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JAFFNA, FRIDAY MAY 29, 1959

NO. 8

LOOKING TOWARDS THE SUMMIT

By Sir William Hayter

(Formerly British Ambassador in Moscow)

It seems now to be generally expected that the Foreign Ministers' meeting at Geneva should lead to a summit meeting later this year. Some people think this is a good idea, others do not.

There are those who dread it, who dislike the idea of negotiating with the Russians at all or who think that too great expectations will be raised and must be disappointed or who fear that, to avoid this very disappointment, excessive concessions will be made to the Russians. Others, again, look to it as a solution of all the world's problems. If only, they think, Western statesmen could sit down round a table with Mr. Khrushchev, everything could be settled and the world could breathe again.

Both groups are probably wrong. A summit meeting will not and cannot solve all problems. But there is much that it can do and the dangers inherent in it can be avoided by common-sense handling.

One of a Series

If, then, we ought to have a meeting as I think we ought—what can we do to mitigate its disadvantages? One step we could take has recently been suggested by Senator Fulbright and, in a slightly different form, by the Prime Minister, Mr. Macmillan. This is that the meeting should be regarded as one of a series.

I believe that it would be useful if such meetings took place every year as a matter of routine without a special elaborate ritual of preparation, proposal and counter-proposal. Then no one would expect any one meeting to produce a spectacular result.

The Ministers would meet, we could see if the Russians had anything sensible to offer and we could try out our own ideas on them. If no agreement

were reached, never mind. The Ministers would just say, "good-bye. See you next year, same place, same time." A drill of this kind would introduce a kind of normality into East-West relations that would, to my mind, be very healthy.

Different Thinking

There are, of course, other precautions that ought to be taken at the meetings themselves. First of all, we must be clear whom we are talking to.

Mr. Khrushchev is so much a public personality, so unlike the mysterious, secretive Stalin, that we are apt to think we know him better than we do. He seems in many respects so like a practical party politician of a familiar type that we sometimes forget that the whole framework of his thought is quite different.

None of our unconscious assumptions, deriving from the long background of Western thought and culture, is necessarily valid for him. His conditioning is Marxist and it is against a background of Marxist doctrine, unquestioningly accepted, that he will reach his most practical decisions.

There are other factors, besides those arising from Mr. Khrushchev's personality and background, that Western Ministers will have to bear in mind. It is vital not to be in a hurry when negotiating with Russians.

Another clear duty is to remain united. Wedge-driving is a favourite Soviet game. But they do not always play it very well. Sometimes it is too obvious what they are up to. At other times their demands are so outrageous that they create a united front of opposition.

The West is adept at dividing itself when it meets alone. Oddly enough,

(Continued on page 6)

MR. SIVAPIRAKASAM VISITS WASHINGTON! INTERNATIONAL TRADE FAIR



Left to right: Mr. R. N. Sivapirakasam, Mrs. Dorothy Habib from Pakistan, and Mr. Rama Narang from India, admire a bronze statue from India at the 8th International Trade Fair in Seattle, Washington.

From Seattle, Mr. Sivapirakasam has gone to Eastern Washington to inspect the Grand Coulee Dam and the Land Reclamation projects in that area.

Parasamudra

By S. J. GUNASEGARAM

"The earliest reference to Ceylon in Indian Literature is in KAUTILYA'S Arthashastra of Kautilya—by Dr. R. Sharma-sastry, B.A., Ph.D., M.R.H.S., with an introduction by J.F. Fleet (1929) Arthashastra in which it is referred to as Parasamudra, 'The land beyond the ocean', (the forerunner of Palaesimoundu and Simoundu of some of the Greek writers), "announces Mr. C.W. Nicholas, in the JCBRAS, New Series, Vol. VI, Special Number, 1959, page 6.

The Issue deserves to be called *Special* because of a number of 'new things' revealed in it. Now, KAUTILYA'S Arthashastra was thought to have been written in about the 3rd century B.C., but some modern scholars have expressed doubts as to the date and authorship of the work. They assign the 3rd century A.D., as its probable date". (Prof. Mukherjee, M.A., History of India, (Hindu Period) page 86, 2nd edition.)

Does Mr. Nicholas really believe that Kauti-

liya (who many scholars believe was a Southerner himself) had not heard of 'Taprobana' or 'Sinhala-dipa', the names by which Mr. Nicholas avers, Ceylon was known from early times,—or even Lanka a long established name,—that he should resort to a new name 'Parasamudra', to describe it? His pronouncement is all the more strange when you read Arthashastra itself.

KAUTILYA says;

(a) Chapter XI pages 75-76

"TAMRARNIKA, that which is produced in the Tambapanni (a river in the Pandyan territory);

PANDYAKAVATA, that which is found in Pandya-kavata (a mountain known as Malayaki in the Pandya country);

(Ibid) page 77

"KAUTA that which is obtained in the Kuta; MAULEYAKA, that which is found in the Mauleya; and Parasamudraka, that which is beyond the ocean, are several varieties of gems." Now, it is obvious that Parasa-mudraka is a 'gem', and not an island or a country!

(c) Ibid page 79 notes 6 & 7

"Parasamudraka—a product obtained in the

UNIVERSITY OF CEYLON

Two U. S. Professors To Lecture

Washington, May 19
Two American university professors have accepted State Department grants to lecture next year at the University of Ceylon.

The professors are Dr. William J. Gedney, Professor of Literature at the New Paltz (New York) State Teachers College and Dr. James A. Frost, Dean of the Oneonta (New York) State Teacher's College.

Dr. Gedney will lecture in linguistics, phonetics and "the teaching of English as a foreign language. He is an expert in Indian and Far Eastern languages and literature. He spent seven years doing research in Thailand, and one of his publications is a textbook entitled "English for Speakers of Thai." Dr. Gedney plans to depart June 9 for Ceylon.

Dr. Frost will lecture from July 1959 to May 1960. He plans to depart for Ceylon June 8.

U. S. I. S.

country of Kamarupa, Assam." "Kamarupa where Parasamudraka is obtained, is referred to as "Assam".

No special comment by me is necessary. But I would like to add that from Parasamudra, the local historian and epigraphist, ingeniously derives, Palaesimoundu and Simoundu! Now, Palaesimoundu, every student of Indian languages should know, is a Dravidian (Tamil) word by which 'Lankai' (Lanka) and 'Izhav' was known owing to its antiquity in Myth and History.

Palasya or Palaesu old Munda or Mundalam a country or kingdom, from Mun-earth.



தமிழ் நம்பிக்கை,
தமிழ்நாட்டில் தான் தான்
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Hindu Organ

FRIDAY, MAY 29, 1959

Treasure These Thoughts

If everyone in the world sends forth a good thought, there will be such peace and harmony that there will be no possibility of a war.

ANNIVERSARY OF OUR SHAME

One whole year and five days have passed by since the concerted massacre of Tamils by the Sinhalese. The massacre took place in areas of the country commonly known as Sinhalese ones, where the Tamils were in a hopeless minority. The massacre was thus a cowardly one in which a few thousands of Tamils living in Sinhalese areas, almost depending on the good-will of the majority community and on the capacity of the Government to protect them, were either put to death or so beaten up as to be given up for dead; women were subject to the most atrocious and unmentionable treatment; neither were children spared; and all this in a country that calls itself the cradle of the Buddha's religion. One has not heard of such bestiality, even in times of war, anywhere else in the world.

The organisation of the massacre was on such a vast scale that no private organisation could have engineered it and put it into execution. It should have caused the organisers the expenditure of several lakhs of rupees, in order to have been able to put on the roads several hundreds of bowmen from which to pump petrol on to dwelling houses and shop premises; to have acquired the huge stock-pile of incendiary and other bombs used in the devil's game of Tamil-baiting; and last but not least to pay inducements to the thousands of thugs who were employed, in hundreds of towns and villages wherever Tamils were found, to decimate them.

Responsible members of Parliament, not all of whom are Tamils, have stated repeatedly in the country's sovereign legislature, that there is a sus-

picion that the massacre was engineered by certain members of the Government and that the needed funds were taken from Government revenue without authority. Nobody knows how much truth there is in this charge. In the face of such challenging allegations it became the duty of the Government to appoint a Commission of Enquiry, consisting preferably of independent members with judicial experience from foreign countries and thus sought the only means by which to establish its own non-culpability. They have not cared to do so. Repeated pressure has fallen on deaf ears. It thus becomes clear that the Government is determined to keep in hiding certain things which will inevitably come out in the open if a Commission were appointed.

Even if the Government were not responsible directly or indirectly for the massacre, the aftermath of it has altogether been to their advantage. Ever since the massacre took place the Tamils as a people have become subject to fear. Their political leaders have discreetly gone into hibernation. At the village meetings they now address there is no mention even of this unexampled shame and suffering of the community. They now concentrate on so-called constructive schemes such as co-operative sales societies, small-scale industrial ventures and even a University for the Tamils as if ever these will successfully solve the Sinhalese-Tamil problem which is now entirely a political one and must be recognised as such.

Apart from the loss of life and loss of honour caused to the Tamils it has been established by private agencies that the Tamils lost during the massacre, property worth anything between 50 and 60 millions of rupees. Will anybody make good the losses? Obviously the Government have no intention whatsoever of doing so, for during one whole year no steps have been taken to find out details; and let us realise that payment of compensation will cancel out part of the purpose of the massacre.

If our readers want an inkling into the working of the mind of the Government let them have a look at the Buddha Vihara at Nainativu which both the Government and the unofficial Buddhist public seem determined to fashion into a centre of all-island importance. When the Tamils were massacred by the Sinhalese, enraged Tamils pulled down the Vihara at

Nainativu and damaged a statue of the Buddha specially gifted to the temple by Burma. Within a couple of months of the incident the work of rebuilding the temple was undertaken by the Government. The military were stationed there who, day in and day out, subjected the people to such harassment that almost the entire population of the island had to seek refuge in neighbouring islands; and thus protected the government builders went about their task with vigour. No sooner was the temple re-built and a new idol from Burma installed than Buddhist pilgrims by the hundreds and thousands are now visiting the shrine.

Apparently feeling the injustice of the Government proceeding the Governor-General some months ago called a meeting at Queen's House of the Trustees of the Panadura Hindu Temple, which was also destroyed by the rioters, and told them that the Government planned to get the Panadura Temple and the Vihara near Ariyakulam in Jaffna rebuilt by public subscription; for that was the only means of reestablishing bonds of brotherhood between the two communities!

What an excuse! We hope Tamils will not be taken in by the specious pleadings of those in authority. If they want to prevent such a massacre happening again the only course open is a resolute campaign of non-cooperation in every field of government activity so that the Sinhalese Government may know once and for all what the Tamils are capable of doing and desist from such cowardly attacks on a defenceless people in their own areas. If however the political leaders who are functioning today are too scared of the consequences to themselves of such manly action let them honestly tell the people so instead of trying to keep up appearances.

PUBLIC LECTURES

Srimath Swami Nisreyasanandaji, ex editor of the Prabuddha Bharata, and one of the distinguished monks of the Ramakrishna Mission, will be arriving in Jaffna on Friday, 5th June. He will be delivering two lectures at the Vaidyeshwara Vidyalaya, at 6 p.m. on the 5th and 7th June on Fundamentals of Hinduism and Influence of Hinduism on Modern Thought movements. The Swamiji is at present delivering a series of lectures in Colombo under the auspices of the Ramakrishna Mission.

STAGES OF BHAKTI

Illustration Of The Bond Between Man And God

All the sects in this world, including those of India, may be branched under three principal headings. In Sanskrit we call these 'Tassyaivaham', 'Tavaivaham', 'Twamevavaham'. The meaning of the first 'Tassyaivaham' is "I am His". This form of creed keeps the curtain in its thickest form. The second stage of religious creeds is 'Tavaivaham', which means, "I am Thine". You will notice the difference between the first phase of creeds or dogmas and the second. In the first attempts, in the religious direction, the devotee, the worshipper, looks upon God as away from Him, as invisible, and he speaks of God in the third person, as if He were absent. "I am His". This is the beginning of religion; it is like mother's milk to every child of religion. Without having once fed upon this milk, a man is incapable of making further progress in religion. "I am His" is not sweet when a man realizes even this idea perfectly; awakes early in

sweet, but this is sweeter.

The first state was very dear and very lovely, but this is more lovely and much dearer. Just mark the difference. The difference is illustrated by the veil having become thinner. You know that in "I am Thine," God is no longer spoken of in the third person. He is no longer looked upon as absent, as behind the curtain but comes to face to face with us. He is near and dear to us, very close to us. He comes closer to us, we become more familiar with Him. As a creed this is higher. But it often happens that people believe in this creed, and address God as very near to them, but they lack the true earnest Spirit, the Living Faith.

Living Faith being conjoined to the first state of religious development, the curtain, though very thick is for the time being removed. While a man is feeling with his whole heart and soul—with every drop of his blood—the idea that he is God's, "I am His", as it were being poured forth from every pore of his body, the sincerity, the earnestness, the ardour and the zeal for the time being remove the curtain from before his eyes, and he is lost merged in God, in the All, becomes godly, he becomes God for that time. Sometimes the man who believes in the high principle "I am Thine" lacks that true Living Faith and does not enjoy full well the sweets of God's presence. But the Living Faith and earnestness can be conjoined to the second stage of religious creed as well.

The third form of creed is called 'Twamevavaham', and means "I am Thou". You see how near it brings us to God. In the first form "I am His", God is away, off. In the second form "I am Thine", God is face to face with us, He has become closer to us; but in the final stage of religious development the two become one and the beloved are lost in Love. Thus the Vedanta realized. The moth neared and neared the Light till it burned its body and became Light. The world Upnishad (Vedanta) means literally approaching so close (Upa) to the Light of Lights

(Continued on page 5)

By

Swami Rama Tirtha

the morning and thinks, "My master wakes me;" goes to his official duties and looks upon those duties as imposed upon him by his dear, sweet Master, God; looks upon the whole world as God's and regards his house, his relatives, his friends as God's, as vouchsafed unto him by God? Oh, is not the world turned into a veritable Heaven, is not the world converted into a Paradise? Let the man be sincere, let him earnestly and with his whole heart feel and realize that everything about him is his Master's, his God's and this body is His. When realized perfectly, even this idea brings exquisite joy, indescribable happiness, supreme bliss—it is sublime. This is sweet enough when realized and put into practice, but as a creed it is only the beginning

Compare with it the second phase of creeds, the second stage of religious life and devotion called 'Tavaivaham'—"I am Thine. I need Thee every hour, I am Thine, Thine." The first was

GLIMPSES OF THAMIL CEYLON OR
EELATH - THAMILAKAM—XVII

Kanterodai And Its Environs—8

SAMBALTURAI

(Specially contributed to the Hindu Organ)

A great trunk road seems to have been in existence leading from Jambukola and passing through Kanterodai and running parallel to the present central road to the northern gate of Anuradhapura. There appears to have been constant communication and intercourse between Jaffna and the centre of the island. Jambukola (now Sambaturai) was the port of disembarkation of the Buddhist emigrants from Magadha during the time of Devanampiya Tissa and his successors.¹

Here is the description of the landing by Mahanama, the author of Mahavamsa, where reference is made to Jambukola. "The great Bodhi tree arrived here at Jambukola with Sanghamitta and Ariltha, the minister. The hall that was built upon that spot was known as Samuddhapanasala. King Devanampiya Tissa came to Jambukola with his retinue and some monks,

He descended neck deep into the water; and when together with sixteen persons of noble families he had taken the great Bodhi-tree upon his head and placed it down upon the shore and caused it to be set in a beautiful pavilion. The king of Lanka worshipped it by bestowing on it the kingship of Lanka.

Again Mahanama says: "Of the eight Bodhi saplings, one was planted at the landing place at Jambukola on the spot where the great Bodhi-tree had stood, after leaving the ship, one in the village of the Brahmin Twakkala."

Jambukola lies a short distance south-west of Keerimalai and is now known as Jambuththurai. Jambukola is a corrup-

tion of Jambu Kovalam and is three miles close to Mathagal. Jambukovalam was one of the three points on the north coast of Jaffna, noted for embarkation of ships,

In the port of Sambaturai, is the ruins of an ancient Sivan temple known as the temple of

by
V. MUTTU CUMARASWAMY

Jambukeswara. A 'Nandi' and an 'Avidaiyar' were found here,

Very close to the port are ruins of two Buddhist vihares—the Jambukola Vihare and the Tissa Maba Vihare, which were erected by Devanampiya Tissa. We find other relics of the ruins of dagobas. The sites of the ruins are known as Tissa Maluwa and Kothumaluwa pittu. Jambukola was repaired by Vijaya Bahu in the 11th century.

At the spot visited at Buddha's second advent, the chief thera Mahinda narrated without the slightest omission, to this monarch the triumph obtained over the Nagas by the deity gifted with the ten powers. The site of Panna Vihare and the spot visited during Buddha's second visit ought to have been Kanterodai, which was reached by the procession at the hour of reflection as Kanterodai is only four or five miles from the port of Jambukola.

The very old Bo tree standing by the side of the Paraly Kandaswamy temple at Chulipuram, about half a mile from the port of Jambukola, was perhaps the plant referred to in the Mahavamsa, as one of the Bo tree plants planted during Devanampiya Tissa's time. The place called Tissa Maluwa is about a hundred yards to the

Kandaswamy temple and perhaps marks the site of Tissa Maha Vihare. The ancient broad road from Jambukola to Tissa Maha Vihare can still be seen. It serves no useful purpose,

Chulipuram derives its title from a Sinhalese ward Chulivera and Tholpuram from Thola Vera according to Fr. S. Gunapiragasara. These places are the derived Choliar Puram and Thol Puram (an old city). These towns, Chulipuram and Tholpuram are near Sambaturai.

There is a spot half a mile away from Sambaturai, which is called Thiruvadi—Nilai. It appears that when Lord Buddha paid a visit to Nagadwipa he placed one (right) foot here and his left foot at Sri Pada. Tradition also links Thiruvadi nilai with the visit of Sri Rama. It would seem that when Rama having killed Ravana, left in an air-chariot with Sita, they saw a cripple collecting some pearl oysters. Seeing this Rama flew low and asked for some oysters. The cripple gave him a rich pearl oyster. Rama received it gracefully and blessed him. The cripple found that he had lost his deformity. He had become perfect in his body.

Near Kanterodai, close to Sandiliyay, is a place called Anganamaikadavai. Here was a colossal statue of a king which stood opposite to the temple of Kannaki. The feet and head of such a statue were found by the late Dr. Paul Pieris in the premises of the Anganamaikadavai Temple or Anganamaipathy. This statue was broken by an elephant nearly a hundred years ago. These relics are now housed at the Jaffna Museum. The head may be a representation of Gaja Bahu, who introduced Pattini worship into Ceylon.

On the death of Gaja Bahu his father-in-law,

who succeeded him, built the vihare called Salipabata in the isle of Nagadwipa. We do not know where this was. The Nagas of the North had become powerful by this time. According to the Rajavali, Gaja Bahu's son¹⁰ Bhatti Tissa Raja caused the Palupala dagoba at Nagadwipa (North Ceylon). Kanitta Tissa who succeeded Bhattika Tissa repaired the edifice constructed over the cetiya at Nagadwipa. During the reign of Voharaka Tissa, his Minister Muka Naga built a well round Tissa Vihare in Nagadipa—possibly near Sambaturai.

At Mahiyapiddi near Mallakam, about three miles from Kanterodai a Buddhist image was discovered in the courtyard of the Meenakshi Amman temple. The Buddhists lived side by side with the Hindus at certain times. At times when Hinduism began to manifest itself in a militant form, the ancient vihares were possibly converted to temples and the Buddhists images were removed.

Nampota a work of the 15th century mentions the following Buddhist centres in Demala Pattanama or Jaffna. They are Nagar Kovil (Vadamaratchy) which still goes by that name but where there is a Naga Thambiran temple. (2) Kadurugoda Vihare (Kanterodai) (3) Telipola now Tellipallai (4) Mallagama (Mallakam) where certain Buddhist relics were unearthed by the late Dr. P. E. Pieris in 1917 (5) Mini Vilangoda Vihare (Vimankamam) (6) Tanni Dwayana (Kayts) (7) Nagadwayana (Nayinativu) (8) Pwanguddwayana (Pungudutivu) (9) Karadwayana (Karativu)

There is a spot known as "Puttar Kovilady" meaning a temple of Buddha, at Sandilipay. A large number of old copper coins in an earthenware-pot have been discovered a few decades ago at Pandaterrippu, close to Sandilipay. The site where the old coins were found, according to tradition, was the site of the palace of a queen.

Quite a few towns still exist as Keerimalai, Maviddapuram, around which there is much tradition and history, which will be the subject matter in our next series.

Much spade work was done by the late Dr. P. E.

ORDER NISI

IN THE DISTRICT COURT
OF JAFFNA
Testamentary Jurisdiction
No. 618

In the matter of the last will and testament of the late Sinnathamby Arumugam of Sandilippai

Deceased

1 Arumugam Manicavasagar of Sandilippai presently of Negambo
2 Sankarapillai Subramaniam of Inuvil, Jaffna

Petitioner

Vs.

1 Arumugam Kumarasamy of 15, Lascoren street, Kotahena
2 Arumugam Murugamoorthy of Sandilippai
3 Eliyathamby Sivagurunathan of Alaveddy presently of the Probation Court, Bambalapitiya and wife
4 Vallinayaki of Alaveddy
5 Arumugam Theivansayaki
6 Arumugam Ravendiran
7 Arumugam Saradevan
8 Arumugam Savithiri
9 Arumugam Paranthaman all of Sandilippai 5th to 9th respondents are minors appearing by their G. A. L.
10 Sellamma widow of S. Arumugam, of Sandilippai Respondents.

This matter coming on for disposal before P. Sri Skandarahajah Esquire District Judge, Jaffna on the 28th day of April 1959 in the presence of Mr. S. T. Nadarajah Proctor for Petitioners and the affidavit of petitioner dated the 22nd day of April 1959 having been read.

It is ordered that the 10th respondent be appointed Guardian-ad-Litem over the minors the 5th to 9th respondents and the last will and testament filed of record be declared proved and the petitioners as executors mentioned in the will be declared entitled to have probate thereof unless the respondents or any other person or persons interested in the estate of the abovenamed deceased show sufficient cause to the contrary to the satisfaction of this court on or before the 8th day of June 1959.

It is further ordered that the said 10th respondent do produce the said minors 5th to 9th respondents in court on the said date.

Jaffna this 28th day of April 1959

Sgd P Sri Skandarahajah
District Judge
Jaffna

Drawn by
Sgd. S. T. Nadarajah
Proctor for Petitioner
(O 42 22 & 29)

Pieris. He is quite correct when he says that in Kanterodai and its environs there was evidence of the cult of Buddhism. But it cannot be established with certainty that this was a Sinhalese Buddhist culture according to the learned doctor. Sir Ponnampalam Arunachalam remarked that the remains at Kanterodai may have been a Tamil Buddhist culture. An ancient Naga Buddhist culture, has been super-imposed by a Hindu culture and there were times when Sinhalese and Tamils co-existed in North Ceylon in the 15th century.

(To be continued)

1 Ancient Jaffna—Mudaliyar Rasanayagam P. 62

2 Ancient Jaffna—Mudaliyar Rasanayagam P. 61

3 Mahavamsa [Chap. XIX Page 230

4 Mahavamsa—Chap. XIX P. 233

5 Ancient Jaffna—Mudaliyar Rasanayagam P. 63

6 Ancient Jaffna—Mudaliyar Rasanayagam P. 63

7. Ancient Jaffna—Mudaliyar Rasanayagam P. 64

8 Ancient Jaffna—Mudaliyar Rasanayagam Page 74.

9. Rajavali page 73 (note) page 29 notes)

10 Rajavali p. 232

11. Ancient Jaffna—Mudaliyar Rasanayagam p. 76.

ORDER "NISI" DECLARING WILL PROVED, & c.

IN THE DISTRICT COURT
OF JAFFNA

Testamentary Jurisdiction
No. 626

Chellammah widow of Velupillai Subramaniam of Vaddukkodai West

Petitioner.

Vs.

- 1 Subramaniam Rajeswari
- 2 Subramaniam Vivekanandarajah
- 3 Subramaniam Rasathiammah
- 4 Subramaniam Jogeswariamah
- 5 Subramaniam Jogarajah all minors by their G. A. L.
- 6 Velupillai Veerapathirar all of Vaddukkodai West.

Respondents.

In the matter of the Estate of the late Velupillai Subramaniam, deceased of Vaddukkodai West.

This matter coming on for disposal before P. Sri Skanda Rajah Esq. District Judge, Jaffna on the 9th day of May 1959 in the presence of Mr. S. V. Somasundaram, Proctor on the part of the Petitioner, and the affidavit of the above-mentioned petitioner dated 16th November 1958 having been read.

It is declared that the said Velupillai Veerapathirar, the 6th respondent be appointed guardian ad litem over the 1st to 5th respondents and that the said Chellammah widow of Velupillai Subramaniam, petitioner, be and, that she is entitled to have letters of Administration of the same issued to her accordingly unless the respondents or others shall on or before the 15th June 1959, show sufficient cause to the satisfaction of this court to the contrary.

This 9th day of May 1959

Sgd. P. Sri Skanda Rajah
District Judge.
(O. 44 23 & 5)

ORDER "NISI" DECLARING WILL PROVED & C.

IN THE DISTRICT COURT OF
JAFFNA

Testamentary Jurisdiction
No. 622

Sivapackiam widow of Rasiyah Kanagaratnam of Araly South.

Petitioner

Vs.

- 1 Kanagaratnam Shanmugaratnam
- 2 Kanagaratnam Sivakumar, both minors appearing by their G. A. L.
- 3 Ramalingam Thambirajah all of Araly South

Respondents.

In the matter of the Estate of the late Rasiyah Kanagaratnam, deceased of Araly South.

This matter coming on for disposal before P. Sri Skanda Rajah Esq. District Judge, Jaffna on the 6th day of May 1959 in the presence of Mr. S. V. Somasundaram, Proctor on the part of the Petitioner, and the affidavit of the above-mentioned petitioner dated 6th May 1959 having been read.

It is declared that the said Sivapackiam widow of Rasiyah Kanagaratnam, the

Letters to the Editor.

Parakrama Bahu

The credit for demolishing the theory of Dr. S. Paranavitane, that the Statue at Potgul Vehera is that of Parakrama Bahu, should go to one of our own scholars, Dr. Sri Gurusinghe, Lecturer in Sanskrit, University of Ceylon. In an article in *East and West*, (Rome), Dr. P. C. Sesterie, the Unesco specialist in Archaeology, states categorically that the Statue at Potgul Vehera is not that of Parakrama Bahu as Dr. S. Paranavitane has claimed, but it is that of an Indian rishi, and that it was executed by a South Indian Sculptor of the Brahmanic tradition.

Dr. Sri Gurusinghe's scholarly, well reasoned out and illustrated article appeared in the July, 1958, issue of the Ceylon Journal of Historical and Social Studies, while Dr. P. C. Sesterie's comments appear in the East and West, Journal published in Rome, in September, 1958. Dr. Sri Gurusinghe sums up his contention in these words:-

"On the basis of the present analysis all we can say is that the Potgul Colossus is the representation of a sage (rishi) other than Agastya and not that of King Parakramabahu the great".

But, while Dr. P. C. Sastri is of opinion that the work belongs to IX or X century A. D., (the period of the Chola regime in Ceylon) Dr. Sri Gurusinghe seems to be of the opinion that Parakramabahu had it built to represent a sage named Kapila in his reign (XII C. A. D.)

I am not competent to express an authoritative opinion on this point, but the Tamil tradition which describes it as the statue of the rishi Pulathinagar after whom Pulathinagar or Pulanari (Pulanari) (Polonari) (Continued on page 5)

3rd, respondent be appointed guardian ad litem over the 1st and 2nd respondents and that the said Sivapackiam widow of Rasiyah Kanagaratnam, petitioner, be and, that she is entitled to have letters of Administration of the same issued to her accordingly unless the respondents or others shall on or before the 15th June 1959, show sufficient cause to the satisfaction of this court to the contrary.

This 6th day of May 1959,
Sgd. P. Sri Skanda Rajah
District Judge.
(O 43 23 & 5)

ORDER NISI

IN THE DISTRICT COURT OF
JAFFNA

Testamentary Jurisdiction
No. 624

In the matter of the Last Will and Testament of the late Selvester Rajendiram Antonypillai of Pandianthalvu Chundicully.

Deceased:

Mary Margaret widow of Selvester Rajendiram Antonypillai of Pandianthalvu Chundicully

Petitioner

Vs.

- 1 Beunizzie Rajaseeli daughter of Selvester Rajendiram Antonypillai,
- 2 Christina Punichaseeli daughter of Selvester Rajendiram Antonypillai,
- 3 Mary Manoranjitham daughter of Selvester Rajendiram Antonypillai,
- 4 Thomas Thaninayakam son of Selvester Rajendiram Antonypillai, all of Pandianthalvu Chundicully.
- 5 Swampillai Joseph of Old Park Road Jaffna. Proposed guardian-ad-litem over the 1st to 4th minor respondents.

Respondents

This matter coming on for disposal before P. Sri Skanda Rajah, Esquire, District Judge, Jaffna, on the 7th day of May, 1959 in the presence of Mr. W. Muttukumaraswamy, Proctor, on the part of the Petitioner, and the Petition and affidavit of the Petitioner having been read and the affidavit of the Notary and the attesting witnesses having been read and filed of record from which it appears that the deceased abovenamed died leaving behind a Last Will and Testament bearing No. 2517 dated 14th November 1958 and attested by W. Muttukumaraswamy Notary Public, the original of the said Last Will is now deposited in this Court.

It is ordered that the 5th Respondent abovenamed Swampillai Joseph be appointed guardian-ad-litem over the 1st to 4th minor Respondents abovenamed to represent them in this action; and that the Last Will and Testament bearing No. 2517 dated 14th November 1958 attested by W. Muttukumaraswamy Notary public and executed by the deceased Selvester Rajendiram Antonypillai be declared proved to be the Last Will and Testament of the said Antonypillai and that Probate thereof be granted to the Petitioner abovenamed as Executrix of the said Last Will and Testament, unless the Respondents abovenamed or any other person interested in the above estate shall show sufficient cause on or before the 15th day of June 1959 to the satisfaction of this Court to the contrary.

It is further ordered that the Petitioner abovenamed shall produce before this Court the minor Respondents abovenamed on the aforesaid date at 10 a.m. and the proposed guardian-ad-litem shall attend Court on the aforesaid date at the aforesaid time. Jaffna, this 7th day of May 1959.

Sgd. P. Sri Skanda Rajah
District Judge
(O 39. 22 & 29)

ORDER NISI DECLARING WILL PROVED

IN THE DISTRICT COURT OF
JAFFNA

Testamentary Jurisdiction
No. 595

Swaminather Thamboos of Mallagam

1. Thangammah widow of Swaminathar Ambalavanar
2. Ambalavanar Sivalogunathan
3. Vimaladevi daughter of Ambalavanar &
4. Sarathathevi daughter of Ambalavanar all of do

In the matter of the Last Will and testament of the late Swaminathar Ambalavanar deceased of Mallagam

This matter coming on for disposal before P. Sri Skanda Rajah Esq. District Judge Jaffna on the 26th day of March 1959 in the presence of Mr. S. Kanagasabapathy Proctor on the part of the petitioner-proctor and the affidavit of the above-mentioned petitioner dated 2nd March 1959 and of the Witnesses dated 15th March 1959 having been read.

It is ordered that the Will of the abovenamed deceased and numbered 2345 and altered by S. Kanagasabapathy Notary Public dated 23-3-58 be the same is hereby declared proved unless the respondents or others shall on or before the 11th day of May 1959 show sufficient cause to the satisfaction of this Court to the contrary.

It is further declared that the said 2nd respondent be appointed guardian-ad-litem over the minors the 3 & 4 respondents and that the said petitioner be declared entitled to have probate of the Last Will and testament of the abovenamed deceased as the executor named in the said Will and that he is entitled to have probate of the same issued to him accordingly unless the respondents or others interested shall on or before the 11th day of May 1959 show sufficient cause to the satisfaction of this Court to the contrary.

This 26th day of March 1959

Sgd. P. Sri Skanda Rajah
District Judge
Time extended till 4-6-59
P. Sri Skanda Rajah
District Judge
(O 38 22 & 29)

Order Nisi

IN THE DISTRICT COURT
OF JAFFNA

Testamentary Jurisdiction
No. 617

In the matter of the Intestate estate of the late Ponnammah wife of Sioniah Sinnadurai of Kockuvil East

Deceased

K. S. Sioniah Sinnadurai of Kockuvil East

Petitioner

Vs.

1. Sinnadurai Elanganathan
2. Sinnadurai Paramasivam
3. Sinnadurai Padmanathan
4. Sinnadurai Ramanathan
5. Sinnadurai Saravanapayan

ORDER NISI

IN THE DISTRICT COURT OF
JAFFNA

Testamentary Jurisdiction
No. 625

In the matter of the Intestate estate of the late Suppiah Chellappah of Kopay South.

Deceased.

Nagammah widow of Suppiah Chellappah of Veerapathirar Kovil Lane, Kopay South, Kopay.

Petitioner.

Vs:

1. Chellappah Sivaselvan,
2. Chellappah Siva-Anbu,
3. Chellappah Sivanesan,
4. Chellappah Siva-Anandan,

all of Veerapathirar Kovil Lane, Kopay South.

Respondents.

This matter coming on for disposal before P. Sri Skanda Rajah, Esquire, District Judge, Jaffna on the 7th day of May 1959 in the presence of Mr. W. Muttukumaraswamy, Proctor, on the petitioner and the affidavit of the Petitioner having been read and filed of record from which it appears that the deceased died intestate:

It is ordered that the Petitioner abovenamed be appointed Administratrix of the estate of the deceased abovenamed and Letters of Administration be issued to her accordingly, unless the Respondents abovenamed or any other person interested in the above estate shall on or before the 15th day of June 1959 show sufficient cause to the satisfaction of this court to the contrary.

Jaffna, this 7th day of May 1959

Sgd. P. Sri Skanda Rajah
District Judge.
(O. 40 22 & 29)

all of do Respondents

This matter of the Petition of the abovenamed Petitioner coming in for disposal before T. Muttusamipillai, Esquire, Addl. District Judge, Jaffna on the 24th day of April 1959 in the presence of Mr. C. Arukampalam, Proctor on the part of the Petitioner and the affidavit and Petition of the abovenamed Petitioner having been read.

It is ordered that Letters of Administration be issued to the Petitioner to the intestate estate of the abovenamed deceased unless the Respondents or others interested shall appear before this court on or before the 5th day of June 1959 show sufficient cause to the contrary Jaffna this 24th day of April 1959

Sgd. P. Sri Skanda Rajah
District Judge
(O 36 22 & 29)

Letters to The Editor

(Continued from page 3)

nnaruwa) was named, fits in with the date ascribed to the sculpture by Dr. P. C. Serferie. The terms 'Braeman' and 'Brahmanis' appearing in early writings are deceptive. The Cholas were Saivites and the incomparable Brouzes of Siva and the Siva Saints found at Polonnaruwa confirm this. Agathiar, Kapilar and Pulathiar are well known to the Saivites and are familiar, honoured figures in Tamil Literature.

The poet Kamban, in his Ramayanam (Kumbakarnap Padalam, V 134), refers to rshi Pulathirar as the reputed, noble ancestor Ravanaan and his brothers, Kumbakarnan and Vichushanan of Lanka.

In his book in Tamil, "Ilankayit - Tamil - Valatchi", (1954) Mr. K. Navaratnam states that the old name of the town of Polonnaruwa - 'Pulathinagar' was abbreviated into 'Pulanari' in later times, and he quotes a reference in Tamil which reads, "the incomparable Pulaneri Jananathapuram of the Cholas" (p 41). It is not absolute historical conviction there is at least the fascination of poetic imagery in the belief that the ancient muni or rshi Pulathiar, the ancestor of the great Ravana (himself a great devotee of Siva) should have been chosen as the fittest person to keep watch over the once resplendent city of Polonnaruwa.

S. J. Gunasegaram.

Handbook Of Hindu Temples

Sir,—A Handbook or directory containing notes or short accounts relating to the several important Hindu Temples in Ceylon is a long felt want. As we are aware, Hinduism has played an important part in Ceylon, and Ceylon has also occupied an important place in the Hindu World through millenniums. A directory or handbook of the kind suggested would apart from being a repository of religious material, be a practical and invaluable guide to young and old. It is trusted that Hindu organisations like the Saiva Paripalana Sabhai Jaffna, the Vivekananda Society Colombo and the Hindu Religious Affairs Advisory Committee would consider this suggestion and enlist the services of devout Hindu Scholars and persons religiously inter-

Little Rock Ousts Segregationist School Board Members

Little Rock, Arkansas, May 26—In a special election, voters have ousted three members of the School Board who advocated a policy of racial segregation in the city's public high schools.

Three "moderates" were continued in office and, in effect, given a vote of confidence in the city-wide election held Monday in an effort to resolve a situation which has resulted in the closing of four high schools.

Results of the election apparently paved the way to reopen and integrate the four high schools which Arkansas State Governor Orval Faubus closed last fall rather than have them accept Negro pupils in accordance with court decisions.

Voters disregarded Faubus' pre-election appeals to re-elect the three segregationist School Board members lest mob-violence, such as characterized the closing of the schools last year, recur.

Defeated at the polls were Ed. I. McKinley, Jr., president of the Board of Education; Ben D. Rowland, Sr., secretary, and Municipal Judge Robert W. Laster, who less than two weeks ago had discharged 44 teachers.

The other three school Board members, described as having "moderate" views about integration, were re-elected. They had been denounced by Governor Faubus and assailed by those favouring segregation.

W. S. Mitchell, campaign manager for an organization which fought for recall of the three segregationist members of the School Board, said in commenting on the election results:

"I hope that this day makes it evident that in the not-to-distant-future our city will be a city of peace among men of good will." U.S.I.S.

tested and bring out a suitable publication at an early date and thus serve the cause of our sacred religion

It is also trusted that the same organizations in conjunction with Temple Trustees and Scholars would in due course embark on the preparation of separate Sthalapuranas for each of the several Temples.

S. Sivasubramaniam
103/4, Hultsdorf Street,
Colombo

Eisenhower on Dulles Death

Gettysburg May 24. Following is the text of President Eisenhower's statement upon the death of former Secretary of State Dulles:

"John Foster Dulles is dead. A lifetime of labour for world peace has ended. His countrymen and all who believe in justice and the rule of law grieve at the passing from the earthly scene of one of the truly great men of our time.

"Throughout his lifetime and particularly during his eventful six years as Secretary of State, his courage, his wisdom, and his friendly understanding were devoted to bettering relations among nations. He was a foe only to tyranny.

Peace with Justice

"Because he believed in the dignity of men and in their brotherhood under God, he was an ardent supporter of their deepest hopes and aspirations. From his life and work, humanity will, in the years to come, gain renewed inspiration to work ever harder for the attainment of the goal of peace with justice. In the pursuit of that goal, he ignored every personal cost and sacrifice, however great

"We, who were privileged to work with him, have lost a dear and close friend as all Americans have lost a champion of freedom. United, we extend to Mrs. Dulles, to her children and to all members of Dulles family our prayers our deepest sympathies, and the assurance that in and memories will live affection, respect, and admiration for John Foster Dulles."

Thiruvalluvar Festival

For the first time in Mutwal, Thiruvalluvar Festival was celebrated at the Sri Arunasalashwara temple, on Friday the 22nd inst. under the auspices of the Colombo North Hindu Paripalana Sangam. Mr. V. Muttu cumaraswamy presided and delivered an address on "Thiruvalluvar". Mr. S. Balasingham and Mr. Gopal Cumaraswamy sang songs. Speeches on Valluvar's life and his work were delivered by Mr. K. S. Sanmugam and Mr. K. Kandavanam.

TENDER NOTICE

JAFFNA MUNICIPAL COUNCIL

Lease of Gala Including Bus Stand

Sealed Tenders on prescribed forms obtainable in advance from the Municipal Office, Jaffna will be received by the Municipal Commissioner, Jaffna for the lease of the under-mentioned Gala including Bus Stand up to 3.00 p.m. on 15-6-59

Name of Gala including Bus Stand	Cost of Tender Form	Tender Deposit payable to obtain tender Form	Fees payable before obtaining Tender forms for notarial Bond
----------------------------------	---------------------	--	--

Grand Bazaar Gala including Bus Stand (for the period

16-6-59 to 31-12-59) Rs. 10-00 Rs. 250-00 Rs. 150-00

Further particulars will be furnished on application in writing to the undersigned.

Municipal Office,
Jaffna, 26-5-59
(G. 3. 29)

A. V. CHINNIAN
Municipal Commissioner

ORDER NISI

IN THE DISTRICT COURT

OF JAFFNA

Testamentary Jurisdiction

No. 618

In the matter of the estate of the late Ponniah Chelliah of Mallakam Deceased

Sivaratnam, widow of Ponniah Chelliah of Mallakam

Vs Petitioner

Minor 1 Chelliah Nirmala-

rupan

2. Chelliah Nagendran

both of Mallakam

3. Ramalingam Cooma-

raswamy of Mallakam

presently of D. A. C's

Office, C. G. R. Anu-

radhapura.

Respondents

This matter coming on for disposal before T Muttusamy-

pillai Esquire, Acting District

Judge, Jaffna, on the 2nd day

of April 1959 in the presence

of Mr. G. V. Balasingham,

Proctor on the part of the

petitioner and the affidavit

and petition of the petitioner

having been read.

It is ordered that the said

3rd respondent be appointed

Guardian-ad litem over the

minor the 1st respondent for

the purpose of watching his

interests in these administra-

tion proceedings and that Let-

ters of Administration in res-

pect of the estate of the said

deceased be issued to the Pet-

itioner as his widow unless the

said respondents or any other

person, or persons interested

shall appear before this Court

on or before the 5th day of

June, 1959 and show sufficient

cause to the satisfaction of this

Court to the contrary.

This 23rd day of April 1959

(Sgd) P. Sri Skanda Rajah

District Judge

Drawn by

(Sgd) G. V. Bala Singham

Proctor for Petitioner

(O 45 29 & 5)

ORDER NISI

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction

No. 607

In the matter of the intestate estate of the late Ambala-

vanar Arumugam of Karai-

nagar North.

Deceased.

Arumugam Chelliah of Karai-

nagar north.

Petitioner.

Vs

1 Arumugam Subramaniam

and,

2 Sivakaman widow of

Arumugam both of Do

Respondents

This matter coming on for

disposal before P Sri Skanda

Rajah Esquire District Judge

Jaffna on the 13th day of

April 1959 in the presence of

Mr. K. Arumugam proctor on

the part of the petitioner and

the affidavit of the petitioner

dated the 9th day of April

1959 having been read; it is

ordered that the petitioner be

declared entitled to have

Letters of administration to

the estate of the said intestate

as one of his sons and one of

his heirs and directing that

such Letters of administration

be issued to him accordingly-

unless the Respondents or

any other person or persons

interested shall appear before

this court on the 22nd day of

May 1959 and state objection

or shew sufficient cause to the

satisfaction of this Court to

the contrary.

Jaffna this 13th day of April

1959.

Sd. T. Muttusamypillai

District Judge Jaffna.

Time to show cause extended

to 1-6-59

(O 25 29 & 5)

Stages Of Bhakti

(Continued from page 2)

that most certainly (ni) the moth of separating and dividing consciousness may be destroyed (shad). The true lover of God becomes one with Him, and unconsciously, spontaneously involuntarily such expressions find utterance through his lips, "I am He", "I am He", "I am He", "I am Thou", "Thou and I are one", "I am God, I am God, Nothing less can I be". This is the final stage of religious development. That is the highest devotion. This is called Vedanta which means the end of knowledge. Here does all knowledge find its

end; here is the goal reached. Even in this creed, where the curtain is so thin that we can see the whole reality, even though the curtain is thin, there are some who lack earnestness, sincerity or single mindedness, and do not slide away the curtain entirely to taste full realization; and there are those also who, after arriving intellectually at this conviction, begin to realize the idea through feeling to such a degree that they remove the curtain and enjoy heavenly Bliss—they become Heaven itself. These are called 'liberated' even in this life—Jivan-muktas.

—Vision

Astrological

WEEKLY FORECASTS

'SRI PATHY'

FROM 31-5-59 TO 6-6-59

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

A fairly good week for new undertakings. You will be able to steer clear of opposition. But, father's relatives may land you into some difficulties. Do not commit yourself.

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

A good week. You will stand to gain much through your brothers and sisters. Success in new undertakings also promised. But health will be unsatisfactory.

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

Financial gains promised. But expenses also will be heavy. You may launch some new ventures soon. Domestic affairs will be unsettled.

CANCER Punarpoosa 4, Poosa, Ayilya [Kataka Rasi]

A good week. You will be able to succeed in your ventures with much ease. Financial gains and ruin to enemies promised.

LEO Maha, Poora, Uttira 1, [Singha Rasi]

Sunday, Monday and Tuesday morning must be spent with care. Rest of the week will be fairly favourable. Friends will be very helpful. Financial gains promised.

VIRGO Uttira 2, 3, 4, Anuradha 1, 2 [Kanni Rasi]

You will have to be careful in all your dealings this week. Some troubles through father's relatives likely. But financially a good week. Friends will help you out of difficulties. Tuesday, Wednesday and Thursday must be spent with care.

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

A good week financially. Gains in new undertakings promised. New ventures will be successful. But the last two days must be spent with care.

SCORPION Visaka 4, Anuradha, Kettai [Vrischika Rasi]

You will have to work hard for your success this week. Financially an unsettled week. You will not be able to get ready cash. Domestic upsets also shown.

SAGITTARIUS Moolam, Pooradam, Uttiradam 1, [Thamara Rasi]

Domestic affairs will be in a muddle. Quarrels and misunderstandings with relatives likely. You will have no mental peace. Some elderly friends will be helpful.

CAPRICORNUS Uttiradam 2, 3, 4, Thiruvonam, Avittan 1, 2, [Makara Rasi]

Health will be a problem. Domestic affairs also will be unsettled. Misunderstandings likely. Paternal relatives will be troublesome. Financially a good week.

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

Ruin to enemies shown. Health upsets likely. Some clashes with relatives also indicated. But professionally a good week.

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

You will have no mental peace. New ventures will be delayed but will come out successfully. Domestic conditions will be unsettled.

Looking Towards The Summit

(Continued from page 1)

it is sometimes easier to maintain unity when the Russians are there.

Limit to Flexibility

Yet another tactical point of importance is not to over-do flexibility.

Sometimes, as soon as the Russians reject a Western proposal, Western public opinion urges its representatives to drop it. "What's the good of going on with it now Khrushchev's turned it down?" they say.

But, if the plan was sound and well thought out in the first place, we should not be in a hurry to drop it. Sometimes, by insistence, the Russians can be brought round, as they were over Austria. And they themselves never abandon their own ideas lightly.

I do not think that if these tactics are followed, there is any need to be

too despondent about negotiations with Russians. "Not Very Good"

Of course, it is important to know what we want to achieve and to want to achieve things that are worth achieving. Paper agreements with the Russians, promises to do this or not to do that, are not worth much effort and are certainly not worth any major concessions. But there is no reason to despair of reaching practical agreements, provided we bargain solidly, keep united and are not in too much of a hurry.

We must not overrate our opponents. The Russians are not really very good negotiators. But of course, the point of negotiating with the Russians is not to do them down or score off them. Negotiation is not a battle, not even a game at which one side wins or loses. It is-or it should be an attempt to find common ground, to define, to bring out into the open and stabilise the common ad-

Thiruvalluvar Day At Elalai

Under the auspices of the Elalai West Community Centre Thiruvalluvar day was celebrated on the 22nd instant. A public meeting was held at the Karnakarapillayar temple premises. Mr. C. Sinnathurai B. A. presided. The chief speakers on the occasion were Vidwan K. Velan and Vidwan M. Kandiah. The former spoke on "Valluvar's Concept of Life" and the latter on "Valluvar and life."

Advantages we all have in peace, in reason, in order, in a community where we can be free of the glum horrors that now overshadow our lives.

One summit meeting will not achieve this, alas! But it may start us in the right direction.

Broadcast in the Overseas Service of the B B C

Order Nisi

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction No. 588

In the matter of the Last Will and Testament of the late Manonmani wife of Sanmugam Kathiravelu of Karainagar West

Deceased

Sanmugam Kathiravelu of Karainagar West

Petitioner

Vs:

1 Kathiravelu Sivanathan

Minor 2 Parameswari daughter of Kathiravelu

3 Kathiravelu Paramanathan

4 Kathiravelu Arulanathan all of Karainagar West minors appearing by their Guardian-ad litem

5 Kasinathan Nadarajah of Thangodai, Karainagar

Respondents

This matter coming on for disposal before P. Sri Skanda Rajah Esquire, District Judge, Jaffna on the 6th day of March 1959 in the presence of Mr. M. R. Karalasingham, Proctor on the part of the Petitioner and on reading the Last Will of the abovenamed deceased dated 26th June

1958 and now deposited in this Court and the affidavit of the Petitioner and of the witnesses thereto.

It is ordered that the abovenamed 5th Respondent be appointed Guardian-ad-litem of the minors the abovenamed 2nd, 3rd and 4th Respondents.

It is further ordered that the said Last will be and the same is hereby declared proved.

It is further ordered that the Petitioner be and is hereby declared the Executor of the said Last Will and that as such he is entitled to obtain Probate thereon and the same be accordingly issued to the Petitioner unless the abovenamed Respondents or any others interested shall appear before this Court on the 24th day of April 1959 and show sufficient cause to the satisfaction of this Court to the contrary.

It is further ordered that the Petitioner do produce the minors the 2nd, 3rd and 4th respondents in Court on the same date.

Jaffna this 6th day of March 1959

Sgd P. Sri Skanda Rajah District Judge

24.4.1959

Time to show cause if extended to 29.5.1959

Jaffna this 24th day of April 1959

Sgd: P. Sri Skanda Rajah District Judge

Drawn by

Sgd: M. R. Karalasingham Proctor for Petitioner (O 41 22 & 29)

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 time

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 12 months and 36 months and interest allowed at 6% and 8% 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.

Loans on the security of Jewels a speciality. Part payments accepted.

FOR FURTHER PARTICULARS

APPLY TO:

S. KANAGASABAI, Shroff.

சான்றிதழ் வழங்கு பெயர் மல்கைஞ் சான்றிதழ்
சான்றிதழ் பெயர் சான்றிதழ் சான்றிதழ் சான்றிதழ்
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Printed and Published by Ayampillai Sinnathurai, residing at 17/17 Koil Veethy Nallur, Jaffna, for and on behalf of the Proprietors, the Saiva Paripalana Sabha, Jaffna, at their Press, the Saiva Prakasa Press, 450; K. K. S. Road Vannarponnai, Jaffna, on Friday, May 29, 1959.

Editor: R. N. SIVAPRAKASAM.