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RAMANATHAN AND HIGHER LEARNING

Advocate S. R. Kanaganayakam, B. A (London), President of the Ramanathan Academy, delivering the Ramanathan Memorial Lecture for 1969 at the Ramanathan College on December 13, 1969 in the course of his eloquent address studiedly analysed the lofty mind of the Great Ramanathan in the context of higher learning quoting relevantly from the Ramanathan Testament and drew a correct picture of the National Hero as Philosopher, Educationist, Philanthropist and Statesman. Here is the text of his brilliant speech.

We have met here to commemorate Sir P. Ramanathan's unparalleled services to his religion and his country. Sir P. Ramanathan passed away on 26-11-1930 at the age of about 80 after a strenuous life of public service. This day is, according to the Hindu Astrological Calendar, the 55th of his demise when Shradha ceremonies are performed according to Agama Shastras to obtain the blessings of the departed soul. It is, therefore, proper and fitting that we should recall and refresh our memories regarding the life and works of this great man who was a colossus among men, a Philosopher, Statesman and Educationist.

To the present generation he is a forgotten prophet. What lessons have we learned from the fruits of his life-long service in the cause of higher learning? What were his ideals and ambitions regarding the future of the Hindu children of this country? What were his commandments, his blue prints, for the spiritual regeneration of his country? How much had he achieved? How much did he leave behind for us to accomplish after his life time?

I shall now address you on 'Ramanathan on Higher learning'

According to him education was not mere instruction in the Elementary R's reading, writing and arithmetic and the acquisition of knowledge of other subjects laid down in school-syllabuses. The object of a complete education was twofold.

Learning was spiritual and secular and should go hand-in-hand with the study and observance of the Shaiva Shastras in the home, at school and in the temples. [So it was that he, by precept and practice, lived the life of a Karma Yogi. His was the Hindu way of life. An idealist view of life which sought the Holy Grail! He studied the Hindu scriptures and the Christian Gospels; wrote commentaries, published books, delivered lectures and in later life strove to practise the Sadhanas of the Great Hindu religion which sages and seers had laid down.

Man's life consisted of 4 parts:

- (1) Bhramachariya i. e. the life of discipline
- (2) Grahastha i. e. the life of the householder.
- (3) Vanaprastha i. e. life of contemplation in the forest and finally
- (4) Sannyasa.

In the course of his Godward endeavour, man is asked to observe the four-fold necessities of

Purity is Pre-Requisite
To Devotion

PURITY PROMOTES HEALTH



USE
MILK WHITE SOAP
AND ENJOY ALL BENEFITS

his present and future existence. The goal is defined. They are Dharma, Artha, Kama and Moksha. In Tamil, they are: அறம், பொருள், இன்பம், வீடு.

Sir P. Ramanathan fashioned his life and executed his works of charity in the spirit of the true follower of the eternal verities of life, as often spoken by him, the Injunctions and Prohibitions of the Sana Thana Thar ma that should guide the life of every individual; to distinguish the Godly from the Godly in every sphere of life and action; and attain Moksha or Mukthi which is the realisation of the purpose of each individual. The fulfilment, he felt convinced, was the liberation of the individual and the Union of the Spirit in man with the Absolute.

As Dr. Radhakrishnan said in one of his Upton Lectures delivered at Oxford "Hinduism is more a way of life than a form of thought, while it gives absolute liberty in the World of Thought, enjoins a strict code of Practice. The Theist and the Atheist, the Sceptic and the Agnostic, may all be Hindus if they accept the Hindu System of Culture and Life. Hinduism insists not on religious conformity but on Spiritual and Ethical outlook in life. Citing the Bhagavat Gita he said: "the performer of the Good—and not the believer in this or that view—can never get into an evil state....! Hinduism is not a sect but a fellowship of all who accept the Law of Right and earnestly seek for the truth. It insists on a moral life. Dharma is right action

NAVALAR GURUPOOJA

At Navalar's Old School

Navalar Day was celebrated at Jaffna Central College on 3-12-69. The meeting was held under the auspices of the Tamil Manram and the Hindu Students' Association of the institution. The proceedings commenced with Prayer by Mas. P. Santhakumar and Mas. R. Monoharan.

Mr. Shanmukha R. Kumaresan who presided over the function said:

"Arumuga Navalar studied and taught in this institution. It is difficult to separate Saivism from Tamil. However, we may roughly assess Navalar's service to Tamil and his service to Saivism. He introduced Punctuation marks into Tamil. Though Fr. Beschi (Veeramamunivar) wrote in the story of Paramartha Guru in Tamil prose many years earlier, it was Navalar who wrote several books in Tamil prose when there were not enough books in Tamil prose and thus became the 'Father of Tamil Prose.'

He condemned the

Dance by women in temples. He made exponents of Devotional music chant Tirumurai (Thevaram Tiruvachakam etc.) in the temples."

Pandit (Mrs.) Satyadevi Thiraisingam, the chief speaker of the day said:

"I am proud to speak at the Navalar Day meeting in the old school of Navalar. He acquired a sound knowledge of Tamil and Saivism and imparted instruction in them, setting his own example. He lived up to great ideals. He was a Bramachari (bachelor) in the true sense of the term. A Bramachari is one who proceeds in search of God. Navalar's life was one of dedication. Students will do well to follow in his foot-steps."

Mas. G. Bhaskaran made a short speech. Mas. V. Thiruchelvam read a poem he had composed on Navalar.

Mas. P. Yoganathan proposed a vote of thanks. The proceedings were in Tamil.

It stands for both the Satya or the truth of things as well as the Dharma or the law of Evolution. Adharama or vice is opposition to it.

If life is one, then there is one master science of life which recognises the four supreme ends of, Dharma or Righteousness, Artha or Wealth, Kama or Artistic or Cultural life, and Moksha or Spiritual freedom.

The Hindu Code of practice links up the realm of Desires with the prospective of the Eternal. It binds together the kingdoms of Earth and Heaven."

So spoke Dr. Radhakrishnan.

The above excerpt has been taken by me from

one of Dr. Radhakrishnan's Lectures first published in Great Britain in January, 1927, and the 2nd and the following impressions came out later in January, 1928, 1931 and so on.

The Great Ramanathan in December, 1926, that is a year earlier, in his library at "Subasthan" his residence in Colombo, delivered a great discourse much the same in content but more detailed, lucid and inspiring.

I was an unfortunate victim, as I then thought, of this onslaught of the great and wise man. Incidentally, I may tell you that I was interviewed by him for a job. I had made an application in response to an anonymous (Continued on page 2)

NOTICE

The Saiva Prakasa Press and the offices of the 'Hindu Organ' and 'Inthusanathanam' will be closed on Wednesday the 24th instant on account of Thiruvathirai Festival.

Manager



தமிழ், மலையாளம், ஆங்கிலம்

தமிழ்நாட்டில் உள்ள அனைத்து
தமிழ்நாட்டில் உள்ள அனைத்து
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தமிழ்நாட்டில்

Hindu Organ

FRIDAY, DECEMBER 19, 1969

STAMPEDES—HOW TO STOP THEM

Irony of fate was ironically cruel when those who endeavoured to enjoy themselves witnessing a doughty display of talented cricketers at the Eden Gardens where the Fourth Test between Australia and India was played last week had to mourn the pathetic death of six of their number as a result of an uncontrollable crowd that was waiting to obtain tickets for entrance running amok owing to insufficient arrangements for maintaining order. Killing by trampling, like any other similar crime requires to be investigated so that those responsible for this criminal negligence may be punished even if it could be said that there was no intention to kill.

Stampedes have become regular incidents wherever large crowds collect either by invitation or of their own accord. But the responsibility of providing accommodation for the maximum attendance that would be possible in functions and performances that attract multitudes rests with the Police as well as the organizers.

Recently large gatherings of soccer 'fans' collected at the Jaffna Stadium Grounds to witness some interesting clashes between reputed football teams from India and those of Lanka. It so happened that owing to unsatisfactory arrangements for the sale of tickets and the admission of spectators, hundreds

were content to have a bird's eye view of the encounter only after the short whistle for the half hour had been heard. However, there was no trampling and hence no casualties. This confusion was due to the entrance being restricted to a narrow opening—a bottle neck and to the packing of all the onlookers on one side of the 'grounds'.

Crowding has become inevitable in every sphere of activity—be it at the Railway Station or in the Omnibus Stand. High Festivals are no exception. Play grounds and theatres have this problem. Thus the question of formulating a system of arranging the smooth and steady flow of movement of those in a crowd has become very pressing and urgent. Accommodation must be provided for those who are entitled to be in a particular place.

Reviewed News

Pardon the Printer's Devil

In the Reviewed News Column last week, Printer's Devil had a subtle hand. What should have read Engine-ered Strike, conveying a mild pun, was devilled as Engine Ended Strike, making no sense perhaps to make the readers infer that there was no sense even in the strike. The strike has exhausted itself and so all is well that ends well!

Municipal Elections— A Mild Pointer!

The U. N. P. has retained its hold on the metropolis though the Coalitionists campaigned to rout it. However Leftist Leaders are unwilling to concede credit to the U. N. P.; they argue that the U. N. P. could not increase its strength. And in Badulla the Leftists had it worse. The Coalitionists will now have to admit the possibility of the status quo being maintained in the House of Representatives at the next General Election.

At Balangoda the S. L. F. P., M. P. was rejected by the voters of the T. C. Though the Dahanayake Front collected 6 seats the Coalitionists have gained uncertain power with the U. N. P. renegade Mr. Abeyawadene contributing 3 votes.

Publicity For Poison— Folldol

The big board for displaying advertisements in a rural Bus Stand pleads

"Bharati - A New Look"

BY S. KUMARAKULASINGHAM

Sarojini Naidu has been generally acclaimed as the poetess of Indian freedom but I feel that Bharati was as much a poet of freedom as anybody who sang in any language of India. Bharati's "தாயின் மணிக்கொடி" பாடல், அதைத் தாங்கிப் பணிந்து புகழ்த்திட வாரீர்", especially if sung by Srimathi D. K. Pattammal will uplift the heart of any Indian even today. Bharati sang not only for freedom from the foreign yoke but also for freedom from want. Who can forget the words "தனி யொருவனுக் குணவிலகி மெனில் இந்த ஜகத்தினை யழித்திருவோம்"? Bharati was no communist though he sang about the fall of the Tzarins regime in Russia nor a socialist, but an educated soul with deep concern for the well being of all creation; and though poverty dogged him, his spirit remained unvanquished. Bharati also advocated universal and free education and the words "அன்ன ஆவினுக்குக் கோடி ஆங்கோர் ஏழைக் கெழுத்தறிவித்தல்" speak for themselves. I am very happy that Skantha Varodhaya College has these words as part of its motto.

Bharati also stood for a sort of literary freedom. He wanted to and did free Tamil poetry from grammatical rigidity. Singing in an age when prose was submerging poetry at times one finds it difficult to concede that Bharati's verse is not prose. Bharati took a section of the Maha-Bharata and wove a separate epic—Panchali Sabatham out of it. This is an immortal work of an immortal poet. One cannot forget the poet's lament

for more popular use of that deadly poison—Folldol. The Advertisement which is artistically drafted makes any one looking at it think of Folldol as something like Nelli Crush or Vintage Wine. Every farmer stocks this 'killer' unsuspectingly. And no wonder the newspapers report suicides by the score, all by the use of insecticides. Recently the evil influence of D. D. T. on the health of human beings has been expressed by scientists. Yet the free use of Folldol and the free publicity of this poison have been tolerated in this country!

after the gambling fiasco — "இத்திலாத் தருமனும் இச் சிறியோர் - செய்கை செய்தான்". Arjuna's description of the sunset to Panchali will always delight lovers of nature.

Bharati also has prose efforts to his credit. We have ஏனாதம் and சந்திரிகையின் காதை. In ஏனாதம் we are taken on a philosophical and sight-seeing (Imaginary) tour in celestial terrain and on reading it one is reminded of Swami Vedachalam's adaptation of Addison's—Vision of Mirzha. On the religious side Bharati was very broad-minded and even sang about Mary Magdalene. The individual soul struggling to comprehend the Universal Soul and ultimately merging in it is a perennial theme with writers and poets. Bharati way no exception.

Bharati's command of English enabled him to study and be influenced by English poets just as Gandhi exhorted Indians to take from all cultures but remain basically Indian. Bharati also spelt out the message of universalism in his own unique fashion. Bharati wanted the best in other languages to be made available in Tamil. Like Gandhi, Bharati also stood for female emancipation. We must see to it that Tamil and Bharati are made known to the rest of the world.

Bharati was a people's poet but strictly speaking there can be no poetry for the masses. Poetic composition and appreciation are intellectual exercises beyond the ability of the masses and further one who can read and understand even simplified poetry does not belong to the masses, poverty notwithstanding. Bharati was loyal to the literary tradition applicable to true poets and he had a unique culture which made even remnants of sub-royalty feel small in front of him. He sang when he pleased and about what he pleased and if in the process he gained some personal satisfaction it was his legitimate due. In conclusion I wish Bharati would be made well known to Sinhalese literary lovers. We can reciprocate by recognising some leading Sinhalese writer-poet.

RAMANATHAN...

(Continued from page 1)

mous P. O. Box advertisement for a Graduate Teacher. I was extremely young and impatient; but with the passage of years I have realised and I can tell you that this great man was not an ordinary individual but a sage. He spoke, as I said earlier, of the Injunctions and Prohibitions of Sanathana Dharma; of Philosophies or wisdom or Gnana, of the Perishable and the Imperishable; of learning both spiritual and secular; of the moral discipline imposed on the Hindu; the need for Colleges of learning and of higher learning namely Universities. The great man laid bare his yearnings for the improvement of the moral, the religious and intellectual fibre of the Shaiva boy and Shaiva girl of this country.

It was with this great vision, this grand obsession, that he founded in 1913 the College for girls and the Parameshvara College for boys in 1921 and in the fullness of time he envisaged a University here like the ancient Universities of Nalanda Taxila.

In his Trust Deed of February 1913 appointing Trustees and endowing Ramanathan College for girls he laid down among other things the following:.....for the education of Saiva girls.....having in view the spiritual, intellectual or moral wants of the Saivites or for any other purposes connected with the Trust of these presents which the Trustees may think proper, the education imparted in the said College shall include the Vedas, the Agamas, the Dharma Sastras, the Ithigasas, the epic stories of the Ramayana and the Maha Bharatha, the Puranas and the singing of the Thevaram and Thiru Vasegam in addition to the ordinary course of instruction in English and Tamil.....to apply any part of the Trust Fund in establishing Schools in any part of the Island for the education of Jaffna girls and for the proper training of Brahmin youths to fill the Office of Priests in Saiva Temples."

In his Last Will dated 21st July 1923 the following directions appear. (1) To the Board of Directors of the Parameshvara

(Continued on page 3)

Letter to the Editor

Jaffna Central Bus Stand

Sir,

In sheer feeling of helplessness I venture to ease my mind by addressing a letter to the Mayor of Jaffna on the subject of the Central Bus Stand that is situated in the heart of the City of Jaffna.

I believe I am correct in assuming that the C. T. B. pays a rental to the Jaffna Municipality for the use and occupation of the premises that are being used as the Central Bus Stand. It is also assumed that the maintenance of the Bus Stand is a duty of the Municipality. But whatever that may be, the fact remains that this particular Bus Stand has by faulty construction and negligent maintenance become a slum spot where thousands of men and women are compelled by the force of necessity to gather and experience hellish inconvenience. Monsoon rains add to the misery of the bus passengers in queue. By night stray cattle seek shelter there without let or hindrance and make foul use of the premises dirtying the floors with dung. And so far no officer or official of the C. T. B. has cared to bring this state of affairs to the proper authorities nor has any Municipal Councillor paid any attention to this abject condition.

Now, Sir, we appeal to you Mr Editor, as one who has frequently commented on this subject in your editorials, to bring this matter to the immediate attention of the Municipal Council of Jaffna so that the Bus Stand though badly constructed might still be clean and usable

Yours truly
Bus Passenger

Nallur
15-12-69

"Knowledge"

Sir,

All of us are aware of the saying 'Knowledge is Power' (புத்தமான் பலவான்) and many of us would have studied the folk tale concerning the lion and the rabbit in which the king of beasts is outwitted by a rabbit. Today knowledge gathering for knowledge sake is practically unknown. Knowledge as part of some skill which can be converted

into money is competitively sought after. An individual possessor of knowledge, provided he has a regular status income as well will attract attention of others and is a man of status. But today money dominates everything and traditional knowledge and skills which were once the pride of our farmers and similar folk is giving way to scientific knowledge and skills which were once the pride of our farmers and similar folk is giving way to scientific knowledge and skills which in every sphere are displacing manual skills.

தினமணி பள்ளிக்கூடம் has given way to big schools where dozens of professional teachers disseminate knowledge and when hundreds of students gather rather indifferently. There is one bit of knowledge which enjoys a peerless status which gives a permanent knowledge of God (Lord Shiva to us). Even this knowledge can be communalised through writing and giving religious discourses for a free understanding Lord Shiva is the highest form of knowledge known to Saivites. If we apply this and other forms of knowledge gained over the years to our lives properly the result would be a contented life in which wants are few and regrets are practically nil. Acquisition of knowledge sharpens the intellect and after a certain stage in education some degree of self-education is possible and an individual will be able to train himself to be a better man. He may then be described as "படிப்பாளி; பண்புடையவர்". Society should not only have its quota of able men in, it should also have its quota of good men. Knowledge disseminated in schools should have this end in view. The educated and the uneducated should not drift apart but should draw closer in decent fashion and wealth and knowledge should be shared. Again it must be borne in mind that even the most learned man knows only a small fraction of the sum total of knowledge in any particular subject. Knowledge unaccompanied by modesty is not commendable but illiteracy should not induce a feeling of helplessness. Let us all get together so that we can get along better together.

Yours etc.

S. Kumarakulasingham

24, 4th Cross St.

Jaffna
7-12-69.

RAMANATHAN AND.....

(Continued from page 2)

College I give and grantin support of the instruction of Shaiva children in the principles of the Shaiva religion and the extension of Tamil learning and sacred Music, vocal and instrumental, as inculcated by Manikar Vashaka Swami, Thiru Gnana Sambanthar, Thiru Navukarasu, Suntharar Thayumana Swami.....proceeds to be held in Trust by the Board of Directors of the said Ramanathan and Parameshvara Colleges and used for the promotion of the objects for which both Colleges were founded.

In his speech introducing in the Legislative Council in 1925 the Bill to incorporate the Board of Directors of Parameshvara College he said, among the other things, the following:

The boys and girls want something more than a knowledge of the perishable things of life, too much of which is pressed on the attention of students as if there was nothing else worth considering and attaining. The results of this one-sided system of education are painfully manifest in all parts of the British Empire and elsewhere. The great difficulties experienced by Administrators in governing the people in Europe, the United States of America and other places, is due to the fact that the curriculum of studies prescribed in the Universities and Schools of the West, except in theological circles, are confined to the things that relate to the perishable side of life..... The principles which make life a thing of beauty and joy for ever have all been forgotten.... The result is a life like that of butterflies, dogs, cattle and other animals, which have no codes of religion and ethics and which have no power to hear and understand them Hindu, Buddhist, Christian and Muhammadan sages have all taught the principles of this imperishable or eternal life in order to save human beings from the dangers of worldly life.....

I have thought for many years that it was my duty to help Hindu parents in this country and India to attain their hearts' wish. This is the reason, Sir, why Parameshvara Vithiyalayam was founded. Vithiyalayam means a house of

learning, and Parameshvara means the Most High. Thus Parameshvara College means the house of learning of the Most High..... How different is the conduct of some other educationists among us, who think that they should support their own religion only, and that every other religion on the face of the earth must be undermined and damned. These narrow minded persons believe that God does not exist in the heart of every man and that when some non-Christian religionist is addressing himself to God who is within and beyond him, he is worshipping the devil. There is only one God for all nations. He is the only Lord of all Hosts, who can be worshipped by human beings. The method of worship in the case of the great religions of the world may be different, but the object worshipped is identically the same..... Section 10 of the Ordinance lays down clearly that, in addition to the usual curriculum of studies, the religious traditions of the Hindus should be carefully taught to every Hindu boy there. There are some Christian teachers in the College, and boys belonging to any religion are admissible there. The Hindu religion inculcates that the souls of boys and girls and men and women of whatever faith or race, are all children of one and the same God; that parents as well as teachers are Trustees of God; that God exists in the heart of every human being.

But it was not to be owing to the ignorance, pettiness and senseless rivalries of men of the generation that followed him. We are an ungrateful generation. Ramanathan is a forgotten prophet. Nearly 40 years have passed since he departed this life. The prophet Moses led his people, the house of Israel from Egypt in search of the promised Land, the land of Cannans, the land of milk and honey. For 40 years they wandered in the wilderness but they preserved the Manna from heaven and they reached their promised land.

Our prophet pointed out the way, provided the means of achieving it, laid down the plans and his spirit is even now watching us. Even as the prophet Moses tri-

RADIO TALK

There will be a Radio Talk on 'The Contributions to Tamil Literature by Pandithamani. K. S. Nava-neetha Krishna Bharathy' over the National Service of the Radio Ceylon - Tamil Section, on 24th December, 1969 at 7-35 p. m. by M. S. Sitham-parappillai of Maviddapuram, Tellippalai.

umphed in the end, so shall Ramanathan.

I shall now refer to the history of the Hindu University Movement.

The Hindu University movement gathered momentum and the Government of the day came forward to give all the necessary support to the late Dr. S. Natesan who pointed out that the Ramanathan Trust endowments, set apart by the Founder for this specific purpose, could form the nucleus for the Hindu University.

Accordingly, a Ramanathan University Bill, similar to the Vidyodaya and Vidyalankara Acts, was prepared by Dr. S. Natesan and certain others and submitted to the Srimavo Bandaranaike Government which, after obtaining the advice of the Legal Draftman, and the Attorney-General, approved it.

The Ramanathan Trust properties of the value of twelve million rupees, bringing a considerable income were to be vested by the Government on this University.

Every year since 1963, a token vote of Rs. 10/- was included in the Budget by successive Governments, and approved by Parliament.

Senator Dr. S. Natesan died in January 1965. In the same year, the National Government under the leadership of Mr. Dudley Senanayake was formed.

In the first Budget of the National Government, the same token vote of Rs. 10/- for the same Ramanathan University was passed by Parliament. In the second Budget too, the token vote received the approval of Parliament.

But shortly thereafter, a curious thing happened. It had never happened before, in this Dhamma Dvipa of ours. From the printed estimates of the Government showing in detail the Budgetary provisions under different Heads and sub-heads, the Rs. 10/- vote had

(Continued on page 4)

RAMANATHAN...

(Continued from page 3)

mysteriously disappeared. Some hawk-eyed individual fortunately discovered the omission. The M. P. for Jaffna insisted on a probe to find out the two-legged rodent. It was a thousand dollar question. Of course nobody knew the answer. Finally, the Prime Minister by his letter of 18th August 1966, addressed to the M. P. for Jaffna, gave the assurance that the token vote would be restored in the second print. It was done.

This token vote is a hardy annual. It is there in the current Budget. The saviours of National Unity are tenderly looking after the token vote

The annihilation of the forces of evil that are obstructing the establishment in consonance with the ethical and religious principles laid down by the great founder of a University in the North is at hand. The image of that Ramanathan University is a reality in the minds and thoughts of the good and the great men of this country. It is coming and coming soon. You may have heard of the famous Negro 'spiritual' the song that begins "we shall overcome". The song that was on the lips of the great Martin Luther King. I shall leave you with this thought in your minds so that it may grow into a reality, so that each one of you may work for achieving the realisation of the Dreams of the great founder, Sir P. Ramanathan.

As you may have noticed already I have not dwelt on the pros and cons of the need for a University in the North, since all of you have been treated to this futile and senseless controversy during the past many years. It has not done anybody any good but has made some of us the laughing stock of sane and sensible men in every part of Ceylon and abroad. It is a hopeful sign that the selfish and short-sighted coterie of men who have been denigrating the name and the ideals of Sir P. Ramanathan are losing their breath and are fast dying out. Their shouts will not be heard anymore.

Dharma, truth and justice will prevail, we shall overcome. Yes, we shall overcome.

ORDER NISI

IN THE DISTRICT COURT OF POINT PEDRO

Testamentary Jurisdiction No. 929

In the matter of the Last Will and Testament of the late Murugappiar Vyravipillai of Thumpalai Deceased

Vijayaledchumy wife of Subramaniam Balasingam of Thumpalai

Vs.

1. Murugupillai Ramajeyam and 2 wife Sripathy. 3. Arumugam Kanagaratnam, 4. and wife Thilagawathy. 5. S. Murugupillai, 6. and wife Selvaratnam. 7. Sithamparapillai Balasubramaniam, 8. R. V. Kandasamy, 9. and wife Sivapackiam, 10. Sethappah Velmurugan, 11. Sethappah Krishnaswami, 12. K. Kandiah and 13. wife Nagarathnam, 14. Sethappah Pasenthiran, 15. Sethappah Sabanathan, 16. Ramasamy Paramaguru, 17. and wife Anneledchumy, 18. Sithamparapillai Murugupillai, 19. Sithamparapillai Sinnathambi, 20. Vallipuram Sithamparapillai of Thumpalai presently of Hospital Road, Jaffna, 21. and wife Rasanathan, 22. Sithamparapillai Vairavanthar, 23. Murugappiar Subramaniam, 24. Ramu Sithamparathan, 25. and wife Umayathapillai, 26. Subramaniam Balasingham all of Thumpalai Respondents

This matter coming on for disposal V. M. Cumaraswamy Esquire, District Judge, Point Pedro on the 19th day of September 1968 in the presence of Mr. T. Ponnambalam Proctor on the part of the Petitioner and the petition and affidavit of the Petitioner having been read:

It is ordered that the Last Will dated the 4th day of September 1965 and attested by T. Ponnambalam Notary Public under No. 3320 be declared proved, that the petitioner as Executrix appointed by the said Last Will be declared entitled to take out Probate and that Probate be issued to her accordingly unless the Respondents or any other person shall appear before this Court on or before the 21st day of November 1968 and show sufficient cause to the satisfaction of this Court to the contrary.

This 19th day of September, 1968

Drawn by (Sgd.) V. M. Cumaraswamy

T. Ponnambalam District Judge

Proctor for Petitioner

22-11-68 Time to show cause extended to 19-1-69

19-1-69 Time to show cause extended to 20-3-69

23-3-69 Time to show cause extended to 10-6-69

10-6-69 Time to show cause extended to 23-7-69

23-7-69 Time to show cause extended to 5-9-69

5-9-69 Time to show cause extended to 13-10-69

13-10-69 Time to show cause extended to 19-11-69

19-11-69 Time to show cause extended to 25-1-1970

232 19 & 26 C. M. Tharmalingam

D. J.

THE JAFFNA MUTUAL BENEFIT FUND Co. Ltd.

(Established 1918)

10,000 shares of Rs. 5/- each, 50,000/00

Recurring Deposits: Contributions at the rate of Rs. 10/- per month for 80 months will earn Rs. 1000/- at the rate of Rs. 100/00 per month for 80 months will earn Rs. 10,000/00.

Savings Account: opened and interest allowed at 1% per annum on the average monthly balance when it does not fall below Rs. 1500/

Fixed Deposits: received for periods of 12, 24, & 36 months and interest allowed at 7, 8 & 9 per cent per annum respectively.

Loans on the security of Jewels and Deposits are granted and part payments accepted.

FOR FURTHER PARTICULARS
APPLY TO:

THE MANAGER.

ORDER NISI

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction

No. 2536

In the matter of the intestate estate and effects of the late Nalliah Thevarajah of Tellipalai East

Deceased

Anthony Jonah Nalliah of Tellipalai East

Vs.

Mrs. Emily Nalliah of Tellipalai

Respondent.

This matter coming on for disposal before I. M. Ismail, Esquire, District Judge of Jaffna on the 2nd day of December 1969 in the presence of Mr. D. Rajadurai Proctor on the part of the Petitioner abovenamed and affidavit of the Petitioner dated 5th September 1969 having been duly read.

It is ordered that the petitioner be and he is hereby declared entitled as father of the abovenamed deceased to have letters of administration to the above estate issued to him accordingly unless the respondent abovenamed or any other person or persons interested shall on or before the 18th day of February 1970 show sufficient cause to the satisfaction of this Court to the contrary.

The 2nd day of December 1969.

I M. Ismail District Judge

233 19 & 26

ORDER NISI

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction No. 2538/T

In the matter of the intestate estate of the late John Narcisius alias Selladurai of Karayoor, Jaffna

Deceased

Anthonippillai widow of John Narcisius alias Selladurai of Karayoor, Jaffna

Vs.

1 John Narcisius alias Selladurai John
2 John Narcisius alias Selladurai Christian
3 John Narcisius alias Selladurai Stanislaus
4 Kanikkai daughter of John Narcisius alias Selladurai all of Karayoor, Jaffna Respondents

This matter coming on for disposal before Izadeen Mohamed Ismail Esquire District Judge, Jaffna on the 11th day of November 1969 in the presence of Mr. J. Patrick Proctor on the part of the Petitioner and the affidavit and

IN THE DISTRICT COURT OF JAFFNA

NO 2535/T

In the matter of the intestate Estate of Chelliah Sivapathasundaram of 52, Arasady Road, Jaffna.

Deceased

Ponnmalar widow of Chelliah Sivapathasundaram of No. 52, Arasady Road, Jaffna

Vs.

Thiviasbanti Sivapathasundaram of 52, Arasady Road, Jaffna.

Respondent

This matter coming on for disposal before I. M. Ismail, Esquire, District Judge of Jaffna on the 11th day of November 1969 in the presence of Mr. A. Sanmuganathan, Proctor on the part of the petitioner abovenamed and the affidavit of the petitioner dated the 23rd day of July 1969 having been read:

It is ordered that the petitioner be and she is hereby declared entitled as widow of the abovenamed deceased to have Letters of Administration to the above estate issued to her accordingly unless the respondent abovenamed or any other person or persons interested shall on or before the 26th day of January 1970 show sufficient cause to the satisfaction of this Court to the contrary.

This 11th day of November 1969.

Sgd. I. M. Ismail District Judge Jaffna

Drawn by
A. Sanmuganathan,
Proctor for Petitioner
231 19 & 26

petition of the petitioner having been read:

It is ordered that the petitioner be and she is hereby declared entitled to have Letters of Administration to the estate of the said deceased and that Letters of Administration be issued to her accordingly unless the respondents or any other person or persons shall on or before the 26th day of January 1970 appear before this Court and show sufficient cause to the satisfaction of this Court to the contrary.

The 11th day of November 1969.

Sgd I M Ismail District Judge.

Drawn by
Sgd. J. Patrick
Proctor for Petitioner.
(230 13 & 19)

சான்றிதழ் வழங்குவதற்கு மலிவாகவுள்ள கட்டணம்
கேள்வனாகிய பதில் கேள்விகளைத் தயாரிப்பதற்கு
கேள்வனாகிய பதில் கேள்விகளைத் தயாரிப்பதற்கு
கேள்வனாகிய பதில் கேள்விகளைத் தயாரிப்பதற்கு

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Editor: R. N. SIVAPATHASUNDARAM