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Letters to the Editor

## WHO ARE JAFFNA TAMILS ? WHAT IS THESAVALAMAI ?

(Continued from last issue) I shall comment on this later.

8. I have said before that the Nayers of Malayalam settled down on the N. W. Coast of Ceylon up to Kelaniya as Nagas. The Pandyas i.e. the Marawas, horsemen and infantry, and Vanniya came and settled down mainly in Marawadehy (east of the Tondaiman Aar) and in the Wann and Trinco districts and sparsely in other parts. I think the Marawas came from the Pandyan Kingdom. The sailors of Kavirippoom Pattinam who traded with the East and West settled down at Valvettiturai and Point Pedro and built sailing vessels there. The Cholians settled down at Chulipuram (Choliapuram) and possibly in adjoining villages also.

9. Some Chiefs (Vellalas) of S. India are said to have come and settled down in different parts of Jaffna from time to time according to Kailayama, Vaiyapadal and Yalpana Vaipavamalai with their 18 aides. The word Vellala means *வெள்ள* (*வெள்ளம்*) and *ஆள* (rulers) i.e. rulers of the flood i.e. those who canalised the surface water and thus became the lords of the land cleared. The 18 classes of ancient days have just become a few. This indicates the progress the Jaffna Tamils including the so-called minority Tamils have made. The so-called minorities used by the kings as tom-tom beaters on the battlefield to rouse up the elephants, the cavalry the infantry and the archers. In peace time they spun and wore clothes and beat the tom-tom at funerals. Now that their children are educated they do not like to serve at funerals. There is now no compulsion for them to do this. They can and should however take up to their spinning and weaving and cultivation. Their only grievance is that they are not allowed to enter some temples.

The Pallas are called as such because they lived in low-lying lands-pallams. They are actually cultivators aiding the Vellalas. Pallas in course of time become padai achchies i.e. fighters, then Kavundans and then Vanniya in ancient Tamil Society. Now they can join the Public Service and become land owners, if they can get over the existing discrimination against all Tamils. I shall touch upon Temple entry later.

The Nalavas were used as slingers of stones in battle. They are called as such because they climb trees or because they lost caste owing to bad habits like drinking &c.

The barber is known as Parihari. He was in Tamil Society a surgeon and his wife a mid-wife and nurse. Even today his wife performs the same duties. Only he does not perform his surgery. He has a saloon now and therefore a source of income for his family. His only grievance is the entry into certain temples.

The dhoby in Jaffna is usually called kaddady and treated well. He is admitted into houses and temples. The temple entry question does not affect him.

The Koviya of Jaffna, who are descendants of the "Goiyas", Sinhalese "Captives", has actually no grievance whatsoever. The older generation did some service at weddings and funerals but it has almost disappeared. The present generation is free and some of them are holding positions of trust and responsibility. They are now taking the place of the Vellalas who once had control of the sub-castes. Tamil Captives in Sinhalese areas are also called "Captives".

Class distinction is

practised in every country in the world. There is resistance against this in S. Africa, in the Southern States of N. America, in a mild form in England, in S. Ceylon where the old respect for the Ceylon Tamils has disappeared and in other parts of the world. The best thing would be to fight against this distinction through the U. N. O., the legislature and other bodies.

*Temple Entry.* There are a very large number of Hindu Temples in the Jaffna Peninsula. These temples were put up and extended by Brahmins and rich Hindus with the support of others. These temples are incapable of accommodating all present and some people stand out. The minority — Tamils who were poor did not contribute anything to the erection and expansion of these temples. However a very large number of these temples have since been opened to them. Some of these temples have as yet not been opened to them. Two courses are open. One is to adopt attitude of Christ: Knock and it shall be opened. The other is legal action of the minority Tamils for their fundamental rights. The only trouble will be that legal action will harden the hearts of the minority — Tamils and make their hearts unfit for God to live in. But if the aggrieved are not prepared for the method of Jesus Christ or their own St. Nandanar they should go to temples and pray and take part in Bajana and at the same time take action to win their rights without bearing any ill-will towards the Brahmins and others who are opposed to Temple Entry on agamic grounds. They regard the temples as holy and they do not want the holy atmosphere to be polluted.

10. Temple entry alone will not solve the problem of the minority Tamils. It has not solved the problem of the poor majority Tamils. There is priority within parity for the majority community in the

## National Unity and Tamils

(By S. SIVASUBRAMANIAM)

Greater cordiality and mediate priority by the good will between the various communities and sections of the people of Ceylon is the paramount need of the hour. Harmony and unity are necessary for the welfare of the country as a whole and also for every community and section. It is therefore desirable that all activities, political and otherwise, are so conducted as to subserve this great national requirement. In this context, the report in the Press that the Federal Party leadership is conciliatory in its attitude in connection with the statement of the Prime Minister is welcome. It is most desirable for Tamil leadership, of all parties and sections to make the maximum possible effect to make Tamil viewpoints understood by the Sinhalese, Muslim and Burghers.

It is also equally necessary for the Tamils to appreciate the viewpoints of the Sinhalese and the other communities. There is very great scope for service in this double fold direction. It is trusted that this indispensable requirement is given im-

mediate priority by the Tamil people.

It is also proper that pressing of particular demands in Parliament is suspended. The time is not opportune. Moral persuasion of the other communities has to be done first.

In the first instance, private conferences with leaders of other communities, and not public meetings, are likely to produce better results. Efforts to contact both Government and Opposition Leaders and non-political personalities are necessary. It is useful to remember that Opposition leaders also were agreeable in the past to certain proposals made on behalf of the Tamil people. Even as Mahatma Gandhi tried to seek out Mr. Winston Churchill in his quest for Indian Self Government, Tamil leadership of all sections might well seek Sinhalese, Muslim and Burgher leadership in the present impasse.

The co-operation of the Maha Sangha is also absolutely necessary, if any good is to come.

mination and therefore, more unemployment among the Tamils. Land in the North does not return much profit for the expenditure and labour put in. Anyhow the possession of land had always been the source of power. That is how the Vellalas rose to power and culture. Even today that is the path. Let those who can study get through examinations and seek employment anywhere in this jet age. But to those who cannot get through some examinations which will secure employment for them, the best way is to the land and not the highway Colombo. All tanks, big and small should be restored and the land which becomes available for extension of cultivation should be dis-

tributed among the landless on permits. Surplus land in the private sector should be taken over by Government and sold to the landless on reasonable rates. Then there will be more peace and prosperity.

11. I now come to the second question; What is Thesavalamai. It is obviously the laws and customs prevailing in Jaffna from times immemorial. Thesavalamai was codified by the Portuguese and finalised by them with the approval of the Tamil Mudaliyars. The Portuguese called them Malabar Laws and Customs. The people of Jaffna come from the lands touched by the Coramandel coast and the Malabar coast but the Portuguese were

(Continued on page 2)





தமிழக அரசின்  
செயல்பாட்டுத் துறை  
மதுரை

# Hindu Organ

FRIDAY, MAY 19, 1967

## AGALAWATTE NOT SO ALARMING

That the fact of the seat which was held by the L.S.S.P. since 1947 with only a break at the 1952 General Election not changing hands at the recent by-election cannot by itself indicate that the National Government has been totally rejected. The dwindling of a five thousand majority at the 1965 General Election to a bare three hundred and thirty three at the by-election on Wednesday last simply signifies that the Reds have lost ground in that Electorate and that the U.N.P. has substantially gained in strength. The all Island personality of Dr. Colvin R. de Silva clinched the issue in his favour but at the loss of prestige of his party in the aggregate of votes as compared with the results of previous elections. In a way the answer of the Agalawatte people was that there was hardly anything to choose between the National Government and the Opposition and that the personal achievements of the L.S.S.P. candidate as a life-time politician tilted the scale in favour of the Opposition. However, the defeat of the U.N.P. reaffirms the fact that the National Government has failed to succeed in bettering the living conditions of the common man since Mr. Dudley Senanayake became Prime Minister. So long as this weakness remains so long will by-elections give the Opposition move hope for campaigning against the National Government.

Neither the Indo-Ceylon Agreement nor the acceptance of the system of District Councils will help the nation meet the menacing onslaught of a failing economy. Political discussions cannot alter the course of a financial crisis. Only a sincere attempt to step up production and a bold decision to stamp out corruption in the administrative services can res-

store economic stability. The common man is concerned more with the battle of life than with the tension of parties and the incongruity of ideologies. The Ministers and the other Parliamentarians must meet the common man more frequently, understand his grievances and work out a practical scheme to bring redress to him. That is the best way to seek the vote of the villager.

### Letter To the Editor

(Continued from page 1)

not aware of this. Therefore they called the Jaffna Tamils Malabar inhabitants.

12. I have touched upon briefly some of the problems the Tamils and Ceylon are faced with except one. There is our relationship with the majority community, the Sinhalese people. They are our people. Their language is like the S. Indian languages or off shoot of the Tamil language. Therefore it is our language also. Let us study it as we are studying English, French, German and other Indian languages and find out the highest common factor between the two races and languages. We will stand to gain. But the Government should at once decide to reply a Tamil letter in the Tamil language, wherever it may come from. We must be made feel that we are people of this country with roots in the remote past and not interlopers. Then only Ceylon will progress and become a free socialist state, the dream of all parties.

Yours etc.

V. Sri Ranganathan  
67/1, Pendennis Avenue  
Colombo - 3.

### Thesawalamai What is it?

Sir,  
I beg to demur from the views expressed in a letter appearing in your issue dated 28.4.1966 under the heading "Who are the Tamils? What is the Thesawalamai?"

In my view the bulk of the Jaffna Tamils settled in the Northern parts of Ceylon at the same time as the Dravidians settled down in India. The Dravidian people entered India and Ceylon by sea and proceeded inland settling down in the vast

# Autonomy in India and Ceylon From Roman Times

BY J. R. SINNATHAMBY

In view of the interest created in the country on the subject of District Councils, I think the following observations made by the historian Nilkanta Sastri in his work on the "Colas" will be read with interest. This also gives some indication of the standard and methods of government prevailing in olden times.

"The encomiums bestowed on ancient village republics of India by the observant British administrators of the early 19th century, though we may not accept them as literally true, are clear proof that, until then, the village continued to be the real centre of social life and the principal nursery of social virtues. And from the hundreds of

religions of North and South India and in Ceylon. But it should be noted that the settlement of the Tamils or Dravidians in India and in Ceylon took place simultaneously. This view finds support in the theories advanced by the London University School of Anthropology.

No doubt immigrants from both Malabar and Coromandal coasts came as invaders or peaceful settlers mixed with the indigenous Tamils and became part and parcel of the Jaffna Tamils. But it is erroneous to hold that Jaffna Tamils are immigrants from Kalinga or Malabar or Chola Mandala.

The Jaffna Tamils are therefore Dravidians who migrated from their Central Asian home via Western Asia and settled in Ceylon.

Undoubtedly the language and culture of all Tamils be they Indian, Ceylon West Indian or East Indian is one and indivisible. All are heirs to the glorious heritage of Dravidian Culture.

The Jaffna Tamil was the first civilised man to inhabit this island. He was long settled for more than a 1000 years before the Parinibbana of the Buddha and the arrival of Vijaya and his band of Sinhalese immigrants from India.

Yours faithfully,  
C. Ramachandran.

Cola inscriptions that have come down to us, we see that under the Colas the villages of Southern India were full of vigour and strength.....

The beginnings of the system of village government that we see in full swing under the Colas must be sought in an earlier age. The Pandya and Pallava inscriptions of the 8th and 9th centuries, shew a system very similar, but not quite so developed in operation throughout the Tamil country.

Government by means of primary assemblies comprising the adult males of each village was the central feature of rural organisation.... They were subject to general supervision, in particular a periodical audit of their financial transactions, by the officials of the King's government. Otherwise they were left to themselves, where important business was transacted by these assemblies, such as a change in their constitutional procedure or an alteration of land rights affecting the revenues of government, their meetings were attended by officers of the King's Government..... That the villages were little republics which have a large measure of autonomy in the management of their own affairs is seen from the powers of taxation for local purposes and of granting exemptions from such taxes and dues enjoyed by their assemblies and from the separate staff, comprising doubtless only a few officials employed and controlled by them. Of their power of taxation for local purposes, an idea may be formed from the instances in which assemblies grant remissions and assignments of dues without any reference to the King's Government and in the exercise of their own power..... Between an able bureaucracy and the active local assemblies which in various ways fostered a live sense of citizenship, there was attained a high standard of administrative efficiency and purity, perhaps the highest ever attained by the Hindu state..... A remarkable parallel on the position of townships in the Cola empire is furnished by that of the cities of Gaul in the Ro-

man Empire as can be seen from the description of the latter by Mestel de Coulanges, "Each city possessed its public property comprising buildings, land, capital fund, contributions. It could receive donations and requests. It directly administered all this property. It regulated land rights and lent out its money on interest. It got contributions for itself such as octrois, market dues, tolls on bridges and roads.....the imperial government had no agent always present in the city.....It possessed its directing Staff, its corps of magistrates, its jurisdiction, its police, its treasury, its goods moveable and immovable, its public fund, its schools, its clergy, and its high priests. None of all these came to it from outside. Magistrates, professors, priests, everyone was found within".

The reference to the parallel in the institutions between South India and the Cities of Gaul in the Roman Empire is not in the least surprising, as there was more intercourse between South India and certainly at least North Ceylon and Rome early in the Christian and Pre-Christian era, mainly on account of trade, than ever since. V. A. Smith has pointed out in an article of great interest to historians and scholars on Greece Roman Influence in India in the R. A. S. Bengal Journal of 1889, "I can see no reason what ever to feel sceptical about reality of diffusion to a limited extent of Greek books in Greek among the learned classes of India during the early centuries of our era..... why it should be supposed incredible that Kalidasa could read plays of Menander I cannot imagine."

Mockerji lately of Calcutta University quotes Foukes as saying "The fact is now scarcely to be doubted that the rich oriental merchandise of the days of King Hiram and King Solomon had its starting place in the sea ports of Dakkan and that with a very high degree of probability of some of the most esteemed of the spices which were carried into Egypt by the Mediantish merchants of Genesis xxxvii, 25, 28 and by the sons of the Patriarch Jacob (Gen: xliii.ii) had been cultivated in the spice gardens of Dakkan".

Mockerji observes further "The labours of Von Bohlen confirming those (Continued on page 3)



**Astrological**

**WEEKLY FORECASTS**

**SRIPATHY**

FROM 21 - 5 - 67 to 27 - 5 - 67

**ARIES** Aswini, Barsni, Kartikai 1st part [Meda Rasi]

Health will improve slightly. Domestic conditions will be better. You will be able to triumph over your enemies. But spend Tuesday afternoon Wednesday and Thursday with care. Financially a good week

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

Financially a fairly good week. Some old investments will bring in good results. But there will be no mental peace. Spend Thursday afternoon Friday and Saturday with care.

**GEMINI** Murgasirisha 3, 4 Thiruvathirai, Panarpusam 1, 2, 3 [Mithuna Rasi]

You will gain much financially this week. Success in educational pursuits also promised. Friends will help you out of difficulties. But there will be no peace of mind. Relatives will cause you much annoyance.

**CANCER** Panarpoosa 4, Poorasa, Ayilya [Kataka Rasi]

Father's relatives will be on the war path. You will have to work hard for your success. Friends will be very helpful. Gains through lands promised.

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

You will be quick to pick up quarrels this week. New ventures will be delayed. Expenses will soar. Be careful in your dealings at your office.

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

Domestic affairs will be in a mess. New ventures will be delayed unnecessarily. There will be no mental peace. Health too will suffer. But financially a good week.

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

Mind your health. Work will be heavier than usual and you will not be sufficiently compensated. Domestic worries also show.

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

Ruin to enemies promised. Financial gains also indicated. Friends of the opposite sex will help you out of difficulties. Gains through lands indicated. Minor health upsets likely.

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

Misunderstandings in the domestic circle shown. New ventures will have to be handled with care. Health upsets shown. Abdominal complaints likely. But triumph over competitors indicated.

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

Success in agricultural pursuits indicated. New ventures will be successful. Financial gains promised. But misunderstandings in the domestic circle likely.

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

Troubles through secret enemies shown. You will have to be careful in the office or there is a likelihood of your being made a scapegoat. Minor health upsets shown. Financially a good week.

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

You will have no peace of mind. Domestic worries and separation likely. Financially a good week. Friends will help you out of difficulties. Spend Sunday afternoon Monday and Tuesday with care.

**Autonomy in.....**

(Continued from page 2)

of Lassen have established the existence of Maritime Commerce between India and Arabia from the very earliest period of humanity". "More interesting and reliable information regarding some of these South Indian ports is supplied by the Tamil literature of the times in which are contained descriptions of magnitude and magnificence which cannot fail to bring home to our minds the throbbing international life pervading entire Tamilakam".

"The Greek names for rice (Oryza), Ginger (Zingiber), and Cinnamon (Karpion) have close correspondence with their Tamil equivalents VIZ: arisi, inchiver and karava, respectively and this identity of Greek with Tamil words clearly indicates that it was the Greek merchants who conveyed these articles and their names to Europe from the Tamil land". The words Oryza and Zingiber have been used by Ptolemy about 100 A. D. in his geography of Ceylon.

Information relevant to the degree of prosperity and maritime activity reached in Ceylon also at the same time as in the South Indian ports is provided by the famous German geographer and historian Heeren based on information of a highly authentic nature supplied by Sr Alexander John-

stondram Esquire District Judge of Jaffna, on the 29th day of July 1966 in the presence of Mr. C. T. Kumaraswamy Proctor, on the part of the petitioner and the affidavit of the petitioner dated 21st June 1966 having been read; it is ordered that the 3rd Respondent be appointed guardian-ad-litem over the 4th, 5th and 6th minor respondents to represent them in this action and that the Petitioner abovenamed as heir of the deceased abovenamed is declared entitled to have letters of administration over the estate of the abovenamed deceased and the same issued to him, unless the respondents abovenamed or any other person or persons interested therein shall on or before the 30th day of September 1966 show sufficient cause to the satisfaction of this Court to the contrary.

And it is further ordered that the 3rd Respondent do produce the abovenamed 4th, 5th and 6th minor Respondents in Court on the said date. This 29th day of July 1966. Sgd. N. M. J. Rajendram District Judge 22-11-66 Order Nisi extended for 27-11-66. Sgd. N. M. J. R. D. J. 13-2-67 Order Nisi extended for 31-4-67. Sgd. L. S. Bartlett D. J. 21-4-67 Order Nisi extended for 12-6-67. Sgd. N. A. de S. Wijeyesekere D. J. (19 19 & 20)

**ORDER NISI**

IN THE DISTRICT COURT OF JAFFNA

No. Testy 1969

In the matter of the intestate estate of the late Karthigesu Seevaratnam of Thavady, Jaffna

Deceased Iswary widow of Karthigesu Seevaratnam of Thavady Vs Petitioner Minor 1 Seevaratnam Sarveswaran of Thavady minor appearing by his guardian-ad-litem 2 Arumugam Karthigesu of Thavady Jaffna

Respondent. This matter coming on for disposal before N. M. J. Rajendram Esquire District Judge, Jaffna on the 24th day of October 1966, in the presence of Mr. V. Navaratnam Rajah, Proctor on the part of the petitioner and the affidavit of the petitioner dated 23rd October 1966 having been read.

It is ordered that the 2nd Respondent be and he is hereby appointed guardian-ad-litem over the 1st named minor Respondent.

It is further ordered that the Petitioner be and she as the legal wife of the deceased be granted Letters of Administration to the Estate of the deceased and that the same be issued to her accordingly unless the respondents or others interested shall on or before the 16th day of January 1967 show sufficient cause to the satisfaction of this court to the contrary.

It is further ordered that the said minor be produced in Court on the said date. This 24th day of October 1966 Sgd. N. M. J. Rajendram District Judge, Jaffna

Drawn by Sgd. V. Navaratnam Rajah Proctor for Petitioner 28-1-67

Time to show cause is extended to 5-6-1967 Sgd. N. M. J. Rajendram District Judge, Jaffna 25 19 & 26

**ORDER ABSOLUTE**

IN THE DISTRICT COURT OF JAFFNA

No 1962/T.

In the matter of the Joint and Last Will and Testament of Subramaniam Ponnampalam of Karainagar West

Deceased Dr. Ponnampalam Paramaswami of Karainagar West presently of No 66, Campbell Place, Colombo 10.

Petitioner This matter coming on for final disposal before N. M. J. Rajendram, Esquire, District Judge, Jaffna on the 21st day of December 1966 in the presence of Mr. N. T. Sivagnanam, Proctor on the part of the Petitioner and the affidavit of the Petitioner dated having been read: It is ordered that the

**ORDER NISI**

IN THE DISTRICT COURT OF POINT PEDRO

Testamentary Jurisdiction No 888

In the matter of the Intestate estate and effects of the late Vallipuram Thambimuttu of Puloly East, Point Pedro

Deceased Nallammah widow of Vallipuram Thambimuttu of Puloly East, Point Pedro Vs Petitioner 1 Thirupathy daughter of Thambimuttu 2 Thanepathy daughter of Thambimuttu both of Puloly East 3 Subramaniam Rasiah of Paththaimany in Atchuvely Respondents

This matter coming on for disposal before V. M. Cumarasamy Esquire District Judge, Point Pedro on the 28th day of March 1967 in the presence of Mr. S. Rasaratnam Proctor on the part of the petitioner and the affidavit of the petitioner having been read:

It is ordered that the 3rd respondent be appointed guardian-ad litem over the minors the 1st and 2nd Respondents for the purpose of representing and defending them and watching their interest in the above Testamentary proceedings;

It is further ordered that the petitioner as the widow of the deceased be declared entitled to take out Letters of Administration and that Letters of Administration be issued to her accordingly unless the respondents or any other person shall appear before this Court and show sufficient cause to the satisfaction of this Court to the contrary on or before the 27th day of May 1967.

And it is further ordered that the 3rd Respondent do produce the said 1st and 2nd Respondents at 10 O'clock in the forenoon on the said day before this Court.

The 20 day of April 1967 Sgd. V. M. Cumaraswamy District Judge

Drawn by Sgd. S. Rasaratnam Proctor for Petitioner 22 19 & 19

Joint and Last Will of Subramaniam Ponnampalam the deceased and his wife Sinnachobipillai dated 24th March 1953 attested by V. Sivasubramaniam, Notary Public and copy of which is now deposited in this court be and the same is hereby declared proved in the first instant.

It is further declared that the said Ponnampalam Paramaswami is the executor named in the said Will, and that he is entitled to have probate of the same issued to him accordingly.

Jaffna, this 21st day of December 1966.

Sgd. N. M. J. Rajendram District Judge

Drawn by Sgd. N. T. Sivagnanam Proctor for Petitioner (31 12 & 19)

**Order Nisi**

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction No. 1914

In the matter of the estate of the late Sallappah Sinnathamby of Karukkattivu, Punakary Deceased Sinnathamby Nadarajah of Karukkattivu, Punakary Vs. Petitioner 1 Sinnathamby Sivapunniam of Karukkattivu, Punakary 2 Meenadeby widow of Sinnathamby of do 3 Sivanandam widow

of Saravanasamuttu of Columbuturai Vimalakumari daughter of Saravanasamuttu of do 5 Saravanasamuttu son of Saravanasamuttu of do 6 Manoharanandan son of Saravanasamuttu of do The 4th, 5th and 6th Respondents are minors appearing by their guardian-ad-litem the 3rd Respondent Respondent's This matter coming on for disposal before N. M. J. Ra-



