

For Your Printing

SAIVA
PRAKASA PRESS

HINDU ORGAN

FOR YOUR FUTURE

*
ConsultSRIPATHY (JR.)
C/o Hindu Organ

Estd. Sept. 11, 1889,]

[The Only Newspaper in Ceylon for the Hindus]

PUBLISHED EVERY FRIDAY

[PHONE No. 56]

PRICE 10 CENTS

VOL. LXV. |

*

JAFFNA, FRIDAY SEPTEMBER 4, 1953

*

| NO. 22

NEXT PHASE OF CO-
OPERATIVE DEVELOPMENT

Lies In The Direction Of Industries

(WELCOME address delivered by Mr. V. Veerasingam, M. P., President of the North Ceylon Co-operative Federation at the Co-operative Conference held recently in Jaffna.)

It is a matter of great joy that we have Hon'ble Mr. G. G. Ponnambalam, the Minister of Industries and Fisheries to open this year's Conference. You will remember that in my Presidential address last year, I said that the next phase of Co-operative Development for Ceylon should be in the direction of Industries. As Minister of Industries, Mr. G. G. Ponnambalam has been far ahead of the times in his vision of industrialising the country. Considering the difficulties he had to surmount, his achievements are praise worthy. He has been lavish in his aid to the development of the Co-operative Industries and never before has so much financial aid been given to Co-operative Fishing Societies. We thank him for his growing faith in Co-operation and earnestly hope that the Industrial Corporations he has in view will be firmly founded on the principles of Co-operation whereby everyone concerned has an abiding interest in the progress of the factory as a unit. Then strikes will disappear, output will automatically increase and wastage will be minimised.

We Co-operators are indeed proud that the chief Architect of Ceylon Co-operation has been selected as the chief Architect of Ceylon's future. As the Secretary of the Planning Committee, Mr. G. de Soysa rides the horse of Ceylon's economy. Ceylon could not have found a better Jockey. We congratulate him on his new appointment and welcome him to our Conference.

The Co-operative Department once had three Civil Servants. Messrs. G. de Soysa, E. J. Cooray and S. C.

Fernando. Mr. E. J. Cooray has developed into a genius for big business and is the monarch of the C. W. E. whose ambition is to become the sole dictator of all Ceylon trades and industries rivalling the C. W. S. of England. Mr. S. C. Fernando is the lonely Civil Servant in the Department whose activities have increased manifold. He is a born Co-operator which is not a ways an advantage except in the company of sincere Co-operators. He will go down to history as the promoter of industrial Co-operations.

In the last two meetings of the Co-operative Coordinating Committee of the Provincial Unions, here were proposals to have District Unions and abolish the Provincial Unions. A more suicidal policy was never mooted by any associations. At the first meeting, the proposal did not proceed beyond the mentioning stage. In the second backed up by the various A. R. R. it was decided to give the District Unions a trial without disturbing the present Provincial Unions. The dearth of unofficial Co-operative material to man the proposed 26 District Unions was felt and steps are to be taken to hasten the training of proper unofficial personnel.

Decentralisation for the sake of efficiency is co-operatively sound but disintegration of a long standing institution which has been performing its coordinating functions efficiently and satisfactorily is unnatural, uncooperative and uneconomic. There are even now Co-operative District Unions. The proposed new set up will necessitate regrouping, redivision amalgamations of the District Unions, disturbing the entire Co-operative set up.

Co-operation in Ceylon has been advancing on certain lines for purposes of administration and organisations. It is very unwise to launch into new schemes in administrations and Co-operative business, when the consolidation

Savings Week In
Jaffna

The Savings Week for Jaffna District was inaugurated jointly by Mr. J. R. Jayawardena, Minister for Finance and Mr. G. G. Ponnambalam, Minister for Industries at the Town Hall on Saturday last.

Mr. P. J. Hudson, G. A., N. P., presided.

Trophies to the champions in the competitions in National Games organised in connection with the Savings Week were distributed by Mr. Jayawardena.

Gate Mudaliyar C. Thigarajah, District Organizer, gave review of the progress of the Savings Campaign in the district and announced that the savings in the area up to the end of June amounted to Rs 3,147,149.60

Mr. V. Saohchithanandam, Commissioner, Mr. K. Krishnapillai, Education Officer, and Mr. T. Murugesapillai, D. R. O., Jaffna, also spoke.

A special Savings Play produced by Mr. K. Pan-chalingam, District Supervisor, National Savings, enlivened the proceedings and was highly appreciated, and a Cinema Show by the American Embassy brought the celebrations to a close.

of the progress already made is the crying need. It is time that we cry halt, examine our position and proceed slowly.

The Northern Division Co-operative Federation has been formed sixteen years ago as the first step and experiment towards Co-operative self-government. Even today it is the policy of the Government to make the Co-operative Movement independent of Government at the earliest possible opportunity. The Northern Division Co-operative Federation has been taking a greater share in the administration of the Co-operative Movement than any other Union and have on many an occasion

(Continued on page 6)

'NO DUTY IS UGLY
NO DUTY IS IMPURE'How Man Should Discharge
His Obligations

"AS in the case of all universal abstract terms it is impossible to define clearly the term duty; we can only get an idea of it by knowing its practical operations and results." We obtain this knowledge of distinguishing between those actions that are one's duties and those that are not, by means of the training we receive when we are young. Now what do we mean by duty? If one has to do a certain act, then the doing of that act becomes one's duty. Thus duty will vary according to each individual, according to the customs of each land and according to each man's religion. For example, going to Church on Sundays is one of the duties of a Christian but the Hindu may go to temple on any day; so long as he goes to temple he will be performing his duty. Thus duty is relative and varies according to the needs and posi-

(SIVATHONDAN)

tion of each individual. Hence Man's duties may be defined as those obligations which rest on him in relation to his environment.

We should also note that 'the duty of the one is not the duty of another'... As an illustration we may take the case of a soldier who if he does not kill on a battlefield will be failing in his duties; while the same man even if he were to kill one other being he would most probably end by hanging on the gallows. Thus, although the fact is the same in both instances, in one case man is honoured while in the other he is condemned. Did not Sri Krishna tell Arjuna on the battlefield that the duty of a Kshat-

riya is to kill and failure in this duty would mean dishonour and disrepute and for a Kshatriya to talk of renunciation is a cowardly act. Thus whatever one's duty be, one must do it well.

What are the duties that man must do? In every walk of life there are certain actions, that must be done. These may be classified under two main captions. Man's private or personal duties and Man's professional duties. Let us now consider each of these separately.

The Four Stages

In ancient India a man's life was divided into four stages, Bramachari, Grhastha, Vanaprastha and Saunyasini. During the Bramachari period man had to study the vedas, grammar and other arts. That is, man had to lead the life of a student. His duty was to study the arts thoroughly and master them. The student lived with the teacher during this period. Besides studying he had to aid the teacher in all his works and be serviceable to his fellow students also. Thus in the early years man's duties rested chiefly on learning whether it be the arts of any professional trade. In the Grhastha stage man led the life of a householder. He had to look after not only the welfare of his family but of his kith and kin his community and his country. He had to see to the comforts of all those who knocked at his door, seeking his aid. As a householder he had to do his religious duties daily. In this stage of his life, man lived mainly for the sake of his family and others.

In the next two stages man lived the life of a

(Continued on page 2)

NOTICE

The offices of the Hindu Organ and Inhusathanam and of the Saiva Prakasa Press will be closed on Monday the 7th and Tuesday the 8th inst. on account of the Nallur Kandasamy Temple Car and Theertham Festivals. There will be no issue of the Hindu Organ and Inhusathanam on the 11th instant.

MANAGER.



சென்னை, 4 செப்டம்பர் 1953.
சமச்சிவாயவே ஞானமூலம் சகலியும்
சமச்சிவாயவே சான்றிவிச்சையும்
சமச்சிவாயவே சாவித்தேந்திரமே
சமச்சிவாயவே சன்னெறி காட்டுமே

Hindu Organ

FRIDAY, SEPTEMBER 4, 1953

Treasure These Thoughts

Liberation cannot be achieved except by the perception of the identity of the individual with the universal Spirit. It cannot be gained by Yoga or Sankhya nor by the practice of any religious ceremonies, nor by mere learning.

CONFIDENCE CONFIRMED

THE student of politics may be puzzled by the curious procedure that had been adopted by the Opposition both in Parliament and elsewhere to measure its strength with the Government. The inglorious demonstration of August 12 and the debates in the House of Representative on the Appropriation Bill and the no-confidence motion, however, reveal the fact that the Opposition weak as it is, has to adopt annoying tactics in order to keep its followers outside Parliament in good humour. August 12 failed to bring any effect on the Government; on the other hand it has produced adverse results. If the majority of the elected representatives of the people had felt that the acts of incendiarism and looting of August 12 were justified and justifiable then they would have thrown out the Appropriation Bill and removed the party in power from office. But the Government emerged from the Budget battle victorious and that more decisively than in similar situations in previous

years. Yet the Opposition had thought it necessary to decide the issue whether the Government still enjoyed the confidence of the House! The student of politics need not be puzzled for he ought to know that in modern parliamentary methods 'attack' is a necessary evil be it fruitful or not, and that what counts is spicy discussion in which Members and Ministers exchange retorts. The 'no confidence' motion had thus confirmed the fact that the Government has the backing of the elected representatives and that the rhetoric efforts of the Opposition in Parliament and Marxist method of demonstration outside cannot dislodge democratically installed administrations.

There is, however, the other side of the question also. The Government Party which was returned to power at the last General Elections by an overwhelming majority should not feel that the mere fact it has a convincing parliamentary majority is a sufficient security for it to survive even economic setbacks. The most reliable support the Government can hope for is the people's goodwill that is obtained by making sincere efforts for enabling the Island shake off the shackles of economic dependence. The common man will support the Government so long as he is convinced that the administration has reasonably worked for his welfare. And welfare of the ordinary man is the provision of his food, clothing and shelter. The Government may have made reasonable efforts to find enough food for the people in this Island itself but has it achieved reasonable success in this direction? Is the amount that is being annually spent on development projects well-spent? To what extent can Sri Lanka be said to be self-sufficient? These are questions which the Government should be able to answer for the benefit of the people not by methods of propaganda that are designed to serve as counter-demonstrations but by increased production of articles of food in this country. Any progress towards self sufficiency in the matter of food must necessarily mean a decrease in the cost of rice and other cereals. The Government should now get the confidence which the House of Representatives has in it, confirmed by the people, by easing the burdens of the common man.

'No Duty Is Ugly No Duty Is Impure'

(Continued from page 1)

hermit and an ascetic. During these periods man's duty was to work towards the attainment of the supreme to better his self; to ponder over the nature of this universe; in short to realise the highest truth.

Thus man in his private life must attend to those duties which arise in his dealings with others. As a father it would be man's duties to see to the welfare of his children to see that his sons are educated well and are honest; a child's duties would be to look after the parents in their old age and in sickness, to see that they are well provided. A friend's main duty would be to help one in times of stress and not to forsake one in that hour of need. Therefore it is quite clear that man as a social being must do his duties by the society.

In his professional life, man must do his duties from not only his but also his employer's point of view. He must do his task well and to the best of his ability. Viscount Simon in an article entitled "Doctor in the Witness Box" states the duties of a lawyer and doctor in these words, "We have to use our special skill as alwyer or doctor, in both cases to help the patient or the client who is in difficulties and to recover for him the peace of mind which has so much to do with happiness and our duty is to devote all our skill and knowledge to the service of the individual who comes to us." Although he speaks of the duties of only the doctor and the lawyer, we see a fundamental idea in his statement which can apply to any profession. That fundamental idea, the fundamental duty being to use all our skill and knowledge, to the utmost. He also says that, "In each occupation there is set up a high standard of professional duty." Thus every man whatever his profession be must endeavour to reach and to maintain that high standard of professional duty, then only will he succeed in life. Did not Alexander Pope say "Act well your part for therein all the honour lies."

St. Thirananavukkarasar in one of his songs says "என கடன பணி செய்து சீட்டுதே" - "My duty is to do service and service is the highest type of duty."

For all other duties are for personal improvement, while in service one thinks only of other beings. One sees the suffering and the misery that others undergo, this leads to compassion and love. By service one forgets his own importance and thinks only of others. Thus service alone can lead one to the path of God. Therefore we may say quite safely that service is the highest type of duty which rests on man.

Thus, it is quite clear that in doing one's duties be it personal, professional or service one should do his best, conscientiously.

Now in doing our duties what is the attitude we must adopt? There are three ways in which we may look at our duties. The first of these is an attitude of selfishness. In this case we do our duties so that we may in turn be benefited. "I do so that you may do," is the attitude we adopt. Thus we do our duties for the sake of personal gain.

Another factor in this selfish attitude towards duty is man's vanity. Man likes to be admired by fellow beings; hence he does his duty so that all else may speak of him. Thus man in order to satisfy his personal vanity performs his duties well.

The second type of attitude is to surrender to God and to do one's duties in the name of God. Man does his duties with an attitude of "God's will is being done." He denies himself any choice in the matter, and is only a tool in the hands of a higher being. This attitude is one of complete surrender.

Action And Not Its Fruits

The third attitude is the one taught in the Bhagavad Gita "Thou hast a right to action alone and not to its fruits." 'Karmani ma phalesu - Action and not its fruits' In this case man does the task immediately before him without considering what the results would be like. Man does his duty because he has to do it. That is he does his duty with a very detached attitude. This is the type of attitude man should adopt in all his duties.

One important point that we should realise is to do our duties, what

ever they may be, cheerfully and well, but in a detached manner. There are some tasks which exalt one, others which are drudgery, but we, in doing these tasks should look at them with equanimity and without a feeling of like or dislike; both tasks should be done in the same spirit

So far we have considered the duties of man and the attitude he should adopt in the pursuance of those duties, let us now try to find out why man should do these duties and the purpose in performing these duties.

Every man desires to make his life a success. It is towards that end that man strives hard. And the first step towards success is to do one's duty well and at the proper time. If we study the lives of those great men who made their lives a success, we will notice that they all did their duties in spite of all the difficulties and obstacles that confronted them. Mahatma Gandhi considered it his duty to obtain independence for India and his means to attain that goal was to do his duty regularly and as best as he could. It is only in doing one's duty that the end, duty and the means to it, doing one's duty, is identified.

Besides success, man also desires perfection. Perfection has always been his ideal and through perfection man gets happiness. The best and easiest path to this perfection is to do one's duty. A child going to school, is never satisfied nor is he happy unless he has done his day's work. Thus if that should be the attitude of a child how much greater is that of man's. Man can never hope to attain happiness if he does not do his duty, for there will always be in him a feeling of 'failure to do something' which will give him unrest. Thus for the sake of mental peace, success and happiness man must do his duties whether they be pleasant or unpleasant.

What if we fail in our duties. Let us consider nature as an example. Nature performs her duties constantly. The sun rises and sets; the waves beat incessantly; the plants grow, flower, bear fruit; the rivers rush towards the sea; the rains come and go. But should the rains delay then man begins to suffer; the agricultural crops begin to wither; ponds, lakes and rivers dry up; thus on account of the rains failing there is scarcity, not only of water, but also food,

(Continued on page 5)

MALAYAN JAFFNESE CO-OPERATIVE SOCIETY

IN this article which is reproduced from the Silver Jubilee Souvenir of the Malayan Jaffnese Co-operative Society, the writer deals with the significant contribution that has been made by the Jaffnese to the development of Malaya and discusses the ancient history of the Ceylon Tamil Community.

ONE of the great stories waiting to be written is the contribution the immigrant races of Malaya—the Chinese, the Indians and Ceylonese—have made towards the development and advancement of Malaya. It is of the contribution of the last mentioned, the Ceylonese, that I have made an attempt to narrate in the course of this article in this historic number, the Silver Jubilee Souvenir of the Jaffnese Co-operative Society.

The complete story of the Ceylonese in Malaya cannot be told in the space of this article for much of interest and even of importance has been left out of this account.

Malayan Ceylonese are mainly Tamils from Ceylon. They are by far the largest section of the Ceylonese in Malaya. Though ethnologically of the same stock as the Dravidians of South India, they possess distinct and peculiar characteristics of their own.

Census Classification

In the Malayan Census reports, the Ceylon Tamils are described as Indians born in Ceylon. In the first Census report of the then Federated Malay States the Ceylon Tamils were classified separately with figures of about 5,000 male and 900 females. In the 1911 and 1921 reports they were included with the Indian Tamils. Mr. C. A. Vieland's Census Report of 1931 mentions the following on page 87, paragraph 308:—

Next to the Siamese in point of numbers were 18,497 Sinhalese, Ceylon Tamils and other Ceylon peoples. Comparison with the 1921 is in this case impracticable, since Ceylon Tamils were treated as Indians in 1921. The Sinhalese belong mainly to the shopkeeping class, while the bulk of the Ceylon Tamils follow the clerical occupation. The Ceylon Tamil population of Kuala Lumpur is especially high since a very large proportion of the Railway Department and, to a lesser extent, other Departments is composed of Jaffna Tamils. This point is of some importance as, unless it is recognised, the "other" population of Kuala Lumpur town may appear curiously high.

The position of the Ceylonese in Malaya in the past has been clearly stated in the passage quoted above. According to the Census Report of 1931, out of the total population of 4,385,346, the number of Ceylonese in Malaya was

18,497 of which 12,374 were males and 5673 were females. In 1946 the Ceylonese population was estimated at about 25,000 people of which 22,000 were Tamils, 2,500 Sinhalese and 500 Burghers. All these three Ceylonese communities have contributed towards the development of this land in varying spheres of activity.

"The Ceylon Tamils," says the writer of the Ceylon Census Report of 1901, "are the descendants of the band of Tamils who came over upon the invitation of the first Sinhalese King Wijaya and his successors to develop the country; and of later bands, by whom Ceylon was frequently overrun, and who on several occasions acquired the supreme power. The indigenous Tamils inhabit for the most part the Northern and Eastern Provinces."

The Jaffna District, which is the chief centre of the population, is (says Sir Emerson Tennent) almost the only place in Ceylon of which it might be said that no one is idle or unprofitably employed..... "There is a satisfaction experienced in no other part of Ceylon in visiting their villages and farms and in witnessing the industrious habits and improved processes of the peasantry."

Intellectual Capacity

Tamil, which is so old that its words have passed into the Old Testament of the Hebrews, continues to be the vigorous living speech of more than twenty millions of people. From the very early period the Tamils have cultivated their language with such earnestness and assiduity that (in the opinion of Bishop Caldwell, the grammarian of the Dravidian languages) "it is impossible for any European who has acquired a competent knowledge of Tamil to regard otherwise than with respect the intellectual capacity of a people amongst whom so wonderful an organ of thought has been developed." Its literature is in its best periods characterised by "enthusiasm for Tamilic purity and literary independence", and "is the only vernacular literature in India which has not been content with imitating Sanscrit but has honourably attempted to emulate and outshine it." The chief contribution of the Tamils to philosophy and religion is the Saiva Siddhanta system of India.

The chief Tamil settlement which is at Jaffna, is said by tradition to have been founded by a blind minstrel from the Chola country of South India.

Being blind, he depended for his subsistence on the earnings of his wife. One day he quarrelled with her and left home, saying he was going to Lanka (Ceylon). "Are you going to Lanka?" she said sneeringly, "to obtain a tusked elephant and a fertile land." On his arrival at the King's court he was refused admittance to his presence, as it was deemed inauspicious for a King to see a blind man. It was, however, arranged that the King should stand behind a curtain and hear a minstrel's song. Unknown to him the King exchanged his Royal robes for an archer's dress, and stood bow in hand. The minstrel, divining the disguise, improved this stanza, comparing him to Rama, the hero of Ramayana.

"O Aditya (meaning Rama), whose mighty arms stemmed the sea waves, why have thy hands assumed the bow? For prosper us Lanka has neither her king (meaning Rama) nor the stag (meaning that which decoyed Rama away from Sita and left her alone to be carried off by Ravana) nor the seven mara trees (meaning those which Rama shot through with a single arrow) for thee to shoot."

The King immediately laid aside the archer's garb and successively wore his Queen's robes and his own. The minstrel composed extempore a lyric in ten stanzas to suit the different guises, and sang it to the accompaniment of his lute. The King was greatly pleased with the minstrel, and bestowed on him a tusked elephant and the Peninsula of Jaffna, thus making true the ironical remark of his wife. The land was mostly uninhabited and covered with jungle, which he cleared with the aid of colonists imported from South India and converted into a rich country. From his professional name (Yalpanar, the lute-minstrel), the land was called Yalpanam, the Minstrel's land. The Sinhalese changed the name into Yapane, which the British anglicised to Jaffna.

The minstrel invited from the continent a son of the Chola king and installed him as king under the name of Singa Arya Chakravati. The installation is said in the *Kailaya Malai* to have occurred in the year 3,000 of the *Kali Yuga*, equal to 101 B. C. If this date be correct the Ceylon King who patronised the minstrel was probably Pulattiva, the Tamil who expelled Valagambahu and ruled at Anuradhapura. The capital of the kingdom of Jaffna was fixed at Nallur ("the good city"), and the Kings, known under the title of Arya Chakaravatis, soon became powerful rivals of the Kings of Anuradhapura and Polonnaruwa. It was a scion of this line of "Arya Chakaravatis" that Ibn Batuta the Moorish traveller, found to be the chief King of the Island in the fourteenth century.

The North-Western ports
(Continued on page 4)

NOTICE

IN THE DISTRICT COURT OF
POINT PEDRO

No. 4176

1 Wallimmaipillai wife of
2 Subramaniyam Kanagasabai of Alvai West

Vs. Plaintiffs

1 Sellamalar wife of 2
Kathiravelu Vallipuram; Minor
3 Murugupillai Sivalingam by his G. A. L. Sidam-
parappillai Murugupillai of
Alvai West. 4 Wallimuttu
wife of 5 Velupillai Aru-
mugam 6 Sivaithamparam
Subramanyam all of do 7
Aromugam Kanapathipillai
8 Vallipuram Kanapathipil-
lai 9 Eledchumy wife of 10
Kandavanam Kadirgamatham-
by 11 Maniccam Thambira-
jah 12 Theivanai widow of
T. Murugupillai 13 Kana-
pathiar Karthigeu 14 Sina-
thamby Kandiah 15 Sinaachy-
wife of 16 Kandiah Ma-
niocam 17 Sinnaccudiar Mu-
rugupillai 18 Kathirgamer
Alvappillai 19 Vallipuram
Sinnathamby all of do 20 V
Sangarspillai of Alvai South
Defendants

It is hereby notified that action No. 4175 has been instituted in the District Court of Point Pedro under the partition act No. 16 of 1951 for the partition/sale of the land/lands called Neethuvan alias Neethuvantheny and situated at Alvai Maniveeravaguthevan kurichy Kaddaively Parish Vadamaradchy Division.

The defendants in the afore-
said action are summoned to
appear in Court on the 14th
day of September 1953 at
10 o'clock of the forenoon.

By order of Court,

K. M. CHELLAPPAH

Drawn by Secretary.
K Ramalingam
Proctor for Plaintiff.

This 28 day of August 1953

(O. 86. 4 & 11)

ORDER NISI

IN THE DISTRICT COURT OF
JAFFNA

Testamentary Jurisdiction
No. 1640

In the matter of the intestate
estate of the late Marimuttu
Ponniah Maheswary of
Araly West.

Deceased

Marimuttu Ponniah of Araly
West.

Petitioner.

Vs.

1. Ponniah Anandanada-
raja
2. Ponniah Ganambikai
3. Subramaniam Sella-
thorai all of Araly West.
Respondents.

This matter coming on for
disposal before A. Sambandan
Esqr Acting District Judge
Jaffna on the 16th day of
July 1953 in the presence of
Mr. M. Kathiravelu Proctor
for Petitioner and the affidavit
and Petition of the Petitioner
having been read.

It is ordered that the
abovenamed 3rd Respondent
be appointed Guardian ad-
item over the minors 1 & 2
Respondents to protect their
interests in the administration
proceedings and that the
Petitioner is entitled to
Letters of Administration to
the estate of the abovenamed
deceased and the same be
issued to him accordingly as
the lawful widower of the said
deceased, unless the said
Respondents or any other
person interested shall appear
before this Court on the 24th
day of August 1953 and show
sufficient cause to the satisfac-
tion of this Court to the
contrary.

It is further ordered that
the said Petitioner do pro-
duce the said minors in Court
on the said date.

The 16th day of July, 1953.
Sgd. S. Rajaratnam
District Judge.

Time to show cause is extend-
ed and reissued for 25.9.53.

Sgd. S. Rajaratnam
District Judge.

(O. 83. 28 & 4)

THE JAFFNA MUTUAL BENEFIT FUND Ltd.

(Established 1918)

BANKERS.

Authorised Capital Rs. 800,000.00
Amount of Calls made Rs. 184,367.00

SHARES: 8000 shares of Rs. 100/- each. 75 monthly
instalments of Re. 1/- per share will earn
Rs. 100/- for each at the end of the period.
Shares issued all times.

CURRENT ACCOUNTS opened and interest allowed
at 1% per annum on the average monthly
balance when it does not fall below Rs. 500/-.
FIXED DEPOSITS received for periods of 3, 6, 9 and
12 months and interest allowed at 1, 2, 4 and
6% respectively.

DRAFTS issued on the National and Imperial Banks to
Colombo and the Principal cities of India.
Remittances to and from F. M. S. by special
arrangements.

INDIAN MONEY bought and sold

LOANS on the security of Jewels a speciality. Interest
charged at 12% per annum (Part payments
accepted.)

FOR FURTHER PARTICULARS APPLY TO:

S. KANAGASABAI,
Shroff.

THE TEACHER AS A : : : : KARMA YOGIN

BOUNDLESS RESERVOIR OF GOODNESS

By

SRI G. K. SUNDARA SASTRY B. A., B. T.

(Continued from our last issue)

The teacher is equally watchful of the intelligent and the studious. He has judicious advice to give them. He says to them, "you are all good and intelligent. You are all to achieve good and great things. Do not be satisfied with this type of progress and success. Arise and awake fully. Nothing less than absolute perfection should be your cherished ideal. Every bit of your work is to be directed to reach the supreme ideal. Efficient and sincere work gets its own reward. Do not go for glass beads when there are mines of diamonds for you. Work with greater vigour and pause not till you reach the Goal". Here also he has many striking illustrations to give.

Thus the teacher sheds his light and love on all—weak and intelligent alike. Indeed such teachers prove real blessings to humanity.

A good teacher is well armed with facts and figures on a wide variety of subjects and he takes immense delight in answering the many questions arising in the minds of his inquisitive pupils. At the end of the successful instruction, the pupils become happy and unconsciously echo the very words of Arjuna, "Oh! Revered Sire, we stand free from doubts. We will live up to the high ideals you have taught us both by precept and example."

Thus the ideal teacher is ever a bright incandescent spiritual flame dispelling darkness and weakness and shedding life, love and light on all who come to him.

The Karma Yogin teacher is a boundless reservoir of goodness and mercy. He easily and readily forgives and forgets the drawbacks of his pupils knowing that they are after all but children who need careful guidance. In fact he is their mother, father, guide and friend. Hence it is no wonder that our wise people say, "Guru Sakshath Param Brahma" is the spiritual teacher is God."

Let me conclude. The

work of the teacher bears sweet fruits when the taught approaches the teacher in the right way as Arjuna approached Sri Krishna. Arjuna surrendered his strength to His will with love. "Teach me, for I am Thy pupil and have taken refuge in Thee (Gita-Ch. 2 Sloka 27). The teacher is liberal with his boundless gifts when pupils take shelter in his infinite love.

The teacher like a Karma Yogin does not force his will on his pupils. He simply winds up his instructions to his pupils in a masterly way as Sri Krishna did to Arjuna. Consider the instruction carefully and act as thou wilt" (Ch-18. Sl. 63). This is the key note of success of a typical Karma Yogin teacher. He gives his pupils absolute freedom to use their knowledge discreetly. Well, is not such a teacher a true Karma Yogin? Call him by any name you like, he is steady in his onward march towards the Supreme Goal.

ORDER NISI

IN THE DISTRICT COURT OF
JAFFNA

Testamentary Jurisdiction
No. 1646

In the matter of the Last Will and Testament of the late Dr. Lady Rama Lilavati Ramnathan of Ramnathan College, Chunnakam

Deceased
Subbiah Natesan of Ramnathan College, Chunnakam
Vs. Petitioner
Shivakamasanthari wife of Subbiah Natesan of Ramnathan College, Chunnakam
Respondent

This matter of the petition of the abovenamed petitioner coming on for disposal before Spencer Rajaratnam Esquire, District Judge, Jaffna on the 29th day of July 1953 in the presence of Mr. M. R. Karalasingham, Proctor on the part of the petitioner and the affidavits of the the petitioner, Notary and witnesses to the Last Will having been read.

It is ordered that the Last Will and Testament of the deceased abovenamed dated the 20th day of February 1939 and attested by H. Rajanathan, Notary Public of Colombo under No. 993 be proved and that the petitioner be declared entitled to probate thereof and the same issued to him accordingly as

Astrological

WEEKLY FORECASTS

'SRI PATHY'

FROM 6-9-53 TO 12-9-53

ARIES Aswini, Barani, Kartikai 1st part [Medha Rasi]

This is a stormy week. Ill health in the domestic circle shown. Maternal relatives likely to cause some troubles. Health should be given particular care.

TAURUS Kartikai 2, 3, 4, Rohini, Mirugasirisha 1, 2 [Idapa Rasi]

This week will cause you much expenditure. Relatives will upset your domestic peace. Accidents also shown. Be careful in all your undertaking. Don't commit yourself in writing.

GEMINI Mirugasirisha 3, 4, Thiruvathirai, Punarpusam 1, 2, 3 [Mithuna Rasi]

Financial tension will ease this week. Ruin to enemies and gains and favours from brothers and sisters shown. Some new responsibilities to be shouldered week end.

CANCER Punarpoosa 4, Poosa, Ayilya [Kataka Rasi]

Some changes in your routine likely this week. You will be quick to pick up quarrels. There will be mental peace. Loyal friends might let you down.

executor named in the last will unless the Respondent or any other person shall appear before this Court on the 4th day of September 1953 and show sufficient cause to the satisfaction of this Court to the contrary.

Jaffna this 29th day of July 1953
Sgd. Spencer Rajaratnam
District Judge

Drawn by
Sgd. M. R. Karalasingham
Proctor for Petitioner
(O 81 28 & 4)

ORDER NISI

IN THE DISTRICT COURT
OF JAFFNA

No. 1652 Testy,

In the matter of the Last Will and Testament of Elaiyachy wife of Sivacolunthu of Udapiddy

Deceased
Murugupillai Sivacolunthu of Udapiddy
Vs. Petitioner

1. Sinniah Thambirajah and wife, 2. Pooranam, 3. Sinniamby Mottu and wife, 4. Parupathy, 5. Sinniah Kumarasamy and wife, 6. Chellachy, 7. Sinnadurai Veerasingam all of do
Respondents

This matter coming on for (O 87 4 & 11)

LEO Maha, Pooram, Uttira 1, [Singha Rasi]

Health will remain a problem for some time. Official troubles also likely. Be careful in all your dealings. Some friends will help you out of difficulties week end.

VIRGO Uttira 2, 3, 4, Attai, Chittirai 1, 2 [Kanni Rasi]

It will be a good week financially but you will have no mental peace. Troubles through secret enemies shown. You may be forced to effect some changes.

LIBRA Chittirai 3, 4, Swati, Visaka 1, 2, 3, [Thula Rasi]

Your affairs will be negotiated without much difficulties this week. Go ahead with your plans. You will make some new and useful friendships. Some unexpected gains also promised.

SCORPION Visaka 4, Anusha, Kettai [Vrischika Rasi]

Elderly relatives will be giving you much trouble. You will find it difficult to make both ends meet. Misunderstandings with married partners also not ruled out

disposal before S. Rajaratnam Esquire District Judge Jaffna, on the 19th day of August 1953 in the presence of Mr. N. A. Rajaratnam Proctor on the part of the petitioner and the affidavit of the petitioner and affidavit of the Notary and the subscribing witnesses having been read.

It is ordered that the Last Will of the late Eliyachy wife of Murugupillai Sivacolunthu dated 21st November 1952 and attested by C. Thamothersampillai Notary Public under No. 303 which is deposited in the above case be and the same is hereby declared proved and that the petitioner as Executor named to the said will be entitled to have Probate of the same issued to him accordingly, unless the Respondents abovenamed or any other persons shall on or before the 23rd day of September 1953 show sufficient cause to the satisfaction of this Court to the contrary.

This 19th day of August 1953

Sgd. S. Rajaratnam
District Judge

SAGITTARIUS Moolam, Pooradam, Uttiradam 1. [Thanu Rasi]

Except for the first day this is likely to be a good week. Domestic harmony and success in new undertakings promised this week. Be prepared to act on your own initiative instead of waiting for others' advice. Ruin to enemies and mental peace promised.

CAPRICORNUS Uttiradam 2, 3, 4. Thiruvonam, Avittam 1, 2. [Makara Rasi]

Your affairs will be in a muddle this week. Monday Tuesday and Wednesday morning will give you much sufferings. Beware of accidents. Loss of money likely. Health also should be given particular care.

AQUARIUS Avittam 3, 4, Satayam, Pooraddati 1, 2, 3 [Kumbha Rasi]

First half of the week favourable for new undertakings. You will gain much financially. Success in social affairs also promised. Spend Wednesday afternoon Thursday and Friday morning with care. Rest of the week turns favourable again.

PISCES Pooraddati 4, Uttiraddati, Revati. [Meena Rasi]

Friends will help you much in your affairs this week. Triumph over competitors also shown. Financial worries will be lessened. Spend the last two days of the week with care.

Malayan Jaffnese Co-operative Society

(Continued from page 3)

of Mantota and Kudurumala (the Hippuros of Ptolemy), which from ancient times had been the ports of call of Greek, Roman Arab Indian and Chinese ships, served as the basis of a naval force which often gave the Kings of Jaffna the command of the Ceylon seas and a predominant influence in the Island.

The Jaffna Tamils are, to use their own favourite metaphor, the *Scotchmen of the East*—industrious, thrifty, intelligent—a race among whom farming is the most honourable profession, a people darkskinned, straight haired, healthy. For nearly 300 years their Peninsula had been invaded by Europeans. This spicy island of Ceylon had been ruled first by the Portuguese, later ceded in the treaty to the victorious Dutch, and still later, in 1796, given over to the English, and today it a self-governing free country within the British Commonwealth of Nations.

(To be continued)

Sri S. Sivapathasundaram

Teacher, Scholar And Sage

After Sri-la-Sri Arumuga Navalar, Srimath Sivapathasundaram was the most impressive Sivaitte that Jaffna had. His life was more eloquent on Sivaism than his knowledge which was by no means small. He was devout, simple, abstemious, frugal and honest to a degree that was the envy of all. Apparel proclaimed the man was made the truer in his case. He valued religious life more than anything else; and his last days marked the Scholar and the Sage that he was.

Graduated comparatively young, imbibed, even at College in South India, the spirit of service to the cause of Siva-Sithantham, the top most edifice of the Indian theistic cult, he pursued the study of Logic and Ethics, rather at length, to equip himself to the task of unravelling the intricacies and mysteries of the problems, like the Law of Karma, Sutha Maya, Anava-Malam, Siva-Jokam, adwaita Mukthi, etc., in Siva-Sithantha.

He adorned the Principalship of the Victoria College, for many years. In his hands, it became the true moulding agent of the future ideal

By
Vannai Kumaran

Sivaites. To him was due, the presence, even at that colonial time, in the public service, of men who had not given up the Siva ways of life. After Navalar, the great, he was undoubtedly, the most impressive Sivaitte and the most towering personality that wielded a redirecting influence on the Westernised and the Christianised, to a Sivaism that was both true and sincere.

He scorned at power, posts and profits, if they cost him a principle. He spent his tired life, alone, in a lonely hut, in Kandavanam, in worship, meditation, study, writing and working for the advancement of true Sivaism.

His speeches in the cause of Temperance, non-killing, education, and Siva religion are many and praiseworthy, but his writings on these are more in volume and deeper in content. In all that he expressed, there were simplicity, keenness, depth, and sound logic. Of his permanent writings, his commentaries on Thiravardippan, Sivapathasundaram Siva School of Hinduism, Rejoinder to a Christian Critic, and The Glories of Sivaism (now in print) would reveal the stuff the man was made of. By his death there has come in a void by which Ceylon is made poorer and simple, great, honest and learned, men, and Siva-mother of a much devoted son and an undaunted fighter for her cause. May his soul enjoy the rest in Bliss.

Letter to the Editor
Sivapathasundaram Memorial

Sir, The article in your issue of August 28 suggesting suitable and lasting memorials to the late Sri Sivapathasundaram will it is trusted, meet with wholehearted support from the Hindu public. It is in the fitness of things that Hindus should honour a distinguished Hindu leader who has done great services to the people. In considering the nature of the memorials the public would no doubt bear in mind the ideals and objects for which the late leader, the representative of an eminent Shaivite family, had been labouring hard for a long number of years with rare devotion.

S. Sivasubramaniam
156 Hultsdorf,
Colombo. 12.

'No Duty Is Ugly No Duty is Impure'

(Continued from page 2)

epidemics, are on us. Thus when nature fails in one of her duties we suffer as a result. Hence if each one of us were to fail in our duties how much more sufferings will there be! There will not be any sense of responsibility. There will not be contentment and happiness in the world.

Thus it behoves us all to do our own duties, in the interest of ourselves and our fellow beings. Swami Vivekananda says, "Let us work on, doing as we go whatever happiness to be our duty and being ever ready to put our shoulders to the wheel. Then surely shall we see the Light." Duty is the Karma Yoga of the Hindus. Rather than going to the forest to practice penance, rather than renouncing all the ties to the world, and meditating if one should do one's duty then one will definitely attain salvation; one will realise that Supreme Reality and attain enlightenment, for, "no duty is ugly, no duty is impure".

Even Wordsworth in his 'Ode to Duty' gives this same idea thus:-

"Stern lawgiver! yet thou dost wear
The Godhead's most benignant grace.

The hambling functions,
awful Power
I call thee: I myself commend
Unto thy guidance from this hour
O let my weakness have an end!
Give unto me, made lowly wise,
The spirit of self-sacrifice;
The confidence of reason give;
And in the light of Truth thy bondman let me live."

Coronation Awards For Community Centres' Union

In recognition of stand-out services rendered in connection with the growth and development of the Community Centre Movement in Jaffna, the following persons have been awarded the Queen Elizabeth II Coronation Medal on the occasion of Her Majesty's Coronation:

1. Gate Mudaliyar O. Thiagarajah, President;
2. Muhandiram E. P. Rasiah; Hony Secretary;
3. Mr K. P. Muttiab, Editor "Samooga Thondan"; V. Alvapillai member of the committee of management of the Jaffna District Community Centres' Union.

Sixth Tamil Festival

Dr. Rajendra Prasad inaugurated the Sixth Tamil Festival at Delhi on August 29. Dr. S. Radhakrishnan, presided over the first day's proceedings. His Excellency C. Coomaraswamy, High Commissioner for Ceylon in India, was among those who delivered addresses at the conference.

OBITUARY

V. VISUVALINGAM

We regret to record the death of Mr V. Visuvalingam, Retired Civil Servant, Kokkuvil on Monday last.

Mr. Visuvalingam joined the Clerical Service and retired from the Civil Service so which he had obtained merit promotion.

After retirement Mr. Visuvalingam devoted his leisure to study and rendered service to his religion. For some time he officiated as Honorary Manager of the Saiva Prakasa Press, Vannarponnai.

DR E. P. CANAGASABAI

We regret to record the death of Dr. E. P. Canagasabai J. P. of Vannarponnai on Tuesday last at 3 30 p. m.

Dr. Canagasabai retired from the Malayan Medical Service and later practised at Jaffna. He was a keen social worker.

Captain C. Ramanathan, Preventive Officer Colombo, Mr C. Thiagarajah, of the Ceylon Air Force now undergoing training in England and Mr C. Pathmanathan of the Irrigation Dept. Kandy, are his sons.

Mr. T. Karthigesar, Administrative Assistant, Forest Department, Dr. R. Kandiah D. M. O. Kankasanturai Mr K. V. Ramanathan, Chief Inspector of Police, Kurunegata and Dr. S. Rajasingham of Wariapola, Mr K. C. Rajasingham Excise Inspector, Changanai are his sons-in-law.

Mr. E. P. Chelliab and Muhandiram E. P. Rasiah are his brothers.

The funeral took place at 9 30 a. m. on Wednesday last.

ORDER NISI

IN THE DISTRICT COURT OF POINT PEDRO

Testamentary Jurisdiction No. 488.
In the matter of the intestate estate of the late S. P. Samsudeen of Point Pedro Deceased.
Mohamed Kadija Beevi widow of S. P. Samsudeen of Malaipathy Street Devi Patnam Ramnad District by her Attorney Seenithamby Pakeerthamby of Chavakachcheri Petitioner

Vs
1 Bisheer Ahamed son of S. P. Samsudeen of Pt. Pedro
2 Mohamed Farouk son of Malaipathy Street, Devi Patnam Ramnad District
3 Seeni Cader Segu Davidu of Chavakachcheri
The 1st and 2nd Respondents are minors appearing by their guardian-ad-litem the 3rd respondent.

This matter coming on for disposal before A. W. Nadarajah Esqr, District Judge of Point Pedro on the 26th day of August 1953 in the presence of Mr. R. D. Sivaguru Proctor on the part of the petitioner and the affidavit and petition of the petitioner through her attorney the said S. Pakeerthamby having been read:

It is ordered that the petitioner through her attorney the said Seenithamby Pakeerthamby of Chavakachcheri is hereby declared entitled to Letters of Administration and that the Letters of Administration be issued to her through her Attorney the said Seenithamby Pakeerthamby of Chavakachcheri;

It is further ordered that the 3rd respondent be appointed guardian ad litem over the 1st and 2nd respondents who are minors for the purpose of representing them in the said action, unless the respondents or any others shall on or before the 23rd day of September 1953 show sufficient cause to the contrary to the grant of such letters and appointment.

This 26th day of August 1953
Sgd. A. W. NADARAJA
District Judge

Drawn by
Sgd. R. D. SIVAGURU
Proctor for Petitioner
(O. 90 4 & 18)

NOTICE

IN THE DISTRICT COURT OF JAFFNA

No. 9643

Kanthar Nagamuthu Ratnam of Vannarponnai East Jaffna presently of Chivarteru Jaffna Plaintiff

Vs
1. M. Petumalpillai and wife, 2. Sellamma both of Vannarponnai East presently of Genemettuwa Estate Haputale, 3. Murugesu Kanagaratnam of Pungudutive East presently of Colombo, 4. Sinniah Sellathurai and 5. Kasipillai Kandiah both of Vannarponnai East Jaffna Defendants.

It is hereby notified that Action No 9543 has been instituted in the District Court of Jaffna under the Partition Act No. 16 of 1951 for the

ORDER NISI

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction No. 1627
In the matter of the intestate estate of the late Rasaledchamy wife of Kandiah Padmanathan of Kopay Deceased
Kandiah Padmanathan of Kopay South Petitioner

Vs.
1. Padmanathan Yogananthan
2. Padmanathan Packianathan 1st and 2nd Respondents are minors appearing by their proposed Guardian-ad-litem the 3rd Respondent.
3 Poonammh widow of Ramalingam all of Kopay. Respondents

This matter of the Petition of the Petitioner abovenamed coming on for disposal before Wm. Gunam Spencer, Esq. Acting District Judge, Jaffna on the 22nd day of June 1953 in the presence of Mr. M. R. Karalasingham, Proctor, on the part of the Petitioner and the affidavit and Petition of the petitioner having been read

It is ordered that the 3rd Respondent be appointed Guardian-ad-litem over the minors the 1st and 2nd Respondents and the Petitioner be declared entitled to have letters of administration to the intestate estate of the abovenamed deceased unless the Respondents or any other person or persons shall appear before this Court on or before the 24th day of July 1953 and show sufficient cause to the contrary.

Jaffna this 22nd day of June 1953
Sgd. Spencer Rajaretnam
District Judge.

24-7-53
Time for showing cause extended till 21-8-53
Sgd. S. Rajaretnam
D. J.

21-8-53
Time for showing cause extended till 18-9-53.
Sgd. S. R.
D. J.
(O 89, 4 & 18,

TO LET

Nearly built five-roomed modern house with electric lights at Kankasanturai Road close to Jaffna Hindu College. Apply K. 2000 c/o "Hindu Organ".
(M. 98. 28 & 4.)

partition of the land called 'panakadu' in extent 4 Lms V. C. consisting of 2 Lms V. C. on the North and the remaining extent on the South and to define and demarcate the boundaries between the two lands situated at Clock Tower Road Vannarponnai East Jaffna

The defendants in the aforesaid action are summoned to appear in Court on the 8th day of September 1953.

This 26th day of August 1953
By Order of Court
V. Sivasubramaniam
Proctor for Plaintiff
(O 91, 4)

Next Phase Of Co-operative Development

(Continued from page 1)

aided the administration in its effort to abide by Co-operative principles. The next step for the Federation in the realisation of its aim is to be asked to take charge of full administration of a few Circles. If this is done, there is a possibility of healthy rivalry between the Department and the Federation which will result in greater efficiency and economy. When the hope for All Ceylon Federation is set up, it will have the necessary administrative experience to take over the work from the Government. The experience of the Federation will be lost to Ceylon in the contemplated set up. If the Provincial Unions are abolished the independence of the Movement will be set back by about 50 years and may never come. In the interest of Co-operation, I appeal that the N. D. C. F. be encouraged to fulfil its functions for which it was established till the All Ceylon Federation begins to co-ordinate such activities of the Provincial Unions and takes over the administrative side of the Movement.

In Denmark, Switzerland and Sweden we don't hear of strikes and hartals. They are Co-operative countries. Spirit of Co-operation promotes the land. In Ceylon, Co-operative business has expanded but of all proportion to the measure of Co-operative spirit necessary to make of them a real success. It is evident that our institutions are Co-operative more in name than in substance. Many sincere Co-operators deplore the lack of Co-operative spirit. The strike of August 12th is not only a convincing proof of the utter backwardness of our land is real Co-operation, but is also a proof of the hold of Communism on the masses. Co-operation stands for nobler and saner ideals than communism. Its stand to democracy and socialism is not second to that of communism. Even Communist admit it. What is the magic that moved the masses and made them ever to break the law on the strike day? It is a spirit of some of the leaders who have an abiding faith in the cult of communism. Total appearance, they are not paid for the work. Some do full time work and do it devotedly. The Co-operative Movement has the support of the Government and Co-operators have equal chances of doing service to the poor and the needy and are doing it daily. They are remunerated for their services. Why is it then that Communism is full of force and is capable of regenerating the masses for un-social, destructive activities whereas Co-operation languishes and is being branded as the breeding place of recipient swindlers.

The spirit of Co-operation has not yet descended upon

Ceylon leaders of Co-operation. How often I have tried to convert some of the spirited youths of the Communist fold towards Co-operation and signally failed in the case of the most deserving. Spirit will not descend if we keep our house unclean.

Before I conclude I like to congratulate the Sub-Inspectors for having achieved what they clamoured for the past ten or fifteen years. They have the rights of pension and their widows also are entitled for pension. I hope that their value has gone up in the matrimonial market. They ought to be thankful to Honble Sir Oliver who has kept his promise in the best O. E. G. tradition. We Co-operators sincerely wish his mission to Burma and China success and hope he would be able to give rationed rice at cents fifty five.

Vavuniya, Mullaitivu and Mannar have been created a separate A. R.'s division. I had occasion to visit Mullaitivu and was glad to find Co-operation there is growing in the right spirit. It is not confined only to a few in each village but whole villages have come under its influence. Women are beginning to take as active a part as men. I is in these areas there is hope for genuine Co-operation to grow. I congratulate Mr. V. Pennuchamy on his appointment as the first A. R. of this area. He is always a lucky soul. He has started well and his name will be long remembered as the first successful A. R. of this division.

One special feature of Mr. Cooke is his steady horizontal expansion. Co-operation in the N. P. under him has had its horizontal expansion even to a greater degree. Societies have increased and with it his troubles and worries also, but he rolls on. Let him roll and roll and round off its corners.

Before I call upon our chief guest to declare open the Conference let me once more thank our guests and you all for the Co-operation you have extended to the N. D. C. F. in all matters.

Vivekananda Society

At a meeting of the Executive Committee of the Vivekananda Society, Colombo, held on 26th August 1953, a vote of condolence on the death of Mr. S. Sivapathasandaram was passed. Sentiments were expressed appreciating the invaluable services rendered by him to the cause of Hindu religion and Tamil literature.

A vote of condolence was also passed on the tragic death of Mr. S. Permathamby who has been a pillar of the Vivekananda Society for over 40 years.

ORDER NISI

IN THE DISTRICT COURT OF POINT PEDRO

Testamentary Jurisdiction No. 493

In the matter of the Last Will and Testament of the late Murugesu Thambirajah of Karaveddy North

Deceased

Arunasalam Ponnampalam of Karaveddy North

Petitioner.

Vs.

- 1 Sinnammah widow of Thambirajah of do
- 2 Rajeswary daughter of Thambirajah of do
- 3 Nageswary daughter of Thambirajah of do
- 4 Kamaleswary daughter of Thambirajah of do
- 5 Naguleswary daughter of Thambirajah of do
- 6 Kandiah Ayadurai of do

Respondents.

This matter coming on for disposal before T. Muttusamy pillai Esquire, District Judge Point Pedro on the 16th day of July 1953 in the presence of Mr. K. Subramaniam Proctor for petitioner and the affidavit of the petitioner dated 12th July 1953 and the affidavits of the notary and the two subscribing witnesses dated 3rd January 1953 and 3rd January 1953 having been read:

It is ordered that the Last Will bearing No. 986 made by the abovenamed deceased and attested by S. K. Thiravanayagam Notary Public on the 24th day of December 1950 the original of which has been produced and deposited in Court be and the same is hereby declared proved and that the petitioner abovenamed is the executor named therein and he is hereby declared entitled to have probate thereof issued to him accordingly and that the 6th respondent be and he is hereby appointed guardian-ad-litem over the 3 and 5 respondents unless the respondents or any other person interested shall on or before the 17th day of September 1953 show sufficient cause to the satisfaction of this court to the contrary.

The 16th day of July 1953

Sgd. T. Muttusamipillai, District Judge.

Drawn by Sgd. K. Subramaniam Proctor for Petitioner. (O 22, 28 & 4)

Notice

IN THE DISTRICT COURT OF POINT PEDRO

No. 4127

Kanapathippillai Murugesu of Alvai South Plaintiff Vs

1. Kanapathippillai Karthigesu, 2 wife Wajliammalai, 3 Murugar Vallipuram, 4, wife Chellamma, 5, Velupillai Thambiah all of Alvai South, 6 Kander Murugesu, 7 wife Sinnachchippillai both of Amban, 8 Sidamparapillai Murugesu of Alvai South, 9 Pennammah widow of Karthigesu 10. Karthigesu Natasivayam all of Alvai South

The 10th day of August 1953. Kanapathippillai Murugesu Plaintiff Vs. 12 wife Thervanai of Alvai South Defendants

It is hereby notified that action No. 4127 has been instituted in the District Court of Point Pedro under the partition act No. 16 of 1951 for the partition/sale of the lands called Aduv-nihoddam in extent 18 Lms. V. C. Do. Vedu 1/2 and situated at Alvai Perumai Kruchy in the Parish of Kaddavely in the Division of Vadamarachy Jaffna District.

The defendants in the aforesaid action are summoned to appear in Court on the 9th day of September 1953 at 9 O'clock of the forenoon.

By order of Court M. THARMARATNAM C. J. C.

This 14th day of July 1953 (O. 85, 4)

Order nisi IN THE DISTRICT COURT OF POINT PEDRO

Testamentary Jurisdiction No. 495

In the matter of the Last Will and Testament of the late Murugesu Velupillai of Point Pedro

Deceased

Murugapper Kartigesu of Point Pedro Plaintiff Vs

1. Priya Arumugam of do
2. wife Thervanai of do
3. Kathiragan Sabapathy Pillai of do
4. wife Omayyathai of do
5. Murugapper Thiravampalam of do
6. Murugapper Somasuttharam of do

Respondents.

This matter coming on for disposal before T. Muttusamipillai Esquire, District Judge, Point Pedro on the 10th day of August 1953 in the presence of Mr. K. Subramaniam Proctor for Petitioner and the affidavit of the petitioner dated 3rd August 1953 and the affidavit of the Notary and witnesses dated 3rd August 1953 having been read:

It is ordered that the Last Will bearing No. 17241 made by the abovenamed deceased & attested by K. Subramaniam Notary Public on the 20th day of July 1952, the original of which has been produced and deposited in Court be and the same is hereby declared proved and that the Petitioner abovenamed is the Executor named therein and he is hereby declared entitled to have Probate thereof issued to him accordingly unless the Res-

pondents abovenamed or any other person interested shall on or before the 17th day of September 1953 show sufficient cause to the satisfaction of the District Judge to the contrary.

Sgd. A. W. NADARAJAH District Judge

Drawn by Sgd. K. Subramaniam Proctor for Petitioner. (O 88, 4 & 11)

ORDER NISI

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction No. 1401

In the matter of the estate of the late Sellam wife of Vaithilingam Veluppillai of Nallur, Jaffna

Deceased

Vaithilingam Veluppillai of Nallur, Jaffna Petitioner Vs

1. Pathmaswathy daughter of Velupillai, 2. Veluppillai Pathmaswathy both of do appearing by their G. A. L. the 3rd respondent, 3. Pathmaswathy Veluppillai of do, 4. Pathmaswathy wife of Kanapathippillai Murugesu of do

Respondents

This matter of the petition of the petitioner praying that the 3rd respondent be appointed guardian-ad-litem over the 1st and 2nd respondents that the petitioner as widower of the deceased abovenamed declared entitled to administer the estate and that Letters of Administration be issued to him accordingly, coming on for disposal before K. D. de Silva Esq., District Judge on the 29th day of January 1952 in the presence of Mr. S. Kanagaratnam Proctor for the petitioner and the petitioner and affidavit of the petitioner having been read:

It is ordered that the 3rd respondent abovenamed be appointed guardian ad litem over the 1st and 2nd respondents, that the petitioner as widower of the deceased declared entitled to administer the estate of the deceased and that Letters of Administration issued to him accordingly, unless the respondents or any others shall show sufficient cause to the contrary on or before the 24th day of March 1952. The 3rd respondent do produce the minors the 1st and 2nd respondents before court on the said date.

This 9th day of January 1952

Sgd. W. W. Gunam Spencer District Judge

Time to show cause is extended and reissued for 14-9-53

Sgd. A. Sambandan Actg. District Judge

Drawn by Sgd. S. Kanagaratnam Proctor for petitioner. (O. 84, 4 & 11)