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JAFFNA FRIDAY FEBRUARY 11, 1972

Pioneer in Medical Service in the Peninsula

(Dr. Samuel F. Green, M.D.
1822 - 1884)

This article on Dr. S. F. Green by Dr. B. Amirthanayakam Mills M.B.C.O.C.F.I.C.S. Obstetrician-Gynaecologist General Hospital Jaffna is reproduced from the Journal of the General Hospital.

(Continued from last issue)

Though there was no possibility of Dr. Green returning he continued to show great concern and interest in the continuance of the Medical School at Manipay. In writing to Rev Howland in 1879, Dr. Green states: "I hope and pray that Dr. Mills, Dr. Paul and Dr. Clives may be so practical in their teaching as to encourage the continuance of the medical Government grant. It would be well to invite Dr. Kynsey (then Principal Civil Medical Officer) and his representative in loco occasionally to examine the class and be present also at regular examinations."

Although Dr. Green had been away in America during the last 11 years of his life, his heart was in Jaffna. This is indicated in one of the last letters he wrote, just before his death, to one of the missionaries in Jaffna in which he states: "It seems incumbent on you and your conferees to maintain the Medical Mission in Jaffna. Get what help you can from the Government and from the Mission and combine among yourselves to perpetuate the practice and propagation of a system of medicine so much needed in that community in sanitary, hygienic and curative way. My daily prayer for long has been, 'O' Lord, stir and constrain Chapman, Mills and Paul to do all they may and all they should for the maintenance and perpetuation of Medical Mission work in Jaffna and to enable them each, and each of the medical graduates to walk in purity, in honesty and in kindness. Please inform

this to friends Mills and Paul with my Christian fraternal love".

Dr. Green passed away on 28th May 1884 at Greenhill, Worcester in the presence of his brothers and sisters. In his Will he wrote: "I wish that my funeral may be conducted as inexpensively as may consist with decency and order. Let the exercises be simply to edification; and of the dead speak neither blame nor praise should I ever have a gravestone, let it be plain and simple."

Somewhere in Worcester, Massachusetts, there lies a gravestone with the following inscription: 'Samuel Fiske Green 1822-1884 Medical Evangelist to the Tamils Jesus my all.'

Dr. Green's contribution to us in Medicine in the last century is effectively summed up in the following acknowledgement from the pen of Sir William Twynem, a veteran administrator of the North and a reliable contemporary witness. He states: "I venture to say without fear of contradiction that it would have been simply impossible for Mr Dyke or the Government to have carried out what was been done in affording medical and surgical relief to the people of Northern Province and even in the Central Province from 1848 to 1890, but for the fact that men educated in the American Mission Medical School were ready to take up work under the Government when it had few men of its own."

There is no doubt that Dr. Green was a mission-

ary of outstanding qualities and rare talent. As a Physician, he was eminently skilful. As Surgeon in the words of Dr. William Paul, he was 'par excellence and none to equal him in the island. As a man and missionary, he was saintly. He sacrificed a whole life-time in the service of an alien people. He was a pioneer in the creation of science in the Tamil language. His contribution to medical education in this country and his efforts in the field of medical scholarship were monumental achievements. Wrote Dr. Green "I must have the satisfaction at the close of my work of leaving behind this useful study to the Tamil Nation on their own tongue, as an abiding thing, and not in a foreign language which may in the lapse of time depart from the land." This prophecy has now come to be fulfilled.

In reviewing Dr. Green's career, one is struck and impressed by the marked difference in his attitude and outlook towards our country and people, as compared to that of the British Colonial Administrator. It is all the more significant when one realises that Dr. Green was a foreigner in our country, a hundred years ago, at a time when the Colonial Empire was at its height. Indeed, it will not be an exaggeration to acclaim Dr. Green as one of the greatest nationalists and socialists that this country ever produced. The Green Memorial Hospital at Manipay and the Government General Hospital at Jaffna are monuments to his memory.

Acknowledgement

The author wishes to acknowledge and express his indebtedness to the book Life and Letters of Samuel Fiske Green M.D., compiled by Dr. Ebenezer Cutter D. D. and published in New York in 1891. All the correspondence of Dr. Green quoted in this article have been taken from this source.

References

Cutter, Ebenezer (1891) 'Life and Letters of Sa' (Continued on page 3)

Maha Sivaratri

BY
V. SUBRAMANIAM
Saiva - Palavar

யஸ்சிவோ நாமருபாப்யாம் யதேவி
சர்வ மங்கள
தேவோ சம்ஸமாஸ்பும்சாம் சர்வதோ
ஐய மங்களம்

Yassivo namarupabhyam ya Devi
Sarvamangala,
Tayosamsamaraunt pumeam sarvata
jayamangalam.

தமிழ் மொழி பெயர்ப்பு

நாமத்திலும் ரூபத்திலும் சிவமாயிருக்கின்ற வரையும், சர்வமங்களமாயிருக்கிற தேவி யாரையும், தர்மனத்தில் தியானிக்கின்ற எவ்வாருக்கும் சர்வமங்களம் உண்டாவதாகுக.

"Blessings on all hands rain down on people who call to mind Him who is Siva (the auspicious One) in name and form and Her, His consort who is all bliss."

Such is the description of the Almighty Siva who has to be worshipped on the Sivaratri day. He who is said to be beyond the reach of speech and mind whom even the Vedas can define only negatively is curiously enough capable of being visualised by those who worship Him devoutly through all the four quarters of the night of Sivarathiri. Just about midnight comes the hour of Lingotthaba (லிங்கோத்தபவ காலம்), (i.e.) the appearance of the Lord in the form of a Lingam (லிங்கம்). This hour is considered to be particularly sacred and beneficent. Many are the stories told of human sinners who have attained beatitude owing to their having had a glimpse of the Lord at this hour. (Vide stories of Sukumarasa (சுகுமாரன்) Angulan (அங்குலன்) Sowmini (சௌமினி) Kanmadapathan (கனமாடபாதன்) Viparisan (விபரிசன்) Kuberan (குபேரன்) and Salkaran (சாலகோத்திரன்) in Sivaratri Puranam). Dry must the heart of the person which does not well up with emotions at the worship of the Lord at such an hour.

highest teaching. Love alone could lead one to God, and to love God is to love His creation. Knowledge and Wisdom must always go hand in hand with love, the one face that keeps the universe intact

In more places than one, in more incarnations than one, in more ages than one, the Lord Himself has proclaimed: "I reside in all beings as their soul. Despising them, a person makes an exhibition of piety by offering Me materials of worship. (He who forsaking Me that abide in all beings as their soul, worships Me in other forms, is a mere fool pouring libations of phee on ashes). Peace never comes to the mind of the man who is selfish, who discriminates against others, hates Me in his person and bears rooted enmity to any living thing. If a man despised his fellow beings, he can never please Me with his rites and ceremonies, however elaborate they be, or with his pompous worship in public places employing materials of all kinds, high and low. Doing his duties, he may worship Me in the routine way so long as he, in his heart of hearts, feels my existence in all beings. Death reserves mortal terrors for him who discriminates against another by making invidious distinctions between himself and that other. Therefore, with gifts and tokens of Paramo Dharmaba' is its (Over to page 8)

What does Saivism teach? 'God is Love' is its essence, and 'Ahimsa Paramo Dharmaba' is its

NOTICE

The offices of the 'Hindu Organ' & 'Inthasathanam' and of the Saivaprakasa Press will be closed on Monday, February 14th on account of Maha Sivaratri.

Manager.

THOUGHTS TO BE TREASURED

சூக்ஷ்ம வாக்கியம், உள் ஓர் சோதியாய் அழிவது இன்றி சூக்கிரும் அதிகாரத்திற்கு அழிவினை, தன்னைக் கண்டால் நீக்கம் இல் அறிவு ஆனந்தம் முத்தன்மை நீத்தியம் உடைத்தாய்ப், போக்கொடு வரவு இன்பமும் விகாரமும் புருடன இன்றும்.

Sukshma Vach is an inner light, indestructible in itself but destructible in its products (Paisanti, Madhyama and Vaikari). (It cannot be easily discerned but) if one can recognize it (as a result of his virtuous deeds and penance), he becomes possessed of unceasing knowledge, bliss, independence and immortality (of Aparā Mukti), and he will not be subject to birth and death and weariness and change



தமிழ் மொழியை மூலமாகக் கொண்டு எழுதப்பட்டிருக்கிறது. இதன் மூலக்கருவியாக நான் நினைக்கிறேன். மொழியை மூலமாகக் கொண்டு எழுதப்பட்டிருக்கிறது. இதன் மூலக்கருவியாக நான் நினைக்கிறேன்.

Hindu Organ

FRIDAY, FEBRUARY 11, 1972

RELIGIOUS FESTIVALS AND RELEVANCE OF DATES

In the context of the current controversy on the subject of Maha Sivarathiri we commend to our readers the thoughts expressed by Advocate R. R. Thangarajah (published in our issue of February 4, 1972). The choice of observing vigil or fast is entirely the devotee's. Once he becomes acquainted with the significance of a religious ceremony, the devotee will understand the appropriateness of the date on which such observance falls every year. In the matter of

Maha Sivarathiri the fixing of the appropriate date will present no difficulty except during the year when there occur two Sathurhasas in the month of Maasi (மாசி).

In 1964 such a contending circumstance was present and strangely enough the two Hindu Almanacs published in Jaffna fixed a date in the month of Thai (தை) which according to the revered Veda Agama Scholar, Siva Sri Kumaraswamy Kurukkal was unacceptable as the requirement of the Agamas was that the occasion should be in the month of Maasi (மாசி). Thiruketheswaram Temple followed the appropriate date according to Siva Sri Kumaraswamy Kurukkal's interpretation and issued a pamphlet explaining the change quoting authority from Agamas. Several other Temples abided by this decision. However Shri S. Sivasubramaniam by his letter published in the 'Hindu Organ' pertinently pointed out that devotees would with advantage observe the sacred fast on both days

To make this controversy more fruitful and interesting we quote here a few lines from the book "Hindu and Muhammedan Festivals" written by Dr. John Murdoch, compiled from the publications of Professor H. H. William which appeared in the Journal of the Royal Asiatic Society in 1862. Writing about 'Maha Sivarathiri' Dr. Murdoch said, inter alia, "Another difference (of practice) which is less easily adjusted, is that of date, some considering the festival as properly commencing on the thirteenth (Thithi) instead of the fourteenth, which appears to be the case in the South (India) according to the published calendars.....according to some the ceremony should begin on the evening of the thirteenth Tithi, if it extends to four hours after sunset, according to others, it should begin on whichever of the two tithis comprises the larger proportion of the hours of the night..... The learned author must have collected data from various sources. As far back as 1862 there has been a difference of opinion in the fixing of Maha Siva Rathiri in particular reference to Thiriotasi and Satharthasi Thithis. Hence we repeat the suggestion already made that reputed scholars of Vedas, Agamas, Puranas Astrology and Astronomy should be requested

and publish the relevant slokas in Sanscrit with correct renderings in both Tamil and English.

We also wish to invite the attention of the Saiva public to the confusion that was caused in the observance of Karthigai Theepam in 1971 as one Hindu Almanac had given December 2 as the occasion of the festival though it issued a correction several months after it was first circulated. Almanacs differ among themselves. In view of these anomalous assumptions it becomes very necessary that a Board of Saiva Scholars learned in the Vedas, Agamas and Sastras should in consultation with Editors of almanacs fix the appropriate dates for religious ceremonies and observances.

Incidence of Crime in Ceylon

By S. SIVASUBRAMANIAM

It is a truism that times are always changing and that nothing is static. In that context, changes in the laws of the country, both Civil and Criminal, are being thought of by the public of the country.

One such thought relates to our law relating to the presumption in favour of the innocence of the accused in criminal cases and merits serious consideration. The idea put forward is that, at the lowest, we should pursue the Middle Path and there should be no presumption either way.

Sages, thinkers and writers of all times in many parts of the world have been laying stress on the principle of the Middle Path including the Western thinker Aristotle who enunciated the maxim of the Golden Mean.

The English Law from which our current Ceylon Law on the subject derives its origin, wherein the rule of presumption of the innocence of the accused was embodied, owes its origin to a certain political period in its history. That principle is not applicable to Ceylon in the present century. It is out dated and prejudicial to the due administration of justice in Ceylon. Appropriate changes are required not only on this point but on very many other important matters in the Criminal Law of the country,

Sir Ponnambalam Arunachalam (1853 - 1924)

By V. MUTIUCUMARASWAMY, B. A.

Sir Ponnambalam Arunachalam was a scholar, statesman, administrator and patriot. He was the champion of the reformed Legislature and the father of the Ceylon University Movement. He was a man of wide and varied parts, a great man whose fame shines brighter as years roll by.

He was the youngest of the three sons of Ponnambalam Mudaliyar and Sellachchi, the daughter of Coomaraswamy Mudaliyar. He was born in Colombo on the 14th September, 1853. His eldest brothers were Hon'ble Mr. P. Coomaraswamy and Sir Ponnambalam Ramanathan.

Arunachalam attended Colombo Academy - which is now the royal College. He won the Queen's scholarship and the Luncur Prize for the best student Dr. Barcroft Boake, Principal of this Academy wrote: "In my forty years of experience in the instruction of youth I have never met with any pupil who gave greater evidence of ability and scarcely one who gave so great".

Winning the English University Scholarship in 1870 Arunachalam went on the recommendation of Sir Walter Sendall, then Director of Public Instruction, Ceylon to Christ's College, Cambridge.

He distinguished himself in classics and mathematics, while at Cambridge, winning the Foundation Scholarship at Christ's College.

During Arunachalam's college days at Cambridge, the Archbishop of York who had preached a sermon to Cambridge undergraduates spoke slightly of the Indian religions. The youthful Arunachalam decided that these remarks by the Ven. Archbishop of York should be challenged. He wrote a reply to the Archbishop which was published in the Spectator in 1874.

In 1875 Arunachalam, much against his inclination, was persuaded by his maternal uncle, Sir Muttu Coomaraswamy, to sit for the Civil Service. He had qualified for the B and was ambitious for a legal career in England, but it was not to be. Arunachalam was the first Ceylonese to enter the Civil Service through the door of open competition.

Arunachalam began his career in the Ceylon Civil Service in April 1875. He was attached for a year to the Government Agent's Office, Colombo, and later to the Police Court at Kandy. For at that time Civil Servants still held Judicial offices.

Judicial Offices

He was given appointments as Police Magistrate and Commissioner of Requests and served at Kalpitiya, Puttalam, Matara, Avisawalla, Pasypala, Matale, Kalutara and Colombo. He was District Judge of Chilaw, Kegalle, Kalutara, Batticaloa, and Kurunegala.

Even as a Magistrate at Matara, Arunachalam showed the high quality of his work. His work attracted the favourable attention of Sir John Budd Phear - one of the great Chief Justices of Ceylon. Before he retired in 1875, Sir John commended Arunachalam's work to the notice of the Governor and Secretary of State.

In 1886 when Arunachalam was District Judge of Batticaloa, the Governor, Sir Arthur Gordon promoted him over the heads of about thirty seniors and appointed him to act as Registrar General and Fiscal of the Western Province, because of outstanding merit. A memorial was sent up to the Secretary of State, signed by almost half the Civil Service protesting against the promotion. Sir Arthur Gordon, who recognised merit where he found it, had his way.

Registrar General

The Registrar General's Department was in a chaotic state in 1887. Arunachalam cleaned the Augean stables. He separated the Fiscal Department from the Registrar General's and made them efficient departments. He sat by the side of clerks and patiently got to know their work. Then he launched his reforms. He founded a Benevolent Fund for the Department, which saved many a clerk from the clutch of the rapacious money lender.

In 1893 Arunachalam wrote to his close friend William...

the Ceylon Observer and later editor of a paper 'India', and who had a keen sense of justice for the inhabitants of the Colonies - to interview the Secretary of State Lord Ripon to urge the grant of an extension of local self government in Ceylon.

Social Conditions

In 1895 Arunachalam drew the attention of the country to the alarming death rate. This he attributed to the insanitary condition of the slums; he advocated model tenements and a proper drainage system. The social plight of the poorer classes was presented in such a vivid and arresting manner by Arunachalam, that the Government had to take immediate action.

The Census Report of 1901

To Arunachalam was entrusted by the then-Governor, Sir West Ridgeway with the taking of the 1901 Census of Ceylon.

Armand de Sousa, Editor of the Morning Leader, wrote:

"The curious reader will find the Report which introduces the Census of 1901 perhaps the most luminous dissertation on the ethnological, social and economic conditions of the Island. A Government official report would be the last document the public would care to read for beauty of diction. But in Sir P. Arunachalam's account of the history and religions of the Island in his Census Report would be found the language of Addison; the eloquence of Macaulay and the historical insight of Mommsen".

Acting Chief Justice Moncriff presiding at a public lecture delivered by Arunachalam said:-

"Mr Arunachalam is a Classical and Oriental scholar, a master of the English language and literature, whether in law or official work, he has exhibited habits of thoroughness and exactitude and a practical mind. Nihil tetigit quod non ornavit" [There is nothing that he touched that he did not adorn.]

Finding the Civil Law of Ceylon to be in a very uncertain state, Arunachalam embarked single-handed upon the truly heroic task of trying to re-state the law in the form of sections of a Code with a comment explaining each section. He was able to complete only the first volume, dealing with the Law of Persons. of "A Digest of the Civil Law of Ceylon".

Recently three years ago Justice C. G. Weeramantry of the Supreme Court of Ceylon described this book as "assuredly among the classics of modern Roman-Dutch Jurisprudence".

In 1912, Governor Sir Henry McCallum appointed Arunachalam as a Member of the Executive Council. He showed remarkable courage and independence in his task. In 1913, at the close of a debate in the Legislative Council on a Salaries Scheme, he voted with the un-officials against the Government.

He retired from the public service in 1913 with a record of achievement unsurpassed by any officer of the Crown-European or Asian. He was knighted in 1913, receiving the accolade at the hands of King George V at Buckingham Palace. This honour was received with universal acclaim by every section of the public in Ceylon.

In 1913 Sir Ponnambalam left for England. He corresponded with Lord Chalmers, the Governor elect of Ceylon, whom he met and advised him to abolish the Poll-tax. His activities found little abatement for he served on various Public Commissions.

By 1915 Arunachalam was convinced that Ceylon should agitate for political reforms. He organised the Ceylon National Association which was to become the Ceylon National Congress later.

It was a life long dream that Arunachalam cherished even whilst a youth at Cambridge to organize a Ceylon National Congress, which would work for the freedom of the country, very much on the same manner as the Indian National Congress which was founded by one of his Cambridge friends, Ananda Mohan Bose and others in 1885 to obtain self government for India as he himself stated in his Presidential speech at the Ceylon National Congress later in 1919.

The speech that Arunachalam made on a previous occasion on the April 2, 1917 at the Victoria Masonic Hall Colombo, on "Our Political Needs" was an epoch making one. It was to be the political bible for nationalist Ceylonese.

C. I. N. T. A's Memorandum On Language

The Ceylon Institute for National and Tamil Affairs is a non political body; its members do not belong to any political party.

One of the objects of the Association is:-

"The maintenance of national harmony and good-will between the various communities of Sri Lanka, and the promotion of National Unity".

The amendments we have suggested are on the basis that the Constitution of Sri Lanka, shall be so designed as to secure justice and equality to each and every citizen.

We are of the unanimous view that the resolutions in the Draft Constitution relating to the Tamil Language are unjust, and the invitation to suggest amendments in conformity with the basic resolutions serves no purpose, and is inadequate as it restricts our freedom to give expression to our views to secure the objectives we have stated above.

We urge the Honourable members of the Constituent Assembly to be national statesmen -eschewing racial politics, and provide for the Tamil-speaking people a status for Tamil in the Constitution similar to Sinhala.

Our Constitutional Fathers should bear in mind that "Language IS THE LIFE BLOOD OF THE PEOPLE"

Any endeavour to suppress it or relegate it to a position of inferiority is bound to arouse the emotions of its people, and may lead to explosive situations.

In the years following independence, Sinhala leaders of every shade of political opinion saw the justice and wisdom of placing Sinhala and Tamil on an equal status; but with the passage of years they became victims of communalism; they relegated the Tamil people and their language to a position of inferiority, thereby blinding themselves to the certainty that a dissatisfied and frustrated minority of about 2 million people will not show enthusiasm for co-operation. No state can ever flourish if the living language of a people is placed in a position of inferiority by the State.

views of some of our leaders of the past:-

In 1947 Messrs J R Jayawardena and Dudley Senanayake suggested Sinhala only be adopted as the official Language. Mr. D S Senanayake did not accept it; he realised that Sinhala only would effectively divide the country.

Mr. S. W R. D. Bandaranaike, a gentleman of learning and culture, was of the opinion that the two national languages should be made official; his manifesto published in 1951 stated:-

"It is most essential that Sinhala and Tamil be adopted as the Official Language immediately, so that the people of this country cease to be aliens in their own land".

(To be continued)

Incidence of.....

(Continued from page 6)

both substantive and procedural.

This is a matter where the Bar Council and the Law Society of Ceylon could move without delay and put forward before the country and Parliament appropriate proposals to suit the present conditions and times and render the dispensation of justice equitable and fruitful.

The following subject also merits immediate attention in this connection. Notwithstanding universal education including university education and notwithstanding all efforts on the part of religious authorities and institutions of all denominations and those of social workers, the incidence of crime in Ceylon is increasing by leaps and bounds in an alarming manner. Existing law, no doubt, requires recasting. At the same time, appropriate legislation embodying provisions for the prevention of crime or at least for the reduction of the opportunities and tendencies for the commission of crime is a sine qua non. Resting content with devising legislation for meting out punishment after the commission of crimes and offences is entirely inadequate to meet the crying needs of Society at this junct-

Transport to Thiruketheswaram

Special arrangements have been made by the Railway Officers Hindu Association for transport to Thiruketheswaram Temple in connection with the observance of Maha Sivarathiri on February 13, 1972. Similar arrangements were made by the Thondar Sabhai in earlier years to the complete satisfaction of devotees.

Special service of connecting trains and buses is the main feature of these arrangements.

Summons to Defendant in Part on Action

IN THE DISTRICT COURT OF JAFFNA

No P 1413

Thayalanayake widow of Ponnampalam Naderajah of Main Road Colombuthurai Plaintiff

Vs

- 1 Sinnathamby Segarasingham and wife
- 2 Patnavathy both of near Railway Station Tellipalai
- 3 Maniovally widow of Paramanathar Veerasingham Main Road Colombuthurai
- 4 Selvadurai Balasubramaniam and wife
- 5 Pathmakomathy alias Ruby both of 4th Cross Street Jaffna
- 6 Chellappah Mahendran and wife
- 7 Kamaladevi both of D R O Office Chavakachcheri
- 8 Kandiah Sivasubramaniam and wife
- 9 Rajalechumy both of Main Road Colombuthurai
- 10 Sinnadurai Sivasubramaniam of do
- 11 Poothathamby Rajanathan and wife
- 12 Thangaratnam both of Nunavil East Chavakachcheri

Defendants

To the abovesamed Defendants & others
Whereas the abovesamed Plaintiff has instituted an action under the Partition Act No. 16 of 1951 for the partition/sale of the land called Setharajan valavu in extent 15, 1/2 or 16, 1/2 Lms. V C. situated at Colombuthurai in the parish of Chundikulni in the Division of Jaffna in the District of Jaffna Northern Province and described in the copy/translation of the plaint annexed hereto. You are hereby summoned to appear in this Court either in person or by Proctor on the 3rd day of March 1972 at 10 O'clock of the forenoon and to state whether you dispute the accuracy of the share/shares allotted in the plaint to you or to any other party and whether you are aware of any other person having a right here or interest to or in the said land.

This 23rd day of June 1971

By order of Court

Signed Illegible

Secretary D. C. Jaifna

Drawn by Sgd. C. Subramaniam Proctor for Plaintiff

(From page 5)

regard and with a loving and impartial eye, one should reverence Me who am the soul of all, and whose temple is in every living thing"

If our devotion to God is sincere this sublime declaration must lead to real searchings of heart in us.

Then we shall be confronted with the fearful question? Have we always paid heed to the counsel contained in this declaration? In answer to it, we of the present generation can only hang down our heads in shame and beg pardon of the Lord as one of the greatest of our race did in these words about a century and half ago

“சிவன் எனும் மொழியைக் கொடிய சண்டாளன் செப்பிடி, அவனுடன உறைய அவனோடு கலந்து பேசுக. அவனோடு அருகு இருந்து உண்ணுக என்னும் உவமையில் சுருதிப்பொருள் தனை நம்பா ணமரோடு உடன் பயிற் கொடியோன் இவன் எனக் கழித்தால், ஐயனை கதி வேறெனக்கிலகி கலைச ஆண்டதாயே”

O sovereign Lord of Kalaasi. I can go nowhere else for refuge, if you should spurn me on the ground that I am a heartless man consorting with the deaf-mutes who do not believe in this matchless saying of the "rati."

If a person would utter the word S va, dwell with him, hold him in intimate discourse, and enter into commensality with him even though he happens to be a cruel "chanda'a" (a base or vile person). We shall have worshipped the Lord in vain, if this lesson of universal love is not burnt into our hearts by the temple lights at the lingodbhava hour of the Sivarathra night.

Commensal = one that eats at the same table.

Pioneer in.....

(Continued from page 5)

muel Fisk Green. M. D. Publisher not known New York.

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Order Absolute in the First Instance

In The District Court Of Jaffna

Testamentary Jurisdiction No. 2782

In the matter of the Last Will and Testament of the late Murugesu Thillainathan of Karaitivu West. Deceased

Neelaya thadchanamma widow of Murugesu Thillainathan of Karaitivu West. Petitioner

This matter coming on for final disposal before A. Vaithalingam Esquire, District Judge, Jaffna on this 23rd day of November, 1971 in the presence of Mr. S. Candiah Proctor on the part of the Petitioner and affidavit of the petitioner dated 23rd 17-11-1971 and the affidavit of the witnesses dated 17-11-71 having been read

It is ordered that the Last Will and Testament made by the deceased abovenamed on 9th December 1970 and which will has been produced and is now deposited in this Court be and that the petitioner abovenamed is the executrix named therein and that she is hereby declared entitled to have probate thereof issued to her accordingly on her accordingly on her taking the usual oaths and tendering security.

This 23rd day of November 1971.

Sgd.K. Kathirgamalingam Acting District Judge Jaffna 26 1-72

Drawn by Sgd. S. Candiah Proctor for Petitioner 150 4 & 11.

ORDER NISI

IN THE DISTRICT COURT OF JAFFNA

Case No. T. 2775

In the matter of the Last Will and Testament of the late Vincent Ignatius Peries of 236, Hospital Road, Jaffna

Deceased Jacob Thathuvasingam Peries of No. 236, Hospital Road, Jaffna

Vs. Petitioner Maria Selvammal Peries of No. 236, Hospital Road, Jaffna

Respondent This matter coming on for disposal before A. Vythialingam Esquire, District Judge Jaffna on the 20th day of October 1971 in the presence of Mr. T. Sangarapillai Proctor on the part of the petitioner and the affidavit of the petitioner dated 20th October 1971, affidavit of two witnesses and Notary dated 16th October 1971, affidavit of the one witness dated 8th October 1971 and the petition of the petitioner dated 20th October 1971 having been read.

It is ordered that the Last Will and Testament of Vincent Ignatius Peries deceased dated 2nd March 1970 and attested by T. Sangarapillai N. P. under No. 9570 the original of which having

been produced and deposited in Court be and the same is hereby declared proved.

And it is further ordered that the Petitioner be and he is hereby declared entitled to have Probate of the said Last Will and Testament of the abovenamed deceased as sole legatee and as Executor mentioned in the said Will and that Probate be issued to him accordingly, unless the Respondent or any other person or persons interested shall appear before this Court on or before the 16th day of February 1972 and state objection or show sufficient cause to the satisfaction of this Court to the contrary

Jaffna, this 20th day of October 1971

Sgd A. Vythialingam District Judge Drawn by Sgd T Sangarapillai Proctor for Petitioner 147 4 & 11

ORDER NISI

In the District Court of Point Pedro

No 1003/Testy

In the matter of the Last Will and Testament of Thangapackiam wife of K. Ramalingam of Puloly West - Deceased Kumarasamy Somasundaram of Puloly West

Vs. Petitioner

- 1 Kulandaivelu Ramalingam of do
2 Sakunthaladevi wife of Somasundaram of do

Respondents

This matter coming on for disposal before T. J. Rajaratnam Esquire, District Judge, Point Pedro on the 15th day of January 1972 in the presence of Mr. N. A. Rajaratnam Proctor on the part of the Petitioner and affidavit of the Petitioner dated 22nd day of December 1971 having been read.

It is ordered that the Last Will No. 525 dated 9th June 1950 and attested by S. Nagalingamudaly N. P. and now deposited in this court be and the same is hereby declared proved unless the respondents or any other person or persons shall on or before the 23rd day of February 1972 show sufficient cause to the satisfaction of this court to the contrary.

It is further declared that the petitioner is the executor named in the said Last Will and that he is entitled to have Probate of the same issued to him accordingly. Unless the Respondents abovenamed or any other person or persons shall on or before the 23rd of February 1972. Show sufficient cause to the satisfaction of court to the contrary.

This 15th day of January 1972

Sgd. T. J. Rajaratnam District Judge

Drawn by Sgd. N. A. Rajaratnam Proctor for Petitioner 146 4 & 11

ORDER NISI IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction No. T 2793

In the matter of the intestate estate of the late Thangam wife of Kanagaratnam Somasundaram of Kokuvil East, Kokuvil

Deceased Kanagaratnam Somasundaram of Kokuvil East, Kokuvil

Vs. Petitioner

- 1 Somasundaram Sivapathasundaram
2 Somasundaram Kanagasundaram
3 Somasundaram Rajasundaram
4 Somasundaram Balasundaram
5 Indra Devi daughter of Somasundaram, and
6 Somasundaram Jayasundaram all of Kokuvil East, Kokuvil

Respondents

This matter coming on

for disposal before A. Vythilingam Esquire, District Judge, Jaffna on this 19th day of January, 1972 in the presence of Mr. C. Arulampalam, Proctor on the part of the Petitioner and the affidavit of the petitioner dated 19th day of January, 1972 having been read;

It is ordered and declared that the Letters of Administration be and the same is hereby granted to the Petitioner abovenamed, unless the respondents abovenamed or others whomsoever, shall on or before the 26th day of April 1972 show sufficient cause to the satisfaction of this Court to its contrary.

This 19th day of January 1972

(Sgd) A. Vythilingam District Judge, Jaffna

Drawn by S. d O. Arulampalam Proctor for Petitioner 149 4 & 11

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