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NO. 7

## Autonomy in India and Ceylon From Roman Times

BY J. R. SINNATHAMBY

(Continued from last issue)

The degree of authenticity and reliability of the information supplied by Sir Johnstone, who also held the post of Chief Justice of Ceylon can be gauged from the following extracts from a communication by him to the R. A. S. Great Britain in 1827 where he says 'The late Sir Thomas Maitland .....that I might be enabled to afford his Majesty's Ministers such recent information as they might require.....sent me in 1806 on a circuit completely round the island with the fullest powers to collect authentic and detailed information relative to the ancient and modern history of the country, origin of all the different classes of inhabitants, their laws, their castes their religion their language their agriculture, their manufactures, and their commerce..... In the course of the inquiry all the best informed men of the island..... zealously cooperated..... from every part of their respective districts'.

In his "Historical Works" Heeren states "upwards of 300 years before Christ, and consequently of nine hundred years before the time of Cosmas the Island of Ceylon and above all the northern part, together with the channel which divides it from the Indian continent, was the seat of a very active and opulent trade". He also continues to state 'the trade was in the hands of the Arabians, Persians and Malabars' I will finally quote from an article by Kennedy in the journal of R. A. S. Great Britain, 1898, where he says "Every unknown article which we find imported by sea into Babylon before 500 BC brought with it a Dravidian, not a Sanskrit, designation." This is also convincing proof of

the Tamil origin of the articles from India and Ceylon in Biblical times, when South India and at least North Ceylon, formed the heart of the commercial world for about 25 centuries. That this should be so is nothing unusual when it is appreciated that even the greater part of North India was also Dravidian before the Aryans invaded India, according to Maason-Oursel, Nehru, Chatterji (lately of Calcutta University), Mendis (lately of Ceylon University) and Burrows (presently of Oxford University). This also explains the presence of the trilingual (Tamil, Chinese, Arabic) inscriptions at a port in South of Ceylon as recently as about the 14th century A. D. This can still be seen at the Colombo Museum.

That a people who had a trade with the known world for about 25 centuries should have had an enlightened form of government with a large measure of autonomy even at village level can be easily understood.

In a communication to R. A. S. G. B. 1860, pertaining to an embassy to Rome from Ceylon about 50 A. D. and the people who probably occupied North Ceylon at that time, O De Beauvoir Prieux says that even at this day they are distinguishable by qualities which we are accustomed to look upon as the characteristics of a free people or at least of people living under known laws". They are industrious, persevering, intelligent, orderly, provident and have a keen sense of the rights and advantages of property.....there you everywhere meet with something that tells of Municipal care or individual exertion, but with nothing that is the work of an imperial will aided by imperial sources".

## About The Grace Of The Mind

We reproduce in portion a significant article on the Grace of the Mind.

A very significant saying of Sri Ramakrishna is, 'You may have the grace of the Lord, and the guru, but if you have not the grace of your mind then the other two will be of little avail for your spiritual uplift'. It seems really a paradox. How can the mind over rule the Grace of God? Is it then such a potent factor as to set at naught the grace of the preceptor as well as of the Lord? These are the questions that will confront one's mind on hearing this utterance. Where shall we find the answer for these questions? By thinking deeply in and on our own minds.

First of all, we have to know that the mind is a mechanism which can divide itself, as it were, into two separate entities; one as the player the actor and the other as the observer, the witness. Of course, we do not refer here to the Self or the Atman, which is the witness, the illuminator, the operator of the body mind machine, the prime mover of all our thoughts, volition, and action. We shall confine at this stage to the mind alone.

This phase of the mind, that is its capacity to bifurcate into two channels, as it were, will not be clear to the ordinary people who are moved by impulses in most of their actions. Take for instance a man in a fit of anger. What will he not do? He may commit any crime. He is carried away by the impulse and cannot use that part of his mind, which the Indian psychologists call buddhi (intellect). Similarly men under the impelling force of other passions fail to utilize this faculty. Their mind is completely lost in the impulse to act, or in the act during those moments.

But it is not a fact that the generality of man. (Continued on page 2)

Letters to the Editor

## Who are the Jaffna Tamils? What is Thesavalamai?

Sir,

In his letter under the above caption published in your issue of 19-5-67 Mr. V. Sri Ranganathan while writing about the Pallars of Jaffna has stated as follows:—"Pallas in course of time became Padaiyachchies, i.e. fighters, then Kavundans and then Vanniyas in ancient Tamil society" I do not know what authority Mr. Ranganathan has for the above statement. If he has any, students of Tamil history like myself will be glad to know it. Mr Ranganathan's statement seems to have arisen from a confusion between the Palla and Palli castes which are quite different ones. The caste of Pallas has always been one of agricultural assistants to the Vellalas, and they have never had any warlike records in Tamil history. Whereas the caste of Pallis who are the same as Vanniyas whose honorific is Padaiyadchy and who take names such as Karundan etc. now-a-days have always been reputed in history as one of the most warlike castes among the Tamils and they seem to have had illustrious antecedents, though they are now comparatively in the background. Ramasamy Padaiyadchy in the last Congress Ministry and Govindasamy in the present Ministry in Madras are members of this caste.

In early days one could hear in Thondaimanaru the rhyme:—

பள்ளி முத்தி படையாட்சி  
படையாட்சி முத்தி வன்னிச்சி

This means that the Pallis evolved into Padaiyadchis and Vanniyas. If Mr. Ranganathan will refer to Thurston's 'Castes and Tribes of South India' under the heading "Palli or Vannian"—Vol VI, Page 2, he will find interesting and illuminating details about this caste. Similarly he will find about the caste of Pallars.

The Vanniyas regard themselves as the clans-

men of the Imperial Pallavas, and all students of Pallava history know that the Pallavas were Kastriyas. The Vanniyas too regard themselves as Vannikula or Agnikula Kastriyas. Now, very few Tamil castes, much less the Pallas, make any claim to Kastriya status. It is not possible in a short letter like this to discuss and explain the origin and meaning of the name "Palli" which Thurston himself has not discussed. I hope to discuss this in my Paper on the Origin of the Pallavas which I intend to read at the next world Tamil Conference in Madras in January, 1968. For the present I shall close with the following quotation from Thurston under the head "Palli or Vannian":—

"At Pichavaram four miles east of Chidamparam lives a Palli family which claims to be descended from Hiranyavarman. A curious ceremony is even now celebrated at the Chidamparam temple on the steps leading to the central sanctuary. As soon as the eldest son of this family is married he and his wife accompanied by a local Vellala repair to the said shrine and there amidst crowds of their castemen and others a Homam (sacrificial fire) is raised and offerings are made to it. The couple are then anointed with nine different kinds of holy water and the Vellala places the temple crown on their heads. The Vellala who officiates at this ceremony assisted by the temple priests is said to belong to the family of a former minister of a descendant of Hiranyavarman who was the head of a collateral branch of the Pallava royal house was the father of Nandivarman II Pallavamalla.

Yours faithfully,  
C. Nagalingam

Thondaimanaru 24-5-67



தமிழ் மொழி:
தமிழ் மொழியை ஆராயும் கல்விக்கும்
தமிழ் மொழியை நானறி விக்கச்செய்யும்
தமிழ் மொழியை நான்னை காட்டுமே
தமிழ் மொழியை.

Hindu Organ

FRIDAY, MAY 26, 1967

SAIVA SIDDHANTHA STUDIES

It is very heartening to note that great interest is being shown by both teachers and students along with adults in the learned discourses that are being delivered in the form of explanatory lessons by the reputed Saiva Siddhantha Scholar Sri K. Vachiravelu Mudaliyar under the auspices of the Jaffna Saiva Paripalana Sabha. Teachers who belong to the Saiva religion have enrolled themselves in large numbers in the study circle and seem to have derived significant benefit from what to them is a Refresher Class on Religion. Now that Hinduism has gained an appropriate place in the curriculum of studies of this Island and counts as one of the compulsory subjects for the G. C. E. Ordinary Level Examination the need for regular classes in this subject becomes almost imperative. Hence the effort of the Saiva Paripalana Sabha to organize such classes is highly commendable. However it will be helpful if a long range view of the syllabus in Saiva Siddhantha is taken with particular reference to the requirements in academic examinations before these classes are fully and finally set up. Saiva students require not merely a ground work of Saiva Siddhantha but also a classically graded curriculum. These classes may be usefully followed by students who appear for Saiva Palavar Examinations.

There is also another important matter that must be raised at the Governmental level of educational affairs in regard to the method of examination that is necessary for a religious subject. It appears that the failures in the subject of Hinduism at the last G. C. E. Ordinary Level Examination compel the attention of Saiva Sa-

About The Grace Of The Mind

(Continued from page 1)

kind does not possess or develop this faculty. That man regrets some of his actions for whatever reason, demonstrates that this faculty is not absent in him. Also, commerce, science, literature, music, art, and architecture have developed because of it. Yet the very same persons who have reached the pinnacle of glory in these spheres may be swayed by passions, may commit crimes. How could such a thing be possible if they were not swept off their feet in the current of their passions, thus losing hold of their intellect?

Again, it is a psychologically proved fact that a part of the mind should always cooperate with the body for the performance of any action; there is no automation in it. Even when we allude to automation in man we imply that he does not do his deeds devoting his full mind to them, does not use his discriminative part of it.

All this will be obvious if we but begin to analyze every thought that we think, every word that we utter and every action that we perform. This self-analysis, if we may say so, is the laying of the foundation of man's character on a firm basis. All other codes of outward conduct, mores, traditions and so on are only aids to develop this intuitive self-analysis. These codes and mores cannot make you a new being unless you accept the disciplines involved in them wholeheartedly and not as drudgery. Perhaps, in the beginning even this drudgery should be accepted and may prove fruitful provided there is a real hankering after the spirit, after God. But if it remains as a burden, as a shackle which you think is impeding you every moment of your life then the outer disciplines will only weigh on your mind and create tension.

-From the Vedanta Kesari

bhais and Siddhantha Teachers. It will be helpful if the Jaffna Saiva Paripalana Sabha can call for a searching report on the results in the subject of Hinduism at the G. C. E. Ordinary Level Examination.

Letters to the Editor

DISTRICT COUNCILS

Sir,—Is the idea of District Councils a recent creation to placate the Federal Party? Or is it a politically sound basis to establish democracy in the district centres of the country? It will be in the interest of the country to study the answers to these two questions. First and foremost, long before the Federal Party came into being, mature politicians down South were toying with the idea of establishing District Councils. The District Councils were to be in the nature of the well established County Councils of England. We had all along followed the lead of England in matters of democracy and this was just a piece of it. Why people should shout hoarse against this tried form of administration beats one's understanding.

The late Mr. S. W. R. D. Bandaranayake, as the first Minister of Local Government in the State Council days, addressed a meeting of the members of the V. C. P. C. and U. C. at the old Savalee School Hall on his first official visit to Ratnapura and said that the people must shoulder greater responsibility in the administration of the local bodies and become fit to run the central government. He envisaged the idea of District Councils. He, as a U. N. P. stalwart in the early days, always had in his mind the establishment of District Councils. Later as an S. L. F. P. founder he was the real father of the idea of District Councils. It is certainly amusing to find that those who profess to follow the Bandaranayake policies vociferating against a move to introduce Mr. Bandaranayake's 'dream Council'—the District Councils.

The late Mr. D. S. Senanayake, as the first Minister of Agriculture during the State Council days, also on his first visit to Ratnapura, said that the people of the country should have greater share in the administration of the country and that the functions of the Kachcheri should be decentralised at the District and village levels. He too had this idea of District Councils, perhaps not in the form it is spoken of now, nevertheless something very akin to it. He started the Rural Development Societies and gave a new life to the Co-opera-

tive movement to train people for democracy. He wanted men of character and ability to implant democracy in the country. Finding that the men who handled these organisations were not up to the mark, he organised the Young Farmer's Club to train boys and girls to become useful citizens and to man the R. D. S. and the Co-ops and build up a healthy Society and purity in public life. The Present Prime Minister as Minister of Agriculture, followed the footsteps of his father and made these institutions envelop the country. This was done primarily to make them fit to govern the local field and to raise the economic condition of our land.

The District Councils will be a boon to the country if we have leaders, who possess the qualities of honesty, integrity and devotion to the country to man them. We therefore welcome the introduction of the District Councils but it is the responsibility of the public of Ceylon to send up men of high intellectual and moral calibre to man these Councils.

Many countries give their national flag the first place at all functions, be it educational, religious, social or public. This promotes in the people a deep sense of loyalty to the nation. This practice is practically nil in this country and should be forthwith introduced, if only to give that much-wanted life to our drooping sense of patriotism and to kill the canker of communalism and foster a 'Ceylonese' nation.

Yours truly
M. R. M. Jebaratnam
Poojana Giri
Anaicottai
24.5.67

Socialists in Intent But Capitalists in Fact

Sir,— I was interested to read a news item pertaining to a statement by a Coalitionist to the effect that some Government Servants have changed their colours meaning apparently that those who supported the Coalition Government are now in the opposite camp that is the present Government in power. While not touching on

Personal

Mr. Sri Bhavan Sri Skanda Rajah has been awarded the degree of Doctor of Philosophy (Ph. D.) (சொந்திரி) by the University of Cambridge.

He graduated with Honours in Mechanical Engineering from the Imperial College, London.

He entered the University of Cambridge on a Vickers Research Scholarship. There he won his Boxing Blue twice and was Secretary of the Boxing Club. Also he captained the Cricket Team of the Engineering Research Laboratory.

He was President of the Ceylon Society at Cambridge.

He was elected a member of the Hawkes Club, which has exclusive membership of only distinguished persons. He now holds a post as an Executive in Vickers.

He is the son of Mr. P. Sri Skanda Rajah, Retired Police Justice, and Mrs. Kannany Sri Skanda Rajah.

He had his early education at the Royal College, where he distinguished himself in High Jump.

the propriety or otherwise of Government Servants identifying themselves actively and even publicly with any political party—I do not see why the Coalitionist referred to should be perturbed as these very same Government Servants will be back with them, if and when they came back to power, to do the needful and help themselves and the Coalition Government. There are apparently shrewd and astute Government Servants who know how to fit in with any Government.

I am afraid this is so of some of the public men too. Only recently we had a case of a public man who is now an ardent coalitionist only because he was refused nomination by the opposite camp and there are again public men who change their colours and political trade marks from red emblems to blue temple flowers on strategic occasions and there are also public men who are wallowing in the luxury of capitalism, inherited or assiduously acquired, but to give them their due, find the time despite their multifarious capitalist activities, to preach to the haves-nots on the evils of capitalism. They are bad only to themselves.

You s etc.
J. R. Sinnathamby

# The Problem of the Cow

BY V. T. SOMASUNDARAM

God is one and Eternal but devils and Baals are many. Truth is one: similarities, falsehoods, perversions, twists and viharams are many and fleeting. The world is running at a head breaking speed and struggling hard not for existence but for Nirvana. There is a basic law of Good or God underlying the world whether man knows it or not. Good is an indispensable property universally, even to the evil. There must be an end to this evil speed of hiding and brushing the only Good. That is what India is facing now in the Problem of the Cow. The cow is the solitary gift of God under the Sun universally indispensable, wholly useful, auspicious and good either in India or elsewhere. Although universal—the cow—to the Hindu or to those who want to make their Home or shedram she has a specific sacred significance. Laws are generally made by man for man's conduct, subject to alterations, but to this sacred Geographical historic Soil of India (whole) only, there is an irrevocable Law from the beginnings of 'Time & Place' that all lands known as India is a 'Go Sanchara Boomi' or cows' eternal, absolute grazing ground that is, men may come and men may go, devils may come and as men they may remain, but all must achieve the status of the cow. This law was applied even to the the mighty Pandavas under the lead of Arujuna. With the auspicious advice of Krishna-Paramahatma, Arjuna obtained the Pass Port, Pasu-Patha-asthram from Pasu-Pathy or Parama Sivam on Mt. Himalayas: Pasu cow, Patham-Status, after obtaining this Pass Port only, Arujuna and his followers who returned from Persia, Babylon etc were led into the soil of India by Lord Krishna. Take the map of full India. It is exactly like a cow facing the West. The mouth is at the Persian Gulf near Bandar Abbas hump is at the Pamir Knots, udder in Bengal, Burma Siam, Annam and the tail ends in Malaya Peninsula, down south are Her four feet and under Her feet exactly in the shape of a baby elephant, mango, or a fowl chicken, is her only calf or child our Booda Ganapathy (V) Elam (Gairub) which means elephant calf. This (V) Elam represents the elder Son of God or the

younger Son's Spear or Vel (Gavah, Gavah) There Vaddah Buddhism which has a big name and fame today is founded on Gothama Buddhira, son of King Suddhodana of Kapila-Vastu. Go is Cow Uthama is Good Puthra-"R" dropped, Puttha is child. Suddha-is universal or pure, othanam is rice. The rice feeding line of Kings refers to S. masundera Kadavul plus Meenadehy Arumiar Line and direct descendants. The last line refers to the Sera family from which Seran Senkudduvan of the inimitable Tamil Epic Silapathikaram ends. Kapilam, now Kabul or Caballm is the house of the Cow. Vasthu is Boodam or underground Devil all these taken together the whole affair minus the vasthu Boodam falls upon the head of the Tamil - Dravida - Hindu and Vedhic Ariya Family or the only Eternal son of God our Lord Subramaniya. The Thera Vadha Buddhism has slowly and cautiously confused the world by placing the Vasthu Devil in place of the God and the direct inheritors of God and His Kingdom have seriously mistaken the Devil for God. However I am now clearing the mystery and the lawyers of age long fabulous Maya and dark clouds are torn threadbare. At this stage it becomes incumbent upon me to transfer all the time-long homage and worship and Good work if any of the three ante God cultures to the most sacred glorious ever-lasting only Son of God by universal name Kumara-Kadavul born in the sacred Lake Saravana on the auspicious Star Visakha and reared by six virgins of Karthikai-Nakshadram. The three big religions cow, Good and God will do well to bundle up all their sins, crimes, abominations, Baals and curses etc. etc. and release the cow and obtain Nirvana. The appointed place for the Devils and Darkside is Pittam and Saudi which means backside or out of Bounds of the Good Cow. Peaceful coexistence is always welcome. but it is impossible within the Go-Sanchara Boomi which is intended only for the positive cult of the cow known as "Sanathana Dharma." SA auspicious or always having Her over Lord and Husband Na-Good Cow Thana-heritage, wealth, country. Dharma is eternal, God given, the

## Ceylon Tamils Association In Singapore

The 49th Annual General Meeting of the Association was held as notified earlier on Thursday, 30th March 1967 at the C. T. Association premises. 8 members were present.

At the 49th A. G. M. of the C. T. A. held recently the under-mentioned persons were elected to the Committee of Management for the year 1967.

- President: Mr. S. T. V. Lingam  
 Vice-President: Mr. R. A. Ratnam  
 Hon. General Secretary: Mr. P. Athisdam  
 Hon. Asst Secretary: Mr. C. Thambirajah  
 Hon. Treasurer: Mr. A. N. Appudurai  
 Literary Secretary: Mr. P. Valapillai  
 Sports Secretary: Mr. A. Mylvaganam

Committee Members: Messrs T. Chelliah, J. B. Jeyaratnam, G. Sathiyathan, T. Krishnar, S. Rasiab, R. Rajathurai, S. Karalasingam and Dr. J. M. J. Supramaniam.

Hon. Auditors: Mr. K. Nadarajah, Mr. C. Sathasivam.

The Tamil New Year Social was celebrated on Saturday, 15th April, 1967 at 6 p. m. at the Association premises. There were dance items by children and guest speaker was Mr. Stephen Thuraisingam B.A. (Hons) Instructor in charge English Division, Teachers' Training College, Singapore. The main attraction was an oratorical contest open to all children of members attending Primary Schools. Subject Title: "Tamil New Year" Duration: 3 - 4 minutes. Groups: Primary 1 - 3 (Tamil), Primary 4 - 6 (Tamil), Primary 1 - 3 (English), Primary 4 - 6 (English).

There were several competitors. Children spoke in Tamil or English or in both. Valuable prizes especially contributed by members were given to all winners and runners-up.

only good culture, I hereby release this latest revelation for justice, safety and peace of the world. Glory to Parwathy Paramasivam, and their son Lord Subramaniya.

## NOTICE

IN THE DISTRICT COURT OF POINT PEDRO

No. 9383

1 Arumugam Selvarajah and  
 2 Wife Thilagavathy of  
 Thumpalai  
 Vs. Plaintiffs

- 1 Kumarappur Velupillai  
 2 Eledsumipillai widow of  
 Nagesu  
 3 Periathamby Kundiah  
 Thiagarajah  
 4 Parupathipillai widow of  
 Periathamby  
 5 Periathamby Subramaniam  
 6 Subramaniam Sivapathasundaram and  
 7 Wife Kamaladevi  
 8 Ponnamma widow of  
 Nagalingam  
 9 Subramaniam Karunanathan and  
 10 Wife Puvaneswari  
 11 Kanapathipillai vaithilingam  
 12 Sarojinidevi wife of Kovinthapillai Balakrishnan all of Thumpalai Defendants

It is hereby notified that action No. 9383 has been instituted in the District Court of Point Pedro under the partition act No. 16 of 1951 for the partition/sale of the land called "Ollai" in extent 9 5/8 Lms. V. C. and situated at Thumpalai in the Parish of Point Pedro Vadamaradchy Division Jaffna District Northern Province. The Defendants in the aforesaid action are summoned to appear in Court on the 4th day of June 1967 at 10 O'clock of the forenoon.

This 18th day of May 1967

By order of Court  
 Sgd S. J. Navaratnam  
 for Secretary.

Drawn by  
 Sgd. S. Rasaratnam  
 Proctor for Plaintiffs  
 34 26

## ORDER NISI

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction  
 No. 2040

In the matter of the intestate estate of the late P. Asirvatham of Mathagal Deceased

Anthoniappillai Rakini widow of P. Asirvatham of Mathagal Vs. Petitioner

- Minor 1 James Ranjan Asirvatham  
 .. 2 Mary Rohini Asirvatham  
 .. 3 Patricia Ranjini Asirvatham  
 .. 4 Vincencis Jeroze Asirvatham  
 .. 5 Matilda Malini Asirvatham  
 .. 6 Luke Narmalan Asirvatham all of Mathagal  
 The 1st to 6th respondents are minors by their Guardian-ad-Litem  
 7 Manuelpillai Arulanathan of Mathagal Respondents.

This matter coming on for disposal before N. A. de

## 'ORDER NISI'

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction  
 No. 2029

In the matter of the Intestate Estate of the late Seeny Ratnam of Chunnakam Deceased.

Nagaratnam widow of Seeny Ratnam of Chunnakam Vs. Petitioner

- 1 Ledchumy widow of Seeny of Chunnakam  
 2 Seeny Rajah of do  
 3 Kanapathipillai Vaithilingam and wife  
 4 Annammah both of do  
 5 Vairemuttu Thambirajah and wife  
 6 Chinthamany both of do  
 7 Murugesu Sinnathurai and wife  
 8 Maheswary both of do Respondents

This action coming on for disposal before N. M. J. Rajendram Esquire, District Judge Jaffna on the 25th day of February 1967 in the presence of Mr. C. Ramalingam Proctor on the part of the petitioner and the affidavit of the petitioner dated 30th day of January 1967 having been read

It is ordered that the petitioner be and she is hereby as the widow of the deceased abovesaid, declared entitled to have letters of administration of the intestate estate of the said deceased issued to her accordingly, unless the respondents abovesaid or any other person or persons interested shall on or before the 10th day of May 1967 show sufficient cause to the satisfaction of this Court to the contrary.

This 25th day of February 1967

G. C. Niles

Addl. District Judge

10-5-1967  
 Time to show cause has been extended till 23 - 6 - 1967

Sgd. G. C. Niles  
 Addl. District Judge,  
 27 26 & 2

Wijesekera Esquire District Judge Jaffna on the 4th day of March 1967 in the presence of Mr. P. N. Reginald, Proctor on the part of the petitioner and the affidavit of the petitioner dated the 31st day of March 1967 and petition of the petitioner having been read:

It is ordered that the 7th respondent be and he is hereby appointed Guardian ad-Litem over the minors the 1st to 6th respondent and the petitioner be declared entitled to have Letters of Administration to the estate of the said deceased and Letters of Administration be issued to him accordingly unless the respondents or any other person or persons shall on or before the 9th day of June 1967 appear before this Court and show sufficient cause to the satisfaction of this Court to the contrary

And it is further ordered that the petitioner do produce the said minors in Court on the 9th day of June 1967 at 10 a. m.

The 4th day of April 1967  
 Sgd. N. A. de S. Wijeyasekera  
 District Judge

Drawn by  
 Sgd. P. N. Reginald  
 Proctors for Petitioner  
 33 26 & 2

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. Navaratna-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. Navaratna-Rajah Proctor for Petitioner 28-4-67

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 Joint and Last Will of Subramaniam Ponnampalam the deceased and his wife Sinnachchipillai 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 Sellappah Sinnathamby of Karukkaitivu, Punakary Deceased Sinnathamby Nadarajah of Karukkaitivu, Punakary Vs. Petitioner

- 1 Sinnathamby Sivapunniam of Karukkaitivu, Punakary
2 Meenadeby widow of Sinnathamby of do
3 Sivanandam widow of Saravanamuttu of Columbuthurai
Minor 4 Vimalakumari daughter of Saravanamuttu of do
5 Saravanabavanandan son of Saravanamuttu of do
6 Manoharanandan son of Saravanamuttu of do

The 4th 5th and 6th Respondents are minors appearing by their guardian ad-litem the 3rd Respondent

This matter coming on for disposal before N. M. J. Rajendram 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

ORDER NISI

IN THE DISTRICT COURT OF CHAVAKACHCHERI

Testamentary Jurisdiction No. 146

In the matter of the Last Will and Testament of the late Eliyathamby James Rajaratnam of No. 10 Point Pedro Road, Chavakachcheri Deceased

Lucy Thangaratnam Rajaratnam widow of Eliyathamby James Rajaratnam of No. 10 Point Pedro Road Chavakachcheri Vs. Petitioner

- 1 Jesiah Matupuresingham Rajaratnam of Meleod Hospital, Inuvil, Chunnakam
2 James Ilangakone Rajaratnam of 147 Main Street, Jaffna
3 Emmanuel Ratnajothy Rajaratnam of 14 Egmond Road, New Malden, England
4 A. E. Rajasingham wife Leelawathy Mahilarupiam of Vaddukoddai
6 J. K. Gnanaratnam wife Hannah Rupawathy of Queenston Estate Hall-Elle
8 Rita Somawathy widow of A. N. Rasiah of 10 Point Pedro Road, Chavakachcheri
9 Samuel Sumanthoran Rajaratnam of 266 High Level Road, Nugegoda and
10 Ruvandran Rajaratnam of 10 Point Pedro Road Chavakachcheri

This matter coming on for disposal before V. M. Cumaraswamy, Esquire, District Judge, Chavakachcheri on the 19th day of March 1967 in the presence of Messrs Ratnasingham & Subramaniam Proctors on the part of the petitioner and the petition and affidavit of the petitioner dated 7th February 1967 and the affidavit of the attesting notary and the witnesses dated 31st December 1966 having been read:

It is ordered that the Last Will and Testament No. 2747 dated 2nd May 1966 and attested by K. Gnanachandran, Notary Public the original of which has been produced and is now deposited in court be and the same is hereby declared proved, that the petitioner abovenamed is the Executrix named in the said Will and she is hereby declared entitled to have Probate thereof issued to her accordingly unless the Respondents abovenamed or any other person or persons interested shall on or before the 26th day of May 1967 show sufficient cause to the satisfaction of this Court to the contrary.

The 12 day of April 1967 V. M. Cumaraswamy District Judge.

Drawn by Proctors for Petr, 19 & 26

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 21-11-66. Sgd. N. M. J. R. D. J.

13-3-67 Order Nisi extended for 21-4-67. 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 & 26)

ORDER NISI

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction No. 2039

In the matter of the intestate estate of the late Narayana-pillai Arunasalam of 23/2 College Road, Neeraviyady Jaffna. Deceased

Chellammah widow of Arunasalam of 23/2 College Road, Neeraviyady, Jaffna Vs. Petitioner

- 1 Arunssalam Thavarajah of do
Minor 2 Arunasalam Gukerajah of do Respondents

This matter coming on for disposal before N. A. de S. Wijesekera Esquire, District Judge, Jaffna on the 20th day of March 1967 in the presence of Mr. N. Ehamparam Proctor on the part of the Petitioner and the affidavit of the petitioner dated 10th day of March 1967 having been read.

It is ordered that the 1st Respondent abovenamed be and he is hereby appointed Guardian-ad-Litem over the 2nd minor Respondent abovenamed for the purpose of these proceedings.

It is further ordered that the Petitioner abovenamed be and he is hereby declared entitled as the widow of the deceased abovenamed to have Letters of Administration to the estate of the said deceased issued to her accordingly, unless the respondents abovenamed or any other person or persons interested shall on or before the 2nd day of June 1967 show sufficient cause to the satisfaction of this court to the contrary

It is further ordered that the petitioner do produce the said minor in court on the said date.

This 20th day of March 1967 Sgd. G. C. Niles District Judge Jaffna (24 19 & 26)

ORDER NISI

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction No. 2013

In the matter of the intestate estate of the late Annamma wife of Perampalam Vinayagathamby of Neerveley Deceased

Perampalam Vinayagathamby of Neerveley Vs. Petitioner

Thavamany Devi daughter of Perampalam Vinayagathamby of Neerveley Respondent

This matter coming on for disposal before N. M. J. Rajendram, Esquire, District Judge, Jaffna on the 30th day of January 1967 in the presence of Mr. V. Venasithamby, 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 and he is hereby declared entitled to have Letters of Administration to the intestate estate of his deceased wife issued to him as the husband of the said deceased unless the respondent abovenamed or any other person interested shall on or before the 21st day of April 1967 show sufficient cause to the satisfaction of this Court to the contrary.

Sgd. G. C. Niles Actg. District Judge

Drawn by Sgd. V. Vinasithamby Proctor for Petitioner

Extended and reissued for 29-5-67

Sgd. N. A. de S. Wijeyesekera District Judge 26 19 & 26

THE JAFFNA MUTUAL BENEFIT FUND Ltd. (Established 1915)

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Fixed Deposits received for periods of 12 months and 36 months and interest allowed at 6% and 8% respectively.

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

FOR FURTHER PARTICULARS

APPLY TO:

S. KANAGASABAI, J. P. Shroff.

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