

## THE REVISION OF THE CONSTITUTION

## IX. THE CASE FOR FEDERALISM: POLITICAL ASPECT

(BY A STUDENT OF POLITICS)

(Continued from our issue of 23-5-1958)

Now that we have disposed of Parity, Fundamental Rights and Regional Council, we are left with only Federalism and Independence as possible remedies for the Sinhalese - Tamil conflict.

We shall, in this article, examine the case for Federalism. Federalism, as we have already seen, is decentralisation at the Nationality level.

In a Federal Constitution, the powers of government are divided between a government for the whole country and government for parts of the country in such a way that each government is legally independent within its own sphere. In particular, the legislature of the whole country has limited powers and the legislatures of the states or provinces have limited powers. Neither is subordinate to the other; both are co-ordinate.

K. C. Wheare, in his standard work on Federal Government discusses the various pre-requisites of federal government. He considers that federal government is appropriate for a group of communities if at one and the same time, they desire to be united under a single independent general government for some purposes and to be organised under independent regional governments for others.

In respect to Ceylon, there is no need for us to consider the factors producing a desire for union, since there is already a general government in existence.

According to Wheare, the factors which produce in communities the desire to be separate for some purposes are the following:

(a) The communities should have had a previous

existence as distinct colonies or states.

(b) They had developed a divergence of economic interests.

(c) Presence of geographical factors violating the communities.

(d) Difference of language.

(e) Difference of race.

(f) Difference of religion.

(g) Difference of nationality.

(h) Dissimilarity of social (including political) institutions.

Whereas of the view that it is not possible to pick on any one of these factors or any one combination of them and say that unless this or these are present the desire for federal union will not arise. That desire may be produced by any one of them. Wheare also mentions two additional factors which may play a decisive part in the final choice made by the communities concerned. These are the force of initiation and the force of leadership. Canada is perhaps the only country where a combination of all the above factors was at work.

Let us examine whether any one or more of these factors are at work as the Tamils of Ceylon are concerned.

Few communities in a federal set up in the world can boast of a longer or more ancient history with distinct government of their own than the Tamils of Ceylon.

It will be also readily admitted that the subsistence economy of the Tamil speaking areas in Ceylon based as it is on dry zone cultivation is quite distinct and possesses different interests from the export economy of the Sinhalese areas, mainly situated in the wet zone.

Again the Ceylon Tamils are mostly concentrated in

the Northern and Eastern provinces separated by vast stretches of jungle land from the areas inhabited by the Sinhalese.

The obvious differences of language, race, religion and social institutions between the Tamil-speaking peoples and the Sinhalese will also be admitted.

All the factors listed by Wheare were, no doubt, there. But some-how they did not come to the surface. Colonial rule had killed the soul of the Tamils and they were basking in the sunshine of a false security. It was only after the Donoughmore Reforms had given the Sinhalese the dominant share in the government of the country that things began to stir. The formation of the Pan Sinhalese Board of Ministers made the Tamils open their eyes a bit. The secrecy in which the Sinhalese Ministers framed their constitutional proposals in 1943-44 aroused suspicions. When the Indian Tamils were disfranchised a few prophetic Tamil leaders saw the shape of things to come. But yet the Tamil masses, as a whole continued to be indifferent. But the atmosphere soon began to change. In 1955 the Tamils witnessed with increasing concern and alarm the fierce campaign carried on amongst the Sinhalese against the Tamils and their language. The change over to unabashed communalism staged by leaders like W. Dahanayake and D. P. R. Gunawardene set in the mids of the Tamils a process of self-introspection. Finally the Kelaniya Resolution of the U. N. P. completely disillusioned them. Out of this disillusionment was re-born the Tamil nation.

The passage of the Sinhala Only Act and the blood path that accompanied it made the new na-

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## PURIFY POLITICS

(BY MUHANDIRAM E. P. RASIAH)

A careful observation of the trend of current events disclose striking problems — problems arising out of the relation between the Government and the governed, the employer and the employee, between groups and political parties having varied outlook in life and different political ideologies, between the priesthood and politics, also between individual and individual. And this problem of inter-relation requires a little re-adjustment, if we are to supply the essential ingredients for a good and stable government — *government of the people, by the people, for the people.*

In this world of diversity, differences will remain, but a degree of unity and concord could be established, peace and progress secured, if our politicians and pundits, priests and preachers and our men and women could decide to work for the common good welfare and freedom for all in all spheres of life — political, economic, cultural, social and spiritual. How could this re-adjustment be brought about? A great Thinker has answered by saying 'Those at the helm of affairs should turn honest, high-minded and unselfish and politics should be purified.'

In Ceylon, A politician though actuated by the highest motives at the start, soon succumbed to the exigencies of circumstances till at last he became a bundle of hypocrisy. What mattered really about a politician was not his University Degree, or his ability as a fighter, but whether he was an honest man, whether he could be trusted, whether he could put the interests of his country before all other things, treat all communities alike and whether he possessed a strong will. What such a politician had to do was to be honest, follow the dictates of his conscience and be guided

by the true tenets of his religion. Such a politician could not only render service to his country but also purify politics.

It has been found from experience that no political system was absolutely good or absolutely bad. The degree of success of a system depended on the integrity and sincerity of purpose of the persons at the Top. Monarchy has been successful, it has been a failure too. Democracy has done great good, it has also broken down governments to pieces; Communism attracted the youths and raised high hopes some time back, it has however changed colour gradually, so much so that even in Russia, Stalin has been denounced. No political system was therefore evil-proof with every form of government the criterion of its goodness was — Who the persons were who wielded power and what type of persons they were.

Man has mastered the Atom, mastered even Mt. Everest He has invaded the South Pole and is about to reach the Moon; but he has failed to master himself and eliminate his evil nature. The gulf that divided man from man on the emotional plane was found on occasions to be unbridgeable, when those were occasions on which sentimental urges have a free scope. In some countries, man was trying to realise his Divine Nature and to learn the fundamental unity of all human souls — all being considered children of the same motherland and of the same God — and thereby to place the good of the society and humanity above that of his self, his family or community. There the priceless possession of freedom was cherished and guarded. "There no one told the people what paper they should read, what radio they should listen to, what churches

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NOTICE

The Saivaprakasa Press and the Offices of the Hindu Organ and Inthushathanam will be closed on Monday the 10th inst. on account of Theepavali Festival.

Manager



தமிழ்நாட்டின் தாயகம்... நமசிவாயமே நான் நினைக்கிறேன்... நமசிவாயமே நான் நினைக்கிறேன்... நமசிவாயமே நான் நினைக்கிறேன்...

Hindu Organ

FRIDAY, NOVEMBER 7, 1958

Treasure These Thoughts

Whenever you have an occasion to come in contact with saintly souls, court their society.

CENTENARY OF A CELEBRATED AUTHOR

SIGNIFICANT dates in the history of the development of Tamil Literature remind us of the rich contribution of illustrious patriots to the glory of our language, religion and culture. Annually, in grateful remembrance, homage is paid to the Great Navalur. In reviewing the Navalur Era, pleasant thoughts of those scholars who continued the noble work of the renowned reformer, in the tradition as established by him, inspire our minds. One such sublime thought is about the late Sri A. Mootootambypillay who made history by setting up his establishment of literary pursuits on the very spot that was sanctified by Navalur's occupation. 'Navaluru Kottam', was not a name given merely in memory of an outstanding Scholar; it was a memorial that served to inspire the humble disciple with an invigorative love of service for Tamil and Saivism. And truly inspired was Sri Mootootambypillay by the rich heritage of Navalur's renown. 'Navaluru Kottam' readily acquired a fame of its own and played an important part in embellishing the immortal Tamil Language.

The Centenary of Sri Mootootambypillay falling in 1958, an eventful year in the history of Tamilakam, should remind the Tamil-speaking people of the firm foundation that had been laid several decades ago by men of liter-

'HINDUISM IN CEYLON'

A COMMENTARY

(BY KALAI PULAVAR NAVARATNAM)

The book 'Hinduism in Ceylon' by Rev. James Cartman, O. B. E., M. A., B. D. M. Th., Education Officer, Ceylon High Commission, London, is one of the many interesting books written about Ceylon. It deals with the religious and social life of the Hindus of Ceylon who are Tamil. Ceylon is generally known in the West as the home of Hinayana Buddhism only. Rev. Cartman has done a distinct service to the Tamils of Ceylon, the majority of whom are Hindus, and to the cause of comparative religion and sociology by publishing this very useful and informative book. He has treated the subject historically and sociologically without partiality and prejudice.

He has dealt with the pre-Buddhistic cults in Ceylon in one Chapter. In another he traces the history of Buddhism in Ceylon from the time of Asoka, connecting it with the development of Hindu religious thought in the neighbouring continent. He devotes a chapter for the Tamil influence on Buddhism and discusses the rise and fall of the Jaffna Kingdom and its repercussions on the history of Buddhism.

In the Chapter dealing on 'European occupation of Ceylon', he very graphically narrates the anti-religious activities of the Portuguese and the Dutch and quotes extensively to show the decline of Buddhism in the South and Hinduism in the North, during the rule of these two nations. 'The Occupation of Ceylon,' he writes, "by European

any might. The grand thoughts of our learned forbears have left behind a train of glory in their wake ennobling our minds. By cherishing the memories of these celebrated scholars the succeeding generations acquire vigour and vitality that can stand in good stead in times of despair. Let our gratitude applaud those to whom we owe the development of our culture, based on language and religion, and remember them who by their indefatigable efforts continued the revival of the study of Tamil and the understanding of Saivism that was so brilliantly inaugurated by the Great Navalur.

powers whose religion was Christianity, not only retarded the development of Hinduism but also weakened its hold upon the people. It is not possible to recover a complete account of the Hindu beliefs and practices among the Tamil Hindus of Ceylon during the sixteenth, seventeenth and eighteenth centuries. There are however, available references to the religion of the people who lived in the independent kingdom of Kandy, and, as their beliefs and practices were very largely influenced by Hinduism, these references help to throw light upon Ceylon Hinduism at that period. At the beginning of the period, Saivism appears to have been made the court religion of the Kandyan Kingdom. Rajasingha I, whose dates are given by Fr. Perera as 1582-1597, was responsible for this change." (p. 45). Writing about the state of affairs at the beginning of the European occupation of Ceylon, he observes: "At this time, the Tamil kingdom and, most probably the majority of the vassal states were Tamil speaking communities, and their religion was Hinduism, mainly Saivism. The two other kingdoms were Sinhalese speaking communities, and their religion was nominally Buddhism, although Hindu beliefs and practices had profoundly influenced the popular religion of the Buddhist layman." (p. 41). At the end of this chapter, he describes how the introduction of freedom of worship by the British brought about the revival of Buddhism and Hinduism.

In the second part of the book he deals with popular Hinduism as reflected in the social and religious life of the Tamil Hindus of Ceylon both Indian and Ceylonese. He writes objectively and about what he has read, heard and seen of Hindu life, customs, festivals, observances and institutions. He has collected carefully accurate information about temples, rituals and ceremonies, festivals, pilgrimages and castes.

The chapters dealing on Castes, Customs, Astrology, Auspicious Days and Magic are well written and will be of great help to all students of comparative ethnology. He has grouped the cast divisions of Ceylon Tamils and Indian

Tamils separately. His statement that, 'there are marked differences between the Ceylon Tamils' in the classification of castes is worthy of note by those who maintain that the caste classifications are based on universal facts and are similar among the Tamils whether in India or Ceylon. Research students of Indian Social Institutions have always maintained the fact that the Vedic division of society into Brahmins, Kshatriyas, Vaishyas and Sudras has nothing in common with the caste groups of South India and Ceylon.

The comment he makes on the Vellalas of Puloli, Karaitiva and Araly are disputable. It is based on hearsay evidence. His statement about the Chetty Vellalas is correct. The observation that the sacred thread is worn by the three higher castes and the high caste vellala is incorrect. Wearing a sacred thread is an Aryan custom and applied to the three higher castes of the Aryan social order. Vellalas of the Tamil country are outside this group. Upanayana or thread ceremony has no place in the religious life of a Hindu Vellala however high he may be in his religious attainments. All Vellalas are expected to receive their Deegaha-religious initiation about the age of 7 or 8.

In a book of 190 pages, the Author has only devoted four and a half pages to the exposition of Saiva Siddhanta doctrines and philosophy. This omission reduces the book to a mere study of Hindu religious and social institutions rather than to a study of Saiva School of Hinduism which is the fundamental religious system on which the whole social structure of the Hindus of Ceylon is based. A student of comparative religion who is anxious to study the doctrines, teachings and philosophy of Hinduism as understood and practised in Ceylon, will not find enough to serve his purpose. Mere customs, festivals and pilgrimages do not form the essentials of religion. The book is more a sociological study than a religious one.

Any body who desires to have an accurate information about the social and religious institutions of the Hindus in Ceylon, will find this book of immense value. We congratulate the author for having produced a well documented readable book. The get up and printing is very good. The price is beyond the reach of those who could care to read it. It will be a very useful book of reference to all Colleges and Public Libraries.

PURIFY POLITICS

(Continued from page 1)

they should attend and what language they should speak or write" That was where democracy was in its healthiest state; but here we find democracy in its infant, if not diseased state. Here many a politician seemed to subordinate his honest convictions to vote-catching stunts and utterances, however injurious they may be to the country at large. Power Politics appeared to hold sway to the exclusion of the most essential features of good government. Political opportunists seem to exploit the theory of "Divide et Impera" Ministers took advantage of their unassailable positions and hurled unbecoming epithets on muzzled public servants. Boil down the vexed problems brought about by such politicians and we will find self interest, love of power and the desire to gain economic advantage lurking behind.

Today we are in a momentous period of transition in our history; but a period of transition was a period of travail and social upheaval. These were times that try and test men. The hatred and barbaric brutality that was displayed by men towards their fellow beings — and compatriots at that — during the nightmare that gripped Lanka in the latter part of May indicated the terrifying swiftness with which the gains of many scores of years were dissipated and the clock of progress set back. Students have been segregated into the so called "Streams" which were being daily poisoned with larger and larger doses of communal venom. Ceylon that was looked upon as a model for nations, notably for the ability to live peaceably and in dignity in a complex society, has now, become the murderers' paradise, shunned by shipping lines and tourists.

Its policies seemed to be dictated by priests and carried out by thugs. Cultivators themselves breach Irrigation bunds, their life-line, all indicating the fact that respect for law, order and authority had fallen to an abysmal depth. The tragedy of it was that in spite of the existence of emergency powers, a large Police force and a larger military force, indiscipline was rampant. The bitter truth has become evident that the people of

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# The Revision Of.....

(Continued from page 1)

tion look for ways which could give it protection from Sinhalese menace. One such way was federalism. Federalism, one may say, is the most important single message of the Commonwealth of which Ceylon is a member. It is strange that no one paid any attention to this message when Ceylon's constitution was framed.

The result is Ceylon is unequal among the countries of the Commonwealth; it is the only country in it, which has a highly centralized government.

Besides Ceylon, there are at present nine independent countries in the Commonwealth. Of these Canada, Australia, India, Pakistan and Malaya have Federal Constitutions. South Africa has a quasi federal constitution. Ghana is a decentralised state with four Regional Assemblies to which substantial powers have been granted. New Zealand which at one time had a federal constitution has a well developed decentralised administration and an elaborate system of local government. The United Kingdom though unitary in form has, as described in earlier articles (vide Article on the Language Issue, April 4, 1958, Decentralization in the U. K., August 9, 1957) a highly federal or decentralised administration. It may be noted that Northern Ireland, the Isle of Man and the Channel Islands have each of them their own separate Parliaments. The Scottish Affairs Standing Committee of the House of Commons is almost a parliament within a parliament. It may also be mentioned that the Central African Federation, the West Indies Federation, and Nigeria, all enjoying near-Dominion Status and Burma which was until the other day a part of the Empire have federal constitutions.

Commenting on this essential feature of decentralisation common to all the other Dominions, Alexander Brady, in his book on Democracy in the Dominions, a book issued under the auspices of the Royal Institute of International Affairs, says:

"Democracy in the Dominions, has thus nowhere attempted to operate through a rigid centralization. It shrinks from the bureaucratic Leviathan of a highly unified state and while pressed by economic and

social forces to yield to a centripetal trend, it anxiously conserves in some form the British principle of local autonomy. To the Dominions is applicable the discerning description by Gladstone of the common political trails of Great Britain and the United States: 'They mistrust and dislike the centralization of power and they cherish Municipal, local even parochial liberties as nursery grounds not only for the production here and there of able men but for the general training of public virtue and independent spirit.'

The above description, of course, has no relevance to Ceylon. For a description of conditions in Ceylon we will have to go to Sir Ivor Jennings: "There is a complete system of central control and administration from Colombo to individual villages..... the Central Government exercises and has always exercised, functions which elsewhere are exercised by local authorities or public utility corporations..... the Island being a colony had a highly centralised and bureaucratic form of Government.... Generally speaking local government plays a much less part than in most developed countries."

On the working of federalism in Canada and Australia Prof. Brady has this to say: "Federalism has simply been a form of democratic organisation... it seeks to guarantee local political liberties in place of legislative and administrative centralism..... It means consideration for other wills than the will merely of a bare majority of voters within the nation. It recognizes and protects in the constitution the views of regions and minorities. The right of absolute numbers must partly yield before other claims under universal suffrage, therefore, federalism singularly exalts the necessity of compromise as basic in democratic rule. Federalism has to its credit genuine triumphs.... It is a system of government that the liberal democrat in the Dominions naturally and logically defends."

The lesson to be drawn from the Dominions in general is that a federal constitution is appropriate to a country with a federal society. The lesson to be learnt from South Africa and the United Kingdom is that if by chance a federal society has a unitary constitution the remedy is establish

## ORDER NISI

IN THE DISTRICT COURT OF JAFFNA  
Testamentary Jurisdiction  
No. 521 T.  
Appakuddy Nadarajah of Kuli-yapitiya Petitioner  
Vs

1. Parameswary wife of Dr. V. Rasalingam of Chundikudy
2. Dr. V. Rasalingam M. O. H. Kegalle Respondents

In the matter of the intestate estate of the late Thambirajah Nithianandarajah of Katkuly in Chavakachcheri late of General Hospital Jaffna Deceased  
This matter coming on for disposal before P. Sri Skanda Rajah Esquire District Judge, Jaffna on the 23rd day of September 1958 in the presence of Mr. V. S. Nadarajah Proctor on the part of the petitioner, and the affidavit of the abovenamed petitioner dated the 23rd day of July 1958 having been read:

It is ordered that the abovenamed petitioner is declared entitled to have letters of administration of the estate of the deceased abovenamed and the same issued to him accordingly unless the respondents or others interested shall on or before the 24th day of October 1958 show sufficient cause to the satisfaction of this Court to the contrary.

This 23rd day of September 1958  
Sgd. P. Sri Skanda Rajah  
District Judge, Jaffna  
Time extended to 14.11.58  
Sgd. P. Sri Skanda Rajah  
D. J.

ment of a federal government by conventions at least. We have already found (vide article on Language Issue) that our Sinhalese rulers have failed to rise to the occasion and establish conventions and practices which would effect make our Government federal. In such a situation the only alternative left for lovers of democracy is to take steps to change the Constitution itself and make it federal in law.

The case of Canada is most apposite to a country like Ceylon. The Canadian Federal Union consists of ten Provinces, nine of which are English-speaking and only one, Quebec, French-speaking. The French who constitute 30 p.c. of the total population differ from the English in race, language, religion, customs, traditions and culture. Though they are to be found mainly in the Province of Quebec, they have spread also into other Provinces. It is estimated that about six lakhs of them are settled in the English speaking Provinces. It will be noted that the position of the Tamil-speaking peoples in Ceylon who constitute a little over 29 p.c. of the population of the country is strikingly similar to that of the French in Canada. For more details the reader is referred to an article by the present writer in the Hindu Organ of July 26, 1957).

(To be continued)

## ORDER NISI

IN THE DISTRICT COURT OF JAFFNA  
Testamentary Jurisdiction  
No. 520 T.

In the matter of the Last Will and Testament of the late Nagaratnam widow of Sinnathamby Subramaniam of Araly West Deceased

Arumugam Gunanayagam of Araly West, Jaffna Petitioner  
Vs.

1. Eliathamby Chelliah and wife
2. Thangammah both of Araly West presently of Teluk Pulai Road, Malaya
3. Chelliah Ponniah
4. Manonmany
5. Arumugam Sabanayagam and wife
6. Sabapathippillai Ratnasingham and wife
7. Maheswary all of Araly West Respondents

This matter coming on for disposal before P. Sri Skanda Rajah Esquire, District Judge, Jaffna on the 22nd day of September 1958 in the presence of Mr. S. Rajendran Proctor for the Petitioner and the affidavits of the Petitioner and of the witnesses having been read:

It is ordered that the Last Will and Testament of the abovenamed deceased will be declared proved and that Probate thereof be issued to the Petitioner as the Executor named therein unless the Respondents or any other persons appear before this Court on the 1st day of December 1958 and show sufficient cause to the contrary.

The 22nd day of September 1958  
P. Sri Skanda Rajah  
District Judge

Drawn by  
S. Rajendran  
Proctor for Petitioner  
(O 124 7 & 14)

## ORDER NISI

IN THE DISTRICT COURT OF CHAVAKACHCHERI

Testamentary Jurisdiction  
No. 74

In the matter of the Intestate Estate of the late Kathirkamar Aiyadurai of Chavakachcheri Deceased

Ledehumi widow of Kathirkamar Aiyadurai of Chavakachcheri Petitioner  
Vs.

- Minor 1. Aiyadurai. Ganeshan and
2. Marimuttu Thambiah both of Chavakachcheri Respondents

This matter coming on for determination before S. Thambiyadurai, Esquire District Judge, Chavakachcheri on the 18th day of August 1958 in the presence of Mr. S. Siva Rajah Proctor on the part of the Petitioner and the affidavit and petition of the Petitioner having been read.

It is ordered that the abovenamed 2nd Respondent be and he is hereby appointed

## Language Problem

The Language problem was a creation of the power-mad politicians with very little experience of statesmanship. With the advent of independence racial and religious cries were raised by them to gain votes but no one thought in terms of the Ceylonese nation for which we all fought before the advent of independence. Even if the majority community wanted its own language to be the official language it could have easily done it without rousing racial passions, if Sinhalese was made to replace English and Tamil was permitted to continue in the same position as hithertofore. We cannot forget the fact that it was English that brought all the communities together and acted as the medium of all modern knowledge. It is a universal language and must continue to be at least a compulsory second language in all our schools. Statesman should be able to discriminate between race and language in formulating their policies and look forward for a United Ceylon and not backwards for a divided Ceylon of ancient days.  
Ceylon Tamil

## IN MEMORIAM

VISUVALINGAM: In memory of Nannithamby Visuvalingam, Proprietary Planter and Malayan Pensioner, Mallakam. Deceased - 6-11-1946. Lingasthan, Mallakam. 6-11-1958.

(M.175 7-11)

Guardian ad litem over the minor 1st Respondent for the purpose of watching his interests in these proceedings and that Letters of Administration to the estate of the abovenamed deceased be granted to the Petitioner as his widow unless the Respondents shall appear before this Court on the 23rd day of September 1958 and show cause to the satisfaction of this Court to the contrary.

And it is further ordered that the said minor 1st Respondent be produced before this Court on the said date.

The 18th day of August 1958.  
Sgd. S. Thambiyadurai  
District Judge.

Drawn by  
Sgd. S. Siva Rajah  
Proctor for Petitioner  
21-10-58

Time to show cause extended to 2nd December 1958. (2nd December 1958)

Intd. S. T. D. J.  
(O.125 7 & 14)



# PURIFY POLITICS

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Ceylon were definitely worse off economically, spiritually and even psychologically than they were ever before. The spiritual and moral uplift expected to result from the celebrations of the Buddha Jayanti have not been evident. On the contrary, there have been more violent crimes, more murders, more exhibitions of inhumanity and impiety than the records have shown hitherto—the number of killings, murders, looting, arson etc. during the year being unprecedented in this country. Materially, the nation has suffered grievously — about 800 strikes in two years, a succession of political crises, flood havoc of previously unsurpassed ferocity, heavy taxation, political instability resulting from an impending financial breakdown. As a nation we have been compelled to carry the begg-

ing bowl around the world.  
The people of the North should forget the past and forgive the evil-doers. They should, whilst condemning acts of hooliganism, even in retaliation, should awaken to a sense of civic duty at this critical juncture and be prepared to play their part in turning the hands of the clock of progress in the right direction. "If you want to reform the world begin on yourself and you will have at least one rascal out of the way." Thereafter by suffering and sacrifice, toil and tears and by pleading and persuading the enlightened and sensible members of the major community should we try to bring back the country to normality. Thereby we should be able to re-establish that amity and goodwill and restore that friendship that once prevailed bet-

ween the North and the South.  
The way may be long-drawn and perhaps rugged, yet we have the consolation that the harder the struggle, the severer the suffering the more glorious the triumph. What we obtain too cheaply—as in the case of Ceylon's independence—we esteem too lightly; 'tis dearness alone that gives anything its value. Heaven knows how to put a proper price upon its goods and it would be strange indeed, if so celestial an article as one's language should not be highly rated.  
Let us therefore face the future with hope and fortitude certain in the belief, that God never abandons those who ever follow His unerring and guiding Hand. As this blackest period of our history, may He give us light, strength and courage evermore, that we may not falter or err in this hour of trial.

## Astrological

# WEEKLY FORECASTS

'SRI PATHY'

FROM 9-11-58 TO 15-11-58

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

You will be quick to pick up quarrels this week. Domestic affairs will be in a muddle. There will be no mental peace. Tuesday evening Wednesday and Thursday must be spent with care.

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

You will find it difficult to negotiate your affairs this week. There will be much opposition and criticism. Beware of secret enemies. Avoid arguments. Friday and Saturday the worst out of the lot.

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

Some of your personal worries will disappear. You will have to work hard but success is assured. In spite of your increased income expenditure also will rise.

**CANCER** Punarvasam 4, Poosa, Ayilya [Kataka Rasi]

You will be able to steer clear of obstacles this week. New ventures will bring in slow but steady results. Avoid clashes with relatives middle part of week.

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

Friends will be very helpful to you this week. New ventures will be troublesome and you will have to face some criticism. Ill health to children also shown.

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

A good week for finances. Professional success and triumph over enemies promised. But be careful in your dealings with relatives. Expenditure also will rise.

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

Things will be in a muddle this week. Clashes both at home and in the office likely. But you will be able to steer clear of most of them. Financial conditions will improve after mid-week.

**SCORPION** Visaka 4, Anusha, Kettai [Vrischika Rasi]

Some of your personal problems will be solved. Yet, you will find it difficult to negotiate your ventures with ease. Expenditure will rise and domestic affairs will be far from satisfactory.

**SAGITTARIUS** Moolam, Pooradam, Uttiradam 1, [Tharu Rasi]

Health a problem. You will be shouldering additional responsibilities. Beware of secret enemies who will be working against you in the office. But they will not be able to triumph immediately.

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

Be careful in all your dealing for some time. Things will be in a muddle. Expenditure will rise but you will get enough to meet them.

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

A good week. Some major favourable changes in your affairs likely. Friends will be very helpful. Mind your health for some time. The first day of the week must be spent with care.

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

Sunday, Monday and Tuesday morning must be spent with care. Domestic affairs will be in a muddle. You will find it difficult to make both ends meet. Friends will be helpful.

## ORDER NISI DECLARING WILL PROVED

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction No. 525

Arumugam Subramaniam of Karainagar East petitioner.

Vs

- Minor 1. Valambikai daughter of Arumugam Kandiah.
- " 2. Saraswathy daughter of Arumugam Kandiah.
- " 3. Senathirajah son of Arumugam Kandiah.
- " 4. Kosalathevi daughter of Arumugam Kandiah.
- 5. Ponnammah widow of Murgesa Arumugam and
- 6. Velupillai Nuthambayal of Karainagar East, the 1st 2nd 3rd and 4th respondents are minors appearing by their guardian ad litem the 6th Respondent.

Respondents.

In the matter of the Last Will and Testament of the late Arumugam Kandiah of Karainagar East.

Deceased

This matter coming on for disposal before P. Sri Skanda

Rajah Esquire District Judge Jaffna on the 8th day of October 1958 in the presence of Mr. K. Arumugam proctor on the part of the petitioner and the affidavits of the abovenamed petitioner and of the Witnesses to the last Will dated 24th of September 1958 having been read;

It is ordered that the Will of the abovenamed deceased dated 28th June 1958 and numbered 975 and attested by S. Selvarajah Notary Public be and the same is hereby declared proved unless the Respondents or others interested shall on or before the 17th day of November 1958 show sufficient cause to the satisfaction of this Court to the contrary.

It is further declared that the said 6th respondent be appointed guardian ad litem over the 1st 2nd 3rd and 4th Respondents and that the petitioner be declared entitled to have Probate of the said Last Will and Testament of the abovenamed deceased as Executor mentioned in the said Last Will and that he is entitled to have Probate of the same issued to him accordingly unless the Respondents or others interested shall on or before the 17th day of November 1958 show sufficient cause to the satisfaction of this Court to the contrary.

It is further ordered that the petitioner do produce the minors in Court on the said date

Jaffna this 8th day of October 1958.

Sgd. P. Sri Skanda Rajah. District Judge.

(O. 122 31 & 7)

## 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 time

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.

Loans on the security of Jewels a speciality. Part payments accepted.

FOR FURTHER PARTICULARS

APPLY TO:

S. KANAGASABAI, Shroff.

சென்னை நகரில் உள்ள மதுரை சிவசுப்பிரமணியன்  
சென்னை நகரில் உள்ள மதுரை சிவசுப்பிரமணியன்  
சென்னை நகரில் உள்ள மதுரை சிவசுப்பிரமணியன்  
சென்னை நகரில் உள்ள மதுரை சிவசுப்பிரமணியன்