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JAFFNA, FRIDAY NOVEMBER 20, 1970

X

Siddhantha Scholar Shivapadasundrampillai On Srilasri Arumuga Navalar



SRI LA SRI ARUMUGA NAVALAR

(This week has a special significance. Gurupoojah of the Great Navalar. Extracts from Shri S Shivapathasundarampillai's book on 'Arumuga Navalar' reproduced below give an intimate view of the 'Champion Reformer' as stated by an authority on the religious progress of this country.)

Navalar's heart was filled with the woes of his country. The thought of marriage could not enter his head. His brothers tried in vain to get him married. But he was determined to be a bachelor all his life.

He began his public work in his twenty-third year. He got together a number of young men who had attained scholarship in Tamil, and taught them Tamil literature and Shaiva Religion in the morning and in the evening. The most brilliant among these were Sadasivapillai; Nataraja Aiyar and Arumukhapillai. Sadasivapillai followed the footsteps of his master, made a vow of celibacy, and became Navalar's lieutenant. Later, he took full charge of Navalar's Printing Press in Madras. After the passing away of the master, he conducted not only the press but also Navalar's school at Chidambaram. Nataraja Aiyar specialized in religious study and devoted himself to the teaching of

Shaiva Philosophy. Arumukhapillai chose to remain a bachelor, joined the Adhinam of Tiruvannamalai as a Tambiran,

and wrote a commentary on Periapuranam.

Among those who formed the second batch of Navalar's students were his nephew, Ponnambalappillai, Vaidyalingapillai and Senthinatha Ayer. Ponnambalappillai who was as great a Tamil scholar as Navalar himself, became a teacher and produced a large number of Tamil scholars, chief of whom were Sabapathy Navalar and commentator Veluppillai. Vaidyalingapillai became the head teacher of his master's school at Vannarponnai, and served in that capacity for several years. Senthinatha Ayer devoted himself to the study of religion, and wrote several works, the most remarkable of which was his admirable translation of Nilakanta Bhashyam.

Navalar's work as teacher thus fully justified his purpose and expectations. He produced a number of Navalars.

Two years later (1847) he turned to preaching. He selected the Vasanta Mandapam of the Shivan Temple at Vannarponnai for this work, and delivered (Continued on page 9)

Sri La Sri Arumuga Navalar A Forerunner of the Ceylon Independence Movement

BY A. SABAPATHIPILLAY

(Vice-President, Young Men's Hindu Association,
Navalapitiya)

Sri La Sri Arumuga Navalar (1822 - 1879) dedicated his whole life to the service of his Religion Saivism, his language Tamil and humanity. Saivism means Love. Navalar understood his Religion well and practised what he practised. This was the secret of his success.

Navalar hailed from the family lineage of Gnana-pragasa Swamigal who lived during the Portu-

guese period in Jaffna. The Government in power at that time promulgated an order to every household to supply a cow for their menu, in rotation. When the turn of the Swamy came, he flouted the order and fled to India.

During the Dutch period too, the natives were converted to Christianity forcibly. The Hindu shrines were demolished and churches ap-

Letter to the Editor

Ominous Forebodings Come True

Dear Sir,

In a letter headed "The Delay is Ominous" pertaining to University admissions, which received publicity in the press. I pointed out "According to press reports no instructions have yet been issued to the authorities concerned to admit the students who have established their right to enter the University of Ceylon at Peradeniya by sheer merit."

First an objection was raised that the majority were Tamils. As this amounted to nothing less than rank racialism the suggestion was made that the marking of the papers was faulty.

A Committee was appointed to examine this allegation. The finding of the Committee was that the marking of the papers was above board. In view of this finding the delay in issuing instructions to the authorities concerned to admit the students to the University of Ceylon at Peradeniya is ominous.

It is ironical that the only field where a member of the minority community can do himself justice is in the field of examinations where issues are decided not by a majority vote but only

appeared in their places.

During the British rule proselytism was carried on in a different way. The Christian missionaries who had the full support of the Government opened Christian schools everywhere and imparted free education to those who promised to follow the Christian faith. Government jobs were mostly given to Christians. In Government Service, special favours were bestowed on the Christians. Even convicted criminals who pro-

ceeded on merit. But even here it would not appear that he is to be denied the fruits of his labour won by sheer merit and industry, and that he will have to wait till the majority community has had its fill, deserving or not, and, that it will be achieved by the powers that be, by circumventing the procedure hitherto adopted directly or indirectly, and administratively if not by law."

According to a press note of 11-11-70 it would appear that my forecast is correct. The Dons concerned at Peradeniya have protested against the methods adopted. And according to figures published in this press report about 24 citizens who have already established their right to enter the University on grounds of merit as done hitherto have now been excluded and replaced by students who did not qualify to enter the University on merit.

My forecast that the procedure adopted hitherto will be circumvented so that the majority community has its fill is now proved correct.

The fair basis of merit where all races are considered as Ceylonese citizens, at least in the interest of National unity, is in actual practice replaced by racial considerations.

It is now clear why neither the N C H E nor the Ministry has yet issued a special communique on this subject, which has already had serious repercussions in one of the teaching colleges. The reason is that they are ashamed of the decisions they have taken.

Yours etc,
J R. Sinnatambay
286 Bullers Road,
Colombo 7,
12-11-70

(Continued on page 8)

THOUGHTS TO BE TREASURED

இன்பமே எந்நாளும் தன்பம் இல்லை.

We are ever happy never miserable. —Thevaram.



தமிழ்நாட்டின் மூலக்கல்வி நமக்கிவையவே நானறி விக்கையம் நமக்கிவையவே நானறி நேத்துமே நமக்கிவையவே நன்னெறி காட்டுமே

Hindu Organ

FRIDAY, NOVEMBER 20, 1970

BANKING HABIT FOR BETTER ECONOMY

Demonetization has had the desired effect. Miserly hoarders were forced to throw away their masks and appear before the bankers in abject surrender. The first step in thwarting the anti-national act of stifling the circulation of money has been successful. However, the required result of hoarded money being made available for circulation in the country has not been achieved to a satisfactory extent. The poor and the middle class who depend on the generosity of the rich or in other words the 'haves' for borrowing have been denied relief particularly because the affluent now do not want to be identified as such. Neither a lender nor a borrower be' is an ancient adage. Notwithstanding this wisdom, the customary practice has been to be a lender or a borrower. That has been the basis of the economics of the people. The changed circumstances resulting from the routing of the hoarders have however affected the non hoarders also. The latter prefer to be low and are reluctant to deal with money in any form. This is because rumour mongers have set afoot the mischief that money, hoarded or otherwise held, would mean misery.

The Minister of Finance has, however, many schemes to counter the rear-guard resistance of the hoarders. Bank your money, be it saving or not and make your dealings business-like. That is the piece of precious advice of the Minister of Finance. It is certainly a welcome measure. Circulation of money will be assured. But there is something

Sri La Sri Arumuga Navalar A Forerunner of the Ceylon Independence Movement

(Continued from page 7)

mised to embrace Christianity were given free pardon, and those under sentence of death had their punishment commuted to one of imprisonment.

Navalar came to know of all these subtle methods adopted by the missionaries to convert Hindus to Christianity as a student when he was put in a Methodist school in Jaffna for English education. Rev. Peter Percival, an Englishman was the principal of this school - now known as Central College, Jaffna. The principal perceived the genuineness and the versatility of Navalar and made him teach English to the lower classes and Tamil to the higher classes. The principal too started studying Tamil from Navalar. The Reverend took an immense liking for Navalar and appointed him as a teacher in his school. Navalar taught at this school for seven years and resigned from the teaching post at the age of twenty six years to devote full time for his religious and social work.

The Holy Bible was

more to be done by the Government to make the banking habit attractive to the people. The Banks must be permitted to lend money on Promissory Notes or Mortgages to the needy on easy terms of re-payment. This step will help in putting a stop to usury. The rate of borrowing has been so high that even the middle class of the rich have been extorting interest on the principal amounts lent by them at the usurer's rate of twenty four per centum per annum or more. Mortgagors of properties had often to surrender their belongings to the mortgagees unable to meet the exorbitant demands of interest. The Bank as an establishment must function both as the custodian of the money of its customers and as the centre of public dealings lending money to the needy on appropriate security at reasonable rates of interest and on easy terms of repayment. Then the banking habit will become a regular custom and the people will begin to feel that the bank will be actually a friend in need.

translated by Navalar when he was a teacher at this school (1841) at the request of Reverend Peter Percival. This translation was acclaimed as the best translation even in Madras by eminent South Indian scholars like Vidwan Mahalinga Iyer.

Reverend Peter Percival on several occasions tried to get Navalar to their fold but failed. Once the Rev. told Navalar why not follow our two religion Christianity instead of your superstitious Saivism where you worship stones and trees the images of innumerable Gods. Though Navalar got offended over the Padre's fooling remark about Idol worship, he explained to the Padre in detail the meaning with a subtle smile:

'In Saivism there is only one God - i. e. Lord Siva, the God Almighty. But to the different people in whatever form they worship in accordance with their degree of understanding, the Lord Siva appears in that form and bestows the blessings. We never say that non-Saivaites are heathens. We as Saivaites believe that when Christians worship their Lord, it is Lord Siva who appears in that form and gives them the blessings. Thus Navalar explained the universality and grandeur of Saivism.

The explanation given by Navalar to the idol worship made the Padre spell bound and mute.'

'As Christians you daily start your prayers "Our Father Which Art in Heaven". The words Father and Heaven denote a person and a place. You cannot think of this person and place without imagining them in a certain form in your mind. Thus you draw an imaginary picture in your mind of the Lord and Heaven. When you pray so, you do this idol worship secretly. We do it openly. That is the difference. When we worship the images in Temples, it is not the images we worship but it is the God that it represents.'

Navalar started several Saiva Schools in Jaffna. The Saivaprakasa Vidya-salai at Vannarponnai was built in the year

1848. One school was started in Chidambaram in South India. Free education was imparted in these schools in typical Hindu environment. The first Buddhist institution was started by Colonel Olcott only in the year 1869 in the South - twenty one years later.

For printing and publishing of school books, the old scripts in Tamil, his own works, there were no printing presses for Navalar. So he established two printing presses, one at Jaffna and the other at Madras for this purpose. In those days it was not an easy thing to own printing presses. A lot of finance was required. Even if the capital was available, the Missionaries did all their might to prevent getting permission from the Government. Without prior sanction printing presses could not be set up. Navalar overcame all those difficulties and succeeded in his efforts.

In short what Anagarikha Dharmapala (1864-1933) did in South Ceylon and North India, Navalar did in North Ceylon and South India. If only the Tamils at that time had given him sufficient finances in accordance with his request in his two famous manifestos, he would have done a lot to the Tamils in the nineteenth century itself. We would have had not one but several Universities. Navalar was not fortunate enough to get enough money and assistance as Anagarikha Dharmapala got. In this respect the Buddhists of Ceylon would be proud of their ancestors for having contributed liberally towards Anagarikha. Thanks were also due to the millionaires Mrs Mary Foster, a Philippine Lady who gave Anagarikha a million rupees. Navalar collected his funds in the form of a handful of rice from house to house daily (Pidi-Arisy)

One Mr Britto, a Christian advocate was the representative of the Tamils in the Legislative Assembly of Ceylon at that time. Navalar put forward a candidate against Mr. Britto in the selection in 1879. Navalar's candidate was a young man by the name of Mr P. Ramanathan (Later Sir P. Ramanathan) It was not an easy task for this young man to defeat Mr. Britto who as a Christian had the

blessings and support of the Missionaries and the so-called high-ups, the blue-eyed boys. Navalar campaigned for Mr. P. Ramanathan. He addressed several public meetings, and issued pamphlets in support.

In the last historic meeting at Vannarponnai, Jaffna, Navalar was sick. He had a severe stomach ache. However Navalar was seated in the rear and patiently listened to all the speeches. The wind was blowing in the opposite direction. None dared to speak against Mr. Britto the sitting member. It looked as though Mr. Britto was having the day. At the tail end, Navalar rose from his seat with his left hand holding tight his ailing stomach and walked majestically up to the platform. As he commenced speaking, his left hand also left its grip from his ailing stomach as if the stomach ache vanished. He made a very powerful and an impressive speech in support of Mr. Ramanathan. He pulled out a letter from his file of papers that was instantly got down from his room, and read its contents and showed same to the audience. It was a letter written by Mr. Britto to an accused, soliciting a handsome amount of money to save him out of a case in the Magistrate's Court, in which case Mr. Britto was the prosecuting lawyer. It was a dramatic defeat for Mr. Britto and the young Ramanathan had the day.

In the year 1879 there was a big famine and an epidemic of cholera in Jaffna. The most affected areas were Karayoor and the Muslim area which were densely populated. Navalar rushed to Karayoor the Catholic area and gave all help and assistance to the Muslims as well. A disciple of Navalar also contacted cholera. Navalar forsaking all advice went to his place and did all that he could do for the patient. The Central Government despatched aid to the Government Agent Jaffna, Mr. Twynam, in the form of medicine, food and clothing. But these aids never reached the poor people. The G. A. and his staff swindled them and made money. Navalar rose in revolt, addressed public protest meetings, issued pamphlets condemning the action of the G. A. and his employees. Navalar also petitioned the Secretary of State for the Colo-

nies at that time. The straight forward fight of Navalur was however foiled.

An extract from the pamphlet issued by Navalur at that time in this connection reads thus:-

"The Jaffna Kachcheri is the college where falsehood, bribery and corruption and enmity are taught. The principal is the G. A. Mr. Twynam. The teachers are the Mudaliyars and their colleagues. They are like the Demons that appeared from Hell. The class rooms are the offices and the abodes of headmen. If this continues, the curse of God will befall them."

Under foreign domination, like any other country, Ceylon too had armed revolts against the mighty rulers. Pandaravanyan of the North, Keppitipola, Puran Appu, Gongalagoda Bandara of the South headed these armed revolts at sporadic intervals. But those were not well organised and sadly lacking in firearms. So the mighty rulers put them down with ease. The freedom struggle in our neighbouring country India too started with violence. People like Lahore Bagwat Singh and even Aurebindha Ghose were in this violent movement. This movement was converted to a non violent movement by Mahatma Gandhi and India achieved Independence.

We can proudly say that long before, in the nineteenth century, the moral revolution against the foreign rulers in Ceylon was started by Sri La Sri Sri La Sri Arumuga Navalur. At least the seeds of moral revolution were sown by Navalur in the same manner as Barathy and Swamy Vivekananda did in India.

Sir P. Ramanathan with the blessings of Navalur spread his noble ideas in the South too. This is no exaggeration but a stark fact. Sir P. Ramanathan was one of the Founder members of the Ceylon National Congress which agitated for Independence.

We proudly say that we achieved Independence without shedding a drop of blood or a division unlike in India. It is our solemn duty to keep up this unity, universality and kindness to all, malice towards none and remain for ever a United Lanka, as shown and practised by the forerunners of our Independence Movement.

Siddhanta Scholar Shivapadasundram-Pillai on Srilasri Arumuga Navalur

(Continued from page 7)

ed lectures on Friday evenings Karthikeya Aiyer, who had been his classmate and had caught his religious spirit, became his co-worker. The subjects of the lectures included the existence of God, worship of God, love of God, love of religion, Shiva pooja, Shiva Deeksha, Temple festivals, the purpose of life, the termination of life, abstinence from meat and abstinence from drinks. It happened once that Kartikeya Aiyer was unable to be present on a day fixed for him. The audience requested Navalur to take his place. He said that he was unprepared. The assembly insisted that he ought to lecture to them. He chose unpreparedness (to death) as the subject of his discourse and seemed to have done much better than on days when he had prepared the subject.

His words were not words carrying mere sense. They carried conviction and compulsion. They compelled the hearers to practise what they had heard. A good number of them received Shiva Deeksha, gave up meat-eating, became regular temple-goers, and adopted Shaiva acharam. He soon extended his sphere of activity and preached in the villages also. In some of these villages, he established schools and provided them with funds. His Kopy school is even today in a flourishing condition. But, the Puloly school was badly managed by those who were in charge of it, and was ultimately closed. He got others to establish schools at Kandarmadam, Colombagam, Inuvil and Mata gal.

While building up Shaivism he took care also to fortify it against the inroads of Christian Missionaries. He saved two of his classmates from the snares of the missionary. These were M. Tillainathapillai and S. Chinnappapillai, who had promised the missionary to receive baptism and to become Christians on a certain day. He pointed out to them the excellences of Shaivism and the flaws in Christianity so clearly and effectively, that they gave up the idea of being baptized. The former became a devoted follower of Navalur and joined his school as a teacher. The latter qualified himself as a Proctor of the Supreme

Court, and rendered valuable service to Shaivism.

He also wrote books such as Subra Bodham and Shaiva Dooshana Parikaram, with which he repelled the attacks made by Christians on our religion. Of the latter book, the Wesleyan Methodist report for 1855, printed in England, says, "The amount of scripture brought to the defence ... is most surprising, and the adroitness with which every possible objection is anticipated and repelled belongs only to a first rate mind. The book is doing much mischief."

In Subra Botham Navalur says that those who interpret the Puranas do not know even the fundamentals of Saivism and speak of Shiva and Subrahmanya as actually marrying their Saktis. Those who know anything of religion know that God is formless and omnipresent and "that it is absurd to speak of God marrying anyone". Navalur also condemns in this book the hellish practice of nautch dance in temples, and exhorts temple managers to replace it by the recital of Devaram and by religious lectures.

In his Yalpanasamayarnilai, he exposes the frauds of the missionary and of his converts. The missionary tried at first to convert our people by means of preaching. He had no success. He then established schools expecting to win over the pupils and those who offered to serve under him as teachers. But, there Government schools at that time, which most people preferred. The missionary was however, able to persuade Government to close its schools. He thus became undisputed master of the educational field. Shaivites turned Christians to become teachers. The padre made priests of some of these and gave them the title of reverend. (Navalur says 'as paddy and rice became cheaper and cheaper'). Even these reverends were good Shaivites in their heart of hearts. They went to Shaiva temples and made contributions for pujas and festivals. The Christian teacher had to keep up appearance only during school time. The padre knew that most of his converts had no faith in Christianity. But, he kept them on for two reasons. He had to report a large number of conversions every year to the mis-

PARTITION NOTICE

IN THE DISTRICT COURT OF JAFFNA

No. P/1154

(Dead. 1 Joseph Rajaratnam Sathianathan of Urumpirry

1 a. Persy Thuraiatnam Sathianathan

Minor 1 b. Roney Jegaratnam Sathianathan

Minor 1 c. Hinsley Wijayaratham Sathianathan by their G. A. L. Lydia Jayasothy Sathianathan all of Chundikuly

Vs. Plaintiffs

Arumugam Subramaniam of Thirunelvely North

Defendants

It is hereby notified that action No. P. 1154 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 Theetharai in extent of 5 Lms. V. C. and 10 kls. and situated at Thirunelvely.

The defendants in the aforesaid action are summoned to appear in Court on the 3rd day of December 1970 at 10 O'clock of the forenoon,

By order of Court
T. Sivabalasingham
Chief Clerk

This 18th day of November 1970.

144 20.

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tionary society in England or America. Otherwise, he would lose his job. Secondly, though these men were nominal Christians, their descendants were likely to be true Christians. Navalur gives four instances of Christians cheating the missionary. They were of interest at that time as those men were then living. As they are now dead and gone, I am not disposed to give even a sample.

ORDER NISI

IN THE DISTRICT COURT OF CHAVAKACHCHERI

No. 161 Testy

In the matter of the Last Will and Testament of the late Karthigesu Arumugam of Kaithady South

Deceased

Thiruppathippillai widow of K. Arumugam of Kaithady South

Vs. Petitioner

1 Ponnambalam Sanmugaratnam and

2 wife Kamaladevi of Kaithady South,

3 Arumugam Sooriakumar, and

4 Arumugam Sandrakumar both of Kaithady South the 3rd and 4th Respondents are minors appearing by their Guardian-ad-Litem the 5th Respondent,

5 Somalingam Sadascharam of Navatkuli as Guardian-ad litem of the 3rd and 4th Respondents who are minors Respondents

This matter coming on for determination before A. Sivanandan Esquire District Judge Chavakachcheri on the 5th day of October 1970, in the presence of Mr. S. K. Thiraviansayagam Proctor on the part of the Petitioner and the petition and Affidavit of the Petitioner together with the Last Will and Testament No. 18714 dated the 17th day of June 1969 and attested by A. Thuraiasingham, Notary Public, and the affidavits of the said Notary who attested the said Last Will and the subscribing witnesses thereto having been read;

It is hereby ordered that the 5th Respondent be and he is hereby appointed Guardian-ad-litem over the 3rd and 4th Respondents who are minors and that the Last Will and Testament bearing No. 18714 dated the 17th day of June 1969 and attested by K. Thuraiasingham Notary Public, the original of which is now deposited in Court be and the same is hereby declared proved and that the Petitioner as the sole devisee and Executrix named in the said Last Will and Testament be and she is hereby declared entitled to have Probate thereof to her accordingly unless the respondents above-named or any other person or persons interested in the estate of the said deceased shall appear before this Court on or before the 11th day of November 1970 at 10 a. m. and show sufficient cause to the contrary.

It is also ordered that the 5th Respondent shall produce the said 3rd and 4th Respondents who are minors on the said date, viz the 11th day of November 1970.

Sgd. A. Sivanandan
District Judge

Drawn by,
Sgd. S. K. Thiraviansayagam
Proctor for Petitioner,

11-11-70

Extended for 18.12.70.

Sgd. A. Sivanandan
District Judge,

141 20 & 27

ORDER ABSOLUTE IN THE FIRST INSTANCE

IN THE DISTRICT COURT OF JAFFNA

No. 2643/T

In the matter of the Last Will and Testament of the late Sithamparanathar Manickampillai of Nallur Jaffna

Deceased

Vs.

Visaladehi alias Viyalachimi Ammal widow of S. Manickampillai of 595/10, Navalar Road, Nallur, Jaffna

Petitioner

This matter coming on for disposal before A Vythilingam Esquire, District Judge, Jaffna, on the 1st day of October 1970 in the presence of Mr. Selvarajah Proctor, on the part of the petitioner and the petition dated 27-9-1970 and affidavit of the petitioner dated 24-9-1970, affidavit of the witnesses and Notary dated 6-7-1970 and 13-7-1970 having been read.

It is ordered that the Last Will and Testament dated the 28th day of June 1965 and attested by L. S. W. Patherana of Negombo, Notary Public, the original of which has been produced and is now deposited in this Court be and the same is hereby declared proved and that the petitioner above-named as the Executrix named thereon be and that she is hereby declared entitled to have Probate thereof issued to her accordingly on payment of Estate Duty and taking Oath of office.

This 1st day of October 1970.

Sgd. A. Vythilingam District Judge, Jaffna

Drawn by Sgd. S. Selvarajah Proctor for petitioner 139 20 & 27.

ORDER NISI

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction No. 2649

In the matter of the intestate estate of the late Murgesu Rajaratnam of Pathaiyeny, Atchevely

Deceased and

In the matter of an application for the appointment of a Guardian-ad litem of

1 Rajaratnam Thilagaratnam 2 Rajaratnam Rajan, and 3 Rajeswary daughter of Rajaratnam, all of Pathaiyeny

Minors Maratheppuraveegavally widow of Rajaratnam of Pathaiyeny

Petitioner and

1 Rajaratnam Thilagaratnam 2 Rajaratnam Thilagarathan

ORDER NISI

IN THE DISTRICT COURT OF JAFFNA

No. 2651/Testy

In the matter of the intestate estate of Sivapathasundaram Geevakadacham of Thumpalai

Selvarany widow of S. Geevakadacham of Thumpalai

Vs. Petitioner

1 Jeevaranni daughter of S. Geevakadacham 2 Jeevakadacham Raventhiran 3 Santhirani daughter of S. Geevakadacham 4 Geevakadacham Gajendiran 5 Venasithamby Sivagansundaram all of Thumpalai Respondents.

This matter coming on for disposal before A. Vythilingam Esquire, District Judge, Jaffna on the 19th day of October 1970 in the presence of Mr. N. A. Rajaratnam Proctor on the part of the Petitioner and affidavit of the Petitioner dated 18th October 1970 having been read.

It is ordered that the 5th respondent be and he is appointed guardian-ad-litem over the minors 1-4 respondents for the purpose of representing them in this action unless the respondents show sufficient cause to the satisfaction to the contrary.

It is further ordered that the petitioner is entitled to letters of administration as the widow of the deceased unless the respondents shall on or before 15th day of January 1971 show sufficient cause to the satisfaction of this Court to the contrary.

This 19th day of October 1970

A. Vythilingam District Judge

Drawn by N. A. Rajaratnam Proctor for Petitioner 137 20 & 27

Minor 3 Rajaratnam Thilagaratnam

.. 4 Rajaratnam Rajan, and

.. 5 Rajeswary daughter of Rajaratnam all of Pathaiyeny

Respondents

This action coming on for disposal before A. Vythilingam Esquire, District Judge, Jaffna, on the 15th day of October 1970 in the presence of Mr. M. Eshwaranathar, Proctor on the part of the Petitioner and the affidavit of the petitioner dated 15th October 1970 having been read:

It is ordered that the 1st Respondent abovenamed be and he is hereby appointed Guardian-ad-litem over the 3rd 4th and 5th Respondents the abovenamed minors for the purpose of these proceedings.

It is further ordered that the Petitioner abovenamed be and she 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 shall on or before the sixteenth day of December, 1970 show sufficient cause to the satisfaction of this Court to the contrary.

This 15th day of October, 1970 Sgd. A. Vythilingam District Judge, Jaffna

Drawn by M. Eshwaranathan Proctor for Petitioner 142 20 & 27

ORDER NISI

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction No. T 2644

In the matter of the Last Will and Testament of the late Alfred Rajaratnam Sinniah of No. 33, Racea Lane, Chundikuli

Deceased

Arthur Lionel Balaratnasingham Hensman of No. 33, Racea Lane, Chundikuli

Vs. Petitioner

1 Stephen Anandarajah Sinniah of 39 A, Wireless Station Quarters, Jalan Pegwei Sungai Patani, Kedah, Malaysia

2 Edith Kirupaimalar Hensman of 33, Racea Lane, Chundikuli

3 Selvarajah Joseph Vincent Sinniah, Mercantile Credit Ltd, 51-53, Queen Street, Colombo-1

4 Daniel Jeremiah Sugumar Sinniah of 97/1, Kandy Road, Chundikuli.

5 Earle Benjamin Savuntharajah Sinniah of do

6 Edgar Navaratnarajah Sinniah of do, the 4th and 5th Respondents are minors appearing by their Guardian-ad-litem the 6th Respondent

Respondents

This matter coming on for disposal before A Vythilingam Esquire, District Judge, Jaffna on the 4th day of October 1970, in the presence of Mr. S. Selvarajah Proctor on the part of the petitioner and the petition and affidavit of the petitioner dated the 4th day of October 1970, affidavit of the witnesses and notary dated the 15th day of August 1970 and 4th day of October 1970 to the Last Will dated the 10th day of March 1968 and attested by S Selvarajah, Notary Public under No. 2162 having been read.

It is ordered that the 6th respondent be and he is hereby appointed as Guardian-ad-litem over the minors the 4th and 5th respondents abovenamed for the purpose of watching their interest in these proceedings.

It is further ordered that the Last Will of the deceased bearing No. 2162 dated the 10th day of March 1968 and attested by S. Selvarajah, Notary Public and now deposited in this court be and the same is hereby declared proved that the petitioner abovenamed as the Executor named in the said Will be and he is hereby declared entitled to obtain Probate thereof and that Probate issued to him accordingly unless the Respondents or any other person or persons interested in the subject matter of this application shall on or before the 15th day of December 1970 at 10 A. M. show sufficient cause to the contrary.

It is further ordered that the 6th respondent do produce the said minors the 4th and 5th respondents on the 15th day of December 1970.

This 4th day of October 1970 Sgd. A. Vythilingam District Judge, Jaffna

Drawn by Sgd. S. Selvarajah Proctor for Petitioner 140 20 & 27

ORDER NISI

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction No. T/2648

In the matter of the intestate estate of the late Estakki James Selvanayagam of Pandateruppu

Deceased

Annaratnam widow of Selvanayagam of St. Antony's Lane, Pandateruppu

Petitioner

Vs.

Minor 1 Anton Sathananthan Selvanayagam

G. A. L. 2 Gregory Guanapiragasam Thambithurai of Pandateruppu

Respondents

This matter coming on for disposal before K. E. Kathirgamalingam Esquire, Acting District Judge, Jaffna, on the 12th day of October 1970, in the presence of Mr. C. Mahesan, Proctor on the part of the petitioner and the petition dated the 17th day of October 1970 and affidavit of the petitioner dated the 9th day of October 1970 having been read.

It is ordered that the 2nd respondent be and he is hereby appointed Guardian-ad-litem over the minor the 1st respondent abovenamed for the purpose of watching his interest in these proceedings and that the petitioner as the widow of the deceased be declared entitled to take out Letters of Administration to the estate of the deceased and that Letters of Administration be issued to her accordingly unless the respondents abovenamed or any other person or persons shall appear on or before the 16th day of December 1970 and show sufficient cause to the satisfaction of Court to the contrary.

It is further ordered that the 2nd respondent do produce the 1st respondent before this court on the 16th day of December 1970.

This 15th day of October 1970

(Sgd.) A. Vythilingam District Judge, Jaffna.

Drawn by (Sgd.) C Mahesan Proctor for Petitioner. 135 13 & 20

ORDER NISI

IN THE DISTRICT COURT OF JAFFNA

No. T / 2650

In the matter of the Intestate Estate of the late Leelawathic w/o Vannithamby Sinnathurai of Kollankaladdy Tellippalai

Deceased

Vannithamby Sinnathurai of Kollankaladdy, Tellippalai

Vs Petitioner

Minor 1 Kirupaharan son of Sinnathurai, minor appearing by his Guardian-ad-litem,

2 Arumugam Kagnagasabai both of Thalamankaladdy Tellippalai

Respondents

This matter coming on for disposal before A. Vythilingam Esquire, District Judge, Jaffna on the 18th day of October 1970 in the presence of Mr. A. Kumaraguru, Proctor on the part of the petitioner and the affidavit and petition of the petitioner having been read:

It is ordered that the 2nd respondent be and he is hereby appointed Guardian-ad-Litem over the minor the 1st respondent and that the petitioner be and he is hereby 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 or persons shall on or before the 23rd day of December 1970 appear before this Court and show sufficient cause to the satisfaction of this Court to the contrary

It is further ordered that the petitioner do produce the 1st respondent minor in Court on the 23rd day of December 1970 at 10 a. m.

Sgd. A. Vythilingam District Judge, Jaffna

This 18th day of October 1970. 136 13 & 20

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