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JAFFNA, FRIDAY MAY 4, 1973

X

Religion in Daily Life

By

M. ELIATHAMBY, B.A. (Lond.)

The human organism consists of the body, mind and spirit. The mind and the spirit are not discernible to the physical eye. The body serves as an instrument for the intellectual development and for the manifestation of the inner divine spark. The mind and the spirit cannot function without the body. Animals and other beings develop the physical body. The predominant feature in man over other beings is that he can develop the mind and achieve self-realisation as well.

Man is mortal. The human body perishes like the physical body of any other living being. Progress in the intellectual and spiritual fields can be evinced in the case of men who have striven hard in those respective fields, which does not perish with them but lives after them.

Religion helps one to awaken the inner self from its dormant state to one of spiritual activity. So how does religion help man? What does it teach? How should it be practised? These are questions which await an answer for man to ponder over the purpose of his birth and fulfilment of the sublime hopes of man. Religion makes us aware of the transitory nature of the mortal frame and of self-realisation necessary for the ultimate union with God, which states only frees us from the shackles of birth and death. It also shows us the different paths which will lead us to external bliss. One should repose absolute faith in God which should gradually lead to self-surrender, all our actions, all our achievements and glories are due to the compassion shown by the Supreme Being to us and they cannot be claimed as the outcome of our ability.

The study of the Sacred Books, chanting hymns,

fasting and performing rites and ceremonies alone cannot bring enlightenment to man. Religion should be practised in our daily life. Anybody is cognizant of the fact that God within us is a witness to all our thoughts, words and deeds. There can be no action without a thought dawning in the mind. The Holy Witness within watches whether we harbour clean or unclean thoughts. Each idea that springs in our mind gives a mental urge for action. Then comes the accumulation of Karma. One should endeavour to have one's mind pure and clean to allow the Supreme self within us to cast its radiant light in order to permeate our daily life and to make us perfect beings in the course of our long sufferings of births and deaths. The four great Saints Appar, Sundarar, Sampanthar and Manickavasagar have taught us throughout their inspired outpourings of their heart known as Thevaram and Thiravasagam that Siva finds an abode in hearts of love and purity.

SELF-EFFORT

To show love and kindness to other beings and to have a pure heart does not require any external help. No money is required, no assistance from other persons be sought. So how can one possess such a heart? Self-effort alone is necessary. A search of one's own heart, introspection and a final purging of the evil impulses will put a man in the right direction. Does a man require any external help to free himself from jealousy, unrepentant passions, harmful intentions, avarice and deceit? No, it is only by daily mental habit that one can overcome one's evil nature. Evil thought springs in an evil mind. Good mind breeds good thoughts; a plant flourishes in a good soil. So too a wholesome mind becomes

Sri Senpaga Vinayagar Temple Singapore

At the Annual General meeting of the Singapore Ceylon Tamil Association held on Sunday 25-3-73, the following were elected to the Committee of Management of Sri Senpaga Vinayagar Temple, 19, Ceylon Road, Katong, Singapore 15.

President: Mr. P. Veluppillai

Hon. Secretary: Mr. K. Krishnapillai

Hon. Asst. Secretary: Mr. K. Ramanathan

Hon. Treasurer: Mr. S. Thangathurai

Hon. Asst. Treasurer: Mr. S. Ganeshan

Committee Members

Messrs: K. Nadarajah, S. Sivashanmugam, T. Krishnar, C. Jaganathan, A. Sureshkumar, A. Mylvaganam, B. Hardingam, K. Savundrasayagam.

Hon. Auditors: Messrs: N. Rameswaram and S. Satchithanandham.

a breeding place of clear thoughts.

Prayer, meditation, introspection and association with good men can help a person to improve himself. "More things are wrought by prayer than this world dreams of," says Tennyson. If one can treat all living beings as God's manifestation in one's daily life we can say, that man prays more devotedly than another who reads all the sacred books but fails to practise what he has learnt. So religion is not confined to learning and preaching or to fasting and observing rituals only but to the daily practice of the noblest ideas enshrined in the sacred books bequeathed to man by the saint and sages of the past works of divine revelation. While enjoying wealth one can cast a sympathetic eye on one's poor neighbour. One's wealth should not make one forget the human

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Address of Shrimathi Indira Gandhi Prime Minister of India to the National State Assembly of Sri Lanka, Colombo, April 28, 1973

Mr. Speaker, Prime Minister, and Hon'ble Members of the National State Assembly:

Addressing the Parliament of a nation is the highest honour to a representative of another country. I am grateful to you for this privilege. I bring to you and, through you, to the people of the Republic of Sri Lanka the warm greetings and good wishes of the legislators and people of India.

It has been my good fortune to visit this beautiful land many a time. I was 10 years old when I first came with my parents on our way back from Europe. The three of us came again in 1931. The lush and tranquil landscape satisfied an inner need, for we in India had gone through a particularly harrowing period. The visit to Kandy and Anuradhapura kindled an interest in art and self-expression, which was later developed by acquaintance with the perceptive insight of Ananda Coomaraswamy and being with Babindranath Tagore. I discovered that we in India and you in Sri Lanka were struggling for political freedom, for the reassertion of our national identities and for the liberation of our peoples from the bondage of poverty and fear. Thus was I able to see our own quest in India, as part of a greater one—that of Asia and of a wider humanity.

The suffering and striving of the struggle for liberty succeeded around the middle of the century. Sri Lanka, India, and many other countries of Asia "awoke to life and freedom". We were not so naive as to imagine that political independence would end all difficulties. We recognized it to be but the beginning of a new journey and the assumption of heavy responsibilities that had been

withheld from us. We also knew that among us there were some who continued to shirk the duty of making choices and offering battle, and who preferred the ease of leaving decisions to others.

Such remnants of our colonial past do persist, counselling us in many insidious ways to seek alien protection or largesse. But by any large, our people have spurned this apparently-easy path, which is in fact the path of the faint-hearted. We have chosen the more complex one of political self-assertion and economic self-reliance. And, because of the willingness of people to undergo sacrifices, we have been able to achieve a hundred years' progress within two decades. More than material progress, our engineers, scientists, planners and builders have acquired self-confidence.

Old religious hostilities and feelings of caste superiority have not yet disappeared—and many groups are bent on perpetuating them—but the people as a whole regard them as inimical to national strength. Our programmes for introducing socialism have been opposed at every step by vested interests, but such has been the impact of popular enthusiasm for socialism that even these interests and their advocates are now compelled to pay formal allegiance to socialism. These achievements mean as much to us as the fact that the national income has risen from Rs. 80,500 million to Rs. 368,110 million in the last 20-25 years.

There is no need to give this august Assembly an account of all that we have been able to do in India over this period. Briefly stated, our food production has doubled—and this has enabled us

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THOUGHTS TO BE TREASURED

கலம் மலி மங்கை நங்கை விளையாடி ஒடி நயனத் தலங்கள் கரமா உலகின் எழு முற்றும் இருள் முட முட இருள் ஒட நெற்றி ஒரு கண் அவந்தா, அஞ்சி மறை நயனம் கைவிட்டு மடவான் இறைஞ்ச மதிபோல அவர் தரு சோதி போல அவர் வித்த முக்கண் அவரும் நமக்கு ஓர் சரணே When the Youthful Lady of Grace played about and ran and hid the Lord's Eyes with Her hand, thus, darkening the seven worlds completely, the peerless Eye (of fire) in His Forehead opened and made the darkness flee Getting alarmed, the Lady then let go Her hold on the other Eyes and worshipped and He transformed the (fiery rays of light (and made them cool as moonbeams. — That Three-eyed Lord indeed is our Refuge;



நமசிவாயே ஞானமுடி கவிவிழ நமசிவாயே நானறி விசுவயு நமசிவாயே நானறி நேத்திரமே நமசிவாயே நானறி வரட்டுமே திருநெல்வேலி

Hindu Organ

FRIDAY, MAY 4, 1973

CHANGING CLIMATIC CONDITIONS

The dreadful drought that is oppressing this country particularly the North seems to be the immediate outcome of a general change in the climatic conditions of the world as a whole. In India the impact is said to be very severe. Despite the determined efforts of the people and the Government, increased production cannot yield substantial benefits as the usual rains have not descended as yet.

If climatic conditions are changing, man also will have to effect variations in the struggle for living. Curiously enough, the several thousands of workers and peasants who celebrated the May Day this year by way of mammoth meetings and picturesque processions had included in their stimulating slogans the specific suggestion that the issue of rice free of cost should be stopped. As if in response to a call for austerity by the Premier, the mammoth mass of May Day merry-makers had indicated that the acceptance of rice free was almost a luxury for even the poor as increasing

emphasis has been laid on the need to produce more provisions of food.

Whatever may be the wish of the people, the fact of the severity of the present drought cannot be over-looked. We can only pray to Providence that the essential supply of water—the annual rains be made available. Devout prayers can certainly drive away the drought and make the climatic conditions once again change, now to the advantage of humanity.

SERVICE TO COUNTRY AS SINCERE JOURNALIST

Journalism cannot be strictly classified separately as past and present though present day writers prefer to call themselves 'progressives' in that sphere. Shri S. C. Chidambaranathan of Jaffna belonged to a class of journalists who drew inspiration for their thoughts from the development of national causes and achievement of able and noble leaders of the pre-colonial era. With the benefit of a broad-based education in Indian institutions and participation in the movement for national freedom in India, Shri Chidambaranathan had the added advantage of personal contact with the Great Indian Leaders, such as Mahatma Gandhi, Shri Jawaharlal Nehru, Shri Rajagopalachari and others.

In our country Shri Chidambaranathan's services became very useful when the Youth Movement was started on the wake of the visit of Indian Leaders. His association with the Ceylon Daily News as a journalist gave Sri Chidambaranathan ample scope for helping the national movement by instructive writings. Later on, Shri Chidambaranathan was persuaded to join the editorial staff of the 'Hindu Organ' following in the footsteps of his illustrious uncle, Shri A. Sabapathy former Editor of the 'Hindu Organ'. During that time Shri M. S. Ezhumalai, the well known Advocate and political leader was the Editor.

Shri Chidambaranathan was devoted to the national cause and worked for the Gandhian ideals of prohibition, khaddar, always wearing hand spun hand woven clothes. His service to the country as a sincere journalist had been significant,

Address of Shrimathi Indira Gandhi

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to withstand a drought of unimaginable intensity this year. Our industrial base has become stronger and more versatile. But poverty remains and far too many people are still denied the minimum constituents of life without hunger and disease. Unemployment, specially amongst the educated, is a matter for grave concern. There is sharper awareness and growing impatience with inequalities. Now that we have some of the economic and organisational means to overcome poverty and inequality, we are more keenly conscious of the urgency of quickening the pace of progress.

It is customary to judge nations by income figures and rates of growth. Perhaps I am somewhat old-fashioned in this regard, continuing to attach more importance to the quality of a people than to the volume of their possessions. Therefore, in providing our people the means of satisfaction, we do not want to emulate the acquisitive and consumer societies. Affluent and powerful countries, whatever their political ideology, seem to have the same basic concept of what constitutes the good life. As technology advances, it becomes all the more necessary that we do not become victims of our tools.

We should concern ourselves not only with material advance, but with the need to evolve a new kind of man who has the wisdom and understanding to make the best use of technology, a man who can be at peace with himself and with Nature. In this quest, countries like Sri Lanka and India can have a contribution to make by remaining true to the best in their respective heritages.

The nature of relationships within a society is as valid for us as its economic activity. We fought for freedom because of the conviction that no people is entitled to rule over another. How then could we acquiesce in any one group dominating another? So we chose democracy—not a restricted form which is not democracy, but a democracy which permits and invites all people to share the responsibility for political decision. With each year and with each election, our people have grown in political maturity and

their faith in the parliamentary system has deepened. The same faith in the equality of man has prompted us to assure equal respect and rights for all religions. For democracy to have meaning and relevance to the lives of our millions, economic opportunity had to be extended to all and our politics were therefore the politics of socialism. By this we do not mean state ownership and the control of all wealth and means of production, but the widest diffusion, indeed socialisation, of economic opportunity.

In all our countries the generation which fought for political independence yielding place to a new generation which, while largely accepting the values of the founding fathers, seems to be more avid for concrete results. To us the choice of democracy evolved from our belief that means are as important as ends and that change is best which is brought about peacefully. This is in consonance with our ancient philosophy and political conditioning. Democracy may seem slow but it teaches and strengthens as it evolves. However it is our way of life and we do not seek to export it.

The internal opposition of communists and apologists of economic monopoly is now becoming rather desperate. Surprisingly, they receive support even from those who call themselves ultra revolutionaries and who, whatever their subjective thinking might be, end by contributing to the cause of reaction. The idea that social, political, and economic chaos would inevitably produce a new cosmos might appear attractive but it is contrary to all revolutionary experience.

We have also had obstruction from outside. Our endeavour to devote all our energies to the well-being of our people has unfortunately been interrupted from time to time. We have reluctantly had to divert resources from development to defence. It is our hope that we shall now have an era of unchequered peace and that the countries of the sub-continent will be able to build and to strengthen their economies. Such a vision of peace it was that inspired us in Simla last year. It will continue to guide our policies and we shall work for the fulfilment of the openings which the

Agreement offers. In their recent declaration, the Governments of Bangladesh and India have initiated yet another move to further the cause of peace on the sub-continent.

Recent events have shown a new trend towards detente and the peaceful resolution of old conflicts, proving the correctness of the policy of non-alignment. We the non-aligned had regarded the bipolarity of the post-war world as unnatural and transitory. It was our belief that world peace and progress could be ensured only through co-existence and co-operation between nations. The major moves for detente in Europe and the more hesitant ones for reconciliation in Asia amount to the repudiation of the postulates of the Cold war. But there is still not enough realisation that the world of today cannot fit neatly into a pattern set by the powerful nations, and that a structure of peace is more likely to result from a genuinely co-operative approach based on the frank recognition of the limitations of power.

Countries such as Sri Lanka and India must remain aloof from all manoeuvres to interfere in the affairs of others. We should continue to resist the expansion of military presences. It is of paramount importance to us both, that the Indian Ocean remain a Zone of peace, free from military contests.

There has been too dearth of theories to justify a military presence. One of the most insane of them is the theory of a power vacuum. The colonial powers were compelled to leave because of an opposite political force—the upsurge of nationalism. There can be no question of a vacuum, if we make our societies economically viable and our societies stable. Our common resolve to strengthen our independence rejects the orthodox power theory. We believe that strong and stable nations are an asset to us.

Sri Lanka and India and have worked together in international forums to enlarge opportunities for the countries of Asia, Africa and Latin America. Greater economic co-operation between developing countries will be advantageous to all of us. There can be no progress in isolation. Sri Lanka and India have close ties, and economic co-operation between our two countries is natural and

mutually beneficial. Areas in which the two countries can work together have been identified. For instance, co-operation is working out a viable international arrangement to stabilise the price of tea and to extend the area of technical and financial collaboration in fields of high priority in our development programmes. Your prime Minister Mrs. Bandaranaike, in her foreword to Sri Lanka's Five-Year plan has asked; "must our country always remain poor, must our youth always remain without the prospect of securing the means of livelihood, of making their contribution to society?" These are questions with which planners in my own country are trying to grapple. Regular exchanges of opinion and experience in dealing with these problems will increase the efficacy of our planning processes.

Sri Lanka and India have from the start adopted the path of resolving political problems through bilateral discussion. Whatever problems, all big or small, remain can surely be similarly resolved. I hope that Sri Lanka and India, working together, will help to bring about greater co-operation in our region. Colombo, which has been for many years the headquarters of an international endeavour, could take the lead in furthering economic cooperation among Asian countries.

Once again I thank you, Mr. Speaker, and my fellow parliamentarians for this honour and this opportunity to address you on behalf of India.

I end with a prayer from the Metta Sutra: "May all living things be happy and at their ease: May they be joyous and live in safety: All beings, whether weak or strong" and again "let him (man) cultivate a boundless goodwill toward the entire world, uncamped; free from ill will or enmity"

Religion in...

(From page)

virtues such as honesty, purity, compassion, chastity and magnanimity. It is possible for us to do little charity, to help a neighbour or a poor man in distress to show kindness to animals and birds and to pray for the welfare of others while praying for our own good, in our daily life. This is well illustrated by the striking lines of Tennyson.

"For what are men better than sheep or goats That nourish a blind life

Order Nisi

IN THE DISTRICT COURT OF JAFFNA
Testamentary Jurisdiction No. T/2910

In the matter of the Last Will and Testament of Sellappah Kandiah of Suthumalai West, Manipay
Deceased

Kandiah Shanmuganathan of Suthumalai West, Manipay
Petitioner

This matter coming on for disposal before T. J. Rajaratnam Esquire, District Judge, Jaffna, on the 3rd day of January 1973 in the presence of Mr W S Senthilnathan Proctor on the part of the Petitioner and the affidavit of the Petitioner dated 27th November 1972, the affidavit of the Notary dated 23rd November 1972 and the affidavit of an attesting witness dated 3rd November 1972 having been read:

It is ordered that the Last Will and Testament bearing No. 677 made by the deceased above named on the 1st day of January 1970 and attested by N. L. R. Fernando, Notary Public, the original of which has been produced and is now deposited in this Court be and the same is hereby declared proved and that Probate be issued to the Petitioner above-named unless any person or persons interested shall on or before the 15th day of March 1973, show cause to the satisfaction of this Court to the contrary.

This 3rd day of January 1973
Sgd. T. J. Rajaratnam
District Judge

Drawn by
W. S. Senthilnathan
Proctor for Petitioner

Time to show cause is extended to 14th June, 1973

Sgd. T. J. Rajaratnam
District Judge
12 4 & 11

within the brain
If knowing God, they lift
not hands of prayer
Both for themselves and
those who call them friends?"

Religion is meant for everyone — the meek and the humble, the rich and the mighty, the poor and the wretched—If the rich who are free from wants show love towards the unfortunate they really show respect to their religion. Religion is not a bundle of precepts to be learnt by heart. We practise religion in our daily life by wishing and doing maximum good to others.

**The Late
Mr. S. C. Chidambaranathan**

(AN APPRECIATION)

Mr. Chidambaranathan was a son of Mr S. Chelappah of Kokuvil East, Railway Shroff and Thangamma, daughter of Saravanamuttu Udayar of Thalaiyali. He passed his Senior Local from Jaffna Hindu College where he studied from his 1st Std. He was an outstanding student in his days and shone as a fluent speaker and writer in English. The last principal under whom he studied, Mr. B. Sanjiva Rao, an eminent educationist who had but a brief period of stewardship at the College, took an immense liking towards his pupil and persuaded Chidambaranathan to go to Allahabad for higher education and arranged for his admission at Allahabad University. Being in the midst of political agitation in North India he came in touch with Mr. Jawaharlal Nehru and the well known Editor Mr. C. Y. Chintamani of the Allahabad Herald founded by Nehru. Instead of attending to studies he engaged himself in political activities, assisting Mr. Chintamani in the editorial work and with his flair for writing he made a mark as a journalist.

Returning to Ceylon, with no University degree, but with a burning patriotism, he soon attracted the attention of the late Messrs S. Rajaratnam, Member of the then Legislative Council and Mr. K. Balasingham, Executive Councillor. At this time Mr. D R. Wijewardene founder of the Lake House was in search of gifted journalists and had mentioned about it to these gentlemen. They prevailed upon Mr. Chidambaranathan to accept the post of Assistant Editor, 'Daily News'. He proved himself a brilliant writer, and became a pet of Mr Wijewardene. When he resigned from Lake House, Mr. Wijewardene tried his best to retain his services. He had written several letters and also sent Mr. Balasingham to persuade him to continue in the Daily News. Being a headstrong and self-willed man he refused to go back to Lake House.

He returned to Jaffna and took up a teaching post at Jaffna Hindu College. He engaged himself in political and social work in Jaffna and became one of the leaders of the temperance movement, which succeeded in closing down all the taverns in the Peninsula. He took such an active part in the

movement that he was hated by tavern renter and tappers and was beaten suffering physical injuries. He was an extremist in his political views and a dynamic nationalist who had to clash on several occasions with the authorities of the College over matters connected with Government functions. He decided to quit the teaching job and joined the 'Hindu Organ' as co editor with Mr. M S Eliatamby, Advocate, a brilliant speaker in English as well as in Tamil. These co-editors both nationalists and extremists could not continue long in the Hindu Organ, although they made the Hindu Organ a bright and nationalist paper during their tenure of office.

Mr. Chidambaranathan joined the Jaffna Youth Congress and worked as its secretary for several years. He was one of those who participated in the movement for the boycott of the Donoughmore Constitution, a movement which succeeded in a complete boycott of the State Council in the North. He continued to oppose the move initiated by Mr. G. G. Ponnambalam of the Tamil Congress to lift the boycott, and the Hindu Organ of this time contains some of the best written editorials on the subject, from the pen of Messrs. M. S. Eliatamby and Chidambaranathan.

When Mr R N. Sivapirakasm Editor of the 'Hindu Organ', was away in America for four months in 1959. Mr Chidambaranathan obligingly wrote the Editorials for the Hindu Organ. Those editorials were the last of Mr. Chidambaranathan's contribution as a journalist.

Subsequently he joined with Mr. G. G. Ponnambalam and worked for him during Parliamentary elections. It is an open secret that he was responsible for preparing the memorandum of the Tamil Congress presented to the Soulbury Commission, a memorandum that earned high praise from the Commission. Thereafter he continued to work with Mr. G. G. Ponnambalam who found in him a brilliant organiser and writer, whom G. G. held as guide and councillor. Mr. Chidambaranathan ultimately fell out with G. G. owing to some serious difference of views on G. G.'s politics and

ORDER NISI

IN THE DISTRICT COURT OF CHAVAKACHCHERI

Testamentary Jurisdiction No. 166

In the matter of the intestate estate and effects of the late Charles Antony Patter, son of Pallai

Deceased

O. A. Patterson Balasingham of Ganesapuram, Kili-nochohi

vs

Petitioner

1 Sellammah widow of Patterson of Jayanthinagar, Kili-nochohi

2 Thembiah Subramaniam and

3 wife Pachiam—both of Ganesapuram, Kili-nochohi

Respondents

This matter coming on for disposal before T. J. Rajaratnam Esquire, District Judge Chavakachcheri on the 13th day of June 1972 in the presence of Mr T. Vanniasingham Proctor on the part of the Petitioner and the petition and affidavit of the Petitioner having been read.

It is ordered that the Petitioner as son of the deceased be declared entitled to obtain Letters of Administration to the estate of the deceased and that the Letters of Administration be issued to him accordingly, unless the Respondents or any other person shall appear before this Court on or before the 23rd day of July, 1972 and show sufficient cause to the satisfaction of this Court to the contrary;

This 13th day of June 1972
Sgd. T. J. Rajaratnam
District Judge

Drawn by
Sgd. T. Vanniasingham
Proctor for Petitioner
7-12-72

Extended to show cause for 1st February, 1973
Sgd. T. J. Rajaratnam
District Judge
15-3-73

Extended to show cause for 3rd May, 1973
Sgd. G. M. Tharmalingam
District Judge
1 27 & 4

they parted company.

Although a rarely gifted person, he was generous to a fault. He was ever ready to help those in need. He would go out of the way to help others. He became sickly during the last few years and it is everyone's regret that the people were not fortunate to get the best out of him.

As a student, a journalist, a teacher and political worker, he displayed his eminence and brilliance and was admired by everybody who knew him. He had the courage of his convictions and believed in calling a spade a spade. But he had a personality which attracted and dominated. He was much loved by Yogar Swami who found in him a greatness, that Swami found time occasionally to call at Chidambaranathan's house and take him for walks. He passed away peacefully in his 78th year and remained a bachelor.

ORDER NISI

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction No. 2928/T

In the matter of the Intestate Estate of the late Kandiah Thambiah of Marisankoodal Ilavala

Deceased Vanasadjee widow of Kandiah Thambiah of Marisankoodal, Ilavala.

Vs. Petitioner Minor. 1. Anpalakam Lahirison of Thambiah, 2. Ambigaipagan Ramenendran son of Thambiah, 3. Thangarajah Thuraisingam, all of Marisankoodal, Ilavala.

Respondents This matter coming on for disposal before T. J. Rajaratnam, Esquire, District Judge, Jaffna on the 17th day of January, 1973 in the presence of Mr. S. Visuvalingam, proctor for petitioner and the affidavit of the petitioner dated 17th January, 1973 and the petition of the petitioner having been read.

It is ordered that the abovenamed 3rd respondent be appointed Guardian - ad - litem over the minors the 1st and 2nd Respondents abovenamed and that the petitioner be and she is hereby declared entitled to have Letters of Administration to the Estate of the abovenamed deceased be issued to her accordingly, unless the Respondents abovenamed or any other person or persons interested shall on or before the 9th day of May 1973 show sufficient cause to the satisfaction of this court to the contrary.

And it is further ordered that the petitioner do produce the minors in court on the said date.

This 17th day of January, 1973

Sgd. J. N. Anoorvatham District Judge Jaffna

Drawn by Sgd. S. Visuvalingam Proctor for Petitioner 9, 27, 4, 4-5-73

ORDER NISI

IN THE DISTRICT COURT OF (POINT PEDRO)

Testamentary Jurisdiction No. 1026/T

In the matter of the Intestate Estate of the late Veluppillai Selliah of Puloly West, Point Pedro

Deceased Veluppillai Kandiamy of Puloly West, Point Pedro

Vs. Petitioner 1 Sellanmah widow of Veluppillai Selliah

2 Sabapathipillai Sivapiragasam and

3 wife Saraswathy

4 Murguesu Thiagarajah and

5 wife Annamah—all of Puloly West Point Pedro

6 Kandiah Kuthirapattamby of Do 144, Panwell Street, Matlagam

This matter coming on for disposal before C. M. Therman

lingam Esquire District Judge Point Pedro on the 16th day of March 1973 in the presence of Mr. B. Sadhanandhan, Proctor on the part of the petitioner and the affidavit and Petition dated 16th day of March 1973 having been read.

It is ordered that the petitioner as heir of the abovenamed deceased is hereby entitled 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 29th day of May 1973 show sufficient cause to the satisfaction of the Court to the contrary.

This 6th day of April 1973

Sgd. C. M. Therman District Judge

Drawn by Sgd. R. Sadhanandhan Proctor for Petitioner, 6 27 & 4

ORDER NISI

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction No. 2925

In the matter of the application for Letters of Administration with Will annexed of the Last Will and Testament of the late Nagammah widow of Nagamuttu Arumugam of Suthumalai North

Deceased Kumaraswamy Karagasabapathy of Suthumalai North Manipay

Vs. Petitioner 1 Kulathaveisu Subramaniam and wife

2 Nagaratham both of Suthumalai North Manipay

Respondents This action coming on for disposal before T. J. Rajaratnam Esquire District Judge Jaffna on the 16th day of February 1973, in the presence of Mr. K. V. Mahathavan Proctor on the part of the petitioner, and the affidavit of the petitioner dated 12th day of December 1972, and the affidavit of the Notary dated 2nd day of January 1973 and the affidavit of the 1st named witness dated 29th day of January 1973 and the affidavit of the 2nd named witness dated 12th day of January 1973 having been read.

It is ordered and declared that the Last Will and Testament bearing No. 92 dated 28.2.1972 attested by K. V. Mahadevan Notary Public the Original of which has been produced and is now deposited in this case be and the same is hereby declared proved unless the respondents or any other person or persons interested shall appear before this Court on the 19th day of April 1973 and show sufficient cause to the satisfaction of this Court to the contrary.

It is further ordered that the said petitioner as one of the legatees under the said Last Will be declared entitled to have Letters of Administration and the same be issued to him accordingly with the Will annexed, unless the Respondent or any other person or persons interested shall appear before this Court on the 19th day of April 1973 and show sufficient cause to

the satisfaction to this Court to the contrary. This 15th day of February 1973. T. J. Rajaratnam (Sgd.) District Judge Jaffna Drawn by K. V. Mahathavan (Sgd.) Proctor for Petitioner 19th April 1973 Time to show cause is extended to 21-5-1973. T. J. Rajaratnam (Sgd.) District Judge Jaffna 20 4 & 11

ORDER NISI

IN THE DISTRICT COURT OF CHAYAKACHOHEBI

Testamentary Jurisdiction No. 167/T

In the matter of the Intestate Estate of the late Mrs. Sivapackiam Sinnadurai of Kilinochchi

Deceased Canthar Murguesu Sinnadurai of Kilinochchi

Vs. Petitioner 1 S. Sothinathan presently of 111, Fish Ponds road London S. W. 17

2 S. Pathmanathan

3 S. Suntharanathan

Minor 4 S. Nallanathan

5 S. Sabanathan

6 Miss. S. Ragini daughter of Sinnadurai and of Kilinochchi

4th, 5th and 6th Respondents are minors appearing by their Guardian - ad - litem the 2nd respondent. Respondents This action coming for disposal before T. J. Rajaratnam Esquire District Judge Chayakachoberi on the 2nd day of November, 1972 in the presence of Mr. V. S. Natarajah, Proctor on the part of the Petitioner and the Petition and Affidavit of the petitioner having been read.

It is ordered that the abovenamed 2nd respondent be appointed Guardian - ad - litem over the persons of the 4th, 5th and 6th respondents to represent them in these testamentary proceedings

It is further ordered that the petitioner is hereby declared entitled to have Letters of Administration to the estate of the abovenamed deceased Mrs. Sivapackiam Sinnadurai be issued to the petitioner accordingly unless the respondents abovenamed or any other person or persons interested shall appear before this court on or before the 26th day of January 1973 show sufficient cause to the contrary to the satisfaction of this court.

This 2nd day of November 1972. Sgd. T. J. Rajaratnam, District Judge

Time to show cause extended to 16-1-1973. Sgd. C. M. T. District Judge

Time to show cause extended to 4-5-1973. Sgd. C. M. T. District Judge

7 27 & 4

the satisfaction to this Court to the contrary. This 15th day of February 1973. T. J. Rajaratnam (Sgd.) District Judge Jaffna Drawn by K. V. Mahathavan (Sgd.) Proctor for Petitioner 19th April 1973 Time to show cause is extended to 21-5-1973. T. J. Rajaratnam (Sgd.) District Judge Jaffna 20 4 & 11

ORDER ABSOLUTE IN THE FIRST INSTANCE

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction No. 2922/T

In the matter of the Last Will and Testament of Sinnappab Thirunavukkarasu of No. 78, Sivan Temple North Road, Jaffna

Deceased Thirunavukkarasu Balasingam of No. 78, Sivan Temple North Road, Jaffna

Petitioner This matter coming on for disposal before T. J. Rajaratnam Esquire, District Judge, Jaffna, on the 1st day of January 1973 in the presence of Mr. W. S. Senthilnathan, Proctor on the part of the petitioner and the affidavit of the petitioner and the affidavit of the No-

11 4 & 11

tary and the attesting witnesses both dated 31st December 1972 having been read:

It is ordered that the Last Will and Testament No. 5 made by the deceased abovenamed on the 1st day of February 1970 and attested by W. S. Senthilnathan, Notary Public, the original of which has been produced and is now deposited in this Court be and the same is hereby declared proved and that probate thereof be issued to the petitioner abovenamed as the Executor named therein on payment of estate duty, if any, and taking oath of office.

This 1st day of January, 1973.

T. J. Rajaratnam District Judge

Drawn by W. S. Senthilnathan Proctor for Petitioner 11 4 & 11

Saiva Paripalana Sabhai Jaffna

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