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NO. 40

DEMOCRACY—CEYLON BRAND

(By Muhandiram E. P. Rasiah, J. P.)

Hasn't universal franchise retarded Ceylon's political progress? Hasn't the principle of majority party rule become unpractical in Ceylon? Hasn't Ceylon's democracy been a failure?

Questions such as these have been asked by many about the manner democracy was shaping in Ceylon. As man is imperfect, it followed that his ideologies and institutions too would, to a certain extent, bear the stamp of his imperfections. Even in moulding the growth of our individual lives, we find that we have to continually struggle with internal and external conflicts. Likewise, the governance of a Community, Nation or Country involved infinitely more complicated problems.

Politics Defined

In the 18th century, the philosophic despots had driven forward the caravan of government with the crack of their whips; but we are no longer in the 18th century, when education was the monopoly of a few and the favoured.

Political Thinkers like Machchiavelli and Hobbes had cried aloud for the strong arm of the Prince (Absolute Monarchy). Rousseau and his school of thinkers had unhesitatingly proclaimed the sovereignty of the common man (Democracy).

"Political Freedom" wrote Count Storza "is a form of freedom; but the essential freedom without which a people is doomed to decline is freedom of thought, of speech of the Press and of Association." Have all the people resident in Ceylon got all these types of freedom? No.

True Democracy

Although it has been propounded from platforms that "all men are born equal" yet in actual practice, there has been suppression or partial sup-

pression or a degree of discrimination in the enjoyment of many fundamental human rights. The Special Political Committee of the U. N. O has condemned categorically, year after year, "that it was deeply convinced that the practice of racial discrimination is opposed to the observance of Human Rights and fundamental freedom" for, it was such discrimination that was at the bottom of the instability of Governments and their sudden falls.

True unalloyed Democracy has been defined as:—

"Govt. by discussion; counting heads instead of breaking them; cutting power into little bits; everyone a sovereign."

This formula pointed to the importance of the individual citizen, the common man. That democracy asked more from the common man than any other political system was to one type of mind its condemnation, to another the core of its attractive appeal. In the final analysis, one's view of democracy depended on one's own estimate of human nature.

Instability

In the opinion of a Speaker of the Bombay Lok Sabha "Democracy in Ceylon is in the balance"

This instability of our Government has affected our economy and at the same time discouraged every kind of new economic activity, for, the pall of uncertainty hanged over the country, resulting in a feeling of frustration. This will continue, till the will of the entire people of Ceylon became the basis of authority of government—not, as at present, that of the majority community alone.

Self-Government

Ceylonese politicians demanded self government and insisted on a Constitution framed on the British model. No sooner than they got it, they began discarding European clothes, relegating the English language to the third place and introducing "Kiri bath" at public functions. In politics alone, they insisted on the British Brand of democratic government. They refused to budge even by an inch from the practice and procedure of the Mother of Parliaments. That, we now knew, was in theory only.

In actual practice, we had 23 parties and 893 candidates for the March 1960 elections and 14 parties and 303 candidates for the July 1960 elections. Was it not the reduction to absurdity of the British model, where, in a House of

(Continued on page 4)

Mass Demonstration Against Sinhala Only Measures

The first day of 1964 for Jaffna was not present; saw a large-scale demonstration against the implementation of Sinhala only in the Northern and Eastern Provinces.

Tamil-speaking Members of Parliament participated in these demonstrations and led huge processions. The M. P.

for Jaffna was not present.

Burning of the copies of the Sinhala Only Act was a major item in the protest activities.

The entire demonstration was in a peaceful manner. There was no incident at any place.

An Analysis of the TIRUMANTIRAM

(By A Science Graduate)

(Continued from the last issue)

This body refers to the human body. Human birth, avoiding birth in the other innumerable forms of birth, is a most rare occurrence indeed. பல்யோனி எல்லாம் ஒழித்து மானிடத்ததித்தல் கண்டிதன், கடலைக் கையால் நீந்தினன் காரியம் காண். Human birth is as difficult of attainment as the rare feat of a man crossing the vast ocean by swimming with the aid of his hands. This birth when put to proper use leads one to emancipation from bondage, but improper use thereof results in all sorts of sufferings including hell. If man acts righteously and worships God conforming to the tenets of his religion, he will reach Godhood in the long run. The six forms of religion here refer to the six creeds included in the orthodox group, which are said to be not easily understandable with man's ordinary intelligence without divine guidance. The unknowable or unseen entity that is cut asunder or destroyed is Anavam. It is called இருள் ஒளிர் இருண்டபோகம். So bewildering and dark it is that ordinary darkness may be called light in comparison with it, ஒருபொருளும் காட்டாத இருள்உருவம் காட்டும், இருபொருளும் காட்டாத இது, says Umapathiar. Darkness hides everything that it envelops but does not hide itself, whereas Anavam hides both the things that it enshrouds and itself too at the same time. கோசம் means a sheath or covering and is a name applied to the body, as in Annamaya Kosam, literally the food body, &c. Here it refers to the embodied soul. அண்டம் is something that is round or spherical in shape and as such it denotes the sky around us. Here it denotes not the material sky around us but the peerless incomprehensible spiritual Sky generally referred to variously as Chitakas, Chithambaram, Parama Vyamin, சிற்பரவியோம மாசும் திருச்சிறற்றம்பலம், பெருவெளி, மன்றுள்வெளி, இன்பவெளி, &c. It is Divine Grace which alights on the spiritually advanced soul and makes it enjoy Supreme Bliss.

SIXTH TANTIRAM

This is the shortest chapter of the Tirumantiram, shorter even than the short Fifth Tantiram which we have just studied. It contains a total of 131 verses only (Nos. 1573 to 1703) divided into fourteen sections commencing with சிவகுரு தரிசனம் appearance of the Divine Teacher and ending with a description of the characteristics of a deserving disciple, பங்கு வன். References have already been made to the advent of the Gnana Guru in several contexts in a general way, but the subject receives special attention here. Section I commences as follows:

1573 பத்திப் பணித்துப் பரவும் அடி நல்கிச், சுத்த உரையால் துரிசு அறச் சேர்த்தித்துச், சுத்தம் அசத்தம் சுதசத்தம் காட்டலால், சித்தம் இறையே சிவகுரு ஆமே.

The Lord that dwells in my heart makes me realize (the truth regarding) God, soul and bondage with His holy words of instruction, induces (the quality of) love in me, scrutinizes and eradicates the blemishes (that beset me) and grants me His adorable Feet. He indeed is the Divine Guru.

The reader is here reminded of what we are taught in the eighth Sutiram of the Siva Gnana Bo-

(Continued from page 2)



தமிழ்நாடு அரசின்
மக்கள் தொடர்பு அமைச்சு
மதுரை
தமிழ்நாடு அரசின்
மக்கள் தொடர்பு அமைச்சு
மதுரை

Hindu Organ

FRIDAY, JANUARY 3, 1964

Treasure These Thoughts

Act with sound wisdom and prudence

—SWAMI SIVANANDA

LAY BY LANGUAGE SWITCH OVER

That the Government's policy of the implementation of the Sinhala Only Act is being opposed by a large section of the people has become convincingly clear. To the Tamil-speaking people the opposition to Sinhala Only is a matter of vindicating the claim for fundamental rights. The protest from the Sinhalese speaking people is based on the practical difficulties that have been created by a sudden switch over to Sinhala. For the first time in the history of this country, public servants have been drawn into the controversy about the implementation of the Government's policy on language. It is common knowledge that officers in Government Departments are those who have to be reckoned with in making changes in the language of administration. Confusion reigns supreme in the administrative services owing to the switch-over. Correspondence between the public and the Government is in a state of utter chaos.

Then there is the more important question of the right of the Tamil-speaking people to the use of their language in the administrative affairs of this country. In the Northern and Eastern Provinces and in some other areas, the imposition of Sinhala Only will be an act of hostility and injustice and illegal denial to the people of their fundamental rights.

Another matter which makes the implementation of the 'Sinhala Only' policy impossible and impracticable is the working of the Local Bodies. No politician worth his salt

can refuse to admit that Local Bodies by their very nature must conduct their affairs in the language of the localities concerned. It is a well-known fact that Local Bodies have the right to determine in what language they have to perform their written work. Municipal, Town and Village Councils have already resolved on this question. But the 'Sinhala Only'. Central Authorities refusing to understand the implication of the decisions of the Local Bodies, are demanding the switch-over to Sinhala. The Premier, has repeatedly made unequivocal statements that the implementation of the Sinhala Only policy would proceed as planned by the ruling Party, though she has given messages of assurance to the Tamil-speaking people that no injustice would be done to them. This is very much in tune with the declarations of certain Revolutionary Big Powers about world-peace, good-will and harmony.

We wish to remind the Premier of her duty to the people and the need to administer the affairs of the country with their consent and co-operation. Even now it is possible to bring about a better understanding among the people if only steps are taken to search for a workable formula on the question of language. The Tamil-speaking people to a man demand the recognition of Tamil in the administrative and educational affairs of this country. In all earnestness we appeal to the Premier to lay by the implementation of the language policy and to summon a Round Table Conference of all Parties and Leaders with a view to arriving at a feasible formula for settling the problem of language.

CORRECTION

In the Editorial of last week in line 42, after the word India, the following words were inadvertently omitted (P. D.) 'was now denied to them as they'

Ed. H. O.

NEW J. P.

Mr. Velupillai Ayyadurai, one time Chairman of the Vaddukottai Village Committee has been appointed a Justice of the Peace for the judicial district of Jaffna.

84th Anniversary of Navalar In Singapore

The Singapore Hindu Sabai celebrated the eighty-fourth anniversary of Sri la Sri Arumuga Navalar at Veerama Kaliyamman Temple, Serangoon Rd., Singapore on 8th December, 1963, under the chairmanship of Mr. S. Dharma Rajoo, Member of the Singapore Legislative Assembly. At first Special poojah ceremonies were performed to Sri Veeramakali amman and to the portrait of Sri la Sri Arumuga Navalar.

The president of the Singapore Hindu Sabhai, Mr. K. Vengadachalam welcomed the Chairman of the function Mr. Dharma Rajoo and garlanded him. Mr Dharma Rajoo expressed his appreciation to the members of the Hindu Sabai for asking him to preside at this great function which he considered as a great honour to him.

Mr M. T. Arasoo of the Radio, Singapore, and Mr. P. Velupillai, the former president of the Singapore Hindu Sabai, gave very illuminating and interesting talks on the life history of Sri la Sri Arumuga Navalar and on the great service done by him to the Tamil language and the Saiva religion.

The speakers were also garlanded by the president of the Sabai.

After the speeches, Misses Premalatha Ramoo and Pushpalatha Ramoo, Mrs. Athilathumi Kalidas and Miss Vasantha Govindasamy entertained the audience to a recital.

Misses Sugavatha Ramadas and Sukumani Theethanammoorthy performed "Baratha Natyam" and pleased everyone.

The Secretary of the Sabai, Mr. P. Kannasamy thanked all those who took part in the programme.

Kalai Vila

The Jaffna Fine Arts Society presents a Kalai Vila at the Town Hall, Jaffna on Tuesday, 14th January, 1964 commencing at 5-30 p. m.

THE CHAMPION REFORMER OF THE HINDUS

Navalar--The Social Reformer

XVIII

V. MUTTUCUMARASWAMY, B. A.

Navalar had the capacity, to criticize the evils of the corrupt bureaucracy of his times.

In the year 1878, a great famine stalked the land. The Government had established dispensaries to give free medicine and distribute food. But there were no proper officials to attend to this work. The Government Agent Mr. Twynam did not pay heed to the representations of the people. The people therefore appealed to Arumuga Navalar who got up a public meeting at the Saiva-prakasa Vidyalaya and deplored the high-handed policy of the Government. News trickled in that hundreds of people were dying of hunger and dysentery. The Governor paid a visit to Jaffna. Navalar jotted all the shortcomings of the Government and sent up a long memorandum in English to the Governor Mr. James Longden.

In his memorandum, Navalar exposed the social evil of Jaffna, praised the previous regimes of the Government Agents, Mr. Dyke and Mr. Russel, and mentioned that Mr. Twynam (a) paid a deaf ear to their requests. (b) never gave interviews to those who sought permission (c) had certain favourites as counsellors and was therefore partial in the rendering of justice (d) never advertised vacancies whenever there were vacancies for a village headman (e) listened to the recommendations of his flatterers and sycophants. Several such instances were quoted namely how Mr. Twynam had appointed a man of Mannar as Maniagar of Jaffna and how often the Maniagar left that place and went to Mannar, leaving his cousin to manage affairs and how the post of Maniagar of the island round Jaffna, twenty of them in number, had not been filled for two years

Navalar brought to lime-light how there was bribery and corruption and nepotism and how those who were fit were not given their dues. The Government Agent treated his officials as mere puppets. Those who were the relations of the sycophants of the Government Agent,

had a whale of a time: they held the plums of office everywhere. He cut down trees and fences and expropriated lands for the use of the crown & paid no compensation at all to the owners. Even the sums allotted for one item were spent on some other items.

At a time of famine like that, exorbitant taxes were levied on the people. No paddy even for sowing was available. So many lands lay fallow. Even when there was rain, no lands could be sowed without seeds for sowing. Formerly if there was an excess of water in the fields, that could be deviated to the sea, by cutting canals. Mr Twynam paid a deaf ear to their appeal. The plants lay submerged under water. Famine and dysentery mowed down the population in hundreds.

Navalar Shown In Television

It is indeed a remarkable event that the picture of Sri la Sri Arumuga Navalar Peruman was shown in the Singapore Television on 10th December, 1963 on the 84th anniversary. Three years ago the then president of the Singapore Hindu Sabai Mr. P. Velupillai tried to get a picture of Navalar when the Sabai celebrated the 82nd anniversary and in the absence of a picture they were satisfied by having a "Poornakumbham" at that function. On the 83rd Anniversary Mr. Velupillai had the picture of Navalar photographed from the Hindu Organ published in 1961 and displayed it at the 83rd and 84th Anniversaries. This year the cameraman of the Singapore Television took a photograph of the picture and enabled the Singapore Television to show it to the Singapore Television fans composing of all races of people of Singapore. This was a great achievement and matter of great pride to all Hindus of Singapore and followers of Navalar and Peruman!

TIRUMANTIRAM

(Continued from page 1)

dham which says :...தம்முதல் குருவமாய்த் தவத்தினில் உணர்ந்த விட்டு...அரண்கழல் செலுமே, God appears in the garb of the Guru and teaches (the soul that has become fit to receive the truth) by reason of its practice of religious austerities, and (then, the soul) reaches the Feet of the Lord, casting away (its association with all impurities).

1574 பாசத்தைக் கூட்டியே கட்டிப் பறித்திட்டு, நேசித்த காயம் விடுவித்து, நேர்கேரே, கூசற்ற முத்தியிற் கூட்டலாம் நாட்டத்தது, ஆசற்ற சற்குரு அம்பலமாமே.

Tying up with additional fetters (Maya) and releasing me (from the clutches of my original bondage, Anavam), then relieving me of the much-cherished body (the added fetters), He straightway admits me to Heaven devoid of all fears. The taintless benevolent Teacher that does all this with His gracious look is indeed the Lord of Ambalam (Chittambalam, the infinite Expanse of Divine Wisdom).

The introduction of the additional letters (or dirt) to cleanse the soul of its pristine impurity is beautifully explained with an apt analogy in the following Siddhiyar verse:

எழும் உடல் கரணம் ஆதி இவை மலம், மலம் மலத்தால் கழுவுவன் என்று சொன்ன காரணம் என்ன, என்னில், செழும் நவை அறுவை சாணி உவர்செறிவித்து, அழுக்கை முழுவதும் கழிப்பன், மாயைகொடு மலம் ஒழிப்பன் முன்னோன்.

Our bodies, sense organs, &c, are created out of dirty (Maya). If it be asked why it is stated that (one kind of) dirt is washed away by (adding another kind of) dirt, (the reply is that just as a dhoby) washes away all the dirt adhering to soiled clothes by the addition of dung and saltish matter (soap, &c), so does the Ancient Lord remove the dirty Anavam by (adding thereto the products of dirty) Maya.

1584 திருவாய் சித்தியும், முத்தியும், சீர்மை மருளாத (அ)ருளும், மயக்கறும் வாய்மைப் பொருளாய வேதாந்த போதமும், நாதன் உருவாய் அருளாவிடில் ஓர் ஒண்ணாதே.

Vedantic Wisdom that removes delusion and exhibits the truth, high accomplishments, emancipation from bondage, and enlightening Grace,—these are impossible of attainment if (the formless) Lord does not take form and reveal the truth.

Here again the student of Siddhiyar would immediately recollect the following lines found therein : ஆரணம் ஆகமங்கள் அருளினை உருவுகொண்டு காரணன் அருளானுகில் கதிப்பவர் இல்லை..., If the original Source (God) did not reveal the Vedas and Agamas assuming form with His Gracious Love, none can attain salvation.

The next section speaks of திருஅடிப்பேறு, the attainment of the Holy Feet (of the Lord). This is the final goal of enjoyment of Divine Bliss attained by the disciple as the result of the appearance of, and instruction imparted by the Gnana Guru. We read :

1591 தான் தந்தபோதே தலைத்த எம்இறை வாள்தந்த ஞானவலியையும் தந்திட்டு வீடு அந்தம் இன்றியே ஆள்கெனவிட்டு, அருட்பாடின்புடிவைத்துப் பார்வந்து தந்ததே.

Our Lord, when He gave His Feet (bestowed His Grace on me), He gave me lordship (over everything), He gave me the mighty shining Sword of Divine Wisdom (with which to destroy ignorance), He put me to rule over heaven (enjoy Bliss) for ever.—He did all this appearing (in human garb) on earth and graciously crowning my head (with His Feet).

This reminds us of the following Tiruvachaka

Astrological

WEEKLY FORECASTS

SRIPATHY

FROM 5-1-64 TO 11-1-64.

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

A good week for finances. Friends of the opposite sex will be very helpful. New ventures will be delayed but successful. Spend the last two days with care.

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

Financial gains promised. New ventures will be successful. But some minor health upsets likely. Troubles in the office also shown.

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

Some of your personal problems will be solved. Financially a fairly good week. New ventures will have to be handled with care. Mind your health.

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

Ruin to enemies promised. Old investments will bring in good results. But domestic upsets likely. Health too will not be very satisfactory.

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

Opposition will melt away. New ventures will bring in good results but after initial set backs. Gains through landed properties promised.

VIRGO *Uttira 2, 3, 4, Attachittirai 1, 2 [Kanni Rasi]*

Some minor clashes with relatives likely. Health too will suffer. Abdominal complaints shown. Financially a good week.

Sruti:

ஆ ஆ அரி அயன் இந்திரன் வரனோர்க்கு அரிய விவன் வா, வா, என்று என்னையும் புகலத்தே வலித்து ஆண்டுகொண்டான் பூ ஆர் அடிச்சுவடு எந்தலைமேல் பொறித்தலுமே தே ஆன வா(று) பாடித் தெவ்ளேணம் கொட்டாமே

Oh! Oh, wonder of wonders! God who is difficult of approach to Vishnu, Brahman, Indran and other celestials, He called me "come, come" and forcibly enslaved me in this world. When He implanted His flowery Foot-mark on my head, I became a god (god-like). So do we sing and play Thellanam.

(To be continued)

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

Financially a fairly good week. Gains through landed properties indicated. Some misunderstandings with friends and relatives likely. You will find it difficult to have your way in things.

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

Old investments will bring in good results. Gains through agricultural pursuits also indicated. But there will be no peace of mind. You will be quick to pick up quarrels.

SAGITTARIUS *Moolam, Pooradam, Uttiradam 1 [Thanu Rasi]*

Health must be given particular care during this week. New ventures will be delayed. Quarrels with relatives likely. Avoid arguments with friends.

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

Ruin to enemies promised. Expenses will be heavier than usual. You will find it difficult to have your way in things. Health upsets also shown.

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

Success in professional undertakings promised. New ventures will bring in good results. Friends will help you a good deals. But spend Sunday, Monday and Tuesday morning with care.

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

Ruin to enemies shown. Professional success and fame also indicated. But there will be no mental peace. Spend Tuesday afternoon Wednesday and Thursday with care.

HINDU ORGAN & INTHUSATHANAM

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Order Nisi

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction No. 1393

In the matter of the intestate estate of the late Muttu Chelliah of Palai, Maviddapuram Deceased.

Gnanamany widow of Chelliah of Palai, Tellipalai Vs. Petitioner.

- 1 Bhuvanambikai daughter of Chelliah
- 2 Gnanambikai daughter of Chelliah
- 3 Yogambikai daughter of Chelliah all are minors appearing by their Guardian-ad-litem
- 4 Muttu Vyravapillai of Palai, Tellipalai Respondents.

This matter coming on for disposal before N. Sivagnanasundaram Esquire, District Judge, Jaffna on the 24th day of October 1963 in the presence of Mr. A. Thanabalasingham, 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 (abovenamed) be and he is hereby appointed Guardian-ad-litem over the 1st, 2nd and 3rd minor respondents.

It is further ordered that the Petitioner abovenamed be and she is hereby declared entitled as the lawful widow of the deceased to administer the estate and the Letters of Administration to the estate of the deceased abovenamed to administer the estate and the Letters of Administration to the estate of the deceased to her accordingly, unless the respondents or any other person or persons interested shall on or before the 17th day of January 1964 show cause if any to the satisfaction of this court to the contrary.

It is further ordered that the 4th respondent do produce the minors in Court on the said date.

This 2th day of October 1963

Sgd. N. Sivagnanasundaram District Judge.

Drawn by Sgd. A. Thanabalasingham Proctor for Petitioner, (O. 188. 27 & 3)

ORDER NISI

IN THE DISTRICT COURT OF VAVUNIYA

No. 457.

In the matter of the intestate estate of the late Valliammai w/o Iyampillai Kanapathipillai Shanmugam of Kudieruppu, Vavuniya.

Deceased

Iyampillai Kanapathipillai Shanmugam of Kudieruppu, Vavuniya,

Vs. Petitioner.

- 1 Shanmugam Ketharalingam
2 Shanmugam Rasalingam
3 Shanmugam Tharmalingam
4 Shanmugam Panchalingam
5 Shanmugam Amirthalingam
6 Arunthavarani d/o Shanmugam
7 Naganathan Linganathan all of Kudieruppu, Vavuniya

Respondents

This matter coming on for disposal before E. M. Mathiapparanam, Esquire, Additional District Judge of Vavuniya on the 6th day of December 1963 in the presence of Mr. P. N. Reginald, proctor on the part of the petitioner abovenamed and the affidavit of the petitioner abovenamed dated the 6th day of December 1963 having been read, it is ordered that the 7th respondent be appointed Guardian-ad-Litem over the 1st to 6th respondents abovenamed for the purpose of representing them in these proceedings.

It is further ordered that the Petitioner abovenamed be and he is hereby declared entitled as widower of the deceased abovenamed to have letters of administration to the Estate of the abovenamed deceased issued to him unless the respondents abovenamed or any other person or persons interested shall on or before the 27th day of February 1964, show sufficient cause to the satisfaction of this Court to the contrary.

E. M. Mathiapparanam, Addl. District Judge.

(O. 186, 27 & 3)

ORDER NISI

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction No. 1394.

In the matter of the intestate estate of the late Thambipillai Subramaniam of 84, Point Pedro Road, Jaffna

Deceased

Thambipillai Cumaraswamy of 84, Point Pedro Road, Jaffna

Vs. Petitioner

Nallapillai widow of Thambipillai of 84, Point Pedro Road, Jaffna

Respondent

This matter coming on for disposal before N. Sivagnanasundaram, Esquire, District Judge, Jaffna on the 24th day of October 1963 in the presence of Mr. A. Thanabalasingham, 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 brother of the deceased abovenamed to administer the estate and that Letters of Administration to the estate of the deceased issued to him accordingly; unless the respondent or any other person or persons interested shall on or before the 17th day of January 1964 show cause if any to the satisfaction of this Court to the contrary.

This 24th day of October 1963

Sgd N. Sivagnanasunderam District Judge.

Drawn by

Sgd. A. Thanabalasingam

Proctor for Petitioner.

(O 187, 27 & 3)

DEMOCRACY—

CEYLON BRAND

700 there were only 3 or 4 parties. However, the taunt hurled at the Britishers was that they resorted here to the evil policy of "Divide and Rule"; yet, in the days of the British rule, the various communities lived on terms of perfect amity. There was no rancour, no recrimination In the class room, playing fields, public offices etc. Ceylonese forgot that they belonged to a particular community. Amity prevailed at all levels; peace and contentment reigned everywhere. Merit alone counted for promotions and appointments under Government.

Divide and Wreck

"But, after independence our self-governing politicians realised that if the British policy of divide and rule was productive of peace and contentment, they should go a step further—"Divide and Wreck." Within 16 years of self government, the Ceylonese Rulers have wrecked all that the Britishers had laboriously built up for over 120 years, Peace was gone, contentment was a thing of the past and communal harmony wrecked for ever. A determined effort was being now made by the majority community to ram, the Sinhalese language, down the throat of the unwilling minority communities.

Yearning for Peace

We are living in a period, when an exhausted war-broken and war-threatened civilisation all over, was craving for Peace, good-will and stability. Amidst these conflicts and contradictions, we too yearn for peace, justice and fair-play. At such a juncture, how wonderful and inspiring seem the lines of Tennyson, written over a hundred years ago:-

"...Till the war-dreams throbbed no longer,

And the battle-flags were furled,

In the Parliament of Man, The Federation of the world"

And how still more wonderful, the vision of the old Hebrew Prophet, who over 2000 years before Tennyson, wrote,

"...Nations shall not lift up sword against na,

tion, neither shall they learn war any more."

Live and Let Live

The world has been making colossal and unprecedented sacrifices in the execution of wars. May our leaders now become prudent, if not high-minded enough, to make greater sacrifices in the adventure of Peace. good-will and communal harmony by a policy of "Give and take" and "Live and let live." After all, in the words of that distinguished Sinhalese, Mr. Corea, 'the Tamils only asked for equal treatment in the common family of equal brother-hood' This in a nut-shell, has been the age-long ideology of the best and the finest men who had lived before us. Should not our infant Ceylon — democracy too adopt it?

New Year Wish

With the dawn of 1964, let us pray for some re-thinking and re-adjustment on all sides, so that we could restore and re-establish that harmony and good-will that existed between the North and the South, before the language cry.

May God grant our politicians the strength to give up vote-catching stunts, to forego the love of power-politics and to make some constructive re-adjustments that would promote peace and prosperity in Ceylon in the ensuing year.

ORDER NISI

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction No. 1396/T

In the matter of the intestate estate of the late Paramu Sivaguru of Changana West

Deceased

Sellammah widow of Paramu Sivaguru of Changana west

Vs. Petitioner

Minor 1 Sivaguru Santhirasegaram

2 Sivaguru Sivasekthy

3 Subramaniam Thambynainar all of Pan-nakam South, Chulipuram

The 1st and 2nd respondents being minors appearing by their Guardian-ad-litem the 3rd respondent

Respondents.

This matter coming on for disposal before N. Sivagnanasundaram Esquire District Judge of Jaffna on the 25th day of October 1963 in the presence of Mr. A. Sockalingam Proctor on the part of the Petitioner and her affidavit dated 25th day of October 1963 having been read.

It is hereby ordered and declared that the 3rd respondent be and is hereby appointed guardian-ad-litem over the 1st and 2nd minor respondents for the purpose of these proceedings.

It is further ordered and declared that the petitioner abovenamed be and is hereby declared entitled as the widow of the deceased to administer the estate and to have letters of administration issued to her accordingly unless the respondents or any other person or persons interested show sufficient cause to the contrary to the satisfaction of this Court on or before the 17th day of January 1964.

This 25th day of October 1963 N. Sivagnanasundaram District Judge, Jaffna. (O, 189, 3 & 10)

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Editor: B. N. SIVAPILAKASAM

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APPLY TO:

S. KANAGASABAI, Shroff.