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The Administration of Justice in Ceylon

(ARTICLE REFERRED TO IN J. R. SINNATHAMBY'S LETTER)

By L. B. Clarence - Puisne Justice (From "Law Quarterly Review", Jany. 1886)

(Continued from last issue)

In England when the shoe pinches, public opinion express itself roundly, and the press ventilate the grievance. A timid and suspicious Eastern population has no expressed public opinion. Moreover, the few newspapers published in Ceylon report legal matters very ineffectively, and shortcomings in the administration of Justice, which in the interest of the public should have publicity, are very commonly passed over in silence.

So much for the a priori importance and difficulties of the matter. We may pass on to the facts.

Ceylon is about the size of Ireland, and at the last census, in 1881, numbered close on 2,760,000 inhabitants. Of these rather more than two-thirds were Sinhalese, a race who migrated from India about 500 B. C. Of the remaining third not quite 700,000 were Tamils a race identical with the Tamils of the Madras Presidency of India. About 185,000, were a race called by the English "Moormen", akin to the Moolahs of Southern India and professing the Mahomedan religion. They were also nearly 15000 Eurasians, and nearly 5000 Europeans. Roughly speaking, the Sinhalese inhabit the Southern two-thirds of the island, and the Tamils the northern third, but nearly 200,000 of the Tamils were immigrant coolies employed on coffee estates in the Central Province. Owing to the vicissitudes of the European planting enterprise, the number of these estate coolies has probably materially diminished since the census.

India, the subject matter of government bears in its main characteristics a close resemblance to that of Southern India. Points of differentiation there are, partly assignable to the insular position, of Ceylon, and partly brought about by different system of government. Caste is in Ceylon a far less formidable matter than in India - a matter of social distinction rather than religion. Again, the remains of the joint family and the village community systems seem largely to have been obliterated and crushed out by the methods of government adopted in Ceylon. Partly, perhaps in consequence of Ceylon being long regarded, as a Dutch "colony" acquired by England, less consideration seems to have been shown for native traditions than in India. For instance, in India fines imposed by Criminal Courts are recovered from the defendant's movable property only. In Ceylon it has always been the practice to sell up the defendant's land; - a very harsh measure where the people are passionately attached to their ancestral lands. Many a Sinhalese has been rendered a landless and desperate man by some R 50 fine imposed by a police magistrate, for the possession of illicit toddy or some other not very heinous offence. I remember an instance in which a Kandyan was sentenced in the Police Court to three months imprisonment and a fine of R 50. He emerged from goal to find that his land had been sold for the fine, and bought by a man with whom he had a quarrel. The purchaser taunted him with his loss. He saw in his anger that his

KARTHIKAI FESTIVAL AT ANCIENT NALLUR TEMPLE

ON 23 - 8 - 1970



- Courtesy of Thiruvalluvar Press, Nallur

Your Lotus Feet Grant Me

வீதிகா னுமுடம் பைவிடா வீனயேன் கதிகா னைமலர்க் கமுலென் தருள்வாய் மதிவா னுதல்வன் ளியையல் வதுபின் றுதிடா விரதா சூழ பதியே.

Of such actions am I as not to leave the Karma - experiencing body To attain Mukti, when shall you Your Lotus-feet, grant me Except Vaili, with face radiant like the moon To Praise none else is your vow Oh Lord of Heaven.

God's grace is the only means to gain Liberation and Divine Bliss. Hence St. Arunagiri prays fervently to Lord Shanmuga to reach him His Lotus Feet.

enemy should never cultivate the land, and, meeting him on the land when the time for tillage arrived, struck him a mortal blow with an axe or hoe. He was convicted of murder and suffered death. I am glad to say that under a recent Criminal Procedure Code land is no longer sold to pay fines. It is still, however, liable to be sold to pay for imprisoned convicts' maintenance in goal. Ceylon being governed under the Colonial Office, is always styled a 'colony'. And yet the term seems a misnomer. For 'colony' (Continued on page 6)

NALLUR KANDASWAMY TEMPLE

PAST & PRESENT

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

To the religious-minded Hindus, throughout the length and breadth of Ceylon, the Kandaswamy Temple at Nallur is a centre of intense attraction and veneration. There is a steady flow of pious pilgrims to it morning and evening during the High Festivals, which are now going on. During these 26 days, there is a radical change in the general conduct, mode and manner of living of most Hindus who turn vegetarians pure and simple. Bare-headed and bare-footed, men, women and even children trek the roads from distant places, unmindful of the boiling asphalted roads and a merciless tropical sun overhead to reach the temple, worship and return home to break the fast and take a rice meal.

Date of Construction & Founder

The original Temple appears to have been built between 1400 and 1500 A. D. It is believed, a Tamil called Sapumal Kumaraya alias Senbahap Perumal, who ascended the throne under the name or title of Bhuvaneka Bahu alias Sri Sangha Bodhi constructed a Town and built a Temple at Nallur :- " ...

"...பொலி மாலை மார்பனும் புலநேயபாகு நலமிருந் திரு யாழ்ப்பாண நகரி கட்டு வித்து நல்லைக் குலவிய கந்த வேட்குக் கோயிலும் புரி வித்தானே."

This fact is supported by the wording in the Kattiyam regularly repeated during the festivals: -

"Sriman. Maha Rajathi Rajaya Ahanda Puman-dala Pratiyati Kundara Visvanta Kirthi Sri Gajavalli, Mahavalli sameta Sabramaniya Padara Vinda Janati-

(Continued on page 6)

THOUGHTS TO BE TREASURED

முடிவும், முப்பத்துமுடிவும், மற்ற ஒழிந்த தேவரும், எண்பது சிவபெருமானார்.

(Thiruvachakam)

Siva Peruman not seen by the Three, the Thirty-three and the remaining Devas.



செய்தபொழுது, அம்மகிழ்ச்சியை மூலமுடிவாக அறிவிக்கவும், அம்மகிழ்ச்சியை நானறி விடுவதற்கும் அம்மகிழ்ச்சியை நானறிவிக்க வேண்டும் அம்மகிழ்ச்சியை அறிவிக்க வேண்டும்.

Hindu Organ

FRIDAY, AUGUST 21, 1970

TAMILS AND THEIR CAUSE

Now that a Constituent Assembly has been set up and has begun to function, the Tamil Members of Parliament who are all members of this Assembly have to realise and shoulder their responsibility of conclusively and clearly putting forward the demands and requirements of the Tamil people in the context of the drawing up of a New Constitution for Lanka. It is unfortunate that Senators have not been afforded their legitimate place in the Constituent Assembly. Hence the inability of the four Tamil Senators to discharge their own responsibility in this matter of paramount importance. However, the Tamil people, who have a special duty at this juncture, must make every endeavour to guide their elected representatives in Parliament in their deliberations on this vital question and help them arrive at a unanimously agreed solution.

We are aware that conferences are being held in Colombo and Jaffna on behalf of the Tamil people to devise ways and means for unitedly formulating a constitutional scheme that will meet all the vital demands of the Tamil people which are necessary for their rightful and legitimate claim in the affairs of this country. We are, however, unable to feel that these conferences have been favoured with the presence and participation

The Administration of Justice...

(Continued from page 5) means a settlement of immigrants, and the government of Ceylon is not the government of a colony in that sense. Our Australian dependencies are fairly styled colonies, the natives being few, savage, and fast disappearing, and the immigrants virtually the sole objects of government. The Dutch government in Ceylon also might fairly be called the government of the colony, in as much as the Dutch governed for the sake of the Dutch, and took small account of the welfare of the natives. Had we owned plantations of the isle in those days we might or might not have done the same. Now, however, we do profess to govern in the interest of all, native and immigrant alike.

Still, it may be said, what difference can be made by the use of a mere epithet? and - words in themselves, says Ben-

of all representatives of political groups. No one can deny the fact that there will be any responsible Tamil who has no decided leaning towards a definite political party whatever the degree of allegiance may be. It has, therefore, become necessary that some organisations that are strictly non-political in character should jointly call for a Conference of (a) all members of Local Bodies, Rural Development Societies, Community Centres, Welfare Associations, Literary Unions and Cultural Committees (b) Principals and Headmasters of all schools, (c) Members of the House of Representatives and Senators (d) all past M. P.s and Senators (e) Editors of all Newspapers and Journals (f) retired Public Servants, Lawyers, Doctors, members of Co-operative Societies and Agricultural Associations. (needless to say that these categories naturally refer to Tamils only) for the purpose of discussing the question of a New Constitution for Lanka. That such a Conference will be very massive we do not deny. But it cannot be helped. The true voice of the Tamil people must be heard and that can be realised only at a Conference of all those who in some form or other take active part in the affairs of the Tamil people in various associations - Can't this be done?

tham, "are of no sort of consequence, but when they are made the foundation of practical institutions, then surely their property becomes worth investigating" Perhaps if Ceylon had not been persistently styled a "colony" she might never have been saddled with one practical institution which has proved disastrously impracticable for her - I mean the Roman Dutch Law.

The Roman Dutch Law that is, the law which prevailed in the United Provinces of the Netherlands, before it was superseded by the Code Napoleon, is the ultimate common law of Ceylon. For example, about fifty years ago there was much conflict of judicial opinion on the question - whether, in cases of intestacy the succession should go according to the Law of North Holland or the law of South Holland. At last the question was set at rest by an elaborate judgment of Chief Justice Sir Edward Creasy. The parties to the case in which that final determination was arrived at were Sinhalese, and the case, if entitled after English fashion, would have been styled Wickrama Arachige V. Waputantige. Many will deem this sufficiently absurd but there is much worse behind. However, before describing further the ill for which the Roman Dutch Law is responsible, I must explain how the Roman Dutch Law got in at all.

Towards the close of the first century the Dutch were masters of some Ports and plantations on the sea board, and on the west coast they exercised more or less control over the intervening belts of territory. Over these possessions they administered their own Roman-Dutch Law. About 1796 these Dutch possessions were ceded to us, and by the usual rule the law then in force in the ceded territory would remain in force until altered by the conquerors. Thus the Roman-Dutch Law was continued as the common law for these stripes of territory. In process of time we acquired dominion over the whole island, and still the Dutch law was supposed to govern our possessions, thus becoming the ultimate common law of the whole of Ceylon, and governing in places where no

(Continued on page 7)

Hindus and Their Role in the Development of Mathematics

M. K. S.

'Lo, these are parts of His ways' Job

Mathematics is said to be the queen of sciences. There is no science without mathematics. What the Hindus have done to this queen is like providing her the important accessories viz, crown, gems, sceptre etc.

Man was once unaware of the fact that a brace of pheasants and a couple of days among instances indicated the number two. It took considerable time for our ancestors to get some clear ideas of the so called number sense.

Many a tribe had no words for a particular number. And what man of those days did was to use his two hands as a calculating device.

Enough has been said about the development of the so called number sense and now we come to what we refer nowadays as mathematics. More about the numbers and how man developed the number are discussed in 'Number' by Tobias Dantzig.

The decimal system and the principle of position

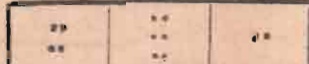
The decimal system which uses ten as the base - which actually has something to do with the ten fingers of the hand, was probably a system due to the Hindus. For this we may refer to what Laplace, the great mathematician, says:-

"It is India that gave us the ingenious method of expressing all numbers by means of ten symbols, each symbol receiving a position as well as an absolute value; a profound and important idea which appears so simple to us now that we ignore its true merit. But its very simplicity and the great ease which it has lent to all computations put our arithmetic in the first rank of useful inventions; and we shall appreciate the grandeur of this achievement the more when we remember that it escaped the genius of Archimedes and Apollonius, two of the greatest men produced by antiquity".

The achievement of the Hindus, who discovered the principle of position assumes the proportions of a world event - without

which no progress in arithmetic was possible.

Zero a great discovery? When man used the counting-board or abacus as a counting device in earlier days, he would represent 462 by



Difficulty was encountered when he tried to represent symbolically 42, 402, 420 and 4002. And this necessity was the mother of invention or probably an accidental encounter of our modern zero - which in the abacus represented an empty column.

The symbol 0 that is used nowadays to represent nothing was a discovery of the Hindus. The Indian term for zero is 'sunya' meaning empty or blank, but had no connotation of 'void' or nothing.

The Indian 'Sunya' was destined to become the turning point in a development without which the progress of modern science, industry or commerce is inconceivable. This paved the way to a generalized number concept and played a fundamental role in every branch of mathematics.

The discovery of zero will always remain as a milestone in the history of mathematics - the history of civilization. The zero was a great discovery which has profoundly affected the life of the race.

The Symbols 1, 2, 3 etc.

The symbols are really the discovery of Hindus - although it is commonly ascribed to the Arabs. In India we call this system, after the influence of the foreigners as arabic; but in Arabia it is said to be the Indian system. Colliers Encyclopaedia gives a good account of the symbols used by various cults, and what we see there is that the system that is adopted nowadays is really due to Hindus.

Algebra

Algebra which is described without exaggeration as the cornerstone of modern mathematics has its origin in India. Hindu algebra was used by Omar Khayyam to solve cubic and quartic equations and it is said that he anticipated Newton in the discovery of the binomial theorem. Hindu

played with number and ratio, zero and infinity, as with so many words:— 'Sunya' was used to designate the theological unknown and our zero.

Hindus had developed all the rules for the transformation of simple quadratic equations. They used $\sqrt{0}$ as an approximation to π the transcendental number, which is not a root of an algebraic equation—and their approximation was also a good one. A treatise on theology, Lilawati of 18th century contained simple problems typical of that stage of algebra.

Ex I

Out of a heap of pure lotus flowers one-third, one-fifth and one-sixth were offered respectively to the Gods Siva and Vishnu Moorthy and the sun; one-fourth was presented to Bhavani. The remaining six flowers were given to the venerable preceptor. Tell me quickly the whole number of flowers."

Ex 2

"A necklace was broken during an amorous struggle. One third of the pearls fell to the ground, one fifth were left on the couch, one sixth was found by the girl, and one tenth recovered by her lover, six pearls remained on the string. Say of how many pearls the necklace was composed"

And in the J. S. C. class a student is introduced to the negative numbers. These are really the achievement of the Hindus. A J. S. C. student or perhaps even a 6th Std. Student will answer the two questions quoted above—this improvement or more correctly the advancement is due to the algebra founded by the Hindus. Nowadays there is a host of varieties of Algebra.

(To be continued)

PARTITION NOTICE

IN THE DISTRICT COURT OF JAFFNA

No. P/1248

1 Manickampillai Sandirasegarani
2 and wife Pasupathi-
anmai alias Srimathy
both of Urumpirai North
Vs. Plaintiffs
Panchalingam Selva-
lingam of Urumpirai
North
Defendant

It is hereby notified that action No. P/1248 has been instituted in the District Court of Jaffna under the partition act No. 16 of 1951 for the

ORDER NISI

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction No. 2614

In the matter of the Last Will and Testament of the late Mailvaganam Mahadeva of 308, Navalur Road, Nallur

Deceased Mailvaganam Mahalingam of Navalur Road, Jaffna presently of Trincomalee

Petitioner

Vs.

- 1 Leelavathy widow of Mailvaganam Mahadeva
- 2 Malathi daughter of Mahadeva
- 3 Mahadeva Vasudevan
- 4 Mahadeva Ravindran
- 5 Mahadeva Gajendran all of No. 308, Navalur Road, Nallur the 2nd to 5th respondents being minors appearing by their Guardian-ad-litem the 1st respondent Respondents.

This matter coming on for disposal before I. M. Ismail Esquire District Judge Jaffna on the 13th day of July 1970 in the presence of Mr S. C. Mahadeva Proctor on the part of the Petitioner and the affidavit of the Petitioner dated 23rd day of May 1970 having been read.

It is ordered that the 1st respondent abovenamed be and she is hereby appointed Guardian-ad-Litem over the 2nd to 5th minor respondents abovenamed for the purpose of these proceedings

It is ordered that the Last Will and Testament bearing No. 13432 dated 31st August 1968 attested by C. T. Kumarasamy Notary Public the original of which has been produced and is now deposited in this case be declared proved and that the said petitioner as the Executor named in the said Will be entitled to have Probate of the same issued to him accordingly unless the respondents or any other person or persons interested shall appear before this Court on the 11th day of September 1970 and show sufficient cause to the satisfaction of this court to the contrary.

It is further ordered that the said 1st respondent do produce the said minors in court on the said date.

This 13th day of July 1970

Sgd. I. M. Ismail
District Judge, Jaff. &
Drawn by
Sgd. S. C. Mahadeva
Proctor for Petitioner
15 14 971

partition/sale of the land called "Yaduvan" and situated at Urumpirai in extent 24 Lms. V. C.

The defendant in the aforesaid action is summoned to appear in Court on the 26th day of August 1970 at 10 O'clock of the forenoon.

By order of Court
Sgd. S. Valauther
Secretary

This 23rd July 1970
Drawn by
Sgd. S. Sithamparanathan
Proctor for Plaintiffs
87 21

The Administration

(Continued from Page 6)

Dutchman ever set his foot. Certain native customary laws are administered in the central and northern provinces when ascertainable. Where these are silent the Dutch Law, as expounded by Voet, Groenewegen, and other Dutch jurists, must prevail. The mischief resulting from this it would be hard to exaggerate. At this day no one can read the Dutch law-books, and the Latin ones are practically beyond the capacity of the bulk of legal practitioners. This situation would indeed have been unbearable, had not English law pure and simple been imported into various important departments such as Law of Evidence, Banking, Bills of Exchange, etc. Still, in the absence of special provision, the Dutch law governs. The present generation of lawyers, doing their business, in English, derive their legal ideas largely from English text books; English improvements and English civilization have spread all over the island, yet the common law is Dutch. But it is with regard to Procedure that the result has been most disastrous. As Dutch institutions dropped out of sight much of the Dutch law became meaningless. English procedure and forms of pleading tacitly crept into the use in indistinct and blurred fashion, without ever having been enacted or precised. The result is that—chaos and confusion.

The Dutch Criminal Law has long been in great measure virtually obsolete; something—it is difficult to say how much—of English Criminal Law imperceptibly crept into use without express enactment and in point of fact incredible as it may seem, the judges were left to administer a kind of equitable criminal law on their own responsibility. At last, after long years of uncertainty, this latter anomaly has been remedied by Codes of Criminal Law and Procedure (in which much has been borrowed from India), which came into operation at the beginning of this year.

Two other topics of Law has suffered a similar kind of paralysis arising from this halting between the English and Dutch system, viz., Hypothec or Mortgage, and Administration of Deceased Persons' Estates.

Tomorrow's India

Tomorrow's India will be what we make it by today's labours. We have started on this pilgrimage with strong purpose and good heart, and we shall reach the end of the journey, however long that might be.

What I am concerned with is not merely our material progress, but the quality and depth of our people. Gaining power through industrial processes, will they lose themselves in the quest of individual wealth and soft living? That would be a tragedy, for that would be a negation of what India has stood for in the past and, I hope in the present time also as exemplified by Gandhiji.

Can we combine the progress of science and technology with this progress of the mind and spirit also? We cannot be untrue to science, because that represents the basic fact of life today. Still less can we be untrue to those essential principles for which India has stood in the past throughout the ages.

—Jawaharlal Nehru.

(For the benefit of those who are fashioning Tomorrow's Lanka.)

The natives traffic very largely in petty mortgages down to the value even of few rupees, and this uncertainty of the law operates very hardly and unwholesomely on them. It works much hardship also in the case of European mortgages on coffee or other estates, and many an English investor has found cause to prove it. Perhaps even more disastrous is the legal paralysis with regard to Administrations, arising simply from confusion between two inconsistent systems, the Dutch and the English. The Dutch system was one of paternal administration; the estate being taken out of the control even of an executor, The English system (followed in India) allows the executor or administrator to act on his own responsibility, and interferes only when special cause for interference is shown by some party interested. The Board and Chambers which transacted this business in the Dutch times no longer exist, but the tradition of the Dutch procedure still lingers in the rules of Court. The result is hopeless delay and confusion, to the advantage of no one save the local lawyers, as year after year, sometimes for ten of years, these administrations drag on.

(To be continued)

NALLUR KANDASWAMY TEMPLE

(Continued from page 5)

ruda Sodasa Mahadeva Suriyakula Vamsotbhava Sri Sanghabodhi Buvaneka Bahu Smaha "

It is said that about October 1560 A. D. the Portuguese, who invaded Jaffna Patao under General Constantino Da Braganza, seized the country known as Yalpanam and razed this Temple to the ground and with these stones built the Nallur Church. The site now occupied by the Nallur Training College became the residence of the Portuguese General Philip Olivera. These are matters for students of History and Archaeology to verify and express an authoritative opinion.

Under the Portuguese and early Dutch Rule, this and other Hindu Temples remained dormant for nearly a 100 years.

Re-building

About 1742 A. D., one Don Juan Mappans Mudaliar, then a shroff in the Kachcheri under the Dutch Government, appears to have obtained the Government's permission and commenced the re-building of the temple, where one Suppiah Iyer began officiating as priest. The inscriptions found here and there support this theory:—

"This Belfry was erected by S. Arumuga Mappanar who has been and is the proprietor and Manager of this Temple."

"The buildings connected with the inner court yard of this Temple were put up by S. Arumuga Mappanar, the Proprietor."

Litigation

It will be seen that a triangular contest in Jaffna District Court Case No. 19070 began

- (1) between the descendants of this Don Juan Mappanar on the one hand,
- (2) the descendants of Subbiah Iyer, the original officiating priest,
- (3) a few public-spirited worshippers representing the Hindu

(Continued on page 8)

NALLUR KANDASWAMY TEMPLE

(Continued from page 6)

Public of Jaffna. on the other,

The contending claims of these parties were exhaustively heard by the then learned District Judge, Mr J. C. W. Rock, the litigation commencing on 4-8-1922 and finally ending in appeal on 2-9-30 after 8 long years.

Extracts from Judgment

H. "Builder & Founder"

"On this point there cannot be the slightest hesitation in coming to the conclusion that Don Juan Ragnatha Mappana Mudaliar was the builder. This is to be gathered from the plaint filed by the priests Nakesu Kurukkal and Vengadeshwara Ayer, grandson of Karthikesa Ayer son of the original priest Subbaiya Iyer in 1852... There is some foundation for the belief that he was nominally a Christian under the Dutch Government he had to be, to retain his position as shroff and it was probably through his influence of a secret nature, that the restoration of the Temple was permitted."

I. Ownership

A small controversy has been raised over the question of ownership of the site (about 6 3/8 lms) on which the temple was rebuilt ... Plaintiffs suggest that the name Ambalavanar Suppiramaniam in the Thombu is the name of the GOD. It is submitted Kandasamy is also known as Suppiramaniam. The theory may be stated thus:- The land was originally temple land for, it is agreed that the temple was re-built on the old spot. It became crown land by right of conquest under the Portuguese, and again under the Dutch. Certain portions of the land were sold to private parties and the temple portion left unsold or perhaps Don Juan bought and reserved it for the GOD. When it came to be registered, he registered it in the name of the GOD. It is sufficient for our purpose that the Crown whose property it became after the razing of the Temple, recognised the right of Don Juan in 1840 and informed the G. A. in 1851 "that the Crown had no rights of its own to protect." This decision leaves Don Juan and descendants in possession of the field as

founders, or restorers or possessors of the temple and the site on which it stood. The substantial edifice of the temple of today is the work of Don Juan Ragnatha Mappanar aided no doubt by public contributions.

J. Is the Temple Private or a Public Trust?

It follows that the answer to issue No. 9 is 'No' - It is not a Private Property; and the answer to Issue No. 10 is - 'A Public Charitable Trust.' I have found that on Juan Ragnathar was self-appointed Manager" Accordingly this temple has become a Public Charitable Trust and the hereditary Manager officiates as Manager, subject to certain conditions.

Festivals

It is said that two of our Saints have honoured two temples in Ceylon - Konesar Temple and Thiruketheechcharam - with their celestial songs of praise and love. But Arunagiri Nathar alone, another Saint, had sung about the glories of the Temple at Nallur.

".....ஏற்புற்ற தாம்பவந் திசக்கையின் மகிழ்வொடு வாழ்ப்பாய் வீசும் பொற்பு ரகப நெடுமதிள் யாழ்ப்பாணியன் பட்டின மருவிய பெருமானே."

Generally the Vel, the mystic symbol of God Murugan with the two Consorts are taken out on festival days in procession, round the temple preceded by music and followed by devotees - a perfect picture of pious magnificence. On the car festival day, the six-faced Deity (Arumugaswamy) a beautiful shining Bronze Image with 6 heads and 12 arms is taken out. Thousands then gather here to catch a glimpse of the magnificent sight as the Deity majestically mounts the car drawn by countless worshippers, devotees etc. The truly pious see not a bronze image on the car, but a golden Baby pulsating with life; the virtuous seem to see a mass of effulgent ethereal Light radiating a million watts current from it. Blessed are those who can see visions like that with their mental eye !!

Throwing open to depressed classes

I had the honour and privilege of assisting the late Mr Sri SkandaRajah, when he was D.J. here

and Mr. N. Sivagnanasundaram, A. D. J. in meeting and persuading Mr. Shanmugasdas Mappana Mudaliar, the then Manager of the Temple to throw open this temple to the members of the depressed classes. By such a forward step, the temple has not lost anything. On the contrary, it has grown in stature, sanctity, popularity and what not and is today the admiration of all. The high caste and low caste meet and mingle inside and outside the temple premises as children of the same Parents.

Municipal and Police Arrangements

During the festival days, the Police temporarily close all roads leading to the vicinity of the temple to vehicular traffic and thus ease the flow of pedestrian and pilgrim treks to the temple. A temporary Police Post adjoining the Temple is opened and eagle-eyed Inspector Rasiah in charge maintains law and order assisted by men in uniform and mufti. Preventive measures taken by him keep the place free of crime, theft etc and the roads are quite safe for even bejewelled women and children to move about, unhappened.

The Public Health Officers under the benign but alert eye of ever smiling Dr. V. Nadarajah M. H. keep the place spick and span. Every nook and corner are kept spotlessly clean reflecting the great credit to the Health authorities. Labourers flit about with baskets in hand picking paper or rubbish inadvertently dropped by the pedestrians. The St. John Ambulance First Aiders of Tinnevely Y M H. A. minister to the sick and the injured.

The evening is spiced with rich music and devotional songs and the atmosphere gets charged with material and spiritual purity to such an extent that devotees appear to be transported to a state of religious ecstasy inexperienced anywhere else.

The Mayor, Commissioner and the Municipal Councillors deserve the thanks of the Hindu Public for the Public service of this stupendous nature. Like Law, the Temple Clock is no respecter of persons. It keeps chiming the hours at the correct time. The poojas, ceremonies and festivals commence and end sharp to time to the amazement of the average slow-going devotees showing the Might of Majestic Murugan!

ORDER NISI

IN THE DISTRICT COURT OF POINT PEDRO

No. 979 Testy

In the matter of the intestate estate of Thurasichamy Sinnathamby of Valvettiturai Deceased

Parupathipillai widow of T. Sinnathamby of Valvettiturai

Vs Petitioner

- 1 Kanagadevi daughter of Thurasamy Sinnathamby
- 2 Umadevi daughter of Thurasamy Sinnathamby
- 3 Sinnathamby Thurai Rajah
- 4 Mahaledchumy daughter of Thurasamy Sinnathamby
- 5 Sinnathamby Kannan
- 6 Sugutharani daughter of Thurasamy Sinnathamby
- 7 Indirai daughter of Thurasamy Sinnathamby
- 8 Thurasamy Navaratnam all of Valvettiturai

Respondents

This matter coming on for disposal before A Vaithilingam Esquire, District Judge Point Pedro, on the 27th day of June 1970 in the presence of Mr. N. A. Rajaratnam Proctor on the part of the Petitioner and the affidavit of the Petitioner having been read.

It is ordered that the 8th respondent be and he is hereby appointed guardian-ad-litem over the 1 - 7 respondents for the purpose of representing them in this proceedings unless the respondents or any person shall on or before the 4th day of August 1970 show sufficient cause to the satisfaction of this court to the contrary.

It is further ordered that the petitioner as the widow of the deceased is entitled to the Letters of Administration unless the respondents or any person shall on or before the 4th day of August 1970 show sufficient cause to the satisfaction of this Court to the contrary.

This 27th day of June 1970

Sgd. A. Vaithilingam District Judge

Drawn by Sgd. N. A. Rajaratnam Proctor for Petitioner

4-8-70 Extended & Reissued for 10-9-70.

Sgd. A. Vaithilingam D.J.

82 14 & 21.

சான்றிதழ் வழங்குபவரின் மனைவரின் மரணத்தின் விளைவாக இவ்வாறு சான்றிதழ் வழங்கப்படுகிறது. சான்றிதழ் வழங்கப்படுகின்ற மரணத்தின் விளைவாக இவ்வாறு சான்றிதழ் வழங்கப்படுகிறது.

Printed and published by Mr. M. Mylvaganam residing at No. 2, Second Lane Brown Road Jaffna, for and on behalf of the Proprietors, the Salva Paripalana Sabha, Jaffna, at their Press, the Saiva Prakasa Press, 450 K. K. S. Road Vannarponnai, Jaffna, on Friday August 21, 1970

Editor: R. N. Sivapirakassam

ORDER NISI

IN THE DISTRICT COURT OF MANNAR

Testamentary Jurisdiction No. 889

In the matter of the Intestate Estate of the late Sinnavan Thambiah of Keerimalai Road, Kankasanturai Deceased.

Saraswathy widow of Sinnavan Thambiah of Keerimalai Road, Kankasanturai

Vs. Petitioner

- 1 Thambiah Parameswaran of Keerimalai Road, Kankasanturai
- 2 Thambiah Balachandran of do presently of Lououla, Poona, Bombay,
- Minor 3 Thambiah Ledchumikanthan
- " 4 Sri Ranganayagi daughter of Thambiah
- " 5 Thambiah Vaikunthavasan
- " 6 Saththiabhamma daughter of Thambiah
- " 7 Ranjinithevy daughter of Thambiah all of Keerimalai Road, Kankasanturai

This matter coming on for disposal before M. B. G. Dissanyake, Esquire, District Judge, Mannar on the 20th day of July 1970 in the presence of Mr. B. N. Sivapirakassam Proctor on the part of the petitioner and the petition and affidavit of the petitioner having been read:

It is ordered that the 1st respondent be and he is hereby appointed Guardian-ad-litem over the minors the 3rd to 7th respondents for the purpose of these proceedings and that the petitioner be and she is hereby declared entitled to have Letters of Administration to the estate of the abovesaid deceased and that Letters of Administration be issued to her accordingly unless the respondents or any other person or persons shall on or before the 29th day of August 1970 appear before this Court and show sufficient cause to the satisfaction of this Court to the contrary.

Sgd. M. B. G. Dissanyake District Judge

The 20th day of July 1970. Drawn by R. N. Sivapirakassam Proctor for Petitioner. 86 14 & 21.