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NO. 18

WHAT IS SAIVA SIDDHANTHA?

AFTER GENEVA

Exposition At Shivapadasundaram Day Meeting

(Speech delivered by Mr. T. Mailvaganam at the Shivapadasundaram Remembrance Meeting held at Kuala Lumpur)

THE American President Eisenhower at the Big Four Summit meeting held recently at Geneva is reported to have made the following statement:-

"There are among our nations philosophical convictions which are in many respects irreconcilable. Nothing we can do or say here will change that. However it is not always necessary that people should think alike and believe alike before they can work together".

These are the views of practically the first man of the Biggest Power in the world today and they are quite correct. In almost all spheres of human activity it is possible for people who do not think or believe alike to work together. In social, political, economic and intellectual fields different races with different philosophical and religious backgrounds can work harmoniously together and produce beneficial results. Malaya is a good example of such co-operation and co-existence.

But it is only in the realm of philosophy and religion as the great American leader rightly pointed out that people even of the same race think and believe differently.

This is as it should be for each religion has its own tenets and beliefs which it zealously cherishes and upholds. This is not to say that followers of one religion should not be tolerant towards the views held by other religionists. What it does mean is that people claiming themselves to be members of a particular school of thought should

not understand its fundamentals in different ways. In other words there should be no cliques and coteries within it giving them interpretations foreign to its intrinsic nature.

I now come to the purpose for which we are meeting here today the commemoration of Siddhantia Shivapadasundaram's service to Shaivism. This is, of course, actually the anniversary of his death, but it is immaterial what anniversary it is—death or birth—but what matters is the use we make of this occasion.

Often in our daily dealings with one another as well as in bigger discussions ranging from Committee or Club meetings to international conferences, a lot of time and energy is wasted in arguments leading to misunderstandings and worse consequences because opposing parties use words and phrases which mean one thing to the speakers and quite a different thing to the opposers and yet another thing to the audience. Therefore I would endeavour to make what exactly I mean by the term Siddhantia clear to you so that you and I may have the same conception of it.

A Siddhantia is a believer in Siddhanta philosophy just as a Vedantia is a believer in Vedanta philosophy. A Siddhantia in its restricted sense and in the sense it is applied to Shri Shivapadasundaram means an exponent or competent authority on Shaivism. And Shaivism is the religion of those who accept the Authority of the Vedas and Saiva Agamae and regard them as

having been revealed by God.

The Vedas are intended for all, the Shivagamas are intended for the spiritually minded. Those who believe in the Vedas are generally termed Hindus. Shaivites are also Hindus because they regard the Vedas as divine revelations. But there are Hindus who are not Shaivites because they either do not know the Shivagamas or do not hold them as part of their sacred books. According to the Siddhantia, those who do not regard the Vedas and the Shivagamas as the God revealed are not Shaivites, even though they may believe in a God. Theirs may be a religion of some sort but it cannot be Shaivism. The main characteristic of Shaiva Siddhanta philosophy is the positing of three distinct entities, God, soul and matter (Tripadarta) and its basic virtue is love for all living things.

It must be realised that this philosophy is available only to the Thamis and to the few non-Thamis who have access to the Sanskrit Shivagamas which however are not available anywhere outside South India. Only the Vedas were available to the others and most of what is widely known as Vedas is translation by erudite European scholars. Even Shri Radakrishnan who is a master of Western Philosophy and whose special branch of Eastern Philosophy is Vedanta quotes others in dealing with the Vedas in his "Indian Philosophy". He has a fairly good knowledge of the other branches of Eastern Philosophy but he cannot be said to be a master of Shaiva Siddhanta Philosophy. Hence Shaiva Siddhanta is little known outside South India and less in the West.

A German philosopher examines the religions of India and concluded that ethically they are bankrupt. Unfortunately he had no access to any books on Shaivism and does not therefore make any reference to it; but

(Continued on page 6)

THE Conference of the Big Four Heads of Government that met at Geneva may be said to mark a milestone in international relations. The conference was never expected to solve any problems, to reach any decisions or to settle any differences. It was one of a purely exploratory character, and was only meant to create a mental climate, to pave the way for settling outstanding issues by free discussion and negotiation at future conferences. Mr Truman and many others took a pessimistic view of the probable outcome of the conference because in their view the differences between the two blocs were irreconcilable. But thanks to the development of nuclear weapons the Big Four leaders have begun to realise the futility of pursuing an ideological war with its inevitable competition in armaments and mutual hatred and suspicion and fear. The

By
N. SANGARAPILLAI,
B. A. (Lond.)

Big Four heads preferred instead to lay aside all suspicion and sit at a Round Table and discuss their problems in a spirit of conciliation and understanding. There was evident none of the recriminations, the rigid postures of distrust and antagonism that proved previous conferences abortive. Mr. Dulles and Dr Adenauer had believed that it was the economic strain produced by the concentration on armament production that persuaded Soviet leaders to adopt a conciliatory approach, and all that was needed to make Russia climb down was to show a bit of firmness. But the Soviet leaders knew their own minds and insisted on a system of European security before German reunification. Mr. Eisenhower played a leading role in creating the new spirit by his transparent sincerity in denying any aggressive

intentions, by his readiness to exchange with Russia any defence blueprints and inspection of armaments. The Soviet leaders in turn impressed the other leaders with their pacific intentions and spirit of co-operation. Mr. Eisenhower's reference to the iron curtain and the satellite states was only meant for the consumption of American readers and was not to be taken seriously.

There were in the main three problems that confronted the Big Four—German reunification, European security, and disarmament. These three are inextricably bound up, but will not prove ultimately intractable. Of these, German reunification proved the most thorny. West Germany has joined the Western Bloc and is rearming. Reunification of Eastern Germany with the Western by a free General election should certainly create a feeling of insecurity in Russian minds which no guarantees offered by the West will dissipate. The American position is to present rearmament and western alliance as a fait accompli and negotiate for reunification and the restoration of the former Eastern frontier from a position of strength. But the Soviet leaders are not going to pack out of Eastern Germany to allow a united Germany to throw her weight on the side of the West. But if war is to be eschewed as an instrument of policy what need is there for any blocs and security pacts? The American view is that Germany must be made the strongest power in Central Europe so that the balance of power in Europe may be restored. The Eden plan is to create a demilitarised zone in Eastern Germany to decide which side she is to join. The Russian view is that a system of European security must be evolved and the two Germanys must settle the question of reunification between them.

(Continued on page 2)



திருச்சிற்றம்பலம்.

சமச்சிவாயவே ஞானமுந் கல்வியும்
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திருச்சிற்றம்பலம்.

Hindu Organ

FRIDAY, AUGUST 5, 1955

Treasure These Thoughts

It is not giving up of anything external that matters in our approach to God. What is needed is a whole-hearted devotion to Him, remaining in the condition in which He has placed us. Our heart must be with Him and our actions performed in a spirit of dedication.

HOPEFUL RELAXATION

THE release by China, whether as a result of political persuasion and pressure or of voluntary accord has removed the hurdle at the outpost of the road to conciliation between the two contending ideological groups. A favourable atmosphere has been created for the talks between the ambassadors of America and China. If, however, a settlement can be arrived at on the question of Quemoy, Matsu and Formosa, the risk of war may be considerably reduced.

It is an agreeable development that a congenial climatic change has been effected in the sphere of international problems that have been puzzling the whole of mankind for several years. The firm attitude of the Premier of Singapore and the notable success of the Triple alliance at the Malayan polls have a necessary bearing on the trend of world events. It cannot be denied that the Big Powers have seen the writing on the wall with their naked eyes but it is doubtful whether they have made any effort to understand the portents underlying the writing.

To say that the hand of friendship will be extended to those who endeavour to grasp it honestly is not a direct step in the attempt to arrive at international understanding. Already the Swedish Professor Knut Lundmark has expressed misgivings about the reported launching of small satellites to circle the earth. Though scienti-

LOOKING FOR A NEW WAY OF LIFE

Saving Humanity From Grip Of Fear

THE root problem of our time is how to pass from a quantitative civilization which fragments the human person to a qualitative civilization which makes whole persons.

Happily, there are many in all walks of life and in all social groups and political parties who are coming to these conclusions. They realize that Western civilization has run off the strips and is heading for disaster, and they are looking for a new way.

The immediate need is a larger body of believers in a new creative era. As a nation we must stop wasting our thought and substance on negations.

All our major problems have a common source: the materialism of abundance. War, the hydrogen bomb, the

By
WILFRED WELLOCK

Democratic-Communist conflict, market and raw material shortages all arise from misconceived abundance. The greater the abundance the greater is the clamour for it, and the more numerous and powerful become the tensions and antagonisms which poison international relations. But as war is the outcome of the triumph of material forces over spiritual, so peace is the outcome of the triumph of spirit over matter. The latter triumph will come by way of

scientific progress has been made in the attempt of man to travel far beyond the confines of the earth yet the fear of the Big Powers extending their sphere of contest for supremacy cannot be underestimated. Which Power should establish the first space station? Such questions will arise and create additional problems. It is here that the wisdom of the studied opinions of scientists and philosophers on the question of banning nuclear weapons becomes really valuable. How appropriately has Lord Russell said: "It is clearly, therefore, the duty of men of science to find ways of enlightening the unscientific world as to the effects to be expected in a nuclear war"

The quest for peace cannot be made by interested parties alone. Nor can developments in Goa, Singapore and Malaya, be overlooked when the formula for a lasting international understanding is arrived at.

a finer culture and a religion which gets down to the roots of spiritual being and human wholeness in the daily labour of the people. The revolution we seek will enable men to put their souls into their labour. Such labour will transform desire, thus a nation's economy, and make straight the road to peace.

Our choice is between the hydrogen bomb and a new way of life (which is yet old); between the materialist principle of getting and the spiritual principle of finding life by giving it. As always the Kingdom of Heaven is a hand but to enter it we need the knowledge of Truth, also understanding and faith all of which come by meditation.

We must, therefore, combat the view that peace will come through strength. Strength increases fear all round and challenges the enemy to reply in kind. It also tempts its possessors to adopt a dictatorial attitude towards the latter, which invariably has the opposite effect from that intended.

As between States, fear tends to run to power on both sides, it induces fear in one's enemy, and new efforts to increase power. Hence the vicious spiral of power, which interacts on nerves and tempers with incalculable results.

There is thus a limit to the amount of power which any nation should wield, especially as during a crisis power tends to reside in few hands. No nation and no person is big enough or good enough to decide the fate of many nations, let alone half the world.

In this age of perpetual political strain, the danger of war arising from human limitations is greater than is generally realized. The human brain is incapable of rational functioning in a situation where a decision involves the fate of a continent and even a hemisphere, especially when similar action might be taken at any moment by an enemy who is likewise distraught and afraid lest he should not get in the first blow.

This further fact must also be borne in mind, that when the quality of life falls below a point that is psychologically ascertainable, it becomes a matter of indifference whether life and civilization continue or end. When life loses its savour despair quickly sweeps across the spiritual barrenness of a spent civilization. Then time has a stop.

Fear rises with the power of weapons, and when the power reaches that of the H Bomb the whole world will be at the mercy of FEAR in the day of crisis.

(Harijan)

AFTER GENEVA

(Continued from page 1)

selves. The question of reunification between themselves. The question of reunification and of the Eastern Frontier which may crop up at some future date cannot be settled without Russian co-operation. If a re-armed Germany should attempt to force the issue by resort to war, as she will not be so stupid, Germany will be reduced to a radio active desert. After a series of talks, perhaps after some temporary dead lock the German problem will be solved as the idea of force is ruled out.

A satisfactory system of security and disarmament can be established only after the settlement of all outstanding political issues. Western and Eastern. The cold war is already halted. The Cominform must be dissolved and there should be free trade, communication and exchange of ideas on both sides of the Iron Curtain. The Far Eastern questions must be satisfactorily solved, and the causes of conflict must be eliminated. That will take time as the mental habits and outlooks cannot change all of a sudden.

Geneva has created a new spirit in international relations—that of discussion and negotiation as opposed to conflict and power politics. That this new spirit is active is evidenced by subsequent events. Although Formosa was not on the agenda of the Big Four Conference, yet it must have been discussed at private talks. The Sino-American Conference that meets on the 1st is expected to settle the question of the release of civilian prisoners and the off-shore islands of Quemoy and Matsu and a cease-fire in Formosa may be arranged. Sir Anthony Eden has invited the Soviet leaders to London and there are rumours of top level talks between America and Russia. It looks as though a new era has dawned in international affairs. The European tour of the Indian Premier and his previous efforts as well as the efforts of his lieutenant Mr. Krishna Menon must have played a very significant role in creating this new spirit and understanding. Mr. Nehru's principle of co-existence which was derided by the West as unrealistic neutralism in a hard world of ruthless power politics is becoming accepted as the only fruitful basis of international dealings.

Most Vigorous Of Modern Languages

How Tamil Moulded the Culture of Tamilakam

(From a speech delivered by Rev. Father X. S. Thani Nayagam Editor of Tamil Culture.)

"We are Ceylonese and the Tamil language belongs here in its own right, and even if Tamil ceased to be the living language in other parts of the world, we shall endeavour to make it continue to flourish in this island reserve".

There was a time when Buddhism counted many Tamils among its followers, even in Ceylon, and Tamil Buddhist monks contributed in no small measure to the enrichment of Tamil literature and Pali literature. Viharas were established in the Tamil-speaking areas of Ceylon and South India, and Tamil monks came to teach as well as to learn in the Sinhalese kingdoms. It would always remain a source of pride to them that the greatest, if not the only classical epic of Theravada Buddhism existed in the Tamil language. The poetry of Manimekalai (2nd Cent A. D.) had been forgotten by scholars because of its didactic and doctrinal appeal, but it remained one of the finest jewels of Tamil poetry.

"A language is always a mirror of a people's genius. The Tamil language has been spoken basically in its present form for the last two thousand years, and it continues even now to be the living language for thirty to forty million—about thirty million people in India, more than two million people in Ceylon, nearly one million people in Malaya, Vietnam and Indonesia, and many thousands scattered over Fiji, Mauritius, Madagascar, Africa and even Trinidad and the Martinique Islands. "Tamil is as much a classical language as Greek, Latin or Sanskrit, with this difference that while her ancient contemporaries have changed beyond recognition or been long regarded as 'dead', Tamil continues to be one of the most vigorous of modern languages and perhaps offers the only example in history of an ancient classical tongue, which has survived to this day and yet remains young as it was two thousand years ago.

"If English be the language of commerce, French the language of diplomacy, Italian the language of love, and German the language of philosophy, then Tamil is the language of devotion. The devotional poetry in Tamil is so great in bulk and in depth and intensity of emotional fervour, that its continued study has given the language a certain aptitude for the expression of themes per-

(Continued on page 5)

COLONIZATION IN THE DRY ZONE EXPLAINED

[From the Administration Report of the Land Commissioner for 1954]

During the last 20 years the Government has invested considerable amounts of capital in opening out new lands for the establishment of new settlements in the scantily populated dry zones of Ceylon. These schemes are generally situated under major irrigation projects. Before families from thickly populated areas can migrate to these colonization schemes, several Government Departments have to work in co-operation to provide the necessary facilities. The Surveyor-General's Department undertakes the engineering surveys; the Irrigation Department constructs the headworks and provides irrigation facilities, the Forest Department exploits the valuable timber from the forests that are to be cleared, and the Land Development Department is responsible for the clearing of the jungle, the construction of roads, houses and other medical, educational and communal buildings. The work of the various departments are co-ordinated by a Standing Committee on Land Development. When all development is completed colonists from various parts of the Island are selected according to quotas allocated to the various Revenue Districts by the Minister and the colonists are selected by the respective Revenue Officers and sent to the scheme. The Revenue Officer of the District in which the scheme is situated is responsible for the supervision and settlement of colonists in their new homes. During 1954, the following numbers of families were settled in the schemes mentioned below:

121 families on 610 acres of land under Kandalama.

313 families, on 1,265 acres of land under Iracamadu. Extension Murusumodai-Vaddakachchi)

818 families on 4,090 acres of land under Kantalai.

500 families on 2,000 acres of land under Alai.

165 families on 742 acres of land under under Mi Oya Diversion Scheme (Abakolawawa).

281 families on 1,334 acres of land under Katupotha.

600 families on 2,553 acres of land under Huruluwewa Left and Right Banks.

26 families on 115 acres of land under Soraborawewa.

Thus, a total of 2,834 families largely from the thickly populated parts of the Island have been resettled on new land in the scantily populated areas. The size of the family is a consideration in selecting from the numerous applicants for land under colonization schemes. The average size of a family may be taken to consist of 7 individuals, so that approximately 20,000 people have been found outlet into scantily populated parts of Ceylon from the thickly populated areas.

With growing population in the Island, the demand for land in colonization schemes is very great. It is no exaggeration to state that as many as a hundred apply for each allotment that is advertised. During the year 1954, there was an organized clamour that some of the allotments in colonization schemes should be reserved for the large number of educated youth who are coming out from schools and are not finding means of fruitful employment. A Committee was appointed consisting of the Land Commissioner, the Director of Agriculture and a representative of the Education Department to examine this demand and to recommend to Government the policy that should be adopted. The Committee had not concluded the examination of this question by the end of the year but early in its deliberations it became alive to the fact that provision of land in colonization schemes cannot solve the problem of unemployment among the thirty to forty thousand youth who leave schools every year. Giving land from Colonization Scheme to the educated youth will only secure some means of livelihood to an individual who is potentially the head of a family. The present policy of giving land to landless peasants enables assistance to be given to one who is already the head of a family with independent children who

NOTICE OF APPLICATION

IN THE DISTRICT COURT OF JAFFNA
Testamentary Jurisdiction
No. 63T

In the matter of the Estate of the late Mary Micheal Alias Mrs. A. Micheal Alias Mariapillai wife of Anthonippillai Micheal of No 35 Hicks Road, Kuala Lumpur.

And
In the matter of the British Courts Probates (Re-sealing) Ordinance Chapter 84.

Notice is hereby given that after the expiry of fourteen days from date hereof, application will be made to the District Court of Jaffna under the British Courts Probates (Re-sealing) Ordinance Chapter 84 for the re sealing of Probate in respect of the estate of Mary Micheal Alias Mrs A Micheal Alias Mariapillai wife of Anthonippillai Micheal of of No. 35 Hicks Road, Kuala Lumpur deceased granted by the Supreme Court of the Federation of Malaya under Petition No. 124 of 1954.

This 15th day of July 1955
Sgd A V. SATHASIVAM
Proctor for Applicant.

Jaffna,
(46 29 & 5)

average about five.

At present families from thickly populated areas only migrate to colonization schemes under major irrigation projects in the dry zone. The pace of migration depends on the availability of irrigable land. Provision of irrigation facilities is expensive and is dependent on the availability of technical personnel for the construction of irrigation projects. During the year the possibility of opening out Crown lands which are suitable for commercial crops in the hinterland of the thickly populated districts was examined. It was found that about 150,000 acres of Crown land was available in the thickly populated districts in fairly inaccessible areas. The possibility of establishing colonization schemes for peasants on these lands, similar to the dry zone colonization schemes, to plant tea, rubber and coconut with the assistance of Government was examined. It was suggested that families that migrate should be given the same facilities that are provided to families who move into the dry zones, viz: cleared land with houses, subsistence allowance and communal facilities such as roads, schools, medical institutions, etc. The proposals were being examined by Government and pilot projects are likely to be started in 1955 in order to facilitate the migration of peasant families from thickly populated parts to the scantily populated areas not merely of the dry zone but also of the wet zone.

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FIRST IN THE FIELD, FIRST EVER SINCE
BEST IS THE CHEAPEST IN THE LONG RUN.

WILLIAM MATHER & SONS,
Sole Agents, Jaffna.

(M 36 from 13-5-5-8)

ORDER NISI

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction
No. 61

In the matter of the Last Will and Testament of Velupillai Chelliah of Nallur Deceased
Nagammah widow of Velupillai Chelliah of Nallur
Petitioner

Vs

1. Chelliah Markandan
2. Chelliah Thechana-moorthy
3. Chelliah Vanniya-singam
4. Chelliah Sri Skandan &
5. Chelliah Jegatheeswary all of Nallur the 3rd to 5th Respondents being minors appearing by their Guardian-ad-litem the 1st Respondent

This matter coming on for disposal before P. Sri Skanda Rajah Esquire District Judge of Jaffna on the 14th day of July 1955 in the presence of Mr. S. Tirunavukkarasu Proctor on the part of the Petitioner and the affidavit and petition of the Petitioner dated 14th day of July 1955 and the affidavit of the Notary and attesting witnesses to the Last Will having been read:

It is ordered that the 1st Respondent abovenamed be and he is hereby appointed Guardian-ad-litem over the 3rd, 4th and 5th Respondents minors and that the Last Will and Testament of the deceased dated 30th April 1955 attested by S. Tirunavukkarasu Notary Public under No. 5659 now filed in Court be and the same is hereby declared proved and that Letters of Probate to the said Last Will and Testament be issued to the Petitioner as the Executrix mentioned therein unless the Respondents abovenamed or any other person or persons shall appear before this Court on or before the 15th day of August 1955 and show sufficient cause to the satisfaction of this Court to the contrary. This 14th day of July 1955

Sgd. P. Sri Skanda Rajah
District Judge, Jaffna

Drawn by
Sgd. S. Tirunavukkarasu
Proctor for Petitioner
(O 51 5 & 12)

Order Nisi

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction
No. 59

In the matter of the last Will and testament of Sinnathamby Seenivasagam of Moolai Deceased.

Meenadchippillai widow of Sinnathamby Seenivasagam of Moolai
Petitioner

And,

1. Seenivasagam Somasundram of Moolai, presently in Colombo
2. Seenivasagam Than-gammah
- Minor 3. Seenivasagam Aru-mainayagam
- „ 4. Seenivasagam Rasamayagam
- „ 5. Seenivasagam Ratnakalathery all of Moolai

This matter coming on for disposal before P. Sri Skanda Rajah Esquire District Judge of Jaffna on the 8th day of July 1955 in the presence of Messrs Subramaniam and Somasundram Proctors on the part of the petitioner and the affidavit of the petitioner and affidavit of four of the attesting witnesses both dated 7th July 1955 having been read;

It is ordered that the 1st respondent be appointed guardian ad-litem over the minors the 3rd, 4th and 5th respondents for the purpose of representing them in the above proceedings and that the writing dated 14th day of April 1955 attested by five witnesses which has been produced and deposited in this Court be and the same be declared the Last Will and testament of the abovenamed deceased and that the Petitioner be declared entitled to probate to the said Last Will and Testament and the same issued to her as the executrix named in the said Last Will and Testament, unless the respondents or persons interested in the above estate shall on or before the 15th day of August 1955 show sufficient cause to the satisfaction of this Court to the contrary.

This 8th day of July 1955
Sgd. P. Sri Skanda Rajah
District Judge

Drawn by
Sgd. Messrs Subramaniam & Somasundram
Proctors for petitioner
(O 48 29 & 5)

ORDER NISI DECLARING WILL PROVED

IN THE DISTRICT COURT OF
JAFFNA
Testamentary Jurisdiction
No. 48

In the matter of the Last Will and Testament of the late Vaithilingam Appiah of Vannarponnai East.

Deceased
Sellamuttu daughter of Nagalingam of Vannarponnai East

Petitioner.
Vs

- 1 Sellammah widow of Vaithilingam Appiah
- 2 Appiah Perambalam both of Vannarponnai East
- Minor 3 Appiah Paramasamy of do
- 4 Kanniah Subramaniam of New Road Koddady Jaffna.

Respondents.

This matter coming on for disposal before P. SriSkanda Rajah Esqr. District Judge, Jaffna, on the 27th day of June 1955 in the presence of Mr. T. Arumainayagam Proctor on the part of the Petitioner and the affidavit of the Petitioner dated the 21st day of May 1955 and her Petition dated 27th day of May 1955 and the affidavit of the Notary and the witnesses to the Last will dated 27th June 1955 having been read.

It is ordered that the Last Will and Testament of the

above named deceased bearing No. 2372 dated 7th December 1951 and attested by S. Ratnasingham Notary Public the original of which is now deposited in Court, be and the same is hereby declared proved and Probate hereof be issued to the Petitioner as the Executrix named in the said last will unless the respondents or any other person or persons interested shall appear before this Court and show cause to the contrary on or before 15th August 1955

And it is further ordered that the abovenamed 4th Respondent be and he is hereby appointed Guardian ad litem over the 3rd Respondent for the purpose of watching the interest of the said 3rd Respondent in these proceedings unless the Respondents or any other person or persons interested in this Estate shall appear before this Court on or before the 15th day of August 1955 and show cause to the satisfaction of this Court to the contrary. The said minor should be produced before this Court on the said date.

The 27th day of June 1955.

Sgd. P. SriSkanda Rajah
District Judge

Drawn by
T. Arumainayagam
Proctor for Petitioner.
(O 49, 29 & 5)

BOOKS REVIEW**The Towering Saint of the Himalayas**

—Sri Swami Sivananda

By Sri Sivananda—Margarita "Synthese Universelle" 6 rue Fendi Geneva (Switzerland) with an Introduction by Sri Swami Sivananda. Published by the Sivananda Publication League Sivananda Nagar Post Dt Dehra Dun)

PRICE PER COPY RS FIVE

This book consists mainly of correspondence that passed between Sri Swami Sivananda and Srimathi Gita Margarita Schneider of Geneva. A question would naturally arise in the mind of anybody as to the utility of the publication of such correspondence. The introduction gives the necessary reply thus:—"One does not normally expect the publication of private letters written by a disciple to a Guru, but Srimathi Schneider's letters stand on a different footing. They have a spiritual value of their own and can be studied with advantage by all seekers of Truth and Everlasting Bliss."

Ample justification for this statement is found in the book.

PERSONAL

Mr. K. Kailayanathan, Vice-Principal, Vaddukodai Hindu College, who was away on leave to follow a post-graduate course at the University of Ceylon, has been awarded the Diploma in Education. He has resumed duties in the same capacity.

ORDER NISI

IN THE DISTRICT COURT OF
JAFFNA.

Testamentary Jurisdiction
No. 45 T

In the matter of the intestate estate of the late Ledchumippillai wife of Mattu Chinniah of Kerudavil.

Deceased

Mattu Chinniah of Kerudavil

Petitioner

Vs

- 1 Sivapackiam daughter of Mattu Chinniah
- 2 Chinniah Thavarajah
- 3 Ganamalar daughter of Chinniah
- 4 Chinniah Nadarajah
- 5 Nitchinger Kandasamy all of Kerudavil

Respondents.

This matter coming on for disposal before P. Sri Skanda Rajah Esquire District Judge Jaffna on the 6th day of June 1955 in the presence of S. Ponudurai Proctor on the part of the Petitioner and the Petitioner and affidavit of the Petitioner having been read

It is hereby ordered that the 5th Respondent be and is hereby appointed guardian ad litem over the minors the 1st 2nd 3rd and 4th respondents abovenamed for the purpose of watching their interest in this testamentary proceedings unless the respondents appear and shew cause to the contrary on or before the 15th day of August 1955

It is hereby ordered that the petitioner be and he is hereby declared entitled to take out Letters of Administration to the estate of his late wife Ledchumippillai and that Letters of Administration be issued to him accordingly as husband of the said deceased unless the respondents appear and shew cause to the contrary on or before the 15th day of August 1955.

And it is hereby further ordered that the 5th respondent do produce the 1st to 4th respondents in this Court on the said date.

This 11th day of July 1955.

Sgd. P. SriSkanda Rajah
District Judge

(O 45, 29 & 5)

ORDER NISI

IN THE DISTRICT COURT OF
JAFFNA

Testamentary Jurisdiction
No. 58

In the matter of the intestate estate of the late Kanapathippillai Sittampalam of Neervely North

Deceased.

Cheilammah widow of K Sittampalam of Neervely North

Vs,

1. Sittampalam Kanapathippillai,
2. Sittampalam Veluppillai both of Neervely North

Respondents.

This matter coming on for disposal before P. Sri Skanda Rajah Esquire District Judge Jaffna on the 8th day of July 1955 in the presence of Messrs Subramaniam and Somasundaram Proctors on the part of the petitioner and the affidavit and petition of the petitioner having been read;

It is ordered that the Petitioner be declared entitled to Letters of Administration to the estate of the abovenamed deceased and the same granted to her as the widow of the deceased unless the respondents abovenamed or any other person interested in the above estate shall appear before this Court on or before the 15th day of August 1955 and show sufficient cause to the satisfaction of this Court to the contrary.

This 8th day of July 1955

Sgd. P. SRI SKANDA RAJAH
District Judge.
(O 47 29 & 5)

ORDER NISI

IN THE DISTRICT COURT
OF JAFFNA

Testamentary Jurisdiction
No. 62

In the matter of the intestate Estate of the late Sivapakkiam wife of Suppiramaniam Thevendram of Moolai

Deceased

Valliammai widow of Annamalal of Moolai

Petitioner

Vs

Suppiramaniam Thevendram of Moolai Respondent

This matter coming on for disposal before P. SriSkanda Rajah Esqr. District Judge Jaffna on July 15, 1955 in the presence of Mr. V. Eliathamby Proctor on the part of the Petitioner abovenamed; and the affidavit of the petitioner dated 14th July 1955 having been read:—

It is ordered that the petitioner be declared entitled as the sole heir and mother of the deceased abovenamed to have Letters of Administration to the above Estate issued to her accordingly unless the Respondent or any others shall on or before the 19th day of August 1955 show sufficient cause to the satisfaction of this Court to the contrary.

Sgd. P. Sri Skanda Rajah
District Judge
July 15, 1955

(O 50 29 & 4)

Astrological**WEEKLY FORECASTS**

'SRI PATHY'

FROM 7-8-55 TO 13-8-55

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

Avoid quarrels with relatives throughout the week. New ventures need careful handling. There is some indication of some misunderstandings with friends. Week end will bring in some happy news from overseas.

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

Routine work will bring in good results this week. Any changes that come in now might prove to be helpful later. You will form some new friendships. Avoid arguments with friends week end.

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

A good week for new undertakings. But you will have no mental peace. Financial conditions should improve. Ruin to enemies also shown.

CANCER Punarpoosa 4, Poosa, Ayilga [Kataka Rasi]

Your health will not be satisfactory this week. You will meet with much opposition and difficulties. There will be some quarrels in the domestic circle also. Ill health to children shown.

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

Expenditure will be on the rise. There will be unnecessary scandals and your peace of mind will be disturbed. Brothers and sisters will be helpful in your affairs. The first 3 days will be very irksome.

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

The first 3 days will be favourable for new undertakings. Tuesday afternoon Wednesday and Thursday must be spent with care. Week end will turn out to be favourable again.

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

Except for the last two days this week will be quite favourable. Although you will have to work hard you can be sure of good results. The last 2 days must be spent with care.

SCORPION Visaka 4, Anusha, Kettai [Vrischika Rasi]

Financially a good week. But you will not be able to negotiate things with ease. Scandals and unnecessary names will upset you much. You will have to shoulder heavier burdens.

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

Some relief in your personal problems likely this week. New ventures will bring in good results only after hard work. Friends will be very helpful week end.

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

Domestic affairs will still continue to be a problem. Do not give room for scandals misunderstandings. Socially a good week. Fame and success in undertakings promised.

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

Ruin to enemies shown this week. Whatever opposition you had in your affairs will slowly melt away. Fame and financial gains also promised.

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

A good week for finances. You will be able to realize some money that you gave up for lost. Fathers relatives will cause you some trouble week end.

SLEEP IS MORE THAN MERE RELAXATION

(Below is an article under the caption—The Mystery of Sleep—by Mr. David Gunston reproduced from the Madras 'Hindu'. It explains the significance of this essential requirement for living beings.)

Not long ago there died in Italy a man who claimed not to have slept for years. Being a doctor, he had sufficient knowledge of the body's workings to allow him to relax physically so completely that he got all the rest he would normally have obtained from sleep that evaded him.

But he was one of those maddening exceptions to an age-old rule. Normally, human beings cannot get along without sleep. It is one of the few things modern science has not been able to displace, even temporarily. It is as essential as food, and its demands come more quickly. The longest period that a normal person can remain awake is between 84 and 90 hours. After that, some measure of sleep is absolutely essential.

As a general rule, most people take about a quarter of an hour to fall asleep. The deepest and soundest sleep is during the first hour, which is usually before midnight. The deepness then wanes for some hours, and returns to its peak again shortly before awakening.

A newly-born baby needs 22 hours of sleep and it is odd to note that whereas a fat person will get along quite well with seven hours a night, a thin person really requires nine. The great advantage sleep presents over ordinary rest lies in the complete relaxation, mental as well as physical, it brings. Blood pressure is reduced, the blood that normally goes to the brain flows to the skin. The limbs expand slightly, and only the circulation, respiration and digestion go on working and then at a reduced rate. Three hundred and twenty-seven body muscles relax, the body loses over five oz. in perspiration and its temperature drops by as much as two degrees around three o'clock in the morning (Incidentally, this explains why so many deaths occur in the small hours, the body being normally at its lowest ebb then).

Owing to the muscular formation of the human body, it has to keep tossing and turning in order to be fully rested during sleep. The usual number of turnings-over is about 35 per night. With young people a turning or tossing movement is made every fifteen minutes, but the older one gets the fewer movements one makes during the night. For young people activity during sleep occurs during periods of the greatest growth. From January to June, the period of slowest growth, activity in sleep lessens but it increases during

the summer and autumn, which are the periods of greatest growth. Girls take about an hour longer to be completely relaxed after falling asleep.

The Italian doctor apart, the record time for doing without sleep is 115 hours, which is quite exceptional. Fortunately for us at times of stress or even festivity, a single night's sleep is enough to bring about the necessary recuperation after a sleepless period.

The first section of the brain to relax when we go to sleep is that which controls the will-power. Even while our other faculties are still conscious and we can hear, see, feel and think, the will-power has already dozed off. With our will-power well away, reasoning, memory and imagination slowly follow and the senses of sight and smell vanish completely. Hearing and feeling faculties go to sleep very lightly as a rule, which explains why, if a clock suddenly stops ticking we are just as likely to be disturbed as if it suddenly shouted at us. That is why we can, at a pinch, sleep standing up, or sitting in a chair or railway carriage.

However, it is impossible to relax indefinitely in any fixed static position because of the need for moving and turning, so essential to complete rest, odd as that may seem. Human sleep is different from that experienced by most wild animals. These usually sleep by day any way, and can make do with intermittent brief periods of completely deep sleep, waking up and running about in between. Short naps, provided there are enough of them, provide all the rest needed by even the most energetic wild creature. Curiously enough domestic animals seem to have effected a compromise between their original habits in the wild state and the quite different ones of their human masters. Cats, dogs, horses and the rest generally have a fairly long spell of sleep at night, reinforced by odd short naps during the day.

One of the most remarkable adaptations of ordinary sleep is the condition known as somnolence. Usually due to some disease, but occasionally to sheer hysteria, this condition compels an affected person to take to his bed and hibernate for all the world like some wild beast.

Many people have strange sleeping fads, like not being able to sleep on a ground floor, or not being able to

ORDER NISI

IN THE DISTRICT COURT OF
POINT PEDRO

Testamentary Jurisdiction No. 542

In the matter of the Last Will and Testament of Ratnamma wife of Velupillai Nallathamby Kandiah of Alvai North

Deceased

Velupillai Nallathamby Kandiah of Alvai North

Petitioner

Vs

1. Indravathy daughter of Kandiah

2. Kandiah Nallanathan

3. Kandiah Easurapatham all of Alvai North

Respondents

This matter coming on for disposal before S. Thamby Durai Esquire Acting District Judge Point Pedro on the 25th day of July 1955 in the presence of Messrs Kandaiya and Mailvaganam Proctors on the part of the petitioner and the affidavit of the petitioner dated 2nd day of July 1955 and the affidavit of the notary and the witnesses to the Last will dated 2nd day of July 1955 having been read. It is ordered that the 4th respondent be and he is hereby appointed Cuardain-ad-litem over the minors Viz the 1st 2nd and 3rd respondents that the said Last Will be admitted to Probate that the petitioner be declared Executor of the said Last Will and Probate issued to him accordingly unless the respondents or any other person shall on or before the 25th day of August 1955 show cause to the satisfaction of this court to the contrary.

It is further ordered that the said minors shall be produced before this court on the same date

This 25th day of July 1955

Sgd. S. Thamby Durai

Actg. District Judge

(O 54 & 12)

sleep unless the head of the bed is turned North. Charles Dickens went so far as to carry a compass with him when away from home, so that his bed would be set right.

Perhaps the queerest belief of all was that of the person who maintained that to sleep properly his body must be earthed just like a radio set. A thin wire tied round his big toe would be trailed out of his bedroom window and down into the soil below. No matter where he was, this wire had to be in contact with the earth.

But mostly they are only fads. If we are really pushed to it, most of us can sleep anyhow, anywhere.

Most Vigorous.....

(Continued from page 2)

taining to mysticism and contemplation.

"The influence and vitality of Tamil Culture in Ceylon has been such that it has produced a Tamil literature of worth of which there is indisputable evidence from the 13th century, and many a Ceylonese poet and scholar crossed the Straits and won fame and recognition in other lands where Tamil is spoken.

"When one examines the present state of the Tamil speaking peoples and their fidelity to the ideals that moulded their culture, one wonders if they have not lost a great deal of the virility and resource that characterised them of old. It is true they continue to live, to be theistic and to have a love of the language and literature that nurtured them, but enterprise, initiative, creative activity and philosophic thought are necessary to them, if they are not to be noted for inertia and apathy. Some of their ancient contemporaries are no more; the Chams and the Khmers with whom they traded and who under their inspiration erected colossal monuments are themselves spent forces in the world of today. Unless we are alive to the needs for the conservation and transmission of this culture it may well be that a few centuries hence we shall have precious little of this heritage left behind in the country of our birth.

As the basis and source of this apathy and inertia, I would point to the ignorance of the language, of the literature; of the arts, of the history, of the culture that exists among our people today, especially among those sections that combine wealth and influence and top-sided Western education. Cultures disappear by those very causes by which they flourish, and the disappearance of the ideals that nourished Tamil Culture will eventually lead to the disappearance of Tamil Culture itself.

During the past fifty years there had been a revival of interest in Tamil, and that revival should be attributed to the printing and popularising of the Tamil classics. But that revival in Ceylon would not be complete unless it reached every section of the Tamil-speaking public, particularly those who established the norms of appreciation and the standards of refinement.

"The dearth of philosophic thought is, perhaps, the greatest drawback in the popularising of true values in Ceylon. In the spate of talk and oratory about our past glories, we run very dry concerning the problems that affect us in the domain of thought, concerning our beliefs, our code of right and wrong, our political creed, our ideals of service, our national unity, philosophy is not the peculiar busi-

'Vara' An Appreciation

'Vara', the late Mr. M. Varafajasingham, Representative in Jaffna of the Ceylon Daily News, was not a journalist by accident. His was a deliberate choice. From the detached watch-post of a journalist, Vara was able to see the kaleidoscopic political and social fronts and laugh within himself how vain-glorious and ridiculous many of the objects appeared to be. An amiable and willing friend, Vara cannot be easily forgotten.

Shree Shivapadasundaram Day—Second Anniversary

At Kuala Lumpur

A public meeting of Saivites was held on Monday the 25th July, 1955 at 5-30 p.m. at the Vivekananda Ashrama, Kuala Lumpur to commemorate the second anniversary of the demise of the late Shree Shivapadasundaram Avergal, B. A. Mr. T. Mailvahanan, Retired Education Officer, presided.

Messrs. T. Mailvahanan, S. K. Nagalingam, K. Ratnam and T. Sivapiragasam, M. B. E. addressed the meeting and dwelt in detail on the life and works of Shree Shivapadasundaram particularly his profound knowledge of the Saiva Sidhanta Philosophy, and the manner in which he worked hard during the major part of his life to instil the essentials of Saivism in the minds of the public by writing suitable books first in Tamil and later in English.

ness of the angels, it is human business, everybody's business.

"The want of creative activity in writing and the fine arts that we remark today is mainly due to the lack of an interest in philosophic studies and in pure thought. The publishing houses are bringing our translations and adaptations of foreign works and commentaries on the ancient classics, but original works in Tamil that deserve translation into foreign tongues, books on the problems vital to man today are noticeably scarce.

"A lack of originality is seen in the Tamil radio, the Tamil films and the Tamil newspapers. It is also visible (or audible) in the platform oratory that is being developed in a manner so that the sense follows the sound, it is audible in the alien Tamil accent that is heard over Radio Ceylon; in the hybrid imitations that pass for Tamil dance, and in the poor norms of appreciation of Tamil music.

(To be continued)

NOTICE

We hereby give notice that we have on the 16th of July 1955 applied to the Government Agent, Northern Province, for the License shown in the schedule hereto annexed, for the licensing period ending 30th September, 1956 in compliance with Excise notification No. 200 of September 18th, 1930-

SCHEDULE:

Name and address of applicant: S. F. X. Annasampillai & Son, Description of License applied for:

Foreign Liquor retail off and state whether application is for renewal of existing license or licenses or for a new license or licenses. Renewal of existing license situation of premises to be licensed.

31, Main Street, Jaffna. Signature of applicant: S. F. X. ANNASAMPILLAI & SON. Sgd S. F. X. ANNASAMPILLAI Jaffna, 16th July, 1955 (M. 99. 5)

ORDER NISI

IN THE DISTRICT COURT OF POINT PEDRO

Testamentary Jurisdiction No. 540 T

In the matter of the estate of the late Arumugam Ratnasingham of Puloly East, Point Pedro Deceased Kappathippillai Vigneswaran of Puloly West, Point Pedro Petitioner Vs.

- 1. Gnanakalambikai daughter of Ratnasingham
2. Ratnasingham Sivasana
3. Arumugam Vettivelu all of Puloly East Respondents

This matter coming on for disposal before S. Thambidurai Esquire, Acting District Judge Point Pedro on the 1st day of July 1955 in the presence of Mr. T. Ponnambalam Proctor on the part of the Petitioner and the Petition and Affidavit dated the 1st day of July 1955 and 29th day of June 1955 having been read.

It is ordered that the 3rd Respondent be and he is hereby appointed Guardian ad Litem over the minors the 1st and 2nd Respondents and that the Petitioner as brother-in-law of the deceased be declared entitled to have Letters of Administration and that Letters of Administration be issued to him accordingly unless the Respondents should appear before this Court on or before the 25th day of August 1955 and show sufficient cause to the satisfaction of this Court to the contrary.

This 1st day of July 1955

Sgd. S. Thambidurai Actg. District Judge

Drawn by T. Ponnampalam Proctor for Petitioner (O 525 & 12)

MEDITATION

The Way for Self Realisation

Meditation has been laid stress upon by all religions. The meditative state of mind is declared by the yogis to be the highest state in which the mind exists. When the mind is studying the external object, it gets identified with it, loses itself. To use the simile of the old Indian philosopher: the soul of man is like a piece of crystal, but it takes the colour of whatever is near it. Whatever the soul touches... it has to take its colour. That is the difficulty. That constitutes the bondage. The colour is so strong, the crystal forgets itself and identifies itself with the colour. Suppose a red flower is near the crystal and the crystal takes the colour and forgets itself, thinks it is red. We have taken the colour of the body and have forgotten what we are. All the difficulties that follow come from that one dead body. All our fears, all worries, anxieties, troubles, mistakes, weakness, evil, are from that one great blunder—that we are bodies. This is the ordinary person. It is the person taking the colour of the flower near to it. We are no more bodies than the crystal is the red flower.

* The practice of meditation is pursued. The crystal knows what it is, takes its own colour. It is meditation that brings us nearer to truth than anything else.

In India two persons meet. In English they say, 'How do you do?' The Indian greeting is, 'Are you upon yourself?' The moment you stand upon something else, you run the risk of being miserable. This is what I mean by meditation—the soul trying to stand upon itself. That state must surely be the healthiest state of the soul when it is thinking of itself, residing in its own glory. No, all the other methods, and all that—really

have that one end in view. In deep emotional excitement the soul tries to stand upon itself. Although the emotion may arise from anything external there is concentration of mind.

There are three stages in meditation. The first is what is called [dharana] concentrating the mind upon an object. I try to concentrate my mind upon this glass, excluding every other object from my mind except this glass. But the mind is wavering. When it has become strong and does not waver so much, it is called [dhyana] meditation. And then there is a still higher state when the differentiation between the glass and myself is lost—[it is samadhi or absorption]. The mind and the glass are identical. I do not see any difference. All the senses stop and all powers that have been working through other channels of other senses [are focused in the mind] Then this glass is under the power of the mind entirely. This is to be realized. It is a tremendous play played by the yogis. Take for granted the external object exists. Then that which is really outside of us is not what we see. The glass that I see is not the external object certainly. That external something which is the glass I do not know and will never know.

Something produces an impression upon me. Immediately I send the reaction towards that, and the glass is the result of the combination of these two. Action from outside—X. Action from inside—Y. The glass is XY. When you look at X, you call it external world—at Y, internal world. If you try to distinguish which is your mind and which is the world—there is no such distinction. The world is the combination of you and something else.

(Prabuddha Bharatha)

WHAT IS SAIVA.....

(Continued from page 1)

he has unbounded praise for Kural, which he must have studied in some European language and has quoted more than 100 kural to illustrate the supreme value of Valluvar's work. It is evident that if he had studied the Shaiva religion he would have bestowed still higher praise on it.

There are very few exponents of Shaiva Siddhanta philosophy—the real stuff.

It is generally accepted in Ceylon that next to Sri la Sri Arumuga Navalar Shri Shivapadasundaram has studied the sacred books of Shaivism systematically and thoroughly and has given the Shaiva public the benefit of his studies and researches in the form of well written books in Tamil and English.

The irony of it all is that neither the teachings of Arumuga Navalar nor those of Shivapadasunda-

ram are followed. They simply seem to be not for the present day! And the fact remains, that we are still in very low planes, far, far lower than the plane to which they had hoped to lift us. We are all nominal Shaivites. We pay homage to our religion but that is perfunctory and lukewarm at the most. But most of our energy and the fire of our passion is concentrated on material advancement—the lure of the malams. Day and night awake and asleep, we are thinking of our bodies and possessions, physical well-being, comfort, enjoyment worldly kudos and prolongation of life.

This is all the work of Anava and this body and this world and all that is in it have been given to the soul by God's infinite Love to get itself rid of the most malignant of all diseases—Anava, and all that happens to us—pleasures and pains—is medicine dispensed by the Lord Physician—Vaidyanathan to liberate us from the Anava.

A true Shaivite has no cause for despair for Shaivism is the only religion

that teaches man to welcome even pain, for with every minute experience—pain or pleasure—we are gaining over Anava. Moksa is assured in the end but it may mean millions of births.

Shaivism shows us that we can considerably expedite the liberation if we thirst after His Grace and follow the prescribed vidhis and vidhis even as we are leading a normal worldly life.

The more we bring ourselves to understand the significance of Thiruvalluvar's.

பெருநாள்வந்ததை
பெருநாளென்றுணரும்
மருளானம் மாண்புறப்படி

the sooner shall we reach His Feet.

The study of the books of Shri Shivapadasundaram particularly his last book "Glories of Shaivism" go a great way towards enabling us to make a determined effort to uplift ourselves spiritually.

We Shaivites, therefore have every reason to feel gratitude to this great man and commemorate this day.

THE JAFFNA MUTUAL BENEFIT FUND Ltd.

(Established 1918)

BANKERS.

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

SHARES: 8000 shares of Rs. 100/- each. 80 monthly instalments of Re. 1/- per share will earn Rs. 100/- for each at the end of the period. Shares issued all times.

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

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

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

INDIAN MONEY bought and sold
LOANS on the security of Jewels a speciality. Part payments accepted.

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

வாங்குநிலை வழாது பெய்த மலிவானது சாக்க மன்னன்
சோற்றுறை யாக செய்க குறைவினா துயிரின் வாழ்ச
காண்மறையறக்க கோக்க கற்றவம் வேன்வி மல்க
மேன்மைமொன் சைவ நீதி விளாருக வலக மெக்காம்.

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