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Evolution of Allopathy & Ayurveda

(By Muhandiram E. P. Rasiah, J. P.)

In 1505, some years after the advent of the Portuguese into the Island, John Ribeiro had noted in his book "Historic Tragedy of Ceylon" that "The sickness which were usual among the Portuguese were:-

dysentery and some kind of fever due to poverty of the blood. The latter does not occur often, and among natives it is never found, the reason being that they bathe so frequently in the rivers. The Portuguese were subject to another disease which the natives called Beri-Beri. The malady can be cured by eating pork and biscuits and drinking palm wine and smoking tobacco. After two or three months' continuous treatment the patient regained perfect health."

Captain - General Don Antonio Mascaren after consulting the native Medical Practitioners (obviously Ayurvedic Physicians) had issued an Order "that everyone should use tobacco.... Syphilis, they call "Parangi lede", which means the Portuguese disease; and with reason, for it was we who introduced it amongst them." Referring to the Ceylonese, he further stated "As a rule they are a healthy race, anyone suffering from fever is not prohibited from drinking as much water as he liked so long as it is boiled with dried coriander. They are great herbalists and in case of wounds, broken arms and legs, they offer a cure in a few days with great success."

Dutch Period

The Dutch arrived in the Island early in the 17th century and built several Hospitals in various parts of the Island. They had three grades of Physicians

styled:- Erste tweede and derde meesters with salaries ranging from 30 to 80 guilders. There were also three grades of surgeons - Opparchirurgyn with a salary of 60 guilders and chirurgyn with 30 guilders as salary and Onder chirurgyn on 20 guilders per month. About 1685, the chief Physician drew the attention of their Govt. to the alarming prevalence of leprosy among the children of Hollanders by their mestice or native wives. Accordingly steps were taken to segregate the affected persons and in the time of Simons (1708) a spacious Asylum was erected at Hendela. During the following century western medicine must have gained some ascendancy over Ayurveda, for it is stated that when king Narendrasinghe was seriously ill about 1730, a Doctor from Colombo was sent for. The mission of the Doctor must have been a success for the King had lived for another year..... In 1739 a Dr. Danielsz went on a similar mission to attend on King Sri Wija Rajasinghe's bad leg, but met with less success.

British Period

In 1803 Dr. Holloway, Surgeon had cured the fever of one Muttusamy, one of the claimants to the Kandyan Throne. This is found in the earliest records of the British period. In 1798, a campaign appears to have been started against small-pox and a Civil medical Dept was formed under military control with Dr. John Ewart, Physician General to His Majesty's Forces, in charge. He found that medicines and drugs had to be imported from East India. He disliked this procedure and with Governor North's backing Ceylon was permitted to

(Over to page 8)

Deepavali

Festival of
Enlightenment

By

By V. SUBRAMANIAM
Saivapularar

To the Hindus, Deepavali is an occasion for rejoicing. This festival is celebrated in India, Ceylon and other countries where Hinduism is prevailing, but in different ways by different segments of the community. Some offer special Pujas to Mahalakshmi, Goddess of Wealth. The word "Deepavali" literally means an array of lights. தீபம் + ஆவளி = தீபம் - விளக்கு; ஆவளி = வரிசை; ஒழுங்கு. One tradition that befits the name of the festival and more popular in the North of India is to decorate the house with rows of conventional lamps. Light itself is worshipped as God on that day. Among the limitless ways in which God is worshipped, Jothi (Light) is one. This is not light in the physical sense, but a mystical light to use 'Arobindo's' words, The Alvar's and Nayanmar's also repeatedly refer to the Infinite by the term Jothi (சோதி) சோதியே, சுடரே, குழொளி விளக்கே).

Tiruvembavai commences with the words "ஆதியும் அந்தமும் இல்லா அருப்பெரும் சோதியை" which portray God as Light that is originless and endless, unique and infinitely powerful.

His Holiness Sankarachariar of Kanchi in a message on the occasion of Deepavali says "To make one's life itself Heaven by fighting Hell diligently should be the aim of every human being endowed with the faculty of discretion.

In the dark fortnight of the dark ayana, lighting dispels darkness (Hell). This is the moral of lighting series of Deepas.

Legend says that on this day, the demon Nara-

The Saiva Religion

Saiva Advaita
and Siddhanta Philosophy

From "Studies in Saiva Siddhanta"

BY

J. M. NALLASWAMIPILLAI B.A., B.L.

Professor Max Muller in his last great work on the six systems of Hindu Philosophy" has remarked as follows:—"The longer I have studied the various systems, the more have I become impressed with the view taken by Vijnana Bkshu and others that there is behind the variety of the six-systems a common fund of what may be called National or Popular Philosophy, a large Manasa lake of philosophical thought and language, far away in the distant north and in the distant past from which each thinker was allowed to draw for his own purposes."

And it would have certainly surprised him if one had told him that one need not go neither to the distant north nor to the distant past to discover what this national or popular philosophy was—and a study of the two popular Hindu Religions of Modern India and Ceylon we mean Saivism and Vaishnavism — will convince anyone that they inherit all the thought and tra-

kasura was slain by Lord Krishna. As he was being slain he begged of the Almighty that this particular occasion be observed as a festival by people who should purify themselves by taking oil-bath and wearing new clothes.

This is not an occasion for drunken revelry to which the ignorant are addicted by partaking of meat and liquors.

It is the bounden duty of enlightened brethren to save such people by giving them the light of knowledge and help them to get over the miseries of life and thereby to lead a saintly life.

ditions of the past ages, as the Modern Hindus themselves represent literally their old ancestors who were settled in Bharata Khandam, since the days of Rig Veda; and their religion of today is as much a living faith suited to all sorts and conditions of men whether peasant or pundit, sinner or saved.

Saivism is based on the Vedas and Agamas

Saivism comprising in its fold Saktism (சாக்தேயம்) Ganapatyam (காணபதியம்), the worship of God Subramaniya etc. (சுப்ரமணியம் முதலியன) counts among its followers the majority of Hindus, and it accordingly claims to represent the old traditional parent religion of the days of the Vedas and Upanishads, Agamas or Tantras and Ithikasas (இதிகாசம்) and Puranas, and bases its authority on these ancient revealed books and histories. It claims God Siva to be the Author of the Vedas and Agamas (வேதமோத ஆசிரமம் மெய்யாம் இறைவனால்). Says Sri Neelakanda Sivachari in his Sutra Bashya (சூத்ர பாஷ்யம்):—

"We see no differences between the Veda and the Sivagama. Even the Vedas may properly be called Sivagama, Siva being the author thereof. Accordingly Sivagama is two fold, one being intended for the three higher castes, the other being intended for all. The Vedas are intended for people of the three castes and the other for all. Siva alone as the author of the Veda is declared in the following passages of Sruti (சுருதி) and Smriti (स्मृति):—

"வவந்த வேதசிவாகம போர் பேதம் நடவ்யாம் :
வேதோபி சிவாகம :

(Over to page 7)

THOUGHTS TO BE TREASURED

யாவர்க்கும் தந்தையாய்
தம்பிரான் தனக்க:திலான்
(Thiruvachakam)

Father, Mother and Lord
of all, but to Himself has
no father or mother or lord.



தமிழ்நாட்டில்,
தமச்சிவாயவே ஞானமும் கவிதையும்
மகச்சிவாயவே நானறி விக்கையும்
மகச்சிவாயவே நானறிந் தெத்துமே
தமச்சிவாயவே நன்னெறி காட்டுமே
தமச்சிவாயவே.

Hindu Organ

FRIDAY, NOVEMBER 3, 1972

DEEPAVALI DAY FOR DEVOTION

Traditional celebrations remind us of the true significance of religious practice and the teachings of the Saints as revealed in the Puranas. Deepavali has, therefore, a religious and moral import that compels attention of those who observe the occasion.

The elimination of evil has always been regarded as the most patriotic performance a devotee can be proud of as the resulting change is bound to have a lasting influence on the progress of humanity as a whole. Asuras, according to applied religious philosophy, are the personification of evil. History has on record the demonic destruction that had been caused by evil agencies and the ultimate retrieval of the situation by the intervention of Dharma in the form of supermen and saints as the manifestation of the Power of Providence.

Deepavali, in itself being a festival of lights in commemoration of the victory of Dharma over Evil, has to be understood in its proper perspective and observed as a fitting occasion for grateful devotion to Parameswara for enabling the dispelling of the darkness of Adharma by enlightening knowledge of the Real.

If merry-makers debase this holy occasion by their misdeeds it is because of their deep ignorance of the exact significance of the Day. Hence it becomes the responsibility and duty

Need For Reconciliation

By S. SIVASUBRAMANIAM

Differences arising out of C. R. Das, whose mother of the problem of the tongue is Bengali, stated that he was trying to use and status of languages in one country are not peculiar to Sri Lanka, alone; they exist in other countries as well.

As we know, they exist in India and Pakistan also, in addition to several other countries - The Language problem has been termed an explosive subject, at times very difficult to handle. If we are experiencing difficulties in our country, such experience need not serve as a medium for discouragement and defeatism. On the other hand, it should be treated as a challenge to the good sense, patriotism and other nobler elements in the character of the people of all communities both collectively and individually and spur us to greater heights of forbearance, courage and statesmanship and to persist in our efforts at reconciliation, till success is achieved. Some great leader of old is credited with the saying that the word 'impossible' did not exist in his dictionary.

May we turn to India for what is happening just now. A demand is being made in respect of the Nepali Language and Shrimathi Indira Gandhi, India's Prime Minister, was heckled at a recent public meeting, and threatened with slogans praying for her death. The noble hearted lady uttered in reply the following statesmanlike sentiments:-

"If any people have any demand, I am ready to discuss with them as I have discussed demands by people in different parts of the country."

On the same occasion, Shri Sidhartha Shankar Ray, the Chief Minister of Bengal, and grandson of the revered Desabandhu of Saiwa organizations to educate the people on the sacredness of such festivals and to make the younger generation observe Deepavali as a day of devotion.

"Let all, then, noble deeds perform, A treasure store for future wealth. For merit gained this within, Will yield a blessing in the next."

Shrimathi Indira Gandhi further said that, if the recognition already given to the Nepali Language did not satisfy the aspirations of the Nepali speaking people, both sides can talk over and thrash out the issue.

Reference is made to this incident and the connected utterances as they could prove useful, if the underlying spirit and principle is sought to be applied in Sri Lanka.

It would be eminently desirable for Sinhalese leadership and Tamil leadership to meet together and arrive at some modus vivendi and peaceful adjustment of differences. It cannot be beyond the competence and skill of the gracious and intrepid Prime Minister - the world's First Lady Prime Minister Mrs. Srimavo Bandranayakka and the steadfast but courteous Tamil Leader Mr. Chelvanayakam to meet together and bless our country and their respective communities and the people of all other communities with an era of good will, peace and human fellowship, the inseparable assets for a stable government and for a civilized country and for cultured society. Such service apart from being of immense value to

(Over to page 7)

Siva Yoga Swamigal Birth Centenary

Organized by the Saiwa Manakayar Sabha, the Siva Yoga Swamigal Birth Centenary celebrations will be held at the Ramasathan College on Wednesday November 8, 1972 at 4-30 p. m.

Mrs. Thangammah Nadasab, President of Siva Ashrama, will preside over the public meeting.

The book under the title 'Siva Yoga Swamigal and the Testament of Truth' written by Shrimathi R. R. Navaratnam, former Director of Education, Northern Provinces, will be released at the meeting.

The Saiva...

(From page 5)

இதன் வரலாறு யுத்த; |
eto....."

"He is the Lord of all Vidyas (The Veda) is the breath of the Mighty Being."

"Of these eighteen Vidyas of various paths, the original author is the wise Sulapani Himself. So says the Sruti."

It will be therefore, important to trace Modern Saivism from the traditions and thought and language of the past.

Its Antiquity

The Supreme polity of the the Veda is sacrifice. Various Gods, Indra, Vayu, Varuna, Agni, Hiranya-gurbha, Soma, the Sun, the Moon, Vishnu and Rudra are worshipped. Each is addressed as a most powerful deity and his aid is invoked for all kinds of earthly blessing and freedom from evil. They are all supposed to represent various powers of nature, and to idealize man's aspiration after the Supreme. Then we meet the text,

"Ekam Sat Visra Bahudha Vadanti" and who is this one? Was any one God recognised, above all others as the Chief, as the God of Sacrifices, as the Pathi? And we have the following texts from the Rig Veda.

"Tasmat Rudrah Pasunamadhapatih" (Rig Veda) "Gathapatim Medhapatim Rudram Jalasha besbajam Tat Samyoh Samnemi-mahe" (Rig I Ashta, /Mand. 26 am). We seek from Rudra, the Lord of Songs, the Lord of Sacrifices who possesses healing remedies, His auspicious favour, (Rig Veda I 43 4) As the Pati of all sacrifices. He is the fulfiller of sacrifices, "Yajna Sadham" (1-114 4) and "Rudram Yajnam Sadhadishtimabham" (111-2-5). As the God of Gods, He is said to 'derive His renown from Himself'. 'Rudraya Svayasahe'. His glory is said to be inherent, independent, or self dependent God 'Svadhavane' (Rig VII 45-1). He is also called Svapirata, which is variously explained as meaning readily understanding, accessible, gracious, He by whom life is conquered, He whose command cannot be transgressed, Thus by whom prayers (words) are readily received. He is called the father of the worlds. Bhuvanasya Pitaram (VI-49-10) and the Rig story of His becoming the Father of the fatherless Maruts can be recalled in many a Puranic story, local legend, and common folk-lore.

(To be continued)

Letter to the Editor

Castor Seed

Dear Sir,

As from next June, I anticipate a fair collection of castor seeds in the Jaffna District. The seeds will be of very high quality, yielding 40-50% oil. These seeds may be used for planting up the vast stretches of rocky land, where castor crop would flourish as an unirrigated rain-fed crop. By 1974 there will be ample stock of seed for the oil extraction industry.

Castor oil holds an important place in varnish, soap, hydrolic brake fluid, textile, hair oil, disinfectants, polyanide fibre, dyeing. 'Turkey Red' in leather, linoleum industries. Its value in medicine has been known for a long time. The slowness with which castor oil burns with very little soot is also a well known fact. By 1973 Ayurveda alone will require 200 tons of oil. Paint industries will require 250 tons.

Our Government has made provisions for the establishment of three industries to produce castor oil, with a capacity of 125 tons per annum. Our country imported from India, China and U. K. oil to the tune of 3-4 lakhs of rupees, Imported oil costs Rs. 3,500/- per ton.

Jaffna District requires a minimum of eight tons of organic manure per acre per year. At present, this bulk is supplied in the form of seed infected, inferior cattle manure, brought from other districts at a cost of Rs. 450/- per lorry load (2 tons). About 30,000 acres of arable farming land of Jaffna District require organic manure. If castor oil industry could be established in Jaffna District, not only oil could be produced but also castor cake (poonac) which could be made cheaply available to farmers in order to cut down cost of production in agriculture.

At height of production, castor oil seeds may cost thirty five cents per pound. A unit, with a capacity of 75 tons might require a fixed capital of Rs. 58,000/- and a working capital of Rs. 30,000/- for castor oil production.

Oil extraction could also be carried out on a cottage industry basis. The gadgets presently utilized in the extraction

Tamil and Tamil Culture

BY
C Sinnathurai

It is a good augury that the Tamils have united forgetting all political and personal differences for the regaining of the lost rights of the Tamils and for getting a due place given to Tamil in Sri Lanka. The prayer of many a man for more than thirty years has been answered. There may be stray cases of disunity among certain sections of persons. The reason is well known to them. It is the bounden duty of all Tamils to root out all differences and put up all their efforts to retain the well-earned unity at any cost and preserve and foster it. The unity must grow from strength to strength with the utmost intensity and manifest itself in due course. If the intensity of unity among the Tamils gains momentum, a new era for the Tamils undoubtedly will dawn not only from the political point of view but also from the economic, cultural and spiritual point of view. To gain this momentum and to preserve the unity, we must dedicate our minds to the feet of God and invoke His Grace with the wholehearted humility and with a prayerful heart. A genuine religious person without appearing in public platforms may do wonders in the world. There may be a silent revolution in the mind for its elevation illumination and for gaining material benefits. By forceful prayer we can surmount mountains of difficulties. "More things are wrought by prayer than this world dreams of" says Alfred Tennyson. So all leaders, educated countrymen and all should spend at least ten minutes daily in prayer

of gingelly and Illupai oils could also extract oil from castor.

I trust you will give thought to the foregoing, and pass on the information to your friends, so as to make our country self sufficient in castor oil, keep industries moving, provide employment opportunities to the educated unemployed youth and earn foreign exchange.

Yours faithfully
P. Manickavasagar
District Agricultural
Extension Officer, Jaffna

for unity, peace, power and plenty in the land. We should also pray for the unity of all races in Sri Lanka, and for the mutual goodwill and true amity between the races of this Isle so that a united Sri Lanka may march forward as a self-sufficient and contented nation and a real pearl in the Indian Ocean

Side by side with the winning of our rights, we must have a genuine urge and love for Tamil and a burning yearning to propagate Tamil culture in the country. Certain people call themselves Tamils only for the sake of winning political rights. A small fraction of the so-called English educated speak in English in their homes and write letters to their children and relations in English. They allow their children to call them, "Pappa Mamma". The following terms are used in certain homes "Tatta, Baba, Baby," and so on. These words in certain homes should disappear totally yielding place to sweet and endearing terms like, அம்மா, அப்பா, அண்ணன், தம்பி, பிள்ளை, தங்கைச்சி.

By writing this the writer does not mean that English should be relegated to the background. Better English and more English should be studied by so many Tamils as possible so that they can go out into the wide world and seek their fortune. Besides, the English language is a store house of learning comprising the most exquisite literature and advanced knowledge in technology, modern science and the so-called progressive modern thoughts. Those who have the knack to study science well should be given a good foundation in English. Correspondence with departments may be carried on in English when necessary.

But what the writer means is that Tamil should be given a due place in the homes of English educated persons. When a Tamil man writes a letter to a Tamil friend or relative, he should write in Tamil. English educated persons should give due place to Tamil, in the home, in family circles, in parties and in correspondence.

(To be continued)

TAMILS AND ANCIENT CEYLON

BY J. R. SINNATAMBY

(Continued from last issue)

very high degree of probability some of the spices which were carried into Egypt by the Michantish merchants of Genesis XXXVII 25, 28 and by the sons of the Patriarch Jacob (Gen. XLIII, II), had been cultivated in the spice gardens of the Dalchan."

The above receives confirmation from what Rabin, Professor in the Hebrew University, Israel, has pointed out in a paper, read by him at the International Conference Seminar of Tamil Studies, Madras, 1968, where he says "The linguistic evidence points

on the whole to contact with Dravidian or even more specially, Tamil speakers on the coast of South India.....The western Asian names for Indian products here discussed would show Dravidian occupation of the sea coast to have taken place at least before the beginning of the 6th century for which Biblical evidence is generally accepted by Bible scholars as genuinely contemporary. If we accept Solomon's expedition, and especially if we believe the 'Songs of songs' to represent substantially early condition, the evidence for Dravidians in South India is advanced as far as the tenth century B. C."

Saiva Paripalana Sabhai, Jaffna RELIGIOUS CLASSES

The Jaffna, Saiva Paripalana Sabhai has organised religious classes for children and adults for promoting knowledge on Saiva scriptures and Pan Isai.

TRAINING OF PAN ISAI

1. **PLACE:** Navalar Ashrama Mandapam
35, College Road, Jaffna
TIME: Every Sunday 4 — 5.30 p. m.
TEACHER: Sangeetha Pooshanam Mr. V. Paramasamy
2. **PLACE:** Vembadi Girls' College
TIME: Every Friday 5-30 — 7 p. m.
TEACHER: Pannissai Mani Mrs. Kamala Nadarajah
3. **PLACE:** 54, Bankshall Street, Jaffna.
TIME: Every Saturday 4 p. m. — 6 p. m.
TEACHER: Mrs. Kamala Nadarajah

TEACHING OF RELIGIOUS TEXT-BOOKS

- PLACE:** Navalar Ashrama Mandapam
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Mr. M. Amirthalingam

Grade 2
Pundit T. Kanapathippillai

Grade 3
Pundit Pon. Ambalavanar

These Classes are conducted with the assistance of Neervaviady Hindu Young Mens' Kalachara Manram.

SITHANTHA CLASS

- PLACE:** Navalar Ashrama Mandapam
TIME: Every Saturday 9 — 10 a. m.
TEACHER: Vidwan K. Karthigesu B. A.

All are quite welcome.

Saiva Paripala Sabhai,
Jaffna
19-10-72

M. Mylvaganam
Religious Propaganda
Secretary

our country, would further serve as a shining model to the entire comity of nations

It is said that the Middle Path is being followed. Would it be too much for the ordinary humble citizens of Sri Lanka to wish that a meeting takes place now between the two Leaders Mrs. Bandranaike and Mr. Chelvanayakam?

C. Mahesan
Proctor SC & NP
Jaffna
Proctor for Petitioner

Order Absolute in the First Instance Declaring Will Proved

IN THE DISTRICT COURT
OF JAFFNA

Testamentary Jurisdiction
No. Testy 2886

In the matter of the Last will and Testament of the late Sinnakuddy Kandiah of Ponnavaalai Karainagar

Deceased
Kandiah Kathiravelu of No. 418 K. K. S Road, Jaffna.

Vs. Petitioner

This matter coming on for disposal before Collin Mendis Esquire, Acting District Judge, Jaffna on the 4th day of September 1972 in the presence of Mr. C. Mahesan Proctor on the part of the Petitioner and the affidavit of the petitioner dated the 23rd day of August 1972 and the affidavit dated 23-8 1972 of the attesting witnesses to the last will No. 6812 dated 26-4-1969 attested by A. Thanabalasingham, Notary Public having been read:

It is ordered that the will of Sinnakuddy Kandiah deceased dated 26th April 1969 attested by A. Thanabalasingham, Notary Public and now deposited in this Court be and the same is hereby declared proved.

It is further declared that the Petitioner above-named is the Executor named in the said Will and that he is entitled to have Probate of the same issued to him accordingly. This 4th day of September 1972

Sgd. C. E. Mendis
Acting District Judge,
Jaffna.

Drawn by
Sgd. C. Mahesan
Proctor for Petitioner

104; 3 & 10

ORDER NISIIN THE DISTRICT COURT OF
JAFFNATestamentary Jurisdiction
No. 2827In the matter of the intestate
estate of the late Erambu
Kandasamy of Neervely
North, Neervely, Jaffna.

Deceased

Sellammah widow of Erambu
Kandasamy of Neervely
North Neervely, Jaffna.

Vs. Petitioner

Minors 1 Kandasamy Gnana-
mirtham,2 Kandasamy Amir-
thalingam.3 Kandasamy Loges-
wary and4 Kandasamy Sanmu-
galingam5 Ratnam Vishnulingam all
of Neervely North. 2nd,
3rd, and 4th Respondents
are minors appearing by
their Guardian-ad-litem the
5th. Respondent

Respondents

This action coming on for
disposal before A. Vythil-
lingam Esquire District
Judge, Jaffna on the 21st.
day of April 1972 in the pre-
sence of Mr. S. Amirthalingam
Proctor on the part of the
Petitioner and Petition and
Affidavit of Petitioner dated
19-4-1972 having been read:It is ordered that the
abovenamed 5th. Respondent
be appointed Guardian-ad-
litem over the persons of 2nd
to 4th Respondents minors
to represent them in these
testamentary proceedingsIt further ordered that the
Petitioner is hereby declared
entitled to have Letters of
Administration to the estate
of the abovenamed deceased
Erampu Kandasamy and same
be issued to the Petitioner
accordingly unless the Res-
pondents abovenamed or any
other person or persons shall
appear before this Court on
or before the 2nd day of
August 1972 show sufficient
cause to the contrary to the
satisfaction of this Court.It is further ordered that
the Petitioner do produce the
said minors 2nd to 4th Res-
pondents in Court on the
2nd day of August 1972
Jaffna this 21st day of
April 1972Sgd. A. Vythilingam
District Judge, JaffnaDrawn by
Sgd. S. Amirthalingam
Proctor for Petitioner

28-72

Time to show cause is
extended to 15-11-1972.Sgd. A. Vythilingam
District Judge

103 27 & 3

ORDER NISIIN THE DISTRICT COURT
OF JAFFNA

Testamentary Jurisdiction

No. 2865/T

In the Matter of the estate
of the late Agnes wife
of V. J. Francis of 22,
Mount Carmel Road,
Jaffna.

Vs. Petitioner

1 J Francis Anthonipillai

2 Krishna Linage Wil-
liam and wife3 Francis Mary Philippa
William4 Aseervatham Saveri-
muthu and wife5 Francis Mary Guna-
seeli Saverimuttu6 Vaithy Joseph Francis
all of do

Respondents

This matter coming on
for disposal before A.
Vythilingam Esquire,
District Judge Jaffna, on
the seventeenth day of
July 1972 in the presence
of Mr. C. Subramaniam
Proctor on the part of
the petitioner and the
petition and affidavit of
the petitioner dated the
3rd day of July 1972
having been read:It is ordered that the
petitioner, as an heir of
the abovenamed deceased
be declared entitled to
Letters of administration
to the estate of the
abovenamed deceased and
such Letters of admini-
stration be issued to
the petitioner accordingly
unless the respondents
abovenamed or any others
interested shall appear
before this Court on or
before the 15th day of
November 1972 and shew
sufficient cause to the
satisfaction of this Court
to the contraryThis 17th day of July
1972

Sgd:

K. E. Kathirgamalingam
District JudgeDrawn by
Sgd. C. Subramaniam
Proctor for Petitioner

102. 29 & 3

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&
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(From page 5)

have a Medical Stores of
its own

In 1803, Alexander, a Scotsman, adversely commented about the health of British soldiers, who were mostly suffering from swollen legs and ulcers. It was found that the soldiers were poorly fed on old and diseased cattle, prepared in a filthy fashion. Under the circumstance, it was not surprising that flux or dysentery was rampant. Medical officers had only two remedies for all diseases — Glauber's salts for flux and mercury preparations for liver and other complaints. Alexander himself suffered very severely and began to recover his health, only after he took to wife a Singalese woman, who personally attended to the preparation of his food.

Before Dr. Evarts died he opened a General Dispensary in Colombo for the use of troops and divided the British settlement into three Medical Districts under Christie, Orr and Carnie. In 1800, Christie revived the leprosy Hospital at Hendela under Dr Joseph Sansoni, a Ceylonese, who had been educated in Pisa, Italy. Before the end of 1800 Christie is said to have established Hospitals in Colombo, Trinco and Galle. Vaccination was introduced into Ceylon in 1802 and it was such a success that small-pox isolation hospitals were temporarily closed.

In 1858, the Civil Medical Establishment was removed from the control of the military and was set up as an independent Unit under Dr. Christopher Eliot. Under his administration the department developed rapidly and several hospitals came up. During the next half a century the expansion of the Medical Dept. was speeded up by Sir William Kynsey and Dr. Briere took over the Hospital life, so much so, that with 14 acres of its land

by 1939 there came into existence 120 Govt Hospitals and 731 Dispensaries, while the Tea and Rubber estates maintained about 96 small hospitals and 670 Dispensaries.

Medical College

In 1870, during the Directorship of Dr Charsley an Institution for organised medical instruction was established. "It was designed to impart to the native youths of the Island a practical, sound and safe knowledge of medicine and surgery." Thus the Colombo Medical School had a very small beginning in the female surgical ward Dr E. R. Loos who was lecturer in Physiology and Medicine was the first Principal. In 1876, this Medical School was shifted to the Pharmacy Block and it was only in 1880 that the Institution was raised to the dignity of a Medical College. In 1901, Dr. A. L. Chalmers, who was reputed to be one of the ablest of medical men, took up appointment as Registrar of the Medical College. In 1942, this Medical College; after about 72 years of its existence, became the Medical Faculty of the University of Ceylon.

In Jaffna

In 1850, the Jaffna Friend-in-Need Society founded a Hospital (the nucleus of the present Govt. General Hospital) on a 14 acre block of land and ran it for 57 years without any assistance from government. It was a pre-Pasteur, pre-Lister period, and yet the treatment in that Hospital was commended by the then Governors thus "... An Organisation that is unique of its kind in Ceylon" another Governor had remarked "... Highly satisfied with the arrangements of the Hospital and the economy and efficiency with which its affairs are managed" In 1907, the Government took over the Hospital

and is running it.

That great missionary, Dr. Green started the "Green Memorial Hospital at Manipay" about the same year as the F. I. N. S. Hospital. About 1855 he inaugurated a Medical School in Jaffna and taught the Practice of Medicine to young men of aptitude and Dr. William Paul (an ancestor of Professor Milroy Paul) was one of the earliest products of that School.

Ayurveda

On the other hand, owing to foreign invasion of Ceylon, Ayurveda was compelled to remain dormant. Through the efforts of the late, Hon'ble K. Balasingam, coupled with the blessings given by the then Minister of Health (the late S. W. R. D. Bandaranayake) a College of Indigenous Medicine was established at "The Bower" Cotta Road, Colombo in 1949. With the passing of the Indigenous Medical Order, No 17 of 1941, a full-fledged Medical College and Hospital were opened on a 14 acre block at Rajagiriya. With the passing of the Ayurveda Act No 31 of 1961, the Ayurveda Medical Council, the College and Hospital Board, and an Ayurveda Research Committee have begun to function.

In 1925, the late Dr. Bastiampillai had established the Lanka Ayurvedic Medical College and Siddha Institute in Jaffna — 4 years before Govt. opened the Ayurveda College in Colombo. That continues to serve as a teaching Institution of Siddha Ayurveda without any financial assistance from Government. Although the Gupta Comm on Ayurveda recommended as early as 1947 the establishment of a Siddha Medical College and Hospital in Jaffna, it took about 25 years for the Government to make financial provision for the construction of the Buildings. Thanks to the consistent efforts of Dr. S. E. Innesithamby, that illustrious leader of Siddha Physicians, an up-to-date, full-fledged Siddha Hospital is taking shape at Kaitadi, Jaffna and will be declared open by the Hon'ble Minister of Health by Jan'y 1973 — two months hence. The buildings for the Medical College are in progress. Thus the foundation has been laid for the parallel progress of Allopathy and Ayurveda and the year 1973 will stand out as an epoch-making mile-stone in the National Health of the newly born Republic of Sri Lanka.

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