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JAFFNA, FRIDAY JANUARY 8, 1971



POWER OF PRAYER

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

The Scriptures of all religions extol the importance of Prayer. It is the medium of communion of mortals with the Divine. Saints have stated that Prayer leads a penitent devotee "from the Unreal to the Real, from darkness to Light and from death to immortality." Even in mundane matters, Prayer can reach a realm, where reason and arguments fail to enter, even change the hearts of rulers and tyrants and avert wars and their ghastly consequences.

After sincere prayers with bhakti and devotion, one would feel much relieved of his worries, more elevated and purified. Man in his evolution has to pass through various stages of existence attaining more and more spiritual upliftment, ever developing to higher and higher degree of perfection to finally realise the Maya-shrouded Divinity in him. The soul's spontaneous gravitation is towards that Destination.

When one has to face trials and tribulations, Prayer helps one to mitigate and soften their rigors. Hope then dawns and he is miraculously protected or saved by timely Divine intervention. In the Mahabharata, we read how prayers of Draupadi, who was being stripped naked by Dussasana in the crowded Court of Duryodana, were answered; how Lord Krishna had hastened from Dwaraka and saved her from ignominy and how the Kauravas failed to succeed in their evil intention to disgrace her.

We also know, how the Prayers of Prahalad, son of Hiranyakasipu rendered cool the burning oil poured on his head; how he fortified by prayer withstood all the tortures inflicted on him.

How the Prayer of Mira transformed a bed of nails into a cushion of

flowers and a poisonous snake into a garland.

Mahatma Gandhi has amply demonstrated the power of Prayer. He was not only able to stand unbent before the might of British Imperialism, but also to bring about peace and friendliness, where there was killing and hatred just a few days earlier.

No nation or community worth the name exists in the world, that does not offer some kind of prayer to the Divine Father - be he called Allah, Christ, Jove, Jehovah, Mohamed, Narayana, Siva or Zeus. Most religions have ordained prayers at sunrise, mid-day, sun-set, before meals and before retiring to bed.

To offer prayers effectively, we are told that one should select, preferably a solitary place or a quiet room and there think of his favourite Deity and pray. Solitude can help and influence the concentration of the mind. To the average worldly man, concentration of the mind is an impossibility ... "....சிறுதையை அடக்கியே சுமர யிருக்கின்ற திறமரிது காண்" says Thayumanavar, while Landor says ".... Solitude is the antechamber of God, only one step more, and you can be in His Presence Swami Sivayanda has said "When you are quiet, the Lord speaks; and when you begin to speak, the Lord becomes silent." So learn to remain quiet and listen "to the whisper of your God in the chamber of your heart in silence and in solitude."

Above all, have absolute faith in the existence of an Omnipotent Being, called God. Then start meditating, singing a song, or reciting a Mantra of the Lord, whichever appeals to your heart most. Deep devotional songs gather together the dissipated powers of the

(Continued on page 7)

BEGIN TO BE AUSTERE

There is an element of harshness and sternness in the term 'austere' - that makes people who are told to be austere gasp for breath. But this ambitious word austere, however, reminds us that a person should be stringently moral and severely simple to answer to the description of being austere. Hence the scope of austerity is indeed religious and therefore moral.

The Premier and the Minister of Finance have made 'austerity' the subject of their appeal to the people in their messages welcoming the dawn of 1971. Not only the Premier and her colleagues but all conscientious citizens feel that austerity must be insisted upon but for different reasons. The common man feels that the only way to combat the rising cost of living is to deny himself the pleasure of normal living and become familiar with restrictions and restraints on himself and his household.

In this context thoughts about devising ways and means for making austerity imperative cannot but arise in the mind of anybody. And here are some of the sober reflections on this subject.

To begin with the Premier and the Finance Minister should introduce legislation.

- (1) to ban the sale of articles of luxury.
 - (2) to limit the price of articles to the 'austerity' level (this has to be determined separately for each item).
 - (3) to prohibit the sale of arrack and foreign liquor.
 - (4) to register attendance at theatres and to limit such attendance to four times a week for a person.
 - (5) to ban carnivals and convivial gatherings.
 - (6) to prohibit reception to Members of Parliament officers.
- More than this the Government should take immediate steps to limit travels abroad by Ministers, their deputies and officials to restricted level

Letter to the Editor

Renaming of Fort Frederick In Trincomalee

Sir,

Renaming has become a sickness with the majority community. In the case of the Katunayake International Airport, towards the building of which not one Ceylonese has contributed one cent, but the Canadian Government has donated the entire cost, the grateful Ceylon people, through one of the English Evening newspapers, are going to rename it the Bandaranaike International Airport. This proposal sponsored by this evening English newspaper (Observer) has received the support of Ven. Bambarande Sri Seevali Thero. If Bandaranaike had lived, he would not have approved of the idea, unless for personal vain glory. Now his widow is going to do the renaming.

Similarly the Government wants to rename Fort Frederick in which the ancient Koneswaram Hindu Temple stands as Fort Rajasinghe. This has been mentioned in the Upper House of Ceylon's Parliament.

All Hindus should now band themselves together and make their voices heard, and their protest must reverberate, against this wanton move. Hindus of Sri Lanka, unite. Every Association of Hindus in every nook and corner of the Island, must pass resolutions of protest and awake from their slumbers and insist on their rights as equals in a free Ceylon. I trust this will catch the eyes of the All-Ceylon Hindu Congress and all its affiliated bodies, and every Hindu Association in the country. The other Hindu Religious Associations too must take concerted action in this matter. Awake, arise, or be for ever Fallen!

Yours faithfully
A. Mylvaganam

Colombo
31-12-70.

and to cut down the salaries of those who draw more than Rs. 2000 per mensem to Rs. 2000.

Northern Train Travellers Woes

Dear Sir,

The travellers on the Northern Line are a most neglected lot, although this is the most paying line of the C. G. R. When the Yal Devi starts at 5.45 a. m. from the Fort, the train is almost as a rule overcrowded, people are jam packed like sardines, compartments are in the dark, the first few compartments are outside the platform of the bay line, and passengers, including women and children find it extremely difficult to get into the compartments, because they are ill-lit and outside the platform, apart from finding suitable accommodation when once in.

The compartments are not properly cleaned, shutters (glass and wooden louvres) don't work smoothly, lavatory cisterns and taps broken compartments stripped of fans, the few fans that are still available don't work when switched on, cockroaches swarming all over the place. I wonder whether our M. Pa. have cared to pinpoint these difficulties in Parliament and get redress for the thousands that travel daily on the Northern line, at least even once a year when the Budget Estimates of the Railway come up for discussion.

It is indeed time for an Association of Northern Line Train Travellers to be formed to focus attention to the woes of the Northern Line Train Travellers to get redress. Will the thousands who travel daily in the Northern Line trains contact the undersigned for this purpose.

70-15
Your faithfully,
3
A. Mylvaganam.

13, 1st Chapel Lane,
Wellawatte, Colombo 6,
1-1-71.

NOTICE

The Saiva Prakasa Press and the offices of the Hindu Organ and Inthusaathanam will be closed on Sunday, the 10th inst. on account of THIRUVA-THIRAI festival.

Manager.

THOUGHTS TO BE TREASURED

அகர் உயிர் போல் அறிவு ஆகி எங்கும் நிகரில் இறை நிற்கும் சிவநக்து (Thiruvartupayan)

Like the vowel A (pervading all letters), the incomparable Lord stands filling everything as Gnanam (Intelligence)



செய்திப்பலகை

தமிழகமெல்லாம் திராவிட மக்களின் உரிமைகளைப் பாதுகாப்பதற்காகவும் திராவிட மக்களின் நலன்களையும் பாதுகாப்பதற்காகவும் திராவிட மக்களின் உரிமைகளைப் பாதுகாப்பதற்காகவும்

செய்திப்பலகை

Hindu Organ

FRIDAY, JANUARY 8, 1971

COALITIONS IN CONTRAST

With the dissolution of the Lok Sabha and the Tamil Nad Assembly, leaders of the various political parties in India are frantically working out formulae for formulating combinations with a view to eliminating cutting contests at the General Election on March 1, 1971.

The irony of fate has seen to it that major parties that have all along been committed to clear and uncompromising policies, principles and programs are now confronted with compelling circumstances that demand inexplicable change of front. The Indian National Congress, that huge political tree which has been covering the entire nation with its mighty branches and foliage, has been rent asunder into two. The P. S. P. that once had powerful opponents of the Congress in its fold has also been split. The D. M. K. another party with clear cut issues is now ready and

willing to row with any other party irrespective of policies if only that alliance would help its continuance in office. The Swatantra Party that came into existence with the hope of providing a strong all India Party in the opposition has itself crashed against the rock of revolutionary ideas.

Today the Indian Nation is in the grip of uncertainty. The future is fraught with fearful consequences. The impact of the eruptions in other countries also has made India change her traditional outlook. Marxism has acquired a firm foothold in this sub-continent though it itself has within it fighting, ideological divisions, Socialism which is in the lips of every politician is not Marxism pure. The scope of this fascinating term has not been defined by any party with a socialistic tendency. Hence the angling for alliances.

The Coalition in Lanka is, however of a different pattern. The U. N. P. and the S. L. F. P. are the two contending parties and for long, both have been maintaining a measure of commanding strength. The L. S. S. P. and the C. P. with a continuous history of having been the main Opposition to the U. N. P. could not but find in the S. L. F. P. a useful ally. From 1960 this alignment has been growing from strength to strength forging a firm alliance. Thus the Coalition in Lanka has a foundation worthy of political aspirations. In contrast, the Coalitions that are about to be formed across the waters do not present such a meaningful picture of political thinking.

Srimathi Indra Gandhi has a formidable task to be performed. Shri Nijalingappa also has to think twice before perpetuating the division of the Congress of Gandhian conception. The D. M. K. that rose to giddy heights of power cannot overlook the fact that much water has flown beneath the Cauvery Dam. Shri C. Rajagopalachariar who contributed in great measure to the humiliating defeat of the Congress in the Tamil Nad by extending his hand of fellowship to the D. M. K. has now withdrawn this gesture. He is openly greeting Shri Kamaraj. Can there be confusion of circumstances more conspicuous than the chaotic political conditions in India?

SCIENCE AND RELIGION

K NAVARATNAM

(To remember the late Kalai Pulavar we reproduce this article written by him and published long before his death.)

Scientific materialism of the 19th century and of the early part of the 20th century which believed in the mechanistic conception of the universe, considered Matter as the fundamental basis of everything and denied Spirit or Life as an independent separate factor. But this view is showing signs of change and some of the modern Biologists strongly feel that the phenomena of life cannot be satisfactorily said to originate from matter. They maintain that life in its ultimate essence is more than mere physico-chemical forces. The actions of living organisms proceed purposively, unlike the non-living, and therefore, they assume a special vital principle which controls the energetic forces of the organism. This School of Thought is known as Neo Vitalism, and those who have supported this school are Sir Oliver Lodge, J. S. Haldane, Sir J. C. Bose, William McDougall, Hans Driesch, Henri Bergson, J. E. M. Joad and others.

Apart from the trend of Modern Biology towards Vitalism, Scientific Materialism has received a rude shock from a new field of study known as Psychic Science. The study of abnormal Psychic Phenomena connected with death and after-death conditions, has brought into prominence the fact of the Survival of Memory after death. The acceptance of the findings of Psychic Science, in the opinion of competent men of Science as Sir Oliver Lodge, Sir William Crooks, Sir William Barrett, Henri Bergson, William Wallace, Professor Flammarion, William James and Dr. Jung assumes the existence of a non-material entity known as spirit or the Principle of life as opposed to dead Matter. "Basing my conclusions on experience," writes Sir Oliver Lodge "I am absolutely convinced not only of survival but of demonstrated survival demonstrated by occasional interaction with matter in such a way as to produce physical results."—(My Philosophy, p 295)

Of all philosophers of the present generation in the West. Henri Bergson has emphasized most strongly the hopelessness of the mechanistic theory of evolution. His great work "Creative Evolution" is perhaps the most formidable challenge to the mechanistic theory which exists in the philosophical literature of the West. It has torn to shreds all the arguments by which the mighty structure of that theory is supported. Bergson distinguishes Matter from Life but ultimately traces Matter to Life or Elan Vital which is the only Reality. In his opinion the Reality can only be known through "Intuition" which is fully developed in a Mystic.

The discussion of the various theories of Vitalism is not our purpose. I have only touched on this question to show that the Materialistic Hypothesis is not the only view which all thinkers in the West adopt now. All serious students of Biology will readily admit the fact that there are a large number of leading Biologists today who accept the theory of Vitalism and reject the mechanistic theory as unsatisfactory. If Vitalism, therefore, is an admitted scientific doctrine, then the belief in the existence of a Spirit or an Animating Principle as opposed to Matter need not be considered a remnant of the primitive culture of man.

If there is Life as opposed to Matter, then we must accept purposive activity as a fundamental factor in Live-Organisms. If purposive activity in live organisms is a fact, then we will not be far wrong if we maintain that there should be a purpose in the Cosmic Evolution itself. "Modern men of Science," writes Bertrand Russel, "if they are not hostile or indifferent to religion, cling to one belief which, they think, can survive amid the wreck of former dogmas—the belief, namely in Cosmic Purpose" Prof. Haldane (J. S.) writes. "There is not strictly speaking, any such thing as "dead matter", nor is there any living matter without something of the nature of consciousness; and to go one step further, there is no consciousness which is not in some degree divine."

The purpose of Science is not to ask Why? Its activity is within the limits of Nature and not beyond it. Nature has Matter as its background, The Supernatural as opposed to Nature belongs to the realm of the Spirit. Science works in the world of Nature, Religion in the world of Spirit. "Science", writes Sir J. Arthur Thomson, "as science never asks the question Why? That is to say, it never inquires into the meaning of significance or purpose of this manifold Being, Becoming, and having Been. Thus Science cannot apply its method to the mystical and Spiritual. It cannot pretend to be a bed-rock of truth." Prof. J. S. Haldane holds that "it is only within ourselves, in our active ideals of Truth, Right, Charity, and Beauty, and consequent fellowship with others that we find the revelation of God." Dr. Mallnowski says that "Religious revelation is an experience which, as a matter of principle, lies beyond the domain of Science."

Scientific Materialism, therefore, has ceased to be a deciding factor in the higher thought of man. It may continue to have its place in providing man the correct basis for the study of some aspects of Nature and the economic laws of society, but it cannot in the future arrogate to itself a supreme place in the realm of thought as it enjoyed in the latter part of the 19th Century and that of the early part of the 20th. "If the claims made by the materialist science of the 19th Century were valid," writes Mr. Joad, "it could be validly deduced that religion and all that it stood for were false. What the recent revolution in the physical science has done is to remove the grounds for this deduction. It has not shown that the areas which the scientific picture of the world once purported to cover but is now seen not to cover, are the areas occupied by religion; it has merely shown that the scientific picture of the world is not all embracing. It has not proved religion to be true; it has only shown that the reasons which science gave for supposing religion to be

false were invalid: invalid, that is to say, in respect of their claim to give science competence in a sphere in which its writ does not run. Thus though the recent revolution in science may have cleared the boards of the universe for the reentry of religion, it has no contribution to make to the writing of play." (God and Evil p. 144) Dr. William McDougall writes: "Atomic or strictly mechanical materialism has, then, undermined and swept away by the progress of the physical sciences themselves. Now, men of Science are not a species apart; they are not necessarily oblivious of the moral and religious needs of mankind Hence when the dissolution of Atomic materialism had become patent, when the physicists had realised that the progress of physical science raised at least as many new problems as it solved, problems which were capable of merely provisional solutions in terms of many widely different hypothesis, they were glad to call a truce to the ancient warfare against Religion..... Hence, of recent years we have heard much smooth speech of the reconciliation of Science with Religion; we are told that henceforth they may walk hand-in-hand without risk or discord"

What I have quoted so far is enough to show the temper of modern science and scientists. But, let me end my quotations with one more. I think, we cannot seek the aid of a better authority in the world of Science today, than Sir Arthur Eddington, F R. S, to drive the last nail to the coffin of Scientific Materialism. He writes "We have busied ourselves with the Processes by which the electric Particles widely diffused in Primeval chaos have come together to build the complexity of a human being; we cannot but acknowledge that a human being involves also something incommensurable with the kind of entities we have been treating of. I do not mean to say that consciousness has not undergone evolution; Presumably its rudiments exist far down the scale of animal life. But it is a constituent or an aspect of Reality which our survey of the material world leaves on one side. Hence arises insistently the problem of the dualism of Spirit and Matter. On the one side there is consciousness stirring with activity of thought and

sensation; on the other side there is a material brain, a maelstrom of scurrying atoms and electric charges. Incommensurable as they are, there is some kind of overlap or contact between them.... I do not know whether this view (mechanical or materialistic view) is still held to any extent in scientific circles, but I think it may be said that it is entirely out of keeping with recent changes of thought as to the fundamental principles of physics.....I can only say that physical science has turned its back on all such models, regarding them now rather as a hindrance to the apprehension of the truth behind the phenomena..... And if today you ask a physicist what he has finally made out the aether or the electron to be, the answer will not be a description in terms of billiard balls or fly-wheels or anything concrete; he will point instead to a number of symbols and a set of mathematical equations which they satisfy. What do the symbols stand for? The mysterious reply is given that physics is indifferent to that; it has no means of probing beneath the symbolism... We have, however to see how this newer outlook has modified the challenge from the material to spiritual world..... Perhaps the most essential change is that we are no longer tempted to condemn the spiritual aspects of our nature as illusory because of their lack of concreteness. We have travelled far from the standpoint which identifies the real with the concrete.

(To be continued)

ORDER NISI

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction No. 2528

In the matter of the intestate estate of the late Segu Mohideen Sahib Hussain Thamby of 31, Muslim College Road, Jaffna (Taffs Road.) Moor Street, Jaffna Deceased

Seynamba widow of Segu Mohideen Sahib Hussain Thamby of 31, Muslim College Road, (Taffs Road) Moor Street Jaffna

Vs. Petitioner

- 1 Munsoora wife of Sulaiman Lebbe Mohamed Sahul Hameed
- 2 Sithikka daughter of S. M. S. Hussain Thamby
- Minor 3 Kalima daughter of S. M. S. Hussain Thamby
- .. 4 Thabith son of S. M. S. Hussain Toamby all of No. 31, Muslim

The Jaffna Co-operative Stores Ltd.

Whereas Mrs. Ledchumipillai Sabapathypillai of Thangodai, Karainagar has applied to the Directors of the abovenamed 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. PADMANATHAN,
Secretary,
Jaffna Co-op: Stores Ltd.

420, Hospital Road,
Jaffna.
25th December, 1970.
154 25, 1 & 8

College Road, (Taffs Road) Moor Street, Jaffna

5 Segu Mohamed Subair of Navalar Road, Jaffna

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

Respondents
This matter coming on for disposal before I. M. Ismail Esquire, District Judge Jaffna on the 14th day of July, 1970 in the presence of Mr. M. M. Sultan Proctor on the part of the Petitioner and the affidavit and amended petition of the petitioner dated 12th day of July, 1970 having been read;

It is ordered that the 5th Respondent be and he is hereby appointed Guardian-ad-litem of the 3rd and 4th minors Respondents and that the Petitioner as the widow be declared entitled to have Letters of Administration to the estate of the said deceased and that Letters of Administration be issued to her accordingly unless the above named Respondents or any other person or persons shall appear before this Court on or before the 12th day of September, 1970 and show sufficient cause to the satisfaction of this Court to the contrary.

It is further ordered that the Petitioner do produce the 3rd and 4th minors Respondents before Court on the 12th day of September, 1970.

This 14th day of July, 1970
Sgd. I. M. Ismail
District Judge

Drawn by
Sgd. M. M. Sultan
Proctor for Petitioner

12-9-1970 time to show cause extended till 3-11-1970
Itd. I. M. I.
D. J.

3-11-1970 time to show cause extended till 23-1-1971
Itd. A. V.
D. J.

160 8 & 15.

Letter to the Editor

GOVERNOR-GENERAL'S VISIT

Sir,
Let me through the columns of your esteemed journal congratulate my compatriots on the very rare good fortune we are going to have in receiving and honouring two great Sinhalese friends the Tamil people could possibly ever have in their midst. As one who has very intimately known these two gems of the Sinhalese race for the last so many years I exhort my people to extend to them a hearty and right royal welcome. They are coming here, I am sure, not in the gubernatorial garb but as ambassadors of Peace and Good-will with olive branches in their hands to forge friendly links with the people of the North. Both these gentlemen are possessed of very generous and kindly instincts in a remarkable degree. Both are descendants of truly great and distinguished ancestors. Mr Gopallawa is a descendant of the famous Dullewa Adigar whose ancestors were noted for their high sense of justice and fair-play and said to have meted out even justice to the humblest citizen in their realms without fear or favour. Mr. Gopallawa, I am sure, is strictly following the traditions of his distinguished ancestors.

Mr. Maithripala Senanayake is a descendant of one Kumarasinghe Vannian of Maha Vanni (Nuwara-Kalaviya) who married a Jaffna Tamil lady of a very high and noble lineage. Mr. Maithripala has followed the tradition of his distinguished ancestor by marrying a Jaffna Tamil lady of equal fame. The Vannians have played leading roles in the history of Raja-Rata. Those who have read anything of the Vanni and the Vannians ought to know what great and heroic part the Vannians had played in the History of Ceylon, especially of the Vanni Districts (Pattus), namely, Tennamaravadi, Mulliyavalai, Panankamam, Karunaval Pattu, Perumkali Pattu, Musalipattu etc.

The essential characteristic of the families to which these two distinguished visitors belong is their love of truth,

gracious simplicity, sincerity of purpose and transparent honesty.

I hope and trust that my countrymen will readily believe every word of what they may utter in the course of their speeches or pronouncements at receptions in Jaffna because both are men of honour who will never lie or have any mental reservations. I also fervently hope that their visit will bring about lasting peace, and concord between our two races which have been sundered as a result of recrimination on the part of fanatical, unimaginative and selfish leaders on both sides.

So long as the Language issue is not satisfactorily settled the rift between the Tamils and the Sinhalese will continue to exist and the peace and prosperity of the whole Island will be jeopardized. With a little sympathy, imagination and foresight the Language question can be settled to the satisfaction of both sides. I implore my Sinhalese brethren to study and put into practice the lessons of the histories of countries like Switzerland and Canada where several Languages are spoken and written and each one language is recognized as an Official Language.

Need I say that it is in the power of these two great souls to put matters to right to the eternal glory of our Motherland.

Yours faithfully,
M. Chelvatamby

Puloly East,
Point Pedro
5th Jan. 1971.

Power of Prayer

(Continued from page 5)

Mind and make it one-pointed and help concentration.

The knowing of all atomic secrets will not solve the riddles and problems of this worldly life; but the supreme power of Prayer can establish universal Brotherhood of man, bring about harmony in human society and establish the Kingdom of God upon this Earth!

ORDER NISI

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction No. 2669

In the matter of the intestate estate of the late Dr. Kandiah Kuganakathasan of 82/6, Ramanathan Veethy, Nayanmaroaddu Jaffna

Thillainayaki Kuganakathasan of 82/6, Ramanathan Veethy, Nayanmaroaddu, Jaffna

Vs. Petitioner

- 1 Kuganakathasan Thayanithy
- 2 Kuganakathasan Kalanithy

Minor 3 Kuganakathasan Santhinithy

Minor 4 Kuganakathasan Joyanithy

all of 82/6, Ramanathan Veethy, Nayanmaroaddu, Jaffna 3rd and 4th Respondents minors appearing by their Guardian-ad-litem

5 Kandiah Rajendram of 82, Ramanathan Veethy, Nayanmaroaddu, Jaffna

Respondents

This action coming on for disposal before A. Vythilingam Esquire, District Judge, Jaffna, on the 9th day of December 1970 in the presence of Mr. R. Balasubramaniam, Proctor on the part of the petitioner and the affidavit of the petitioner dated 7th day of December, 1970 having been read:

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

It is further ordered that the petitioner abovenamed be and she is hereby declared entitled to as the widow of the deceased abovenamed to have Letters of Administration to the estate of the said deceased and that same be issued to her accordingly unless the Respondents abovenamed or any other person or persons interested shall on or before the 30th day of January, 1971 show sufficient cause to the satisfaction of this Court to the contrary

It is further ordered that the said Petitioner do produce the said minors in court on the said date.

This 3th day of December, 1970

(Sgd) A. Vythilingam District Judge, Jaffna.

Drawn by, Sgd. R. Balasubramaniam Proctor for Petitioner.

IN THE DISTRICT COURT OF MANNAR

Testy. Case No. 468

In the matter of the Administration of the Estate of the late Sinnathamby Chetty Ponniah Chetty alias Chathanthesin Chetty late of Manalkulam

Deceased

Kandiah Chetty Manickarajah of Periyakadai Mannar

Vs. Petitioner

- 1 Saaku Chetty Karuppiah Chetty (Dead)
- 2 Kandiah Chetty Amirthalingam
- 3 Maheswary wife (Dead) and
- 4 Muthulingam Chetty Marimuthu Chetty all of Mannar
- 5 Annapooranam wife and
- 6 Muthiah Subramaniam of Jaffna
- 7 Selvaratnam wife and
- 8 Ramupillai Gnanasekerrampillai both of Jaffna
- 9 Pathmsawthy wife of
- 10 S. Balasubramaniam of Seenivasagam Road Jaffna
- 11 Marimuthu Chetty Radhakrishnan
- 12 Marimuthu Chetty Kandhasamy
- 13 Marimuthu Chetty Rasamaniokam
- 14 Marimuthu Chetty Parameswary
- 15 Marimuthu Chetty Joheswary
- 16 Marimuthu Chetty Kethiswary
- 17 Marimuthu Chetty Velaatham
- 18 Marimuthu Chetty Kethiswaran
- 19 Marimuthu Chetty Joheswaran all of Hospital Road, Mannar
- 20 Karuppiah Chetty Palanisamy of Uppukulam, Mannar

The 9th to 19th Respondents added in place of the deceased 3rd Respondent and the 20th Respondent added in place of the 1st deceased Respondent and the 12th to 19th Minor Respondents by their G. A. L. the 4th Respondent

Respondents

This matter coming on for disposal before R Navaratnam Esquire, District Judge, Mannar, on the 23rd day of September 1969 in the presence of Mr M. M. Aboothahir, Proctor on the part of the Petitioner abovenamed and the affidavit of the Petitioner dated 22nd day of July 1967 having been read; and the 1st and 3rd Respondents' heirs having been substituted.

It is ordered that the petitioner be and he is hereby declared entitled as heir of the abovenamed deceased to have Letters of Administration to the above estate issued to him accordingly unless the Respondents abovenamed or any other person or persons interested shall on or before the 6th February 1971 show sufficient cause to the satisfaction of this Court to the contrary.

Sgd. K. V. Navaratnam Addl. District Judge.

The 28th day of December, 1970.

159. 8 & 15.

ORDER NISI

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction No. 2636

In the matter of the intestate estate of the late Kanthar Sinnathurai of Tellipalai East

Deceased

Murugar Veeravaku of Chunnakam

Vs. Petitioner

- 1 Nagamany Sinnathamby
- 2 Nagamany Kandiah Krishnasamy
- 3 Kandiah Ratnasamy, and wife
- 4 Rasammah, all of Mallakam
- 5 Annammah widow of Velupillai of Erlalai
- 6 Sivapackiam widow of Kandiah of Chunnakam
- 7 Nagamany Nallathamby of Mallakam
- 8 Sabapathy Sinnappu
- 9 Ponnampalam Kandiah, both of Tellipalai East

Respondents

This matter coming on for disposal before I. M. Ismail Esquire, District Judge, Jaffna on the 1st day of September 1970, in the presence of Mr. W. Muttukumarasamy Proctor on the part of the Petitioner and the petition and affidavit of the petitioner having been read:—
It is ordered that the Petitioner being the paternal cousin and heir of the deceased abovenamed be appointed Administrator of the above estate and that Letters of Administration be granted to him accordingly, unless the Respondents abovenamed or any other person interested in the above estate shall on or before the 1st day of November 1970 show sufficient cause to the satisfaction of this Court to the contrary.

Jaffna, this 1st day of September 1970

Sgd. I. M. Ismail District Judge

-11-1970. This Order Nisi is extended for 16-1-1971 Sgd. I. M. Ismail District Judge

158. 8 & 15

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- " 3 விநாயக விரதாரம்பம்
- " 23 விநாயகஷஷ்டி விரதம், திருவெம்பாவைப் பூசாரம்பம்;

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Editor: R. N. SIVAPIRAKASAM