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NO. 40

PANCHALI SABATHAM

T. B. & THE PUBLIC

THE IMMORTAL EPIC OF AN IMMORTAL POET

(By MUHANDIRAM E. P. RASIAH
Secretary, C. N. A. P. T., Jaffna)

THE title is a matter of controversy. No one will challenge the statement that Bharati is an immortal poet but whether Panchali Sabatham is an epic in the true sense of the term is a matter on which opinion is divided. Whatever armchair critics and Swabasha pedants may say, my view is that it is an epic and what is more welcome from the point of Tamil literature—an epic with a modern touch about it. This is not surprising for Bharati is the chief figure associated with the Tamil Renaissance of the late 19th and early 20th. The chief characteristic of Bharati's poetry is that freedom from grammatical restraint which gave a form of rigidity to earlier poetry and this enables even layman to appreciate works like Panchali Sabatham. Though at times his poetry is so simple that one wonders whether it is really prose or verse, Bharati has succeeded in conveying deep thought in simple, poetical language in many of his works.

Some may say that Bharati does not deserve much credit for reproducing (though in a new style) a part of the Maha Bharata. Bharati himself says in the preface to P. S. that for the major part his work may be regarded as a faithful translation of the original account in Mababharata. It is clear that it is Bharati's modesty which makes him say so and further giving practical expression to his literary work was not his only object in writing Panchali Sabatham. Panchali Sabatham is not a mere reproduction of the account in the Bharata. Just as Kamban modified the Ramayana of Valmiki to suit conditions and thought of the Tamil Nad of the later Colonial era, Bharati presents Panchali

Sabatham in a new fashion so much so that on reading Panchali Sabatham one is apt to forget the existence of the original epic—the Mahabharata.

On first reading, Panchali Sabatham may appear to be superfluous. But on further reading this misimpression disappears, for apart from the work's literary merits there lies behind Bharati's language the thoughts of

the exploited Indian struggling against colonial bonds. This in my opinion was one of the main objects of the author in writing Panchali Sabatham. First we shall note the chief literary merits of the work they are:—

(a) The nature of the language which can be best described as Prosy verse. Here is a sample:

"கின்று தரியோதனன்—அந்த
மாமனை
கொஞ்சொடு ரோக்கட்டி.
"என்றுயர் தீர்த்தாயடா—உயிர்
மாமனை
வணைநீர்த்து விட்டாய்..."
(தமிழ்சிறந்த சருக்கம்)

(b) Natural scenery is described in vivid detail and what is more Bharati combines this description with love play and in this connection his account is as good, if not better, than any account in English literature. One has only to read Arjuna's description of Sunset to Panchali in தமிழியாதனை சூழ்ச்சி சருக்கம்) to understand what I mean. Love-play is usually associated with moonlight but Bharati scores one point over others in that his is a

combination of love-play and sunset.

(c) Proverbs and illustrations are taken from real life. e. g.

"ஆர்விற்பப் பொன்வாங்கியே—
செய்த பூணையோர்
(1) ஆர்விற்பப் பூட்டுதல்
போல் (அடிமைச்சருக்கம்)
(2) "தவறி விழுபவர் தம்மையே—
பெற்ற
தாய்க்கிரித்தல் மரபுதரே?"

(d) The new tradition established in the form of submissions to invocations to Goddesses at chapter beginnings e. g.:

"வென்றைக் கமலத்திலே—தவன்
விற்றிருப்பான் புத்தேற்றிருப்பான்
கொன்றைக் கவியிசைதான்—நன்ரு
கொட்டு நய்யாழினைகொண்ட
முற்புசன்
கண்ணைக் கடலமுதை—கீர்
கண்டொர் பூத்தமிழ்ச் சல்
சொல்வே
பின்னைப்பருவத்திலே...எனைப்
பேணவந்தானுள் பூணவந்தான்."

(Submission to Saraswathi at the beginning of the work).

(e) Weaving a separate epic from a small section of a bigger epic, with one character in the original as the central figure in the new epic. As mentioned earlier Panchali Sabatham appears to be a complete story in itself.

There are some of the literary merits of the epic. Now we shall proceed to unravel the meaning hidden behind the lines of Panchali Sabatham. Panchali Sabatham is not a mere literary work. It is as much a product of Bharati's poetical genius as of his burning desire for Indian independence and Social Reform. As a social reformer Bharati deserves to be ranked alongside with Emile Zola, Dickens and Shaw. In Panchali Sabatham one finds not only an attack on outdated social institutions but also biting comments on poverty and ignorance.

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TUBERCULOSIS is caused by a germ known to medical science as Tubercle Bacillus. It is such a tiny germ that it is not visible to the naked eye. Nearly a 1000 of these germs could lodge themselves on the head of a pin. These germs are transmitted from the sick to the healthy, usually through the dried sputum floating with dust in the air. They mostly invade the lungs, attack and damage them and thereby cause the death of the victim.

Loss of appetite and weight, the permanency of a persisting cough (often put down to other causes) the slow periodical fever in the evenings, are all compatible with a normal life for some months, though an uncanny feeling of exhaustion and lassitude may exist, against which the victim tries hard to fight. These are the symptoms of the disease at the onset. If checked up and tuberculosis is diagnosed at this early stage, it can be cured. This early stage can be aptly compared to a smoking volcano, but unfortunately diagnosis is often made when the volcano had burst out and is too late to mend. In Jaffna, most patients seem to seek medical aid, when this disease had got somewhat advanced, resent through sheer ignorance the diagnosis consequent to the social stigma attached to it, and quite wrongly, continue to take other methods of treatment spreading the disease in their own house, amongst their relations, neighbours and associates.

In ordinary affairs, parties and factions may come into being and society may get split up; but in the fight against T. B. there should be no difference of opinion—all must co-operate and jointly declare a total war against this insidious enemy. An all-out war by the whole community is necessary. Doctors alone can do nothing. Medicine alone cannot perform the miracle. The State, the Local bodies, the Medical profession, the public and patients must co-operate, co-ordinate their resources, knowledge and experience and put up a concerted fight, if T. B. is to be eradicated here.

Work of C. N. A. P. T.

The Jaffna C. N. A. P. T. which is a voluntary orga-

nisation of workers, has endeavoured to create an enlightened public opinion regarding the nature and incidence of this disease, its effects on national efficiency and the necessity of dealing with its prevention and control in accordance with a pre-determined programme and a long-term plan

(b) it also served as a liaison Body between the Govt. and the public, the Medical profession and the patient.

(c) it had supplemented whenever possible, the efforts of the Medical and Social Services Departments in the after-care of rehabilitated patients

(d) it had got Public Lectures delivered at schools on T. B., its prevention and cure, by eminent Doctors and experts.

(e) Propaganda was carried out, on the evils of indiscriminate spitting and the desirability of segregating T. B. patients and the importance of building up a resistant body.

(f) Two babies born to T. B. patients have been taken away from their parents and are being brought up by the Puttur Arokiya Vasam which is paid between Rs. 50/- and Rs. 40/- per mensem by the C. N. A. P. T. The babies are growing up hale and hearty, without any symptom of T. B., under the loving care of Miss Elizabeth Baker, a social worker of the first order.

(g) about Rs. 100/- were doled out monthly to T. B. Patients (not taken over by the Dept of Social Services) within the Municipal area.

(b) Tins of Nestomalt were distributed by our Health Visitors among really deserving patients; and our lady-members were good enough to visit the T. B. Clinic at the Jaffna Hospital, prepare and serve cups of milk to T. B. patients.

In 1952 there were only 1962 beds throughout Ceylon for T. B. patients, but it has since been doubled and in 1956 Govt. hopes to provide altogether 4300 for them.

According to Dr. Barlow, after 1952 mortality resulting

(Continued on page 6)



சிவசிற்பம்

மகிழ்வாயவே வாழ்க்கையின்
மகிழ்வாயவே காணநிலச்சையும்
மகிழ்வாயவே காணநிலச்சையும்
மகிழ்வாயவே காணநிலச்சையும்

சிவசிற்பம்

Hindu Organ

FRIDAY, JANUARY 6, 1956

Treasure These Thoughts

Soon, the breath in me will leave me and join the universal air and my body will be reduced to ashes. O mind! remember that after death your works will remain and therefore let me pray that my sins may be removed.

THE POLITICAL CONFERENCE

JANUARY 7 might well prove to be a significant day for the Tamil speaking people of this Island if the Conference that has been convened by the lawyers of Jaffna could proceed to analyse the present political situation of the community on a realistic approach and formulate a policy that would receive the largest common measure of approval of the people. The Conference has not been summoned, we presume, to bring about a rapprochement between refractory politicians or with the purpose of functioning as a liaison organisation to enable party leaders meet one another in an atmosphere of affection. Lawyers are in a sense representatives of the masses with whom they come into close contact in every day life and, therefore, have a duty by the people to enlighten them on intricate and involved issues of political problems.

The Tamil speaking Parliamentarians who have been invited by the lawyers of Jaffna will have to welcome this opportunity wholeheartedly for the simple reason that it will be most appropriate for them to discuss the present impasse both academically and practically with a fraternity that has been the source of inspiration to politicians of the past and the present. Moreover, the party leaders will find the atmosphere quite different from that to which they have been accustomed as party propaganda has been the

SAIVA SIDDHANTA CONFERENCE-- GOLDEN JUBILEE

CHAIR FOR 'SIDDHANTA RESEARCH' MINISTER NATESAN'S APPEAL

Mr. S. Natesa Pillai, Ceylon's Minister for Posts and Broadcasting, said at Chidambaram that Saiva Siddhanta was not a dialectical system. It was a system that crystallised the religious experiences of God-possessed souls, he added.

Mr. Natesa Pillai was presiding over the Golden Jubilee celebrations of the Saiva Siddhanta Conference. About 300 delegates from all over Tamil Nad attended the conference.

Earlier, Mr. T. M. Narayanaswamy Pillai, Vice-Chancellor, unfurled the Samajam flag and pleaded for the spread of Saivism among the people.

Mr. M. Rathnasabhapathy Pillai, welcoming the delegates, said that Saivism was gradually fading into oblivion and appealed to the Samajam workers to dedicate their best for the revival of Saivism.

Mr. Natesa Pillai said that *Bhakti* was the foundation

method of approach for them hitherto.

Another point that requires to be tackled is the elucidation of the slogans 'Tamil Nad' and 'Tamil Arasu' that have been freely used at propaganda meetings without the real significance of these two apparently synonymous terms being explained to the masses. In the Tamil language 'Arasu' and 'Nad' signify the same constitutional institution. But in common parlance among the party leaders these two terms have been used in a conflicting context so much so that the people are unable to follow the subtle distinction of constitutional interpretation that has been given by the parties to these slogans.

We are confident that this conference which is intended to inaugurate a series of such combined and concerted talks will pave the way for the people to clearly comprehend the critical situation that has been created by the change of policy of the Sinhalese leaders.

of our religious life. The monumental temples with architectural and sculptural excellence in South India provided abundant proof of the basis of Saiva religious worship. Worship of the Lord and periodic pilgrimages were organised with a view to inculcating the reverential attitude.

Mr. Natesa Pillai said that Chidambaram was best suited for sponsoring publication of Saiva scriptures. In this connection he appealed to the Annamalai University authorities to establish a chair for research in Saiva Siddhanta. He also pleaded for the publication of many Sanskrit works on Saiva Siddhanta into Tamil. The Annamalai University, with its Civil Engineering Department, might lay emphasis on temple sculpture. Governmental help in this endeavour was absolutely necessary, he added.

Efficacy of Prayer

Mr. O. P. Ramaswamy Reddiar, M. L. C. said that religious fervour and belief in the efficacy of prayer should be instilled in the minds of youngsters. The principles of Saivism could be spread by trained workers. The Saiva Samajam should start a campaign with as

many number of volunteers as possible for the propagation of the ideals treasured in the Saiva philosophy.

His Holiness the Head of Kunrakudi Mutt expressed the view that the songs of Nayanmars should be given a prominent place in Siva temples. He preferred *archanas* being done in Tamil for those who want it to be in Tamil. He did not object to *archanas* being performed in Sanskrit. In the future set-up of Tamil Nad, His Holiness said the songs of Nayanmars should be recited as in Vaishnavite temples where the works of Alvars were given preference. The Samajam should train as many as 100 volunteers every year to propagate Saivism. He was happy that Saivism was being nurtured well in Ceylon.

Mrs. A. Kamakshi Kumaraswamy of Salem College, delivering her presidential address to the women's section, dwelt on the sublimation of senses and the various paths to achieve the bliss of spiritual life.

Mr. K. Vellaivanar also addressed the Conference.

Mr. S. Sivakumaran, General Secretary, presented the annual report.

THE POSITION OF THE DEPRESSED CLASSES

In the heat of the language controversy, another question has been raised viz, the position of the depressed classes. I do not see any connection between the language issue and the position of the depressed classes. Both the questions should be treated separately and on their respective merits.

The so-called depressed classes feel that they belong to a group called "the minority Tamils" and they raise a hue and cry that fundamental rights are denied to them. As a matter of fact the so-called depressed classes are in the majority. It is also to be examined how

far fundamental rights are denied to them in the context of the conditions

BY

M. SATHIAMOORTHY B. A.

prevailing in the country at present.

With the introduction of democracy and universal franchise in the country, the so-called depressed classes have asserted their rights without any let or hindrance. It may be true that vestiges of feudalism exist in certain hamlets. But there are strong indications that these vestiges

too will vanish from the surface of the earth in days to come.

Students are admitted to schools irrespective of caste or creed; all are treated alike in the hospitals and in the bus all passengers are equals. If the so-called depressed classes are unable to secure a place in these institutions, the matter can be taken up with the proper authorities. So, what is this fuss about the denial of fundamental rights to the so-called depressed classes?

The main grievance of the so-called depressed classes appears to be that they are not allowed to enter the temples for worship. I am not opposed to temple entry, but we must also be prepared to face facts. Most of the Hindu temples are under private management. The managers have their own reasons for not allowing the depressed classes to enter the temples. These reasons may or may not be acceptable to us. The depressed classes apart from evincing a good deal of interest should support prohibition and the abolition of animal sacrifice in temples.

Politicians who are champions or pretend to be the champions of the so-called depressed classes are also trustees of Hindu temples. These politicians should set a good example by throwing open their temples to the depressed classes.

From an economic point of view, all the Velalas are not prosperous or owners of lands. All the so-called depressed classes are not poor or landless. All the people have their own economic problems and economic problems in fact know no caste or creed.

The so-called depressed classes can rise higher in society by their own efforts. Their rights are inherent in them and are not to be given by the so-called higher caste people as a matter of charity. Equality implies equality of opportunity. It is left to the so-called depressed classes to avail themselves of the opportunity afforded to them. In fighting for their rights, let them not encroach upon the rights of others. It should also be borne in mind that equality can be restored in society by filling up the gaps and not by pulling down those who are at the top.

PROVISION OF PURE DRINKING WATER

To Prevent Diseases

(From the Report of the Commission on Local Government)

As stated earlier wholesome water is not only a bare necessity of life, but a prophylactic against disease. Extremely cogent reasons have been placed before us by the Medical Authorities for an immediate solution of this problem, at least, in the interests of Public Health. Fear is a potent prime-mover. In England we find that it was 'mainly the fear of cholera that led to the 'sanitary idea' becoming dominant in Local Government rather less than a hundred years ago'. Since then (that is about 1844) local authorities in England paid more attention to water supply as well as drainage until the provision of water supplies was made a duty of local authorities under the Public Health Acts of 1872 and 1873 with the result that "piped water supplies reach 94 per cent of all households in Great Britain and 79 per cent of the rural population. The "mains and drains" facet of Local Government had come to stay.

In Ceylon too, the statistics regarding the endemicity of diseases due to unsafe water supplies and soil pollution, should shock the country into action. We present a table below which gives the numbers of cases treated at the Civil Hospitals of Ceylon for dysentery, diarrhoea and enteritis, enteric fever and hookworm infestations. A study of this table will show "that 2,845,496 cases, i. e. approximately one-quarter of the 11,444,206 out-patients, and 107,445, i. e. one-eighth of the 846,001 in-patients, in the Civil Hospitals of Ceylon in 1950, were cases of preventable water-borne disease, due to soil pollution and unsafe water". A study of the comparative figures of deaths in Ceylon and in England from dysentery, typhoid fever, diarrhoea and enteritis is unfavourable to Ceylon and presents a ghastly picture. In Ceylon the death-rate, per million, in 1950, from dysentery was 109—it was only 1.48 in England. From typhoid the death-rate in Ceylon was 89 per million and only .34 in England; for diarrhoea and enteritis in, 1950, it was 458 per million here as against 69.5 in England.

The Director of Health Services has also drawn attention to the fact that the permanent control of another growing menace—Filaria—can only be done "through the provision of primary environmental health facilities of pipe-borne water supplies, proper surface drainage, and water borne sewerage schemes in the affected urban areas".

These views of the Depart-

ment of Health have been borne out by other experts too who have visited this country. For instance, Dr. Cumpston has stated in his Report that "this group of intestinal infections... is responsible in the aggregate for a very large loss to the country by deaths, or impaired economic value of the individual". Clark, commenting on the vital statistics for 1952, reveals that of all the communicable diseases, bowel diseases, including parasitic diseases, accounted for the greatest number of deaths. Of the total of 92,298 deaths from all causes, 10,950 or 11.5 per centum were due to bowel diseases "It is an undoubted fact that an unnecessary and heavy burden of deaths can be prevented by providing pure drinking water and eliminating dangerous methods of excreta disposal".

Having ourselves examined these broad suggestions with the help of various organisations and representative bodies that have testified before us, and having ourselves given particular attention to the water supply problems and schemes in different parts of the Island both where water is plentiful and where it is scarce, we have no hesitation in recommending that the only certain and sure means of ensuring that all reasonable needs for water in the future are met speedily, without avoidable and wasteful overlapping, and of a standard of purity and reliability which have long been established in other civilized countries, is through the creation of a Central Water and Drainage Board to be in charge of supply and distribution of water and of all types of drainage schemes. It is essential that this Board should have executive powers and not be merely an Advisory Body; it should be autonomous and be vested with sufficient power and supplied with sufficient funds, technical personnel and material, to be an effective instrument for ascertaining and appraising all the essential factors of the water situation, over the whole Island, and of formulating and carrying into execution schemes to meet the present needs as well as those of the immediate future of all local authorities throughout the Island. As we have stated earlier, one of the defects of the present system is that Local Authorities are operating on their own small undertakings and schemes which for lack of adequate financial and technical resources cannot secure them against the risks or drought. Moreover the existence of numerous small schemes

involves a certain waste of resources. It is only a Central Authority such as we recommend it can, if vested with the necessary authority and adequately financed and equipped, secure the amalgamation of many independent and small undertakings, and maintain that constant watchfulness over the sources of supplies of water which is the price of immunity from water-borne diseases.

The Central Water and Drainage Board, we envisage, should have authority to examine all existing sources, as well as schemes, of water supply for the purposes of deciding whether larger areas than those which are presently served by such sources or schemes could be served by them and, if it is so satisfied, it should have the power to utilize the existing sources and schemes of any local authority for the purpose of either supplying other local authorities nearby or of augmenting their supplies.

It should also have the power, in consultation with the various local authorities concerned, to work out ways and means for the most advantageous utilization of existing sources to their common benefit. It should, of course, have the ultimate power and authority, if no common agreement can be achieved, to put into execution itself the scheme that it considers to be the best in the interests of the largest number of people concerned.

In other countries in addition to a Central Water Authority, there are regional Authorities distributed over the lands. We do not see the need at this stage to establish Regional Water Boards in different parts of the Island. We are however of the view that the Regional Committees which we have recommended, could function as Regional Water and Drainage Boards under the guidance and control of the Central Water and Drainage Board, and assist it on being asked to do so. We have no doubt that the local experience of Regional Committees will be of value to the Central Board. The Regional Committee would also have the assistance, for field investigation, of the group of technical officers attached to the Kachcheries. Regional Committees on their own initiative should also be able to submit to the Water and Drainage Board their proposals for Regional Water Scheme and/or Drainage Schemes. These schemes in turn could be examined by the Central Board which could, if it so desires, obtain the views of the constituent local authorities on any proposal made by the Regional Committee. As the activities, however, of the Central Water and Drainage Board expand, a few District Water and Drainage Boards under the Central Water and Drainage Board may have to be established. This, however, could be reviewed later.

ANTIBIOTICS NOT FOR USE ALWAYS

Indian Medical Journal's Warning

Although the discovery of antibiotics is increasing at a rapid rate and new antibiotics are continuously being isolated with fresh claims the clinically useful numbers about one dozen only. The newer antibiotics overlap the efficiency of old ones and therefore inroads against diseases have not been commensurate with the number of new drugs made available to us. Accordingly each new antibiotic meets from the scientific world somewhat less enthusiasm than its predecessor because the success claimed initially with all the fanfare could not stand the test of time. The time has come to consolidate the available knowledge concerning antibiotics and their real use in disease. The time has also come to sound a note of warning regarding the indiscriminate and wanton use of the antibiotics. The antibiotics are most useful weapons which when used judiciously are immensely powerful against invasion by pathogens to cut short the dangerous progress of numerous fatal diseases in most dramatic manner. Injudicious use of antibiotics are not all safe. To use them as placebos, febrifuges, as a diagnostic aid, as prophylactic measure and as 'panacea' of evils is harmful to the living tissues of the host.

The general practitioners of the present day believe that without the use of one or other antibiotic it is scarcely possible to control bacterial infection. Under the combined prevailing practice of "short cut therapy" and voluminous powerful propaganda of the manufacturing firms both to the profession and the lay public and persistent insistence by the patients and the relatives, the craze to use antibiotics as panacea of all evils on the flimsy pretext should be checked effectively. The policy of "trial and error" by using these potentially powerful and dangerous drugs cannot be encouraged. It must be remembered that like a sharp "Razor" its injudicious use instead of shaving the face clear, cuts the throat and brings in a fatal result. The following two lines written in jest is quoted

here for its inner significant meaning:—

"Some fall by Laudanum, some by steel and death in ambush lay in every pill."

Greatest misuse and abuse is noticed in its use to abort acute inflammatory surgical conditions. It must be realised that antibiotics are no substitute to surgery. Necessary urgent operative measures must not be delayed (whitlow of thumb is such an emergency) to give penicillin and others a chance. It is that that these would not do. The timely use of knife is still the keystone of success to surgery. There is no denying the fact that these antibiotics in many cases are used without any specific indication. It has become a usage to administer these agents when there are no evidences of infection whatsoever, on the theory that some sort of infection may thereby be kept from developing later. This practice is exemplified by the use of antibiotics in connection with surgery on cases of ordinary Hydrocele, Hernia, Haemorrhoids etc. Here the only and bacterial result that can be achieved is upon the normal organisms of the individual, and it is by no means established that benefits are to be derived from simply disarranging normal bacterial balances. This spirit of therapeutic exuberance with respect to antibiotic agents should be curbed on the ground of hazardous effects that may bring along.

It has been suggested by some workers that quite a good number of deaths are due to "antibiotic reactions" following unnecessary and over medication of these drugs. The discoverer of penicillin—father of antibiotics—Late Sir Alexander Flemming also sounded a note of warning on his last visit to our country against the ill effects of indiscriminate and injudicious use of antibiotics. The easy access and availability of these drugs to every body—even self-styled doctors and quacks have increased those dangers for obvious reasons.

GOD EXISTS

The notion of God means an absolutely perfect being and an absolutely perfect being must have all the possible attributes of existence; so God must exist.

The existence of God cannot be proved by any rational arguments. It is purely a question of faith and refers to the instinctive side of man.

The deepest craving, the deepest aspiration in man is for eternal happiness, eternal knowledge and

By
SWAMI SIVANANDA

eternal Truth. Man should search for some supernatural entity which can satisfy his deepest cravings and aspirations.

As we explain everything within Nature by the law of cause and effect, so also Nature as a whole must be

explained. It must have some cause. This cause must be different from the effect. It must be some supernatural entity, i. e. God.

Nature is not a mere chance collection of events, a mere jumble of accidents, but an orderly affair. The planets move regularly in their orbits, seeds grow into trees regularly, the seasons succeed each other in order. Now Nature cannot order itself. It requires the existence of an intelligent being, i. e. God, who is responsible for it.

Everything in Nature has some purpose. It fulfils some function or other. Certainly every object by itself cannot choose a function for itself. Their different functions ought to have been planned or designated by a single intelligent being or God.

Has Red Imperialism Relaxed

British Press View

The London "Daily Telegraph" says: "There is no need to stress the absurdity of the two self-proclaimed apostles of international security, confidence and friendly relations choosing the occasion to threaten the world once more with their hydrogen bombs and giant rockets. Nor does the contrast between the Russian claim to reduce international tension and the Russian arms' deal with Egypt directed against Israel—whose existence Mr. Khrushchev was at pains to threaten require particular comment. The main interest of speeches lay in their goading of the East against the West with Russia as the leader of Asia. It is an old theme. Did not Mar-

(Continued on page 5)

Order Nisi

IN THE DISTRICT COURT OF MANNAR

Testamentary Jurisdiction No. 826

In the matter of the Intestate Estate of Manuel Philippu late of Uyilankulam in Mantai South Deceased

Veri Clement of Uyilankulam in Mantai South Petitioner

Vs

1. Thimingal widow of Manuel Philippu of Uyilankulam in Mantai South
2. Saveri Pedre of Kattankulam in Nanaddan West
3. Parunanthu Vaithy and wife
4. Aguthal, all of Uyilankulam in Mantai South
5. Marisal Seeman and wife
6. Matilda, both of Pichankulam in Nanaddan West
7. Savundranayagam Anthonia of Uyilankulam in Mantai South

Respondents

This matter of the Petition of Saveri Clement praying for Letters of Administration to the Estate of the above-named deceased Manuel Philippu coming on for disposal before K. Jayakody Esquire, Addl District Judge of Mannar on the day of May 19, 1954 in the presence of Mr. V. Albert Alegacone, Proctor, on the part of the petitioner and the affidavit of the Petitioner dated the 3rd day of May 1954 having been read: It is declared that the Petitioner is one of the heirs of the said intestate estate and is entitled to have Letters of Administration to the Estate of the said deceased be issued to him unless the Respondents or any other person shew sufficient cause to the satisfaction of this court to the contrary, on or before the 4th day of October, 1955.

It is further ordered that the 1st Respondent be appointed Guardian-ad-litem of the 7th Respondent for the purpose of representing her in these proceedings

The 8th day of September 1955

E. F. de Zilva
Addl District Judge

'ORDER NISI' GRANTING LETTERS OF ADMINISTRATION

IN THE DISTRICT COURT OF JAFFNA

No. Testy/118

In the matter of the intestate estate of the late Rasamah wife of Veeravagu Chelliah of Ponnalaikadduvan Deceased

Veeravagu Chelliah of Ponnalaikadduvan Petitioner

Vs

1. Pushparany daughter of Chelliah
2. Chelliah Chandra Bose and
3. Chelliah Sivathasan all of Ponnalaikadduvan, minors appearing by their guardian-ad-litem
4. Kathiravelu Kandiah of Ponnalaikadduvan Respondents

This matter coming on for disposal before P. Sri Skanda Rajah, Esquire, District Judge of Jaffna, on the 25th day of November, 1955 in the presence of Mr. V. Navaratna Rajah, Proctor, on the part of the petitioner, and the affidavit of the petitioner dated 20th day of November 1955, having been read.

It is declared that the 4th Respondent be appointed guardian-ad-litem over the 1st to 3rd respondents who are minors, and that the petitioner as husband of the deceased is entitled to have Letters of Administration, and the same is issued to him accordingly, unless the Respondents or others interested shall on or before the 16th day of January 1956, show sufficient cause to the satisfaction of this Court to the contrary.

This 25th day of November 1955

Sgd. P. Sri Skanda Rajah
District Judge

Drawn by
Sgd. V. Navaratna Rajah
Proctor for Petitioner
(O 136, 6 & 13)

Time to show cause extended to 15-12-55

E. F. de Zilva
A. D. J.

Time to show cause extended to 30-12-55

E. F. de Zilva
A. D. J.

Astrological

WEEKLY FORECASTS

'SRI PATHY'

FROM 8-1-56 TO 14-1-56

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

Health will not be very satisfactory this week. Sometimes you may have to lie in bed. Beware of accidents also. Financially a good week. Sunday afternoon Monday and Tuesday must be spent with care.

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

Domestic problems will remain unsolved. Health too will not be very satisfactory. Friends will be very helpful. Professionally a good week. Wednesday Thursday and Friday morning must be spent with care.

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

Except for the last two days this week will be very favourable. You will get some favourable news. Professional success and ruin to enemies also shown

CANCER Punarpoosa 4, Poosa, Ayilya [Kataka Rasi]

Health will remain a problem. Abdominal complaints likely. Do not begin anything new. Financial gains promised week end.

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

Beware of accidents this week. Troubles through secret enemies and relatives also shown. Domestic affairs too will be far from satisfactory.

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

You will be able to clear some misunderstanding this week. Professionally a good week but you will not make much financial progress. Relatives still continue to give trouble.

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

You will be quick to pick up quarrels this week. Expenditure too will be on the rise. But you will get enough to meet them. Friends will help you much week end.

SCORPION Visaka 4, Anursha, Kettai [Vrischika Rasi]

A good week for new undertakings. But think deeply before you come to decisions. Your mind will not be at rest. Avoid clashes with relatives.

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

Health will be far from satisfactory. Mental worries also shown. Misunderstandings with friends likely. But financially a good week. Old investments will bring good results

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

Your friends will be very helpful this week. Most of your worries will be cleared. Financial gains also promised. But some misunderstandings in the domestic field likely.

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

You will form some new acquaintances this week. Gains through lands and landed properties also shown. Fame and ruin to enemies also shown.

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

The first day of the week must be spent with care. You will be able to steer clear of certain obstacles after mid week. Work will be heavier and you will have no mental peace.

FORT BRAND DOUBLE GROOVED ROOFING TILES

BETTER THAN THE BEST

Unrivalled for strength and reliability. Absorbs the least quantity of water during heavy rains.

The design is such that any possibility of leakage during rains has been excluded.

Ask the numerous users of these tiles for their opinion.

BEST IS THE CHEAPEST IN THE LONG RUN

William Mather & Sons,

Sole Agents
JAFFNA

'LIVE AND LET LIVE' PRINCIPLE

Keynote Of The Sarvodaya Scheme

(Mr. J. P. Narains' exposition)

The Sarvodaya way of life which they were trying to establish was based on mutual understanding among persons, groups and countries. It was not based on any dogma and had no hard and fast theories of an unchanging character. It was based on minor adjustments and the principle of 'live and let live'. The progress of science had made the whole human race one single family. The good of all could be achieved only when the good of everyone was the good of everyone else, and when there was adjustment of the interests of everyone in such a manner that no one suffered, no one lost, and everyone gained. On no other basis could human life be organised in this scientific age so that there might be peace and happiness.

To achieve this ideal it was necessary to re-organise life in various phases. The first stage was to change their outlook towards life and their fellowmen. Their outlook to-day was selfish and individualistic. The Sarvodaya approach was very much different from this. In the Sarvodaya view, every individual should regard himself the centre of the society and endeavour every moment of his life to find out how best he could serve the interests of his fellowmen and believe that his self-interest was part of the self-interest of the community. When once change in attitude was achieved, the change in other fields, like industry, would follow. Therefore the task before them in the first stage was to bring about a transformation in their outlook.

Sarvodaya was being wrongly confused with certain symbols like the spinning wheel. It was a universal philosophy of life capable of application to the American civilisation as well as the Russian civilisation. The Sarvodaya way of life in America did not mean that they should destroy all their technological achievements. 'The American people have merely to change their outlook from the present competitive, acquisitive and accumulative outlook to one based on the sharing of what they have with the others and the making of sacrifices.' The new outlook could not be forced on the people through legislation or any other coercive process. It could only be brought about by spreading the idea among the people and by persuasion and appeals to reason.

In the Bhoodan movement, they had a mass movement for changing the current outlook and for spreading new ideas. It was not, fundamentally, a movement for the

solution of the land problem of the country. The solution to the land problem of the country, as a result of the movement, would be only in the nature of a by-product. It aimed at the socialisation of this process and at spreading new ideas. Just as in 1930 Gandhiji organised the Salt Satyagraha to prepare the people for the Quit India movement, so now Vinoba Bhave started the Bhoodan movement as a means to achieve a noble purpose namely, changing the outlook of the people for ushering in a Sarvodaya society. The Bhoodan worker, who was entrusted with the work of collecting lands for distributing among the landless was not a beggar but a carrier of new ideas, a new philosophy, a new outlook. Everyone should understand that he could not claim any exclusive right to the land he owned, for he was able to own or cultivate only with the cooperation of his neighbours. It was a social process. "When the Bhoodan worker stresses this idea, he does not expect that everyone who understands him is going to surrender all his proprietary rights and become a trustee of what he owns. It is impracticable. The idea is spread and it is being placed before everyone without making any compromise."

The Language Problem And Pakistan

Propos the language problem engaging the attention of the country, it is interesting to note the recent recommendations of the ruling Muslim League United Front Coalition Parliamentary Party to

By
S. SIVASUBRAMANIAM

solve Pakistan's difficulties namely:

- (1) the acceptance of *two State Languages* for the Country under the constitution, Urdu and Bengali,
- (2) the continuance of English as the official language of Pakistan for a further period of 20 years;
- (3) the appointment of a Commission to recom-

mend ways and means to replace English by the two national languages in Government offices.

It has been said that Pakistan and Ceylon have some affinity in ideological matters. It may be worth while for the leaders of Ceylon to pause a little and consider seriously what is being done in Pakistan regarding the identical problem.

In this connection with regard to the necessity for the retention of the English Language for certain purposes it will be advisable to recognise that apart from Knowledge being its own reward and an end itself, it is also a means to an end. It has been said that *Knowledge is Power*. In the present context of things and time, knowledge of English is absolutely necessary. Ceylon cannot revert to a state of medieval isolation. It is apposite to quote the views of a great national leader and saint of India, Swami Vivekananda on this occasion. He said "We cannot do without the world outside India; it was our foolishness that we thought we could and we have paid the penalty by about a thousand years of slavery. We have paid the penalty. Let us do it no more."

The advice that Swami Vivekananda gave to India is applicable to Ceylon as well.

The founders of the movement for Self Government for Ceylon while they urged that the national languages of the Country Sinhalese and Tamil be given the pride of place, generally emphasized that English also has a useful and necessary function to discharge in Ceylon affairs, and were for its retention in its proper place.

Mr. H. J. C. Pereira, one of our great Ceylonese leaders and President of the Ceylon National Congress once made a classic pronouncement stating that the acme of political advancement would be reached in Ceylon when the average Ceylonese Villager would read with facility and absorb with equal ease the contents of an international organ like the London Times. I am referring to this instance merely to give an indication of what our past leaders thought in relation to the important subject of Languages for Ceylon.

ORDER NISI

IN THE DISTRICT COURT OF JAFFNA

No. 121/T

In the matter of the intestate Estate of the late T. C. Pararajasingham of Alaveddi, Jaffna

Deceased. Pararajasingham Thirugnansampanthar of Alaveddi presently of National Bank of India Ltd, Colombo. Petitioner.

Vs.

- 1 Pararajasingham Thambipillai of Alaveddi presently of Income Tax Department Colombo.
- 2 Sivanesawathy daughter of Pararajasingham
- 3 S. Sagnanawathy daughter of Pararajasingham
- 4 Gnanesivam Pararajasingham
- 5 Vasanthakumaran Pararajasingham all of Alaveddi the 2nd to 4th are minors appearing by their guardian ad litem
- 6 Manonmany widow of Pararajasingham of Alaveddi

Respondents

This matter of the petition of the petitioner coming on for disposal before P. Sri Skanda Rajah Esqr, District Judge, Jaffna, on the 12th day of December 1955 in the presence of Mr. S. T. Nacarajah Proctor on the part of the petitioner and the affidavit and petition of the petitioner having been read.

It is hereby ordered that the 5th Respondent be and she is hereby appointed Guardian-ad-litem over the minors the 2nd to 4th respondents for the purpose of these proceedings and that letters of administration over the estate of the said deceased be granted to the petitioner abovenamed as an heir unless the respondents or any other person or persons shall appear before this court and show sufficient cause to the contrary on or before the 16th day of January 1956

The 12th day of December 1955

Sgd P. SriSkanda Rajah District Judge Jaffna

Drawn by
Sgd S. T. Nadarajah Proctor for Petitioner. (O 137 6 & 13)

ORDER NISI

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction No. 119

In the matter of the intestate estate of the late Velupillai Nagamani of Vaddukoddai West.

Deceased. Ponnammah widow of Velupillai Nagamani of Vaddukoddai west.

Vs. Petitioner.

- 1 Nagamani Krishnapillai,
- 2 Punithavathy daughter of Nagamani,
- 3 Valambikai daughter of Nagamani, and
- 4 Rasaledchumy daughter of Nagamani all of Vaddukoddai west.

Respondents.

This matter coming on for disposal before P. SriSkanda

Has Red Imperialism Relaxed

(Continued from page 4)

shal Stalin embrace Mr. Matsuoka during the war with the touching appeal 'We are both Asiatics'? But the purpose of inviting Mr. Nehru to Russia and the purpose of the recent Bulganin-Khrushchev parade through India, Burma and Afghanistan was to assure that leadership of this inter-continental campaign was wrested away from New Delhi, or even Peking, to Moscow — which happens to be in Europe.

To appeal to the racial pride of the various Asian peoples is no difficult matter... For Russia to claim the lead of such a pan-Asian movement is in any case singularly impudent. Mr. Nehru for one cannot be ignorant of the rigid dictatorship exercised from Moscow over the supposedly 'autonomous' republics of Soviet Asia. He knows whether Indian independence would have been granted if India had formed part of the Soviet Empire. He is aware that the new spokesmen of Asia in the Kremlin have not merely absorbed a greater part of Eastern Europe in practice since 1945 but swallowed up three independent republics on the Baltic in theory as well. Moscow's imperialism has not relaxed and is not relaxing."

Rajah Esquire District Judge, Jaffna on the 1st day of December 1955 in the presence of Mr. N. Ehamparam, Proctor on the part of the Petitioner and the Petition and affidavit of the Petitioner having been read.

It is ordered that the abovenamed 1st Respondent be appointed Guardian-ad-litem over the minors 2nd to 4th 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 16th day of January 1956 and show sufficient cause to the satisfaction of this court to the contrary.

It is further ordered that the said 1st Respondent do produce the said minors in court on the said date.

The 1st day of December 1955

Sgd P. SriSkandaRajah District Judge

(O. 135, 30 & 6)

T. B. & the Public

(Continued from page 1)

from T. B. had been reduced by 50%—B. C. G. Campaign and the activities of the C. N. A. P. T. were partly responsible for this reduction.

Yet, we are aware of several impediments to our successfully tackling this problem. Jaffna's financial resources are limited, trained personnel are inadequate, voluntary workers are lacking Social habits, local customs and erroneous ideas on sanitation and the present standard of living call for considerable modification. It may take several years, but we have to labour on unceasingly if we want to eradicate T. B.

In Jaffna, only the educated classes appear to be aware of the seriousness of T. B. The illiterate masses fail to realise the importance of segregating a patient; they permit him, through ignorance to live and sleep in the same room as healthy persons. Jaffna's health cannot be secured like purchasing a bottle of medicine. It cannot be obtained until every resident here realises that his neighbour's health is as important as his own. And all those associated in the detection, treatment, cure and control and eradication of T.B think that they have a calling—a sense of mission.

Our thanks are due:—

(a) to the Australian Govt. for donating funds for the construction of a fully equipped Chest Clinic at Pannai, Jaffna. This Clinic, which is bound to prove a boon to the people of Jaffna is likely to be declared open, in the early part of this year for public patronage.

(b) to our Parent Association in Colombo for the sum of Rs. 1000/- it has been pleased to allocate to us.

(c) to the Jaffna Magistrate for being good enough to credit to the funds of this association certain sums recovered by him in lieu of fines.

To continue our work more intensely, we need

(1) more members of the Public to join the C. N. A. P. T. as ardent workers to assist it in the eradication of T. B. which is today Jaffna's Public Health enemy No. 1.

(2) the generous support of the Public in the sale of T. B. Seals. Every seal purchased by the public would go to fight and subjugate the invisible T. B. germ.

Let us act as dutiful citizens, so that posterity may not say that we, made no attempt in our time as public-spirited persons to stem this scourge, alleviate the sufferings of the afflicted and what is more important, prevent the infection of T. B., if not eradicate it entirely.

PANCHALI SABATHAM

(Continued from page 1)

Bharati elaborates in prose whatever point he wants to emphasise, at the end of the work. One illustration will suffice to prove our point:—

“தி செய்தாரைப் பணிவுவர் மனிடர் மரமனை—எத்த செறியினுது செயயினு நாணெ நீள் பயி துதி செய்தே யாடி சக்குதல் கண்டனை மாமனை—வெறஞ் சொல்லுக்கே யற தூக்க னுரைக்குத் தணி வெலாம்.” (தரியேதனைன் சூழ்ச்சிச் சருக்கம்)

Coming over to the question of Indian Independence the characters in Panchali Sabatham may be regarded as a symbolic representation of the various reactions associated with the Indian question. The heroine Panchali represents mother India in fetters—the Kurus the rulers and those in league with the rulers—through the Pandavas are portrayed the injustice done to India and the various lines of action advocated for achievement of freedom—Dharmma symbolising those advocating Ahimsa while Bheema and Arjuna symbolise the radical elements. Thirutharastiran symbolises those who accepted the fate of India with characteristic philosophical resignation of the oriental. While Vithuran and Karnan stand for those whose conscience was torn between the cause of right and material obligation—those Indians in the various administrative servi-

ces. Panchali's vow is really the vow of mother India—the cry for freedom and justice in the face of lathi charges and bullets—the cry that was later symbolised in one man—the late lamented Gandbi (who of course overcame violence through Ahimsa). To one who looks back on Aug. 15, 1917, Bharati appears to be a prophet for at the time he wrote Panchali Sabatham, the Indian Independence movement had not yet become a nation-wide struggle, though the Indian National Congress had been formed as early as 1885.

From all this it is clear that Panchali Sabatham is a work of great merit. However one must not be all praising. It must be admitted that there are certain defects in the work. For example, the language is so simple that at certain places it cannot be considered verse by any standards. Further certain sections of the work are long and boring. One whole chapter has been devoted to portray the jealousy of Dhuryothana. Panchali's call to Lord Krishna at the time of crisis could have been shorter. However there are minor blemishes in an otherwise magnificent work. In short Panchali Sabatham is an immortal work of an immortal poet and deserves to be ranked alongside with Ilanko's Silappadikaram.

Bharati has succeeded in what he set about to do as he puts in the preface to the work—

“எளிய பதங்கள், எளிய கடை எளிதில் அறிந்து கொள்ளக்கூடிய சந்தம், இவற்றினையுடைய காரிய மொன்று தற்காலத்திலே செய்து தருவோன் தமது தாய் மொழிக்குப் பதிய உயிர் தருவோன் இன்னும் துரிண்டு வருடத்து ஊரடமுக்கூறன் தமிழ் மக்களை லாருக்கும் கண்குப்பெருள் வினக்குட்டி எழுதவதன் கால யுதற்குள்ள யுகங்கள் குறைவு படாமலும் நடத்த தன் வேண்டும்”

ORDER NISI

IN THE DISTRICT COURT OF POINT PEDRO

Testamentary Jurisdiction No. 545

In the matter of the estate and effects of the late Kanapathy Kanthan of Karaveddy West.

Deceased,

Silampar Katiran of Karaveddy West.

Vs,

1. Ledchumy widow of Kanapathy of Karaveddy West, 2. Veeran Sithamparan of do, 3. Wife Puthial of do, 4. Murugan Velan of do, 5. Murugan Sittan of do 6. Wally wife of Silampar Kathiran of do, 7. Pary widow of Sinnatamby of do, 8. Vairavy widow of Sithamparan of do, 9. Velan Sabapathy of do, 10. wife Kathiry of do, 11. Alvan Veeran of do, 12. Alvan Veeran of do, 13. Velan Karthy of Karaveddy East, 14. wife Patty of do, 15. Minor Meenadchy daughter of Sittan of do, 16. Murugar Ratnagopaloe of Karaveddy West, 17. wife Wally of do, 18. Kanapathy Sithamparan of do, 19. Kanapathy Velan of do, 20. wife Ledchumy of do, 21. Kathirgamoe Murugesu of do, 22. Kathirgamoe Kanapathy of do, 23. Kathirgamoe Velan of do, 24. Vally Kanapathy of do, 25. wife Wally of do, 26. Sinnavan Vally of do, 27. wife Theivy of do, 28. Veeran Kanthan of do, 29. wife Seethevy of do, 30. Veeran Velan of Karaveddy East, 31. Veeran Sithamparan of Karaveddy West, 32. Kathiran Kanapathy of do, 33. wife Pary of do, 34. Vairavan Murugan of do, 35. Veeran Kanapathy of do, 36. Veeran Kanthan of Railway Station, Kankesanurair, 37. Ledchumy widow of Velan Sithamparan of Karaveddy West, 38. Vally Kanapathy of Karaveddy West, 39. wife Ledchumy of do, 40. Silambu Murugan of do, 41. wife Kannagai of do, 42. Velan Arumugam of Karaveddy West, Minor 43. Parameswary daughter of Karthigesu of do, Minor 44. Karthigesu Paramsothy of do, Minor 45. Karthigesu Gunaratnam of do, Minor 46. Karthigesu Balakrishnan of do, 47. Ledchumy widow of Sithamparan of do, 48. Sivagamy widow of Kanthan of do, 49. Kanapathy Sithamparan of do, 50. wife Sivagamy of do, 51. Veeran Sittan of do, 52. Velan Kanthan of do, 53. wife Wally of do, 54. Murugan

- Silbamparan of do, 55. Seethevy widow of Sittan of do, 56. Kanthan Vairavan of do, 57. Kanthan Velan of do, 58. Kanthan Kanapathy of do, 59. Kanthan Karthy of do, 60. Murugan Sithamparan of do, Minor 61. Sithamparan Markandan of do, 62. Meenadchy wife of Kathirgamoe Murugesu of do, 63. Kanthan Kanapathy of do, 64. wife Pary of do, 65. Murugan Alvan of do, 66. wife Patty of do, 67. Puthial wife of Kathirgamoe Kanapathy of do, 68. Vally Velan of do, 69. wife Seethevy of do, 70. Murugan Sithamparan of do, 71. wife Ledchumy of do, 72. Veeran Kanthy of Karaveddy East, 73. Veeran Kanthan of do, 74. Kanthan Velan of Karaveddy West, 75. Sinny widow of Sittan of Karaveddy East, 76. Kanapathy Alvan of Karaveddy West, 77. Valliappan Karthigesu of Malaya.

Respondents,

This matter of the petition of the abovenamed Petitioner praying that the 75th respondent be appointed guardian-ad-litem over the 15th respondent and 76th respondent over the minors the 43rd 44th, 45th and 46th respondents and that Letters of administration to the estate of the late Kanapathy Kanthan of Karaveddy West be issued to the Petitioner coming on for disposal before S. Thamy Durai Esquire Acting District Judge Point Pedro on the 22nd day of August 1955 in the presence of Mr. K. Subramaniam Proctor for Petitioner and on reading the petition and affidavit of the Petitioner dated 15th August 1955.

It is ordered that the 75th respondent be and she is hereby appointed Guardian-ad-litem over the 15th respondent, and the 76th Respondent be and he is hereby appointed guardian-ad-litem over the 43rd, 44th, 45th and 46th respondents and that Letters of Administration to the estate of the late Kanapathy Kanthan of Karaveddy West be and the same is hereby issued to the Petitioner unless the respondents or any other persons interested shall on or before the 29th day of September 1955 shew sufficient cause to the satisfaction of the Court to the contrary.

It is further ordered that the minors be produced in Court on the said date.

Tbis 22nd day of August 1955

Sgd. V. M. Cumarasamy
Additional District Judge

Drawn by
K. Subramaniam
Proctor for Petitioner

Time to shew cause extended to 8th December 1955

Sd, S T.
Acting District Judge
2 8 55

Time to shew cause extended to 1 March 1956

Sd S. T.

Acting District Judge
8-12-55

(O 134, 30 & 6)

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.

வாண்டுதில் வழாது பெய்க மலினஞ் சாக்க மன்னன் கோண்டுறை யாக செய்க குறைவிலா துயர்கள் வாழ்க நாண்மறை யறங்க சோக்க கற்றவம் வேன்வி மங்க மேன்மைகொன் னைவ தீதி வினக்குக வலக பெய்கவாம்.

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