

## THE PATTERN OF LIFE WOVEN BY BHARAT

## Unequivocal Emphasis On Equality

(By Shri K. M. Munshi one of the glorious band of workers who interpreted the Gandhian philosophy well and truly.)

The other day, sitting on Flag-Staff Hill, I was thinking of the 'Mission and Heritage of India.' As I cast my eyes over the plains of Uttar Pradesh, stretching out into the haze, it seemed to me that I saw clearly before me the pattern of life which India has been weaving for the last seven years.

Then I began to trace the pattern—not as an active weaver, but as a spectator, detached and critical, against the background of contemporary events.

Things do not happen by force of events or of personality alone. There is a mightier force which unfolds itself by means of events and personalities which weaves the pattern of life. And it is that force, again, which, working through the centuries, led to the most determinative event in modern Indian history: our independence.

Independence did not come to India, as to so many other countries, by revolt or revolution. It came without bloodshed, in friendship between the conqueror and the conquered; in an atmosphere of mutual confidence between the British and ourselves. We have been saved from the tortuous fate of Ireland in the past and of Indo-China in the present. We have emerged free, with our institutional continuity and stability unimpaired.

Non-violence was part of our heritage. We were a people with faith in God, so that a non-violent struggle came to us easily. In Gandhiji we saw both the embodiment of our heritage and the apostle of our mission. That was why his appeal for collective action was irresistible. Independence, achieved

in this way, brought not only political freedom, but marked the beginning of an era of expansion for India's soul. With it began our search for the strength inherent in us. As the nightmare of centuries was lifted, it also brought back our self-confidence in India's Mission and heritage.

Most of the pattern which we have been weaving has, therefore, been the result of forces released by our heritage. Our outlook has always been characterised by that which the *Gita* describes as; "In the Self, is the Self satisfied." Al Beruni, nine hundred years ago, considered this arrogance. Modern critics might call it insularity; but the bridge which separates self-reliance from arrogance and insularity, has not been crossed. By looking to ourselves for our salvation, we have maintained our strength and vitality even in our worst days.

During the last seventy-five years we slowly became conscious of our own power to replenish our own inner strength. This accelerated the tempo of our self-reliance. Under Gandhiji, we rejected the strength which comes from violence or dependence on others. Satyagraha became a characteristic solution of our ills.

So, when we parted with the British, we discarded not only their political domination, but the desire we might have had for extraneous leadership. The policy which India has since followed is in the direct line of its heritage.

Our ideological roots are our own and, though the surface growth has been enriched and strengthened by foreign contacts,

the sap that feeds it belongs to us. We want no other.

This search for inherent strength is in marked contrast to the policies followed by countries which aspire to a world position. In this great venture of ours we have no 'Big Brother,' nor even what may be called a 'senior partner.'

During the British period, the political tradition of Britain was engrafted on our way of thinking. Our Constitution in consequence, has come to be based largely on the British model. Even the Government of India Act of 1935, on the lines of which we drew up our Constitution, was largely the product of British political traditions, which in their application to Indian conditions, had become part of ours. Departing from the British precedent we accepted a written Constitution. This was the result of our age-long faith in a fundamental law *Esha Dharma Sanatana*. Parliamentary democracy and fundamental rights appeared to us as parts of our inalienable dharma. And so they will continue to beset us unless some serious political misfortune overtakes us.

A few democratic devices were borrowed from the United States, but we copied nothing blindly. We altered whatever we chose to suit our genius and our needs.

Though the social standards of a decadent age have made for inequality, our philosophic outlook has always been egalitarian. From the days of the *Gita*, many doctrines and many sects have laid emphasis on the individual and his innate duty. And when the West brought back the notions of individual dignity to India, we accepted the equality of rights & opportunities as part of our national outlook.

The unequivocal emphasis laid in the constitu-

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## DEEP THOUGHTS ABOUT DREAMS

## Based On Ayurvedic Authority

A very ancient work on astrology, *Arya Saptati* makes detailed observations on dreams. 'Did I have a dream? If I did, what was the nature of it?' This is a query which one often asks oneself; suppose a person puts this question to an astrologer: the latter can give a definite reply on the basis of his science. He would, however, elect to take his stand on an *aroodham* which will be established on the strength of the cardinal direction *vis-a-vis* himself and the questioner. The planetary positions of the moment are mentally cast and a reading is given without effort. Another famous work of antiquity on the subject is the *Jnana Deepika* which makes a closer study of the problem.

Our ancients viewed human life from different angles as they realised that man's personality was as complex as the Universe itself. Knowledge to them was one composite unit: knowledge about man, which was co-terminous with knowledge about the Universe—and it did not, therefore, provide for specialisation or departmentalisation. That is why the great Madhava Acharya, the reputed author of *Muhoorta Madhavaeyam* in astrology was also the unrivalled physician and author of *Madhava Nidanam*, a masterly exposition of diagnosis in Ayurveda. *Ashtanga Hridaya*, a highly authoritative work on Ayurveda has some very deep thoughts expressed about dreams.

Dreams are of seven types; (1) Dreams which repeat what was once seen when the dreamer was awake, (2) Dreams which repeat what was once heard when the dreamer was awake, (3) Dreams which repeat what was once experienced by the dreamer through smell, taste or touch when he was awake, (4) Dreams which make the dreamer experience in sleep what he prayed for when he was awake, (5) Dreams which shape into form in sleep what the dreamer wished for when he was awake, (6) Dreams which have no bearings of the kind listed above and which are a pointer regarding the future, (7) Dreams which result from a conflict of the *Thri Dashas*.

These have a direct bear-

ing on the constitutional condition of the individual.

The first five types of dreams and the seventh have no reactions on the life of the individual in future. Only the sixth type has; and it will be as vivid as in actual experience and will be permanently mirrored on the mind even when awake. Such dreams whether for good or for bad, will be very effective in results. Out of the four *yamas* or periods of seven and a half *Natigas* in the night, dreams that occur in the first *yama* will bear fruit within a year, those in the second *yama* within six months, in the third within three months and in the fourth within one month. Those of the early dawn will, however, be immediately effective and fruitful.

Day dreams are without significance. Dreams that cannot be recollected on awakening, long dreams and very short ones are of no consequence. If you sleep after a dream, it has no more significance. If, in the course of a conversation with another person on the subject of your dream, you happen to hear any adverse comment, the dream turns out to be fruitless and ineffective. If a bad dream is succeeded by a good dream in the same bed, or *viceversa*, the second alone is effective.

"*Ya'thra*," one of the most ancient works on astrology, has given much thought to the problem of dreams. Human life's longevity, it says, is divided into three parts: Youth as the first part has dreams which are described as *Anooka*. Dreams of the next two stages are described as *Gathija*. Of the two types, the former relates to dreams indicating the dreamer's relations with the past birth; the latter gives indications about relationship with the coming birth.

Travels in high levels and aerial travels are subjects of dreams resulting from what is called *Vatha Kopam*. Gold, precious stones, garlands, the sun, fire and other luminant substances are subjects of dreams on account of *Pitha Kopam*. The moon, the stars,

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## GOVT. TENDERS

JAFFNA KACHCHERI

N2208—Tenders for the sale of Toll Rent, Kerativu-Sangupiddy Ferry Service 1954/55, close at 12 noon on 3-9-54.

N2209—Tenders for the sale of Toll Rent, Karativu-Kayts Ferry Service 1954/55, close at 12 noon on 10-9-54.

For particulars see Part I—Section II, Govt. Gazette, 20-8-54, copies of which are available for perusal at all Post Offices. (G. 18 29)



திருச்சிற்றம்பலம்.

சமச்சிவாயவே ஞானமுதம்வியும்  
சமச்சிவாயவே நானிலிச்சையும்  
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திருச்சிற்றம்பலம்.

## Hindu Organ

FRIDAY, AUGUST 20, 1954

## Treasure These Thoughts

Accept a misfortune as if it were a fortune. For a misfortune, once understood, is soon transformed into a fortune; while a fortune misconstrued quickly becomes a misfortune.

## THE CRITICS EXPOSED!

THE test of the sincerity of purpose of the Nava Lanka Sama Samaja Party as far as its preachings on the platform are concerned came to be applied immediately after the N. L. S. S. P. Leader had been elected Mayor of Colombo. The result is that the party has become severely exposed to the same criticism as it had itself earlier levelled against the group in power in Local or Central Government. Even the fact that Dr. N. M. Perera had become Mayor not by the strength of his group but by the grace of compelling chance did not deter the Left Wing from packing the key standing committees with their members. Nor did the fact of Dr. Perera being the greatest theoretical exponent of clean democratic methods prevent the Mayor's party from denying the right wing membership in the significant standing committees.

Now the lesson is simple; it is significant. The tap-thumpers have been roaring and gesticulating in typical marxist manner whenever the U. N. P. made undemocratic use of its steam-roller majority in Parliament. And when the first serious chance was offered to the obstreperous Opposition even the slender majority of a

single vote that had gone the Leftist way by a repeated process of bare-faced bargaining for position was used to such designed advantage that the Right Wing had to suffer a total defeat in the election of Standing Committees, a method which has eclipsed even the mathematical manipulation adopted in the election of Executive Committees of the State Council.

Dr. Perera has started his administrative career inauspiciously and certainly with the irrational act of having in the Housing Committee one who according to any code of political etiquette cannot be there by reason of the nature of his occupation. It is no surprise that Mr. W. A. D. Ramanayake who was wooing both the Left and the Right for support of his candidature as Mayor should choose to be in the Housing Committee.

And so there is hardly any difference between the Reds and the Greens!

## WILL TAMIL-SPEAKING M. Ps ACT?

In our editorial of June 18, this year we suggested that the decision of the Government making Tamil and Sinhalese the official languages of Sri Lanka should be incorporated in the constitution of the country. It is gratifying to note that Mr. T. S. Durairajah's motion in the last meeting of the Municipal Council of Jaffna has been accepted by the Council *ne-mine*. A resolution of a local body cannot make the Central Government take the necessary action. The responsibility, therefore rests with the Tamil speaking Members of Parliament. Will they act?

Responsible opinion is that the unnecessary misgivings that have been created by irresponsible utterances of politicians can be removed and a congenial atmosphere can be created for the early implementation of the Government's policy of making Sinhalese and Tamil the official languages by Parliament taking immediate steps to incorporate in the constitution the Government decision on this question. Let the Tamil speaking M. Ps make the first move and thereby contribute constructively to the creation of an all-Island feeling in all matters pertaining to the welfare of this country. Explaining away the equivocal statements of Ministers and M. Ps alone cannot bear fruit.

## Public Reception to Minister Natesan

Mr. S. Natesan, Minister of Posts and Information, was accorded a reception by the public of Myliddy on Saturday last.

Mr. Natesan was taken in procession to the Palaly Training College premises where a public meeting was held presided over by Senator S. R. Kanaganayakam.

Messrs. T. Ramalingam, V. Veerasingham, C. Sittambalam, M. Ps, Mr. S. Swaminathan, retired Principal, Saiva Training College, Messrs. S. Ilayambadi J. P. V. Rasayanayakam spoke.

Mr. Natesan in reply stated that the Tamil Language could not be relegated to the limbo of obscurity however much certain communal organisations strived to create misunderstandings in the minds of the people.

## Wayside Whisper

## Disruption Amongst Disruptionists

Dr. N. M. Perera has publicly accused the United Front of treachery in the mayoral elections held recently. The U. F. on the other hand has attacked the N. L. S. S. P. as being traitorous to the Leftist cause by their secret association with the U. N. P. Now who are the traitors? Who are in behind the curtain-league with the U. N. P.? It is not the U. N. P. alone that stands in the enviable position of having wheels within wheels, rings within rings and moves within moves. What a progress in party politics!

## Those Standing Committees!

The Red-managed Colombo Municipal Council has added yet another to the ever-increasing tit bits of sensational politics. N. L. S. S. P. 6 United Front 6. Left Independent 3. Facing bothways Independent 1. U. N. P. 12. Right Independent 1 Labour 2. The figures are suggestive enough! Yet the standing committees that matter are outstandingly Left. Clean democratic practice indeed! No steam-roller majority was necessary to obtain this peculiar democratic practice which when practised by the U. N. P. on other occasions was but vociferously denounced by the Leftists! Even the best attempt at permutation and combination skill at the time of the election of the Executive Committees of the State Council has been dwarfed by this democratic effort of the Leftists!

## Making A New India

## A Great Pilgrimage

(Extracts from Shri Nehru's "Independence Day" speech.)

"Our country has become completely free politically, except for a small part which is still under foreign domination. I am quite certain that this part will also become free. It will become free because of the change in the current of world affairs and because of our own determined resolve. When India resolves and crores of her people determine that these small foreign possessions should become free, then we shall certainly fulfil this resolve. It is inconceivable that any tiny bit of territory on our soil should remain under Colonial rule when our vast land has become free. Goa shall be liberated and integrated with free India."

"Do not forget that we comprise one fifth of the world and we are independent and free to day. That is why the world looks towards us. We have tried in our own way to serve the world and the cause of world peace. But in doing so, we have served ourselves also. As far as possible, we shall continue to throw our weight on the side of peace and try to prevent war."

India did not possess the vast resources that some of the big countries had. India did not have a large military force when compared to the military might of the big Powers. But India had certain principles on which she worked. These principles were enunciated and taught by Gandhiji, under whose shadow the country had won her freedom. In the present time also, India based her decisions in the internal and external fields on these principles.

"The message of New India is that all people must have equal rights politically, socially and as far as possible, economically. All old social customs which divide our people into the high and the low on the basis of caste must be wiped out. Only by doing so will we be able to take our country forward to progress and prosperity and serve our people and the cause of world peace."

India was definitely on the march and invited everybody to join in the "great pilgrimage" of making a new India.

## Indian Independence

## President Prasad's Message

The President, Dr. Rajendra Prasad, has issued the following message to the nation on the occasion of the seventh anniversary of Independence.

"On this memorable day the seventh anniversary of India's Independence, I send my greetings and best wishes to all my countrymen. Today, we have completed seven years of the new regime which the dawn of freedom ushered in. Full of significance as this event is in the history of our nation, it is but natural that we should celebrate it year after year amid rejoicings. It is equally natural that we should take this occasion in the spirit of thanksgiving and renew our pledge of dedication to the cause of the country. Let us not forget that every favourable turn in fortune's wheel brings with it added responsibility to conquer want, poverty and ignorance and to improve the lot of the backward and less fortunate amongst us."

"Let us therefore dedicate ourselves not only to the happiness and prosperity of our country but also to peace and mutual understanding among nations and the happiness of mankind. As we make this solemn resolve, we can derive satisfaction from the fact that as years roll on the Government of our country continue their unremitting efforts in the interests of world peace. Recently our efforts have been crowned with success and good many countries have recognised the value of our effort. Our own faith in the promotion of international peace has inspired us to undertake an arduous assignment in Indo-China. Let us hope the deliberations of the Commission, which is going to start its work soon, will bring about the settlement of an international dispute which was fraught with danger to world peace."

"We have sufficient reason to believe that our fight against food shortages has borne fruit. Withdrawal of controls of every kind is unmistakable proof of improvement in the food situation."

"Our first Five-Year Plan has been forging ahead and some of the mighty projects in hand have already started yielding good results, while others are in the process of being initiated."

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# THE WOMAN SAINT FAMOUS FOR WORDS OF WISDOM

## The Ethical Teachings Of Avvaiyar

AVVAIYAR is a legendary figure amongst the Tamil people. Her name is synonym of all that goes with wisdom, uprightness and human kindness. In all the wealth of ancient Tamil literature there is no personality which was so ingrained in the affection of the people as this woman saint of ancient India. It is difficult to say with certainty in which age she lived. From the prolific writings available to us upto this day in her name, it seems as if there have been two Avvaiyars, one a contemporary of the great Tairuvalluvar in about the second century B. C. and another belonging to a later period, about the 7th to the 9th century A. D. The earlier Avvaiyar seems to have been the more outstanding person. It is natural that the life of this great saint coming from more than two thousand years back is shrouded amidst legends. But it is not difficult to see from those various stories the real Avvaiyar, a great woman, great in wisdom and human sympathy and friend of all people from mighty kings to the humblest men and women in all walks of life.

There is a story that she once went to see Siva and Parvati. She sat on the ground in the great Siva's presence with her leg extended towards the great God. Parvati was surprised and angry and said that Avvaiyar was insolent in her behaviour. She asked Avvaiyar why she sat with her feet towards the Lord. Avvaiyar replied "Devi, you know I am an old woman, bent with age and can sit only stretching my feet in some direction. Can you show me the direction in which God does not exist, so that I can put my feet in that direction? At the reply, Parvati was said to have been ashamed of her own ignorance and appreciated the wisdom of Avvaiyar. There is another story in which the old woman went to a King's coronation. The king sought her blessings and bowed down to her. Others who blessed the king said many things about the king becoming prosperous, getting more territory more wealth etc. When it came to the turn of the old lady, Avvaiyar merely said "May the bunds of your fields be raised". The king as well as those around thought she was insane and could not understand things. The wiser amongst them knew, that there must be great significance behind it and asked her to explain. And then she explained:

வாய்மையின் உயர்வு  
நீ உயர்வாய் உயர்வாய்  
உயர்வாய் உயர்வாய்  
உயர்வாய் உயர்வாய்

If the bunds are raised, it will mean that the water level in the field will be raised, this in turn will raise the yield of paddy, that in turn will raise the prosperity of the people; and that in turn will raise the status of the king, thus pointing out that the welfare of the people is the fundamental background of the king's prosperity.

It is said that she became an orphan while yet a child and was found and brought up by a man, himself a poet. At the age of sixteen when she became famous for her beauty, many kings vied with each other to get her hand in marriage; but she was deeply devoted to religion and literary pursuits and wanted to serve the people. With that end in view she did not want to become bound in marriage. Pressure of the foster parents was great. They could not resist the great offers emanating from such high personages and they at last decided to give her in marriage to a neighbouring prince. Avvaiyar, faced with this pressure wept and prayed before her chosen deity Vigneswara, to save her from this predicament. She said,

"Oh! my lord, these people are only after my youth and my beauty; but I want to dedicate myself to the Goddess of learning and to the spread of learning. Please take off my youth and my beauty so that I can have peace and follow my chosen way of life".

It is said that God heard her request and she immediately became an old woman with a common appearance. This relieved her from further proposals of marriage and she went round the then Tamil world preaching words of wisdom to every one she met. This may be a legend; but the truth is not far to seek. It is a truism to say that one can reach the highest knowledge only by undivided consecration to that cause. The joys of youth and beauty have to be discarded when one seeks the highest. This is what Avvaiyar seems to have done and in the course of a few years it became a legend in the form stated above.

She went round giving her words of wisdom to whomsoever she met from the humblest to the highest. During her trappings she met a couple. The wife was a termagant and the husband was being ill-treated by her in the lowest possible manner. The husband found Avvaiyar in a starving condition and taking pity on her invited her to his house; but he dared

not suggest to his wife to feed Avvaiyar. In order to persuade his wife he caressed her, combed her hair, spoke sweet things to her and at last suggested that he had brought a poor starving old woman to the house for being fed. The wife flew at a rage and belaboured the husband. Avvaiyar observed it and walked away and when the man came apologizing she sympathized with him and said the following words:

"Married life is a joy and pleasure only when you get an affectionate and suitable wife; but when that is not possible it is hell, and the proper thing is to give up the household and take to Sannyasa."

Similarly on another occasion during her perambulations she met a rustic doing agricultural work. His wife—this time they were an affectionate couple—was persuading him to leave the profession and become a servant under a neighbouring chieftain. They consulted Avvaiyar and she advised them as follows:

"The tree on the bank of a river and a life depending on a king—both these have an insecure existence and will crash sometime. There is no more dignified profession than tilling the lands. No other profession is as independent and dignified as agriculture."

She was highly respected by the many kings who were ruling in the various parts of the Tamil land. Each vied with the other in inviting her to their courts. When there was danger of war on one or two occasions she acted as a successful mediator between them. She pointed out to them that it is the ambition of the kings that created the wars; but the people who suffered were the common man and woman on both sides. She explained the evils of war and persuaded them into a peaceful life.

Though very much sought after by the kings for her wisdom she avoided them and liked to lead a simple life amongst the poor and the unsophisticated people who flocked to her wherever she went. She lived in their humble dwellings, ate their simple food, wore their plain clothes and guided them in their worries. She was so loved by everyone that she was called the Universal Grand-mother, and lived to a ripe long age and proved a blessing to all people in the many years that she lived.

She wrote many ethical works. The most famous of them are *Authi Chudi*, *Konrai Venthan*, *Ulagu Neethi*, *Muthurai*, *Nalvazhi*, *Nanneri*, *Nithi-Neri-Vilakkam*, *Neethi Venba* and *Aranericharam*. Some of these are in trite saying consisting of a few words and the others in quartlets in the usual *Venba* form. All of them are words of wisdom addressed to the

young or to the grown ups. A few samples of these are given below:

1. Ponder ere you act.  
*Authi Chudi*
2. Boast not your parts.  
*Authi Chudi*
3. Though it is really rice that sprouts out of the husk, yet if the husk be gone, paddy will not grow; likewise even unto men of great energy, nothing will be possible except with suitable instruments.  
*Muthurai*
4. Harsh words do not conquer soft ones; the arrow that strikes down elephants harms not a piece of cotton; the rock that is not split with the long iron crowbar, splits when the roots of a tender shrub enter it.  
*Nalvazhi*
5. However virtuous one may be, the low always speak of one's faults; even as in a fruitful garden, full of flowers and haunted by the bees, the crow seeks only the margosa fruit.  
*Nanneri*
6. Youth is a bubble on water; abundant riches are the long rolling waves of ocean, and the body lasts no longer than letters traced on water. Why then, my friends do you not worship in the Court of the Lord?  
*Nithi-Neri-Vilakkam*
7. True ministers fail not to approach the king and rouse him to the call of reason, assailing his ears with their good counsels undeterred by fear of his anger. The lusty elephant is guided by its driver and even so the ministers of a king are to him.  
*Nithi-Neri-Vilakkam*
8. The gem that adorns an assembly is a man of learning; that which adorns the sky is the sun;... that which adorns the house is the son.  
*Neethi Venba*
9. The very noble are as the lofty palmyra in giving, taking very little and giving much; next below are those who are as the coconut, giving as much as they take; last of all are those who like the arecanut and the plantain, yielding much less than they take.  
*Neethi Venba*
10. Cool are the rays of the moon; cooler still is sandal paste; coolest are the pleasant words of the gracious who have love, learning and patience.  
*Neethi Venba*
11. O king of cool mountains! A man's accumulations stay behind in the house. His weeping kinsmen leave him at the crematorium. Fire consumes his body. Well considered, only his virtues keep him company.  
*Aranericharam*
12. It is not possible to calm down the waves before bathing. Even so it is no good waiting after one has grown rich, for riches may

### ORDER NISI

IN THE DISTRICT COURT OF POINT PEDRO

Testamentary Jurisdiction No. 517

In the matter of the intestate estate of the late C. G. Joachim of Thumpalai Deceased

Regina Cicilia Violet widow of C. G. Joachim of Point Pedro Petitioner

Vs

1 M. S. Anthonipillai and his wife, 2. Anthonette Thresa Hazet Joachim, 3. Edward Albert Bernard Joachim, 4. Mathew Alosius L'esie Joachim, 5. Ciorod Francis Jerry Joachim, 6. Remus Edward Percival Joachim, 7. Felix Alosiyas Edward Joachim, 8. Thresa Rosemary Myana Joachim, 9. Regina Drothy Joyce Joachim, 10. Ignatius Christopher Kingsly Joachim, 11. Anna Loarder Bernadette Rajeswary Joachim, 12. Joseph Exavier Timothy Joachim, 13. Annammah widow of Gabrielpillai all of Thumpalai Point Pedro Respondents

This matter coming on for disposal before S. Thambydurai Esquire District Judge of Point Pedro on the 30th day of July 1954 in the presence of Mr. M. Sivapragasam Proctor on the part of the Petitioner and the petition and affidavit of the petitioner having been read,

It is hereby ordered that the 13th respondent be appointed guardian ad litem over the minors 5th to 12th Respondents for the purpose of watching their interest in this Testamentary proceedings unless the respondents or any other persons appear and shew cause to the contrary on or before the 26th day of August 1954.

It is hereby ordered that the Petitioner be and she is hereby declared entitled to take out Letters of Administration to the estate of her late husband C. G. Joachim and that Letters of Administration be issued to her as wife accordingly unless the Respondents or any other person appear and shew cause to the contrary on or before the 26th day of August 1954.

And it is further ordered that the 13th Respondent do produce the said minors 5th to 12th respondents in this court on the said date.

This 30th day of July 1954

Sgd. S. Thambydurai District Judge

Drawn by M. Sivapiragasam Proctor for Petitioner (O. 71 13 & 20)

not then stand one in good stead. One should do good then and there according to his means. To him alone riches prove useful. *Aranericharam*

13. There is no virtue higher than philanthropy; no companion better than one's own wisdom; no conduct worthier than living with self-respect. These are the ways to be trodden by those who want to be free from blame.

—Vedanta Kesari.



## Tiruketheeshvaram Society

In connection with the Tiruketheeshvaram Temple Restoration Society's work, Negombo, Chilaw, Muniaswaram and Udappu were visited by the Secretary of the Society, Mr. S. Sivasubramaniam, recently and new members were enrolled.

### ORDER NISI

IN THE DISTRICT COURT OF  
POINT PEDRO

Testamentary Jurisdiction  
No. 518.

In the matter of the Last Will and Testament of Kamadchiamma wife of Sinnathamby of Polikandy  
Deceased.

Kanapathipillai Muttucumaru  
of Polikandy Petitioner

Vs.

1 Shanmugam Thangarajah Iyer of do present y of Vanthannu Krishnan Kivil, Senkalady, Batticaloa

2 Kandiah Murugesu of Polikandy

3 and wife Ponnamma of do  
Respondents.

This matter coming on for disposal before V. M. Coomaraswamy Esqr. Additional District Judge of Point Pedro on the 13th day of July 1954 in the presence of Mr. N. A. Rajaratnam Proctor on the part of the petitioner and the petition and affidavit of the petitioner dated 13th July 1954 and 5th July 1954 respectively and the affidavit of the Notary who attested the Last No. 13331 dated 2nd November 1953 dated 7th July 1954 and of the witnesses dated 5th July 1954 having been read.

It is ordered that the said Last Will No. 13331 dated 2nd November 1953 and now produced and deposited in Court be declared proved, that the petitioner be declared entitled to obtain probate thereof as Executor appointed thereunder and that probate thereof be accordingly issued to the petitioner unless the respondents or any other persons appear before this Court on the 2nd day of September 1954 at 10 O'clock in the forenoon and shew sufficient cause to the satisfaction of this Court to the contrary.

This 13th day of July 1954

Sgd. S. THAMBYDURAI

District Judge.

Drawn by 28-7-54  
Sgd. N. A. Rajaratnam,  
Proctor for Petitioner.

(O. 73. 13 & 20)

### ORDER NISI

IN THE DISTRICT COURT  
OF JAFFNA

Testamentary Jurisdiction  
No. 1715

In the matter of the intestate estate of the late Karthigesu Candiah Vettivelu of Manganaweli, Mundal

Deceased

Manonmany Velupillai C/o P. Nadarajah of Kokuvil West, Kockuvil  
Vs. Petitioner

1. Mahendra Rajah

2. Jayaledchumy

3. Jeyamony

4. Balendra

5. Nageswari

6. Rasakulendran

7. Rajendra

8. Jeyakouri

9. Neelendra all of Kockuvil West, minors appearing by their Guardian-ad-litem

10. Suppiramaniam Rajendra of No. 24, Silver Smith

Street. Hulstsdorff  
Respondents  
This matter of the Petitioner abovenamed praying that the 10th Respondent be appointed Guardian-ad-litem over the 1st to 9th Respondents and that Letters of Administration to the estate of the abovenamed deceased be granted to the Petitioner coming on for disposal before A. E. R. Corea, Esquire, District Judge, on the 19th day of July 1954 in the presence of Mr. V. Venasithamy, Proctor on the part of the Petitioner and the affidavit of the Petitioner having been read; It is declared that the 10th Respondent be appointed Guardian-ad-litem of the 1st to 9th Respondents and that the Petitioner as widow of the said deceased be declared entitled to have letters of administration to the estate of the said intestate unless the Respondents shall on or before the 13th day of September 1954 show sufficient cause to the satisfaction of this Court to the contrary.

Jaffna this 19th day of July 1954

Sgd. A. E. R. Corea  
District Judge

Drawn by  
Sgd. V. Venasithamy  
Proctor for Petitioner  
(O. 76. 20 & 27)

### Astrological

## WEEKLY FORECASTS

'SRI PATHY'

FROM 22-8-54 TO 28-8-54

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

This week will continue to be troublesome y u will find it difficult to make both ends meet. Do not rely much on the promises made by friends lest you get into difficulties.

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

This week is very favourable for your professional as well as your personal affairs. New ventures will be successful but you will have to face some criticisms and difficulties.

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

You will find it difficult to avoid quarrels and criticisms this week. There will be no mental peace. Friends will prove to be very helpful. Financial gains promised week end.

**CANCER** Punarpoosa 4, Poosa, Ayilya [Kataka Rasi]

You will have to meet with much underground oppositions in most of your dealings. But you will be able to steer clear of them. Health should be given particular care for some time. Avoid arguments

**LEO** Maha, Poora, Uttira 1, [Singha Rasi]

There will be much improvements in your domestic affairs. Financial gains promised but expenditure will also be on the rise. Agriculture will bring in good profits. Ill health to children likely week end.

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

This will be an unsettled week. You will have to work hard for your success. With all the efforts you put in you will not be able to achieve anything substantial

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

Agricultural pursuits will bring in good results. Gains through lands and landed properties are also shown. Your father's relatives will help you much in your undertakings. Make quick decisions without wavering and you are sure to succeed. The first two days must be spent with care.

**SCORPION** Visaka 4, Anusha, Kettai [Vrischika Rasi]

You are bound to get into troubles in office this week Monday, Tuesday and Wednesday morning the worst out of the lot. Troubles with relatives are also likely.

## Commission On Tobacco Products

The Commission on Tobacco products has invited representations from Members of the Public, Factories, Associations, Societies, Unions, other Organizations connected with the various tobacco products industries and the disposal of these products by its Press Notification in the three languages. These representations, with extra copies will be received by the Secretary, Commission on Tobacco Products, 48, Hunupitiya Lake Rd., Colombo 2. The Commission while awaiting representations from the various bodies had visited during the past few days some of the tobacco products manufactories in Colombo, places of marketing of tobacco products etc. The Public Sittings of the Commission will commence about August 17th 1954, in Kandy and is expected to be over by September 30th 1954 with

the sittings in Colombo. The exact date, time and places of the Public Sittings of the Commission in the various provinces will be notified in the Press in all the languages. The tentative dates fixed for the different districts and provinces are as follows:-

Central Province (August 17th—August 23rd)  
North Central Province (Aug. 24th—Aug. 29)  
North Western Province (Aug. 30th—Sept. 1st)  
Western Province (Sept. 2nd—4th & Sept. 27th—30th)  
Northern Province (Sept. 6th—Sept. 16)  
Eastern Province (Sept. 17th—Sept. 19th)  
Southern Province (Sept. 21st—Sept. 24th).

### ORDER NISI

IN THE DISTRICT COURT OF  
POINT PEDRO

Testamentary Jurisdiction  
No. 516

In the matter of the Last Will and Testament of Velupillai Periyathamby of Karaveddy North.  
Deceased.

Periyathamby Rasiah of Karaveddy North.  
Petitioner.

Vs.

1. Periyathamby Vaithilingam of do.  
2. Periyathamby Maniccam of do.  
Respondents.

This matter coming on for disposal before A. W. Nadaraja Esquire, District Judge, Point Pedro, on the 1st day of July 1954 in the presence of Mr. N. A. Rajaratnam Proctor on the part of the petitioner and the petition and affidavit of the petitioner dated 1-7-54 and 30-6-54 respectively and the affidavit, of the Notary who attested the Last Will No. 16659 dated 1st September 1946, dated 30-6-1954 and of the witnesses dated 29-6-54 having been read:

It is ordered that the said Last Will No. 16659 dated 1st September 1946 and now produced and deposited in Court be declared proved, that the Petitioner be declared entitled to obtain Probate thereof as Executor appointed thereunder and that Probate thereof be accordingly issued to the Petitioner, unless the Respondents or any other persons appear before this Court on the 5th day of August 1954 at 10 O'clock in the forenoon & shew sufficient cause to the satisfaction of this Court to the contrary.

This 1st day of July 1954.  
Sgd. A. W. Nadaraja  
District Judge.

Drawn by  
N. A. Rajaratnam  
Proctor for Petitioner  
5 8-54

O N Extended & Reissued  
for 23-9-54.

Intd S. T.  
D J.  
(O. 74. 13 & 20)

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

This is a week that will cause you much restlessness. Health upsets and scandals are likely to upset you much. Spend Wednesday afternoon, Thursday and Friday with care. Week end will bring in some financial gains.

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

Both in the office and at home there will be some troubles. Do not begin anything new. Friends might betray you in some affairs. Week end must be spent with care.

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

Old investments will bring in favourable results. Happiness through children and gains through landed properties promised. Avoid arguments with friends week end

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

Domestic troubles likely this week. Ill health to married partner and children shown. There will be some changes in your routine work.



## WORLD PRESS ON GOA

### Foreign Hold Must Go

Under the caption "OUR ALLY PORTUGUESE", Mr. Ahmet Sukru Esmer wrote in the *Yeni Ulus* of Ankara: "While one of our allies wanted to use us in Kashmir, another one, that is Portugal, our ally because of the N.A.T.O., wants to use this Organisation and Turkey in order to preserve its Settlement, Goa, in India. India wanted this settlement back but Portugal under NATO's protection has challenged India."

"But British, French and Portuguese Settlements in Asia do not fall within the boundaries of the NATO. For this reason, the Portuguese claim is wrong. Pakistan by the way of its recent Pact with the U. S. and Portugal by way of the NATO want to use Turkey against India. But there exist close and sincere relations between Turkey and India. Even though we are neutral on Kashmir issue, in Goa's case we are completely on India's side."

Burmese Press has supported India Government's stand on the question of foreign pockets on Indian soil.

Burma's influential daily, the *Nation*, has said in an editorial that the Portuguese Government in Goa "is foreign and it has to go" and Asia would range itself on India's side if worse came to the worst.

The Burmese owned independent paper said Goa was originally attached to the Portuguese Crown by right. "It does not make the least difference whether the Portuguese Government in Conquistas has been good or bad. It is foreign rule and it has to go."

Another influential paper, the *New Light of Burma*, said: "To India the enclaves mean the presence of continued slavery of their kith and kin on their soil and subjection of them under India's very eyes."

In Australia, Columnist Douglas Wilkie in his column in the *Sun News Pictorial* of Melbourne says the Portuguese Colony of Goa can retain its identity under Nehru's Government after surrender by the Portuguese.

Mr. Wilkie observes: "Lisbon is about to lose one of the last of its imperial plums which shrivelled long ago to economic prune. The real problem for the Portuguese is how to make a graceful surrender of the power in India. It is important that Goa and its historic associations with Saint Francis Xavier should retain its identity. But this can be achieved within the Indian Union. Nehru's Government has an enviable record of racial and religious tolerance."

The independent pro Government daily, the *New Times of Burma* said: "The deliberate attempt of the Portuguese Government to

## President Prasad's Message

(Continued from page 2)

cess of execution according to schedule. Consideration of the second Five-Year Plan has also been taken in hand and all necessary details with regard to it are being worked out in consultation with the State Governments.

"Even though the progress we have made is not inconsiderable, we cannot afford to relax. The rainy season year after year reminds us of the rivers whose waters work havoc in Assam, West Bengal and Bihar. These rivers have to be tamed so that through planned control their destructive power is turned into a valuable asset for the areas which are now flooded and have to face widespread damage. Plans to harness the waters of some of these rivers are already under consideration. I have no doubt that with the co-operation of everyone in this country, things will continue to improve as the Second Five-Year Plan nears completion and is put into operation."

"Once again, I extend my hearty greetings to all of you and wish that the eighth year of Independence brings you greater joy, happiness and prosperity."

exploit religious ties with the other Western Powers to whip up opposition to India's stand on the enclaves is perhaps the most shameful episode of the sorry tale of imperialist exploitation of Asia."

The paper said: "Asians have learnt bitterly that Western imperialism dies hard but they hardly expected that important section of Christian Church to give either tacit or open support to the colonial regime...."

*Democracia* of Buenos Aires says: "What did Europe the whole of Europe give to India during more than three centuries of domination? Nothing that could be considered of any real importance for India. The European Powers maintained the most brutal feudalism, they exploited the most archaic forms of Government, supporting them only in order to serve their merchant interest. They fomented internal division, general poverty and the most complete debauchery."

"Portugal, in Goa preferred to engage in the precious stones and gold smuggling which is the real reason of its determination to stay there. But to-day's India is not yesterday's India."

The *Rangoon Daily*, referring to some of the Portuguese Government's utterances, wrote: "We must say that the Portuguese have shown lack of decency. We find the tinge of barbarity in their mental make-up."

## Deep Thoughts About Dreams

(Continued from page 1)

white flowers, lotus, rivers, etc., are subjects of dreams on account of *Kapha Kōpam*. When *Vatha*, *Pitha* and *Kapham* are working in harmonious co-ordination in the human system, there is health and happiness in full measure. If the harmony is upset and there is inflammation or undue preponderance of one it is supposed to be in a hostile state in relation to the individual's health.

In the winter season, the third and last part of the night is prolific in dreams on account of *Vatha Kōpam*. In the autumn, the middle part of the night abounds in dreams on account of *Pitha Kōpam*. In the spring, the first part of the night produces most dreams on account of *Kapha Kōpam*. A conflict of all the three will lead to dreams in all seasons.

The *Puranas* contain many accounts of dreams, but the most classic one is what Bharata had just on the eve of his father's death. He had a very ghastly dream overnight, which he described next morning to his friends. Just then a messenger comes to him all the way from Ayodhya. "Why am I required so urgently at Ayodhya?" Bharata asks the messenger, "Has anything fatal happened to my father, Rama or Lakshmana? One of us must meet death very soon. Such is the terrific reaction of the dream I had overnight."

While narrating his dream, Bharata says: "My father, looking unkempt and with untied locks of hair, was seen falling from the top of a hill into a deep pit filled with cow dung; the seas were seen completely dried up; the moon fell down to the earth from the sky and the whole world was seen shrouded in darkness. The royal elephant appeared with its tusk broken, the burning flames of fire suddenly went out. My father was seated on an iron throne, wearing a red dress and a crown of dark, fierce women was making fun of him. My father wore a red garland and painted his body red and drove off towards the south in a chariot drawn by asses. I saw my father being caught and dragged by a devilish woman who had a gruesome face and was wearing a red dress. She had a sardonic smile. My throat is parched, my mind is not at rest. Either I or Rama or father or Lakshmana must meet immediate death as a result of this ghastly dream."

What are good dreams? Divine personages, Brahmins, bulls, cows, relations who are living, royal personages, good people, high flames of fire, tanks with clear water, unmarried girls, boys with a good complexion and wearing white dress, umbrella, mirror, poisonous medicines, meat, white flowers, white dress, nightsoil, toilets, fruits, hills, big buildings, fruit-bearing trees, human beings, elephants, lions, horses, ri-

vers, deep waters, seas' journey in a northeastern direction one's own death escape from bondage, weeping, destruction of enemies—these are good dreams. Long life, health, happiness and acquisition of wealth from several sources are indicated by such dreams.

Kings, elephants, horses, bulls, cows and sick persons in dream are good omens for immediate attainment of all desires. Sardals, conch, betel-leaves, store of wealth and *Pichaka* flowers are dreams indicating birth of a child or acquisition of wealth in the near future. A person dreaming himself chained or bound by a rope will have a son born to him in the immediate future; and the burning of a cushion, bed or house or one's own person indicates immediate attainment of unexpected wealth. A pair of birds, especially fowl, doves or *Chakravaka* would be indication of an immediate marriage for the dreamer. The sun and the moon in dream would cure you of your illness if you are sick and make you rich and healthy if you are free from illness. The starlit sky flooded with moonlight, clearly burning flames of fire, trees loaded with flowers and fruits, vessels filled with curd, milk or rice are clear indications in dream that you are shortly destined to become very rich.

—Madras Hindu.

### ORDER NISI

IN THE DISTRICT COURT OF  
CHAVAKACHCHERI  
Testamentary Jurisdiction  
No. 42T

In the matter of the intestate estate of the late Appukuddy Thambirajah of Katkuli in Chavakachcheri

Deceased  
Maheswary widow of Appukuddy Thambirajah of Katkuli in Chavakachcheri

Vs. Petitioner  
Minor 1 Nithianandarajah son of Thambirajah  
2 Ramanathan Subramaniam of Katkuli in Chavakachcheri

Respondents  
This matter of the petition of the Petitioner coming on for determination before S. Thambidurai Esquire, District Judge, Chavakachcheri on the 22nd day of July 1954 in the presence of Mr. S. Siva Rajah, Proctor on the part of the petitioner and the affidavit and petition of the petitioner having been read.

It is ordered that the abovenamed 2nd Respondent be and he is hereby appointed Guardian ad litem over the 1st respondent for the purpose of representing the said minor 1st respondent in these testamentary proceedings and that Letters of Administration to the estate of the said deceased be granted to the petitioner as widow of the said deceased unless the said respondents shall appear before this Court on the 14th day

## Freedom Entails Obligations

Shri Nehru speaking on the freedom of the press said:

"I often wondered what is exactly meant by freedom either of the Press or anybody else. The more I thought about it the more I have come to the conclusion that there is no such thing as abstract freedom. Freedom is always accompanied by responsibility, freedom entails obligations whether it is national freedom or individual freedom, group freedom or freedom of the Press. I want you to think in this integrated way. After all, the question of freedom of the Press or any other freedom for expression of view-points may be called broad tolerance of thought and expression. I think it is important that there should be broad tolerance of thought and expression."

In certain circumstances, even the freedom of the Press might result in curbing the freedom of expression and might terrorise the public and might, to some extent, regiment public opinion, preventing the public to have a broad tolerance of expression. This question became, therefore, one which could not be considered by the application of an abstract formula but had to be looked at in all its various aspects.

Most of them had grown up in talking about political freedom and had grown up in that line of thinking. He wished them now to talk more about social freedom. He thought that there would be neither political freedom nor economic freedom without social freedom. All were inter-connected with one another. The test of a country having really grown or having really undergone some kind of revolutionary change was not the change at the top of the political apparatus but some change in the common people and some change in their relations with the Government and their own social and economic relations. That was the test of a major change.

### Antiquated Colonialism

London Weekly, the *New Statesman and Nation*, has characterised the Portuguese attitude to Goa as "nothing other than antiquated colonialism."

The Weekly said: "It is absurd to pretend that in modern conditions the tiny relic of an old Empire can remain on Indian soil when the majority of Indians and Goans object to it."

of September 1954 and show cause to the satisfaction of this Court to the contrary.

The 22nd day of July 1954  
Sgd. S. THAMBYDURAI,  
District Judge.

Drawn by  
Sgd. S. Sivarajah  
Proctor for Petitioner,  
(O. 77, 20 & 27)



# The Pattern Of Life Woven By Bharat

(Continued from page 1)

tion on equality was our own solution for our ills. In no Constitution in the world has it been so much emphasized as in ours.

We have also emphasized those quasi-autonomous village organizations—the *Panchayats*, which are a part of our social and political heritage from ancient times. In keeping to them firmly we have maintained our own pattern of democracy and fundamentally departed from the traditions of the West. Turkey largely follows the Western model in this respect, while China has adopted the Russian model of collectivised villages.

Since the British left the country, power has continued to be in the hands of one party. But its pattern has not been European; it has thrown up neither truthless leadership nor unquestioned regimentation. It set up a free Constitution regardless of its own interest. It created fundamental rights for all. It accepted the Rule of Law. In an independent integrated judiciary, it deliberately set up its super critic and regulator.

The One Party set-up thinks only in terms of all inclusive nation. It acts as a self-chosen instrument of the people as a whole. It operates under conditions of freedom which it has created itself and which all its enemies can equally exploit. It uses no violence; it raises only upon the tenure provided by continuous service rendered from day today.

Trying its best to stand above class conflicts, caste rivalries and group tensions, it has before it India as a whole; predominantly a farmers' country; a nation whose perennial vitality is represented by six crore of farmers. This outlook was reflected in the Five-Year-Plan, when the agricultural sector was made its primary concern. India has deliberately rejected collectivisation and industrialisation at all costs. No country can keep its foundations stable only by fastening the iron hooks of a class-conscious leadership from above, and escape totalitarianism.

The pattern of our state, in matters of reli-

gion, is typically Indian. It is not a Godless state. Temples, mosques and shrines flourish, religious festivals are freely observed by millions. It is a state in which all religions may be followed freely; where the need of sympathetic appreciation of all religion is constantly emphasised. This religious freedom was achieved by a Constituent Assembly in which an overwhelming majority of the members followed one religion; at a time when the country was passing through a phase of intense religious and communal bitterness; in spite of opposing groups pledged to vigorous proselytization.

—Madras Sunday Times

## ORDER NISI

IN THE DISTRICT COURT  
OF JAFFNA

Testamentary Jurisdiction  
No. 1786

In the matter of the intestate estate of the late Sundarammah wife of Subramaniam Krishnapillai of Vaddukoddai late of Singapore Deceased.

1 Sathasivam Karthigesu and wife

2 Valliammal alias Vallinayaki both of Vaddukoddai East Petitioners.

Muthachchy alias Muthachchippillai widow of Subramaniam Vairavanathar of Vaddukoddai Respondent.

This matter coming on for disposal before Spencer Rajaratnam Esquire District Judge of Jaffna on the 25th day of July 1954 in the presence of Messrs. Subramaniam and Somasundram Proctors on the part of the petitioners and the affidavit of the 2nd petitioner dated 27th day of June 1954 having been read:

It is ordered that the 2nd petitioner abovenamed be and she is hereby declared entitled as sole heir to the estate of the deceased abovenamed to have Letters of Administration to the estate of the abovenamed deceased issued to her accordingly unless the respondent abovenamed or any other person or persons interested shall on or before the 3rd day of September 1954 show sufficient cause to the satisfaction of this court to the contrary.

This 26th day of July 1954  
Sgd. S. Rajaratnam,  
District Judge.  
(O. 79 20 & 37)

## ORDER ABSOLUTE IN THE FIRST INSTANCE

IN THE DISTRICT COURT OF  
JAFFNA

Testamentary Jurisdiction  
No. 1787

In the matter of the Last will and Testament of the late Kanagasabai Thamboo of Vaddukoddai East Deceased

Meenadchippillai widow of Kanagasabai Thamboo of Vaddukoddai East Petitioner.

This matter coming on for final disposal before Spencer Rajaratnam Esquire District Judge of Jaffna on the 3rd day of August 1954 in the presence of Messrs. Subramaniam and Somasundram Proctors on the part of the petitioner abovenamed and the affidavit of the petitioner dated 19th day of July 1954 and the affidavit of the attesting Notary and witnesses dated 19th July 1954 having been read:

It is ordered that the Last will and Testament of the said Kanagasabai Thamboo bearing N. 2937 dated 28th March 1953 and attested by M. K. Subramaniam Notary public the original of which has been produced and deposited in this Court be and the same is hereby declared proved and it is further declared that the petitioner abovenamed Meenadchippillai widow of Kanagasabai Thamboo is the sole executrix named in the said Last Will and she is entitled to have probate thereof issued to her accordingly.

Sgd. S. Rajaratnam,  
District Judge.  
This 3rd day of August 1954,  
(O. 80. 20 & 27)

## ORDER NISI

IN THE DISTRICT COURT OF  
JAFFNA

Testamentary Jurisdiction  
No. 1779

In the matter of the estate of the late Ramasamy Thammotheram of Vaddukoddai West, Jaffna Deceased Chinnammah widow of Thillaiampalam Ramasamy of Vaddukoddai West Petitioner

Vs  
1. Ramasamy Ranganathan of do  
2. Ramasamy Ramachandran of do  
3. Ramasamy Sathabamah of do Respondents

This matter of the petition of the abovenamed petitioner coming on for disposal before A. E. R. Corea, Esqr District Judge, Jaffna on the 28th day of June 1954 in the presence of Mr. V. Nagalingam, Proctor for Petitioner and the affidavit and petition of the petitioner having been read; it is ordered that the petitioner be declared entitled to letters of administration of the estate of the said deceased unless the said respondents or any others shall appear before this court on the 2nd day of August 1954 and show cause to the satisfaction of the court to the contrary.

This 28th day of June 1954  
Sgd. S. Rajaratnam  
District Judge  
Extended to 3-9-54  
(O. 78 20 & 27)

## NOTICE

IN THE DISTRICT COURT  
OF JAFFNA

No. 11182

Madutheesu Thiruchelvam of First Cross Street, Passaiyoor, Jaffna Plaintiff

Vs.

1 Madutheesu Athiriyar of do  
2 Sometilena wife of do  
3 Sinnatamby Varasingam of do  
4 Sebastianmah wife of do  
5 Mikkel Ariyaratnam of do  
6 Gaanamuttu Soosaiappillai of do  
7 Mariammah wife of do  
8 Soosaimuttu Mannaval of do  
9 Swampillai Kavurielpillai and wife  
10 Lena of do  
11 Pocranam wife of do  
12 Thamban Chinnathamby of do  
13 Sirappina wife of do  
14 Sellakkuddy Joseph of do  
15 Sebastianmah wife of do  
16 Anthonipillai Christopher  
17 Mariyal alias Maria than mah wife of do  
18 Muttiah Philippu of do Defendants

It is hereby notified that action No. 11182 has been instituted in the District Court of Jaffna under the Partition Act No. 16 of 1951 for the partition of the land called 'Oruvakkakadu' situated at Passaiyoor, Chundikuly in the Division and District of Jaffna.

The defendants in the aforesaid action are summoned to appear in court on the 17th day of August 1954 at 10 O'clock of the forenoon.

By order of Court  
Sgd. A. Sivasithamparam  
C. C.  
This 5th day of August 1954.  
(O. 72 13 & 20)

## ORDER NISI

IN THE DISTRICT COURT OF  
JAFFNA

Testamentary Jurisdiction  
No. 1785

In the matter of the intestate estate of William Black alias Aiyampillai Rajakarier of Chankanai East Deceased

Marriet Sellammah widow of William Black of Chankanai East Petitioner

Vs  
1. Edwin Black of 12 Melbourne Avenue Bamba-lapitiya  
2. Dr. Albert Kanagasiam Black of 32 Nevren Place, Earls Court, SW 5 Respondents

This matter coming on for disposal before Spencer Rajaratnam Esqr. District Judge Jaffna on the 26th day of July 1954 in the presence of Mr. S. Tirunavukkarasu Proctor on the part of the petitioner and the petition and affidavit of the petitioner dated 6th July 1954 having been read:

It is ordered that the petitioner as widow of the deceased be declared entitled to Letters of Administration over the estate of the deceased and that the same be issued to her accordingly unless the Respondents or any other person or persons interested shall appear before this Court on or before 3rd day of September 1954 and show sufficient cause to the satisfaction of this Court to the contrary.

This 26th day of July 1954  
Sgd. S. Rajaratnam  
District Judge

Drawn by  
Sgd. S. Tirunavukkarasu  
Proctor for Petitioner  
(O. 75 13 & 20)

## THE JAFFNA MUTUAL BENEFIT FUND Ltd.

(Established 1918)  
BANKERS.

Authorised Capital Rs. 800,000.00  
Amount of Calls made Rs. 134,367.00

SHARES: 8000 shares of Rs. 100/- each. 75 month's 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. Part payments accepted.

FOR FURTHER PARTICULARS APPLY TO:

S. KANAGASABAI,  
Shroff.

வாங்குதல் வழங்குதல் பெயர் மலிவாகுதல் சரக்கள் மண்ணை  
கோண்டுதல் யாசு செய்தல் குறைவிடா துயர்தல் வாங்குதல்  
காண்மறை யறங்க கோங்குதல் கற்றவம் கேள்வி மல்கு  
மேன்மைகொள் சைவ சித்தி விளங்குதல் வலக மேல்வாம்.

Printed and Published by S. P. KANDIAH, F. L. S. A. (Lond.) residing at 245, Navala Road, Jaffna, for and on behalf of the Proprietors the Saiva Paripalana Sabha, Jaffna at their Press, the Saiva Prakasa Press, Vannarponnai, Jaffna, on Friday, August 20, 1954.