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THE LANGUAGE FRONT

PRESS DEBATE & PROFESSOR'S PREPOSSESSIONS

CONFUSED VIEW OF HISTORICAL FACTS

(By C. SUNTHERALINGAM M. P.)

I have picked out this passage from Prof. Malalasekera's contribution to the Language Problem as it embodies certain significant Sinhalese sentiments. He bemoans "Our History" in his own fashion: I bemoan "Our History" in my own manner. I trust neither he nor some of your readers will find fault with me for the Tamilian way of my wail!

According to the history of Ceylon, unfabricated and uncooked by Sinhalese or by Tamil neo-nationalists of very recent times, but as built up by the non-partisan scholars and research workers of the West. Ceylon was inhabited by civilised peoples before Vijaya arrived in ancient Ilam or Pankai as it was then known, as its first illicit immigrant! I notice that some Sinhalese leaders and Bhikkhus are now earnestly and energetically engaged in discovering more respectable founders and fore-bears for the Sinhalese people. I wish them luck. The last speech of His Excellency the Governor-General to Parliament, however, sets forth thus:—

"In May, 1956, the Buddhists the world over will inaugurate the celebrations in connection with the Buddha Jayanti which marks the Two Thousand Five Hundredth Year of the Parinibhana or passing away of the Buddha. To the Ceylonese this occasion marks also the Two Thousand Five Hundredth anniversary of the landing of Vijaya and the founding of the kingdom of Lanka."

It is admitted by all students of history that when Vijaya reached the shores of Ilankai, some at least of the inhabitants were worshipping the God of Kataragama; they were practising the fine arts like spinning and weaving; two of their (Naga) kings, Mahodara and Culodara, had a gem-set throne to quarrel about; they were sufficiently intelligent and mentally advanced to deserve three visits from the Lord Buddha himself. There were no Sinhalese people in Ilankai, or anywhere else in the world. The name Sinhala dwipa

referred to by Prof. Malalasekera was then *non est*. Yet he commences his contribution on a false premise when he writes about the noble and civilising influences of Buddhism being 'brought' to the Sinhalese "followed" by the 'long drawn out process of South Indian invasions'. He presumes that the Sinhalese were the inhabitants of Ilankai even in Lord Buddha's days. He regards the Tamils of Ceylon as 'permanent settlers' in North Ceylon 'at the end of the South Indian period.' He has, for reasons best known to him, overlooked the existence of Ilam or Pankai of the Nagas, regarded as a sect of Tamils at the dawn of Lanka's history.

On that premise Prof. Malalasekera proceeds to 'bemoan the consequences' of Sinhalese history. He has, however, failed to record how there was shuttle-cock warfare commencing even before Mahinda appeared at Mihintale with his Message. The warfare extended over 2,000 years between the Tamils of Ceylon, no doubt frequently aided, abetted and assisted by the Tamils of South India and the nouveau Sinhalese. Ruhuna, Kalyani (modern Kelaniya), Anuradhapura (subsequent Anuradhapura), Sigiriya, Polonnaruwa, Kalutara, Kataragama, Dambadeniya, Yapahuwa, Gampola, Rayigama, Kotte, Kandy are (save the last) names of ruined capital cities, which conjure scenes of battles won and lost and lost and won, of periods of prosperity and plenty when the peoples Sinhalese and Tamil, lived in peace, and of adversity and misery, when they were at war with one another.

Did not the Kandyan convention contain signatures both in Sinhalese and in Tamil scripts? Has not the late Gate Mudaliyar Gunawardhane, a reputed scholar of his day, placed on record that etymologically the Sinhalese language contains 60 per cent Tamil words? I do not know whether the recent researches of Prof. Malalasekera and members of the University Faculty of Oriental Studies (Tamil

and Sinhalese studies included on a basis of parity) of which he is the Dean have improved on this percentage!

Having bemoaned the past, Prof. Malalasekera wants to build "a single homogeneous nation" out of the present racial, religious, cultural and linguistic groups. I am glad he has specified correctly the types of differences which make for minorities in the modern State. The Peace Treaties and the League of Nations Charter, which followed in the wake of World War I, described minorities as inhabitants of a country who differ from the majority of the population in race, language and religion. This implies that the nation state can exist with these differences. Prof. Malalasekera seeks to solve the minority problem brought about by the language differences as between the Tamil-speaking, Sinhalese-speaking and English speaking inhabitants, who, in fact constitute the population of Ceylon today by making them all compulsory Sinhalese-speaking through Sinhalese schools and Sinhalese instruction. If his logic to build a "homogeneous nation" is pressed to its own conclusion (as is in fact being preached by not a few Bhikkhus) the problem of the minorities in Ceylon who are divided by religion as between Hindus, Buddhists, Muslims and Christians, including Catholics, must be solved by making them all Buddhists and Ceylon a Buddhist State. The problem of minorities based on differences of race as between indigenous, conqueror or cooly Tamil polygenous (or is it hotch-potch) Sinhalese and Dutch Burghers and Ceylonese Europeans can only be solved by making them all polygenous Sinhalese perhaps by compulsory intermarriage!!

And how does Prof. Malalasekera develop his thesis of building "a single homogeneous nation" out of the multi-lingual groups in Ceylon. Stalinist Communism is the bed rock on which he lays the foundation of his argument: "community of people which arises on the

(Continued on page 2)

HOLLOWNESS OF THE THEORY OF ABSORPTION

(By N. SANGARAPILLAI B. A.)

THE two contributions to the Daily News on the question of the State Language from two prominent men present a study in contrast—in approach, in critical grasp of minority problems outside Ceylon, and in the solutions each has to offer. The professor's approach is purely communal while Mr. Nadesan's is sober, dispassionate and statesmanlike. Professor Malalasekera is so obsessed with the idea of a state dominated by the Sinhalese majority that he entirely shuts his eyes to the right of the minorities to equality of opportunity in the administrative and political set up, to unfettered free development of their culture. They are not an end but only a means for absorption by the majority. He all along, speaks in terms of absorption and assimilation, but never of the growth of a national unity, by the slow process of mutual contact and understanding. Mr. Nadesan on the other hand sees the dangers of communal intolerance and dissension and the wisdom of creating co-operation based on free opportunity for all communities and respect for each other's rights and culture. A Pali professor's knowledge of politics and constitutional law cannot be anything profound and may be his study of the minority problems is warped by his communal prepossessions. The one lesson that minority problems in the outside world have to teach him is the absorption of minorities by the majority. This according to him has proceeded everywhere without let or hindrance. Ergo why not in Ceylon? The problem is the creation of foreign rule or the federation of autonomous states where the majority had no choice but one of

acquiescence. Mr. Nadesan's reading is different because he brings a cool detached approach to its study. He finds everywhere minorities living in an atmosphere of understanding, good-will and freedom with full scope for the expression of their personality and their language, even though of a negligible minority, is recognised as State Language. So the professor's solution is absorption through one State Language, while Mr. Nadesan offers bilingualism as a safer and surer alternative to Federalism, while friction and suppression lie in the way of one State Language.

The one thought uppermost in the mind of the professor is the fear that Ceylon Tamils by themselves or in combination with Indian residents may outstrip the Sinhalese in competition. They may unless they are speedily assimilated by denial of political opportunity except through Sinhalese medium, develop a separatist movement which may find expression in Federation with India or traitorous collaboration with an Indian invasion. He has no doubt that the Muslims even those of the Eastern Province may be won over to one State Language by political concession so that their linguistic absorption should present hardly any difficulty. He is ready to allow to the Tamils, as purely a matter of concession, not as of right, their cultural development in the Northern Province and in part of the Eastern-excluding of course the Muslim areas and the ever expanding Sinhalese pockets, so that absorption may proceed with as little friction and heartburn as possible. Of

(Continued on page 5)

NOTICE

The Saivaprakasa Press and the offices of the Hindu Organ and Tothusathanam will be closed on Tuesday 25-10-55 on account of Vijayathasami Celebrations.

MANAGER



செய்தகரர்.

சமீபகாலமாக ஓரூர் அருகில் விழுந்த சமீபகாலமாக காணப்பட்டிருக்கும் சமீபகாலமாக காணப்பட்டிருக்கும் சமீபகாலமாக காணப்பட்டிருக்கும்

செய்தகரர்.

Hindu Organ

FRIDAY, OCTOBER 21, 1955

Treasure These Thoughts

Never forget to say to yourself and to teach to your children, as the difference between a fire fly and the blazing sun, between the infinite ocean and a little pond, between a mustard seed and the mountain of Meru, such is the difference between the householder and the Sannyasin!

WHY THIS WAR DANCE?

It is easier and requires less courage to attack than to withstand fire without retaliation' observed F. C. Bartlett in his 'Psychology and the Soldier. But the uproarious crowd that made cowardly assaults on those who had assembled at the Colombo Town Hall to express their considered views on a national problem of vital importance, twice within the short space of five days, cannot be credited with the possession of even a particle of courage or the semblance of manliness in them. The disgraceful demonstrations that were staged by the unruly mob on Sunday clearly indicated how political opportunists had combined in a cowardly enterprise to influence the judgment of others who could not see eye to eye with them on the problem of State Languages. The riotous behaviour of the riff-raff that had collected very close to the venue of the 'Two languages meeting' was not one that was the sentimental outcome of righteous indignation but the vicious

outburst of wicked intentions. But whatever might have been the composition and complexion of the mischief mongers the authorities had miserably failed to discharge their duty courageously and convincingly. Recourse to the use of teargas and batons need not have been made if sufficient precaution had been taken by the Police to deal with the dastardly demonstrators before they could occupy vantage positions armed with stones and brickbats. Even after the unruly mob had begun to use violence on all and sundry, those responsible for the preservation of order and peace could not prevent the organisers of the meeting from being subjected to baton charge.

There is another aspect that calls for immediate action. Has the administration surrendered itself to the forces of unruly elements? Has the fate of those who venture to give expression to their thoughts on questions of national interest been entrusted to the mercy of vagabonds and thugs?

STUNT STATEMENT!

We cannot but have praise for the Premier who notwithstanding the violent outbursts of the 'Sinhalese alone' section and despite the risk of being self-driven to political wilderness on this issue had reiterated that 'the objective of making Swabasha the official languages of the country is now a settled policy confirmed in practice.' But we are at a loss to understand why Sir John Kotelawala has not been able to accept Dr. N. M. Perera's motion and re-affirm the settled policy.

The debate on this momentous motion has betrayed mere sentiment and a sense of irresponsibility. A Government that stands committed to a certain course of action both by conviction and decision of the State Council should have been only too ready to welcome Dr. Perera's motion even if that step would eventually give unmerited kudos to the L. S. S. P. The decision of the U.N.P. to oppose the 'parity' motion is extremely unwise and unfortunate. What is worse is the way that has been adopted by the Government party to counteract the effects of a discussion on this motion.

The Language Front

By C. Suntheralingam M. P.

(Continued from page 1)

basis of the common language, common territory, economic life or psychological make-up which is manifest in a common culture.....Hence a common language is one of the characteristics of a nation.' If I remember right (and I write subject to correction) it was not long ago that Prof. Malalasekera was rather scathing in his denunciation of communism of all brands!

The language problem has thus made him an ideological ally of the Communists, though in fairness to the latter. I should state that starting on the same Stalinist or other Communist theory of the modern Nation State, the Ceylon Communists have given public expression to the view that, in the circumstances of Ceylon, if there is to be a Nation State, it must be founded on equal status for the Sinhalese and the Tamil languages.

Prof. Malalasekera seeks to develop his argument as his friend and fellow chauvinist, Mr. L. H. Mettananda has also done, by citing examples of countries like U. S. S. R., Great Britain, India, Burma, Israel, Philippines, Thailand, Indonesia and many others, and endeavours to show rather disingenuously how the Stalinist ideal is being followed in those countries. But, as it hurt by the pricking of conscience, both of them try to explain away, on assumed historical and other grounds, why countries like Finland, Belgium, Canada, South Africa and Switzerland have more than one language as the state languages, permitting to each and everyone of them parity of status.

If Prof. Malalasekera and Mr. Mettananda cite the national language policies of some countries and passages from the UNES. O pamphlets "text out of context"—for their purpose of solving the language problem in Ceylon, one can well forgive the Devil for quoting the scripture for his purpose.

Prof. Malalasekera however, is caught up in the coils of his own inconsistent arguments. He stuns over his own statement, ultimately traceable to one of the greatest nationalists of all times, the Polish patriot, Kosciusko, that nationalism is in the "last analysis a feeling of 'togetherness,' of 'oneness,' of 'community-feel'."

Whatever the components as long as that feeling of oneness exists, so long can there be a Nation State. Unless, therefore, that feeling exists, or is brought into existence in Ceylon, it is idle to think of a one nation Sinhalese State of Ceylon. We know, however, for certainty that the Tamil speaking people in Ceylon, especially those living in the Northern and Eastern pro-

vinces, will not be party or privy, to the creation of a situation in which the Tamil language is not given the constitutional guarantee of parity of status with Sinhalese in every part of Ceylon.

My good friend, Senator S. Nadesan, Q. C. after reviewing the history of multi-national states in his admirable contributions to the Senate debate and to the Press, has come to the conclusion that in Ceylon the language difficulty can only be solved, either by bilingualism or by Federalism. He seems however, to have overlooked that there is a third possible solution of two separate nation states in Ceylon, each having its own territory, its own language and its own culture. If the Sinhalese leaders feel that they must have, for the preservation of their own language, their own culture and their own individuality as a people, the Sinhalese language as the one and only State language of Ceylon, they are free and welcome to exorcise the Northern and Eastern provinces from the territory of their own Nation State. If they do that, the quotation from Stalin will fit in all forms with a Sinhalese State of South Ceylon. The Kingdom of Jaffna of history, and the history of the Palkai Tamils will then repeat themselves. No Tamil who has any self-respect or regard for his race, or for his culture or for his language, will agree to the substitution of John Bull Raj by John Baas Raj all over Ceylon. Let there be no mistake on this score. The forthcoming bye-election at Vauciy, to be followed by the general election in due or sudden time, will show unmistakably the strength of feeling among the Tamil speaking peoples of Sri Lanka whatever their origin, whether they wish to be integrated in a Sinhala State or to exist in their own way in a Tamil thaluk. I welcome Professor Malalasekera's suggestion of using the General Election as a Referendum on this one issue. Another argument which has been urged by a number of correspondents in the Press and which has been repeated by Prof. Malalasekera proceeds on the following lines

It is based on population statistics: Out of a population of 80 lakhs so it is reasoned, 56 lakhs being 82 per cent of the total citizens of Ceylon, are Sinhalese people; 9 lakhs are Tamil-speaking citizens of Ceylon; nearly another 12 lakhs are Tamil-speaking stateless persons.

And, therefore, as an irrefutable squitter, the language of the State of Ceylon must be the language spoken by the majority! How can there be parity for 9 lakhs and 56 lakhs?—that is the question posited in banner

'Parity Motion' By - Passed?

The Premier's statement was a reiteration of similar statements made earlier inside and outside the House of Representatives.

The Leader of the Opposition going back on his earlier views when he was in the Cabinet, moved an amendment that Sinhalese alone should be the State Language.

Mr. G. G. Ponnambalam was still speaking when the House adjourned sine die.

A subject of rare significance was thus treated with significant unconcern.

Jaffna College

ADMISSION FOR 1956

The examinations for admission into Jaffna College for the year 1956 will be held as follows:—

For Pre-Senior, Forms 1, 2 & 3 on the 26th of November, 1955.

For University Prelim First Year on the 28th and 29th of December

Applications close on the 15th of November. For application forms and all other details please write to the Senior Vice-Principal.

PRINCIPAL

(M 161, 21 & 28)

headlines! This argument is on the same lines as that which the Hon. Mr. J. R. Jeyewardene indulged in, in the House of Representatives, when he suggested that Mr. Ismail, the Deputy Speaker, could be compelled not to wear hip fez, the symbol of his religion by a majority vote in the House!

What Prof. Malalasekera and those who think like him in this regard forget is that in a modern democratic State, decisions by majority vote can only concern certain matters. Fundamental human rights are not, and cannot be, determined by a show of hands. Article 29 of the Ceylon Constitution Order in Council, to which Prof. Malalasekera refers, is a poor apology as providing constitutional safeguards for fundamental rights. As I have often said and written, Democracy means counting of heads only within certain well-defined and well-known bounds, and cracking of heads if those bounds are exceeded! The Universal Declaration of Human Rights by the UNO makes this perfectly clear, and it will do much good if the leaders of the Sinhalese-speaking peoples like Prof. Malalasekera and Mr. L. H. Mettananda too have this basic political postulate of modern democracy well in the forefront of their minds if they do not want separatism and disaster.

(To be continued)

What To Eat And When

One should not take food while one is still tired. The stomach muscles themselves get tired and cannot digest food properly at the end of a day's work. If you must feel a big appetite, the safe rule to follow is to take good rest before you start your meal.

You will do well to miss a meal,

1. If overtired;
2. If in pain;
3. If emotionally upset;
4. If not hungry;
5. If chilled;
6. If overheated;
7. During acute illness;

The Swedes say that "enough food, good food, and food at the right time, has a distinct bearing on the life of man". We eat to keep ourselves alive. Foods such as cereals and sweets keep the body warm. Energy foods are milk, and pulses. Fats too are necessary to supply body fuel. Vitamins are essential also and these are found in green leafy

vegetables and fruits.

Drastic reductions of fat in one's diet is harmful and useless. Tests have shown that a balanced diet, not a fat-free one, cures obesity. Moreover, starches and sweets alone don't increase a person's weight either; fat women tested by a group of doctors were found to consume the same proportion of sugar and starches as lean ones, and the logical conclusion seems an individual, balanced diet without gross restrictions of any particular nutritional substance.

Are you suffering from blood pressure? Then, know this small but very important fact. The great majority of high blood-pressure complaints, whether simple or complicated with other conditions are more or less completely relieved by the single measure of a salt free diet carried out thoroughly and accurately for a sufficient length of time.

—Universal Digest.

ORDER NISI

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction No. 33

In the matter of the Estate of the late Sabapathy Ariacutty of Thunavy in Vaddukodai who died in Seremban, Malaya. Deceased S. Sannathangam widow of Sabapathy Ariacutty of Thunavy in Vaddukodai presently of Batu Pahat in Johore by her Attorney Arumugam Paramsothy of Thunavy.

Vs. Petitioner. Ariacutty Kumsrasamy of Thunavy, presently of Batu Pahat in Johore.

Respondent. This matter coming on for determination before P. Sri Skanda Rajah Esquire District Judge Jaffna on the 13th day of April 1955 in the presence of Mr. V. K. Subramaniam Proctor on the part of the Petitioner and the affidavit of the Attorney of the Petitioner and that of the witnesses to the Last Will dated 27th July 1932 Petition of the Petitioner, Last Will dated 27th July 1932 marked P1 and Supreme Court Order dated 2nd April 1955 having been read.

It is ordered that the Petitioner be declared entitled to

Letters of Administration with copy of the said Last Will annexed thereto and the same granted to her as sole heir named in the said Last Will and as widow of the deceased, unless the Respondent shall appear before this Court on the 18th day of July 1955 and show cause if any to the satisfaction of this Court to the contrary.

This 13th day of April 1955 Sgd. P. SRI SKANDA RAJAH District Judge.

18-7 1955 Time to show cause extended to 24th October 1955. Sgd. P. SRI SKANDA RAJAH District Judge. (O. 85 14 & 21)

Order Nisi

IN THE DISTRICT COURT OF JAFFNA No 94 T

In the matter of the Intestate Estate of the late Kartbigesu Thiruchittampalam Kandiah of Nallur, Jaffna

Deceased Ammarasa widow of Kartbigesu Thiruchittampalam Kandiah of Nallur, Jaffna

Vs. Petitioners

1. Kandiah Balasingam of Nallur, presently of R. N. Store Depot, Kochchikade, Colombo
2. Kandiah Mahalingam of Nallur, presently of I. P. T. (R) Anuradhapura
3. Kandiah Navaratnam, and
4. Thilagavathy daughter of Kandiah, both of Nallur, Jaffna

Respondents This matter of the Petition of the Petitioner praying that she be declared entitled to have Letters of Administration for the estate of the said deceased and Letters of Administration be issued to the Petitioner, coming on for disposal before P. Sri Skanda Rajah, Esquire, District Judge, Jaffna on the 3rd day of October, 1955 in the presence of Mr. S. Visuvalingam, Proctor for the Petitioner and the Petition and Affidavit of the Petitioner having been read,

It is ordered that the Petitioner be declared entitled to have Letters of Administration for the estate of the said deceased and the same be issued to the Petitioner accordingly unless the Respondents abovenamed or any others shall show sufficient cause to the contrary on or before the 7th day of November, 1955 at 10 A. M.

This 3rd day of October 1955 Sgd. P. Sri Skanda Rajah District Judge

Jaffna, Drawn by 5-10-55 Sgd. S. Visuvalingam, Proctor for Petitioner (O 85 14 & 21)

ORDER NISI

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction No. 84

In the matter of the estate of the late Kanmaniammah widow of Naganathar Kandiah of Vaddukodai West, Jaffna

- Deceased.
1. Rajah Thirugnanasampanthar.
 2. and wife Granambikai of

ORDER NISI

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction No. 90 T

In the matter of the Estate of the late Thambiah Murugesu of Kaddudai

Deceased

1. Murugesu Visuvalingam and wife
2. Thavamany of Segamat, Johore
3. Chelliah Atputam aged 18 years
4. Chelliah Ramanathan aged 17 years
5. Thambiah Chellathurai all of Kaddudai
6. V. K. Sellathurai and wife
7. Saraswathy both of 1079 A Musa Road, Teluk Anson, Perak, Malaya
8. Thambippillai Chelliah and wife
9. Rasammab both of Bagany Pasir Estate, Teluk Anson, Perak, Malaya.

Respondents. This matter coming on for disposal before P. Sri Skanda Rajah Esquire District Judge, Jaffna on the 26th day of September 1955 in the presence of Mr. S. Rajendran Proctor for the Petitioner and the affidavit of the Petitioner having been read:

It is ordered that the abovenamed 5th Respondent, be appointed Guardian-ad-litem over the minor 3rd and 4th Respondents for the purpose of protecting their interests and of representing them in these proceedings and that Letters of Administration to the estate of the said deceased be granted to the Petitioner as his lawful widow unless the Respondents or any other persons appear before this Court on the 31st day of October 1955 and state objections to the contrary.

The 26th day of September 1955

Sgd. A. E. R. Corea District Judge.

S. Rajendran Proctor for Petitioner (O. 87. 14 & 21)

Vannarponnai East. Petitioners.

Vs. Thuraisamy Sabaratnam of Vaddukodai West.

Respondent. This matter of the petition of the above-named petitioners coming on for disposal before P. Sri Skanda Rajah, Esq District Judge, Jaffna on the 16th day of September 1955 in the presence of Mr. V. Nagalingam, Proctor for petitioners and the affidavit and petition of the petitioners having been read; it is ordered that the petitioners be declared entitled to have letters of administration of the estate of the said deceased issued to them unless the said respondent shall appear before this court on the 21st day of October 1955 and show cause to the satisfaction of the court to the contrary.

This 16th day of September 1955

Sgd. P. Sri Skanda Rajah District Judge.

(O. 83 14 & 21)

Astrological

WEEKLY FORECASTS

'SRI PATHY'

FROM 23-10-55 TO 29-10-55

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

Domestic conditions will not be very satisfactory for some time to come. Financially a good week. You will be able to settle some of your debts. Triumph over competitors also promised.

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

Health will not be very satisfactory throughout this week. New ventures will bring in good results only after initial difficulties. Domestic upsets likely week end.

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

Health will not be very satisfactory. Your mind will not be at rest. The first three days will be very stormy. Second half of the week will bring in some good results. Financial gains also promised.

CANCER Funaipoosa 4, Poosa, Ayilya [Kataka Rasi]

An unsettled week in domestic affairs. But professional success promised. Health upsets likely second half of the week. Wednesday Thursday and Friday morning must be spent with care. Week end will turn favourable again.

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

This week will be a stormy one. You will be quick to pick up quarrels. Upsets in the office and misunderstandings with friends shown. Spend the last two days with care.

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

Health will not be very satisfactory. Relatives will cause you some annoyance. Expenditure will be on the rise. But you will get enough to meet them.

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

A good week. Most of the obstacles that were in your way will be cleared. Ruin to enemies and favours from relatives also promised. Go ahead with your ventures.

SCORPION Visaka 4, Anusha, Kettai [Vrischika Rasi]

Friends will be very helpful this week. You will be able to negotiate your ventures with much care. But expenditure will be on the rise. Health also will not be satisfactory.

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

Financial luck promised this week. Debts will be cleared. Success in litigations and ruin to enemies also shown. A favourable week for new investments.

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

An unsettled week. Be careful in all your ventures. Scandal mongers likely to damage your reputation. Avoid arguments with friends.

AQUARIUS Avittam 3, 4, Satayam, Pooraddati 1, 2, 5 [Kumbha Rasi]

A good week. You will find a steady improvement in most of your affairs. Your opponents will have to bow down to you. Social success also promised.

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

An unsettled week. You will find it difficult to make both ends meet. There will be some troubles through secret enemies.

A STUDY OF THE SVETASVATARA UPANISHAD

(By A Science Graduate)

(Continued from our issue of 16-9-55)

Appendix: Notes and Glosses (Contd.)

3. A Note on the Life of St. Sundarar

அறிந்ததம்பனை வல்லாரக்கு அனை சீடரதாரும்,
ஒளடதம் மந்திரம் உடையாரக்கு அருவிடங்கள் ஏறு,
எகித்ததைக் கண்மம் எல்லாம் செய்தாலும் ஞானிக்கு
இருவினைகள் சென்று அணையா, முன்செய்வினை இக்குத்
தம்பிப்போய் பாதிராமும் குவாலன் வினை தவிர்த்த
சக்கரமும் கந்தித்தச் சுழலுமாபோல்
மகிப்போய் வாதனையால் உழுவலிக்கும், எல்லா
மலகலரும் பின் காயமொடு மாய மந்தே.

(Siddhiyar)

Fire will not hurt *Siddhas* versed in the miraculous art of heat-control, and poisons will not harm *Mantrikas* possessed of the necessary antidotes and incantatory powers. Similarly, whatever actions they may perform, good and evil will not afflict *Gnaniyas* (who dedicate their actions to God). Their golden deeds will get enfeebled and the results that accrue therefrom due to force of habit will die away gradually like the decreasing smell in a pot where *asafetida* was kept and removed and like the slowing down motion of a potter's wheel on which the potter has ceased to operate. And all impurities will disappear with the body when it (the body) falls off.

When studying a previous *Sruti* of our Upanishad (IV-22), we had occasion to make a casual reference to one of the incidents in the life of St. Sundarar (சந்திரமூர்த்தியாயனார்). In doing this we are afraid we have disturbed a hornet's nest and aroused the curiosity of some of our readers, who seem to be anxious to have further enlightenment regarding the apparent incongruities in the chequered life of this great Saint. This is rather a difficult theme and it is only great scholars of spiritual eminence that can tackle it successfully and do justice thereto. It is a pity that the late Sri la Sri Arumuga Navalar of revered memory who had started writing some learned and at the same time concise and convincing glosses (குணம்) on the principal topics connected with the life-stories of our great saints did not live long enough to complete the great work that he had commenced so well. But there is no use crying over spilt milk. We give below for the information of our readers a note adapted from a letter to an esteemed friend who addressed us on the subject about two and a half years ago, some time before he cast off his mortal coils, (—peace be to this great soul!—) with some additions and amplifications.

We shall commence by stating here by way of pre-ambles that no earnest student of the Periya Puranam, which forms a detailed amplification of our saint's Homage to the 'Falsxy of Holy Saints' (திருத்தொண்டத் தொலை, Tirut Thondat) Thokai) will ever think of pointing an accusing finger against his character. Such of our readers as have the will and can afford the time (—and we need hardly say that when there is a will there is a way always,—) will do well to make a patient and careful study of this great Saiva epic with *Srimat C. K. Subramaniya Mudra's* commentary, which contains a wealth of information regarding the Saiva religion almost encyclopaedic in character. Six volumes of this learned commentary are now available in print, and the seventh (and last) volume is expected to make its appearance shortly.

St. Sundarar is said to be an *Avataram* (incarnation) of Alala Sundarar, a sanctified soul who had attained Pada-Mukti, பதமுக்தி, (not Para-Mukti, பரமுக்தி) and as such liable to return to human birth in certain contingencies. குத்தி பதம் பெற்ற...அரன் முன் கிளற குழியின் உற்பவித்த... thus we read in Siddhiyar. There were still some remnants of Pasam, very scanty remnants it may be (வாசனமலம்), hovering about him waiting for an opportunity (அற்றம் பார்த்திருத்தல்) to pounce on him and re-enthral him if possible.

Such an opportunity presented itself when Alala Sundarar temporarily lost his equanimity at the sight of some ladies, so we read in the Puranam, and he had to pay for his mental aberration in terms of the Karmic laws.

Here we should mention that we are aware of some attempts made in the past to explain some of the actions

Centenary Celebrations Of The Late Mr. Advocate Sinnathamby Nagalingam

The above celebrations will take place at the Jaffna Hindu College on Thursday 27-10-55 in the following manner.

- (1) 9-30 A. M. Pooja at the college premises
- (2) 12-30 P. M. Lunoh
- (3) 3-00 P. M. Sports and Games
- (4) 5-30 P. M. Public Meeting

Chairman: C. Coomaraswamy, Esq., C. B. E.

Speakers: A. V. Kulasingham, Esq., J. P.
C. Ponnambalam, Esq.
V. Nagalingam, Esq., J. P.

- (5) Vote of Thanks.

A. Arulambalam,
Secretary,
Jaffna Hindu College
Board of Directors.

J. H. C.
16-10-55.
(M. 153 21)

of our saint, but without much success. Of course, the simplest solution is to cite theo. It quoted proverb பெரு நெருப்புக்கு சாம்ப இல்லை (a little water cannot affect a blazing fire) and leave it at that, thus dismissing the question as too trivial for serious discussion.

Among other suggested explanations are some remedies which are even worse than the disease, as they give rise to new and more difficult problems to be solved. A short-cut solution, for instance is to deny the love episodes *in toto* and to reject the earlier Alala Sundarar account as a myth either concocted or utilized by the chronicler in a feeble attempt to justify the alleged worldly actions of the saint during his lifetime in the world. This ingenious solution reminds us of the proverbial Roman story of avoiding the rocks of Scylla and falling into the whirlpool of Charybdis. The actions of Sundarar are explainable but, if the pre-saint that composed the Periya Puranam was a fabricator or propagator of false stories it is a much more heinous offence which cannot be explained away by the use of any amount of casuistry. Our love and reverence for St. Seklar (செக்கியூசர் சாயனார்) would not permit us even to dream of accepting any suggestion that be concocted or gave currency to a cock-and-bull story. The fact is that there is a substratum of truth in the Sundarar love stories and marriages, to which we find passing references made from time to time by many poets and saints. One of these who lived long before the time of Seklar was Nambi Andar Nambi (சுப்பிரமணியன் அந்தர் நம்பி) the Tamil Vyasara who codified the Tamil Vedas (சைவத்திருமுறைகள்). In his Tirutondar Tiru Anthathi he speaks of Sundarar as Paravai's lover (பாவை என்னும் மாதர்க்கு கார்தன்) and Sangili's partner (சங்கிலி தேவியாரும் அணையுபவன்). But there is no need to hunt for external evidence on the subject as there is ample internal evidence to prove our contention in the Devara hymns of St. Sundarar himself. We quote two such hymns only here, in which our saint makes reference to his two spouses and incidentally refers to his proclivity to perform improper actions at times:

ஏழிசையாய், இசைப்பயலும், இன்னமுதாய், என்னுடைய
தோழனுமாய், யாக்கொய்யுத் தரிசுக்கு உடனும்,
மாயை ஒண்ணு பாவையைத் தந்தி ஆண்டனை, பதிநிலை
வையுமேன் பிரத்த இருக்கேன், என் குருர் இவறலையே.

He is the seven kinds of melodious tunes and the fruit threep! He is the sweet Ambrosia. He is my Comrade too, the Abetter of my mischievous pranks, who enslaved me, giving me the lady Paravai possessed of beauteous eyes resembling split mango seeds.—I, the poor ignorant wretch that I am, cannot brook separation from Him my Lord of TiruArur.

ஒர்த்தனை ஒர்த்தனை உன்னத்தனை கின்ற ஒன்பொருள்
சொர்த்தனை சொர்த்தனை சென்ற திரு குறியி னாய்ப்புக்குத்,
சார்த்தனை சார்த்தனை சங்கிலி மென தோன் தடமுலை
ஆர்த்தனை ஆர்த்தனை ஆமாததர் ஐயன் அருகதே,

I realized, I realized the Shining Light abiding within my heart and mingled and mingled with It, going and entering Tiru Ottiyur! I leaned, I leaned on Sangili's tender arms and heaving besom and enjoyed and enjoyed the Grace of my Lord of Tiru Amattoor!

(To be continued)

Dr. Radhakrishnan's Appeal

Duty of Teachers and Students

Delivering the address at the fifth Convocation of the Maharaja Sayoji Rao University of Baroda, Dr. Radhakrishnan said mere acquisition of knowledge of the natural sciences and social study was not enough. They must be supplemented by a study of the moral sciences to make education complete.

The student who was only learned, who was only scientifically skilled, professionally competent and technically good might be a very learned man but without vision of values he would become a *rakshasa*.

He warned that the Central and State Governments should pay more attention to the development of education on sound lines if they did not want to admit later the failure of an entire generation.

The faculties like fine arts, drama, music, home science, social work and the institutions like the Oriental Institute which undertook tasks like preparing a critical edition of the Ramayana, represented a very comprehensive system of education. He advised students to evaluate their actions in terms of the University's motto of truth, goodness and beauty.

On the role of teachers Dr. Radhakrishnan said merely repeating what was in the books in a parrot-like fashion did not amount to transmission of knowledge. A true teacher should have the spirit of advancing knowledge and going further than what was in the books.

A University teacher must, in addition, be a research worker as the greatness of a country depended upon the contributions made by science and scholarship of that country. Education could never become sound unless there were adequate number of teachers adequately paid and having enough time to pursue their work and to sit down and talk to their students.

"A conversation for an hour across the table is more useful than the study of a hundred books".

"If we do not go back to our essential heritage and make it determine our future, we shall become petrified and pass away."

The Language Front

By N. Sangarapillai B. A.

(Continued from page 1)

course the Indians need not count. These will be made stateless and forced to quit Ceylon eventually so as to create no problem to the Ceylonese that is the Singhalese nation. But even in the North Singhalese must be State Language so that absorption may be effective.

Such in brief is the standpoint of the Singhalese Professor so enamoured of national unity. The one thesis that runs through his three articles is that with a view to realising national unity the majority community, especially if it is overwhelming in strength has a right to dominate the minorities. He ever hops on conquest and absorption and never speaks of peaceful fusion by the slow process of time. Parity in his view between nine lakhs and five million is unthinkable. The Tamils will study, and can be compelled to study, Singhalese for admission to the public services, but the Singhalese cannot be compelled to study Tamil. He regrets that failure in the past to absorb the Indian population owing to the loss of political power by the Singhalese has created a minority problem. "Had European invasion not followed soon after, the absorption of the Tamils to the existing community and culture might have taken place slowly and steadily, and certainly without pain to either side." But the professor forgets that a race with superior culture and religious philosophy cannot lend itself so easily to absorption. In a free atmosphere the development might have been the other way. We are not sure the Singhalese Kings ever forced their culture on the Tamils. "Under foreign domination the Singhalese lost their golden opportunity to absorb new additions of population, and they are now faced with the problem of a multi-national and multi-linguistic state. The encouragement of those links which sustain separate groups is the way of regression. No solution will be possible without the acquiescence and goodwill of the majority." That is his trump card. "The encouragement of a minority language involves a serious risk to the perpetuation of Singhalese in this country." But how? Is it by Tamil fifth columns and quislings? In support of his thesis he misrepresents the

facts of history. The extinction of Welsh and Scottish dialects is cited in support of the suppression of Tamil by Singhalese. But he forgets that the former were mere dialects of English while Tamil is even superior to Singhalese in literature and art. He passes over the position of minorities in Switzerland where four languages are recognised as official although German is spoken by more than 70 per cent. He misrepresents the position in Finland where the language of nearly 6 per cent enjoys parity. He waxes eloquent over the example of India and Soviet Russia where Hindi and Russian are adopted as State Languages, not because the majority community has any right to impose its will on the minorities, but because the multiplicity of languages forces such a step. Next he is very eloquent over the adoption of Hebrew as the State Language by communities speaking several tongues. But there is among these communities a strong bond of common religion and culture and a passionate desire to realise a new nationhood by strengthening these ties, while the Singhalese and Tamils have nothing in common except a common geographical state.

One can heartily agree with the Professor's contention that there is no legal guarantee behind parity of status. In the absence of a constitutional amendment guaranteeing parity all promises and ministerial pronouncements are unreal. Besides an appeal to the electorate will only entrench one State Language, for, thanks to the vehement propaganda of Bikkhus and men of the type of the Professor, the Singhalese will not be in a mood to accept parity. To him even section 29 of the constitution cannot be invoked in support of parity, because it was not drawn up by a constituent assembly and secondly one State Language enforced by executive authority is not a discriminatory measure that is justiciable.

The brilliant discussion of the minority problem by Mr. Nadesan will have a sobering influence and compel a revision of opinion, if the Professor can clear his mind of communal prepossessions. Then he will realise the folly of stirring Singhalese pride and intolerance and fear,

U. N. Membership For Ceylon

A Least Controversial Test Case

The Columbus, Georgia Enquirer reports that observers at the United Nations feel that Ceylon's renewed UN membership bid will become a "test case" on the membership issue during the current UN assembly session.

The Enquirer says Ceylon "was picked" as a test case because "it is the least controversial of all the 20 nations now asking UN membership... It is reasoned that another Russian veto of the Ceylon application probably would antagonize Asian nations like India and Burma and the Arab group of the Middle East."

"If the Soviet Union should allow approval of the Ceylon application in the Security Council, other nations would press for membership, including Cambodia, Laos and Jordan. These nations also participated in the Bandung Conference."

The Enquirer points out that "the U. S. position on UN applicants continues to be that each must be approved on its merits and only if the applicant is willing to fulfill all UN Charter obligations. The Western Powers have refused to endorse Soviet satellite applicants on grounds that none fulfilled their obligations. It is understood that demands by Russia for seating Red China in place of the Chinese Nationalists are in a separate category from other applicants. Approval of the latter would not affect this question."

The U. S. view that each applicant should be considered on its merits and that the big power veto should not be used on the membership issue, was restated last week by Secretary of State Dulles at his news conference. He pointed out that the U. S. position was substantially endorsed by the International Court of Justice at the Hague. On this basis, the United States has consistently supported and advocated UN membership for Ceylon

and the just claims of the Tamils to live their own way of life and develop their own personality and that the choice as only one between bilingualism and Federalism. Communal diehards pose a serious problem for Sir John Kotelawala and other progressive elements in the U. N. P. The principle of co-existence and co-operation is the only way of wisdom.

JAFFNA MUNICIPAL COUNCIL

Tenders For The Lease Of Right To Collect Rents In Markets Mentioned Herein Below

The Commissioner, Jaffna Municipal Council invites sealed tenders for the lease of the right to collect rents in the undermentioned markets for a period of one year commencing from 1st January, 1956.

Tenders should be in prescribed forms obtainable from the Municipal Office.

Tender Forms are obtainable at this office on a deposit of:-

- (1) Rs. 500/- in the case of item 1 shown below;
- (2) Rs. 250/- each in the case of items 2, 3, & 4 shown below;
- (3) Rs. 50/- each in the case of items 5, 6, 7, 8 & 9.

A Further sum of Rs. 150/- should be deposited in the case of items 1, 2, 3, & 4 to cover up Notarial fees, stamps etc for executing a Notarial Bond before Tender Forms are issued.

Tender Forms will be issued up to 11 A. M. on Saturday 5th November, 1955.

All Tenders should reach this office not later than 12 noon on Saturday 5th November, 1955. The tenders should be addressed to the Commissioner, Jaffna Municipal Council, marked on the envelope "Tenders for Markets".

Tenders will be opened at the office of the Municipal Commissioner on the same day (i. e. 5.11.1955) at 12.15 P. M. when Tenderers are invited to be present.

Separate offers should be made for each market.

The Tenderer selected by the Council in respect of 5th, 6th, 7th, 8th, and 9th leases will be required to deposit within five days of such selection one third (1/3) of the tendered amount. The balance amount should be paid on or before the 1st day of December, 1955. The accepted tenderer in respect of the 1st, 2nd, 3rd, and 4th leases should execute before the first day of December, 1955, a Notarial Bond hypotheating real property supplying stamps and paying Notarial fees in addition to the sum of Rs. 150/- already deposited. The balance amount should be paid in eight equal instalments on or before the 15th day of each month, the first of such payments to be made on or before the 15th day of January, 1956, subject to the conditions of lease, which are available at this office for perusal.

Should any tenderer fail to deposit the amounts required and execute the bond as stated above his deposit will be forfeited and the rent will be re-sold.

The Council reserves to itself the right to reject all or any of the tenders without assigning the reason therefor.

Any further information may be obtained at this office.

MARKETS REFERRED TO:-

1. *Grand Bazaar* Vegetable Market (excluding the two main permanent Market building, the Sundry Boutique erected by the Council, and the Stalls already erected with the approval of the Council, the Tin sheds, the space of land between the road and the tin sheds the space of land allotted to the Marketing Dept. and the four unauthorised tin sheds on the North entrance of the main permanent market buildings.)
2. *The Grand Bazaar* Fish Market (including Pannai-thurai where fish is sold until such time the land is taken by the Government.)
3. *The Small Bazaar* (excluding all meat stalls.)
4. *The Senthurai Market*
 - (1) inclusive of the two rooms but excluding the tin shed erected with the approval of the Council.
 - (2) exclusive of the two rooms and the tin shed erected with the approval of the Council.
5. *The Ari-lai Market* (excluding the room.)
6. *The Muthirai Senthurai* (excluding the portable Boutique).
7. *The Columbuturai Market.*
8. *The Navuthurai Market.*
9. *The Passaiyoor Market.*

Municipal Office,
Jaffna, October 18, 1955
G 37, 21 & 28)

HUDSON SELVARJAH
Acting Commissioner,
Jaffna Municipal Council

Auction Sale

On the instruction of Mr. V. Navaratnarajah Liquidator "Sri Vallipuram & Co. Ltd." Chavakuchcheri one 60 H. P., B. H. P. Class 9 H. R. Ruston Hornsby Engine, one coconut expeller, one Filter, one cutter oil tanks, Drier Furnace with pipes and fittings. Huffers with spare parts winnowing machine shafts belts etc. and lease hold rights as a going concern - The Sri Vallipuram

Mills, Chavakuchcheri will be sold by Public Auction on Sunday 23rd October, 1955 at 10.00 a. m.

Full purchase amount should be deposited immediately after the sale.

Further particulars can be obtained from Mr. V. Navaratnarajah, Proctor and Notary Public, Jaffna.

S. Ratnasabapathy
Auctioneer & Broker
51, Fourth Cross Street,
Jaffna.
(M 157, 21)

U. N. Commission on S. Africa's Defiance of Charter

(From the report of the U. N. Commission of Enquiry into the racial situation in South Africa)

During the year, a series of legislative measures were enacted which were consistent neither with the obligations assumed by the Union of South Africa under the Charter nor with certain provisions of the universal Declaration of Human Rights.

The programme of Apartheid had during the past year been proceeding extremely slowly, cautiously and carefully. "At the rate at which the Government is promoting each day a fuller measure of Apartheid, it may well take many years before the theories of the new Apartheid bear even a modest resemblance to actual fact. By then, the succession of generations white and black will have changed the course of events."

"The South African Government is the only Government in the world which believes that it can carry out such a fabulous experiment successfully".

"Despite the declarations of responsible members of the Government in which they invariably profess their explicit and unequivocal adherence to the principles of translating it into reality, nevertheless, the policy of Apartheid so far as it has been possible to observe its operation in law and in practice during the year under review, seems still to be characterised mainly by gradualism and flexibility. That had also been the Commission's observation in its first report. Indeed, this gradualism seems to have become more marked in recent times; in other words the pace at which the Apartheid programme is being carried into effect has been slowed even further".

"In July 1955 at the end of the parliamentary session, the objective appeared almost as far away as one year before. Another noteworthy point is that the Government apparently recognises more or less explicitly and discreetly that complete territorial separation might well be a theoretical objective unattainable in practice.

The report said there was ample evidence of the

flexibility of Apartheid adding, "This flexibility is somewhat unexpected on the part of political leaders who remain firm in their statements of principle. It is to be found mainly in the form of exceptions to traditional segregation or to discrimination as prescribed by regulations whenever some overriding interest makes an exception desirable in the eyes of the Government".

The Commission also noted what is called "a significant hesitancy in the application of the policy of Apartheid, for example the notable delay in 'proclaiming' the principal group areas, although the Minister of Native Affairs had announced on March 23, 1955, that these areas would be proclaimed in quick succession; the delay in reaching a decision on the Holloway Commission's report on the feasibility of actually introducing complete Apartheid in higher education and the Government's delay in publishing the voluminous report on the political and economic development of the native reserves, of capital importance so far as the policy of Apartheid is concerned, which was completed almost a year ago by the Tomlinson Commission".

The report said, "The Commission cannot avoid asking in public the questions which it asked itself, Is this slowness to act the sign of mere caution or discretion on the part of the Government, in anticipation of possible national and international repercussions? Is it the sign of intellectual hesitation regarding the methods to be employed in leading the South African nation towards future structural patterns which are considered realisable? Or is it not rather the sign of certain nascent misgivings about the legitimacy or the attainability, of the proposed objectives? The Commission cannot supply the answers. It sincerely hopes that this year, when action to promote Apartheid was, if not almost at a standstill, at least very slow, marks the beginning of a change of mind in favour of the principles upheld by the United Nations".

ORDER NISI

IN THE DISTRICT COURT OF JAFFNA
Testamentary Jurisdiction
No. 77.

In the matter of the estate of the late Punthavathiar wife of V. Thillainadesan of Tholpuram Deceased

Kovinthar Sabapathipillai of Tholpuram Petitioner
Vs.

1. Ilagupillai Thavapackia nathar of Tholpuram, 2. Mathavar Kanagasundaram, 3. and wife Sivagnanavathiar, both of do, 4. Sabapathipillai Ramalingam of do. Minor 5. Manickam Kanasingam, Minor 6. Manickam Seeratar, both of Moolai, 7. Marimuttar Maniccar of do, 8. Kanapathipillai Subramaniam, 9. and wife Annamatu, both of 13/1 Templar Place, Mount Lavinia, and 10. Vinasitambay Thillainadesan of Tholpuram.

The 5th and 6th respondents are minors appearing by their guardian-ad-litem the 7th respondent

Respondents

This matter of the petition of the Petitioner praying that the 7th Respondent be appointed guardian ad-litem over the 5th and 6th minor respondents for the purposes of this testamentary action and for grant of letters of administration over the estate of the deceased abovenamed to the Petitioner, coming on for disposal before P. Sri Skanda

Rajah, Esquire, District Judge, Jaffna on the 20th day of September 1955 in the presence of Mr. T. Vannianathan Proctor on the part of the Petitioner and the affidavit of the Petitioner dated the 19th day of August 1955 having been read; it is ordered that the 7th Respondent be appointed guardian-ad-litem of the 5th and 6th minor respondents for the purposes of representing the said minors in this testamentary action and it is declared that the Petitioner is the father and heir of the said intestate and is entitled to have letters of administration to the estate of the said intestate issued to him, unless the Respondents or any other person shall on or before the 24th day of October 1955 show sufficient cause to the satisfaction of this court to the contrary.

This 5th day of September 1955

Sgd A. E. R. COREA
District Judge.

Drawn by,
Sgd T. Vannianathan
Proctor for petitioner.
(O. 84, 14 & 21)

Order Nisi

IN THE DISTRICT COURT OF JAFFNA
Testamentary Jurisdiction
No 87

In the matter of the estate of the late Visaladchy wife of Chinniah of Pallai, Tellippallai

Deceased.

THE JAFFNA MUTUAL BENEFIT FUND Ltd.

(Established 1918)
BANKERS.

Authorised Capital Rs. 800,000.00
Amount of Calls made Rs. 616,313.00

SHARES: 8000 shares of Rs. 100/- each. 80 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. Part payments accepted.

FOR FURTHER PARTICULARS APPLY TO:
S. KANAGASABAI,
Shroff.

வாங்குநிலை வழாது பெய்த மலிவான சரக்கை மக்கள் கோருகிற யாக செய்க குறைவிட தயார் வந்து சரக்கை யறக்க சேர்க்க உற்ருவம் கேள்வி மக்க மேன்மைகொள் ளகை நீதி வினாளுக வகை பெய்குதம்.

Printed and Published by S. P. KANDIAH, F. I. S. A. (Lond.) residing at 245, Navalar Road, Jaffna, for and on behalf of the Proprietors the Saiva Paripaisana Sabhai, Jaffna at their Press, the Saiva Prakasa Press, Vannarponnai, Jaffna on Friday, October 21, 1955.

Murgesan Chinniah of Balla in Tellippallai
Petitioner.

Vs.

1. Chinniah Kailasapathy of do
 2. Appukkuddy Nadarajah and wife
 3. Kavurithevy of do
 4. Chinniah Balasubramaniam of do
 5. Chinniah Nadesamoorthy of do
 6. Chinniah Sambasiva-moorthy of do
 7. Ambikathevy daughter of Chinniah of do
- Respondents.

This matter coming on for disposal before P. Sri Skanda Rajah Esquire District Judge, Jaffna on the 23rd September 1955 in the presence of Mr. C. C. Somasegaram Proctor on the part of the petitioner and on reading the affidavit and petition of the petitioner.

It is ordered that the abovenamed 1st respondent be appointed guardian-ad-litem over the minors the abovenamed 4th, 5th, 6th and 7th respondents and that Letters of administration to the estate of the abovenamed deceased be issued to the petitioner as the lawful husband of the said deceased, unless the abovenamed respondents or any others interested appear before this court on or before the 31st day of October 1955 and show sufficient cause to the satisfaction of this court to the contrary. It is further ordered that the 1st respondent do produce the minors the said 4th to 7th respondents in court on the said date.

This 23rd September 1955.

Sgd. P. Sri Skanda Rajah
District Judge.

Drawn by
Sgd C. C. Somasegaram
Proctor for Petitioner
(O. 89, 21 & 28)

NOTICE

IN THE DISTRICT COURT OF JAFFNA

No P/21

Kenmani widow of Velupillai Kumariah of Urumpiray
Plaintiff

Vs

1. Muttar Aiyadurai
 2. Ambalavanar Sinnappu Kanigasabai
 3. Aiyadurai Kandiah all of Myliddy South
- Defendants

It is hereby notified that action No. P/21 has been instituted in the District Court of Jaffna under the partition act No. 16 of 1951 for the partition/sale of the land/lands called "Kanchiraddi" in extent 16 Lms. V C. and situated at Myliddy.

The defendants in the aforesaid action are summoned to appear in Court on the 25th day of October 1955 at 10 O'clock of the forenoon.

By order of Court,

Sgd. R. Jegasothy
for Chief Clerk

This 27th day of September 1955
(O 88 21 & 28)