of the African Youth League, and Mr. R. H. Desai, the editor of the SPARK and the Joint Secretary of the Transvaal Indian Youth Congress, were sentenced for entering into Sharpville location at Veriegiog in Transvaal from which all non-Europeans are excluded. They were sentenced to fourteen days hard labour

Mr. Resha's statement to the Magistrate who sentenced him is as follows:  
"As a journalist, my work brings me in direct contact and touch with all sections of the people of South Africa. I have been struck by the deplorable conditions under which our people live in South Africa—hundreds of thousands of our people are everyday hounded, humiliated

**Mahajana College Tellippalai**

**Admissions in 1953**

Applications for admission should be made, in forms available at the College Office, on or before 30th: November 1952.

Entrance Test:— S. S. C. and below: December 20th 1952.

University Entrance, Arts & Science: January 17th: 1953.

T. T. Jayaratnam, Principal.

Tellippalai 27-10-52 (M. 148, 28, 31 & 4)

and imprisoned by the police under the inequitous Pass system; millions live in conditions of filth and squalor because of lack of accommodation.

"I defied this inequitous law in accordance with the dictates of my conscience. This law is an oppressive discriminatory measure which was designed for the purpose of restricting movements of my people in order to keep them in perpetual bondage. As such it is unjust and unholy.

"I defied knowing full well that the whole machinery of the State may be brought against me and my colleagues but I am determined. No amount of ill-treatment or hardships will deter my spirit".

**WANTED**

Wanted for Co-operative Hospital, Moolai, male attendants and female pupil nurses.

**QUALIFICATIONS**

**Male Attendants**  
(Salary Rs.45—2.50—55p.m. and appropriate dearness allowance with eligibility for promotion to higher grade)

: Pass in J. S. C. (Tamil or Sinhalese) and working knowledge of English Age; not below 21 years and not over 30 years. Local candidates preferred.

**Female Pupil Nurses**  
(Salary Rs 30/- p. m. and appropriate dearness allowance during probationary period and thereafter Rs. 45—2.50—55 and appropriate dearness allowance with eligibility for promotion to higher grade).

: Pass in J. S. C. (Tamil or Sinhalese) and working knowledge of English. Age; not below 18 years and not over 30 years. Should be unmarried.

All appointments will be on six months' probation. Applications with copies (not originals) of school and birth certificates and of two recent testimonials of character should reach the Secretary, Co-operative Hospital Society Ltd, Moolai, on or before 12 noon on 24-11-52. (M. 154 4)

**NOW AVAILABLE**

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THE MANAGER  
Saiva Prakasa Press  
JAFFNA

**ORDER NISI**

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction No. 1522

In the matter of the estate of the late Kanagasabai Navaratnarajah of Araly East. Deceased.

Veluppiilai Kanagasabai of Araly East. Vs. Petitioner.

Sinnammah wife of V. Kanagasabai of do. Respondent.

This matter coming on for disposal before K. D. de Silva Esquire District Judge, Jaffna on the 23rd day of September 1952 in the presence of Mr. C. C. Somasegaram, Proctor on the part of the petitioner and on reading the affidavit and petition of the petitioner.

It is ordered that Letters of Administration to the estate of the abovenamed deceased be issued to the petitioner as father and one of the heirs of the abovenamed deceased, unless the abovenamed respondent or any others interested shall appear before this court on or before the 10th day of November 1952 and show sufficient cause to the satisfaction of this court to the contrary.

This 23rd September 1952,

Sgd. W. Gunam Spencer District Judge.

Drawn by Sgd. C. C. Somasegaram Proctor for petitioner

(O 113. 4 & 7).

**ORDER NISI**

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction No. 1462

In the matter of the estate of the late Murugesar Muthukumar of Araly East. Deceased.

Muthukkumar Sabanadesan of Araly East. Vs. Petitioner.

1. Muthukkumar Kandiah and 2. Muthukkumar Tharumalingam both of do. Respondents

This matter coming on for disposal before K. D. de Silva Esquire, District Judge Jaffna on the 30th day of May 1952 in the presence of Mr. C. C. Somasegaram Proctor on the part of the petitioner and on reading the affidavit and petition of the petitioner.

It is ordered that Letters of Administration to the estate of the abovenamed deceased be issued to the petitioner as one of the heirs of the abovenamed deceased, unless the abovenamed respondents appear before this court on or before the 21st day of July 1952 and show sufficient cause to the satisfaction of this court to the contrary.

This 30th day of May 1952,

Sgd. K. D. de Silva District Judge.

Order Nisi extended for 14-11-52.

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

(O. 112. 4 & 7.)

**Social Play—Super Attraction**

in aid of the

**SAIVA PARIPALANA SABAI  
NAVALAR ASHRAMAM**

ON

SATURDAY 6TH DECEMBER 1952

at the

JAFFNA TOWN HALL

The Co-operative Officers' Recreation Club will stage their latest hit

**"Susilavin" ★**



**Kathal"**

**Order Absolute in the First Instance**

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction No. 1525

In the matter of the last will and testament of the late Raja Ratnam Nalliah of Jaffna Town.

Deceased,  
Sornam Nalliah widow of Raja Ratnam Nalliah of Jaffna Town.  
Petitioner.

This matter coming on for final determination before K. D. de Silva Esquire District Judge Jaffna on the 29 day of September 1952 in the presence of Mr. K. V. Navaretnam Proctor on the part of the petitioner and the affidavit of the petitioner dated 29-9-52 having been read:

It is ordered that the last will and testament of the late Raja Ratnam Nalliah the deceased dated 24th April 1929 and attested by T. Arumainayagam Notary Public under No. 233 and now deposited in this court be and the same is hereby declared proved:

It is further declared that the petitioner Sornam Nalliah widow of Raja Ratnam Nalliah is the Executrix named in the said will and that she is entitled to have probate of the same issued to her accordingly.

This 29th day of September 1952.

Sgd. K. D. de Silva,  
District Judge  
(O 109 31 & 4).

**ORDER ABSOLUTE IN THE FIRST INSTANCE**

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction No. 1520

In the matter of the last will and testament of the late Nagalingam Gulasingham of Anaicottai Jaffna

Deceased  
Grace Parimalam Gulasingham of Anaicottai Jaffna  
Petitioner

This matter coming on for final determination before K. D. de Silva Esquire District Judge Jaffna on the 18th day of September 1952 in the presence of Mr. J. Patrick Proctor on the part of the petitioner and the affidavit of the petitioner dated 4-8-52 having been read:

It is ordered that the last will of the late Nagalingam Gulasingham the deceased dated 7th August 1942 and attested by K. Prunugam Notary Public under No. 18937 and now deposited in this court be and the same is hereby declared proved:

It is further declared that the petitioner Grace Parimalam Gulasingham is the executrix named in the said will and that she is entitled to have probate of the same issued to her accordingly.

This 1st day of October 1952

Sgd. K. D. de Silva,  
District Judge  
(O 108 31 & 4)

**ORDER NISI**

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction No. 1459

In the matter of the last will and codicil of the late Thilainayagam wife of Cumarasurier of Vannarponnai East Jaffna Deceased  
Sathasivam Kumarasurier of Vannarponnai East, Jaffna  
Petitioner

And  
1. Walliammaipillai widow of Ponnampalam of Karanavai North, Jaffna; 2. Marakathapillai widow of Velupillai of do; 3. Ramalingam Kandiah of do; 4. Ramalingam Kathirgammathamby of Imaiyanankurichy in Udupiddy Jaffna; 5. Ramalingam Chellappah of Chunnakam Jaffna; 6. Damoderampillai Ramalingam of Karanavai North, Jaffna; 7. Damodarampillai Sivagurunathar of do; 8. and his wife Saruntharipillai of do; 9. Kandiah Nadarajah of do; 10. and his wife Saraswathipillai of do; 11. Mailvaganam Coomarasurier of Imaiyanankurichy in Udupiddy Jaffna 12. Arulampalam Kumarasurriar of Imaiyanankurichy in Udupiddy Jaffna, presently of Galle Road, Colpetty, Colombo, and 13. Manikainayagam wife of K. Ramalingam of Imaiyanankurichy in Udupiddy Jaffna  
Respondents

This matter coming on for disposal before K. D. de Silva Esquire District Judge, Jaffna on the 23rd day of May 1952 and 25th day of September 1952, in the presence of Mr. C. Subramaniam Proctor on the part of the petitioner, and the affidavit of the petitioner dated the 23rd day of May 1952 and the affidavits of the attesting Notaries and witnesses of the last will and codicil having been read:

It is ordered that the last will No. 150 dated 6th December 1933 attested by W. M. S. Tampoe Notary Public marked P1 and codicil No. 3242 dated 10th January 1952 attested by C. Subramaniam Notary Public marked P2 executed by the abovenamed deceased and filed of record in this Case be and the same are hereby declared proved unless the respondents abovenamed or any other person shall on or before the 17th day of November 1952 show sufficient cause to the satisfaction of this Court to the contrary.

And it is further declared that the said Sathasivam Kumarasurier, the petitioner abovenamed, is the executor named in the said last will 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 17th day of November 1952 show sufficient cause to the satisfaction of this court to the contrary.

This 25th day of Sept. 1952  
Sgd. K. D. de Silva  
District Judge  
(O 110 4 & 7)

**ORDER NISI**

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction No. 1505 T

In the matter of the Last Will of the late Ramma wife of R. Gnanasekarakurukkal of Chivatheru,

Deceased  
R. Gnanasekarakurukkal of Chivatheru. Petitioner.  
Vs.

1 G. Thangamma,

**ORDER NISI**

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction No. 1492

In the matter of the Last Will and Testament of the late Abdul Latif Alim Mohamed Satakattulla Hadji Mohamed Abdull Latiff Alim of Vannarponnai West Deceased

Hadji Mohamed Abdul Latiff Alim Mohamed Meera Mohideen of Vannarponnai West  
Vs. Petitioner.

1 Mohamed Fathima Nachchiya widow of Hadji A. M. Abdul Latiff Alim and  
2 Hatheeya Umma wife of M. S. Mohamed Meerappillai Marikkar Hadjiar both of Vannarponnai West  
Respondents.

This matter coming on for disposal before K. D. de Silva Esquire District Judge, Jaffna on the 2nd day of October 1952 in the presence of Mr. C. C. Somasegaram Proctor on the part of the petitioner and on reading the affidavit and petition of the petitioner and the affidavit of the witnesses and notary to the Last Will.

It is ordered that the Last Will and Testament of the abovenamed deceased dated the 7th day of January 1946 and attested by M. R. Karalasingam Notary Public under No. 828 be declared proved and Probate thereof issued to the petitioner as the executor named in the said Will unless the abovenamed respondents or any others interested shall appear before this court on or before the 17th day of November 1952 and show sufficient cause to the satisfaction of this court to the contrary.

This 2nd October 1952  
Sgd. K. D. de Silva  
District Judge.  
(O. 114 4 & 7)

**GOVERNMENT TENDERS**

Jaffna Kachcheri

Applications for post of Village Cultivation Officers in Jaffna District, will be received upto 12 noon on 15-11-52.

For particulars see Part I—Section II, Govt. Gazette, 31-10-52, copies of which are available for perusal at all Post Offices.

(G. 35 4)

2 Iswaryamma widow of Sathasiva Kurukkal of Colombuthurai  
Respondents

This matter of the Petition praying that 2nd Respondent be appointed Guardian-ad-litem over 1st Respondent and Last Will No. 112 be declared proved coming on for disposal before K. D. de Silva, Esquire District Judge Jaffna in the presence of Mr. C. T. Kumaraswamy Proctor. It is ordered that 2nd Respondent be appointed Guardian-ad-litem over 1st Respondent and that the Last Will No. 112 be declared proved unless the Respondents shall show sufficient cause to the contrary on the 17th November 1952,

Sgd. K. D. de Silva,  
District Judge.  
(O. 107. 31 & 4)

**ORDER NISI**

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction No. 1523

In the matter of the estate of the late Mrs. Harriet Parimalam Rasiyah widow of Dr. A. R. Rasiyah of Kokkuvil.

Deceased.  
Harry Christopher Thuraiingham Somasundaram of Kokkuvil and presently of "Anchor" Hendala, Wattala.  
Vs. Petitioner.

1. Kathiravelu Kamalanathan and wife 2. Ruby Sukanthamalar both of Terrence Avenue Dehiwela 3. William Sundarasingham Somasundaram of Earncot Nugogoda 4. Samuel 5. Navaratnam and wife 5. Pearl Ariemalar both of High Level Road, Nugegoda, 6. Olivia Santhiramalar Rasiyah of Anchor Hendala, Wattala 7. Angus Nadendrasingham Rasiyah of do Minor. 8. Violet Thavamalar Rasiyah of do 9. Matilda Atputhamalar Rasiyah of do  
Respondents

This matter coming on for disposal before K. D. de Silva Esquire, District Judge, Jaffna on the 23rd day of September 1952 in the presence of Mr. C. C. Somasegaram Proctor on the part of the petitioner, and on reading the affidavit and petition of the petitioner.

It is ordered that the abovenamed 7th respondent be appointed guardian-ad-litem over the minors the abovenamed 8th and 9th respondents and that Letters of administration to the estate of the abovenamed deceased be issued to the petitioner as one of the heirs of the abovenamed deceased, unless the abovenamed 1st to 7th respondents or any others interested shall appear before this court on or before the 17th day of November 1952 and show sufficient cause to the satisfaction of this court to the contrary. It is further ordered that the abovenamed 7th respondent do produce the minors the abovenamed 8th and 9th

**Order Nisi**

IN THE DISTRICT COURT OF POINT PEDRO

Testamentary Jurisdiction No. 479.

In the matter of the intestate estate and effects of Thaiyalnayagy wife of Kandiah of Karanavai North

Deceased,  
Kandsvanam Kandiah of Karanavai North  
Vs. Petitioner.

Minor 1 Kandiah Santhamoorthy  
2 and Kathritipillai Kandavanam both of do  
Respondents

This matter coming on for final determination before A. W. Nadarajah Esquire District Judge, Point Pedro on the 16th day of October 1952 in the presence of Mr. P. Kanapathippillai Proctor on the part of the petitioner and the petition and affidavit of the petitioner having been read.

It is ordered that the 2nd respondent abovenamed be and he is hereby appointed guardian-ad-litem over the minor the 1st respondent abovenamed, and the petitioner abovenamed be and he is hereby declared entitled as husband of the deceased to have letters of administration to the estate of the said deceased issued to him accordingly unless the respondents abovenamed or any other person or persons interested shall on or before the 27th day of November 1952 show sufficient cause to the satisfaction of this court to the contrary.

This 16th day of October 1952.  
A. W. Nadarajah  
District Judge.  
P. Kanapathippillai  
Proctor for Petitioner  
(O 111 4 & 7)

respondents on the said date.  
This 23rd September 1952.  
Sgd. W. Gunam Spencer,  
District Judge.

Drawn by  
Sgd. C. C. Somasegaram  
Proctor for Petitioner.  
(O. 115. 4 & 7)

**THE JAFFNA MUTUAL BENEFIT FUND Ltd.**

(Established 1918)

**BANKERS.**

Authorised Capital Rs. 800,000.00  
Amount of Calls made Rs. 134,367.00

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

CURRENT ACCOUNTS opened and interest allowed at 1% per annum on the average monthly balance when it does not fall below Rs. 500/-.  
FIXED DEPOSITS received for periods of 3, 6, 9 and 12 months and interest allowed at 1, 2, 4 and 6 % respectively.

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

INDIAN MONEY bought and sold

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

**FOR FURTHER PARTICULARS APPLY TO:**

S. KANAGASABAI,  
Shroff.

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