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SAIVA
PRAKASA
PRESS

Estd. Sept. 11, 1889.]

THE Hindu Organ

(The Only Newspaper in Ceylon for the Hindus)
PUBLISHED EVERY FRIDAY

PHONE No. 356

[PRICE 10 CENTS]

FOR YOUR
BOOKSCONTACT
Saiva Prakasa
Book Depot

VOL LXXV

JAFFNA, FRIDAY APRIL 19 1963

NC 3

Manipay H. C. Old Boys Meeting

Past Principal's Plea For Patriotic Service

"The rise of 'punks' to monopoly power in any land is a social phenomenon that precedes either a complete downfall of a nation or its rise with redoubled vigour. A 'punk' is the very antithesis of heroes whom we admire for their truth, honesty, honour, sacrifice and nobility. He exploits everybody. His object is power by hook or crook. The evil is that men are dazzled by his wily charm and exalt him to the heavens. Liquidate the punks, then the nation survives exalt him if the nation is to perish" said Mr. V. Veerasingham emritus Principal of Manipay Hindu College in his presidential address at the O. B. A. reunion.

Welcoming the Old Boys, he said that he felt sorry when some of them

complained of the futility of the ideals he implanted in them in his weekly discourses. Reminding himself of the mottoes like, Honesty pays, Work wins, Truth triumphs etc, he gave them each term, he regretted the partial eclipse, these truths are suffering in the present day society and consoled them reading the following from the Readers Digest. "The punk is not a new phenomenon; every age has seen the ascension to power of those unfit for it. What concerns us here and now is that in our own day, he is not only accepted and excused but celebrated. His life is deemed important, his example is followed. Under the banner of ambition, self interest and opportunism, this shabby image of man marches on inlaid."

(Continued on page 2)

The late Mr. K. Subramaniam, M.B.E., J.P.

A. TRIBUTE

FROM

(MUHANDIRAM E. P. RASIAH, J. P.)

During the past fortnight, 5 Malayan Pensioners have been laid low by Hyper tension. Mr. Subramaniam happened to be the latest victim of this fell disease.

Mr. Subramaniam, born at Thumavy some 69 years ago, had migrated to Malaya in his teens and held various posts under that Government. Sheer merit and ability took him triumphantly to the high office of Paymaster of the Malayan Police Service. The State honoured him by appointing him "a Member of the British Empire". He was in affluent circumstances and with about a dozen children enjoyed unparalleled domestic felicity. With the Japanese In-

vasion, the tables turned suddenly and he actually experienced the truth of the words of Kipling:-

"If you can meet with Triumph and Disaster,
And treat these two Im-
postors just the same,
If you can make one heap
of all your winnings
And risk it on one turn
of pitch-and toss
And lose, and start again
at your beginnings,
And never breathe a word
about your loss,
..... you'll be a man
my son."

True to these words, he returned to Jaffna, his native land after about 40 years absence and re-started his life of service

Ceylonese For Study In Britain

Mr. Ramachandra Velupillai, a hospital secretary in the Department of Health Services, is to leave for England by air on April 23.

He will spend about 12 weeks at the headquarters of the King Edward's Hospital Fund in London, doing a general course in hospital administration.

Appointed to the Department of Health Services in 1952, Mr. Velupillai served in the Batticaloa Provincial Civil Hospital, the T. B. Hospital in Welisara and the Victoria Memorial Eye Hospital in Colombo. In March, 1958, he became additional secretary of the Colombo Group of Hospitals, being responsible for the financial administration of these institutions.

in all gusto, from almost scratch.

Politician

Although by compulsion of events he became a politician and functioned as Chairman, V. C. Vadducoddai, yet, he proved himself to be a dependable politician, for, he rarely slipped or somer saulted, however slippery and muddy the political path was in Ceylon. Neither office nor power ever lured him or authority forced him to deviate from the path of rectitude. He earned from the Commissioner of Local Government the encomium that "the Vadducoddai V. C. was the best administered in the Island and was run efficiently almost like a government office."

Co-operator

He was the Founder and first President of The C. A. P. & S. S. at Vadducoddai and he contributed a good deal towards the growth of the Co-operative movement. In the connected Co-operative Unions, he assisted in arriving at sound decisions and in intelligently dissecting their

(Continued on page 2)

An Analysis of the TIRUMANTIRAM

(By A Science Graduate)

(Continued from last issue)

374. He is the body, He is the life, He is the consciousness thereof, He is the column of Fire that rose far into the heavens (bewildering Brahma and Vishnu), He is the axis on which the spheres revolve, beyond the Sun and the cooling Moon, He indeed is all the world and He rules over them.

And now we come to the study of section IX dealing with creation. We read:

381. There is the beginningless, endless Para Param, Supreme of Supremes, to begin with and then the Para Parai mingling spontaneously there, with. In the presence of the glowing Param arises Natham out of Parai immaculate.

382. Next to Natham comes Bindu. From Natham and Bindu arise Gnanam and Kriyai whose embodiments are generally described as Sivam and Sakti enshrined in the pure hearts of the pious. Ichetai arises out of Bindu.

In other words, there is the Supreme Sivam or God to begin with, the *Sat* சத்து of the Upanishad. And there is His Sakti, Power or Grace, generally featured as of motherly nature that produces the worlds. *Sivam per se* is actionless, செயலிவான், a mere witness. It is Para Sakti that functions, From this Para Sakti arises Natham, நாதம், of the nature of sound, what is perceived through the ear, the Omkaram of the Upanishad. After Natham arises Bindu, பிந்து, of the nature of light, what is perceived through the eye. Not that these, Natham and Bindu, are actually audible or visible to our naked senses, they are much too subtle for that, they form the subtle germ from which these appearances develop.

The concept that Sivam and Sakti are embodiments of Gnanam and Kriya is unequivocally stated in the following Siddiyar verse:

ஞானமே யான போது சிவன், தொழில் ஞானம், ஒக்கில்
சனமில் சதாசிவன், பேர்ச்சனம் தொழிலது ஏறில்,
உவமேற் கிரியை வித்தை, உருத்திரன் இலயபோகம்
ஆன பேரதிகாரத்தோடு அதிகாரனத்தனும்.

When (God is conceived as pure) Gnanam He is called Sivan, as Kriya He is Sakti, their equipoise is Sadasivam, when Kriyai predominates He is Maheswaran, and when it is subsidiary He is Suddha Vidya (Rudran). In these forms He performs the functions of Involution, Enjoyment and Evolution. [We should perhaps explain here by the way that these are the Thadatta தடத்த forms in relation to the world as distinguished from the Sorupa சொரூப Form by Itself of the One and only Sivam].

The manifestations of Sivam, Sakti, Natham and Bindu are the first four of the nine, நவந்தருபேதம், referred to in Siddhiyar as Sivam, Sakti, Natham, Bindu, Sadasivam, Maheswaran, Rudran, Mal (Vishnu) and Ayan (Brahma), in which the one only Lord sports. Tiru Moolar refers to the last five of these as the five sons of the Supreme Evolver (God) of the world, புவனம் படைப்பார்க்குப் புத்திரர் ஐவர் (verse No: 386). Of course this description of புத்திரர்

(Continued on page 3)



தமிழ்நாட்டில் இன்றையதினம்
தமிழ்நாட்டில் இன்றையதினம்
தமிழ்நாட்டில் இன்றையதினம்
தமிழ்நாட்டில் இன்றையதினம்
தமிழ்நாட்டில் இன்றையதினம்

Hindu Organ

FRIDAY, APRIL 19, 1963

Treasure These Thoughts

A little knowledge makes you puffed up; real knowledge makes you humble.

UNEMPLOYED? WHY?

How often is it repeated that the problem of unemployment is becoming more and more acute. And how often is the fact forgotten that several acres of land are still available for cultivation but the cultivators are not forthcoming. If by unemployment it is construed that there are no vacancies in Departments under Government or Corporations or Mercantile Management to accommodate the countless number of young men who have just left school then we need not think of the situation as a problem. Such a situation is the creation of circumstances that are the result of a perverted outlook of life.

If we take for example the Peninsula and prepare statistics of young men who are not doing any work but are depending on others for their living and the extent of land that is available for cultivation, the figures will provide us with information for thought. The present economic position of this country is acknowledged to be precarious. It is also admitted that the measures for remedying the defects must be organised by the people themselves. To be quite plain the situation demands serious thinking? If it is realised by each one of the so-called unemployed that it is sinning against the nation to be idling without earning one's food, clothing and shelter, then the earnestness for employment will be created. We are today living in the modern age of machines with all facilities for speed and efficiency made available. Electricity is providing every home with modern conveniences. Agricultural implements are readily available. More than that there are vast extents of land capable of being cultivated. We are wanting only in one thing, the will to work.

Letter to the Editor

TAMIL CALENDAR

Sir,—The New Year which generally falls during 13th—14th April is essentially a Tamil (Dravidian) New Year. No non-Dravidian State in India either observes 13th—14th April, as the New Year or is their any record of their having observed it in the past. It is not correct to say that it is a 'Hindu New Year'. (Any one desirous of checking this information may refer to the Indian Information Department in Ceylon).

This New Year was celebrated in all countries where the Tamil Saiva influence prevailed at one time—in Cambodia, Malaya, Java, Sumatra, Ceylon, etc. (vide, George Walker, 'Angkor Empire', p. 44).

Saiva (Hindu) Tamils in Ceylon have kept alive the tradition, while Christian and Muslim Tamils had ceased to observe it in the recent past, in the same way as Sinhalese non-Buddhists do not celebrate it. It is definitely not a Buddhist New Year, even as it is not a Hindu New Year. Where then did the Sinhalese get it? The Sinhalese Buddhists certainly have observed this as their New Year for many centuries; but that does not make it any the less the Tamil New Year.

The Saka Era, as distinguished from the Vikrama Era, is a South Indian era. In all South East Asian Countries and in Ceylon where Tamil and South Indian inscriptions are found Saka Era has been used. (vide, South Indian Influences in S. E. A., by K. A. N. Sastri).

"An ecclesiastical calendar, like other Asiatic calendars, including the Telugu calendar, is lunar, and does not call for special remark. But the civil calendar is solar, truly and completely solar, and is not like ours, an originally lunar calendar modified to fit the solar year. It is so uncompromisingly solar that it does not even concern itself to make a month consist of so many days. The ecliptic is divided into twelve divisions, and at whatever moment in the morning, noon or night the Sun enters a new division, at the moment the new month begins. Days begin at sun rise, not the local time of sun rise for any place in India, but at the calculated moment of sun rise at the spot on the

equator which is also on the meridian of the site of ancient Tamil Observatory. I do not know whether any one has ever assigned a date to the adoption of this unique calendar. That it aims at a degree of astronomical accuracy and consistency beyond that of any other calendar in use, even at the sacrifice of some practical convenience, is very significant. It proves the independence and continuous activity of Dravidian science in the part of India least exposed to non-Dravidian influences." ('The Dravidian Element in Indian Culture', pp 71 2. Slater).

S. J. GUNASEGARAM

Kopay
14-4-63.

The Saka Era

Sir,—I am afraid, Mr. Manjivari ('Sunday Observer' 1-4-63), is mistaken in his view that the Saka Era has something special to do with Buddhist Countries, and that it was introduced into Ceylon by the Kalinga Kings round about the twelfth Century."

Parakrama Bahu the great and Vijaya Bahu II, XIIC, were certainly not Kalinga Kings. The Cholas (XIC), were followed by the Pandians in Ceylon.

The story is that the Andhras had invited the Cholas to drive away the tyrant Gardabala (C. H. I. p. 180). The Saka (Saka), Era, however, came to be adopted not only by the Andhras but by all the South India states—the Pandyas the Cholas, and the Pallavas; and it had no special connection with either Buddhism or the ancient Dravidian New Year—April 13th to 14th.

Ceylon did not have to wait till the XIIC, for the alleged Andhra Kings to introduce this Era.

K. A. N. Sastri ('South Indian Influences in South East Asia', p. 127), refers to several Tamil inscriptions in Saka Year, found in South East Asia.

There is the well known Takupa Tamil inscription of IXC, (Ibid p. 95). He also tells us that the Saka Era was used in Java and elsewhere in the South Indian Colonies also, and preserves the memory of the higher Culture of South India overflowing into Java. (Ibid p. 127).

S. J. Gunasegaram

Kopay,
14-4-63.

The New Year Day

What is it to the Tamils?

By

Vannai Sivaraja, B. Sc.

On the 14th of April, more than three fourths of the population of the Island celebrated the dawn of a New Year. The Sinhalese and the Tamils together had their New Year day on the 14th instant. As a result, it takes the place more of a national day, rather than that of a religious day.

It is obviously a red-letter day for both the Sinhalese and the Tamils.

The Hindu-Tamil aspects of the day should be clearly understood by one and all.

There is a popular misunderstanding that it is the Hindu New Year day. But in fact, it is not the case, for different races, of the Hindu religion, have got their own different New Year days. For example, the Malayalese, though they may be Hindus, have got a different day for their New Year day. It is so, in the case of other Hindu races too.

Therefore this day is clearly the New Year day of the Tamils. But the non-Hindus among the Tamils, do not celebrate this day as their New Year day.

On the contrary, the day has got many Hindu aspects. The Tamil calendar is calculated from this day only.

This year the New Year dawned on the 14th of April, at about 5-16 a.m. The auspicious hours being from 1-16 a.m. to 9-16 a.m., the New Year celebrations have been going on throughout the day.

It is the custom among the Hindu Tamils to take baths on that day, after applying "maruththunee" on their heads. It is a kind of boiled water, which is prepared by boiling water with several kinds of herbs, flower and aromatic compounds. After the bath, the prayers are offered either facing the Eastern or Northern direction.

There is a firm belief among the Hindu Tamils, that the exchange of visits among relatives and friends, for the first time in the New Year should be made on a good day and time. They normally avoid Thursdays and the eighth days after the New Moon, and the full-moon, which are considered to be inauspicious for the exchange of visits.

Many in the Trading profession, commence their new accounts and fresh returns are made, on the New Year day or on one of the few days to follow,

which has got the auspicious times.

The first money transactions, for the New Year, too should be made on a good time, which is meant for the purpose. The money should be given by the elder male member of the family to the rest. Usually the bread winner of the family would give money to his wife, children and to the dependents. The labour class, which serve the family in the fields, etc., are also given money on the New Year day. When the transaction of money is made, it is given on a betel leaf, with nuts and paddy grains; and if the number of paddy grains are in odd; then the belief is that the person will get more and more money in the ensuing year.

Thus there are many religious aspects, and beliefs enchain to the New Year and the Hindu Tamils.

ORDER NISI

IN THE DISTRICT COURT OF
POINT PEDRO

Testamentary Jurisdiction
No. 767/T

In the matter of the intestate estate of the late Mary Jayapooranam Rajor wife of Ramachandira Reginold Dorai Rajor of Point Pedro

Ramachandira Reginold Dorai Rajor of Point Pedro
Petitioner.

Vs.

1 Alfred Rajasingham Rajor
2 Christi Doraisalingam Rajor both of Point Pedro
3 Bertram Jebaratnasalingam Rajor of Eppalawa Estate, Kegalle

Respondents.

This matter coming on for disposal before M. M. Abdul Cader, Esqr., District Judge, Point Pedro on the 4th day of April 1963 in the presence of Mr. M. Velummylum, Proctor on the part of the petitioner and the affidavit and petition of the petitioner having been read:

It is ordered that the petitioner above-named be and he is hereby entitled as husband of the deceased above-named to have Letters of Administration to the estate of the said deceased issued to him accordingly unless the respondents above-named or any person interested shall on or before the 17th day of May 1963 show sufficient cause to the satisfaction of this Court to the contrary.

This 4th day of April 1963
Sgd. M. M. Abdul Cader
District Judge.

Sgd. M. Velummylum
Proctor for Petitioner.
(O. 7, 19 & 26)

The Late Mr.

(Continued from page 1)

accounts and working. He was a critic—fearless but honourable—who stuck to his principles with bull-dog tenacity. Although on occasions, he failed to see eye to eye with his fellow-co operators, his disagreement ended within the four walls of the Committee room.

Man

Tall and dark, slim and stately, he had an imposing personality. He was frank, forthright and possessed a quick wit and a genial sense of humour. He was a dependable, practical man, not a dreamer who made dreams his master—methodical in his ways and systematic in his actions with perhaps a shade of autocracy and occasional outbursts of temper.

Friend

As a friend, he was open-hearted and painfully outspoken and expected frank and straight dealings from all those who came in contact with him. His word was as sound as a bond and he never failed a friend. A 'bon viveur' in his youth, he became an ardent advocate of Temperance and moderation in speech and action. Whatever his faults and failings may have been, one ventures to think, that almost by universal acclaim, he will go down to History as a self-made man and a perfect gentleman.

Social Worker

He endeavoured to improve the conditions of the common man, by securing for Vadducodai electricity, good roads & good water. He was a devout Hindu but controlled and administered the Hindu Temple opposite his residence eliminating unnecessary rituals but retaining essential religious observances.

In consideration of everything, the Ceylon Government bestowed on him the honour of Justice of the Peace.

Conclusion

To me personally, he was a tower of strength in my private and public life and had served as my 'guide, philosopher and friend' in all my ventures. Stilled now was that deep, commanding voice, closed for ever those wise bright eyes. Jaffna has become poorer by his death, which has created such a void in the public life of Vadducodai, that it will be difficult to fill.

Perhaps his services were needed in Higher Spheres.

God bless his soul.

Om Shanti! Shanti! Shanti!!

MANIPAY H. C.

(Continued from page 1)

ted by the bellows of press agency". He consoled them that there are other nations also suffering from this social vermin, the punk, and asked them to join hands with them in deflating the punk, and extolling the gentleman—hero.

Reminding them of the days when he used to say that every Tamil should be equal to two Sinhalese, he inveighed against the sense of frustration and minority complex which are deadening the souls of Tamils. 'With every act of discrimination against the hapless Tamils, it may not be possible', he said 'to apply his old formula, but the adverse effect such acts have on the soul of the Sinhalese nation makes it possible for the Tamils to be equal to the Sinhalese if they cultivate assiduously those virtues which distinguish a gentleman from a "punk"'

Tamil Language alone cannot make the Tamils equal to the Sinhalese to enjoy the equality of opportunity the corner stone of democracy, but excellence in character embodying the nation building virtues could achieve it and compel racial integration, unity and equality of opportunity for all in Ceylon. Saying that the triumph of evil was a passing phase, he asked them if they would not admit that the present position of the Tamil was due to their lack of co-operation which was due to the absence of those virtues that contribute to the building and consolidation of a nation.

Congratulating the Old Students for the initiative and final achievement of establishing a separate Girls School at Manipay he appealed to them to continue their interest and make it a model school for mothers of the future in whose hands lay the destiny of the land. Declaring that their contribution of Rs. 3000/- towards the completion of the first floor of the Girls School was the finest gesture the Government could have had after the "Take Over", he asked them not to allow schools to become no man's schools and obliterate their noble traditions.

The high lights of the O. B. Day were the presentation of a purse of Rs. 1600 to the Lab-peon, Mr. Sinnatamby for

ORDER NISI

IN THE DISTRICT COURT OF
POINT PEDRO

Testamentary Jurisdiction
No. 749/T

In the matter of the intestate estate of the late Visaladchippillai widow of Veeragathypillai Selvavinayagam of Point Pedro

Deceased

Selvavinayagam Muttucumarasamy of Point Pedro

Vs Petitioner

- 1 Selvavinayagam Arunachalam of Valvettiturai
- 2 Selvavinayagam Ponnudurai of No. 131/2, Parasans Road, Colombo 2,
- 3 Selvavinayagam Visagasundram of Point Pedro
- 4 Thanigesalam Vettivelu and
- 5 wife Rasaledchumy of Valvettiturai
- Minor 6. Rasamala daughter of Veeragathypillai,
- 7 Konthapopathy widow of Selvavinayagam Veeragathypillai both of do

Respondents

This matter coming on for disposal before V.M. Coomarasamy Esquire, Acting District Judge, Point Pedro, on the 29th day of September 1962 in the presence of Mr. M. Velummailum Proctor on the part of the Petitioner, and the Petition and affidavit of the Petitioner having been read;

It is ordered that the Petitioner abovenamed be and he is hereby declared entitled, as son of the deceased, to have Letters of Administration to the estate of the said deceased issued to him accordingly, and (ii) that the 7th Respondent abovenamed be and she is hereby appointed Guardian-ad-litem over the 6th minor Respondent abovenamed for the purpose of these proceedings, unless the Respondents abovenamed or any other person or persons interested shall on or before the 23rd day of November 1962 show sufficient cause to the satisfaction of this Court to the contrary.

It is further ordered that the said minor 6th Respondent should be produced in Court on 23-11-1962.

This 29th day of September 1962.

Sgd. V. M. Coomarasamy,
District Judge.

Drawn by
Sgd. M. Velummailum,
Proctor for Petitioner.

23-11-62
Time to show cause extended for 11-1-63

Sgd. V. M. Coomarasamy
D. J.

11-1-63
Time to show cause extended for 22-2-63.

Sgd. K. Ratnasingam
Actg. D. J.

22-2-63
Time to show cause extended for 29-3-63

Sgd. K. Ratnasingam,
Actg. D. J.

29-3-63
Time to show cause extended for 3-5-1963

Sgd. M. M. Abdul Cader
D. J.

(O. 8 19 & 26)

his record services of 42 years in the school, as the most devoted of the staff and a drama staged by the Old Boys in aid of the Girls College.

Astrological

WEEKLY FORECASTS

SRIPATHY

FROM 21-4-63 TO 27-4-63

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

Health upsets shown. Clashes with relatives also indicated. Expenses will soar. Be careful in all your dealings. Foreigners and strangers will be very helpful.

TAURUS Kartika 2, 3, 4 Rohini, Mithuna 1. [Idaya Rasi]

Gains through landed properties promised this week. Old investments will bring in good results. Friends and relatives will be helpful.

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

Work will be heavier than usual. But you will be sufficiently compensated. Some changes in routine shown. You will be able to steer clear of obstacles.

CANCER Punarpoosa 4, Poosa, Ayilya [Kataka Rasi]

Health and domestic affairs will still continue to be unsatisfactory. But professional affairs will be successful. Fame and social success also indicated.

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

Sunday, Monday and Tuesday morning must be spent with care. Rest of the week will be fairly favourable. But there will be no mental peace.

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

Sunday and Monday will be favourable for new deals. Tuesday afternoon Wednesday and Thursday must be spent with care. Rest of the week will turn favourable again.

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

Domestic affairs will not be very satisfactory. You will find it difficult to have your own way in things. Thursday evening Friday and Saturday morning must be spent with care.

SCORPION Visaka 4, Anursha. Kettai [Vrischika Rasi]

A good week. You will be able to steer clear of all obstacles and have your own way in things. Ruin to enemies and fame promised. Spend Saturday evening with care.

SAGITTARIUS Moolam, Pooradam, Uttiradam 1 [Thanu Rasi]

You will have to work hard for your success this week. Younger brothers and sisters will be very helpful. Minor health upsets likely.

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

Domestic affairs will continue to be in a mess. Health too will be unsatisfactory. Beware of scandal mongers. Financially a fairly good week.

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

A good week again. You will be able to succeed in your ventures without much difficulty. Fame and social success also indicated.

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

Health will not be very satisfactory for a few more days. Financially a good week. Success in educational pursuits promised.

Tirumantiram

(Continued from page 1)

or sons should not be taken too literally. The idea intended to be conveyed is that they are all manifestations முர்த்தங்கள், of the one God.

Of the nine Forms நவத்தருபைத், Natham and Bindu are often included under Sivam and Sakti, and Mal and Ayan under Suddha Vidya (Rudran); and the number of Deities reduced to five. These five are the presiding Deities of the five Tatwas தத்துவங்கள் or elements bearing the same names Siva tatwam, Sakti tatwam, Sadakya tatwam, Isvara tatwam and Suddha Vidya tatwam. These five Tatwas are evolutes of Suddha Maya சுத்தமாயை and constitute the body of the Lord as distinguished from our bodies which are evolutes of Asuddha Maya அசுத்தமாயை which is contaminated with impurity.

(To be continued)

ORDER NISI

IN THE DISTRICT COURT OF
JAFFNATestamentary Jurisdiction
No. 1279. T.In the matter of the Intestate
Estate of the late Sellap-
pah Arulanandam of Ima-
yanan, Uduppiddy

Deceased

Packialdechumy widow of
Sellappah Arulanandam of
Imayan, Uduppiddy

Vs. Petitioner,

1 Arulanandam Satha-
nantham2 Arulanandam Nithia-
nandan

Minor 3 Arulanandam Manoharan

4 Inthumathy daughter
of Arulanandam5 Arulanandam Ranji-
tharasah6 Arulanandam Yoges-
waran7 Gnaneswary daughter
of Arulanandam, all
of Imayan, Udu-
piddy

Respondents.

This matter coming on for disposal before O. L. De Kretser Esquire, District Judge, Jaffna on the 25th day of March 1963 in the presence of Messrs. Selvarajah & Mahesan, Proctors on the part of the petitioner and the affidavit and petition of the petitioner having been read.

It is ordered that the above named 1st respondent be and he is hereby appointed Guardian-ad-litem over the minors the 3rd to 7th respondents for the purpose of watching their interests in these proceedings.

And it is further ordered that the petitioner abovenamed be and she is hereby declared entitled to have Letters of Administration to the estate of the deceased abovenamed as widow of the deceased and that Letters of Administration be issued to her accordingly unless the respondents abovenamed or any other person or persons interested in this estate shall

Order Nisi

IN THE DISTRICT COURT
OF POINT PEDROTestamentary Jurisdiction
No. 761.In the matter of the intestate
estate and effects of the late
Packiam daughter of Kana-
pathipillai of Thumpalai

Deceased.

Kanaopathipillai Vinayagampil-
lai of Thumpalai

Vs. Petitioner.

1 Sinnapillai widow of Kana-
pathipillai of do2 Kamalambikai wife of Vai-
thilingam Balakrishnan of do

Respondents

This matter coming on for disposal before M. M. Abdul Cader, Esqr. District Judge, Point Pedro on the 21st day of January 1963 in the presence of Mr. S. Rasaratnam, Proctor on the part of the petitioner and the petition and affidavit of the petitioner having been read;

It is ordered that the Petitioner be declared entitled to take out Letters of Administration as the brother of the deceased and that Letters of Administration be ordered to issue to him accordingly unless the respondents or any other person shall appear before this Court on or before the 3rd day of May 1963 and show sufficient cause to the satisfaction of this court to the contrary. This 21st day of January 1963.

Sgd. M. M. Abdul Cader
District Judge.

Drawn by
Sgd. S. Rasaratnam
Proctor for Petitioner.
(O. 3, 12 & 19)

appear before this court on the 24th day of May 1963 and show cause, if any, to the satisfaction of this court to the contrary.

This 25th day of March 1963

Sgd. O. L. De Kretser
District Judge,
Jaffna

Drawn by
Sgd. Selvarajah & Mahesan
Proctors for Petitioner
(O 4 12 G 19)

ORDER NISI

IN THE DISTRICT COURT OF
POINT PEDROTestamentary Jurisdiction
No. 766In the matter of the
Last Will and Testa-
ment of Subramaniam
Chelliah of Karaveddy
West

Deceased.

Parupathippillai widow
of Subramaniam
Chelliah of Karaveddy
West

Petitioner.

1 Chelliah Subramaniam
of Karaveddy West2 Chelliah Thiagarajah
of do

Respondents.

This matter coming on for disposal before M. M. Abdul Cader Esqr., District Judge, Point Pedro on the 26th day of March 1963 in the presence of Mr. K. Mailvaganam Proctor S. C. on the part of the petitioner and the affidavit of the petitioner and that of the witnesses both dated 13th day of March 1963 having been read:

It is ordered that the said Last Will is hereby declared proved and admitted to Probate and the petitioner is the Executrix of the said Last Will and is entitled to have Probate issued to her unless the respondents or any other person shall on or before the 3rd day of May 1963 show cause to the satisfaction of this court to the contrary.

This 26th day of
March 1963Sgd. M. M. Abdul Cader
District Judge.

Drawn by
Sgd. K. Mailvaganam
Proctor for Petitioner.
(O. 5, 12 & 19)

Order Nisi

IN THE DISTRICT COURT OF
POINT PEDROTestamentary Jurisdiction
No. 764.Ratnammah widow of Sinna-
thamby Murugesapillai of
Uduppiddy

Vs. Petitioner

1 Murugesapillai Saththiavan

2 Murugesapillai Saththia-
thevan3 Saththiathevy daughter of
Murugesapillai4 Ponniah Veluppillai all of
Uduppiddy

Respondents.

This matter coming on for disposal before M. M. Abdul Cader, Esqr. District Judge, Point Pedro on the 15th day of March 1963 in the presence of Mr. R. R. Dharmaratnam, Proctor on the part of the petitioner and the petition and affidavit of the petitioner having been read:

It is ordered that the 4th Respondent be and he is hereby appointed Guardian-ad-litem over the Minors 1-3 Respondents for the purpose of these Testamentary Proceedings that the petitioner be declared entitled to take out Letters of Administration to the estate of her deceased Husband, and that Letters of Administration be issued to the petitioner accordingly unless the respondents or any other persons shall appear before this Court on or before the 10th day of May 1963 and show sufficient cause to the satisfaction of this court to the contrary.

It is further ordered that the 4th Respondent do produce the Minor on the said date.

This 15th day of March 1963.

Sgd. M. M. Abdul Cader,
District Judge.

Drawn by
Sgd. R. R. Dharmaratnam
Proctors for Petitioner,
(O. 2, 12 & 19)

ORDER NISI

IN THE DISTRICT COURT

OF JAFFNA

No. 1271/Testy

In the matter of the intestate
estate of Thamotheampillai
Sivasambo of Sandirupay

Deceased

Nagasowpakkiam widow of
Sivasambo of Sandirupay

Vs

1 Sivasambo Thirugnana-
chelvam of Sandirupay2 Sivasambo Kulasabanathan
presently of the Tea Re-
search Institute Talawa-
kelle

Respondents

This matter coming on for disposal before O. L. de Kretser Esquire, District Judge of Jaffna on the 1st day of March 1963 in the presence of Mr. S. Tirunavukkarasu Proctor on the part of the Petitioner and the affidavit and petition of the Petitioner dated 1st March 1963 having been read:-

It is ordered that the Petitioner be and she is hereby declared entitled to have Letters of Administration over the estate of the deceased issued to her as widow unless the Respondents abovenamed or any other person or persons interested shall on or before the 17th day of May 1963 appear before this court and show sufficient cause to the satisfaction of this Court to the contrary.

This 1st day of March 1963

Sgd. O. L. de Kretser
District Judge
Jaffna

(O 6 19 & 26)

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Printed and Published by Ayampillai Sinnathurai, residing
No. 2 Brown Road, 2nd Lane, 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, April 19, 1963.

Editor: R. N. SIVAPRAKASAM.