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TWO HOUSES OF PARLIAMENT

By
S. SIVASUBRAMANIAM

Apropos the problem as to whether the future Constitution of Ceylon is to have one or two Houses of Parliament, certain views expressed by Mr Sydney and Mrs Beatrice, Webb (Lord & Lady Passfield) on the subject of bicameral legislature years ago in their book entitled "A Constitution after the Socialist Commonwealth of Great Britain" would be very useful. The following extract from the book under the head "The National Parliament" is relevant;—

The National Parliament

"With regard to the national assembly or Parliament, in any reorganisation of a completely democratised community, it seems vital to divide, and sharply to separate, what is strictly political government from the control of social and industrial administration. To us an old slogan of Socialists, the government of men must be distinguished from the Administration of things. Our conception of the State which has become almost irretrievably associated with armies and navies, law and punishment, and even imperial autonomy, needs in a democratised community, to be separated into two parts. What we shall call the Political Democracy dealing with national defence, international relations and the administration of justice, needs to be set apart from what we propose to call the Social Democracy, to which is entrusted the national administration of the industries and services by and through which the community lives. The sphere of the one is Verwaltang, authorise regulines, policy power; that of other is Wirtschaftsgesion, house-keeping. The co-operative Commonwealth of tomorrow

must accordingly have not one national assembly only, but two each with its own sphere not of course without mutual relations to be hereafter discovered, but coequal and independent and neither of them first or last. We regard this splitting of the House of Commons, as regards powers and functions, into two co-ordinate national assemblies, one dealing with criminal law and political dominion and the other with economic and social administration, not merely as the only effective way of remedying the present congestion of Parliament business, but also as an essential condition of the progressive substitution, with any approach to completeness, of the community for the private capitalist."

These views were expressed about the year 1920 and it is submitted with all deference that they are applicable to Ceylon now at this juncture.

Mr & Mrs. Webb were among the chief founders of the Labour and Socialist Movement in the United Kingdom and the charge of conservatism much less reaction cannot be laid against them. There were among the most forward and advanced political thinkers produced by the world.

The book under reference contains further illuminating thoughts on the faults behind the Cabinet system on the British model, the worth of the Committee System and about a more democratic and better form of Government and merit perusal by the Steering Committee, the Constituent Assembly and the general public, if I may say so with all deference.

It is a matter for great regret that the subject as

to whether Ceylon is to have one or two Houses of Parliament has unfortunately got mixed up with the current controversy between the Government on the one hand and the majority group in present Senate on the other hand. The important subject could be well decided upon its own intrinsic merits without any bias resulting from the present controversy. It is also unfortunate to identify, the independent and valid reasons for the creation of another House of Parliament (in addition to the House of Representatives) with the unsound reasons given for the existence or continuance of the Senate eg; that the Senate could serve as a correcting body, that the Senate could serve to prevent hasty legislation etc. As a matter of fact it is best humbly to recognise the truth that the Senate cannot lay claim to serve always and exclusively either or any similar purpose. If there are two Houses of Parliament neither could lay claim to the exclusive possession of wisdom. Both could be equally wise or equally fallible.

In all the circumstances; it is desirable to have two Houses of Parliament for Ceylon. One could consist of members elected on a territorial basis. The other House to be of service could be representative of Religious, Cultural, Educational, Labour Trade Unionist, Agricultural, Industrial, Commercial, Legal, Medical, University and other interests, as well as representatives from local bodies like Municipalities etc. It should also be on an elective basis. It is not at all difficult to devise suitable electoral arrangements for this purpose, and also to include some members selected by the Popular

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Letter to the Editor

Racialism All the Way

Dear Sir

Very often one reads of pompous pronouncements by southern politicians that all the peoples of Ceylon should consider themselves as Ceylonese and Ceylon as an undivided country occupied by Ceylonese and not Sinhalese, Tamils or Muslims peoples as such.

But what is the factual position when, it comes to appointment of an I.G.P. he has to be Sinhala Buddhist.

No Tamil can ever expect to be a Governor General.

No Tamil has been appointed a Vice Chancellor of any of the Universities.

A Sinhala Society requires the constitution to lay down that only a Sinhala Buddhist should be an army commander.

Chairmen of Corporations have to be Sinhalese.

The latest example of racialism is the University admissions. According to a government communiqué the number of Tamils to be admitted to the University of Peradeniya has been reduced from 100 to 60.

As pointed out in the press some time back it is ironical that the only field where a member of the minority community can do himself justice is in the field of examinations as issues here have to be decided by merit and not by majority vote. The forecast that the existing procedure will be circumvented till the majority community has its fill has come true, as the original 100 to be admitted to the University at Peradeniya has been reduced to 60, under the plea of standardisation, which is actually destandardisation, so as to give less qualified students preference over the better qualified students.

But it is of considerable relevance to note that this

issue was raised on the eve of the admissions to the University at Peradeniya as violence was expected to erupt at the Campus according to uncontradicted press reports to the effect that the Vice-Chancellor had addressed the Minister that trouble was expected and that he would have to seek police assistance.

It was at this point and because of trouble expected due to Sinhala communal pressure, that the question of University admissions was taken up by the Ministry which in the first instance wanted the marking of Tamil papers scrutinized. When the commission appointed for the purpose reported to the effect that there was no reason to vary the marking, the Ministry, as a last resort devised the procedure of standardisation, which did not have the approval of the competent authorities and for this reason the question of actual admissions was taken over by the Ministry.

It is obvious that this policy of shedding of tears for the rural schools student was adopted as a last resort and as an after thought, so as to deny the Tamil students who had established their right to enter the University at Peradeniya by sheer merit and industry, the fruits of their labour, so as to satiate communalism.

The above state of affairs coupled by the astonishing statement by the Ministry recently that of the 2,500 graduates recently recruited only five science graduates were available, dooms the academic future of the Tamil youths of Ceylon indefinitely as it is reasonable to expect the situation to deteriorate.

The Tamil parents should give this matter serious consideration. I am sure that the government will at least be generous enough to give

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TWO HOUSES OF PARLIAMENT

(Continued from page 5)

THOUGHTS TO BE TREASURED

வினாயோ டவிடுந் கதிர்
வேல் மறவேன்
மனையோ டதியந் கிமயந்
கிடவோ
கனையோ டருவித் துறையோ
பேசந்
தினையோ டிதிரிந்
தவனே

Karma - dispelling Luminous-Vel I shall not forget;

Perplexed and deluded will I be by this life transient?

The spring, the waterfall and the fields of millet, —

O Lord who wandered amongst these; as also the watch-shed!

"O Lord, Who (in search of Valli) wandered about the (mountain) spring, the banks of the waterfall, the millet-field and the watch-shed! I shall not forget the Luminous - Vel that dispels (the darkness of) Karmas. Will I be perplexed and deluded by this Samsaric life? (No, it cannot be!)"

—KANDARANUBDOTH¹
(The Divine Life)



தமிழ் நாளிதழ்

தமிழ்நாட்டின் தாயகம்
தமிழ்நாட்டின் தாயகம்
தமிழ்நாட்டின் தாயகம்
தமிழ்நாட்டின் தாயகம்

தமிழ்நாட்டின் தாயகம்

Hindu Organ

FRIDAY, DECEMBER 25, 1970

ELIMINATE EXAMINATIONS!

Murder will out. That is almost a truism. But it cannot be said so of examinations.

The exercise of investigating the intellectual efficiency of students at the public level is indeed a very involved one. The success of this venture depends on various circumstances. Devotion to duty is perhaps the most important requirement and that in a degree as is seen in the efforts of those valiant explorers of space.

The machinery that sets in motion the arduous task of examining students is both extensive and interlocked. From the person who sets the questions to the postal officer who

delivers the precious packet of question papers to the supervising authority there are quite a number of officers who have to discharge some responsibility or other. Between that momentous minute when the supervisor takes charge of the question papers and the auspicious second when the all-important printed matter is handed over to the candidate, the entire period proves to be a potential nightmare to all concerned. The question papers no doubt lie in state custody if by state we mean the delegated authority of state that is enjoyed by the supervisor. All these hurdles have to be correctly cleared for the hurdle race of examinations to be successfully conducted. This then is the complication that is commonly called Public Examination.

We do not think any useful purpose can be had by recounting the unfortunate happenings in the conduct of public examinations in the past. There had been serious allegations of leakages of questions time and again. The G. C. E. O. L.) Examination has become hopelessly unwieldy and cannot be conducted efficiently merely on the score of the fabulous number of candidates and the varied subjects that are offered by them. The only way out of this impasse is to allow the schools to have their own examinations and to promote the students of the G. C. E. O. L. class to a new step from where the selection for G. C. E. A. L. classes can be decided upon on the results of a Public Examination limited to five subjects, art wise and science wise.

Good Bye to Gandhian Concept?

Startling happenings in India plainly point out that the Gandhian concept of citizenship, political rights and life in general is being forgotten and that a strange mixture of Socialism, Communism, Nationalism, Communalism and every other known and unknown is in the making. The people, however, are at a loss to understand this development. Strange bed-fellows are getting together in search of a formula perhaps for political scuttling!

House. Speaking of Religious Interests, it is submitted that with due deference that representatives appointed by the Maha Sangha to such an assembly would be able to contribute very substantially towards its labours. Such representatives could be members of the Maha Sangha themselves or lay persons selected by the Maha Sangha or both. As it is, the Maha Sangha has a great degree of influence in the affairs of the State from outside. But, that does not appear adequate, and facing the future, in a developing country like Ceylon, the balance of advantage is in favour of the Maha Sangha directly participating in the affairs of the State through the medium of representatives either ecclesiastical, or lay in the citadels of power and responsibility. Representatives of other religious denominations also could find place in this assembly.

The following are some of the advantages of having an additional assembly.

(a) It will bring to the Government of the country participation of all classes and sections of the population including the intellectuals, and others having expert knowledge of affairs. Thus the State will have the benefit of the advice, assistance and allegiance of all sections of the people. Further, the spirit of democracy would be better implemented by having an additional Chamber to serve the nation.

(b) Having Two houses of Parliament would add to the strength of the Unofficial element, seeking to serve the country. With a skilled body of persons, which would be available in a Second Chamber of the nature referred to, the dependence of the public and the members of the House of Representatives on the officials and on their administration, would become much less. Thus power, responsibility, knowledge, initiative and policy making on sound lines and seeing to their due implemen-

tation would be more with the public than with a band of permanent Government officials however efficient and well intentioned

(c) The sense of loyalty to the country, could be further engendered among all classes and sections of the people.

(d) A properly constituted Second Chamber coupled with the Committee system would go a long way to promote the real permanent and abiding and detailed welfare of the people.

It is respectfully and most earnestly submitted in this connection that the unfortunate differences of opinion between the Government and the present major group in the Senate on a particular piece of legislation need not be allowed to prejudice the substantive need for Two Houses of Parliament for Ceylon. The difference of opinion which is on the part of a majority in the Senate, may not be permitted to cloud the judgment of the members of the Constituent Assembly entrusted with the serious and far-reaching responsibility of devising a Constitution for the future. It is among other things, useful to recall that when the present Prime Minister of Ceylon, the first lady Prime Minister in the world, Hon. Mrs. Srimavo Ratwatte Bandaranaike was called upon by the people to assume the leadership of the country at a very critical juncture in Ceylon history, the Senate proved to be a very valuable medium.

Alternative for Two Houses

(a) If the Constituent Assembly is inclined to provide only one house of Parliament, it is humbly urged that the numerical strength of one house, be adequately increased and representation, on elective basis be granted to the different interests earlier referred to and the services of the territorially elected members be supplemented by a quota of such additional members for reasons

urged in favour of a Second Chamber.

A Second Alternative

(b) If a Second Chamber or the alternative suggested are not viewed favourably, at least a Central Advisory Council with the limited purposes and functions of tendering advice to Parliament on all public matters could be set up. The composition could be on lines suggested earlier for the Second Chamber or on some other lines as might be deemed suitable by the Constituent Assembly. The need for enlisting the support and services of competent persons with special knowledge and for representing special interests that go to make up the entire Nation to help Parliament and to serve the country is very real and great. It is respectfully urged that such a National requirement merits attention in the cause of national efficiency, co-operation and unity and as well as that of democracy and good government so dear to the hearts of all the people of Ceylon and so vital to the country's stability, prosperity and happiness.

In connection with the subject of a constitution for Ceylon, it is most important generally to bear in mind that what might appear suitable to other countries including the United Kingdom may not in fact be suitable to our country. It was an eminent British statesman and political thinker (Lord Morley) who in this context gave expression to the idea that the fur coat of Canada would not do for tropical climates and countries.

Reference is made to this observation of a foreign political thinker to enable the strengthening of the growing idea among us Ceylonese that we need not be searching always for Constitutions of and precedents from foreign countries in our attempts to evolve a constitution for Ceylonese — a constitution suitable for our own country and our requirements.

Ceylon can well create its own precedents. Did our country wait for a precedent when it selected a lady Prime Minister — the first of the kind in the world?

The Spiritual Value Of Tiruvasakam

BY V. SUBRAMANIAM
Saiva - Pulavar

The hymns of Thiruvasakam are the outpourings of St. Manicka-vasagar as a result of his intense love which flowed from him from time to time so as to melt even stones, revealing truths which he experienced at the sight of his Master the Almighty Shiva. Rare it is to find a divine book like Thiruvasagam in any other language. Perhaps it does not contain descriptions of scenery such as those of a country or a town given in Puranas, but all hymns describe experiences in relation to God Siva. The grief that he experienced at the departure of his Master may be said to be greater than the joy which he felt on first seeing Him. The expressions — "தீயில் வீழ்கி வேன்; திண்வரை யுருள் நிலைன்; செழுங்கடல் யுக வேனே" and உடையாய் கூவிப் பணிகொள்ளாத ஓயத்தால் ஒன்றும் போ தமோ / are worthy of remembrance. He speaks of real Bhaktas, "பள்ளந் தாமுறு புனலிற் கீழ் மேலாகப் பதைத்துருகும் அவர்". It is he who answers this description.

The words and phrases in the hymns are intensely sweet and mellifluous. The meanings get deeper and deeper, the more your ponder over them.

"தன்மை பிறரால் அறி யாது தலைவா," "அருமையின் எளிய அழகே ஆழ்ந்த தன்மை நுண்ணியனே," — These expressions and the like are epigrammatic and minutely accurate. The hymns have a special 'sound' or rhythm of their own, and when sung in their particular (இசை) tune have the power of melting the hearts of the singers and hearers and causing tears of joy to flow from their eyes. Men of religious experience have seen that there is a feeling of divinity in the sweet singing of the hymns and the power of elevating the hearts of those listening to them to higher regions of ecstasy without allowing them to sink back to their low level.

Even lovers of literature and rhetoric can find many a poem as paradisaic for their keen enjoyment.

Similies are there, as if placed before their very eyes. As our saint was a

Letter to the Editor

(Continued from page 5)

the Tamil students who can afford, the necessary foreign exchange, to enable them study in India and foreign countries.

The Tamil parents should also approach educational authorities in India and other countries as a body and explore all avenues to help them out of this predicament.

I am sure that in the difficult position in which the government is placed it will rather welcome such efforts than follow a "Dog in the manger policy".

Yours etc.
J. R. Sinnatamby
286 Bullers Road,
Colombo 7.
18-12-70

The Jaffna Co-operative Stores Ltd.

Whereas Mrs. Ledchumipillai Sabapathypillai of Thangodai, Karainagar has applied to the Directors of the abovesamed Company for the issue of a Duplicate Certificate in respect of 22 Ordinary Shares of Rs. 100/- each, numbered : 572-581; 1243; 1935-1936; 2776-2777 & 6205-6211, registered in the name of the late Muttucumaru Sabapathypillai, the originals of which are represented to have been lost or mislaid Notice is hereby given that if within two weeks hereof no claim is made to or no objection lodged with the undersigned the Directors will proceed to deal with the application for Duplicate Certificate the originals of which will be deemed to have been cancelled.

S. PADMA NATHAN,
Secretary,
Jaffna Coop. Stores Ltd.
420, Hospital Road,
Jaffna.
25th December, 1970.
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great statesman we can find descriptions of ministers, servants, merchants and other secular men regarding their attributes and actions and sometimes their contrast in relation to those of the Almighty.

(To be continued)

Essay Competition On India

An annual Essay Competition on subjects relating to India (1969-70) was organised for school children by the Ministry of Education, Government of Ceylon, in co-operation with the High Commission of India in Ceylon, Colombo. It was open to the competitors to submit their contributions on one of the specified subjects announced in advance. Entries were to be received in Sinhala, Tamil and English, and two Prizes were to be allotted to the prize winning essayists in each language.

The following students from different parts of Ceylon were adjudged first and second, language-wise:

Sinhala Medium

First Place: Miss J. W. K. Pemawathie, C/o Principal, H/Mulgirigala Vidyalaya, Mulgirigala ("The Role and Influence of Mahatma Gandhi").

Second Place: Miss B. H. D. Siriawathie, C/o Principal, G/Miriawatte Mahavidyalaya, Habarugala ("India and Ceylon—Religious and Cultural Bonds")

Tamil Medium

First Place: Master M. Isamma Lebbe, C/o Bt/bravar Maha Vidyalaya, Chenkaladi ("The Significance of Mahatma Gandhi in the Modern World")

Second Place: Miss I. Yogeswari, C/o Principal Bt/Valaichchenai Mahavidyalaya, Valaichchenai (Regional Cooperation and Economic Development in South and South-East Asia")

There were no Prizes for the English medium as the essays were not upto the standard.

The Prizes, which consist of attractive Indian handiwork like silver boxes and brass bowls, and Indian souvenir publications like a folder of Ajanta prints, auto-biographies of Mahatma Gandhi and Jawaharlal Nehru, "Tales from the Indian Classics" and "Towards Understanding India", are being forwarded to the respective Principals for suitable presentation to the prize-winning students.

The Ministry of Education has already initiated organising a similar Competition for the year 1970-71, by intimating the relevant details to educational institutions throughout Ceylon.

—L. S. I.

Address of the Swamiji At The Conference

(Continued from last issue)

Thou who art the Lord of all religion, Thou who art the infinite, the eternal, the timeless, beginningless and endless reality, Thou who art the one ultimate fulfilment of all life, Thou who though one art named variously by Thy different children. Thou who art addressed as Alla, as அவரால் மஸ்தூர் as ஜெகோவி, as குலீனும் அக் ஓமகார், as பிரம்மன் மகேஸ்வரன் or as Almighty Father in Heaven, Thou who art glorified in the Bible, in the Kuran in the St. பகிஸ்தான், in the தோரா and the கலூன் in the பகவத்கீதா and the உபநிஷத் in the Buddhist scripture. Thou who art worshipped alike in the Temple and the Church in Vihara and in the fire temple of the Fakirs in the Cinerogue, in the Guruthwara of the Sikhs. Thou who art the one reality, one great nameless and formless God beyond all religion to You we dedicate this Hall; the place of prayer, those who come into this Hall may be filled with the universal love, may be filled with the love of all prophets and all saints and all messengers of God. May the heart be filled with this spirit of true brotherhood and may be filled with the reverence for all teachings of all the great saints, messengers, prophets and sages. This is my prayer. Beloved souls we have listened to many words of elevating inspiring spiritual instruction and much sublime sentiment, expressions by our revered speakers belonging to the different paths that leads to God, for that is what different Religions are; not different but various religions are. The essentials are not different fundamentally, they are all the same. And you all have an experience of receiving the blessing of all these leaders of the different faiths. Now I shall share with you a few thoughts in brief so that you may be able to retain in your mind a few points that will be enough if you will try to think of them and to practise them.

First and foremost how do you name this Hall ஆரம். In this J. D. L. S. ஆரம் building we shall receive inspiration, we shall also have occasion and scope to gather together like this frequently so that we may spend some time in silence, in prayer, in meditation upon god, in study

ing inspiring books, scriptures and teachings of saints and carrying on collective spiritual exercises; this will be the purpose of this hall to have collective spiritual exercises to practise our religion, in a genial way. But every religion is both subjective and objective, it goes inward as well as outward. Religion has as its main concern the relationship between the man and his nature the creator God and also the relationship between man and his fellow men. It is not enough if you know how mainly to raise your real self to God only, you must also know how to limit yourself to life around you to all men all beings for that God whom you seek to worship and meditate upon is the man god. The reality within man is the Divine Happiness of God. This is the Light of God in filling his being. It is that spirit of God that indwells all man, அந்தர்யாமியாய் விளங்குகிறார். பரிசுத்தமாக மட்டுமல்ல, சர்வ அந்தர்யாமியும் கூட விளங்குகிறார். அதனால் சமயத்திற்கு இரண்டு ரூபம் கருமுண்டு. ஒரு அந்தர்யாமிய ரூபம், ஒரு பகிரங்க ரூபம், அந்தர்யாமிய ரூபம் - பஜனை, தியானம், ஜபம், பிரார்த்தனை இவைகள் பகிரங்க ரங்க ரூபம் எங்கும் விளங்கும், எங்கும் பெருகி, ஒவ்வோரிடத்திலும் அமைந்திருக்கக் கூடிய அந்த பகவானிடம் நம்முடைய சம்பந்தம் எப்படி இருக்க வேண்டியது அது சமயத்தின் ஒரு முக்கியமான பாகம். இந்த இரண்டு பாகங்களும் ஒற்றுமையாக இருந்தால் நான் சமயம் பிரபலமாகும், உங்களை எங்கு சேர்க்க வேண்டுமோ அங்கு சேர்க்கும். இந்த இரண்டு பாகத்தில் ஒற்றுமையிலாமற்போனால் உங்கள் பஜனை, தியானம், பிரார்த்தனை, உபாசனைகூட பவிக்காது. நல்ல சமயத்தில் இந்த பகிரங்க பாவனை இருக்கிறதே அது மிக முக்கியமானது. இந்த சர்வந்தராயி, சர்வ வியாபி பகவானிடம் நம் எப்படி சம்பந்தித்திருக்கிறோம். அந்த சமயம் நான் எல்லோரும், எல்லாம் பெரிபோரும் அதிகம் emphasis பண்ணி, பண்ணி, stress பண்ணி, காட்டியிருக்கிறார். Love the Lord with all Thy mind, with all Thy heart, with all Thy strength, with all Thy love Thy neighbor as thine ownself. அன்பு அவனிடத்தில் மட்டுமே செலுத்தினால் அது போதாது. அந்த அன்பை எல்லோரிடத்திலும் செலுத்தவேண்டும். எல்லோரிடத்திலும் அன்பிய சம் செய்யவேண்டும். சமய நலத்தை உறுது பரோபகாரத்தில் நாம் ஈடுபடவேண்டும். அன்பு பகவான்,

ORDER NISI

In the District Court of Jaffna

Testy No. 2625. T.

In the matter of the Last Will and Testament of the late Nagamuttu Kandappu of Chankana East.

Deceased

Eluppollai widow of N. Kandappu of Chankana East, Vs. Petitioner

- 1. Sellappah Subramaniam
2. Sellappah Ponnudurai of Chankana West.
3. Arumugam Rasiah of Vaddukodai East Respondents.

This matter coming on for disposal before K. E. Kathirgamaalingam Esquire acting District Judge, of Jaffna on the 21st day of July 1970, in the presence of Messrs. M. K. & Anandam Proctors on the part of the petitioner and the affidavit of the petitioner and the Last Will and the affidavit of the Notary attesting witnesses having been read.

It is ordered that the said Last Will and Testament of the abovenamed deceased bearing No 8088 dated 22nd April 1969 and attested by M. K. Subramaniam No ary Public, the original of which has been produced and is now deposited in court be and the same is hereby declared proved, that the petitioner is the executrix named in the said Last Will and she is hereby declared entitled to have Probate thereof to her accordingly, unless the respondents or any other person or persons interested shall show sufficient cause to the satisfaction of this Court to the contrary on or before the 2nd day of October 1970.

This 21st day of July 1970.

Sgd. A. Vythialingam District Judge.

2-10-70. The time for showing cause is extended to 24-11-70.

Sgd. A. Vythialingam District Judge

24-11-70 Time for showing cause is extended to 12-2-71.

Sgd. A. Vythialingam District Judge

150 25 & 1.

ORDER NISI

In THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction No. 2655

In the matter of the intestate estate of the late Sinnamamah wife of Sinnathamby Kandiah of Ipoh in Malaya Deceased

Kandiah Panchalingam of Vaddukodai. Vs. Petitioner

- 1. Sinnathamby Kandiah of Vaddukodai, presently of Taiping, Malaysia.
2. Kandiah Amirthalingam

of Vaddukodai, presently of Post Office, Ipoh.

3. Kandiah Sundaralingam of -do-

4. Kandiah Rajalingam of Vaddukodai, presently of Perak in Malaysia. Respondents

This matter coming on for disposal before A. Vaithilingam Esquire, District Judge, Jaffna on the 10th day of November 1970 in the presence of Mr. M. Kathiravelu Proctor on the part of the Petitioner and the affidavit and petition of the petitioner having been read;

It is ordered that the petitioner be and he is hereby declared entitled to have Letters of Administration to the 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 12th day of February 1971 appear before this Court and show sufficient cause to the satisfaction of this Court to the contrary.

The 10th day of November 1970.

Sgd. A. Vythialingam District Judge 153 25.12. & 1.1.

PARTITION NOTICE

IN THE DISTRICT COURT OF JAFFNA

No. P/13-3

Minor 1. Prince Nelson a minor appearing by his Next Friend

2 Wesley Nelson both of 27/1, De Fonseka Place, Colombo 5. Vs. Plaintiffs

1 Evengeline Rajini daughter of Rowlands Emmanuel Rajaratnam

2 Christine Nirmalin, daughter of Rowlands Emmanuel Rajaratna both of Adipatha Road Jaffna

3 Angel Edward Jayaratnam

4 Selvin Edward Jayaratnam

5 Suriya Kumary Edward Jayaratnam

Minor 6 Sbrily Edward Jayaratnam

7 Violet Edward Jayaratnam

8 Prince Edward Jayaratnam

9 Joy Edward Jayaratnam 6th to 9th defendants are minors appearing by their Guardian-ad-iteam

10 Jebamani widow of Edward Jayaratnam all of Anaicodai presently of 27/1, De Fonseka Place, Colombo 5.

It is hereby notified that action No. P. 1353

PARTITION NOTICE

IN THE DISTRICT COURT OF JAFFNA

No. P 1287

Sabapathy Iyathurai of Kantherodai West, Chunnakam Vs. Plaintiff

1 Kathirgamar Sinnathurai of Kantherodai West Chunnakam

2 Sivasubramaniam Somasundaram and wife

3 Annaleechumy both of Small Bazaar Mannar

4 Vythilingam Ponnuthurai P. W. D No. 24, Prinjith Road, Malacca Malaysia

5 Thambipillai Vallipuram of Suthumalai South, Suthumalai

6 Thambapillai Sellathurai of Sivankovil Chunnakam

7 Thambapillai Sinnathurai near Kondavil Railway Station Kondavil

8 Sabapathy Thambaiya of Sivapury Trincomalee

Defendants

It is hereby notified that Action No. P/1287 has been instituted in the District Court of Jaffna under the partition Act No. 16 of 1951 for the partition/sale of the land/lands called "Pitchanpalam and Mudavarantbalvoo" in extent 23 1/2 Lms V.C. and situated at Kantherodai in the Parish of Uduvil Valigamam North Division Jaffna District, Northern Province,

The defendants in the aforesaid action are summoned to appear in Court on the 1st day of March 1971 at 10 O'clock of the forenoon

By order of Court T. Sivabalasingham Chief Clerk

This 7st day of December 1970

156. 25.

has been instituted in the District Court of Jaffna under the Partition Act No. 16 of 1951 for the partition/sale of the land/lands called "Uchchodai" in extent 23 Lms. V. C. and situated at Manipay, in the Parish of Manipay, in the Division and District of Jaffna Northern Province.

The defendants in the aforesaid action are summoned to appear in Court on the 12th day of January, 1971 at 10 O'clock of the forenoon.

By order of Court T. Sivabalasingham Chief Clerk

This 21st day of December 1970. 155 25.

NOTICE OF APPLICATION

IN THE DISTRICT COURT OF JAFFNA

Testamentary No. T. 2612

In the matter of the intestate estate of the late Thangamma Subramaniam alias Thangam Subramaniam daughter of Sinnathamby and widow of Subramaniam of Tholpuram late of Kuala Lumpur, Malaysia. Deceased and,

In the matter of the British Court Probate (Re-Sealing) Ordinance Ponnampalam Mailvaganam of Sandilipay North, Attorney of Subramaniam Retnavel of No. 20 Tham Soong Avenue, Singapore. Petitioner

Notice is hereby given that after the expiry of fourteen days from the date here of application will be made to the District Court of Jaffna under the British Courts Probates (Re-sealing) Ordinance for the sealing of the Letters of Administration in respect of the estate of Thangmah Subramaniam the deceased abovenamed granted by the Supreme Court at Kuala Lumpur in the Federation of Malaya on the 10th day of September 1960

This 27th day of June 1970 Sgd. M. K. & Anandam Proctors for P. Mailvaganam Applicant, 151 18 & 25

NOTICE OF APPLICATION

IN THE DISTRICT COURT OF JAFFNA

No. T. 2666

In the matter of the Last will and Testament of the late Appukkudippillai Nadarajah alias A Nadarajah o' Moolai late of Kuala Lumpur in Malaysia. Deceased and

In the matter of the British Court Probate (Re-sealing Ordinance) Thamotheampillai Krishnar of Moolai, attorney of Nadarajah Danabalan of Moolai presently of Kuala Lumpur. Petitioner

Notice is hereby given that after the expiry of fourteen days from the date hereof application will be made to the District Court of Jaffna under the British Court Probate (Re-sealing) Ordinance for the sealing of Probate in respect of the estate of Appukkudippillai Nadarajah the deceased abovenamed granted by the Supreme Court at Kuala Lumpur in the Federation of Malaya on the 3rd day July 1970.

This 2nd day of December, 1970

M. K. & Anandam. Proctors for T. Krishnar applicant.

152 18 & 25.

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Editor: R. N. SIVAPIRAKASAM