

STEADYMIND FOR SPIRITUAL STABILITY

SURE WAY TO BLISS

SOMEHOW or other, in happiness or in sorrow, in good or in evil, days pass away. But if days pass away without the contemplation of God, it shortens one's life, wasting one's time to no purpose.

Do spiritual practices with energy; be completely merged in Him; then only life becomes successful. Of course, one has got to do so much work as is necessary for the upkeep of the body; it is good to do it with a steady mind, because there is no gain whatever by being irritated.

Duties Without Attachment

Go on earnestly calling on Him wherever He may choose to keep you. Places do not matter much. But it is necessary to live in such a place where it is easy to contemplate on God. If it is easy to call on God at home, what is the need for going elsewhere? Try to perform worldly duties without attachment as far as you can. Everything can be done by practice in time. Try to be free from care by resigning everything to Him. He alone is doing everything. It is due to delusion that an individual thinks himself to be the doer and for that reason gets bound. Never forget this great Mantra: 'Not I, not I, but Thou, Thou'. Think of Him alone and you will find that all other thoughts will disappear. Of course, so long the mind remains tied to the body, that is to say, so long bodily ailments impinge upon the mind and hinder contemplation of God, try to do everything to keep the body fit and free from disease. The care of the body is not merely for the body itself, but it is very necessary to care for the body in order to be able to meditate on God.

Contemplation of God

There is no fear or anxiety if one resigns oneself to the Lord. He

helps him in all possible ways and draws him unto Himself. The mind will have its ebb and flow. Sometimes there is felt great joy in and relish for the contemplation of God and the mind is easily and spontaneously drawn to Him; again, at other times, one does not find any joy in anything, the mind does not turn to the contemplation of God, and great unhappiness the heart like a shadow. But he who persistently continues contemplating on God in both the states of mind, who does not neglect it, who goes on practising without remiss whether he relishes it or not, gradually gets rid of the alternating states of ups and downs of his mind and attains to a state where the thought of God flows in an unbroken current. Then the mind automatically goes on thinking of God always, and happiness and misery cannot unsettle him any more. Such a person remains engaged in the contemplation of God in all states and feels great joy within. Man becomes blessed if by the grace of the Lord this spiritual stability is attained.

'Let the body and its suffering take care of themselves, but you, O my mind, be always happy'—by taking up this detached attitude of Sri Rama. Krishna man may be free from all cares. To direct the mind always to that supreme Self—this is what is meant by enjoying perfect happiness. Pain and suffering are inevitable in the embodied state; but why should they make one forget the Lord? Pain etc. are not permanent—they come and go; but the Lord is the help and stay for all time. Let the body experience pain or pleasure, whatever it may be. But to refuse to acknowledge it by the mind and to try to devote the mind to the thought of the Self is the best thing to do in life.

—Prabuddha Bharata.

Towards Creating A Community Spirit

Jaffna Community Centres Meet and Discuss

Speaking from the Chair at the Annual General Meeting of the Jaffna District Community Centres Union held on Saturday at the Jaffna Central College Hall, Mudaliyar C. Thiagarajah, President, said that it was their intention to organise training classes for voluntary workers on Community Centre work, conduct discussion groups, set up lending libraries and generally promote the well being of the people by associating with the local authorities, voluntary organisations and residents in a common effort to eradicate disease and illiteracy, to provide facilities for physical and mental training along with social, moral and intellectual development and generally to foster a community spirit for the achievement of these objects.

Mr. S. Navaratnam, Assistant Secretary, read an exhaustive report of the activities of the Union in the past year. A statement of accounts duly audited was also submitted and adopted.

Mr. C. Suriyakumaran, Assistant Commissioner of Local Government, paid a tribute to the work of the Union and said that much more could be done with a larger amount of support from the Community Centres.

Office-Bearers

The election of office-bearers was held under the Chairmanship of the A. C. L. G. and resulted as follows:-

President: Mudaliyar C. Thiagarajah. Secretary: Mr. E. P. Rasiyah, Asst. Secretary: Mr. S. Navaratnam, Treasurer: Mr. V. Mahesan, Auditor: Mr. V. Sundarampillai. A Committee was also elected.

Mr. K. P. Muttiah proposed a vote of thanks.

A BASIS FOR FULL AGREEMENT

Hindu Temporalities Under Absolute Hindu Control

It now goes without saying that the majority of the Hindus do want the Hindu Temporalities Bill. It is true that persons with vested interests are found among the position. But that point should not be so exaggerated as to ignore the fact that there are a good number of devout Saivites who genuinely feel that non-Hindus and Hindus in name without possessing a proper knowledge of Hinduism would hold sway over the temples. Though not directly it would certainly affect the temples indirectly if persons without the necessary attainments have a say over the management of temples. That would be a positive encroachment on the religious freedom of the Hindus. Even those who welcome the Bill hold the same view, but they welcome it with

By

SIVASOTHY

the hope that such objectionable features would not be allowed to find a place in the Bill in its final form. No person however highly placed should therefore overlook this vital point.

Expert Opinion

In the case of important projects be they educational, political or industrial, expert advice is generally obtained. Religion forms the very foundation of such projects. It is the very life of the community. The greatest expert advice has therefore to be obtained in religious matters. In the religious matter under consideration VIZ the Hindu Temporalities, the greatest authority known to us, the great Navalur whose footsteps the whole Saiva Community endeavours to follow has delivered his judgment in unmistakable terms. He has decreed that only those pious Saivites who are well versed in the Saiva Shastras and who, with the help of the knowledge thus obtained lead a life of unblemished

character are eligible to exercise authority over Hindu Temples, "மனக் குற்றங்களும் உடற் குற்றங்களும் இல்லாதவர்களாய்...சைவவாசகங்களையும் சிவபுராணங்களையும் கற்றறிந்தவர்களாய், சிவபத்திமாணசாய் உள்ள சைவர்களே திருக்கோயிலை நடத்து தற்கு அதிகாரிகளாவார்" says he. Everyone who calls himself or herself a Saivite has to adhere to this decree. The Saivaparipalana Sabhai Jaffna the Vivekananda Society Colombo, the Saiva Maha Sabhai Batticaloa, the Hindu Youths Association Trincomalee to mention one in each place and all the other associations and individuals in favour of the bill have therefore to be in the alert as regards this vital point. Not a single individual has so far said anything against this view which has already been put forward by others in other forms. In fact there would be no Saivite, with a knowledge of his religion, who would have anything to say against it. It is therefore the unanimous voice of all the Hindus headed by the great Navalur.

Adjustment Needed

The Home Minister and the Hindu Members of Parliament have therefore to adjust the bill so as to provide absolute Hindu Control over the Hindu Temporalities. They may be faced with great difficulties. But they have to be overcome. The adoption of the elective principle will be the only method acceptable to all. The Saiva devotees will elect the members of the Board of Management and the Chairman of the Board will be selected in consultation with the members of the Board. The Board may be a central body with branches in the different parts of the country. In which case the members of the Central Board will be the representatives of the branches. All of them would be Hindus. The final authority would be in the hands of the Central Board. The Minister would supervise the activities of the Board and direct them if and when necessary. With these principles in view the details may be worked out suitably. Absolute Hindu Control should be the aim in every stage.



Hindu Organ

TUESDAY, JANUARY 22, '52

Treasure These Thoughts

Develop real Vairagya.
Be unshaken by circumstances.

Develop mental poise.
Never give vent to anger.

GOVERNMENTAL INDIFFERENCE

FOR a Government that has set the sky as the limit for expenditure on the Colombo Plan Exhibition it would be difficult to explain its callous indifference to more important affairs. We wish to confine ourselves just at present to only one matter. Though we had invited the attention of the Railway authorities to the systematic 'behind the schedule' running of trains yet such delays still continue to be the predominant feature of the C.G.R. We would point out yet another aspect of the Railway that calls for comment. It must, be said to the credit of the Railway however, that railway stations and halts have been liberally provided and that the people have not much to grumble about in that respect. But the provision of these stopping places without adequate facilities for the public makes the railway passengers feel that such provision has been made halfheartedly.

We do not presume that the Railway authorities would deny the need for station platforms being of such length as to accommodate the longest train that halts there. Railway Passengers' Associations and other Social Welfare Societies, time and again, have brought it to the notice of the Railway authorities the inconvenience passengers experience at stations while entraining and detraining owing to the platform at most of the stations being not lengthy enough even to accommodate one third of the length of the mail trains. It may be that the Minister of Transport and the General Manager of Railways have not had the occasion to witness the miserable plight of passengers running hither and thither, up and down, trying to find a place of vantage to climb up the

WILL COMMONSENSE PREVAIL?

Tamils Cannot Be Caught In The Red Blowing!

(CONTRIBUTED)

IT has become just a fashion to be in the thick of the Red Revolution. The young mind attaches a value of prestige, and that with pleasure, to the revolutionary movement. It is but natural that the idea of revolt appeals to the youngsters for revolt means freedom from restriction—restriction of bad behaviour, restriction of dereliction of duty and such other restrictions of evil tendencies. The youth have a yearning, a fanatical desire for freedom, not freedom from evil but freedom from being led away from evil. This then is the general summing up of a peculiar situation the world over which has misfired the imagination of the teen youth and the middle youth.

Tamil culture has been based on strict ethical code of conduct so much so that freedom of action in the nobler sense is seldom available. Life has to be lived according to

railway compartment with children and the old-aged struggling to perform the high jump within the all-too-short time limit of a couple of minutes.

The stereotyped reply the Government gives petitioners when pressed with requests for extension of platforms is 'that the matter is receiving attention'—a time worn phrase behind which many a lapse can be deposited for refuge. Then there is the type plan platform the length of which has been arbitrarily fixed at a limit far short of the extent of the longest mail train calling at the station. The Government can no longer continue to side track important and urgent questions of public utility. The hour of reckoning is fast approaching and they who have to pass the verdict at the appointed hour cannot be expected to lose sight of acts of such callous indifference. This is but one matter of a number of questions that require the immediate and full attention of the Government.

the accepted principles of greatness. These principles are all of a restrictive character and of a negative quality. Hence Tamil culture has a greatness of its own.

South Easterly Wind

Now this Red blowing that started its course in the Sibetian steppes and has just sneaked across the Russian borders into the yellow land is threatening to blow into the great Indian sub-continent. It is an ill wind all know; but it blows hot and cold, whenever it suits it and knows when and which way to blow. It is a type of relay blowing, the local elements taking up the thread where the foreigners hand over charge.

A blowing it will be agreed is ready to sweep away with it things that have already been ruffled and are in disorder. The Tamils are human creatures and are not infallible. They have had moments of weakness and have had petty quarrels but never have they been in a predicament as in which they are finding themselves today. The reason is obvious.

More Than A Warning

In the Tamil Nad across the waters, the faction torn Tamils have helped the Red blowing do the devastation. Where the National Congress and its great ideals had held sway for decades, the Communists and their kindred parties have created a problem. This is a warning, not a mere warning but something more to the Tamils of Sri Lanka. Torn asunder by rival parties duelling for place and prestige, the Tamils are preparing the way for the Red Blowing to scatter away all hopes of progress.

Even late in the day, the different political parties claiming to represent interests of the Tamils can well work for the welfare of the Tamils by resolving the political deadlock and combining again to emerge in strength as a co-hesive unit to withstand any blowing certainly the Red blowing.

ONE-NESS OF HUMAN RACE IDEAL

Parliament Of Religions—A Step

THE world we all live in is a cosmos and not a chaos. It is a universe and not a multi-verse. The Cosmic Heart throbs equally in the soul-temples of one and all.

The world is thus a single unity. Humanity is now linked up together. Life has become, as it were, a world broadcast.

As such a Parliament of Religions, if well organised and ably conducted, shall be as broad as the sky allowing all luminaries to shine in its spacious amplitude, and shall be free from any dogma or dry forms of ritualism, any fossilized traditions or conventions, any dubious uncertainty of philosophical speculations or logical abstractions.

It shall create not a creed or a cult or a sect but include and transcend every sect and creed. No sect but a synthesis, no church but a university of spiritual culture, is the need of the day. The religions harmony ought to be synthetic and not syncretic, vital and not vague. It is not an amalgam of all religions, not culling truths from different religions and calling this new product universal religion, and not promoting any one of the existing religions to the position of being universal.

Room For All

In religion no formal conversion but sincere conviction counts, and there can be no compulsion, condemnation, calculation and constraint. There is room for every sail on the sea for every wing in the air, for every star in the sky. Each has to grow in the soil most suited to his soul.

A Parliament of Religions shall lay hold of the centre to which all the radii of different doctrines come and converge. It shall regard all religions and cults as beads on one string and revitalise them for individual and collective needs. It shall touch the fundamental and foundational ideas and ideals taught in all the great religions and philosophies of the world based on harmony and reconciliation on common interests.

The real problem of the world demands a solution not only on the economic, social and political lines, but mainly in the spiritual way that emphasises quality rather than quantity, the individual rather than the mass, and that thus solves the problem of mankind by a dynamic emphasis on Divinity in man. It creates heroes of peace and provides a spiritual climate

that makes the operation of the lower forces of strife and discord impossible.

Balance in Life

Though each seems to be born in a religion, yet each is born for a religion, the realization of the eternal Universal Principle of Existence. Religion is written in the life of every individual and one has to study it there. It is not mechanical or miraculous, not the self sufficiency of organisation, not international ceremony and sentimentality, not the happy-go-lucky conviction of superficial civilisation. Nature's plan is unity in the midst of diversity and its law is balance in life. The universe does not allow its equilibrium to be destroyed. The unitary and synthetic view of life paves the way for the

(By
Swami Rajeswaranda
in the Sunday Times of
Madras)

realisation of the religion at the back of all religions, the Reality of all realities. It leads to the ideal of oneness of the human race, be the individual black or brown, white or yellow.

True individual is the universal. True universal is the only individual. Universalism is no empty abstraction or limited comprehension. It does not spring up or sprout forth from the spheres of any society, sect, church, cult, creed, colour, community, country and the like, since it cannot be institutionalised. The beauty of its expression and experience consists in its being felt, realised and declared in, through and beyond everything. It does not coerce all minds into the single pigeonhole of a creed. It is the warm sunshine that spreads its universal heart and rays unto every tree in a grove, making it grow in its own place according to the law of its own being, and thus put forth its own flower and fruit. It makes every individual heart to pour out the treasures of divine life.

Let the Parliament of Religions establish human life on broader and better foundation and bring one and all on a common and cultural basis to make them embrace one another as members of the great family of humanity, realise the universal unity underlying the diverse faiths in the world and welcome and honour truth whatever quarter it may come from, and behold the splendid sight of the many-coloured lights blending into One Supreme Radiance.

TO REMOVE THE VEIL OF IGNORANCE

Contact With Saints Essential

SATSANG means contact of Truth, which is God. Satsang can be had either in the company of saints or by conversing, singing or reading about God and His glories by a group of His devotees. God is ever dwelling in the hearts of all living beings. Satsang leads one to the realisation of Him. In other words you first become conscious of this indwelling Reality and then identify yourself with Him and achieve eternal freedom and peace. Company of saints is an essential means for awakening and rapid progress of the soul in its march towards knowledge of God. The nature which you have to develop in order to enable God to reveal Himself in you in all His purity, light and joy is that of a child—ever cheerful, free, pure, guileless and enlightened. A man's temperament and outlook changes according to the company he keeps.

[SWAMI RAMDAS]

If he associates with saints he becomes a saint, whereas if he associates with people who are immersed in worldliness and have no faith in God he becomes like them. While in the former case one realises perfect bliss and freedom, in the latter case he gets deeper in the mire of bondage and becomes subject to fear, worry and all kinds of miseries. Satsang is an invaluable means for the removal of the veil of ignorance that covers the soul and makes it oblivious of its immortal, radiant and blissful nature.

It will not do to depend only on the external contact of a saint for one's spiritual development and attainment. The contact no doubt awakens and directs the mind towards God—the goal of life. Then he should keep up steady and unbroken remembrance of God at all times. His mind should be filled with the one predominating thought of God and thus be ever in tune with Him. Thereafter his struggle is to maintain this state until his individual self merges into the Cosmic self of the Divine and he feels His presence within and without him everywhere. Every possible means for achieving this end should be adopted, of which Satsang is the most essential.

Sadhana consists in control of the mind and the

senses. The mind must be concentrated upon God by continuous remembrance and meditation. The outgoing thoughts that dwell upon the objects of senses have to be curbed by intensifying your love and devotion for God through prayer and Satsang. When sense-desires are found to be too strong to be easily controlled, a prayer like the cry of a child to the mother, filled with all the force of your spiritual aspiration and need. Such a prayer opens up a channel, as it were, between yourself and the Divine within you and from Him will flow into you invincible strength and everlasting peace. When you humble yourself before God and recognize that His will alone is supreme, then you reach a state of self-surrender that completely eliminates your ego-sense and brings you immediate vision and realisation of God. Now your eyes behold His light, life and power in all forms, beings and creatures in the world. Verily, they all stand before you as the very expression or embodiment of God. In this beatific vision and experience you enjoy a rare joy and ecstasy which is simply inexpressible. Your entire being radiates nothing but divine light and joy. This is the attainment which every Sadhaka should aim at. Because, this constitutes what is commonly spoken of as Godrealisation. Your heart in this state of divine experience and exaltation is filled with infinite love, waves of which spread out everywhere covering all beings and creatures. This universal love is based upon your identity with the all-pervading spirit of God. Just as one burning wick lights another; just as a magnet induces magnetism in a piece of iron; just as the Parasmani (a philosopher's stone turns base-metal into gold; just as a sandalwood tree in a group of other species of trees converts them into its likeness, so entire transformation takes place in the Sadhaka through contact with a saint.

Saints are really the saviours of fallen souls. If you are earnest in seeing God and realising your oneness with Him, then seek the company of saints as a first step to fulfill-

Jaffna Municipal Council

Vernacular Medium For Meetings

Mr. K. Thuraisingam moved at the last meeting of the Jaffna Municipal Council that all proceedings of the Council and all work in the Municipal office should be conducted in Tamil. Hadji. M. Abu sally seconded the motion.

An amendment to the effect that active steps should be taken to administer the council entirely in the vernacular and that as a first step to that end meetings of the council should be conducted in the vernacular moved by Mr. K. Kugathan seconded by Mr. A. Thuraiyasingham.

The mover of the original motion accepted the amendment which was subsequently adopted unanimously.

Mr. T. S. Durairajah proposed and Mr. P. M. John seconded that permission to supply water from the Karavur housing scheme to the Jaffna Hospital be requested from the Minister of Health and Local Government.

ment of this aspiration of yours. Another factor in Sadhana which should not be ignored is that whenever you are disturbed by too much mingling in the world and you have no opportunities for Satsang, then retire to a quiet spot alone by yourself and spend some time in prayer, meditation and chanting God's Name. Sadhana in solitude is often very useful. Here you can have direct communion and talks with Him. In short, make God your all in all. Dedicate all your forces both physical and mental at His feet and become His entirely. Be His eternal child looking upon Him as your eternal parent. Love and serve Him with all your heart and make your life supremely blessed. The background for such a glorious life is purity, righteousness, truthfulness, kindness and Compassion towards all living creatures, and active help to the suffering and distressed fellow-beings. True devotion must enable us to develop these qualities. Lust, greed and wrath must have no place in such a life. The spiritual structure is built upon a moral foundation. This must not be ignored. Absolute purity is the sure condition for attaining God vision and the deepest spiritual experience.

May God shower His blessings upon all members of the Sat-Sangam

—The Vision.

Writing the History of India

With Sacrifice and Work

In the course of an election speech Mr. Nehru said that after his country-wide tour for election purposes he was more than convinced that it was the Congress which alone could hold the nation together. Even the combined strength of the Opposition parties could not achieve it. Congress had written the history of this nation with its sacrifice and work. It was a weapon created by the Indian people because of some historical necessities. "We have won our political independence with the aid of this weapon and we shall now make full use of it to fight against poverty, illiteracy and disease", he said.

Ceylon Government Railway Level Crossing Repairs

The Level Crossing at 23 miles 6 chains (Railway mileage) on the Colombo—Puttalam Road to Negombo Town between Katunayake and Negombo Railway Stations will be closed for vehicular traffic as follows for effecting repairs:—

Partially from 10.0 p. m. to 12.0 mid night on Wednesday, 23-1-52 and from 3.0 a. m. to 4.0 a. m. on Thursday, 24-1-52. The traffic will be assisted over the crossing.

Totally from 12.0 mid night on Wednesday, 23-1-52 to 3.0 a. m. on Thursday, 24-1-52.

During the period of total closure traffic from Taladuwa can proceed along St. Joseph's Street via Taladuwa Road junction and traffic from Colombo—Negombo main road can proceed along Night Soil Depot Road and St. Joseph's Road (G. 53-22)

Hindu Temples and Religious Trusts Bill

SELECT COMMITTEE OF THE SENATE

SECOND NOTICE

The last date for making written representations to the Committee has been extended to 21st February, 1952.

E. V. R. SAMERAWICKRAME, Clerk for the Senate The Senate, Colombo 1. 19th January, 1952. (M. 187-22).

CRUEL NISI

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction No. 1388

In the matter of the intestate estate of the late Ganapathippillai Navaratnam of Araly South, Vaddukoddai

Navaratnam Kalidasan of Araly South, Vaddukoddai

Vs Petitioner

Navaratnam Nadarajah of Araly South, Vaddukoddai Respondent

This matter coming on for disposal before V. S. Jayawickreme Esqr, District Judge, Jaffna on December 6, 1951, in the presence of Mr. M. Kathiravelu Proctor, for petitioner and the affidavit and petition of the petitioner having been read,

It is ordered that the petitioner be and he is hereby declared entitled as the eldest son of the deceased, to have letters of administration to the estate of the deceased issued to him unless the respondent or any other person or persons interested in the estate shall on or before February 15, 1952 show sufficient cause to the satisfaction of the Court to the contrary.

This 6th day of December 1951

Sgd. K. D. de Silva District Judge. (O 124 22 & 25)

OPTICAL NOTICE

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A large stock of Frames and Lenses have arrived from England and America. Glasses can be supplied in a day or two (or even within a few hours)

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QUALIFIED OPTICIAN,

11, Main Street—Jaffna

M. 142 22-2-52

HINDU ASTROLOGY STANDS PROVED

Guide To Agriculturists

It is but commonsense to adhere to each other positions of the Sun and the Moon, which affect sea water all over the world causing tides, are bound to affect all the shore of fluids on the surface of the earth contained in vegetable kingdom and animal world.

The blood of a human being is not only a fluid but contains the same salts that are dissolved in the ocean and that too practically in the same proportion. It contains nearly 80% sodium, 4% calcium and 4% potassium. The percentage with respect to magnesium varies. This similarity between the composition of salts in blood and in sea water is not accidental. "Life has its origin in the sea and the earth's early history is one of sea life."

Effect on Plants

Naturally there should be some connection between the movements of the Sun and the Moon on the body and the vegetable fluids in the same manner as those that affect the sea water causing tides. "Mathematically, the attraction between the Sun and the earth and the Moon and the earth is 3,454,100,000,000,000,000 and 20,185,000,000,000,000 tons respectively" — an enormous attraction on fluids.

Hindu astrologers have predicted the nature of the inherent tendency of each day in a lunar month. For the eighth day, that is when the Sun and the Moon, are 90° apart, they have predicted that day of the lunar month should be used to remove the diseases. On this day the Sun and the Moon, being 90° apart, they diminish each other's attraction on the fluids. The blood in the human beings should comparatively be in an undisturbed state from the outside planetary influences, and any properly selected medicine administered on that day should prove more effective in curing diseases.

Persons born on that day naturally come out of the womb with the blood in a calm and undisturbed state after taking all the inherent nutritional factors, undisturbed, from the mother's blood as well.

In this connection, it is worth while to observe an opinion of a modern scientist in respect of blood groups. Professor Brietner of Venna is of the opinion that the force that causes the blood corpuscles

to adhere to each other controls the human life-curve. It would seem that the membership of some of the blood groups connote a greater expectation of life than the membership of the other. Thus there is a connection between the membership of the group blood and its inherent tendency that is, destiny, to indicate the expectation of life.

Where could these blood groups derive this property of predetermining destiny? The blood is influenced by the nature of food, its digestion, assimilation and absorption, and also by climate and seasons, that is planetary influences.

Effect on Lunatics

It is well-known that lunatics are worst on Full Moon day and persons suffering from other maladies are worst on New Moon day — thus there seems to be a connection between the effect of disease and the distance between the Sun and the Moon and their effect on earth.

Dr. L. Kolisko experimentally proved that the "maximum growth of wheat corresponded with the period of increasing Moon just after the Summer Solstice and that maize was found to grow best when planted two days before Full Moon."

Hindu astrology stands far advanced and has given particular periods of time keeping in view the transit of planets through various constellations and at the same time forming angular distances with each other.

Thus they advise putting the seeds in the soil when the moon passes through Swati, Rohini, Mrigasira, Uttara, Punarvasu, Pushya, Anuradha, Jyeshtha, Mula, Purvashadha, Revati, Makha, Uttara, Phalguni and Sravana constellations, at the same time the ascendant, that is the exact time, should be Taurus, Virago, Capricorn and Gemini periods. They have asked to avoid the days 2nd, 6th, 12th, Full Moon and new Moon days. So the observation of astrology and experimental conclusions of Dr. Kolisko that maize grows abundantly when planted two days before Full Moon agree. The rule in Hindu astrology stands experimentally proved.

(From The Astrological Magazine)

NOTICE

The Jaffna Co-operative Stores Ltd.

Tenders are invited for the construction of a Motor Service Station and Motor Show Rooms at Clock Tower Road, Jaffna. Tender Forms, Specifications and Drawings etc. are available for inspection at the Co-operative Stores Office No. 150, Hospital Street, Jaffna or at the Office of the Architects Messrs. Duraisinghams, 450, Kollupitiya Road, Colombo 5.

Copies of Tender Forms, Specifications and Drawings will be issued to respective Tenderers on a deposit of Rs. 25/- before issue of the Contract documents. The Tenderers should satisfy either the undersigned or the Architects that they have the necessary resources, materials and staff etc. to execute the job without interruption and they should also state the period required to complete

WANTED

"Wanted efficient Typist. Knowledge of office routine and Shorthand preferred. Salary according to qualification. Apply with three copies of recent testimonials to the Manager, Jaffna Co-operative Stores Ltd., 150, Hospital Street Jaffna on or before the 26th January 1952." (M. 182 1, 18 & 22)

the works. This Tender is on a Lump Sum basis. Contract documents will be issued from 15-1-52 to 31-1-52 and tenders should be addressed in sealed envelopes to reach the undersigned before 12 Noon on 15-2-52.

By order of the Board of Directors,

V. VENASITAMBY,
Secy, The Jaffna Co-operative Stores Ltd.

150, Hospital Street,
Jaffna, 10-1-52.
(M 181, 15 to 25)

ORDER NISI

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction No. 1285

In the matter of the int. state estate of the late M. Nadchi widow of Vallipuram Rasiah of Elalai West Dec. ased Velu Sannappu of Elalai West Petitioner

Vs

Minor 1 Nagawari daughter of Vallipuram Rasiah
" 2 Rasiah Navaretnam
" 3 Rasiah Rasaretnam
" 4 Sarojini Devi daughter of Rasiah all of Elalai West
G.A.L. 5. Sellappah Thambipillai of Mesalai Respondents

This matter coming on for disposal before V. S. Jayawickrema Esqr District Judge Jaffna on the 5th day of December 1951 in the presence of Mr. R. N. Sivapirakasam Proctor on the part of the petitioner and the affidavit of the petitioner dated 8th December 1951 having been read;

It is ordered that the abo enamed 5th respondent be appointed guardian-ad-litem over the minors the 1st to 4th respondents and that the petitioner is declared entitled to have letters of administration over the estate of the above-named deceased and issued to him accordingly unless the respondents or any others interested shall on or before the 28th day of January 1952 appear before this court and shew sufficient cause to the satisfaction of this court to the contrary.

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

This 5th day of December 1951

Sgd. K. D. de Silva
District Judge,
15-1-1952

Drawn by
R. N. Sivapirakasam
Proctor for Petitioner

(O 123 22 & 25).

THE JAFFNA MUTUAL BENEFIT FUND Ltd.

(Established 1918)
BANKERS.

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

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

CURRENT ACCOUNTS opened and interest allowed at 1% per annum on the average monthly balance when it does not fall below Rs. 500/-.

FIXED DEPOSITS received for periods of 3, 6, 9 and 12 months and interest allowed at 1, 2, 4 and 6 % respectively.

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

INDIAN MONEY bought and sold

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

FOR FURTHER PARTICULARS APPLY TO:

S. KANAGASABAI
Shroff.

MANOHARA THEATRE

(MODEL OF MODERN MAGNIFICENCE)

(Newly Built Theatre at K. K. S.—Navalar Roads Junction)

NOW SHOWING

VILLAGE GIRL

STARRING

* ANJALI DEVI NAGESWARA RAO RAMA RAO *

DAILY AT 6—15 & 9—30 p. m.

Matinees on Saturday at 2-30 p. m. & Sunday at 10 a. m. & 2-30 p. m.

(M. 276)

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