

THE EDUCATIONAL THOUGHT OF ARUMUGA NAVALAR

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The educational thought of Arumuga Navalar has to be weighed in its proper historical perspective. The educational activities of his contemporary missionaries have to be first surveyed before we venture to fathom the educational policy of Navalar. The nineteenth century ranks as a land mark in the history of education in Ceylon. The reason is not far to seek. With the advent of British rule, Christian Missionaries came in good number to Ceylon. In the early part of the nineteenth century, British Governors like Sir Robert Brownrigg viewed with favour the setting up of missionary organisations to raise the moral and educational standards of the native population of Ceylon. Soon, there sprang a network of missionary organisations in the Island. The district of Jaffna was the venue for operation for the Church Missionary Society, Wesleyan Methodist Missionary Society and the American Missionary Society. These missionary societies, though dogmatically opposed to each other, were united in the pursuance of their object—the proselytizing of the natives. They masked their inner motives with the noble object of providing social amenities to the local inhabitants of Ceylon. They seized the opportunity of finding a high percentage of illiteracy among the natives and volunteered to found schools in every nook and corner of Jaffna. The building of a church inside the school premises or in its immediate vicinity was a subsequent act of the well planned missionary organisations. In short, the school preceded the church only in the matter of time. For they often became inseparable for more than one reason. The school teachers

were either foreign Christian Missionaries or native Christians who had been decoyed to their fold. The rudiments of Christianity were ingeniously included in the curriculum of the schools thereby disabling teachers of other faiths from seeking employment in these schools. Though there were several categories of schools such as the Seminary, Vernacular School, English School, Central Day School, Charity Boarding School, etc., they all had the common object of propagating Christianity among the native children. "Catch them young" was the watch-word of the Christian missionaries who founded schools in Jaffna at this time. Inadequacy of suitable text books was their justification in introducing the printing press which soon became another forcible instrument for their propaganda. Actually the printing press was but an appendage like the church to the school equipment and it produced nothing but books and newspapers with a Christian



background. Thus the organs of propaganda for the missionaries were the schools with their churches and presses as their appendices. The education imparted at these institutions was like a sugar coated pill. The unpalatable pill of Christianity received a skilled sugar coating of the rudiments of history geography, arithmetic and the languages in the hands of these missionaries. Conspicuous buildings, stationery like paper, ink and pen, free meals and books and even free tuition were the tempting baits to the natives who succumbed a prey to them in large numbers. The church bell was rung periodically to indicate the hours of work for the day. The service at church was transplanted at the schools. The role of the school master under this set up was many sided. He was the religious preacher and teacher combined in one. Like Sir Roger de Coverly, he would often encourage a student by presenting him with

ing employment in these schools. Though there were several categories of schools such as the Seminary, Vernacular School, English School, Central Day School, Charity Boarding School, etc., they all had the common object of propagating Christianity among the native children. "Catch them young" was the watch-word of the Christian missionaries who founded schools in Jaffna at this time. Inadequacy of suitable text books was their justification in introducing the printing press which soon became another forcible instrument for their propaganda. Actually the printing press was but an appendage like the church to the school equipment and it produced nothing but books and newspapers with a Christian

(Continued on page 3)

Maha Sivarathiri Day At Thiruketheeswarm Temple

BY 'GEMINI'

The above Festival will take place on 15-2-1969 and 16-2-1969. Pilgrims from all Hindu areas in Ceylon especially from the Jaffna Peninsula and Colombo will be arriving at the ancient Sacred Shrine at Thiruketheeswaram from the morning of 15-2-69 to take part in the religious ceremonies etc at the Kovil and during the prayers etc in the course of the day and throughout the vigil in the night of 15-2-69 and return after the Theertham to their homes on the morning of 16-2-69.

The Thiruketheeswaram Kovil Restoration Society which is functioning from Colombo may not know the actual number of pilgrims who travel from the Jaffna Peninsula to this Kovil for the religious observations and the night long vigil at this ancient shrine during the Maha Sivarathiri. They do not organise or arrange with the Authorities to provide a better and faster service by train for those coming from the Jaffna areas. A good number of these pilgrims travel by train and they experience all types of inconvenience and hardships owing to lack of proper facilities provided by the Railway. Either they have to spend much of their precious time at Vavuniya in waiting, for hours, for the buses to take them to the temple or at Madawachchi

waiting for a connecting train and that too for several hours.

The Buses provided by the C. T. B. at Jaffna for a direct service to the Kovil are also inadequate to cope with the large number and the pilgrims are put into a lot of hardships and inconvenience. If a fast Railway Service is provided to the Kovil from Jaffna via Thiruketheeswaram Railway Ticket Agency, thousands of Pilgrims and Students from the leading Schools could organise themselves into groups and travel in comfort, with concession tickets. For a group of ten and over the Railway charges one and a quarter on a single ticket for the return journey. Further next Year as 16th of February is a Poya Holiday the Week End Return concession ticket could be availed of by individuals to go to Thiruketheeswaram Kovil and return. The Railway should be requested to provide a co-ordinated Rail-Bus Service to Thiruketheeswaram Kovil via the Railway Agency at Thiruketheeswaram by issuing Rail-Bus combined Ticket for the Maha Sivarathiri Festival. The Shrine is only about four miles from the Train Halt.

Last Maha Sivarathiri Day more than 25,000 pilgrims congregated at the Kovil but proper facilities were not provided for the comfortable travel either by the Railway or by the C. T. B. Your Magazine being entirely one to cater for and promote Hinduism I feel that I will be doing a great service in requesting you to prevail upon the expected Pilgrims to this Shrine during the Coming Maha Sivarathiri Day, through your respected journal to organise themselves and request the Railway Authorities to arrange a Fast Special Train to run from K. K. S. to Mannar and back leaving Kankesanthurai at 10.00 a.m. and returning to Kankesanthurai at 10.00 p.m. (Continued on page 3)

PURITY IS NEXT TO DEVOTION

PURITY PROMOTES HEALTH



USE
MILK WHITE SOAP
AND ENJOY ALL BENEFITS



தமிழகத்தின் பழமையான
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Hindu Organ

FRIDAY, DECEMBER 13, 1968

TEMPLE FESTIVALS AND TRANSPORT SERVICE

With the development of the transport system of this country many special features have been introduced by the Authorities to meet the demands of particular occasions that require extended and elaborate facilities for travel. However the provision of such arrangements do not seem to be adequate to the special occasions particularly because of the fact that more people participate in religious and cultural festivals. In the Northern part of the Island the festivals at Nallur, Maviddapuram, Sannithy, Nainativu, Thiruketheswaram and Madhu draw several thousands of worshippers from all over the country requiring special arrangements for transport. Elsewhere in this issue a correspondent invites our attention to the need for a special arrangement for travellers by rail to Thiruketheswaram on the occasion of Maha Sivarathiri, the observance of which holy day is almost a national affair for Tamils. The correspondent has studied the problem of transport in detail and has suggested a workable scheme for the C. G. R. to adopt during the Maha Sivarathiri period.

Thiruketheswaram, apart from the historic serenity and spiritual significance as described in the ancient Saiva literature and the Thevarams of Saint Sambandar and Saint Sundarar, has now acquired by the sustained devotion of worshippers a special import in the religious affairs of this country on the same footing as that of the sylvan shrine of Lord Subramania by the banks of the magnificent Menik Ganga. The whitish waters of placid Palavi have been known to be a panacea for the ills of human beings both materialistically and spiritually. Even non-Saivites long to dip themselves in this sacred pond.

Thus the occasion of Maha Sivarathiri is of a

great significance to Thiruketheswaram just as Kumbakonam is reputed for Masi Maham festival. The C. G. R. and the C. T. B. must not remain satisfied with the normal service of trains and omnibuses but should organise special runnings during religious ceremonies and cultural festivals. Thiruketheswaram Temple is only four miles from the nearest railway halt and the authorities can well arrange for a co-ordinated transport service during the Maha Sivarathiri festival on the lines suggested by our correspondent.

There is a short cut from Mannar to Jaffna across the Lagoon and through Pooneryn. This serves those who do not use the railway. Here the Bus Service must be strengthened even in normal times and specially organised for particular occasions.

Veteran Tamil Pundit Honoured

Honouring Pundit Sri M. Vetharaniam at his ripe age of 85 years who had been a tutor to several pupils and had devoted his whole life in carrying on Purana Padanam in the temples and Madalayams of Jaffna as a commentator was one of the chief items of the Navalar Guru Poojah celebration conducted under the auspices of the Jaffna Saiva Paripalana Sabha on 11-12-68. Mudaliyar C. Muthuthamby who presided over the public meeting introduced the Pundit and remarked Sri Vetharaniam belonged to the old class of teachers trained in the classical section the Navalar Saiva Prakasa Vidyasalai where Sri A. Kumaraswamy Pulavar and Sri K. Kailayapillai were the prominent teachers. Brahma Sri V. M. Retneswaralyer another veteran old pundit was his classmate. Sri Vedaraniyam had served the Sabha in carrying on the holy task of Puranapadanam since 1940. His commentaries were much appreciated for his chaste and pleasing language reflecting truly the ideas contained in the poems of each Puranam. Sri Vedaraniyam was leading an orthodox Saivite life performing Sivapoojah daily. His father Muttu umaraswamy was a disciple of Sri la Sri Arumuga Navalar. It was his pleasant duty to honour him by covering his body with a Ponnadai. Sri Vedaraniyam thanked the Sabha for having invited him on that occasion and honoured him.

Navalar Day At Sabhai Ashram

Full Day Program Draws Large Audience

Guru Poojah in memory of Sri la Sri Arumuga Navalar was conducted in a very impressive manner all over the Island. Almost all schools celebrated the occasion fittingly in addition to the several Saiva Societies. At the Navalar Ashram of the Jaffna Saiva Paripalana Sabha, it was appropriately observed with a full day program.

The morning of December 11, 1968 was spent on prayers and Special Poojas at the Ashram Shrine room. The recital of Satkurumanimalai was an important feature. With Maheswari Poojah the morning program came to a close.

In the afternoon a Portrait of Sri Navalar was carried in procession starting from the Ashram and going through the important streets of the City to the accompaniment of Bhajana and Nagaswaram music. The procession reached the Ashram at 7 p.m. Poorana Kumbams were seen throughout the route of the procession.

At the Public meeting held at the Ashram Hall Mudlr. C. Muthuthamby, Vice President of the Sabha presided. Thirumuraish were recited by the pupils of Sri P. S. Rajasekaran of Thevara Isai fame.

Mudaliyar C. Muthuthamby remarked that the Tamils of Ceylon were much indebted to the great Navalar whose services for the promotion and propagation of the Saiva faith and the Tamil language cannot be gauged by any one. Performance of his Gurupoojah is of great significance because it helps us to remember him and pay our humble respects to him.

Mr. R. N. Sivapirakasam remarked that the Tamils should take the necessary steps to publish the books written by Navalar. By reading them they would gather a correct knowledge of the Saiva faith and its practices.

Mr. E. Sabalingam, Principal Central College Jaffna said that he was glad to be present at the Gurupooja celebrations of the Great Navalar as he was now the head of the school where the Navalar received his early education of the English Language. Rev Percival the head of the institution had a high regard for the Navalar's sincerity

and integrity. Navalar's Association with the Percival High School afforded him to learn the methods of propagating the Saiva faith.

Religious bodies like the Saivaparipalana Sabha should take steps to train Saiva religious preachers as envisaged by Navalar in his scheme of education.

Mr. N. Sabaratnam, Principal Jaffna Hindu College remarked that he was representing an institution which was founded by the disciples of the Great Navalar in order to fulfil his noble desire of founding an English School. Navalar was a prophet. He advocated free education and education through the medium of the mother tongue, both of which had found a place in the present system of education.

Srimathy Pundit S. Amithambikai remarked that Navalar led a pure religious life having renounced the world. Service to Saivism and the Tamil language was his object.

Fundit K. Namasivayam recited some hymns chosen from "சற்குருமண மாகை" composed in memory of Navalar by one of his disciples, Sri la Sri Ambalavanar Swamy of Vaddukkoddai.

Mr. V. Ragnatha Mudaliar, President All Ceylon Saiva Young Men's Association, regretted very much that the Tamils of Ceylon were only paying a lip service to Navalar and that they did not care to follow his preachings. They would do well to practise his preachings. That was the best method of honouring his name.

Mr. M. Mylvaganam, Religious Secretary proposed a vote of thanks to the President, Sri P. A. Rajasekaran, his pupils, the lecturers and all those who had helped the Sabha to conduct the celebrations successfully.

The Educational....

(Continued from page 1)

books on Christianity. The price the natives had to pay for the sugar coated pill type of education imparted at these schools was, to admit one's conscience, very very high and dear—the total alienation, at least for the time of being instructed, of their faith and implicit subordination to the alien faith.

Let us chalk out the geographical distribution of the missionary schools in Jaffna during the early part of the nineteenth century when Navalar was in his infancy. In the year 1833, there were 41 schools with a total of 338 children, belonging to the Wesleyan Methodist Mission Society. These institutions can be classed into the Native Free Schools, the English Schools and the Seminary. The Seminary was housed in Colombo and was intended for training preachers, catechists and proponents. The type of education imparted at it was much higher than at other schools. As far as could be ascertained, the English Schools were two in number. One of them was established at the Main Street, Jaffna and its Superintendent was Rev. Peter Percival. The other was at Vannarpannai and was administered by Rev. John Kilner. These schools were established close to the missionary station so that the residing missionary could supervise the entire management of the school. The American Mission set up the Village or Native Schools, the Central Day Schools and the Free or Charity Boarding Schools at Vaddukkoddai, Pandarteruppu, Manipay and Uduvil. In the year 1833, there were about 78 schools with a total of 3095 children of whom 483 were girls.

(To be continued)

AN APPEAL

SUBSCRIBERS to the *Hindu Organ* and the *Inthusathanam* are kindly requested to remit their subscriptions for these papers promptly and help publication of these journals.

Manager.

Navalar's Religious Work

(Reproduced from the late S. Shivapadasunderampillai's book on Sri Navalar)

Navalar's heart was filled with the woes of his country. The thought of marriage could not enter his head. His brothers tried in vain to get him married. But he was determined to be a bachelor all his life.

He began his public work in his twenty-third year. He got together a number of young men who had attained scholarship in Tamil, and taught them Tamil Literature and Shaiva Religion in the morning and evening. The most brilliant among these were Sadasivapillai, Nataraja Aiyar and Arumukhapillai. Sadasivapillai followed the footsteps of his master, made a vow of celibacy and became Navalar's lieutenant. Later, he took full charge of Navalar's Printing Press in Madras. After the passing away of the Master, he conducted not only the Press but also Navalar's School at Chidambaram. Nataraja Aiyar specialized in religious study and devoted himself to the teaching of Shaiva Philosophy. Arumukhapillai chose to remain a bachelor, joined the Adhinam of Tiruvannamalai as a Tambiran, and wrote a commentary on Periapuranam.

Among those who formed the second batch of Navalar's students were his nephew, Ponnambalapillai, Vaidyalingapillai and Sentinatha Ayer. Ponnambalapillai was as great a Tamil Scholar as Navalar himself, became a teacher and produced a large number of Tamil Scholars, chief of whom were Sabapathy Navalar and commentator Velupillai. Vaidyalingapillai became the head teacher of his Master's school at Vannarponnai, and served in that capacity for several years. Sentinatha Ayer devoted himself to the study of Religion, and wrote several works, the most remarkable of which was his admirable translation of Nilakanta Bhasyam.

Navalar's work as teacher thus fully justified his purpose and expectations. He produced a number of Navalars.

Two years later (1847) he turned to preaching. He selected the Vetanta Mandapam of the Shivan Temple at Vannarponnai for this work, and delivered lectures on Friday evenings. Karthikeya Aiyer, who had been his classmate and had caught his religious spirit, be-

came his co worker. The subjects of the lectures included the existence of God, worship of God, love of God, love of religion, Shiva pooja, Shiva Deeksha, Temple festivals, the purpose of life, the termination of life, abstinence from meat and abstinence from drinks. It happened once that Kartikeya Aiyer was unable to be present on a day fixed for him. The audience requested Navalar to take his place. He said that he was unprepared. The assembly insisted that he ought to lecture to them. He chose unpreparedness (to death) as the subject of his discourse and seemed to have done much better than on days when he had prepared the subject.

His words were not words carrying mere sense. They carried conviction and compulsion. They compelled the hearers to practise what they had heard. A good number of them received Shiva Deeksha, gave up meat-eating, became regular temple-goers, and adopted Shaiva acharam. He soon extended his sphere of activity and preached in the villages also. In some of these villages, he established schools and provided them with funds. His Kopay school is even today in a flourishing condition. But, the Puloli school was badly managed by those who were in charge of it, and was ultimately closed. He got others to establish schools at Kandarmadam, Colombogam, Inuvil and Matagal.

Maha Sivarathiri^{xx}

(Continued from page 1)

santhurai on the morning of 15-2-69 and return to Kankesanthurai leaving Mannar on the morning of 16-2-69 after the religious ceremonies and theertham are over. The Pilgrims can detain and entrain at the Thiruketheswaram Ticket Agency and proceed to the Kovil by Bus.

I am sure that there will be sufficient number of Pilgrims, especially the Warrant Holders too will be able to take advantage of this opportunity. As a matter of fact this Special can connect the Morning Yarl Devi from Colombo, on 15-2-69 at

the Madawachchi Station and with a few coaches from Colombo (Reserved for the Pilgrims) by that Yarl Devi for the Colombo — Thiruketheswaram Pilgrims can be attached to this Special at Madawachchi, and proceed to Thiruketheswaram without any delay at Madawachchi. Similarly the coaches from Colombo can be brought down by a return Special train to Madawachchi and connected to one of the Kankesanthurai to Colombo, trains.

Principals of the leading Hindu Schools could do a great deal in this matter by organising the children to participate in the ceremony at the temple on this Holy Day by communicating with the Railway Operating Superintendent, C. G. R., Colombo to provide reserved accommodation in the Special Train and also could obtain concession tickets. Thus it can be easily anticipated that the number of Pilgrims who will flock to this Ancient Shrine will be much more than in previous years.

We Hindus lack organization and as a result a plot of inconvenience is experienced and financial expenditure is incurred to visit Holy Shrines on their own. If visits to Holy Shrines are organised and the Authorities made to provide the necessary facilities, thousands of Pilgrims will be benefitted. When there are organisations of other religious denominations sponsoring visits and arranging with the Railway and the C. T. B. for special facilities and running several specials viz. for Madhu Church Festivals, Poon Festival at Anuradhapura and for several other festivals etc, why cannot the Hindus also organise and help the Pilgrims and thereby serve Hinduism.

I feel that the Hindu Organ, the only Newspaper in Ceylon for the Hindus should sponsor and organise this in the name of Hinduism and appeal to the Railway and the C. T. B. to provide Specials on such occasions like the Maha Sivarathiri Day Festival at Thiruketheswaram etc. I hope you will agree with me in this and do the needful for the pathetic plight of those who travel by Train in pursuit of religious observance. Hindus need your assistance and I hope you will begin with the Maha Sivarathiri Festival at Thiruketheswaram, by being first, in organising a Special Train from Jaffna

DECLARATION OF HUMAN RIGHTS DAY

The annual review of the Declaration of Human Rights proclaimed by the United Nations on December 10, 1948 cannot be dismissed as a mere routine homage to the efforts of those war-weary leaders of the Big Powers in finding out a method of avoiding war for all time. The Declaration was described as a common standard of achievement for all peoples and all nations.

It is appropriate to look back across the two decades of U. N. activities and assess the achievements against the background of this Universal Declaration and reduce some facts that become important for the development of the Declaration as a weapon of welfare for the whole world.

All peoples and all nations—This is a very picturesque phrase quite pleasing to the politician's palate. But, who are the peoples and what are the nations, that have put into practice the Declaration in the proper spirit of world peace? Is the world nearer war or further away from it? Has the prospect of world peace gone bleak? These are questions that require classification in the context of actual achievements.

(To be continued)

ORDER NISI

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction
Testy No. 22/2

In the matter of the intestate estate of the late Vijayaedchumy wife of Chellappah Vijayaratham of Changanai Deceased

Chellappah Vijayaratham of Changanai

Vs. Petitioner
Minor 1 Vivenue Vijayaratham of Changanai, and
2 Chelliah Amirthalin-gam of Sandilipay.

Respondents
This matter coming on for disposal before I. M. Ismail, Esquire District Judge, Jaffna on the 25th day of July 1968 in the presence of Mr. M. K. Subramaniam Proctor on the part of the Petitioner and the affidavit of the Petitioner dated 10th July 1968 having been read.

It is ordered that the 2nd respondent be appointed guardian - ad - litem over the 1st respondent minor, that the petitioner abovenamed be and he is hereby declared entitled as lawful husband of the deceased to have Letters of Administration to the estate of the abovenamed deceased and the same be issued to him accordingly unless the respondents or any other person or persons interested shall shew sufficient cause to the satisfaction of this court to the contrary on or before the 25th day of October 1968.

This 26th day of July 1968

Sgd. I. S. M. Ismail

District Judge
The date for showing cause is extended to 12th January 1969

Sgd. I. S. M. Ismail

District Judge

25.10.68

171 13 & 20

ORDER NISI

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction
No. 2300

In the matter of the intestate estate of Annammah wife of Kanapathippillai Velupillai of Karainagar East Jaffna Deceased

Paramoo Aannachalam of Karainagar East Jaffna

Vs. Petitioner

Minor 1 Annaledchumy daughter of Kanapathippillai Velupillai

2 Kanapathippillai Velupillai

3 Arumugam Kanapathippillai and wife

4 Thanukody all of Karainagar East, the 1st respondent is a minor appearing by her guardian ad litem the 2nd respondent who is her father

Respondents

This matter coming on for disposal before I. M. Ismail Esquire, District Judge Jaffna on the 30th day of October 1968 in the presence of Mr. K. Arumugam Proctor on the part of the petitioner and the affidavit of the petitioner dated 21st September 1968 and the amended petition of the petitioner dated 29th October 1968 having been read.

It is ordered that the abovenamed 2nd respondent who is the father of the 1st respondent be and he is hereby appointed guardian ad litem over the minor the 1st respondent and the petitioner be and he is hereby declared entitled to have Letters of Administration to the estate of the said deceased as her father and the Letters of Administration be issued to him accordingly unless the Respondents or any other person or persons interested shall appear before this Court on or before the 12th day of January 1969 and state objection or shew sufficient cause to the satisfaction of this Court to the contrary. It is further ordered that the minor be produced in Court on that date.

Jaffna this 30th day of October 1968

Sgd. K. E. Kathirgamaalingam
Actg. District Judge

Drawn by
K. Arumugam
Proctors for Petitioner

184 13 & 20

Astrological

WEEKLY FORECASTS

SRIPATHY

FROM 15 - 12 - 68 TO 21 - 12 - 68

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

Things will be delayed unnecessarily this week. Expenses will be heavy. Domestic upsets also shown. Spend Tuesday afternoon, Wednesday and Thursday with care. Rest of the week will be fairly favourable.

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

Professionally a successful week. Ruin to enemies promised. But there will be no mental peace. Emotional conflicts likely. Spend Thursday evening Friday and Saturday with care.

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

Foreigners and strangers will be helpful. Success in literary pursuits indicated. Work will be heavy but you will be sufficiently compensated. Favours from friends of the opposite sex promised.

CANCER Purnarvasa 4, Poorva, Ayilya [Kataka Rasi]

Professionally a fairly good week. Triumph over competitors indicated. But there will be no mental peace. Troubles through father's relatives likely.

LEO Maha, Poorva, Uttara 1, [Singha Rasi]

Success in new undertakings promised. Foreigners and strangers will be helpful. But there will be no peace of mind. Expenses will be heavy.

VIRGO Uttara 2, 3, 4, Attha Chittirai 1, 2 [Kanni Rasi]

Health will continue to be unsatisfactory. You will be quick to pick up quarrels. Some changes in routine shown. Happiness through children promised.

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

Professionally a good week. But expenses will rise. Health will be far from satisfactory. Triumph over enemies promised.

SCORPION Visaka 4, Anusha Kettai [Vrischika Rasi]

Financially a good week. New ventures will take much of your time. Fame and social success indicated. But health will be unsatisfactory; abdominal complaints likely.

SAGITTARIUS Moolam, Pooradam, Uttiradam 1 [Thanu Rasi]

Clashes with relatives shown. Eye troubles likely. Financially a good week. Some old investments will bring in good results.

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

Professionally a good week. Work will be heavy but you will be sufficiently compensated. Fame and social success also shown.

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

An unsettled week. Health will be unsatisfactory. Troubles in the office shown. You will find it difficult to have your way in things. Sunday morning must be spent with care.

PISCES Pooraddati 4, Uttara, raddati, Revati [Meena Rasi]

Sunday Monday and Tuesday morning must be spent with care. Domestic worries and mental unrest likely. Professionally a good week. Foreigners and strangers will be helpful.

PARTITION NOTICE

IN THE DISTRICT COURT OF JAFFNA

No. P/1187

1 Gnanar Subramaniam and wife

2 Sinnamma of Valalai

Vs. Plaintiffs

1 Vallipuram Rasiah and wife

2 Sellamma of Valalai

3 Kandiah Velupillai of Valalai

4 Sangarappillai Mootha-thamby and wife

5 Ponnachy of Muhavil

6 Subramaniam Ponnampalam and wife

7 Sinnammah of Muhavil

8 Kandiah Arumugam and wife

9 Sathiapama of Valalai and

10 Kandiah Rasiah of Valalai

Defendants

It is hereby notified that action No. P/1187 has been instituted in the District Court of Jaffna under the Partition Act No. 16 of 1951 for the partition or sale of the land called Kilavankevil in extent 18 3/8 lms. V. C and situated at Valalai in the Acheuvy Parish in the Division of Vali-

ORDER NISI

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction No. 2335

In the matter of the intestate Estate of the late Selappah Ponnampalam of Madduvil South, Chavakachcheri Deceased

Annappooranam widow of Selappah Ponnampalam of Madduvil South, Chavakachcheri

Vs. Petitioner

1 Ponnampalam Pathmanathan

2 Ponnampalam Kamalanathan

3 Kamalathevy wife of Eliyathamby Veerasingham

4 Ponnampalam Kamaleswaran

5 Ponnampalam Kamalendran (19 years)

6 Ponnampalam Kamalawary (15 years)

7 Ponnampalam Kamalarany (12 years)

8 Ponnampalam Kamalaharan (10 years)

9 Ponnampalam Kamalini (14 years)

10 Eliyathamby Veerasingham, all of Madduvil South, Chavakachcheri. The 5th to 9th Respondents are Minors by their Guardian-ad-litem the 10th Respondents

Respondents

This matter coming on for disposal before I. M. Ismail, Esquire, District Judge, Jaffna on the 3rd day of December 1968 in the presence of Mr. Kanagasabai Gnanachandran Proctor on the part of the Petitioner and the affidavit of the Petitioner dated 25th day of November 1968 having been read:

It is ordered that the 10th Respondent be and he is hereby appointed Guardian-ad-Litem of the 5th to 9th Minor Respondents abovenamed for the purpose of these proceedings.

It is further ordered that the abovementioned Minors to be produced in Court on 24-12-68

It is ordered that the Petitioner abovenamed be and she is hereby declared entitled as the widow of the deceased abovenamed to have Letters of Administration to the intestate estate of the said deceased issued to her accordingly, unless the respondents abovenamed or any other person or persons interested shall appear before this Court on or before the 24th day of December 1968 show sufficient cause to the satisfaction of this Court to the contrary.

This 3rd day of December 1968.

Sgd. I. M. Ismail District Judge

Drawn by Sgd. K. Gnanachandran Proctor for Petitioner (O 183 13 & 20)

gamam [East Jaffna District Northern Province.

The defendants in the said action are summoned to appear in Court on the 30th day of January 1969 at 10 O'clock of the forenoon.

By order of Court C. Thambiah

for Secretary This 24th day of November 1968

(179 13-12)

PARTITION NOTICE

IN THE DISTRICT COURT OF JAFFNA

No P/974

1 Soosai Nicholas alias Ponnukkuddy and wife
2 Gnanammah both of Rasasingam Veethy. Chundikuly, Jaffna

Vs. Plaintiffs

Sangarappillai Francis Pathmanathan and wife

2 Loorthu Rajeswary

3 Bastiampillai Selvanayagam

4 Santhis Mannel alias Chelliah all of Chundikuly

5 Phillippiah David and wife

6 Rosaline both of Koyathoddam, Jaffna

Defendants

It is hereby notified that action No. P/974 has been instituted in the District Court of Jaffna under the Partition Act No. 16 of 1951 for the partition/sale of the land called "Aththiyadyvayal" and situated at Chundikuly.

The defendants in the aforesaid action are summoned to appear in Court on the 21st day of December 1968 at 10 O'clock of the forenoon.

By order of Court, S. Periatamby

for Secretary This 16th day of November 1968

172 6 & 13

ORDER NISI

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction No. 2334

In the matter of the intestate estate of the late Velupillai Sannugam Rasiah Pattar of Kandy Road, Chavakachcheri Deceased

Rasiah Pattar Rajadurai of Kandy Road, Chavakachcheri

Vs. Petitioner

1 Sellammah, widow of Rasiah Pattar

2 Kanapathipillai Kalirasa and wife

3 Saroja all of Kandy Road, Chavakachcheri

Respondents

This matter coming on for disposal before I. M. Ismail Esquire, District Judge, Jaffna on the 3rd day of December 1968 in the presence of Mr. Kanagasabai Gnanachandran Proctor on the part of the Petitioner and the affidavit of the Petitioner dated 25th day of November 1968 having been read.

It is ordered that the Petitioner abovenamed be and he is hereby declared entitled as son of the Deceased abovenamed to have Letters of Administration to the intestate Estate of the said Deceased issued to him accordingly unless the Respondents abovenamed or any other person or persons interested shall appear before this Court on or before the 24th day of December 1968 show sufficient cause to the satisfaction of this Court to the contrary.

This 3rd day of December 1968

Sgd. I. M. Ismail District Judge

Drawn by Sgd. K. Gnanachandran Proctor for petitioner (O 183 13 & 20)

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.

சான்றிதழ் வழங்கு பெயர் மலிகாசு சரஸ்வதி
சான்றிதழ் பெயர் சுவாமிநாதன் அய்யங்கார்
சான்றிதழ் பெயர் சுவாமிநாதன் அய்யங்கார்
சான்றிதழ் பெயர் சுவாமிநாதன் அய்யங்கார்

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Editor: R. N. SIVAPRakasam