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NO. 39

The Philosophy Behind the Founding of Parameshvara College

Sir P. Ramanathan's Rhetorical Reasoning in the Legislative Council

The stage that has been subtly set by our politicians in revengeful mood for the performance of a second drama of sites — select the site I suggest — naturally makes the people feel suspicious of this tendency to create tension where such tension is hardly called for. All that the common man can do is to recall to mind the words of wisdom of our distinguished leaders of the past. We, therefore, in full the text of the splendid speech that was delivered by Sir P. Ramanathan in moving the Bill "An Ordinance to declare the Constitution of Parameshvara College, Jaffna, and to incorporate the Board of Directors of the said College" in the Legislative Council.

The first reading of "An Ordinance to declare the Constitution of Parameshvara College, Jaffna, and to incorporate the Board of Directors of the said College" stood in the name of the Hon Sir P. Ramanathan, Kt., K. C., C. M. G. (Northern Province, Northern Division).

The Hon Sir. Ponnambalam Ramanathan, Kt., K. C., C. M. G. (Northern Province, Northern Division):— I rise, Sir, to move the first reading of an Ordinance to declare the Constitution of Parameshvara College and to incorporate the Board of Directors of the said College. The draft Bill was duly published in the 'Government Gazette' of March 6 and 13 last. It has thus been in the hands of the Members of the Council and before the public for over four months.

The college was founded in August, 1921, in consequence of the earnest desire of Hindu parents in and out of Ceylon, who feel that the kind of education that is being given to their boys and girls in the English schools established by the Government, or conducted by private associations with the help of Government grants, is not at all satisfactory. They want something more than a knowledge of the perishable things of life too much of which is pressed on the attention of students as if there was nothing else

worth considering and attaining. The results of this one-sided system of education are painfully manifested in all parts of the British Empire and elsewhere. The great difficulties experienced by administrators in governing the people in Europe, the United States of America, and other places, are due to the fact that the curriculum of studies prescribed in the universities and schools of the West, except in theological circles, are confined to the things that relate to the perishable side of life. Everywhere the complaint is that boys and girls are not as they were some fifty years ago. Formerly there was some peace reigning in their hearts. They respected their elders in their homes and societies, and the rulers of the country in Councils of State and on political platforms. They were willing and ready to put in practice the principles they had been taught at their homes and schools. They loved to be self-controlled, obedient, thoughtful, and helpful to others. They spurned selfishness and irreligion. There is now a vehement desire for the gratification of the senses at any cost, an extraordinary regard for pleasure, and a proportionate contempt for duty. The principles which make life a thing of beauty and joy for ever have all been forgotten.

During the last five or six decades the old methods of instruction have disappeared, especially as to Ethics and Religion. Even teachers in great colleges do not know how to teach God and morality, owing to fierce controversies which have been raised round them, and which have discredited them in the eyes of those who have seceded from ancient traditions. People want to know who God is, where God is, what is God doing for us, how are we to know God, and what is our duty towards God. They also want to know what is Ethics or Morality, on what it is founded, what is the reason of the difference between things which are permitted and things which are not permitted, and what relation does pleasure bear to duty. Such questions, if not answered intelligibly, produce a doubtful and controversial state of mind, which ultimately leads to materialism and atheism. If one believes that there is nothing beyond what we perceive by the senses, and that there is no life after death, the conclusion is easily reached that one should seize every opportunity to please oneself in every plane of the senses. The meaning of pleasing or enjoying oneself is to gratify every desire or passion that creeps into the mind. The result is a life like that of butterflies, dogs, cattle, and other

NEED FOR A UNIVERSITY IN THE NORTH

LAWYERS GIVE THE LEAD

In response to the call of Dr. G. P. Malalasegara, Chairman of the National Council of Higher Education for memoranda on the question of selecting a site for a University in the North or the East, the Jaffna Lawyers Association, at an Extraordinary General Meeting held on December 23, 1969 decided by a majority vote to send a delegation to give evidence before the Commission that will be sitting for this purpose demanding the establishment of the proposed University in the North.

Advocate S. R. Kanaganayagam was elected pro-tem Chairman of the meeting. He traced the history of the University movement from the time of Sir P. Arunachalam and expressed satisfaction at the decision of the Government to establish a University either in the North or the East and called for suggestions.

Mr. R. N. Sivapirakasam, Proctor S. C. moved that the Lawyers Association should give evidence on this subject before the Special Committee stat-

ing that the University should be established in the North.

Mr. A. Thanabalasingham Proctor S. C. seconded the motion.

Advocate S. Srinivasan expressed the view that the University should be established in the North but away from Jaffna.

Advocate R. Thangarajah proposed an amendment that 2 Universities with several campuses for different denominations should be established.

Advocate S. Kathiravelpillai M. P. objected to the motion proposed by Mr. Sivapirakasam on the ground that the meeting was not properly convened; but later proposed an amendment to Mr. Sivapirakasam's motion that a University should be established in the North and the East and that it should be an 'open' University.

Advocate R. Thangarajah seconded the amendment.

Proctor S. Ilyatambi and Advocate C. Thanabalasingham spoke in favour of the University being established in the North.

The amendment was put to the vote and 9 members voted for it 21 voting against it. The original motion was put to the vote and carried by 21 votes to 7 with 4 members not voting.

Purity is Prerequisite To Devotion

PURITY PROMOTES HEALTH



USE MILK WHITE SOAP AND ENJOY ALL BENEFITS

(Continued on page 2)



தமிழ்நாடு

மகா சிவாய வே ஜானமுனி அவியுள்
மகா சிவாயவே நானறி விக்கையுள்
மகா சிவாயவே நானென் றோத்துமே
மகா சிவாயவே நானென் றாட்டுமே

செய்தபொருள்

Hindu Organ

FRIDAY, DECEMBER 26, 1969

HOUSE OF HIGHER LEARNING

How holy should a house of higher learning be? This is a question that has to be answered in the context of the controversy that has been cleverly created in the matter of the establishment of a University in the North or the East.

Making research in the price-less documents that treasure the scintillating speeches of Sir P. Ramanathan, we came across his memorable motion in the Legislative Council on the Incorporation of Parameshvara College. In moving the first reading of the Ordinance for this purpose, Sir Ramanathan, in effect, delivered a sermon on Education. The full text of this inimitably eloquent exhortation has been reproduced in this issue of the Hindu Organ for the benefit of those who are rushing in to propound astounding theories.

Sir P. Ramanathan planned the Constitution of Parameshvara College as the pole star of proper education and therefore explained what constituted true instruction. He had, in doing so, invoked the image of a golden age in the intellectual life of Lanka. Today after forty seven years have fled away and hopes of a house of higher learning in the North have been abandoned as forlorn, the possibility of a probability of a new university has been assured by the recent announcement of the Chairman of the National Council of Higher Education. Nothing can be more helpful to us in this connection than the prophetic words of patriot Ramanathan.

The Philosophy Behind.....

(Continued from page 1)

tection and punishment, they may easily pass for respectable people. To them I would say that Religion consists of those principles and practices which relate to communion with God and the attainment of actual knowledge of God, and that the chief obstacles to such union and such knowledge are indulgence in selfishness unrestrained gratification of sensual desires, and the preference of pleasure to duty.

Now, Sir, parents in this country, and indeed in all other civilized countries, greatly regret the evil days that have fallen upon them, and are earnestly craving that the ancient traditions which have prevailed among us and produced really good men and women, really good citizens, may be taught in our schools, under the protection of the Government.

Some sixty years ago Professor Huxley assured his large audiences in the United Kingdom that he could not commend the education imparted in its schools and colleges, for the simple reason that it could not convert a bad boy or girl into a good boy or girl. His testimony has been found to be true by succeeding generations. They have watched the course of events which have made for disorder and spiritual ruin, and they are anxious that something must be done at once to enable youngsters to learn and live the right life.

Right thought, right speech, and right action still exist among a limited number of men and women in Christendom and other fields of religion. They are most anxious that the youth of the country should save themselves from the perils of selfishness and sensuousness combined, called worldliness, and that, while the nature of the perishable things that surround us should be taught to their children, a serious effort should be made to inculcate also some of the principles relating to the imperishable things known as God and Souls, and to teach the part which Evil plays in the destruction of humanity.

Hindu, Buddhist, Christian, and Mohammadan sages have all taught the principles of imperishable

or eternal life in order to save human beings from the dangers of worldly life. They emphatically assert that the Life Eternal is not something high up in the skies, but is attainable in our own hearts, amidst our worldly surroundings, and that a knowledge of the principles and practices of Eternal Life is the only safeguard against the corruption which beset our path on earth. Therefore, our duty is clearly to bring afresh within the reach of our children the great traditions which have been crowded out of our schools and colleges by the advent of what is called modern civilization

I have thought for many years that it was my duty to help Hindu parents in this country and India to attain their heart's wish. This is the reason, Sir, why Parameshvara Vithyalayam was founded. Vithyalayam means a house of learning, and Parameshvara means the most High. Thus Parameshvara College means the house of learning of the Most High. Any student who is admitted there will be given facilities to know something more of life than the perishable side of it. He would know that the Spirit within the mortal body and God within and beyond us are the only imperishable things which we should labour hard to attain, at least as hard as we labour for the perishable things of the body. In our endeavour to attain the Imperishable, we have first to discover the individual Spirit which is in the body, and then come to know God who is in the Spirit. The Spirit is therefore called the Temple of God. Unless boys and girls are taught these truths early in life, and helped to prefer the principles and practices which relate to the discovery of the Spirit in the body, and God in the Spirit, they would be engulfed in the vortices of selfishness and sensual desires. They would naturally sink more and more into corruption, and become terrible sufferers here and in the lives to come.

The chief aim of the Parameshvara College is to save our boys in this way and to make good citizens of them. By reminding them of our Spiritual Traditions, we hope to make them real assets to us and to the British Empire. Our late Governor, Sir William Manning, at-

tached the highest importance to Spiritual traditions. He spoke of them just before departing from the Island. He attended a function in the Zahira College at Maradana in March last, and addressed those who were assembled there as follows:—

“Now, one passage in the speech of the Headmaster struck one not only of importance, but one as bearing very largely upon the desirability of education under Muslim precepts and that is this: There is now in Ceylon the means of educating the Muslim youth without the sacrifice of belief and ideals sacred to Islam. I can only tell you how I agree with that sentiment. You have hitherto not had a secondary school for the Muslim population, and now you have that secondary school where your children will be educated without the sacrifice of belief and ideals which are sacred to your religion. Now this being the sole Muslim secondary school at present in existence in this Island, I can only hope it will receive your support..... My own opinion is that..... the Muslim community is worthy of a great school. That feeling should be cherished and encouraged in every way by the Government of this country..... I very sincerely hope that the Muslim youth of this country will be trained in the tenets of the Islamic faith, and will obtain in this college that education which will enable him to become prosperous and worthy, and that, when in later days they recognize the benefits they have received from this college, they will exercise that great tenet of your religion which is charity, and will come forward in their more prosperous days to help all that appertains to Muslim education.”

How broad, Sir, are these views! How good of this staunch Christian Governor to speak so sympathetically of the religious ideals of the Muslims, and to lay the foundation stone for a building to be raised for the glorification of such ideals! How different is the conduct of some other educationists among us, who think that they should support their own religion only, and that every other religion on the face of the earth must be undermine and damned. These narrow-minded persons believe that God does not exist in the heart of every man, and that, when some non-Christian religionist is

Maha Sannithanam of Meihandar Aatheenam

The Maha Sannithanam of Meihandar Aatheenam was greeted by the Maha Sannithanam of Nallai Gnanasambanthar Aatheenam on December 26, 1969 when Mahasannithanam of Meihandar Aatheenam paid a visit to Nallai Aatheenam and wished the Aatheenam well. Suhapramam Bhrama Shri Ramasamy Sastrigal, delivered a lecture on 'Gnanasambanthar'.

addressing himself to God who is within and beyond him, he is worshipping the devil. This hatred of other religionists, have had a most degrading effect. There is only one God for all nations. He is the only Lord of all hosts, who can be worshipped by human beings. The methods of worship in the case of the great religions of the world may be different, but the object worshipped is identically the same.

Having founded the Parameshvara College, it was necessary to incorporate the Board of Directors who are administering it, and I have come to this Council with the draft of an Ordinance for that purpose. It sets out the aims and policy of the college and the course of studies that will be imparted there. I regret to say that some intolerance has been shown towards the spiritual side of the education described in one of the clauses of the Ordinance. I say that anyone who opposes this policy is an enemy to humanity. If he is a genuine Christian he will not oppose it, because Jesus said: "This is Eternal Life — knowledge of God and the spirit that is in the body." It is the principles of such knowledge that should be imparted in every school and college. I believe that there are many Christian schools where such principles are taught, and I do not see why any Christian should grow impatient when such principles are taught in Parameshvara College. I consider that it is essential to the welfare of a student to know these principles, and therefore there is a special clause in the Ordinance about them.

It is said that the education imparted in

The Philosophy Behind

(Continued from page 2)

schools should enable an outgoing student to find a livelihood for himself. Between the ages of six and fourteen, there is time enough only to make him read, write, and work simple sums in arithmetic, but the training for a clerkship or other vocation for earning a living wage is possible only in later years, say, between fourteen and nineteen. The education that is required to gain a livelihood, so as to keep body and soul together, requires a knowledge of such things as are taught ordinarily in our schools, but Education in the proper sense of the term implies something that is systematically neglected by our educationists. I am sure that Honourable Members will agree with me that the more important side of Education is the training of boys and girls to lofty ideals of character, perfection in work, heartfelt devotion to God, and loyalty to the King. This is expressly declared in the draft Ordinance before us to be the policy of Parameshvara College.

What is meant by lofty character?

Man is in bondage to evil, and the most urgent problem in life is to extricate the soul from evil and its subtle corruptions. If the instruments of knowledge and action, given to the soul by God, be not carefully trained and strengthened in early life to prefer always the needs of the soul to the cravings of the body, they will not be able to resist the promptings of evil to do the very things they should not do in the interests of the soul. If these instruments fail to protect the little heaven of love and light that is in every man, and to develop them successfully, first into neighbourly love, and then into philanthropic love, and then to Godly love, they are said to be possessed of "bad character". The marks or features or characteristics of our inner being, having suffered disfigurement by evil, are spoken of as low or wicked. But, if our instruments of knowledge, the chief of which are the five senses, the mind, attention, recollection of sound doctrine, right reason, and determined will, do not deviate from the path of duty laid down for us by sanctified sages, we are said to be possess-

ed of "high or lofty character."

It will thus be seen that the formation of good character requires sense control, mind control, abundant study and thoughtful action. In every country we have a small percentage of men who are congenitally gifted with good character, with a strong predisposition to avoid evil and follow the dictates of duty. This congenital gift is the result of past lives lived according to law, but there is a much larger percentage of people who wish to be good, and yet are unable to struggle against the impulses of evil. What is the kind of education to be given to them that will lead them out of the mazes of wickedness? Is the nature of evil and its subtle ways ever explained to them? Is God's design as to the uplifting of fallen people ever unfolded to them, at home or at school, in the early part of their lives, when alone ethical and religious lessons can take root, flourish, and fructify? Has anybody taught them that pain, poena or punishment, was ordained by God as a remedial measure against evil? In Western countries, on both sides of the Atlantic ocean, there are famous preachers who confound evil with pain, who say that evil and pain are identically the same. They teach that passion and animal desires in man are so deeply rooted in human nature that it is impossible to efface them, and that all we can do is to direct wisely the higher desires and endeavour to find peace in the culture of one's own personality. Can this wise direction of the higher desires and this cultivation of character be effected under the present system of education which thrusts aside religion and ethics?

Until our boys and girls are taught to realize the great truth, that indulgence in any desire, not permitted by law, conduces to debase one's character and brings about spiritual ruin; until they learn that the desire for gratifying each of the five senses should be carefully limited and controlled, lest the mind, running promiscuously with the senses, be spoilt by the mire of sensualism; until it is strongly impressed upon our boys and girls that an impure mind becomes the ally of

evil, and the enemy of the soul: until they clearly understand what the principles and practises of Eternal Life are, and how such truths only can free the soul from the beguilements of evil, they would continue to be creatures of sorrow and mischief to themselves and to the society to which they belong.

So far as regards the formation of high character.

What is perfection in work? This is absolutely necessary for self-improvement. Every Official Member who has a seat in this Council, by virtue of his being a head of a department, will bear testimony to the fact that he earned his position by labouring hard to excel in the work entrusted to him. Whether it is thinking or speaking or writing, or whether it is supervising, directing or organizing, his one desire was to do his very best. From this point of view of excelling in work, he has known what officers working under him as assistants or clerks are excellent workers, what officers are indifferent workers, and what officers are bad workers. Perfection in work is not to be obtained except by taking infinite pains, and endeavouring to complete and polish up in every detail the work in hand.

Excellence in hand work is a prelude to perfection in mind work, and that again leads to intellectual and spiritual perfection. In the great design of God which we see prevailing in the constitution of all bodies—mineral, vegetable animal, and human—we observe that every cell and every aggregate of cells is beautifully made and well correlated. We have to copy the example of God in regard to the works entrusted to us in this life. We should not draw any distinction between what are called little things and great things that come to our hands. In the case of everything, our duty is to turn out excellent work, and we shall have our reward, which is steadfastness of purpose, poise, purity of heart, and prosperity in peace.

These qualifications lead us nearer and nearer to God. We become devoted to God. We feel degraded when the mind wanders in the act of worshipping God. The habit of giving our whole attention to perfection of worship begets the feel-

ing, all the while that God exists, mercifully rewards us for works of loving kindness, and punishes us for our works of hate. Without a full acknowledgement of God and a constant fear of wrongdoing, there can be no Extrinsication of the Soul from Evil. The more and more the power of evil is resisted by us, declines in us, the more clearly shall we see the reality and greatness of God.

I need not say much about the ideal of loyalty to the King set forth in the Ordinance, because we still make much of this virtue. If the throne and its surroundings are disturbed, there will be confusion in society, and many great dangers will stare us in the face. I am glad to say that there is not a single school or college in Ceylon which objects to loyalty to the King. In the draft Ordinance relating to Parameshvara College it is laid down as a stern duty, to be observed by students; teachers, and the Board of Directors.

In matters relating to the administration of this college, I have often consulted the Director of Education. He consented to be appointed in the Trust Deed as one of its Directors, when I explained to him that, if he were a member of the Board, he would be of great use to the other Directors, and guide them in the solution of many an educational and administrative question. But now that the name is mentioned in the draft Ordinance he thinks that neither he nor the Divisional Inspector of the Schools of the Northern Division should hold office on the Board. I cannot appreciate this change of attitude towards the college, but, of course, if he persists, I shall have to strike off his name.

Section 10 of the Ordinance lays down clearly that, in addition to the usual curriculum of studies, the religious traditions of the Hindus should be carefully taught to every Hindu boy there. There are some Christian teachers in the college, and boys belonging to any religion are admissible there. The Hindu religion inculcates that the souls of boys and girls and men and women, of whatever faith or race, are all children of one and the same God; that parents as well as teachers are trustees of God; that God exists in the heart of every human being; and

that all the affairs of the world must be interpreted in terms of the prevailing power and grace of God. When our thoughts, divorced from the limitations of the body and its surroundings, are thus established in God, our sages declare that we have passed from the kingdom of earth to the kingdom of God, from the things of perishable life to imperishable life or the Life Eternal.

I move, Sir, the first reading of the Ordinance to incorporate the Parameshvara College.

The Hon. Mr. W. A. de Silva (Central Province, Urban) seconded.

The Hon. the Vice-President:—I understand that the Honourable Member wishes to amend the Bill before it is read a first time. He may do so with the consent of the House.

The Hon. Sir Ponnambalam Kamanathan, Kt., K. C., C. M. G. (Northern Province, Northern Division):—I may say, in reference to that, Sir, that at the desire of the Government, there was a conference held between the Honourable the Attorney General, the Director of Education and myself, and we have agreed on certain matters. The amendment I have mentioned, together with some other amendments will be introduced after the second reading of the Bill, when the House is in Committee.

The Hon. The Attorney General:—I think it will be most convenient if the Bill is read in its present form, and the amendments are introduced after the second reading, when the House is in Committee.

The motion was agreed to.

The Bill was read a first time.

HINDU ORGAN & INTHUSATHANAM

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IN THE DISTRICT COURT OF POINT PEDRO

Testamentary Jurisdiction No. 929

In the matter of the Last Will and Testament of the late Murugappan Vyravipillai of Thumpalai Deceased

Vijayaledchumy wife of Subramaniam Balasingam of Thumpalai Petitioner

Vs.

- 1. Murugupillai Ramajeyam and 2 wife Sripathy, 3. Arumugam Kanageratnam, 4. and wife Thilagawathy, 5. S. Murugupillai, 6. and wife Selvaratnam, 7. Sithamparapillai Balasubramaniam, 8. R. V. Kandasamy, 9. and wife Sivapackiam, 10. Sethappah Velmuruzu, 11. Sethappah Krishnasingham, 12. K. Kandiah and 13. wife Nagaratnam, 14. Sethappah Pasenthiran, 15. Sethappah Sabanathan, 16. Ramasamy Paramaguru, 17. and wife Annalechumy, 18. Sithamparapillai Murugupillai, 19. Sithamparapillai Sinnathamby, 20. Vallipuram Sithamparapillai of Thumpalai presently of Hospital Road, Jaffna, 21. and wife Sasaratnam, 22. Sithamparapillai Vairavanthar, 23. Murugappan Subramaniam, 24. Ramu Sithamparasathan, 25. and wife Umayathapillai, 26. Subramaniam Balasingham all of Thumpalai Respondents

This matter coming on for disposal V. M. Cumaraswamy Esquire, District Judge, Point Pedro on the 19th day of September 1968 in the presence of Mr. T. Ponnambalam Proctor on the part of the Petitioner and the petition and affidavit of the Petitioner having been read;

It is ordered that the Last Will dated the 4th day of September 1965 and attested by T. Ponnampalam Notary Public under No. 3320 be declared proved, that the petitioner as Executrix appointed by the said Last Will be declared entitled to take out Probate and that Probate be issued to her accordingly unless the Respondents or any other person shall appear before this Court on or before the 21st day of November 1968 and show sufficient cause to the satisfaction of this Court to the contrary. This 19th day of September, 1968

- Drawn by T. Ponnambalam Proctor for Petitioner 23-11-68 Time to show cause extended to 19-1-69 V. M. Cumarasamy District Judge
19-1-69 Time to show cause extended to 20-3-69 S. Augustine Silva District Judge
23-3-69 Time to show cause extended to 10-6-69 V. M. Cumarasamy District Judge
10-6-69 Time to show cause extended to 23-7-69 Sgd. C. M. Tharmalingam District Judge
23-7-69 Time to show cause extended to 5-9-69 C. M. Tharmalingam District Judge
5-9-69 Time to show cause extended to 13-10-69 C. M. Tharmalingam District Judge
13-10-69 Time to show cause extended to 19-11-69 C. M. Tharmalingam D. J.
19-11-69 Time to show cause extended to 25-1-1970 C. M. Tharmalingam D. J.
232 19 & 26

Astrological

WEEKLY FORECASTS

SRIPATHY

FROM 28 - 12 - 69 TO 3 - 1 - 70

ARIES Aswini, Bharani, Kartikai 1st part [Meda Rasi]

Health will be unsatisfactory. You will have to work hard for your success. But professionally a good week. Gains through lands promised. Elder brothers and sisters will be helpful.

TAURUS Kartika 2, 3, 4, Rohini, Mrgasirisha, 1, 2, [Idapa Rasi]

Mother's health will suffer. You will find it difficult to have your way in things. Work will be heavy. Friends of the opposite sex will be helpful.

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

Financially a good week. Younger brothers and sisters will be helpful. Some domestic troubles likely. Paternal relatives may cause you some annoyance. Old investments will bring in good results.

CANCER Penarpoosa 4, Poosa, Ayilya [Kataka Rasi]

You will be quick to pick up quarrels. Unnecessary travels likely. Happiness through children and ruin to enemies likely. Health must be given particular care.

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

Misunderstandings with friends likely. Financially a fairly good week. Domestic affairs will be in a mess. Health too will be unsatisfactory.

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

Financially a good week. You will be able to gain much through your relatives and friends. Ruin to enemies and success in litigation likely. But there will be no mental peace.

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

You will have no mental peace. Financially a fairly good week. Younger brothers and sisters will be helpful. Health a problem. Abdominal complaints likely. Domestic affairs will be in a mess.

SCORPION Visaka 4, Anusha Kettai [Vrischika Rasi]

Financially a good week. But clashes with

relatives shown. Ruin to enemies promised. Elder brothers and sisters will be helpful. Expenses will be heavy.

SAGITTARIUS Moolam, Pooradam, Uttiradam 1 [Thaan Rasi]

Spend Sunday morning with care. Health upsets likely. Ill health to children also shown. But financially a good week. Gains through landed properties promised

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

Spend the first three days with care. Quarrels and misunderstandings with friends likely. Vehicles may cause you some troubles. Rest of the week will be fairly favourable.

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

Health must be given particular care. Domestic affairs will be in a mess. But financially a good week. Old investments will bring in good results. Spend Tuesday evening, Wednesday and Thursday with care.

PISCES Pooraddati 4, Uttiraddati, Revati [Meena Rasi]

There will be no mental peace. Quarrels with relatives likely. Professionally a fairly good week. Ruin to enemies likely. Spend Friday and Saturday with care

ORDER NISI

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction No. 2536

In the matter of the intestate estate and effects of the late Nalliah Thevarajah of Tellipalai East Deceased

Anthony Jonah Nalliah of Tellipalai East Vs. Petitioner

Mrs. Emily Nalliah of Tellipalai Respondent.

This matter coming on for disposal before I. M. Ismail, Esquire, District Judge of Jaffna on the 2nd day of December 1969 in the presence of Mr. D. Rajadurai Proctor on the part of the Petitioner abovenamed and affidavit of

IN THE DISTRICT COURT OF JAFFNA

NO 2535/T

In the matter of the intestate Estate of Chelliah Sivapathasundaram of 52, Arasady Road, Jaffna. Deceased

Ponnmalar widow of Chelliah Sivapathasundaram of No. 52, Arasady Road, Jaffna

Vs. Petitioner

Thiviashanti Sivapathasundaram of 52, Arasady Road, Jaffna. Respondent

This matter coming on for disposal before I. M. Ismail, Esquire, District Judge of Jaffna on the 11th day of November 1969 in the presence of Mr. A. Sannuganathan, Proctor on the part of the petitioner abovenamed and the affidavit of the petitioner dated the 23rd day of July 1969 having been read:

It is ordered that the petitioner be and she is hereby declared entitled as widow of the abovenamed deceased to have Letters of Administration to the above estate issued to her accordingly unless the respondent abovenamed or any other person or persons interested shall on or before the 26th day of January 1970 show sufficient cause to the satisfaction of this Court to the contrary.

This 11th day of November 1969.

Sgd. I. M. Ismail District Judge Jaffna

Drawn by A. Sannuganathan, Proctor for Petitioner 231 19 & 26

the Petitioner dated 5th September 1969 having been duly read.

It is ordered that the petitioner be and he is hereby declared entitled as father of the abovenamed deceased to have letters of administration to the above estate issued to him accordingly unless the respondent abovenamed or any other person or persons interested shall on or before the 18th day of February 1970 show sufficient cause to the satisfaction of this Court to the contrary.

The 2nd day of December 1969.

I. M. Ismail District Judge 233 19 & 26

THE JAFFNA MUTUAL BENEFIT FUND Co. Ltd.

(Established 1918)

10,000 shares of Rs. 5/- each, 50,000/00

Recurring Deposits: Contributions at the rate of Rs. 10/- per month for 80 months will earn Rs. 1000/- at the rate of Rs. 100/00 per month for 80 months will earn Rs. 10,000/00.

Savings Account: opened and interest allowed at 1% per annum on the average monthly balance when it does not fall below Rs. 1500/

Fixed Deposits: received for periods of 12, 24, & 36 months and interest allowed at 7, 8 & 9 per cent per annum respectively.

Loans on the security of Jewels and Deposits are granted and part payments accepted.

FOR FURTHER PARTICULARS APPLY TO:

THE MANAGER.

சென்னை நகரில் உள்ள மதுரை மருத்துவ கல்லூரி... (Tamil text)

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Editor: R. N. SIVAPATHASUNDARAM