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JAFFNA, FRIDAY MAY 7 1971

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## PRESENT TRENDS

BY C. SINNATHURAI

The whole world is in a turmoil. At no time in the history of the world, we have such an upheaval of society as at present. The impact of the modern unrest is seen in every nook and corner of the globe. Revolutionary thoughts circle round and have a tremendous force. They penetrate into the sub-conscious state of the minds of the people and create unrest. As a result of unrest, there are disensions, disturbances, fights, murders, thefts, sexual outbursts and all kinds of evil forces which are let loose and which cause physical, mental and moral degradation.

The French Revolution, the Industrial Revolution and the endless and some meaningless scientific inventions brought in their train of culture, traditions and faith in God. They have also ushered in an era of the common man. India and Ceylon which have agelong, firm and sound traditions are no exceptions to the influx and free flow of western thought and ideas. Although the culture of India as old as the Himalayas although it is sanctified by its magnificent temples and although thousands and thousands of saints, sages and philosophers have blessed India with their sacred vibrations, yet the peaceful and calm atmosphere has been spoilt by new fangled thoughts. In families, in villages, in slums, cities, schools, universities, in streets and in every corner of the universe, there is a ravaging wave of unrest. It is tremendously predominant in the minds of all mankind. What is it due to? How many people have given thought to this thought provoking problem of unrest and tension? In spite of the benign atmosphere due to the legacy left by the Rishis, savants, sages and saints of India (there are many of the above category even in this

atomic age in India at present) the nefarious waves of tension, unrest and unruliness have been let loose and have penetrated the mental fortresses of even peace-loving people and are spoiling the calm atmosphere to a great extent. The children are against their parents and have their own way. The students are against the teachers and the educational authorities and want to have their own way. The old social order is changing yielding place to new. The present terrible terrorist atrocities as wanton destruction of government property like post offices, police stations and schools are an eye opener to the parents, professors, teachers and politicians. Everywhere we see discontented, disgruntled and desperate persons with dry faces.

Persons of light and learning must give sincere and serious thought to this urgent problem and find out the root causes of these problems. The Members of Parliament who are supposed to voice the sentiments of the people must get together and find out a lasting solution to this problem. People of broad vision, people of a philosophic temperament, people with a sound knowledge of the religious scriptures must take the lead to stem the tide of unrest. They must form an association without a political bias and study the causes of unrest and do as much as they could to bring the unrest under control by good discipline and sincere prayer. The grievances of the young must be listened to carefully and patiently and the remedies should be adopted with a patriotic spirit. They should be told to be patient and told to equip themselves with self discipline and humility and the ideas of respect to elders, parents and tea-

chers should be inculcated into their minds. There must be freedom. But there must be no freedom of the wild ass. Freedom without restraint and freedom without respect for elders and parents will lead nowhere. It will lead ultimately to destruction. A country will prosper when there is law and order. Peace has its victories no less renowned than war. So the young must be made law-abiding citizens.

The educated young people are at revolt everywhere because they do not have sufficient scope and avenues for employment. The Government must try its level best to provide as many jobs as possible when things come to normal. The Governments which were ruling the country after independence have to be blamed for the present state of affairs. The Government must select students for university education according to the number of jobs required whether they be doctors, engineers, teachers and technicians. The children spend a lot of money and are left in the lurch when they finish the university career. In the future there must be a systematised and expert planning in the intake of students for university education. The youths who cannot get jobs in government service should take up to agriculture. There is plenty of government lands which can be cultivated with paddy, chillies and onions which will save a lot of money as foreign exchange. There must be a change of heart and attitude. We must limit our wants and live a life of austerity. It is a potent clear that dark days are ahead in regard to economic prosperity. It will take a lot of time to make good for the loss. Unless we mend our ways we have to face untold hardships. We must be frugal in our ways and live within the means. We must give up high living and cut short meaningless parties and should not be lavish in

(Continued on column 8)

## C. W. Thamothersampillai (1832 - 1901)

By

V. MUTTUCUMARASWAMY B. A.

(Continued from last issue)

Thamothersampillai's friends impressed on him that he should print "Tholhappiyam Elutthathiharam" as the copies printed by Mahalinga Aiyar had become very scarce, and they pointed out that he had already published Tholhappiyam, Seliathiharam and Porulathiharam and therefore he should publish the first book of that - the Elutthathiharam - too. Thamothersampillai had scruples about reprinting that others had done. But he made an exception of this (he remarks in his Preface) and consented to print it.

One of the Judges of the High Court of Pudukottai, at that time, Sri M. Annamalai Pillai, provided him with the financial assistance to print "Tholhappiyam Elutthathiharam" with the Commentary of Nachchinarkiniyar in May 1891.

In 1892 Thamothersampillai went to Jaffna, to finalise the marriage of his daughter, Sivapackiyam and Jayaluckshmi, the daughter of his brother Ilayathambipillai. After that he returned to Madras, and lived at Purasavakkam where he was accustomed to reside.

He published Tholhappiyam Porulathiharam a second time in 1892.

### Choolamani Commentary

When Thamothersampillai was at Pudukottai he had advertised that he would give a sward of Rs. 200/- if any scholar could write a commentary for Choolamani. He had no time himself to do so. So he engaged a Tamil Pandi to do so. This was completed by him. As Pillai's death occurred soon after, it was not published.

### The Critic

Rae Bahadur Arankanatha Mudaliyar, a scholar in English and Tamil, had published "Kachi Kalambakam". Immediately a letter appeared in the Press in criticising of it. It said that its similes and metaphors were inappropriate and had a statement that this age was not one for this type of literature. Now Arankanatha Mudaliyar had consulted Thamothersampillai before it was published. So Thamothersampillai rose to the defence of his friend Arankanatha Mudaliyar, in spite of the fact that the critic was a friend of his - (we believe it was Divan Bahadur B. Krishnachariar). He wrote an article in English "A defence for the modern Kalam-bagam". This silenced all criticism.

He brought out "Ilakkanam Vilakkam Pathipurai Maruppu" in 1894 - a rejoinder to his critics.

### An Incident in the Family

Alagasundaram was the last surviving son Thamothersampillai was a believer in "Siva Pooja". His son followed him as a boy. But in his teens and adolescence, Alagasundaram as a student in the Intermediate in Arts Class (F. A.) felt that he could not agree with his father. He had qualms of doubt about the worship of the Siva Lingam. He gradually gave up smearing his forehead with Holy Ashes, performing "Santhiye

(Continued on page 6)



NOTICE

The offices of the 'Hindu Organ' & 'Inthasathanam' and of the Saivaprakasa Press will be closed on Monday April 10 on account of Chitra Poornami.

Manager

THOUGHTS TO BE TREASURED

அறிவு அறியாமையே இரண்டும் அகற்றிச் செறிவறிவாய் எங்கும் நீன்ற சிவனைப் பிறிவு அறியாது பிரான் என்று பேணும் குறி அறியாதவர், கொள்(கை) அறியாரே.

Those who, getting rid of both knowledge and ignorance, are unable to realise the Omniscient and Omnipresent God as the inseparable Lord to be aimed at, they know not the truth.

-Tirumantiram



செவியோர்

மக்களையே ஞானமும் கல்யாணமும் மக்களையே நானறி விக்கையும் மக்களையே நானறிந் நேத்துமே மக்களையே நானெறி நாட்டுமே மக்களையே.

Hindu Organ

FRIDAY, MAY 7, 1971

BEWARE OF THE BLOOD THIRSTY

The endangering events of the past few weeks, the worst in the history of Lanka, keep reminding ourselves of our duty to the country to regain lost ground and rebuild the future.

Every single act of terrorism has a lesson for the people. Commissions or committees of enquiry may hold their investigations and reach their own conclusions but the common man has already realised that the basis of the base atrocities of the blood-thirsty vampires is something that is threatening the very foundation of culture.

Frustration and failure to find a foothold in the journey of life may be there. But not even the most distressing disappointment can induce a citizen to conspire against the country and

much worse call for co-operation at the point of the pistol from law-abiding peaceful persons.

The mind of the miscreant is moved by a mass of perverted thoughts. The serious impact of this perversion on the unsophisticated person is such that he or she becomes a very easy prey to the machination of the mischief mongering mob. The opium of offensive indoctrination then begins to cloud the conscience and mould the mind to evil effect. The country is now face to face with politically perverted maniacs to whom destruction is both the means and the end. Hence the need for Members of Parliament, Senators, Members of Local Bodies and the people to make a supreme effort to eliminate this tragic trend. For this purpose there should be complete absence of prejudice, political animosities and above all the passion for power and prestige. The accent must be on noble endeavour to preserve the nation free from the infiltration of those who have faith in violence in any form or in any degree. Let us all beware of the blood thirsty.

Saiva Sangams of Malaysia Thank Selvi Thangamma

At a very largely attended public meeting held at Kuala Lumpur. Chensot Selvi Pandit Thangammah Appakuddy was accorded a fitting farewell at the end of her three weeks' lecture tour of Malaysia.

Selvi Thangammah Appakuddy addressed several meetings during her stay in Malaysia and Singapore. Hindus thronged in large numbers at every meeting.

At the farewell meeting Selvi Thangammah Appakuddy was presented with an address of appreciation by the several Saiva Organisations of Malaysia in which ladies predominated.

Messrs V. Selvanayakam and M. Ponnambalam the energetic Secretaries of the Farewell Committee deserve the thanks of the Hindu Public of Lanka for their devoted activities in the field of religion and culture in Malaysia.

SOCIAL SERVICE AND PRACTICES

(Reproduced by V. SUBRAMANIAM Saiva Pulavar from the Mahamandal Magazine)

(Continued from last issue)

Equality, Fraternity, and Liberty can only be there, where there is real God Consciousness, and not any other consciousness. Sectarianism and party spirit will always be rampant wherever there is no God-consciousness. Man wants peace be he an Indian, an American, or Englishman or German (or Ceylonese). But the idea of peace, the mantra of peace, is in the hands of Indians. The Western people are yet to learn from India, how to get peace. Artificial means of peace through human laws and expedient compromises will not give that peace. There were great wars, and peace was established between the parties, but how long were they at peace. Peace rests upon human realisation of truths, the eternal verities of the world, and not upon temporary makeshift policies based upon prudence and expedience

Man must know himself, the object of his existence; his relation with the world and God, and then can know wherefrom to get peace. To know this man must come to the Ancient Indians; and also modern Indian Societies should be based upon the old foundations. They are too strong to be demolished by the influence of time and Karma. They are eternal truth, hence unchanging uncompromising, and unchangeable for the better. We have been worse by giving them up; and we are, undoubtedly, to be better by accepting them again.

Our society is based upon two things. First varna and then ashrama. Varnas mean the different character of men living in societies, classed according to the prevailing qualities in them. They are called the Brahmins, Kshatriyas, Vaishyas and Sudras. This system of classification prevails all over the world, though they are not so excellently and definitely defined as it is in India. Each class or group has its social duties entrusted to it by doing which each would fulfil its mission of life. Our Rishis got it from the Vedas. They did not get it, as it, at present, stands,

They got that Brahmins were the mouth of Brahma, the Kshatriyas, the arms, the Vaishyas, the thighs and the Sudras the feet. They have got the division based upon the three gunas, the Brahmins purely Satwika; (சாத்விகம்) the Kshatriyas more Rajasic (ராஜதம்) than Satwika, the Vaishyas more Rajasic than Tamasic (தாமசம்), the Sudras purely Tamasic but not dishonest, perverted and ignominious, without faith in God.

But these bases were changed and birth was ultimately made the basis of these castes or varnas, placing it on the law of heredity. In time it degenerated only to birth irrespective of qualities, and as there was no king to guide the societies, the binding of the society fell through, and Varna Sangara came to exist. Both should be taken into consideration and then Varnasangara can be placed on its regal and moral basis - by legal we mean its Sastric basis and by moral its original basis. As it was found difficult to classify people according to qualities and Karma, so it is difficult to place it on birth alone without regard to any of the qualities or Karma. Therefore, it should be our duty to respect both birth and quality. A Brahmin by birth is to be respected no doubt, but if he has none of the qualities of a Brahmin in spite of his Brahmin birth, he should not have the respect of the society but a non-Brahmin, I mean a sudra. If he is possessed of Brahminic qualities and is doing his own Karma should be respected by all, not as a Brahmin, but should be given Brahminic respect. This is due to the reason that we are agreed in the matter of previous and future lives. We cannot change parentage, but we can pay our respect to all those who deserve it irrespective of birth and parentage; even if a man who is an illegitimate child, fruit of lust, shows Brahmin qualities, he should be given a Brahmin's respect.

A son born of a Brahmin through a Sudra mother, if he is possessed

Tamil New Year Celebrations In London

(Our London Correspondent)

Tamil New Year Celebrations were held at the Indian Y. M. C. A. Mahatma Gandhi Hall, London on April 18 from 3 p. m. by the London Tamil Sangam.

'Thamil Thai Vanakkam' was sung by Mrs. Thangaretnam Muttunmaraswamy. The President Mr. A. Kumaravelu made a speech of welcome. Mr. A. Kandiah M. A. Lecturer in Tamil, University of Ceylon and a research student of the London University spoke on the 'Tamilian New Year.'

The items that caught the attention of the audience were the Bharata Natyam dances provided by Mrs. Jayaledhumi Kandiah. Miss Pashpa Thilalai Varahini Sivajoti who although, appearing for the first time rendered 'Alarippu', 'Jatiewaram' and 'Padam' very elegantly. In the Radha Krishna dances, four girls appeared as Radha and four other girls as Krishna and their performance was much appreciated.

A Veena music recital was provided by Mrs. Janaki Krishnamoorthy accompanied by Mr. S. Ratnasabapathy on the Miruthakam. Finally Mr. S. Ratnasabapathy gave an exquisite performance on the flute.

A vote of thanks was proposed by Dr. Sivagnanasundaram before Thamil M. Th. Valibu was sung. Refreshments were served during the intermission to the large numbers who were present.

of Brahminic quality should be classed as a Brahmin but the Brahmin who does such an act should not be respected at all; for he is bereft of Brahminic Satwic Guna. On the other hand, again, if a son born of a Sudra through a Brahmin mother, who by sashtra becomes a Chandala if he possesses Brahminic quality should be similarly respected, but the parents will have no respect of the society, either as a Brahmin or as a Sudra.

(To be continued)



# C. W. Thamothersampillai

(Continued from page 5)

Vanthanam", meditation as prescribed to a Vythheeka Saivite, and questioned many customs and rituals of the faith

His mother's "Thithi" or the day of remembrance of departed souls came; he did not believe in participating in the "Srartha" ceremony. So on that day when he was to have observed this ceremony he vanished from home. He sent a letter to his father explaining his absence.

When the Purohithar or Brahmin priest came to perform the ceremony of "Srartha" to his mother, Thamothersampillai found his son missing. He himself went through the ceremony with heavy heart. The son Alagasundaram in his letter to his father had indicated that he was willing to live with him, but he should have the freedom to be a Christian. The father did not wish to accede to his son's request.

Thamothersampillai tried his best to see that Alagasundaram remained in the Hindu fold. But all his efforts were of no avail. Alagasundaram stuck to his conviction. Thamothersampillai felt that this event smeared his reputation.

Hindus are not generally of a revengeful nature. Even black sheep are tolerated and taken back into the fold. But in the nineteenth century when a man slipped out of his paternal faith, and became a convert, he was generally castigated and cast out of his fold. There was no broad outlook such as permeates society today in Tamil Nad or Eelath-Tamil Nad.

## HIS SON ALAGASUNDARAM ( alias Francis Kingsbury ) ( 1873 - 1941 )

Alagasundaram became a Christian Padre and was known as Rev. Francis Kingsbury. He became the first Lecturer in Tamil at the Ceylon University College.

He was a graduate of the Ceylon University. He was one of those who served as Editor of the Madras Tamil Lexicon. He wrote: - The Life of Jesus, Ahap porul Kural, The Story of Rama, The Story of the Pandavas, Chandrasah ( a Tamil drama ) and Jesus of Nazareth.

In his discourses he quoted Tamil hymnists such as Manicka Vasagar, and one can discern that Alagasundaram possessed a quintessence of Western and Eastern culture in him. He was a witty conversationalist, and a ready poet who composed verses with wit.

During his period as a Lecturer at the Ceylon University College, Colombo, the writer knew him personally as a student there in 1930, and saw some of the dramas put up by him.

His stories of "Rama" and the Pandavas are familiar to the students of Tamil and have been known for the past nearly thirty years. Professor Kanapathipillai succeeded him to the Tamil faculty - when it had blossomed to be the University of Ceylon, Peradeniya in 1942 after Swami Vipulananda's death.

### Title of Rao - Bahadur

The Madras Government was fully aware of the magnificent efforts of Thamothersampillai in adding lustre to Tamil lore and supported him by granting financial allocations to his invaluable publications. They were highly impressed by his work as a Lecturer and Examiner of the Madras University and bestowed on him the title of "Rao Bahadur" - a title equivalent to that of a knight in the United Kingdom in 1895. This was certainly a filipp to those who worked in the field of culture. The Mysore Government, also aware of his greatness, feted him. The Officials of the British Government honoured him. The nobles of Pudukottai and Thiruvananthapuram laid red carpet for him.

The Government of his day by accolading

## ORDER NISI

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction No 2725

In the matter of the intestate estate of the late Ponnammah Ramalingam nee Karthigesu of Nayaamaroaddu, Jaffna.

Deceased

Ramalingam Ponnampalam of Nayaamaroaddu, Jaffna  
Petitioner

This matter coming on for disposal before A. Vythialingam, Esquire District Judge Jaffna on the 16th day of April, 1971 in the presence of Mr. R. Balasubramaniam, Proctor on the part of the

Petitioner and the affidavit of the Petitioner dated 8th day of April, 1971 having been read:

It is ordered and decreed that the Petitioner abovenamed be and he is hereby declared entitled to as the son and sole heir of the deceased abovenamed to have Letters of Administration to the estate of the said deceased and that same be issued to him accordingly unless any other person or persons interested shall on or before the 25th day of June 1971 show sufficient cause to the satisfaction of this Court to the contrary.

Sgd. A. Vythialingam  
District Judge, Jaffna

This 16th day of April 1971

Drawn by  
Sgd. R. Balasubramaniam  
Proctor for Petitioner  
5 7 & 14

Thamothersampillai with the title of Rao Bahadur had honoured themselves.

### The Secret of his Popularity

What was the secret of Thamothersampillai's popularity? He was at the helm of all affairs concerning Tamil. Any association that had as its aim the development of the Tamil language or Tamil literature had his warm sympathy and patronage. Any book to which Thamothersampillai had lent his name was warmly patronised; his words were quoted by authorities.

### At Jaffna

Thamothersampillai left for Jaffna in 1896 and resided at Keerimalai the famous spring which has miraculous powers of healing. He had a carbuncle on his back and was attended by a well-known physician, Dr. Scott. Thamothersampillai firmly believed in Devaram and Thiruvasagam, to which he listened frequently by making others sing for him. Lord Siva spared him and he was cured. He was back at Madras. His daughter Sivapackiyam (Mrs. T. S. Thillainayagampillai whose husband was a teacher at the London Mission, Coimbatore) died. This was a severe blow to him.

### Aha Nanooru

Thamothersampillai once again launched on his self imposed mission of publishing Tamil classics. His aim was to publish all the rest of the eight Classical works - Nattinai and Purananuru, Kurunthokai, Ainkurunoru Pathittu Puttu, Pattu Padal, Ahananuru - known as Ettuthohai, as Kalithogai was published by him in 1887.

Saminatha Aiyar then Head Tamil Pandit at the Presidency College, Madras, had published the "Pura Nanooru" which treated the subject of Warfare. The "Aha Nanooru" or 400 verses dealt with the inner self of man, his feelings of love. Thamothersampillai engaged the services of Tamil Pandits and carried on the laudable work of examining, comparing, and editing the verses of Aha Nanooru.

This collection was ordered to be made by Ukkirapperuvaluthi, a Pandyan king. Poems of Perunthavanar and other Sangam poets are found here. The poet who compiled this was Uruthirasanman, the son of Uppuru Kudr Kilar of the Madurai Tamil Sangam. At the end of each of the verses, the name of the poet is mentioned.

One hundred and eight verses that formed the latter part of Aha Nanooru were known as "Mani midai pavalam" and the rest of the hundred "nithilakkovai". As Thamothersampillai was busy with the publishing of Sulamani in the prose form, he only devoted one day a week to the examination of Aha Nanooru. Therefore this work was held up until the last 180 verses of "Mani-midai Pavalam".

Ahananuru, as edited by Thamothersampillai was not published.

( To be continued )

## ORDER NISI

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction No. T/2706

In the matter of the intestate estate and effects of the late Saravanamuthu Selvaduray of Maruthanamadam, Chunnakam

Deceased

Selvaduray Tharmaratnam of Maruthanamadam, Chunnakam

Vs. Petitioner

- 1 Selvaduray Subramaniam
- 2 Sinnappu Raseratnam and wife
- 3 Ponnammah, all of Maruthanamadam, Chunnakam
- 4 Mylvaganam Kannudurai and wife
- 5 Rasamany both of No 33, 41st Lane, Wellawatta

Respondents

This matter coming on for disposal before A. Vythialingam Esquire District Judge Jaffna on the 9th day of March 1971, in the presence of Mr. C. Mahesan, Proctor on the part of the Petitioner and the petition and affidavit dated 2-3-1971, having been read.

It is ordered that the petitioner as an heir of the deceased be declared entitled to obtain Letters of Administration in respect of the estate of the deceased and that Letters of Administration be issued to him accordingly unless the respondents abovenamed or any other person or persons shall appear on or before the 5th day of June, 1971 and show sufficient cause to the satisfaction of court to the contrary.

This 9th day of March 1971.

Sgd. A. Vythialingam  
District Judge, Jaffna

Drawn by  
C. Mahesan  
Proctor for Petitioner  
7 7 & 14

## NOTICE

IN THE DISTRICT COURT OF JAFFNA

No. P/1375

K. Sivagnanam Subramaniam of Nunavil Junction, Chavakachcheri

Vs. Plaintiff

- 1 Ponnampalam Ratnasabapathy and wife
- 2 Satkuuvathy both of No 41 Perera Lane, Wellawatta.
- 3 Kandiah Thambirajah Assistant Station Master, Talawakelle, and wife
- 4 Maheswary of do
- 5 Sangarapillai Kathirithamby of Nunavil West, Chavakachcheri.

Defendants

It is hereby notified that action No. P. 1375 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 "Kusavankadavai Velavu and other parcels" in extent 14 5/8 Lms. V.O. and situated at Nunavil in the Parish of Chavakachcheri, Tenmaradchy Division, Jaffna District, Northern Province. The case will be called on the 13th day of June 1971 for the Statement of Claim of the defendants.

This 3rd day of May 1971,  
By Order of Court  
Sgd. V. Sivasubramaniam  
Court Clerk.

8 7.



# PRESENT TRENDS

(Continued from page 5)

the expenses connected with weddings and festivals. But we must live a life of prayer and dedication to God. "More things are wrought by prayer than this world dreams of" says Lord Tennyson a great English poet. All from the top to the bottom, from the Head of a Department down to the coolie, from the Ministers down to the peon in the office, all farmers, all artisans and all those who are engaged in different walks of life should do work wholeheartedly sincerely and honestly at this hour of national catastrophe and in future too to raise the country to its pristine glory. False sense of dignity and false values should disappear. To attain this ideal the wealthy and the educated should set a noble example. Those who happen to be landlords and wealthy in this birth should thank God for His Grace and should contribute wholeheartedly to a common welfare fund from which money can be spent for the development of the country. Bribery and corruption should be rooted out. The dowry system which eats the vitals of the culture of the Tamils should disappear. Sense of values should change for the better. Those parents who give what they can should be accepted as dowry by the educated young men who seem to long for changes. Some men, women and girls are strangers in their own land. There must be change in the mode of dress. Tamil women and girls should wear the dress that becomes the Tamil race. All Tamil women should wear sarees at home. The present calamity that has befallen the country should be an eye opener to all of us. We must change our ways at home and elsewhere and give up pomposity. God has given us a chance to ponder over our ways and reshape our lines according to our earnings, our culture and tradition. Then only we can come out victoriously from the mire of many problems which face us today. We must surrender ourselves to God and have fervent and unshakable faith in God who shapes our destiny. Genuine faith in God will overcome moun-

tains of difficulties.

"Where the mind is led forward by Thee into ever-widening thought and action.  
Into that heaven of freedom, my Father let my country awake"  
—TAGORE

## ORDER NISI

IN THE DISTRICT COURT OF  
JAFFNA  
Testamentary Jurisdiction  
No. T/2702

In the matter of the Intestate Estate and effects of the late Arokiam Joseph of 13/3, St. James East Road, Gurunagar, Jaffna  
Deceased

Gertrude widow of Arokiam Joseph of 17/3, St. James, East Road, Gurunagar, Jaffna  
Vs. Petitioner

- 1 Dr. Singarayer Alfred and wife
- 2 Mary Maglet
- O.A.L. 3 Arokiam Joseph Juda
- 4 Arokiam Joseph Stanialaus
- 5 Arokiam Joseph Jesudasan
- Minor 6 Arokiam Joseph Tarsius
- 7 Arokiam Joseph Jayarajah Wignarajah, all of 12/3, St. James East Road, Gurunagar, Jaffna

This matter coming on for disposal before A. Vythialingam, Esquire, District Judge Jaffna on the 28th day of February 1971 in the presence of Mr. C. Mahesan, Proctor on the part of the petitioner and the petition and affidavit dated 27-2-1971 having been read.

It is ordered that the 3rd respondent be and he is hereby appointed Guardian-ad-litem over the minors the 6th and 7th respondents abovenamed for the purpose of watching their interest in these proceedings and that the petitioner abovenamed as the widow of the deceased be declared entitled to obtain Letters of Administration in respect of the estate of the deceased and that Letter of Administration be issued to her accordingly unless the respondents abovenamed or any other person or persons shall appear on or before the 5th day of June 1971 and show sufficient cause to the satisfaction of Court to the contrary.

And it is further ordered that the 3rd respondent do produce the 6th and 7th respondents before this court on the 5th day of June 1971.

This 28th day of February 1971.  
Sgd. A. Vythialingam  
District Judge, Jaffna

Drawn by  
Sgd. C Mahesan  
Proctor for Petitioner  
6 7 & 14

## ORDER NISI

IN THE DISTRICT COURT OF  
POINT PEDRO  
Testamentary Jurisdiction  
No. 991/T

In the matter of the Intestate Estate of the late Vinasthamby Sivasubramaniam of Thumpalai, Point Pedro.  
Deceased

Kamalavathy widow of V Sivasubramaniam of Thumpalai Point Pedro

Vs. Petitioner

- Minor 1 Sivasubramaniam Ampihapahan
- 2 Sivasubramaniam Ravindran
- 3 Sivasubramaniam Kulendran
- 4 Sivasubramaniam Jayaseelan
- 5 Sivasubramaniam Arunthathi all of Thumpalai Point Pedro
- 6 by their Guardian-ad-Litem K. Sivapragasam of Thumpalai, Point Pedro

This matter coming on for disposal before T. J. Rajaratnam Esquire, District Judge Point Pedro on the 28th day of March 1971 in the presence of Mr. Periyathamby Sundralingam Proctor on the part of the petitioner abovenamed and her affidavit having been read:

It is ordered that the Petitioner be and she is hereby entitled, as widow of the Deceased abovenamed, to have Letters of Administration to the above Estate issued to her accordingly, unless the Respondents or any person shall on or before the 25th day of May 1971 show sufficient cause to the satisfaction of this Court to the contrary.

# Saiva Paripalana Sabhai Jaffna

## BOOKS FOR SALE

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- SAIVA THIRUNERITH THIRADDU
- SAIVAPOTHAM Vol 1
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- SAIVAKRIYAIVILAKKAM
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- NALAVENBA KALINEENGU KANDAM
- MALAYA PADCHAM

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சைவப் பரிபலன சபை வெளியாகும் நூல்கள்  
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சைவப் பரிபலன சபை வெளியாகும் நூல்கள்  
சைவப் பரிபலன சபை வெளியாகும் நூல்கள்

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Editor: R. N. SIVAPRABAKARAN

ction of this Court to the contrary.

It is further ordered that the 6th Respondent be and he is hereby appointed Guardian-ad-Litem over the Minors the 1st to 5th Respondents abovenamed to represent them in this action unless the said Respondents or any other person or persons interested shall on or before the 25th day of May 1971 show cause to the satisfaction of this Court to the contrary.

It is further ordered that the 6th Respondent do produce the 1st to 5th Respondents before Court at 10 a. m. on the abovesaid date 25-5-71.  
This 28th day of March, 1971  
Sgd. T. J. Rajaratnam  
District Judge

Drawn by  
Sgd. P. Sundralingam  
Proctor for Petitioner.  
4 7 & 14

## PARTITION NOTICE

IN THE DISTRICT COURT OF  
JAFFNA  
No. P/1373

- 1 Vairamuthu Rajendram and wife
  - 2 Rasammah both of Chenkumtha Lane Tirunelvely East, Jaffna
- Vs. Plaintiffs

Vasantha Devi daughter of Rajendram of 443, Kamalingam Road, Tirunelvely East, Jaffna  
It is hereby notified that action No. P/1373 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 Eluvaththai in extent 3 Lms. V. C. and 13 1/2 Kls. and situated at Tirunelvely.

The defendants in the aforesaid action are summoned to appear in Court on the 13th day of June 1971 at 10 O'clock of the forenoon.

By order of Court,  
Sgd.

Chief Clerk  
This 30th day of April  
1971

## Order Absolute in the First Instance

IN THE DISTRICT COURT  
OF JAFFNA

Case No. T/2678

In the matter of the Last Will and Testament of the late Sivagurunathar Kanapathippillai of Chulipuram  
Deceased

Suppiah Mailvaganam of Chulipuram East, presently Accountant, Medical Department, Colombo  
Petitioner

This matter coming on for disposal before A. Vythialingam Esquire, District Judge, Jaffna on the 22nd day of December 1970 in the presence of Mr. T. Sangarappillai, Proctor on the part of the Petitioner and petition dated 6th November 1970 and the affidavit of the witnesses and Notary dated 20th December 1970 to the Last Will having been read.

It is ordered that the Last Will and Testament bearing No. 6081 made by the deceased abovenamed on the 28th December 1961 and attested by T. Sangarappillai N. P. under No. 6081 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 abovenamed is the Executor named therein and that he is hereby declared entitled to have Probate thereof issued to him accordingly on his payment of Estate Duty and taking Oath of Office.

Jaffna, this 22nd day of  
December 1970

Sgd. A. Vythialingam  
District Judge

Drawn by  
Sgd. T. Sangarappillai  
Proctor for Petitioner  
2 30 & 7