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NO. 25

IS SANSKRIT DEAD?

DR. C. P. RAMASWAMY AIYAR

A few years ago, many scientific journals carried the news that among the articles found in the course of excavations of Egyptian tombs there were certain seeds and grains of wheat which, on being moistened began to sprout and to show signs of life although they had been buried for nearly 3000 years. The answer to the question — Is Sanskrit Dead? — may perhaps be furnished by an argument by way of analogy. Sanskrit, in my view, should be regarded at the most as at present a dormant language still containing active elements of vitality and capable of resuscitation and regeneration. But it is possible to take the argument even further and plausibly to argue that the Sanskrit language, with, what is more important, Sanskrit culture, is not only not dead but vigorously alive. In dealing with this matter, certain historical perspectives have to be kept in view. The antiquity of Sanskrit is unquestionable although it was not realised until Sir William Jones, by comparison of that language with Greek and Latin established the science of comparative philology as well as the prevalence of Sanskrit during several millennia. Max Muller in his India asserts "Such is the marvellous continuity between the past and the present of India that, in spite of repeated social convulsions, religious reforms, and foreign invasions, Sanskrit may be said to be still the only language that is spoken over the whole extent of the vast country." Another eminent scholar M. Winternitz declares, "Sanskrit is not a dead language even today. There are still at the present day a number of Sanskrit periodicals in India and many topics of the day are discussed in Sanskrit pamphlets, the Ramayana and the Mahabharata are still read aloud and listened to

with rapt attention, poetry is still composed and works written in Sanskrit and it is the language in which Indian scholars converse upon technical questions. Sanskrit at least plays even to-day the same part in India as Latin in the Europe of the Middle Ages or as Hebrew with the Jews." Another well-known work entitled Hindu Superiority avers the antiquity and extent of the literary documents in Sanskrit, the transparency of its grammatical structure and the research bestowed on its linguistics both by Indians and Westerners have secured for it the foremost place in the comparative study of languages. The word Sanskrit connotes perfect construction or formation and Indian grammarians and authors have bestowed on it the name Girvana Vani viz. the language of the gods in which were written the ancient Vedic, Upanishadic and Puranic works. A recent historian of Sanskrit literature Sir Berriedale Keith whose views and sympathies are, to say the least, detached and impartial admits "Yaska (the Vedic Scholar) spoke Sanskrit much as he wrote it and the officials of Asoka conversed in a speech essentially similar to that in which they wrote. There seems no ground for conceiving the position as one in which the priests (Brahmins) used a formal language only for religion and discarded it in daily life." Keith justly adds, "there seems to be a fair analogy with the standard English of the higher classes of society in England. The East End curate's true vernacular is standard English, though he adapts his speech to the comprehension of the dockers if he works at a mission. A land owner's true vernacular is that which he uses in his own circle, not that in which he talks familiarly to his farm workers or villagers whose

dialect is often as different from a standard English as Prakrit from Sanskrit." Moreover, the fact that Sanskrit was for many centuries regularly used in conversation by the upper classes and court circles cannot be denied. Changes to the disadvantage of Sanskrit as a spoken language resulted from the Mohammedan invasions which culminated in the substitution of a new speech which came into official use at the courts of Muslim rulers. But until about 1200 A. D. there is little evidence of any fundamental change in the extent or character of the use of Sanskrit. "The same impression is given by the Kama Sutra (400 A. D.), Rajasekhara's Kavya Mimamsa (900 A. D.) and Bilhana (1100 A. D.). Vincent Smith, author of the Oxford History of India stresses the fundamental unit of Hinduism and says that it rests upon the fact that the diverse peoples of India have developed a peculiar type of culture and civilization different from any other type. Vincent Smith is apt to decry Brahmin influence but nevertheless he is at pains to point out that indigenous and foreign evidence alike emphasise the importance of the Sanskrit language and the culture embodied in it as productive of that unit, which in India transcends the diversities of blood, colour, language, dress, manner, and sex.

About the 11th century, a very learned scholar and astronomer. Al Beruni, came to India in the train of Mohammed of Ghazni. He mastered the Sanskrit language and produced a treatise entitled 'An Inquiry Into India — Tabkik-e-Hind' which served as a model to Akbar's minister Abul Fazl, the author of Aini-Akbari (Institutes of Akbar). Al Beruni makes it clear that in his day Sanskrit was largely a spoken language. The language of Asoka's edicts is in a Prakrit dialect not far removed from classical Sanskrit and the glorious Gupta period in Indian history which brought

(Continued on page 2)

INDIRA GANDHI

PRIME MINISTER

by

CHALAPATHI RAU

[Shrimathi Indira Gandhi has visited Lanka and returned to her land. Yet the impression has been indelibly left behind and it is worth a lot to know her life story in a nut shell]

On January 19, 1966, Indira Gandhi became India's Prime Minister, in a moment of high drama. There seemed to be an inevitability about it.

Lal Bahadur Shastri, who had held office as Prime Minister for nineteen months, died in Tashkent a few hours after he had signed a joint declaration with Pakistan for peaceful relations between India and that country. Nine days later, the Congress Party in Parliament elected Indira Gandhi as leader by 355 votes against 167 polled by Mr Morarji Desai. She won without a sense of triumph; she would have lost without rancour.

In choosing Indira Gandhi, the party chose Jawaharlal Nehru's daughter, who had shared his life and work and vision and would carry forward his mission of modernising India and making her a force for world peace. The party chose youth, promise, and high spirits, a person who was free from a dogma, had a sense of adventure, and reflected the composite culture of the country. Indira Gandhi was young, eager-minded and fresh; she belonged to the nation more than to the party.

Indira Gandhi was born on November 19, 1917. She was a child of the Gandhi age, as her parents and grand-parents had been its products. Motilal Nehru was a Grand Mogul of the Old Congress, who was converted by Gandhi to a life of simplicity and sacrifice. His son, Jawaharlal Nehru, had played a part in the conversion, and father and son became outstanding freedom fighters. Motilal Nehru's wife, Swaruprani, was a volunteer in the movement, and Jawaharlal Ne-

hru's wife, Kamala, shared his sense of adventure.

From her early years, Indira Gandhi knew the excitement of political life. Inheriting pride, charm, political awareness and love of the people from her parents, she took to political work even as a toddler. At twelve, she organised a children's section of Gandhi Charkha Sangh, an organisation for hand spinning, and a Mon-key Brigade of children to run errands for Congress volunteers and to cook food and give first aid to them. She knew what it was to be by herself, with her parents and grandparents often away in prison. When she was grown up, she was herself imprisoned, and led a secluded life without a word or a visit from the outside world for about thirteen months. She knows the taste of police lathis and prison food.

Letters from Father

Indira Gandhi received the historic gift of a readable book of history from her father, who wrote a series of letters to her from prison, later to be published as 'Glimpses of World History'. In one of his letters (October 1930), her father wrote to her "How fascinated you were when you first read the story of Jeanne d'Arc and how your ambition was to do something like her... One little test I shall ask you whenever you are in doubt. It may help you. Never do anything in secret or anything that you would wish to hide. For the desire that you want to hide anything means that you are afraid, and fear is a bad thing and unworthy of you. Be brave, and all the rest follows."

From her father, Indira
(Continued on page 4)



தமிழக அரசின்
மாநிலப் பேரவை
தமிழக அரசின்
மாநிலப் பேரவை
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மாநிலப் பேரவை

Hindu Organ

FRIDAY, SEPTEMBER 29, 1967

STALEMATE SITUATION

The close call of the Coalitionists has been made still more pressing by the retaining of the Bandaragama seat by the S. L. F. P. with a convincingly impressive majority. The series of by-elections — a feature of the after math of the 1965 General Election — must be regarded as a mid-term appeal to the country and should be properly assessed by the contending political parties and the people. The general impression has already been created that where the common man expected a change in his standard of living, utter disappointment has been his lot. Hence the situation is a stale-mate if not a decline.

We do not hold a brief for the U. N. P. or for any other political party. But we cannot disguise our feeling for the common man whose interest demands that the Coalitionists should not be allowed to regain power by any method, least of all by exploiting the downward trend in the financial position of the country. It is therefore that we exhibit a special concern for the National Government and call upon the leaders of the ruling group to work incessantly and enthusiastically to remedy the present situation. Apart from the stepping up of production of articles of food and other necessities of life the importing of all essential items of subsidiary food stuffs is imperatively urgent. The situation must be saved and without any more delay.

ELECTION OF SPEAKER

Mr. Shirley Corea, Deputy Speaker of the House of Representatives was unanimously elected Speaker. Sir Razik Fareed was elected Deputy Speaker.

Congress of Religion and Code of Service

[Reprinted from a publication by the Congress of Religions during its current session]

Religious Education

We strongly recommended the imparting of religious education in both primary and secondary schools.

The growing indiscipline in schools today is not an indication that Religion has failed to mould character under the new dispensation, but that the new dispensation has failed to make adequate use of religion in moulding character in State schools and other educational institutions. A disciplined and well poised life can only be achieved if the importance of character is stressed, and the formation of character depends on an ultimate belief in a morally purposeful life which is inspired by Religion.

We do not, therefore, feel that the primary school child is sufficiently developed to assimilate the essential content of religion and we, therefore, recommend that Religion be included in the curriculum of secondary education.

We also emphasise that the responsibility of teaching Religion in schools should be vested in persons whose capability to impart such knowledge is recognised by a competent authority belonging to that particular religious denomination.

Teacher-Pupil Relationship

The ancient Guru Chela relationship (a personal relationship between teacher and pupil) which traditionally moulded character in our country has disappeared as was inevitable with mass education.

We should, however, endeavour as far as possible to ensure a closer personal contact between teacher and pupil which was the essence of the Guru Chela relationship in our educational system, so that the personal factor in the educational process will not disappear.

So far as primary and secondary education is concerned, it is necessary for this purpose that classes should not be too large as to preclude a teacher from exercising an adequate moral influence on students, and maintaining

standards of rectitude. The cost to the State in perhaps having to employ more teachers in these circumstances with a better sense of responsibility in character formation will be amply repaid by the quality of the human material that will be turned out from such a school system.

Parent Teacher Associations

The absence of a role for parents in a school system results in an inadequate background for the solution of many school problems. There is an intimate relationship between home life and school life and the solution of many a student problem, often of a personal nature, requires a continuous relationship between the home and the school.

Parent Teacher Associations must also stimulate the general interest of the community in improving educational standards. The Educational authorities, therefore, must take the initiative in promoting parent teacher associations throughout the school system.

The Role of the Press and the Cinema in Community Living

The educative and moral role of the Press and the Cinema must be better emphasised in our developing economy. The Press and the Cinema are the most influential media of social impact today in our country. The Cinema should not be considered a mere medium of relaxation and still worse licentiousness, and the Press an expression of sensationalism. We cannot afford a negative role for the Press and the Cinema and worse still a presentation associated with lasciviousness or sensationalism.

In the case of the Cinema we recommend that the Public Performance Board should have appointed to it not only citizens with a broad cultural interest, but also some citizens who in addition to a broad cultural interest also specially represent the main religious denominations of the country, and the spiritual values enshrined in these

மஹாலயா அமாவாசை

The term Mahalaya Amavasaya literally means the New Moon day of the Great Stay. It is believed by the Hindus that during the solar month of Kanya (Tamil Puratasi) and the lunar month of Bradrapada, corresponding to September and early October, the ancestors of a person leave their celestial homes (the Preta Loka) and make their sojourn in the homes of their descendants on earth. They make this migration of settlement in the beginning of the period of fifteen days technically called by the name of Mahalaya Paksha preceding the New moon day of the month of Kanya. They stay of course unobserved invisible in the house of their descendants for the space of a month — till the sun enters the Vri-chika (the scorio) fifteen days after the new moon. The reason for their advent and stay will best be appreciated by the Hindu whose religion ever guided by sacerdotalism consists largely of ceremonialism. It is well known that on every amavasya day i.e. on every occasion when the conjunction of the sun and moon takes place the

world religions.

Indecent posters advertising films have the same effect as indecent films and worse still they are displayed in public and exposed to the gaze of not only adults but also non adults. Such posters should, therefore, be subject to censorship.

We recommend that the Press should be assisted and encouraged in every way to develop, in the first instance, its own Councils of Control composed of professional journalists with statutory authority to impose standards, and to deal with flagrant violations of the dictum that "facts are sacred though comment is free."

Such a method of control should in the first instance be tried out before forms of control less self regulatory are experimented with. Our purpose is to endeavour to combine the freedom of the Press with social responsibility, leaving it to the State to deal only with such Press excesses as constitute libel, and the fomenting of racial, communal and religious animosity.

spirits of ancestors are believed to be satisfied by the offering of oblations and the performance by their descendants. But the amavasya that takes place in the month of Kanya is singularly sacred. It in fact is so sacred as to impart sanctity to the lunar fortnights immediately preceding and following it. That is why the Pitris do not come there for the moment alone and in other new moon days and return to Yama's region immediately after the receipt of the oblations; but they as has been already maintained, voluntarily take their abode in the midst of their descendants. They are in other words, in the position of guests and must be gratified by special ceremonial and offerings in the form of milk and sugar, of honey and ghee, of curd and fruits, of rice and sesamum. A man might be a beggar, he might be a poor resourceless servant, even he must perform the ceremony. He indeed, the Sastras recognised, need not undergo any expense. It is enough if he bathes and offers with a full heart, the Sesamum and water. The yearning and hungry spirits are then satisfied as much as though the liberations were made in holy Gaya itself.

The performance of the ritual brings double blessing. In the first place, it gratifies the eager expectations of the ancestral spirits, facilitates their prospects of leaving the Presu Loka for the Supreme felicity of the heaven. At the same time it showers rewards on the performer, writers are not agreed in regard as to the extent of these rewards nor are they agreed in regard to the capacity of the different days of the Mahalaya Paksha to bestow happiness on man, but all are agreed that if the spirits receive gratification, the performer receives greater qualifications. He will it is said, be blessed with children, with wealth, and all other items of happiness in this earth, while he will be also paving the way for our open door into the heavens. Childless homes will be filled with children, the pangs of poverty will be replaced by the luxuries of wealth and all reasons for mental discontent will vanish by the satisfaction of all desires.

(To be continued)

Is Sanskrit Dead?

(Continued from page 1)

about a constant and lively exchange of ideas with foreign lands both East and West was characterised by the visits of numerous Chinese monks who came to worship at the sacred spots of Buddhism and to improve their knowledge of Sanskrit, Buddha and Mahavira, the founders of Buddhism and Jainism, preferred to use in their sermons the vernaculars to Sanskrit and even Asoka never used Sanskrit officially. But a reaction also operated and from the time of Kanishka we find, as evidenced by the Gilar inscription, that Sanskrit again became prevalent as a court language about 150 A. D. The works of Kalidasa as well as of Shudraka, Bhavabhuti, Bharavi and the astronomers Varahamihira and Brahmagupta are all in Sanskrit.

When Indian influence was extended to South-East Asia we find early in the 5th century A. D., idiomatic Sanskrit being used in inscriptions as far afield as Java, Borneo, Malaya and Cambodia. An Indian named Kaundinya, according to Chinese chronicles, founded an Indian kingdom in Cambodia in the 1st century A. D. Every coastal region in India had some cultural influence in South-East Asia and for a long time Indian culture spread through the medium of the Sanskrit language. It may also be pointed out that the history of Kashmir, Rajatarangini, discloses that the Kashmir valley had been the abode of Sanskrit learning beginning from the time of Asoka, and through Kashmir Indian civilization and art reached Khotan, Chinese Turkestan and even the Mediterranean countries, intervening between the reign of Emperor Harsha in the 7th century and the Muslim invasion in the 12th century, learned men writing mostly in Sanskrit enjoyed liberal patronage from rulers who in many cases were Sanskrit poets in their own right. Hindi, Bengali and Gujarati arose as vernaculars but were strongly Sanskritic in vocabulary and spirit. From the year 1018 to 1060, there ruled in Malaya, Bhojaraja who was an accomplished scholar and patron of Sanskrit and his country became proverbial as the abode of art and learning. As already stated it was in the 11th century that Al-Beruni not only mastered the Sanskrit language but

Astrological

WEEKLY FORECASTS

SRIPATHY

FROM 1 - 10 - 67 to 7 - 10 - 67

ARIES Aashini, Barsani, Kartikai 1st part [Meda Rasi]

Financial conditions will continue to be favourable. New ventures will be delayed a bit. But you are sure to succeed. Happiness through children indicated. Mind your health. Friday and Saturday must be spent with care.

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

Minor domestic upsets likely. Work will be heavier than usual. But you will be sufficiently compensated. Old investments will bring in good results. Success in agricultural pursuits promised.

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

You will be able to triumph over your enemies. Success in new ventures indicated. Younger brothers and sisters will be helpful. Friends will help you out of difficulties. But there will be no mental peace.

CANCER Purnapousa 4, Poorasa, Ayilya [Kataka Rasi]

Financially a very good week. You will find vast improvements in most of your affairs this week. But minor health upsets likely. Father's relatives also may cause you some annoyance.

LEO Maha Pooru, Uttira 1, [Singha Rasi]

Financially a fairly good week. Some of your personal problems will be solved. But clashes with relatives likely. Troubles through vehicles also likely.

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

Expenses will soar. Health will be far from satisfactory. Domestic affairs will be in a mess. Younger brothers and sisters will be helpful. Some gains through agriculture promised.

made himself familiar with the Puranas, and the chronicles of the Chauhans demonstrate the prevalence of Sanskrit as a spoken language during Prithviraja's life time as late as the end of the 12th century. His brother was a dramatist of distinction and one of his dramas in Sanskrit is preserved in stone tablets in Ajmer. In later years there were

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

Financially a good week. You will gain much in your undertakings. Ruin to enemies promised. But health will be a problem. Eye troubles likely.

SCORPION Visaka 4, Anusha, Kettai [Vrischika Rasi]

Work will be heavy. You will have to face some scandals and unwanted criticisms. But you will be able to triumph over your enemies. Elderly relatives will be helpful.

SAGITTARIUS Moolam, Pooradam, Uttiradam 1 [Thanu Rasi]

Professionally a good week. Fame and social success also indicated. But there will be some health upsets. Abdominal complaints shown.

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

Beware of scandal mongers this week. You will find it difficult to make both ends meet. Strangers will be helpful. Success in agriculture promised. Spend Sunday Monday with care.

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

The first two days will be favourable for new ventures. Tuesday and Wednesday may prove to be troublesome. Health upsets likely. Rest of the week will turn favourable again.

PISCES Pooraddati 4, Uttiraddati, Revati [Meena Rasi]

Your health will suffer. You will have no mental peace. Be careful in all your undertakings. Petty thefts and losses likely. Wednesday evening, Thursday and Friday forenoon will be worst out of the lot.

many Muslim kings in Bengal who were patrons of Hindu learning and a Bengali version of the Mahabharata was prepared at the instance of Nushrat Shah, Sultan Zaimuladin of Kashmir who reigned from 1420-1467 was noted as a patron of Sanskrit learning.

Bhavan's Journal.

(To be continued)

ORDER NISI

IN THE DISTRICT COURT OF POINT PEDRO

Testamentary Jurisdiction No. 894

In the matter of the Intestate Estate and Effects of Ahamparam Murugesu of Puloly East, Point Pedro Deceased

Thangaratnam widow of Ahamparam Murugesu of Puloly East, Point Pedro

Vs Petitioner

Minor 1 Murugesu Gnana-sampanthan of do

do 2 Murugesu Ahamparanathan of do

do 3 Pushparani daughter of Murugesu of do

do 4 Inparani daughter of Murugesu of do

5 Sellappah Murugesu of do, as Guardian-ad-litem of the minors 1st to 4th Respondents

Respondents

This matter coming on for disposal before V M: Cumarasamy Esquire, District Judge, Point Pedro, on the 28th day of June 1967 in the presence of Mr. V. Dharmalingam, Proctor on the part of the petitioner and the petitioner and affidavit of the petitioner having been read and by an order of the District Court of Colombo dated 20-2-67 the 5th Respondent was appointed Guardian-ad-litem of the minors the 1st to 4th Respondents:

It is ordered that the Petitioner abovenamed as widow of the above-named deceased be and she is hereby declared entitled to take out Letters of Administration of the Estate of the deceased and that Letters of Administration be issued to her accordingly unless the said Respondents or any other person interested shall appear before this Court on or before the 15th day of August 1967 at 10 a.m. and show sufficient cause to the satisfaction of this Court to the contrary.

The 18th day of June 1967

V. M. Cumarasamy District Judge

15-8-67
Time to show cause is extended till 14 - 10 - 67

N. A. Rajaratnam
Actg District Judge
137 29 & 6

Order Nisi

IN THE DISTRICT COURT OF POINT PEDRO

Testamentary Jurisdiction No. 877

In the matter of the Last Will and Testament of the late Murugappan Kanapathipillai of Puloly South Deceased

Perianachipillai widow of M. Kanapathipillai of Puloly South

Vs. Petitioner

1 Kamaladevi daughter of M. Kanapathipillai

IN THE DISTRICT COURT OF JAFFNA

No. P/1082

Pavilu Gabriel Benedict of Mallakam Vs Plaintiff

1 John Gnanamuthu
2 Thamu Iyampillai
3 Thangaratnam wife of
4 Kandiah Nagalingam
5 Vaithy Appudurai
6 Vaithy Ladehumanan
7 Velu Kandiah
8 Murugesu Chellappa and wife
9 Sathipillai all of Mallakam Defendants

It is hereby notified that action No. P/1082/ has been instituted in the District Court of Jaffna under the Partition Act No. 16 of 1951 for the partition / sale of the land called Thunkiluvai in extent 26 Lms. V C, and situated at Mallakam in Mallakam Parish Valigamam North Division Jaffna District Northern Province.

The Defendants in the aforesaid action are summoned to appear in Court on the 1st day of August 1967 at 10 O'clock of the forenoon.

By order of Court

Sgd. V. Kanapathipillai Clerk of Court

This 27th day of June 1967
140 29

2 Murugamoorthy son of M. Kanapathipillai
3 Vignesvaramoorthy son of M. Kanapathipillai
The abovenamed 1 - 3 respondents are minors appearing by their Guardian-ad-litem.
4 Kandappan Subramaniam of Puloly South.

Respondents

This matter coming on for disposal before V. M. Cumarasamy, Esquire, District Judge Point Pedro on the 14th day of November 1966 in the presence of Mr. K. Vallipuram Proctor on the part of the petitioner and the Last Will dated the 20th day of May 1961 and attested by K. Vallipuram Notary Public and the petition and affidavit of the petitioner dated the 24th day of November 1966 and the affidavit of the Notary who attested to the Last Will and of the witnesses attested thereto dated the 24th day of November 1966 having been read.

It is ordered that the 4th respondent be and he is hereby appointed Guardian-ad-litem over the minors the 1st, 2nd and 3rd respondents abovenamed.

It is further ordered that the said Last Will be declared proved, that the petitioner be declared entitled to obtain probate thereof as executrix appointed thereunder and that Probate thereof be accordingly issued to the petitioner, unless the respondents or any other persons interested shall appear before this court on the 13th day of March 1967 and show sufficient cause to the satisfaction of this court to the contrary. This 14th day of November 1966.

Sgd. V. M. Cumarasamy District Judge

Drawn by
K. Vallipuram
Proctor for Petitioner
Time to show cause extended to 23-10-67.

Sgd. V. M. Cumarasamy District Judge.
(136 29 & 6)

ORDER NISI

IN THE DISTRICT COURT OF
POINT PEDRO

Testamentary Jurisdiction
No. 900

In the matter of the intestate estate and effects of the late Pathmawathy wife of Kandappu Vallipuram of Karaveddy West Deceased
Kandappu Vallipuram of Karaveddy West

Minor 1	Vs	Petitioner
	Vallipuram	Chandra-
	mohan	

3 Shanmugampillai Sa-
baratnam all of Kara
veddy West

Respondents
This matter coming on for disposal before V. M. Kumarasamy Esquire, District Judge, Point Pedro on the 21st day of August 1967 in the presence of Messrs Ratnasingham and Subramaniam Proctors on the part of the petitioner and the petition and affidavit of the petitioner having been read:

It is ordered that the 3rd respondent abovenamed be appointed guardian-ad-litem over the minors the 1st and 2nd respondents to represent them and to protect their interests in these testamentary proceedings, that the petitioner as husband of the said deceased be declared entitled to have Letters of Administration to the estate of the said deceased and that Letters of Administration be issued to him accordingly unless the respondents or any other person shall at 10 O'Clock in the forenoon on the 16th day of October 1967 appear and show sufficient cause to the satisfaction of this court to the contrary.

The 8th day of September
1967.

Sgd. V. M. Kumerasamy
District Judge

Drawn by
Sgd. Ratnasingham &
Subramaniam
Proctors for Petitioner
(135 22 & 29)

THE JAFFNA MUTUAL
BENEFIT FUND Ltd.
(Established 1918)

(Established 1918)

Shares. 5000 shares of Rs. 100/- each 80 monthly instalments of Re. 1/- per share will earn Rs. 100/- for each at the end of the period.
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Savings Accounts opened and interest allowed at 1% per annum on the average monthly balance when it does not fall below Rs. 500/-

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Part payments accepted.

FOR FURTHER PARTICULARS,
APPLY TO:

S. KANAGASABAI, J. P.
Skriff.

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