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NO. 32

PROHIBITION WILL INCREASE NATIONAL PROSPERITY

Writing in the 'Economic Review', Mr. Shriman Narayan, Chairman of the Prohibition Enquiry Committee of India, has dismissed the fear that prohibition would result in loss of revenue as unreal. The article is reproduced below in the hope that the anti-prohibitionists of Sri Lanka might learn that prohibition has been recommended by the Special Enquiry Committee of India and that the arguments freely advanced against prohibition cannot stand scrutiny.

Tellippallai Co-op Hospital Society

4th Annual Meeting

Reviewing the activities of the Tellippallai Co-op Hospital Society, at the fourth annual meeting on Sunday November 5, Mr. T. T. Jayaratnam B.A., President of the Society remarked that the response of the members to the call of the committee of management has not been sufficient and expressed the hope that the establishment of the Hospital in its permanent home would be a fact before the end of the year.

Mr. T. K. Rajasekaram M.A., the Secretary, read the annual report which was unanimously adopted by the meeting.

Mr. Jayaratnam who had been the president of the society for the past two years expressed his inability to continue to shoulder the responsibilities as his own work as Principal of the Mahajana College demanded more attention. The meeting expressed the Society's regret at Mr. Jayaratnam's decision and gratefully acknowledged the invaluable services he had rendered to the Society as its President for 2 years.

New Office Bearers

President: M. Selvadurai J. P.

Vice-President: Mr. S. Swaminathan, B. A.

Secretary: Mr. T. K. Rajasekaram, M. A.

Treasurer: Mr. V. Sara-

"The total excise income in different States to-day is of the order of Rs. 44 crores, while the drink bill is about Rs. 150 crores. This means that under a nation wide prohibition programme, while the States would lose Rs. 44 crores of their revenue, the addicts and casual drinkers would be able to save Rs. 100 crores which could, in turn, be either invested in national undertakings or consumed for better purposes like food, clothes, education and other social welfare projects. It is hardly proper for a Government to obtain excise revenue by encouraging the people to demoralise themselves through the drink habit and then to try to spend that amount on social welfare schemes for reforming the addicts. Under total prohibition, the size of the State budgets may be somewhat reduced, but the real happiness and prosperity of the people would surely be increased."

"It is being argued that individual rationing for life is better than total prohibition. This idea is based on a misconception. Rationing of liquor may lead, at best, to temperance; it cannot lead the nation to prohibition. It will not be logical to

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vanamuttu,

Mr. V. Nadarajah, A. C. Jaffna West Division. Mr. R. N. Sivapirakasam, Mr. K. Ponnampalam and Mr. N. Singaratpillai spoke of the usefulness of a Co-operative Hospital and proposed ways and means of obtaining greater public support.

New Resolution on Racialism in S. Africa

The draft resolution that was introduced in the special Political Committee of the U. N. General Assembly on November 2, recalls previous United Nations resolutions on the question of race conflict in South Africa and proposes that the General Assembly:

(1) Commends the Commission for its constructive work;

(2) Notes with regret that the Government of the Union again refused to co-operate with the Commission;

(3) Recommends for consideration of the Government of the Union the suggestions made by the Commission in its report;

(4) Expresses its concern at the fact that the Government of the Union continues to give effect to the policies of Apartheid notwithstanding the request made to it by the General Assembly to reconsider its position in the light of the high principles contained in the Charter and taking into account the pledge of all member-States to respect human rights and fundamental freedoms without distinction as to race;

(5) Reminds the Government of the Union of the faith it had re-affirmed, in signing the Charter, in fundamental human rights and in the dignity and worth of human person.

(6) Calls on the Government of the Union of South Africa to observe the obligations contained in Article 56 of the Charter.

(7) Requests the Commission to continue to keep under review the racial situation in South Africa including as the General Assembly hopes, improvement if any in the situation and to report to the General Assembly at its 11th session;

(8) Decides that should any of the members of the Commission be unable to continue their membership, the member or members concerned shall, if the General Assembly is not sitting, be replaced by a person or persons appointed by the present President of the General Assembly in consultation with the Secretary-General.

(9) Requests the Secretary-General to provide the Commission with the necessary staff and facilities.

(10) Requests further the Union of South Africa to

(Continued on page 6)

GRAM-RAJYA TO DISPLACE FORMS OF GOVERNMENT

VIEWS OF VINOBHA

(Acharya Vinobha Bhave who is the inspiration of the Bhoodan Movement in India tells his countrymen that just as they sought for Delhi Rajya in preference to London Rajya, they should now seek to have Gram-Rajya in place of modern forms of Government.)

Ultimately when all the people in the village would be highly experienced in running their own affairs and when they would become sensible enough not to have any quarrels or disputes among themselves, there would no more be any 'Government' or 'Shasan', i. e. there would be a State free society or Rama Rajya. We have to achieve this and, reach this goal. It is for this purpose precisely that this Bhoodan Yagna was begun. We therefore say to the people that you will have to prepare yourselves to apply your shoulder to the wheel to improve the lot and condition of your village first. You have to share between yourselves the land of your own village, which can be best done by Gramdan or Villagization of land. You have then to start village and home industries and resolve that none of you will ever use the cloth which is not produced in your village. You have to resolve that "We shall wear the cloth and use all the articles produced in our village".

All this cannot be done by any rules and laws and acts of Parliament. Some people ask us why at all we carry on this work of Bhoodan and land-distribution? Why does the Government not take upon itself the re-distribution of land? Well, if the Government will redistribute the land it would not end in Gram-Rajya but it would be "Delhi-Rajya". We have this Delhi-Rajya already in place of the London-Rajya. But we want Gram-Rajya in place of this Delhi Rajya. And ultimately Rama Rajya through this Gram Rajya. Just as one has, to satisfy his hunger, to eat his own food and not that some one else eats it for him, so also we ourselves will have to offer this Bhoodan, Sampattidan etc for the Gram Rajya and the Rama-Rajya. Others cannot give us this Gram Rajya as a gift.

One more point, the most important one. The whole

T. B. Week In Jaffna

The Jaffna Branch of the C. N. A. P. T. with the co-operation of the Public Health Department of the Jaffna Municipal Council and the Superintendent of the Health Services, Jaffna organised a Tuberculosis Week from the 24th to 28th, October 1955 to educate the people in the prevention of Tuberculosis. A programme was arranged and the Physicians and Surgeons attached to the Jaffna General Hospital and the Public Health Officers gave Health Talks on the causation and prevention of Tuberculosis. Health Posters depicting the dangers of spitting indiscriminately on public places were also distributed to the Schools and to other public places. Leaflets on the causation and prevention of the disease were also freely distributed to the public and to the school children. The Jaffna Branch of the C. N. A. P. T. is very much interested in this work and they are providing financial assistance to T. B. patients and dependants and issue of free milk and other foods to deserving patients, and home visits to T. B. patient's houses.

In commemoration of the T. B. day a public meeting was held on Wednesday the 26th of October, 1955 at 6 p. m. at the Jaffna Central College

(Continued on page 5)

village should I've as one family and think as one man, with one mind, in respect of maintaining the self-sufficient economy of the village. If there are 500 people in the village there would then be 1000 hands, 1,000 feet and 500 brains but there shall be one heart. I appeal to the people to become one in heart and one in purpose.



சமஸ்தவயவே ஞானமுக்கவியும்
சமஸ்தவயவே நானறிவிச்சுசயும்
சமஸ்தவயவே நானவின்றேந்தமே
சமஸ்தவயவே நன்னெறி... முடே

Hindu Organ

FRIDAY, NOVEMBER 11, 1955

Treasure These Thoughts

'You see in my stars at night in the sky but find them not when the sun rises; can you say that there are no stars in the heaven of day? So, O man! because you behld not God in the days of your ignorance, say not that there is no God.'

SWADESHI WEEK

It is encouraging to find that the Government has devoted more than ordinary attention to the need for awakening a Swadeshi consciousness in the masses. The place of cottage industries in the program of work of rural development has been fully recognised by the authorities and every possible endeavour is being made to create a taste for local enterprise. The handloom has been the symbol of peace and plenty, industry and earning, discipline and devotion all the world over notwithstanding the unequal challenge of the machine age. In India the Charka has become a national badge of undiluted patriotism. However in Sri Lanka, the cry for 'back to the Hand Loom' has not been imposing enough, nor has there been an encouraging response.

The Swadeshi week should not be the routine annual event which similar occasions have been but should be so stimulating as to impress on the mind of the ordinary man that the economic independence of the country that has to be won cannot be achieved but by a concerted effort to revive and sustain cottage and other local industries that have been neglected so far. The Swadeshi Movement should not remain a recreational undertaking but should receive the serious attention of the administrative authorities as an item in the scheme for economic regeneration. The unemployment problem may

SRI LANKA OR SINHALAND?

SEATS OF POWER FOR SAW-DUST CAESARS!

IT was said that the First World War was fought to make the world safe for democracy. I sometimes wonder whether the Soulbury Constitution was not introduced to make Sri Lanka safe for hypocrisy observed Mr. M. Balasundaram, Advocate, responding to the toast of Sri Lanka at the Mahajana College H. S. C. Union dinner.

THE SPEECH

You have put my name in your menu card in the soup. This is symbolical of the position in which the Tamil people find themselves in Ceylon today. I stand here to respond to your toast with considerable confusion of thoughts and feelings in my mind. I do not know what Sri Lanka means at present or whether it even exists in fact.

There looms large before us the strange image of a land called Sinhaland which is to be brought into being as the result of the passionate exertions of certain Buddhist Bikkus and their lovers like look unduly big. Yet it can be solved if only the Government took a courageous step to give the Swadeshi movement priority of consideration as a measure of relief to the unemployed.

There is also the other side of the question—the willing response of the people to the call of the D. R. Os in their ardent efforts to better the living conditions of their Divisions by means of rural reconstruction and Swadeshi movements. The need for Swadeshi must not be interpreted as a measure that is being thrust on an unwilling people by over-enthusiastic D. R. Os and should not be a matter for personal accommodation. The genuine desire for the use of Swadeshi cloth should spring in the minds of the masses as a result of serious thought and solemn resolve with a view to contributing to the national prosperity and general welfare of the country. The inquisitive mind may make a comparative study of figures of cost of production and the margin of loss and then proceed to poohpooch the idea of Swadeshi as ridiculous in the context of economy. But such a prying person can be well persuaded to follow the story of the victory of the struggle for Indian Independence and find out for himself the efficacy of Swadeshi as a panacea for all economic ills.

Messrs Mettananda, Malalasekera, Kularatne and Dahanayake.

The one great virtue of the new land seems to be that in its inhabitants and particularly in its leaders, you will not find any foolish consistency between their profession of faith on the one hand and their actions on the other, between their precept on the one hand and their practice on the other.

There is nothing wrong whatever, in this strange land in ardent advocates of Swabasha in public, sending their children, in private, to England not only to acquire a better knowledge of English but also to acquire English culture with even a dash of French polish. Foreign polish stinks in their nostrils, only when others have it and not when they, or their children or their kith and kin have it. One touch of foreign polish makes their kin all the brighter.

You will not be surprised to find an inhabitant with a name like Richard, Peter, Ivan, Perera,—Richard, English; Peter, Jewish; Ivan, Russian, and Perera, Portuguese—nothing of Sinhalese at all, shouting in public that the sound of any language but Sinhalese hurts his ears, although he would not condescend to use it at home in private to converse with his wife and children.

It was said that the First World War was fought to make the world safe for democracy. I sometimes wonder whether the Soulbury Constitution was not introduced to make Sri Lanka safe for hypocrisy. There is an old song which I shall take the liberty of modifying to convey my meaning. It says:—

"Ten measures of Wisdom were given to the world Israel took nine and the rest took one
Ten measures of Wealth were given to the world Rome took nine and the rest took one.
Ten measures of Courage were given to the world Persia took nine and the rest took one
Ten measures of Hypocrisy were given to the world Sinhaland took nine and the rest took one."

It is this supreme virtue that makes Sinhaland unique

in the world. Hence the hatred of English and English Literature, because in English Literature you find only imaginary characters like Pecksniff and Uriah Heep, but in Sinhaland you will find them galore in flesh and blood.

Their hatred of English Language is like that of Caliban in Shakespeare who says:

"You taught me the language and my profit on it is I know how to curse"

The English might quite appropriately retort in the words of Prospero:—

"Abhorred slave!
Which any print of goodness will not take
Being capable of all ill; I pitied thee
Took pains to make thee speak,
Taught thee each hour
One thing or other; when thou didst not, savage,
Know thy own meaning, but wouldst gabble like
A thing most brutish; I endowed thy purposes
With words that made them known; but thy vile race
Though thou didst learn, had that in it which good natures
Could not abide to be with"

But the view of the leaders of Sinhaland is that our knowledge of the language of Shakespeare is that which made this island of ours poor intellectually and materially. The science and mathematics we studied through English are all wrong. For example according to the recent census nearly one third of the people in Ceylon speak Tamil but according to the mathematics of Sinhaland only about one tenth of the population speak Tamil. Thus the new mathematics and the new science of Sinhaland would not only be different from the science and mathematics learnt through English, but would be immensely superior.

Away with English and everything even remotely connected with England, then Sinhaland would become a great and prosperous nation!

Prosperity, after all consists in the amount of money a people have. How foolish it is to get our currency notes printed in England when it is well known that some Ceylonese have been in the past and even now are perfect masters of the art or science of printing currency notes! The new land may not be flowing with milk and honey, but would certainly be overflowing with currency notes both genuine and counterfeit. Then there will be no poverty or unemployment which in the past had been brought about by English education and the consequent competition by the Tamils. When the local sawdust Caesars are in their seats of power, the gods themselves would envy the grandeur and glory of Sinhaland. None but the truly great can

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Closing date 23.11.55 and the buyers should send in their offers before this date.

Revocation of Power of Attorney

I, the undersigned, SIVAGAMPILLAI widow of SUBRAMANIAM of Vaddukoddai, presently residing at Ulu Yant, Selangor, Federation of Malaya, do hereby revoke the Power of Attorney granted by me to KATHIRAVELU SANNATHAMBY of Vaddukoddai from this date.

Dated this 29th day of September, 1955.

Thumb Impression of Sivagampillai

(M 184. 11.)

even refer to it with bated breath.

I am, therefore, unworthy, of speaking of the greatness of the Sinhaland to be. I would rather speak of the humble and insignificant part of Ceylon where we expect some sort of consistency between profession of faith and action, between precept and practice; where the priests will be content with the chanting of mantrams and the ringing of bells, where we humbly acknowledge the benefit of English education and cherish the language of Shakespeare, where democracy is not rule by the majority as defined in Sinhaland, but has the meaning embodied in the famous words of Jefferson's Declaration of American Independence;—"We hold these truths to be self evident; that all men are created equal;—that they are endowed by their Creator with inherent and invaluable rights; that among these are life, liberty, and the pursuit of happiness; that to secure these, governments are established deriving their just powers from the consent of the governed." It is on behalf of this small and insignificant part of Ceylon which I shall call the Tamil Nad, that I thank you, Madam President, for the toast which you have so ably proposed.

Letter to the Editor.

Clarification of a View Point

Sir,
It is indeed gratifying to find that there is at least one Shaivite who has read "Glories of Shaivism" and pondered over some of the truths explained in it by the author who has made an exhaustive study of the Shaiva religion. I refer to the correspondent "குமரன்" and his request in the *இந்திரசபை* of 30-9-55 for clarification of a point stressed by Shri Shivapada Sundaram in this last book of his, i.e. "No one can get anything from God for mere begging".

It must first of all be realised that praying in the sense of begging for something is one thing and praying in the sense of praising God and worshipping Him and feeling grateful to Him for all the love He is showering on us is quite another. And Shaivism takes no cognisance of the former type.

I had a lengthy correspondence with Shri Shivapada Sundaram on this subject. I quote below some relevant portions from his letters. "We have no right to pray, to ask God to give us something. It is an insult to God to ask him anything. It implies that He does not know what is good for me and is in need of being told by me."

His answer to my referring him to the disappearance of *குமரன்* in Appar as a result of Thilagavathiar's prayers was as follows: "As regards the disappearance of *குமரன்* Appar was blessed with that illness by God so that he might leave the Company of Jains and become a Shaivite when the *குமரன்* *சேரர்* had done its work, it would leave him. It did not leave him as the result of prayer. Besides what he means by *குமரன்* *சேரர்* we do not know".

I pursued the matter further and got the reply. "I am very insistent that we must not ask God for anything. According to this Law (of Karma) we are entitled only to the fruits of our Karma. These fruits He gives us at the time when they will give us the greatest good. The fruits of some Karma reach us almost immediately; those of others in subsequent births. These fruits reach us whether we desire them or not. Our Shastras do not say that we can get anything beyond what the law of Karma provides that we

can get anything for the mere asking; first of all it is silly to ask, secondly asking for favours assumes that God nullifies His Law of Karma, that there is no Law or order in the Universe and that there is only chaos in His Rule. If this should be correct, God would be no God. In short, begging God makes Him no God. It is true He cannot be insulted or dishonoured; but begging attributes to Him qualities which belong to men who are below the average..... We are not qualified to interpret Devarams or Thiruvasagam. Our Shastras are perfect and tell us everything we need know. We must therefore go to them to clear our difficulties. There is no provision in our Shastras for begging. Thilakavathiar wished that her brother should become a Shaivite. But his becoming a Shaivite did not depend on her wish. He became a Shaivite because he deserved it and would have become a Shaivite even if Thilakavathiar had not begged for it. The Grace of God would have repaired the part of the river bank assigned to Semunanselvayr whether she had asked for it or not. This is what our Shastras say. It so happened that they begged for matters to which they were entitled according to the Law of Karma.

To postulate the value of prayer would wreck our religion. I am not expected to know the Law of Karma to explain how Markandeyar's life was prolonged. I know that there is a Law of Karma, but I do not know its provisions. I also know that since Karma is God's Law, it is inviolable. As I have written earlier some of our Karma bears fruit immediately (These are called Dhrishta Karma, and it is possible that the Shiva puja performed by Markandeyar gave him fruit immediately by prolonging his life.

Then I asked him "If we have no right to ask God to give us something, what is all prayer for?" and got the following reply. "Prayer is Christian, it is he who asks for his daily bread. There is no such thing as prayer in our religion. We are not beggars. We are sons of God. *குமரன்*, *சேரர்*, *வணங்குதல்* are what we do which respectively mean singing praises of God, wishing that His Glory may last for ever and

tending our head in obeisance. Worship means the contemplation of the endless Love of God as the only reality before which we become nothing

The correspondence went on and he finally dismissed the matter thus: I find that you are mad after "begging God" and it is useless to discuss with one who is mad. I will anyhow answer your questions on the subject appearing in your last letter and bid goodbye to it. In one word: Whatever a man gets is the fruit of his Karma; begging is not Karma. Therefore, begging cannot give any fruit. If the meaning of Karma can be extended to include begging, it is wrong Karma because it is intended to get what one does not deserve according to the Law of Karma. In any case, *the fruit of begging cannot be what is begged.* There are several thoughts, utterances and actions, which are neither right Karma nor wrong Karma. If I think that iron is a metal or utter that 2+2=4 or work a problem I do not perform a Karma in the sense in which it is used in the Law of Karma. These are called *செய்யுதல்*.

As an illustration of this manner in which the Law of Karma works, he cites the example of the things which a thief steals. These are gained by the thief not as a fruit of the act of stealing but as a result of some past good Karma. But Stealing itself is a wrong Karma and he will have to suffer for it. So if, as a *sequel* of one's begging God, one gets what one begged for, one gets it as a result of some past good Karma.

Our Shastras Say what acts are wrong Karma and what are right Karma and it is the duty of every Shaivite to study and find them out. We must be able to judge for ourselves whether our acts are right or wrong."

I trust that "குமரன்" will find the question he posed answered above in greater detail than is treated in the Glories of Shaivism.

I should like to express my deep appreciation of *குமரன்*'s reference to this matter and earnestly hope that Shaivites will give this matter and other truths expounded by Shri Shivapada Sundaram in his Glories of Shaivism their earnest attention and study.

T. MYLVAGANAM
Kuala Lumpur

ORDER "NISI" DECLARING WILL PROVED

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction No. 103

In the matter of the last will and testament of Nagalingam Kandiah late of Thirunelvely Jaffna.

Deceased.
Thambiah Nalliah of Thirunelvely Jaffna
Petitioner.
Vs.

1. Valambikai widow of Thambipillai, 2. Saravanamuttu Nadarajah and wife, 3. Paoranam, 4. Arunasalam Nadarajah, 5. Sellathurai Nadarajah all of Thirunelvely, 6. Mounasamy Kamalingam and wife, 7. Leelawathy both of do presently Rural Hospital S. G. P. 400 Hingurugoda, 8. Sithamparapillai Kanagasabai M. R. 1. Entomologists Section Colombo 8 and wife, 9. Thevasunithary of Thirunelvely, 10. Arunasalam Nadarajah of do presently Bill Department National Bank Colombo and wife, 11. Sivagamasunithary of Thirunelvely, 12. Miss Kamalawathy Sellathurai of do, 13. Sinnathambiy Sionthurai of do, 14. Sinnathambiy Palanithurai of do presently way and Works Department C. G. R. Nacu Oya, 15. Sinnathambiy Asaipillai of Thirunelvely presently Govt Dispensary Bogawantalawa, 16. Sinnathambiy Thuisamy, Bank of Ceylon Jaffna, 17. Nallammah widow of Nagalingam Sinnathurai of Thirunelvely, 18. Marugesu Balasunderam and wife, 19. Sionammah both of Thirunelvely, 20. Thambipillai Selvarajah of Nanthavil Kokkuvil, 21. Kanagasabai Kandiah, P. W. D. Overseer Scerany Sardilipay, 22. Sinnathurai Sivagnany of Kokkuvil, presently Bank of Ceylon Talaimannar, 23. Sinnathurai Sivasubramaniam of Kokkuvil now at No 280 High Level Road Nugegoda

Respondents

This matter coming on for disposal before P. Sri Skanda Rajah Esquire District Judge Jaffna on the 22nd day of October 1955 in the presence of Mr. P. Casippillai Proctor on the part of the petitioner and the affidavit of the petitioner dated 20th October 1955 and the affidavit of the witnesses to the will dated 16th and 17th October 1955 having been read;

It is ordered that the will of Nagalingam Kandiah the abovenamed deceased dated 10th January 1955 be and the same is hereby declared proved unless the respondents or others interested shall, on or before the 28th day of November 1955 show sufficient cause to the satisfaction of this court to the contrary.

* And it is further ordered that the said Thambiah Nalliah the abovenamed petitioner is the Executor named in the said will and that he is entitled to have probate of

ORDER NISI

IN THE DISTRICT COURT OF POINT PEDRO

Testamentary Jurisdiction No. 550

In the matter of the estate and effects of the late Sinnatamby Kandavanam of Polikandy

Pesupathy Pillai widow of Kandavanam of Polikandy
Petitioner
Vs

1. Kandavanam Selvaratnam of do
2. Parameswary daughter of Kandavanam of do
3. Muttu Maniccam of Do presently of No: 182, New Chetty Street Colombo Respondents

This matter of the Petition of the abovenamed Petitioner praying that the 3rd respondent be appointed guardian-ad-litem over the 2nd respondent and that Letters of Administration to the estate of the late Sinnatamby Kandavanam be issued to the Petitioner coming on for disposal S. Thamby Durai Esquire Acting District Judge Point Pedro on the 12th day of October 1955 in the presence of Mr. K. Subramaniam Proctor for Petitioner and on reading the Petition and affidavit of the Petitioner dated 10th October 1955.

It is ordered that the 3rd Respondent be and he is hereby appointed guardian-ad-litem over the 2nd respondent and that Letters of Administration to the estate of the said Sinnatamby Kandavanam be and the same is hereby issued to the Petitioner unless the Respondents or any other person or persons interested shall on or before the 17th day of November 1955 show sufficient cause to the satisfaction of the Court to the contrary.

It is further ordered that the minor the 2nd Respondent be produced in Court on that date.

The 12th day of October 1955

Sgd. S. Thamby Durai
Acting District Judge.

Drawn by
K. Subramaniam
Proctor for Petitioner

(O 95 4 & 11)

the same issued to him accordingly unless the respondents or others interested shall on or before the 28th day of November 1955 show sufficient cause to the satisfaction of the court to the contrary.

This 22nd day of October 1955

Sgd. P. SRI SKANDA RAJAH
District Judge.

(O 98 4 & 11)

A STUDY OF THE SYETASVATARA UPANISHAD

(By A Science Graduate)

(Continued from our issue of 4-11-55)

Appendix. Notes and Glosses (Contd.)

இந்திரியம் எனப் புற்றி சிந்தே என வசத்தில் இசையாதே தன்வசத்தே என ஈர்ப்பது இவற்றைத் தந்தவன் தன் ஆணவழி சிந்திடலாக் என்றும் தான் அறிந்திடும், இவற்றினாலும் தனை உடையான் தான்கள் வந்தனை செய்த, துவற்றின் வலி அருளினால் வாட்டி, வாட்டம் இன்றி இருந்திடவும், வரும் செயல்கள் உண்டேல், முத்தனாடைச் செயல் என்ற முடிந்த தமுடி, வினைகள் மூலம், அககு ஆனாமி மீனான் அன்றே. (Siddhiyar)

The senses away and drag unswayed by you. Know that they act at His behest that moulded them (for you to eat the fruits of previous deeds). Worship the Feet of Him the Master both of them and you, and by His Grace their might transcend. Remain serene, but if they start their pranks again, resign to God and finish with them. God's man sure then you are, deeds will bear but chaff and you will not return (to the woes of birth).

ஈடுகளிற் பங்கு உழன்றும் ஈடுகளிற் சரித்தும் ஈடுமுறை பங்கு இருந்தும் தாகம் முதல் தலிர்த்தும் சீடு பல ஈடுகளின் சித்தாரம் இருத்தும் சிம்மல குணத்தை இவ்வாறு சித்தாரிடுவர் பிறப்பில், எடுத்தும் மலர்சுருழலார் முடித்தனாகே இடைக்கே எறிவியிற் படுகடைக்கே இடத்தம் இறைஞ்சனம் கூடும் அவர் கட அரிய வீடும் கூடக் குஞ்சித்த சேவையும் கும்பிட்டே இருப்பர் (Ibid)

Going on tiresome pilgrimages to various places, performing austerities in caves and forests, overcoming the pangs of hunger and thirst and keeping alive for ages together,—even if they are capable of doing all this, those who are devoid of Pati-Gnanam (Godly knowledge) will return to birth. Those great souls (on the other hand) who are blessed with Pati-Gnanam will gain emancipation difficult of attainment and rest in bliss, steadfastly contemplating the sacred golden Feet of the Lord, even though they (seemingly) revel and disport in the company of alluring maids with enchanting locks, &c.

சாக்கிரத்தே அநிதந்தைப் புரிந்தவர்கள் உலகிற் சருவ சகச சிவிர்த்தி வந்த தபாநனர்கள், இவர்கள் பாக்கியத்தைப் பார்வது என, இம்மையிலே உயிரின் பற்ற அடித்துப் பாதை அடைபாதல சிவிர அன்றே, ஆக்கும் முடி வலித்த அசாண்டு அவர்கள் அரினவையோடு அனுபவித்த அங்கு இருக்கிறனும் அப்பற்ற அற்ற இருப்பர், கோக்கி இது புரியாதோர் புறப்பற்ற அற்றனம் தமழவர் பிறப்பினில் வினைகள் தங்கிடாவே. (Ibid)

Those who practise self-control and quiescence even in their waking worldly state, they are the ascetics who have renounced everything. Their greatness indeed is beyond praise. Moving Gods they are, who have reached the immovable God, shaking off the shackles of the flesh while still in the flesh. Even if they rule on earth with crowned heads or sport with women, they have no internal attachment. Thoughtless people who act otherwise, they will be subject to re-birth even if they (put on ascetic robes and) shew outward signs of renunciation, and their deeds will multiply and bear fruit.

எம் செயல் அற்ற இத்த எம் சிற்றயின் ஈதன் தன் செயல் தானே என்ற உத்திபற, தன்னையே தந்தான் என்ற உத்திபற. (TiruUnthiyar)

When thoughts of "my action" cease and this egotism ceases, then verily do my actions become God's actions, and He gifts Himself (Godliness) to me.

துரியம் கட்டுந்த இத்தெண்டர்க்குச் சாக்கிரம் துரியமாய் சிந்தென்ற உத்திபற, தறந்தார் அவர்கள் என்ற உத்திபற. (Ibid)

To godly men who have transcended the worldly stage, even their worldly existence is heavenly. They are ascetics in reality.

(To be continued)

Order Nisi

IN THE DISTRICT COURT OF JAFFNA Testamentary Jurisdiction No. 99.T

In the matter of the Intestate Estate of the late Nagamuttu Sathasivam of Kachchai Kodigamam.

Deceased Nallammah Widow of Nagamuttu Sathasivam of Kodigamam.

Petitioner

Vs.

- 1 Thavanay daughter of Sathasivam, 2 Leelavathy daughter of Sathasivam, 3 Thilagavathy daughter of Sathasivam, 4 Pushparanee daughter of Sathasivam, 5 Sothinayagi daughter of Sathasivam, 6 Sinnathamby Sittampalam Annalingam, all of Kachchai, Kodigamam.

Respondents.

This matter of the Petition of the Petitioner praying that she be declared entitled to have Letters of Administration for the estate of the said deceased and Letters of Administration be issued to the Petitioner coming on for disposal before P. SriSkanda Rajah, Esquire District Judge,

Jaffna on the 17th day of October, 1955 in the presence of Mr. S. Visuvalingam, Proctor, for the Petitioner, and the Petition and Affidavit of the Petitioner having been read.

It is ordered that the Petitioner be declared entitled to have Letters of Administration for the estate of the said deceased and the same be issued to the Petitioner accordingly, unless the Respondents abovenamed or any others shall, show sufficient cause to the contrary on or before the 21st day of November, 1955 at 10 A.M.

It is further ordered that the Mirors the 3rd to 5th Respondents be produced in Court on the said date.

Sgd. P. SriSkandaRajah, District Judg, Jaffna (O. 95 11 & 18)

ORDER NISI

IN THE DISTRICT COURT OF MANNAR Testamentary Jurisdiction No. 829

In the matter of the Last Will and Testament of Seemampillai Mudaliar Muttutambay late of Sinnakadai, Mannar

Deceased

Anantham Seemampillai of Sinnakadai, Mannar

Petitioner. 1 Isabele Annapillai Muttutambay and

2 J. W. M. Ratnarajah both of Sinnakadai, Mannar

Respondents.

This matter coming on for final disposal before E. F. de Silva Esquire, Addl. District Judge, Mannar on the 8th day of September 1955 in the presence of Mr. M. M. Aboothahir Proctor on the part of the petitioner and the petition and affidavits of the petitioner and Notary having been read:

It is ordered that the Last Will and Testament dated 26th March 1949 be proved and that petitioner be appointed executor of the said Last Will and that probate be issued in and that the 2nd respondent be appointed guardian-ad-hocem of the 1st respondent to represent her in these proceedings unless the respondent or any other person or persons shall on or before the 4th day of October 1955 show sufficient cause to the contrary,

(Sgd.) E. F. de Silva Addl. District Judge The 8th day of Sept. 1955,

21 10-55 Date of showing cause extended to 15 11 55,

Sgd. R. Paramakuru Adl. District Judge (O. 94 4 & 11)

Astrological

WEEKLY FORECASTS

'SRI PATHY'

FROM 13-11-55 TO 19-11-55

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

The first two days of the week will be favourable for new undertakings. Financial gains also promised. Tuesday and Wednesday will upset you a bit. Domestic troubles shown. Rest of the week will be favourable again except for health.

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

First half of the week will be favourable for professional and personal matters. Thursday, Friday and Saturday will be troublesome. Illness in the family circle and mental worries shown.

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

First half of the week will give you some annoyances. Friends will tax your purse. From Thursday onwards you will find some improvements. But all is not well on the domestic side.

CANCER Punarnvoosa 4, Poosa, Ayilya [Kataka Rasi]

You will be able to succeed in your undertakings provided you come to decisions without wavering. Financially a good week. But you will have to face some criticisms and scandals end of week.

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

Friends will cause you some troubles this week. Misunderstandings in the family circle also shown. But there will be no serious consequences.

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

Expenditure will be heavier. You will have no mental peace. New ventures should be handled with care. Friends will be very helpful second half of the week.

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

A good week for new undertakings. Health should improve after Thursday. Bu eye troubles likely. Expenditure also will be heavier.

SCORPION Visaka 4, Anusha, Kettai [Vrischika Rasi]

You will have no mental peace. Health upsets also likely. Unnecessary blame will be laid at your door. Avoid scandals.

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

Minor health upsets shown. Financially a good week but you may invest money on something. Rival to enemies shown. Relatives may cause you some annoyance week end.

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

Some improvements in your affairs promised this week. Friends will be very helpful. Work will be very heavy but you will be sufficiently compensated.

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

A good week. Conditions at home will be harmonious. Financial gains also promised. There is a likelihood of some changes in routine or you may make a small trip.

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

A fairly good week. Some of your worries will clear after Tuesday. But beware of your fathers relatives. New ventures must be handled with care or you are bound to lose.

Religious Education For Character Building

(Extracts from the convocation address of Dr. Sampurananda at the *Kanniya Gurukula Sani* in Aligarh)

"Girls have talents and they should get full opportunity to develop them. Somehow men and even women have developed the wrong notion that women are inferior to men."

"The education which is being imparted to girls at present is defective. It is on a foreign pattern and does not fit in our society. We do not imbibe our own culture nor do we develop character. We fail to discharge even our family duties. Whenever the question of re-formation of women's education is raised; it is surprising that opposition comes from the educated ladies who think that by giving a different kind of education they will be put to inferior status. But this notion is wrong."

"Our ancient culture was maintained by our ladies. They did not forget their old family traditions handed down from father to son. Without character building no education is complete, but character-building is difficult without religious education. In our secular State religious education raises a complicated problem as to which religion the State should preach for character-building. If the best common principles of every religion are taught they would be most effective as compared to the effects inculcated by any single religion."

"All girls do not require the same kind of education, but general education of girls should be such as may make them fit and useful not only for discharging family duties but for society and country at large."

"Kanniya Gurukul, Sani, has been making rapid progress and its organizers deserve his congratulations. This institution has the advantage of imparting education through Vedic religion. Hence all such institutions which have been imparting religious education for character-building should call a special conference which may consider which type of religious education be imparted for character-building."

ORDER NISI

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction No. 98

In the matter of the intestate estate of the late Nagalingam Kandiah of Tinnavelly

Deceased, Sinnathamby Palanthurai of Tinnavelly

Petitioner

Vs

1. Sinnathamby Sinnadurai,
2. Sinnathamby Thourasamy,
3. Sinnathamby Assaipillai
4. Nallammah widow of N. Sinnadurai,
5. M. Balasun-

Prohibition Will...

(Continued from page 1)

allow some people who have been registered upto a certain date to continue to drink for life and to debar others from drinking simply because they could not conform to certain rules within a specified period. The system of rationing cannot also succeed in creating the necessary atmosphere and public opinion against the evil of drinking.

"Moreover, administrative difficulties involved in a system of rationing will be enormous; the phenomenon of 'ghost cards' would reappear with a vengeance. From the psychological standpoint it is necessary to help the addicts in developing the requisite will-power to give up the bad habit by not supplying the drink; this will power can never be developed either in the addicts or others by supplying drink through ration cards."

daram and wife, 6. Sinnammah, 7. Selladurai Nadarajah, 8. M. Rama'ingam and wife, 9. Leelawathy, 10. Arunasalam Nadarajah and wife, 11. Sivakamasundary, 12. Sithamparapillai Kanagasabai and wife, 13. Thevasundary, 14. S. Iladurai Kamalawathy, 15. Thambiah Nalliah, 16. Valambikai widow of Thambipillai, 17. Arunasalam Nadarajah, 18. Saravanamuthu Nadarajah and wife, 19. Poorasammah all of Tinnavelly North.

Respondents:

This matter coming on for disposal before P. SriSkanda Rajah Esquire District Judge Jaffna on the 14th October 1955 in the presence of Mr. M. Mathiapparanam Proctor on the part of the Petitioner and the affidavit and petition of the petitioner having been read.

It is ordered that letters of administration to the estate of the deceased abovenamed be granted to the petitioner as one of the heirs and next of kin, unless the respondents or others shall on or before the 21st day of November 1955, show sufficient cause to the satisfaction of this Court to the contrary.

This 14th day of October 1955

Sgd P. Sri SkandaRajah District Judge.

Drawn by Sgd M. Mathiapparanam Proctor for Petitioner. (O. 99. 11 & 18)

St. John's College, Jaffna

Admissions—1956

A test for the admission of students to the H S C. First Year and to the Primary School classes will be held on Friday the 23rd of December at 9.0 a. m.

(M. 186 11 & 18)

ORDER NISI

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction No. 70 T

In the matter of the Intestate Estate of Nagaratnam wife of Narayanar Kandasay Joseph of Vaddukodai East, Jaffna who died at Kandy.

Deceased

Kathiravelu Kovinthapillai of Vaddukodai East.

Petitioner.

1. N. K. Joseph Paranjothy,
2. N. K. Joseph Thevarajah;
3. Narayanar Kandasay Joseph, Police Constable. Kayts.

Respondents

This matter coming on for disposal before P. SriSkanda Rajah Esquire, District Judge, Jaffna on the 15th day of September, 1955 in the presence of Mr. P. Canapathipillai Proctor for the Petitioner, and the affidavit and Petition of the Petitioner having been read;

It is ordered that the abovenamed 3rd Respondent be appointed Guardian-adjutem over the minors 1st and 2nd Respondents to protect their interest in the administration proceedings and that the Petitioner abovenamed as father of the abovenamed deceased be and he is hereby declared entitled to have Letters of Administration to the estate of the abovenamed deceased to him accordingly, unless any person or persons interested shall on or before the 17th day of October, 1955 show sufficient cause to the satisfaction of this Court to the contrary.

It is further ordered that the 3rd Respondent do produce the said minors in court, on the date.

This 15th day of September, 1955.

Sgd. P. SriSkandaRajah District Judge, 19.9.55.

Drawn by Sgd; P. Canapathipillai Proctor for Petitioner

N. B. This Order Nisi is extended for 16.11.1955

Sgd. P. SriSkandaRajah District Judge.

(O. 104 11 & 18)

ORDER NISI

IN THE DISTRICT COURT OF POINT PEDRO

Testamentary Jurisdiction No. 541

In the matter of the intestate estate of Anandamail Velummailum of Valvettiturai

Deceased,

Mattumanickam widow of Anandamail Velummailum of Valvettiturai.

Petitioner.

Vs.

1. Kumuthini daughter of Velummailum of Valvettiturai
2. Vinobhiniy daughter of Velummailum of Valvettiturai
3. Sivaji son of Velummailum of Valvettiturai
4. V. Kandasamy Selliah all of Valvettiturai.

Respondents.

This matter coming on for final disposal before S. Thamby Durai, Esquire, District Judge, Point Pedro on the 15th day of September 1955 in the presence of Mr. K. K. Balasubramaniam proctor on the part of the Petitioner and the Petition and affidavit of the Petitioner having been read.

It is ordered that the abovenamed 4th respondent be appointed guardian adjutem over the minors the 1st and 3rd respondents for the purpose of protecting their interests in the administration proceedings and that the Petitioner be declared entitled to Letters of Administration in respect of the estate of the said deceased and the same is issued to her accordingly as his widow unless the said respondents or any other persons interested shall appear before this court on the 10th day of November 1955 and show sufficient cause to the satisfaction of his court to the contrary.

It is further ordered that the said 4th Respondent do produce the said minors in court on the said date.

This 15th day of September 1955.

Sgd. S. Thamby Durai District Judge.

Drawn by Sgd. K. K. Balasubramaniam Proctor for Petitioner (O. 97 4 & 11)

ORDER NISI DECLARING WILL PROVED

IN THE DISTRICT COURT OF JAFFNA

No. 101 Testy.

Achchippillai widow of Suppar Murugesu of Idakkadu.

Petitioner.

Vs.

1. Kandiah Nallathamby and wife
2. Sinnachchippillai
3. Sinnathamby Rasiyah and wife
4. Ledchumipillai, all of Uduthurai,

Respondents.

In the matter of the Last Will and Testament of the late Suppar Murugesu of Uduthurai,

Deceased

This matter coming on for disposal before A. E. R. Corea, Esquire, Additional

T. B. Week.....

(Continued from page 1)

hall presided over by Quasi M. M. Sultan, Mayor of Jaffna. Dr. T. Somasundaram, Medical Officer in Charge of the K. K. S. Sanatorium delivered a lecture on "The Chest Disease" Dr. C. Guruswamy the President of the C. N. A. P. T. Jaffna branch gave a brief account of Tuberculosis in Jaffna and the activities of the C. N. A. P. T. Jaffna branch, Dr. C. Thanabalasundaram Visiting Physician of the Jaffna General Hospital delivered a lecture at the Hindu Ladies College, on Tuberculosis. He emphasised that T. B. was not hereditary and added that it could be cured if proper attention was taken.

Dr. P. A. P. Joseph Visiting Surgeon of the Jaffna Hospital delivered a lecture at the Jaffna Convent on the causation and prevention of Tuberculosis. The Medical Officer of Jaffna Dr. P. Arumainayagam, the Health Propaganda Officer, Mr. P. Nadesan the Health Inspectors and the Health Visitors rendered all assistance to make the week's activities a success.

District Judge of Jaffna on the 18th day of October 1955 in the presence of Mr. S. Selvarajah, Proctor on the part of the Petitioner, and the affidavit of the abovementioned Petitioner dated the 14th day of October 1955 and the affidavit of the witnesses to the Last Will dated the 10th day of September 1955 having been read;

It is ordered that the Will of the abovenamed deceased dated the 25th day of September 1954 and attested by P. Gunaratnam, Notary Public, under No. 2139 be and the same is hereby declared proved unless the Respondents or any other person or persons shall on or before the 21st day of November 1955 show sufficient cause to the satisfaction of this Court to the contrary.

It is further ordered that the petitioner is the Executrix named in the said Will and that she is entitled to have Probate of the same issued to her accordingly unless the Respondents or others interested shall on or before the 21st day of November 1955 show sufficient cause to the satisfaction of this Court to the contrary.

This 1st day of October 1955

Sgd. P. SriSkandaRajah District Judge

Drawn by, S Selvarajah, Proctor for Petitioner. (O. 102. 11 & 18)

Kayakatpa Treatment To Help Longevity

This is a wonderful new field of treatment stated in ancient Hindu medicines to prolong the lives of persons.

It is taught by the ancient Hindu authors of medical books, that Kayakatpa medicine will prolong the life of man for a long time, ranging from 100 to 120 or many more years. This was commonly practised in olden days by Indians.

I will explain here how this is effected in a scientific way. The human body, like those of other animal bodies, grows with vitality, energy and strength gradually till it attains the ages of fifty or sixty years. From that period the state of vitality and strength begins to decline or diminish

BY
DR. C. THAMOTHERAMPILLAI
Chankanai

nish manifesting certain symptoms, such as the hair turning grey, the skin of the body getting wrinkles and general debility. Staggering begins, the teeth fall, hearing and eye-sight fail and so on. The various organs of the body which carry on the different functions of human system begin to lose their normal powers, owing to their wear and tear of the prolonged metabolic action of the various tissues of the different organs of the body.

I must also state in this connection that the ancient authors of Kayakatpa medicine have given us to understand that a special micro organism or old age bacteria is also at work in causing the degeneration and destruction of tissues concerned in all the organs of the human body, and eats away the skin and every other organ of the body in a slow manner. In order to destroy these bacteria as a first step they have prescribed certain medicines to be taken followed by a purgative just before taking the Kayakatpa medicine.

These medicines are well known drugs which destroy all septic bacteria and small worms in the human body. They seem to possess special antiseptic action to kill the old age bacteria.

This wonderful Kayakatpa or Rejuvenation medicine will overrule and subdue all the enemies

that are working in the human body to reduce its vitality, energy and power in the old age of man and give it renewed vitality and energy to every organ of the body to produce manhood activities.

It is owing to this weak and subnormal actions of the different tissue metabolism concerned in each human organ, diseases are manifested such as heart failure or blood pressure. Blood pressure is caused by the weakened action of the heart; Diabetes is caused by the weakened functions of the liver, pancreas, kidneys and some other organs; Constipation is caused by the weakened functions of the intestines; Dispepsia—is caused by the weakened functions of the stomach; Staggering—is due to the weakened functions of the nerve centres. In a similar manner many more diseases or disorders are manifested in the advanced years of a person as a result of natural course of the human body. Further many of these diseases are manifested easily owing to some slight exciting cause which is brought into play by some disobedience or breach of law of health by the persons. At this weakened state of the body when these disorders or diseases set in and manifested they are treated by suitable ordinary medicines, some of them will yield to treatment and some will not. Thus a person is led to death in the natural process.

When this Kayakatpa medicine is taken in by a person, it strengthens or reanimates specially the heart, lungs and brain including the nervous system. It usually fortifies the said organs in particular so as to carry on their functions with renewed energy and vitality. The ancient doctors knew very well that the Heart is an important organ of the body, which carries on the life power, therefore they have prescribed powerful and suitable remedies to fortify the heart in particular. It is this power, energy and vitality that helps to prevent or prohibit the attacks of Heart failure and Blood pressure and the like which are produced by the weakened functions of the Heart. The same is done in Diabetes, Constipation, Dispepsia and several other diseases or disorders.

These diseases or disorders generally attack the non-labouring class of persons who do sedentary works.

This Kayakatpa medicine is said to prolong the life of a person. Let me show how that is done? These wonderful medicines when taken into the body, gradually and sufficiently reanimate or rejuvenate every organ and gland of the human system including the nervous and muscular systems in particular. Thus the living power of man is prolonged to 100, 150, 200 and more years.

In the word Kayakatpa Kayam means our body, and Katpa means the womb of a woman. Both these words indicate that one who takes this medicine is supposed to be in the womb of his mother to be born again with reanimated spirit and vigour. The person who takes this medicine should take absolute rest as if he is in a hospital bed, while he is taking this medicine. This condition is very necessary when a patient is under treatment for a difficult or serious disease. The organs of the body must be given rest to recruit themselves by their natural inclination to do so. This will hasten the action of the Kayakatpa medicines.

This Kayakatpa medicine possibly enters into all the protoplasmic cells and into the nervous muscular and glandular structures and penetrates into all parts of the body. At this stage of rejuvenated powers the act of manifesting symptoms of old age will be overruled and stopped by this medicine and a new life of activity and strength with a gradual change in the direction of rejuvenation to manhood will be felt by the person who takes this medicine. This powerful medicine must be continued for a sufficient period to make one appear a healthy young man although he is very old in age. This seems to have been practised by several persons in ancient days. This can be positively achieved by suitable persons if they practise it.

New Resolution

(Continued from page 1)

extend its fullest co-operation to the Commission".

The countries sponsoring the resolution included 13 members of the Asian-African group and two of the Latin American countries Haiti and Bolivia. The nations were Afghanistan, Burma, Egypt, Ethiopia, India, Indonesia, Iran, Iraq, the Lebanon, Liberia, Pakistan, the Philippines, Saudi Arabia, Syria and the Yemen.

ORDER NISI

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction No. 96

In the matter of the estate of the late Maheswary daughter of Nagamuttu Kanapathipillai of Tholpuram.

Deceased.

Arunachalam Kandiah of Tholpuram

Petitioner.

Vs.

1. Murugesu Subramaniam
 2. and wife Puvaneswary alias Parameswary of do
- Respondents.

This matter of the petition of the above-named petitioner coming on for disposal before P. Sri Skanda Rajah, Esqr, District Judge, Jaffna on the 10th day of October 1955 in the presence of Mr. V. Nagalingam, Proctor for petitioner and the affidavit and petition of the petitioner having been read; it is ordered that the petitioner be declared entitled to have letters of administration of the estate of the above-named deceased unless the said respondents shall appear before this court on the 18th day of November 1955 and show cause to the satisfaction of the court to the contrary.

This 21st day of October 1955

Sgd. A. E. R. CORREA
District Judge.

(O 100 11 & 18)

ORDER NISI

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction No. 97

In the matter of the intestate estate of the late Punithavathy wife of A. K. Subramaniam of Karainagar West Deceased

S. Ramanathar Nagamuttu of Karainagar West
Petitioner

Vs.

1. Meenadchi wife of S. R. Nagamuttu
 2. A. Murugesu Subramaniam both of Karainagar West
- Respondents

This matter coming on for disposal before P. Sri Skanda Rajah Esquire District Judge Jaffna on the 11th day of October 1955 in the presence of Mr. V. K. Rudrasingham Proctor on the part of the petitioner and the affidavit of the petitioner dated 29th day of September 1955 having been read;

It is ordered that the petitioner be declared entitled to have Letters of Administration of the estate of the said deceased and the same issued to him accordingly unless the respondents or others interested shall on or before the 21st day of November 1955 appear before this court and show sufficient cause to the satisfaction of this Court to the contrary.

This 11th day of October 1955
Sgd. P. Sri Skanda Rajah
District Judge

(O 101. 11 & 18)

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 வரது பெயர். மலிவானது சரக்க மின்னன்
கோலமுறை யாக செய்ய குறைவிடா துயர்கன் வாழ்ச
காண்முறை யறக்க கோங்க உற்றவம் வேண்டி மங்க
மேன்மைகொள் ளாதவ நீதி விளவருக வலக மெய்களம்.

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