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JAFFNA, FRIDAY DECEMBER 22, 1972

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The Study of English

BY J. R. SINNATAMBY

It is heartening to see that there is a general appreciation of the importance of studying English and even of restoring English as a compulsory language. In my article pertaining to this subject which you were kind enough to give publicity, I drew attention to the emphasis laid on the study of English by Mac Caulay where he pointed out prophetically that if Russia adopts the study of English she will soon be pressing on England and France.

The adoption of a world language or a language with the widest currency, for propagation of knowledge, religion and cultures, can also be inferred from the role played by the Greek language in this respect.

The following extracts from, "The Bible as History", by Keller, illustrate very emphatically the value of acquiring a knowledge of a world language.

"Life in the Roman Empire took on more and more the stamp of Greece, Roman civilisation was to a large extent Greek civilisation: Greek was the world language which united all the subject peoples of the East."

"Two unusually far-sighted rulers, Ptolemy I and his son Ptolemy II Philadelphus, developed their capital city of Alexandria into a nursery of Hellenistic culture and learning, whose fame extended far beyond the borders of their own kingdom and made it a radiant centre of attraction for emigrants from Judah among others. In this crucible they steeped themselves in the beauty of the Greek language, the only means of tasting the delights of the prodigious advances of the human mind and the human spirit. It was the international language of learning and of commerce the language of tens of

thousands of Israelites who knew no other home.

The rising generation no longer knew Hebrew as their mother tongue. They could no longer follow the sacred text in the services of the synagogue. Thus it came about that the Jews in Egypt decided to translate the Hebrew scriptures. About 250 B. C. the Torah was translated into Greek a fact of immeasurable import for western civilisation.

The translation of the Bible into the Greek tongue was for the Jews in Egypt such an incredible step forward that legend took hold of it. The story is told in an apocryphal letter of Aristaeus of Alexandria.

Philadelphus, the second of the Ptolemaic dynasty, took great pride in the fact that he possessed a collection of the finest books in the world. One day the librarian said to the monarch that he had brought together in his 995 books the best literature of all nations. But, he added, the greatest books of all, the five books of Moses, were not included among them. Therefore Ptolemy II Philadelphus sent envoys to the high priest to ask for a copy of these books. At the same time he asked for men to be sent who could translate them into Greek. The High Priest granted his request and sent together with the copy of the copy of the Torah 72 learned and wise scribes. Great celebrations were organised in honour of the visitors from Jerusalem, at whose wisdom and knowledge the king and his courtiers were greatly astonished. After the festivities they betook themselves to the extremely difficult task which had been assigned to them, and for which there was neither prototype nor dictionary. They set to work out at sea, on the Island of Pharos off

Navalar Never To Be Forgotten

Celebrations at Co-operatives' Building

Presiding over the celebrations organized by the Navalar Sabha to mark the one hundred and fiftieth year of Sri La Sri Navalara's birth Mr. V. Sivasubramaniam, Judge of Court of Appeal, said that the contributions of Sri La Sri Navalara were lasting and covered a wide and useful range benefiting the Tamil people and added that it was the duty of the people of this country to pay humble homage to the great leader.

Senthamil Selvi Thangammah Appukutty pointed out that though students of research approached the subject of Navalara from several angles the fact remained that essentially and eventually the Navalara Peruman was a SIVA THONDAR in the line of Saiva Saints

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Alexandria, at the foot of one of the seven wonders of the world—the 300 feet high lighthouse which Ptolemy II had erected as a warning for shipping far and near. Each of them worked in a cell by himself. When the scholars had completed their work and the translations were compared with one another all seventy-two are said to have corresponded exactly, word for word. Accordingly the Greek translation of the Bible was called the "Septuagint", meaning "the Seventy".

What had previously been made known only in the sanctuary, only in the old tongue, and only to the one nation was now all at once available and intelligible for people of other tongues and other races. The hitherto carefully guarded door into the 'tents of Shem' was thrown wide open."

The universality of the Greek language at this

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Thiruvachaga Villa At Thiruketheeswaram

The Annual observance of Thiruvempavai at the Thiruvachaga Madam organised by the *Eelathu Sivanadiyar Thirukoodam* attracted several devotees this year.

The celebrations were formally declared open by Mr. M. Subramaniam, Asst. Government Agent, Manthai. Mr. S. Kathirgamanathan, Government Agent, Mannar who takes a keen and abiding interest in religious cultural and educational affairs presided over the function.

Saravanamuttu Swamikal who is in charge of the Thiruvachagamadam and is the President of the Thirukoodam welcomed the devotees.

Siva Sri Kailasanatha Kurukkal initiated the Sivapoojah Sessions in which thirteen Sivapoojah Thurantharars participated.

Siva Sri Sambasiva Kurukkal delivered a lecture on "Sivapoojah". Participating in the Sivapoojah Theyy Kanchanmalai Ammayar, gave a musical rendering of the story of Manickavasagar-Swamikal.

Vidwan Ponn A. Kanagasabai, Mr. K. Thirunavukkarasu, Mr. S. Iyappan were among the other speakers.

Thiruvachagam A. Spiritual Guide

Mr. A. Sabapathipillai, President, Y. M. H. A. Nawalapitiya in his speech said:

"Thiruvachagam is the 8th Section of the twelve Thirumarays (Devotional Songs) in Tamil Language. According to Puranam, Lord Shiva, the God Almighty Himself personally appeared in human form in the Earth and reduced to writing the Thiruvachagam when sung by Saint,

Manickavasagar for the benefit of mankind. There is a traditional saying "He who is not moved by Thiruvachagam must have a heart of stone."

Dr. G. U. Pope an English Christian Missionary who came to India for the purpose of spreading Christianity, while studying Tamil came across Thiruvachagam and Thirukural, and was moved by the piety of Thiruvachagam and the high ideals of Thirukural. He translated those immortal works into the undying English Language and made some weighty observations about Saivism and Saint Manickavasagar in the introduction to the translation of Thiruvachagam. I would fain quote a few of them.

"Saivism is the real Religion of South India and of North Ceylon; and Saiva Siddhanta philosophy has and deserves to have far more influence than any other. In the whole legendary history of the Sage, there stands out a real historical character which seems to be a mixture of St. Paul and St. Francis of Assisi. It will be seen how very near, in not some unimportant respects, the Saiva system approximates to Christianity."

Friederich Heiler, a German author in his book entitled 'Prayer' published during the First World War mentioned the magic name of our Saint Manickavasagar in five or six places, and quoted his songs in three instances, comparing him to a variety of Saints, as Augustine Anselm, Francis of Assisi, Gertrude of Hilfta and Thomas A. Kempis.

Thiruketheeswaram [is the most important ancient Saiva shrine in Sri Lanka. Legends speak of the temple as having

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THOUGHTS TO BE TREASURED

நீதியாய், நிலகுதி
நெருப்பாய், நீராய்
கிரை காலாய், இவை
யிற்றின் நியமம் ஆகிப்
பாதிபாய், ஒன்றுகி
இரண்டாய், மூன்றாய்
பரம அணுவாய்
பழுத்த பண்கள் ஆகிச்
சோதியாய் இருளாகிச்
சுவைகள் ஆகிச்
சுவை கலந்த அப்பாலாய்
கீடாய் வீட்டின்
ஆதியாய் அந்தமாய்
நின்றான் தன்னை
ஆரூரீற் கண்டு
அடியேன் அயர்த்தவாரே.
(Devaram)

He is the Truth, the earth,
the fire, the water, the order-
ed air and their location
(Akas). He is the Half whose
other Half is the Lady, the
One (Sivan), the Two (Sivan
and Sakti), the Three (Brahma,
Vishnu and Rudran), the
minutest atom and the per-
fect tunes (of music), He is
the Light and the Darkness,
everything that is sweet and
the sweet beyond, He is
Heaven, the Source thereof
and the End, — Him who is
all these I saw at Tiruvavur.
Wonderful indeed it is that
I His slave should forget
Him!



தமிழ்நாட்டின்
நமச்சிவாயவே ஞானமும் கல்விமும்
நமச்சிவாயவே நானறி விக்கையும்
நமச்சிவாயவே நானறிந் தெத்தும்மே
நமச்சிவாயவே நானறிந் தாட்டுமே
தமிழ்நாட்டின்

Hindu Organ

FRIDAY, DECEMBER 22, 1972

TRADE UNIONISM TORN TO SHREDS!

The Bank Strike has
ended. It should have
been called off long ago.
In fact the Bank men
should not have thought
of a strike at all, parti-
cularly at a time when
the economy of the coun-
try is at its lowest ebb.
But one lasting lesson has
been learnt by the people
in this context, namely,
that Trade-Unionism that
had been used as a con-
venient handle to promote
the political future of
leftist leaders has now
been disdained with deri-
sion and dislike by its
very sponsors after three
decades of careful nur-
sing.
There was a time when
the Leftist Leaders were
openly blamed by the
S. L. F. P. for the set-
back to the Bandaranaike
Government during the
period 1956-1969. Strike
after strike was launched.
But no strike had ever
been able to topple a
Government. The U. N. P.
survived such onslaughts;
no did the S. L. F. P.
Trade Unionists have

The Study of English

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period has also been
pointed out by Wilde,
(De Profundis), who has
observed, "It was always
supposed that Christ
talked in Aramaic. Even
Renan thought so. But
now we know that the
Galilean peasants, like the
Irish peasants of our own
day, were bilingual, and
that Greek was the ordi-
nary language of inter-
course all over Palestine,
as indeed over the East-
ern world."

The wide area covered
by the Greek writings of
that time can also be in-
ferred from the little
known fact it is to the
Greek works of that time
that we have to go for
the largest records of
Dravidian words and of
which Caldwell has ob-
served ("A Comparative
Grammar of the Dravi-
dian, P 91). It is a re-
markable circumstance
that the largest stock of
primitive Dravidian words
contained in any writ-
ten documents of an-
cient time—the earliest
authentic extant traces
of the existence of the
Dravidian languages, as
distinguished from Sans-
krit—are those which are
found in the notices of
the Greek geographers
Ptolemy and the author
of the "Periplus Maris
Erythraei," including also
the "Natural History" of
Pliny. Many of the names

been dealt with a deadly
blow by the very politi-
cians who proclaimed the
efficacious effect of the
weapon of strike even be-
fore Independence and
prevailed on the working
class and later on the offi-
cers of the State to use it
at every turn. The time
has now arrived for trade
unionists to study the
treatment that has been
meted out to them in all its
aspects and review their
views on the subject of
collective action.

The challenge of the
Bank men and the coun-
ter threat by the Minister
of Finance struck a rare
level of intransigence,
diving the weaker to de-
feat. It, however, was
in a large measure a blow
to the prestige of Dr. N.
M. Perera as the uncom-
promising trade union
leader of the past.

It is to be hoped that
in future, settlement of
disputes between the em-
ployees and the employers
would be effected in ways
other than the trade union
methods that have now
been tried and discarded
as dangerous.

of places and tribes re-
corded by those geogra-
phers, not long after the
commencement of the
Christian era, are identi-
cal, letter for letter, with
names now in use."

It is also of interest
and relevance to note the
contribution made by
England and knowledge
of English towards social-
ism.

The writings of Vol-
taire, the father of social-
ism, were running into
their fifth addition in
England, when they were
still being burnt publicly
in Paris, even though
Voltaire's satire was
mainly directed against
certain practices of the
Christian religion, which
was also the religion of
the people of England.

How much England and
the London Museum have
contributed can also be
inferred from what Ewart
has pointed out in his
article on Lenin. Refer-
ring to Lenin's house in
London he says, "The
house they occupied was
at 30 Holford Square in
the area lying north of
Euston Road. It was
situated between the
British Museum and High-
gate Cemetary, where
Karl Marx was buried. In
London the Lenins as-
sumed the name Richter
—a concealment necessary
for the safety of his
lieutenants and followers
in Russia. Inevitably the
reading room of the
British Museum became
Lenin's favourite haunt,
as it had been that of
Karl Marx, so that august
edifice has the distinc-
tion of having fed the
minds of the two pioneers
of communism.

Lenin and Krapakaya
(his wife) also set to work
to acquire a working
knowledge of the English
language Regularly they
listened to the open-air
speakers in Hyde Park to
improve their vernacular
English". In this context
it is of interest to note
that Marx first attracted
attention by his forthright
contributions as an editor.
This is what Seth says
in an article on him
"After some months in
Bonn, he gave up the idea
of university teaching and
was asked to accept the
editorship of a newspaper,
the Rheinische Zeitung,
which had been founded
by a group of young dis-
ciples of the philosopher
Hegel to counteract the
influence of the reaction-
ary Kolnische Zeitung.
So, at the beginning of
May, 1842, he settled in
Cologne. In his articles
for the paper — which

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'Madras Hindu' on Matters Relating to Constitution of Sri Lanka

The 'Madras Hindu' a
newspaper reputed to be
in the very fore-front of
journalism and considered
to be exerting interna-
tional importance made
the following editorial
comments with reference
to the recent develop-
ments of the debate on
the Press Council Bill in
the National State As-
sembly and the deadlock
in the sitting of the Con-
stitutional Court.

Known all over the
world for its impartial
and instinctive opinion,
the Madras Hindu has
given anxious thought to
the problem that is con-
fronting the public, the
press and the Govern-
ment of Sri Lanka We
therefore appropriately
reproduce the comments
here.

"The new Constitution
on Sri Lanka is barely
a year old. It can be no
service to its proper
working that even Minis-
ters functioning under it
should seek to belittle
judicial institutions crea-
ted under it".

"The outburst of Sri
Lanka's Minister for Jus-
tice, Mr. F. D. Bandara-
naik, that "if the Court
does not respect the wishes
of the House, it has to
go' is surely no addition
to the accepted body of
knowledge on the powers
and status of an indepen-
dent judiciary. It may on
the other hand, reflect the
breezy arrogance that
comes too easily to politi-
cians in power who mis-
take the acquisition of an
overwhelming majority
through a general election
to be a mandate to cast
their weight about and
insult even the judiciary
that is considered sacro-
sanct and beyond reproach
in the mature democracies

"To those in India who
have been treated to
similar or worse diatribes
against members of the
judiciary the proceedings
in question of Sri Lanka
National Assembly may
not come as too much
of a surprise. Many may
also infer that the more
prone a government is to
transgress the people's
basic rights by legislative
or executive acts, the
more intolerant it gets
of the constitutional and
judicial curbs on that
urge. And such intol-
erance often turns into
insufferable postures and
worse."

"Three Judges of Sri
Lanka's Constitutional
Court resigned following
strong strictures on their
conduct by some members

and Ministers on the floor
of the National Assembly.
Thus a major constitu-
tional crisis had developed
which will need a lot of
statesmanship to resolve.
The beginnings of this
confrontation between the
Court and the Assembly
are to be traced to the
inability of the Court
to forward its deci-
sion on the controversial
Press Council Bill to the
Speaker of the Assembly
within 14 days of its be-
ing referred to is for ad-
vice.

"The Court has been
set up under the new
Constitution and is em-
powered to decide the
constitutional validity of
any Bill sought to be dis-
cussed and passed by the
legislature, should there
be any doubt of such
validity. Section 65 of
the Sri Lanka Constitu-
tion also says that "the
decision of the Constitu-
tional Court shall be given
within 2 weeks of the re-
ference, together with the
reasons....It is obvious
that on a measure like the
Press Council Bill which
is widely believed to be
almost as deeply eroding
the freedom of the Press
and making it a hand-
maid of the Executive
many citizens and their
representatives would want
to make their com-
prehensive representations
to the Court before it
takes a decision on the
Bill's validity.

"That is what has been
happening with the result
that the Court has not
been able to conclude
the hearings of the Bill
within the 14 days' time
limit. And the Chairman of
the Court, Mr. T. S. Fer-
nando has clearly ruled
that the timelimit in Sec-
tion 65 is only "directory"
and not mandatory and
gone about hearing submis-
sions on the Bill after the
deadline on December 3.

"But the Speaker of
the Assembly has ruled
that since the Court has
failed to give its decision
within the stipulated time,
the Assembly shall go
ahead with the Second
Reading of the Bill,

"Most people may be
inclined to agree with Mr.
Justice Fernando that it
is the Court that should
ultimately decide a ques-
tion of interpretation of
a constitutional provision
and not the Speaker.
And the Sri Lanka Asse-
mbly also might get away
with the consideration
and passage of the Bill
by a two-thirds majority

Thiruvachaga Vila.....

(From page 5)

been built by Mayan, father of Mandohari, wife of the mighty King Ravana. The name of Ravana comes in three places in Thiruvachagam, Mandohari is referred to in two instances, Manickavasagar describes her as a beautiful queen and a devoted Saivite. The name he used for Sri Lanka is 'Elankai' which he says was protected by high walls. The Portuguese ravaged the well built cities and temples. Even today, fragments of sculptured figures, broken tiles and pieces of pottery can be seen lying here and there. It is interesting to note that in the Saiva devotional songs (Thirumurays) no mention had been made of Rama the hero or Vibushana, the Quisling of Ramayana.

In the year 1872 the Champion Reformer of Hindus Sri La Sri Arumuga Navalar applied to the then Government Agent of Jaffna to get back the site of the pre-historical temple Thiruketheeswaram. This did not materialise during Navalar's life time. It was made possible only after his passing away. A reputed philanthropist and a relation of Navalar, Sri Pasupathy Chettiar with the assistance of several others spotted the site and established a temple there.

Thiruketheeswaram temple is situated at Mantota in the Mannar District. Mahavamsa refers to this place as Mahatiththa which was a busy part in the ancient days and it was the gate-way to Ceylon. Most of us surmise that the history of Sri Lanka begins only from 553 B. C. after the landing of Vijaya to Ceylon. If large scale excavations of the sites like Thiruketheeswaram are genuinely made with an unbiased attitude, the ancient glories of Sri Lanka, the pre-historic period of Sri Lanka will come to light, and will definitely unearth and reveal even an earlier civilisation than the Mohenjo-

under another constitutional provision, notwithstanding the failure of the Court to give its decision on the Bill's validity or even if the Court gives an adverse verdict.

"What has confounded the issue further are the remarks on the Court that were made in the course of Tuesday's National Assembly debate."

dar and Harappa ones of the Indus Valley in North India.

The Almighty has no name or form but we call Him by a thousand names. He has no beginning or end and never did he take birth in this world; but He appeared in several forms at several times and blessed the devotees. Saint Manickavasagar personally had vision of the Lord Almighty at Thiruperunthuray in the form of a Guru in answer to his devoted prayers and received initiation and blessings. Thiruvachagam narrates in detail this sublime experiences and ecstasies experienced by the Saint.

In the Thiruvachagam the Saint says that he fears not anything in this world but hates and fears the sight of those ignoramuses who accepting Lord Shiva as the Almighty yet think that there are other gods. The Holy Bible too gives a warning about the false prophets: St. Mathew Chapter 24 Verse 24: "For there shall arise false Christs and false prophets and shall show great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect."

According to Saivism and Saiva Siddhanta philosophy, Lord Shiva has no birth. From time immemorial several South Indian scholars had highly commended that Saivism practised in Ceylon was of the true form.

Saivites as a rule never celebrate birthdays. Only the death anniversary is observed. We have seen people die with a pleasant smile on their face, but never a baby born with a smile. If the new born does not cry at the time of his or her birth, it is either a still born child or it will not live long. Birth day celebrations are of alien origin. We are merely aping them. Religion teaches us to be pure in word, thought and deed and aspire and pray for the deliverance from worldly attachments and put an end to the cycle of births. This is the ultimate aim of our life - Moksha or Nirvana.

Sivam means Love. Saivites are expected to show Love not only to human beings but to all beings. That is the reason why Saivites should adopt the vegetarian diet. Buddhism also preaches this. In Ceylon the Buddhists and Saivites should realise this and give up eating meat and fish

Cultural Centre to Commemorate NAVALAR NERI

Foundation Stone Laid by Minister for Cultural Affairs

The first step in the move for establishing a cultural centre in the soil where Sri La Sri Arumuga Navalar was born was taken when the land in question was acquired by the Government. The next step was the laying of the foundation stone for the buildings planned to house the cultural activities. This was performed on December 18, 1972 according to a programme arranged by the Government Agent, Jaffna.

Mr. S. S. Kulatilleke, the Cultural Centre, Mr. Minister for Cultural Affairs was accompanied, among others, by the Government Agent, Jaffna, Mr. C. Kumara-sooriyar, Minister for Posts and Telecommunications, Mr. C. Arulambalam, M. P. for Nallur, Mr. V. Sivasubramaniam, President, Navalar Sabhai to the land at Wyman Road where the Great Navalar was born. Earlier a special Poojah was held at Nallur Kandasamy Temple.

In laying the foundation stone for the building of

the Cultural Centre, Mr. Kulatilleke referred to the attainments of Sri La Sri Navalar and said that what Anagarika Dharmapala was to the Buddhists Sri Navalar was to the Hindus.

Minister Kumarasuriyar and Mr. C. Arulampalam thanked the Minister for Cultural Affairs and the Government for inaugurating the memorial Centre.

Mr. M. Sri Kantha Secretary of the Navalar Sabhai proposed a vote of thanks.

Banning slaughter on Poya days by law is not adequate safeguard. We see today double the number of cattle slaughtered on pre-Poya days, and enough beef stocked even by Saivaites and Buddhists for consumption. It is idle to think that such moral and religious conduct can be enforced by law. The general human tendency is that when anything is banned, restricted or controlled, the craving for those prohibited things becomes greater.

We preach but we do not practice. Chaos, strife, hatred, murder, arson, rape and looting are rampant in the country. Why? The chauvinists under the cloak of Nationalism are exploiting the masses in the name of religion and Socialism. The freedom of speech and thought is at stake. If everything is controlled there will be no meaning in the freedom we enjoy now.

In the world of today, even Nationalism is outmoded. The highest concept is World Community. This idea of World community every religion preaches. This sublime ideal we find in Thiruvachagam. Let us put into practice what religion preaches."

The Study of...

(From page 6)

were mostly attacks on the Prussian Government of the day — he displayed a fearlessness which made a striking impression on readers accustomed to frightened and compliant journalism. Indeed, they earned for Marx the reputation of being the first German journalist of note.

He fought the censorship, the Prussian Government and his more cautious friends."

In Ewart's reference to Lenin's banishment and his wife Krupskaya can be seen again the value of a knowledge of English. He says, "He was still working on his book, the Development of Capitalism in Russia, when his year's sentence ended. The Tsar then announced his banishment to Siberia for a further three years.

When Lenin heard this decision he jested: "Pity they let me out so soon. I would have liked to do a little more work on the book. It will be difficult to obtain reading matter in Siberia. Before he got out of prison, Krupakaya was thrown in and she therefore got no opportunity to see him before he left for Siberia in January, 1897. Later Krupakaya joined him in banishment and together

Navalar Never.....

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who taught by precept and practice how to lead a true life.

Vidwan N. Velan, Dr. S. Swathamby and Mr. S. Thana njevarajasingham took part in the forum discussion on Navalar's teachings.

ORDER NISI

IN THE DISTRICT COURT OF
POINT PEDRO

Testamentary Jurisdiction
No. 1018

In the matter of the intestate estate of the late Muthukumar Balasubramaniam of Valvettiturai
Deceased

Mavendrani widow of Balasubramaniam of Valvettiturai

Vs. Petitioner

1 Dr. Kandasamy Thirunadarajah and wife
2 Balendrani both of Valvettiturai presently of Vetaranium Square, Batticaloa

This matter coming on for disposal before T. J. Rajaratnam Esquire, District Judge, Pt. Pedro, on the 21st day of October 1972, in the presence of Mr. Kumaraguru, Proctor on the part of the Petitioner and the affidavit of the abovenamed Petitioner dated 20th day of October 1972 having been read.

It is 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 the same be issued to her accordingly, unless the Respondents abovenamed or any other person or persons interested shall on or before the 10th day of January 1973 show sufficient cause to the satisfaction of this Court to the contrary.

This 21st day of October 1972

Sgd. T. J. Rajaratnam
District Judge,
Point Pedro

Drawn by
Sgd. A. Kumaraguru
Proctor for Petitioner
129 22 & 29

they translated from English into Russian. The History of Trade Unionism, by Sidney and Beatrice Webb — although at that time Lenin could not understand a word of spoken English!"

ORDER NISI

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction No. 2868

In the matter of the Last Will and Testament of the late Packiam Suppiah of Karaitivu East, Karaitivu

Deceased Kathiravelu Suppiah of Kalapoomy, Karaitivu East, Karaitivu

Petitioner

1 Suppiah Yogeswaran

Minor 2 Suppiah Naguleswaran

3 Parameswary daughter of N. Suppiah

4 Suppiah Nimalleswaran

5 Kamaleswary daughter of N. Suppiah

6 Suppiah Logeswaran

7 Rajeswary daughter of N. Suppiah

8 Mangaleswary daughter of N. Suppiah

9 Suppiah Parameswaran all of Kuluvanai, Kalapoomy, Karaitivu East, Karaitivu, 2nd to 9th Respondents are minors and their Guardian-ad-Litem the 1st Respondent

Respondents

This matter coming on for disposal before Colin E. Mendis Esquire, Acting District Judge, Jaffna on the 26th day of October 1972 in the presence of Mr. K. Arumugam Proctor on the part of the Petitioner and the Last Will of the deceased Packiam Suppiah dated 31st October 1964 and numbered 14745 and the affidavit of the petitioner and of the witnesses of the Last Will having been read

It is ordered that the said Last Will of the deceased Packiam Suppiah be and the same is hereby declared proved that the Petitioner as Executor appointed in the said Last Will be and he is hereby declared entitled to have Probate thereof accordingly issued to him, unless the Respondents or any other person or persons interested shall on or before the 1st day of February 1973 show sufficient cause to the satisfaction of this Court to the contrary.

This 26th day of October 1972 (Sgd.) C. E. Mendis Acting District Judge, Jaffna

130 22 & 29

ORDER NISI

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction No. 2820

In the matter of the Last Will and Testament of the late Velupillai Nagalingam of Vaddukodai

Deceased

Nagalingam Gnanasambandhan of Vaddukodai presently of No. 50 Arasady Road Jaffna

Vs. Petitioner

1 Marimuthar Arumugam Narayanasamy of Vaddukodai

2 Murugesu Kandiah Subramaniam Proctor SC & NP Sithankerny

Respondents

This matter coming on for disposal before A. Vythialingam Esquire, District Judge, Jaffna on the 5th day of April 1972 in the presence of Mr. C. Mahesan, Proctor on the part of the Petitioner and the affidavit and petition of the Petitioner dated the 2nd and 5th days of April 1972 respectively having been read.

It is hereby ordered that the Last Will and Testament hearing No. 3787 dated the 19th day of May 1956 attested by M. K. Subramaniam Notary Public, Certified copy of which has been filed of record be declared proved and that the Petitioner as the Sole Residuary Legatee under the said Last Will be declared entitled to have Letters of Administration with the copy of the Last Will annexed and that Letters of Administration with the copy of the Will annexed be granted to the Petitioner accordingly unless the Respondents abovenamed or any other person or persons shall appear on the 27th day of July 1972 at 10 a. m. and show sufficient cause to the satisfaction of this Court to the contrary.

This 5th day of April 1972.

Sgd. A. Vythialingam District Judge Jaffna.

Drawn by Sgd. C. Mahesan Proctor for Petitioner

27-7-1972

Time to show cause extended till 1-11-1972

Sgd. C. E. Mendis Acting District Judge, Jaffna

1-11-1972

Time to show cause extended till 14-2-1973

Sgd. C. E. Mendis Acting District Judge, Jaffna

126 15 & 22

ORDER NISI

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction No. 2900

In the matter of the Intestate Estate and Effects of the late Soosaipillai Jacob of No 56/1 Old Park Road, Jaffna.

Deceased

Pushpamalar widow of Soosaipillai Jacob of 56/1, Old Park Road, Jaffna

Vs. Petitioner

Minor 1 Jacintha daughter of S. Jacob,

2 Jacob Edmund,

3 Freedha daughter of S. Jacob,

4 Jacob Gnanarajah,

5 Matilda daughter of S. Jacob

6 Calistus daughter of S. Jacob

7 Jacob Nimalrajah

8 Jacob Neslin

9 Jacob Christie all of 56/1 Old Park Road Jaffna

G.A.L. 10 Soosaipillai Alfred of Puthukudiyiruppu Mulaitivu

Respondents

This matter coming on for disposal before Collin E. Mendis Esquire, Acting District Judge, Jaffna on the 21st day of October 1972 in the presence of Mr. C. Mahesan, Proctor on the part of the Petitioner; and the affidavit and petition of the petitioner dated the 21st day of October 1972 having been read:

It is ordered that the 10th Respondent abovenamed be and he is hereby appointed Guardian-ad-Litem over the 1st to 9th Minor Respondents abovenamed for the purpose of watching their interests in these proceedings:

It is further ordered that the Petitioner abovenamed as widow of the abovenamed deceased be and she is hereby declared entitled to have Letters of Administration to the estate of the said deceased and that Letters of Administration thereof be issued to her accordingly unless the Respondents abovenamed or any other persons interested shall on or before the 8th day of February 1973 at 10 a. m. of the forenoon appear before this Court and show sufficient cause to the contrary to the satisfaction of this Court.

The Minor Respondents to be produced for the

ORDER NISI

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction No. 2897

In the Matter of the Intestate Estate and Effects of the Late Kathiravelu Saravanamuttu of Karainagar

Deceased

Nagemmah widow of K. Saravanamuttu of "Murugan Vasam" Karunkaly Karainagar

Petitioner

Saravanamuttu Muruganandhan of "Murugan Vasam" Karunkaly Karainagar

Respondent

This matter coming on for disposal before Collin E. Mendis Esquire, Acting District Judge Jaffna on the 30th day of September 1972 in the presence of Mr. C. Mahesan, Proctor on the part of the Petitioner and the Petition and Affidavit of the Petitioner dated the 30th day of September 1972 having been read:

It is ordered that the Petitioner abovenamed as the widow of the deceased be declared entitled to take out Letters of Administration in respect of the estate of the said deceased and that Letters of Administration thereof be issued to her accordingly unless the Respondent abovenamed or any other person or persons interested shall on or before the 18th day of January 1973 appear before this Court and shew sufficient cause to the satisfaction of this Court to the contrary.

This 30th day of September 1972

Sgd. C. E. Mendis Acting District Judge Jaffna

Drawn by Sgd. C. Mahesan Proctor for Petitioner 1-5 15 & 22

same date by the Guardian-ad-Litem.

This 21st day of October 1972.

Sgd. C. E. Mendis Acting District Judge, Jaffna.

Drawn by Sgd. C. Mahesan Proctor for Petitioner 1-24 15 & 22

ORDER NISI

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction No. T/2874

In the matter of the Intestate Estate of the late Maria Margaret widow of Swampillai James of No. 49, Chapel Street, Jaffna

Deceased

John Gerard Aloysius of No. 49, Chapel Street, Jaffna

Petitioner

This matter coming on for disposal before A. Vythialingam Esquire, District Judge, Jaffna on the 4th day of August 1972, in the presence of Mr. S. Selvarajah, Proctor on the part of the Petitioner and the petition and affidavit of the Petitioner dated the 4th day of August 1972 having been read:

It is ordered that the petitioner abovenamed as the only son and heir of the deceased be and he is hereby declared entitled to take out Letters of Administration to the estate of the deceased and that Letters of Administration be issued to him accordingly unless any person or persons interested shall appear on or before the 15th day of November 1972 at 10 O'clock in the forenoon and show sufficient cause to the satisfaction of this Court to the contrary.

The 4th day of August 1972.

Sgd. Collin E. Mendis Acting District Judge Jaffna.

Drawn by Sgd. S. Selvarajah Proctor for Petitioner 15-11-1972

Time to show cause extended till 10-1-1973.

Sgd. S. Kanagaratnam Acting District Judge Jaffna

123 15 & 22

சார்புள்ள சார்பு செய்யுமாறு உத்தேசம் செய்து கொடுக்கப்பட்டிருக்கிறது. சார்புள்ள சார்பு செய்யுமாறு உத்தேசம் செய்து கொடுக்கப்பட்டிருக்கிறது. சார்புள்ள சார்பு செய்யுமாறு உத்தேசம் செய்து கொடுக்கப்பட்டிருக்கிறது. சார்புள்ள சார்பு செய்யுமாறு உத்தேசம் செய்து கொடுக்கப்பட்டிருக்கிறது.

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Editor: E. N. SIVAPIRAKKAM