

THE Hindu Organ.



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Editor:
A. V. Kulasingham

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NO. 91.

Letters To The Editor

THE SIVAKASI SIVA CONFERENCE

Sir—Referring to my article on the above subject which appeared in the columns of your esteemed paper on the 12th February Mr C Nagaiab raises a few questions in the 'Hindu Organ' of the 19th February. In the first place Mr C. N. states that the desire to admit Harijans into temples is the move of the politically minded people. Again he avers that he has learnt with certainty from competent authorities that Saiva Temples...are built and run according to Agamas." But Mr. C.N. does not tell us that the Agamas prohibit the entry of Harijans into temples but leaves the impression that they do. I and the other readers of the 'Hindu Organ' would like to know the particular authorities, if any, on which Mr C. N. relies. Again Mr. C. N. states that it is the protagonists of the anti-Brahmin movement who are really behind the move for declaring the Hindu temples open to the Harijans. Lastly Mr. C. N. asks if I have changed sides.

At the outset I might tell Mr C. N. that I feel and I have always felt that we should not deny Harijans all facilities to worship in our temples. Political considerations or any love or antagonism for the Brahmin community do not weigh with me on this important question of temple entry. Nor have I any dislike for any language ancient or modern. Therefore there has been no change of sides or convictions as far as I am concerned. I am sure that many members of the Saiva Paripalana Sabha hold my views.

The Harijans are as much the children of God as we are and in temples where we and they assemble to worship we should not see differences and distinctions but rather forget them and curb the ego or 'Anavam' which makes us feel that we are more important than the others and which 'Anavam' stands in the way of God realization. We who go to the temple to erase the ego should not cultivate it in the presence of the Almighty. Rather we should consider all who assemble in a temple for purposes of worship as devotees of Siva—yearning souls all—in search of the Truth.

The qualifying test to enter a temple should not be based on considerations of caste but should be on the yearning of the individual to commune with the Eternal. St. Seklar gives a number of instances where this test was applied by no other than the Supreme One—the One who revealed the Agamas. For example when St. Thirunelakanda Yalpanar, one who belonged to the Panar caste, went to the temple at Madura, Iswara appeared in the hearts of His sleeping devotees and told them that they should escort the Harijan Saint right into the

temple without considering his caste.

"மற்றவர் கருவிப்பாடல்
மதுரை நீடூல வாயிற்
கொற்றவன் நிருவணத்தக்
கொண்டுதன் நெண்டர்க்க் செல்லா
மற்றை காட் கணவி வேவ
வருட்பெரும் பண்ணைரைத்
தெற்றினர் புக்கக் செற்றர்
திருமுன்பு கொண்டு புக்கார்."

Again the same Iswara—the One who revealed the Agamas—appears in the dreams of a Brahmin Saint called Namanandi Adigal Nayanar and tells him "know Namanandi that all those who are born at Thiruvirur are my disciples." Readers should consider the occasion when this revelation was made to the Brahmin Saint. On the day previous to this incident St. Namanandi went to temple and joined in the festivals by mixing up with all assembled there without considering the fact that some of those with whom he associated were Harijans. However when he went home his conscience pricked him and without entering the house he bade his good wife to prepare warm water in order that he might first bathe and wash away the pollution before entering the house. When his wife went inside to prepare the warm water the Saint fell asleep outside. It was then that the Supreme One appeared in the sleep of the good intentioned Saint and told him the words, quoted above which are reproduced here in the original as given by St. Seklar.

"மேன்மை வினக்குந் திருவாரூர்
வீதி விடக்கப் பெருமாடா
மாண வன்பர் பூசனைக்கு
வருவார் போல வந்தருளி
ஞானமறையோ சாரூசித்
பிறந்தா செல்லா சக்கணக்க
காண பரிசு காண்பா யென்
றருளிக் செய்தங் கெதிரகன்றார்."

On hearing these words the Nayanar, of course, got up and entered the house without any purification ceremony.

Again when we look back on the wonderful life of St. Kannappar, another Harijan Nayanar, we find that he not only entered the temple but also personally performed parallel pujahs which were appreciated by Iswara more than the offerings of the good Brahmin priest called Sivakosariar. Here also when Sivakosariar felt remorse on seeing the unorthodox pujahs of St. Kannappar the Creator bade him to watch the piety of the performance of St. Kannappar.

"உனக் கவன்றன் செயல் காட்ட
காணீ யொளித்திருந்தால்
கனக் கவன்றன் பரிவி குக்கும்
பரிசென் னாக்காண் திருய்"

From these and other examples it would be seen the revealer of the Agamas did not prohibit but rather went out of his way to help. His devotees belonging to the low castes to enter temples. When we have

many examples where the Creator canvassed for the Harijans we have not heard of instances where the Creator uttered a single word expressing disapproval of a Harijan being admitted into places of worship. Even in the case of (Nandanar) St Thirunavaiyavar Siva helped him to enter the temple at Chidambaram by guiding through the holy fire. It may be argued by the orthodox people as to the reason why Siva does not help the Harijans today in their desire to enter holy shrines. I think that even now it is His desire which is being manifested through the humble devotees seen in their genuine attempts to persuade the orthodox section to throw open temples for the worship of the Harijans. Vested interests may stand in the way of Harijans entering temples. But certainly God who is all love cannot stand in the way. He knows no distinctions. He pervades everything. To Him all are equal. All are His children. Therefore it is impossible to believe that the Agamas as revealed by the Supreme One could contain any restrictions prohibiting Harijans from entering temples. I do not deny that Harijans were prevented from going into holy shrines. But that it is so because of the Agamas is the thing which I cannot understand. If Harijans are not permitted to worship in temples by man-made laws for particular reasons such as uncleanliness or bad habits then those are matters which deserve consideration on their own merits without reference to caste. As I pointed out earlier the qualifying test to enter a temple should not be based on accidents of birth but should be on the yearning of the individual to worship his Creator.

Yours etc.,
A. Arulambalam,
Neeraviady,
22-2-46.

Saiva Religion

Sir,—I read with interest the letters of Mr. C. Nagaiab and Mr. 'C' which appeared in your paper of the 19th February. Both call themselves Saivites but their views on the fundamentals of Saiva religion are contradictory. Mr. C says that untouchability is a sin and that it should be removed while the other says the opposite. Mr. C follows Mr. Gandhi, while Mr. Nagaiab follows the Saiva Agamas. Two contradictory statements cannot both be true at the same time. If what Mr. C says is true the Agamas which declare that the removal of untouchability is a sin are false and consequently the Saiva Religion which is based on Saiva Agamas is also false. If it is so the credit of finding this truth should go not to Mr. C or Mr. Gandhi who began to preach this doctrine in the 20th century but to Christ and

Mohammed who preached the same doctrine from the 1st century.

Religious truths cannot be found by observation, experiment and reasoning as in the case of material science. If it is so there will be only one religion in this world and there will be no difference of opinion as regards religion. Religious truths are revealed by God and they are different according to the religious advancement of individuals.

It is true that advanced souls are rarely born in this Kaliyuga. Therefore Saiva Religion which is revealed only for the sake of very advanced souls cannot flourish in this age. It will be better for themselves and for others that those who cannot follow Saiva Religion should renounce it and follow some other religion instead of calling themselves Saivites while they actually adopt some other religion.

• Yours etc,
K Somasundaram,
Sandilipay,
21-2-46.

Ceylonese in Malaya

Sir—I respectfully request you to allow me space in the columns of your valuable journal to enable me to broadcast to your readers what the Representatives of the Government of Ceylon did to our countrymen in Malaya.

To start with let me quote a sentence from a letter written to me on 18-1-46 by my brother in Singapore. 'You will be ashamed to hear that they did very little for their community here.'

The fact that there were many hundreds who needed pecuniary help cannot be questioned. Our worthy representatives during their stay there made the Hotel Majestic in Kuala Lumpur and Raffles Hotel in Singapore their places of abode; but did not give anything more than \$ 10.00 per head to those in distress. It must be admitted that a selected few were given \$ 25.00. The pecuniary help offered was so small that many who really needed money thought it derogatory to self respect to apply for aid of this description.

I am compelled to infer that the total amount given away as relief to those in distress is only a fraction of the amount spent by the Government of Ceylon for the passage and maintenance of these three officers in Malaya.

They discharged their duties with such indifference that wherever these Saviours went, Ceylonese requested them to go back at once.

The Ceylon Tamil Association, the most popular and progressive Association in Malaya voted against entertaining these officers to tea or dinner. The Ceylon Federation of Malaya which was sponsored and formed by Mr. V. Cumarasamy and

(Continued on page 5)

VALI-WEST ELECTORATE

I, hereby announce my decision to contest the above seat.

My policy would be to support the national 'Anti-Senanayake Party' and to co-operate with Britain to strengthen the U.N.O.

An election manifesto would be issued in due course.

I request my friends to do the needful.

My professional address is:—

Teacher, Sandilipay Hindu English School, Manipay.

* The term carries no personal disrepute.

V. SANMUGANATHAN, B.A.,
(Lond)

Moonamalai.

Manipay.

3-2-46.

(Mis. 239, 5 & 8)

WANTED

1. A Lorry Driver for a Ford Lorry. Salary according to terms.
2. A cleaner —Do—
3. Applicants must be residents of Valigamam West and must furnish three recent testimonials.
4. Apply before 5th March 1946.

HONORARY SECRETARY,
Vali-West Co-operative Stores Society Ltd.
Changanai.

Mis. 236 1 & 5)

**Hindu Organ**

TUESDAY, MARCH 5, 1946.

HOW IT WORKS

ON FRIDAY LAST WE REFERRED in these columns to the tyranny which the Ministers have created and are doing everything in their power to foster. Few members of the public outside the circle of those immediately affected by it have seen it and experienced it. For the guidance of the public, which has not as yet fully realised the direction in which it is being alternatively wheedled and bullied to march, it may be stated that, of all sections of the people, it is those who live by the land that have been most injuriously affected by the new despotism which is now in full blast. How dangerous to human dignity and all accepted notions of individual liberty this has become will be readily understood when one takes note of the fact that the great majority of the officers who are charged with the responsibility of working the new system have themselves nothing to do with the land. They are not producers of food in any sense of the term and they are blissfully ignorant of the back-breaking conditions under which food is produced in this Island. They are equally ignorant, it may be added, of the technique of cultivation, of those steps in the process of production which cannot be understood by merely delving into the pages of a textbook. Of the privations of the producer, of the many risks always present in the cultivation of the land, they know absolute-

ly nothing. The men at the top who control them and whose task is to carry out the policy laid down by the Ministers are mostly drawn from the Civil Service which is even more ignorant of the human material with which it has to deal in these days of emergency and of the difficulties of the landowner. It is, therefore, not surprising that the new system bids fair to convert the peasantry and landowners of Ceylon into a race of helots whose duty is only to obey orders. And yet we feel strongly that, whatever the emergency may be, however imperative may be the need for feeding the population at the present time, those who have preferred the land to anything else should be saved from the danger which threatens them. It is for the peasants and landowners to assert themselves. The remedy is in their hands. They have the right to vote and that right must be exercised to preserve the heritage of even the smallest peasant in this Island—a keen sense of dignity and a stern independence of outlook which are certainly far more precious to the nation than is to be than the superior arrogance of the Civil Service, the opportunism of our politicians and Ministers, and the rank corruption, incompetence and dishonesty which are an outstanding feature of the machinery they have devised and introduced. It seems to us that in these degenerate days every other man is an official, armed with almost absolute power, and mindful only of one thing—his salary and his pension. The industries of the Island are still in their infancy. It will be many years before Ceylon becomes industrialised. The cultivator and the landowner must, therefore, continue to be the backbone of our economy. The present system of unmitigated Prussianism threatens to reduce this very class of people to a position of utter subservience to the servants of the State. If the dignity, freedom and initiative of this class are destroyed, what remains? All that will be left will be our vices in full charge and control of everything and everybody.

We would appeal to those members of the State Council whose advocacy of human freedom and dignity has been a valuable contribution to the deliberations of that body to examine the gradual but none the less effective encroachment of the State on the rights of the landowning class. Let those who talk a good deal about human liberty pause to consider how, during the present emergency, the various departments of control, the internal purchase scheme, and a good many other schemes which the war has thrust on us, are now functioning. One has only to turn to the many notifications published in the columns of the press by the

Textile Controller, by the Food Controller, by the Emergency Officers and by various other heads of departments, to realise the extent to which the regimentation of the public has been permitted to proceed. The Anglo-Saxon peoples have no doubt many defects but their hatred of all forms of Nazism are their supreme virtue. Into the minds of the educated and thinking classes of Ceylon has been instilled a sincere regard for that love of individual dignity and liberty which is the most outstanding characteristic of Anglo-Saxon civilisation. It is, we feel confident, too late in the day for our politicians to forget this important fact.

If the State Council wants to go into the matter fully, it will have no difficulty in getting at the facts. Today provincial administration is, for all practical purposes, vested in the Assistant Government Agent (Emergency). He is, so to speak, the power behind the throne, and under the emergency regulations he generally manages to run each province pretty much as he likes. The Northern Province is a case in point. Here we have an Assistant Government Agent who is store-keeper, shop-keeper and paddy-collector for the Government, and who seems to be able to have his own way in spite of the fact that the Government Agent is still the head of the Provincial administration. It is for the State Councillors to find out what this officer knows of shop-keeping, store-keeping or cultivation of paddy, and why, in the name of all that is holy, officers of this type, whose intellectual and other qualifications are doubtless of a high order, should be pitch-forked into positions which they are utterly incompetent to fill. The situation has become intolerable not only in the Northern Province but in every other province as well. The new tyranny simply snags its fingers at the grievancers of the public. Solemn representations made with the object of securing relief are treated with contempt. We have before us a copy of a letter addressed by the Vadamarachy Paddy Growers' Association with regard to the grievances of paddy cultivators in that area. The Association had to make direct representations to the Minister because its efforts to convince the Assistant Government Agent (Emergency) of the loss sustained by the cultivators of Vadamarachy in respect of the last Kalapokam cultivation proved utterly useless. We shall deal with the grievances of this Association on another occasion, but it is necessary to point out, for the present, that it is not in every part of the Island people with grievances are prepared to organise themselves and appeal to Caesar over the head of the great Panjandrum who rules the Kachoheri.

Notes And Comments**REDUCTION OF TAXES IN INDIA**

The Finance Member of the Government of India announces that after March 31, 1946, certain taxes will be reduced. The duty on kerosene and motor spirit is to be reduced by 3 annas and 3 annas per gallon respectively. The income tax rates also have been reduced but the rate on balance incomes over Rs. 15,000 is slightly increased. The surcharges on income-tax and super-tax are to be amalgamated with basic rates and earned income relief is to be raised to one-fifth, subject to a maximum of Rs. 4,000 in terms of income. Differentiation of treatment between earned and unearned income is to be extended to super-tax. There is also to be a reduction in the rate on life-insurance companies and a grant of a special initial depreciation allowance of ten per cent on new buildings, and of twenty per cent on new plant and machinery and allowance of expenditure on scientific research. Relief is to be given from customs duty on raw materials imported for industry, and reduction in rates will be made on such imported plant and machinery as are now dutiable.

The Finance Member has, however, imposed a heavy specific duty of Rs. 25-00 per tola on gold bullion and coin, on the ground that a reasonable measure of approximation to world prices must be attained in an orderly manner. While there is a good deal of difference of opinion on this question, there is satisfaction that the changes calculated are intended not so much to secure enhanced revenue as to distribute the burden of the tax more evenly on the basis of ability to bear it. One welcome feature is that the Excess Profits Tax is to disappear, and the relief given to companies, the insurances companies in particular, will be welcomed as a measure of justice long over-due.

The most welcome part of the Finance Member's proposals is the announcement that a Taxation Enquiry Committee would be set up in the near future which he hoped would be predominantly non-official. In this connection we are glad to note that Mr. J. Tyagaraja, M.S.C., has given notice of a motion last week that a similar Committee should be appointed forthwith in Ceylon too. Mr. Tyagaraja will do well to ask for the suspension of standing orders and bring up the motion at once without allowing it to get lost in the maze of motions which may not see the light of day during the life-time of the present Council.

North-Ceylon V. C. Staff Association

The first Executive Committee meeting of the North Ceylon V. C. Staff Association was held in the Vaddukodai V. C. Office on 24th February 1946 at 10 a. m. The following gentlemen were chosen as advisers of the Association for the year 1946.

Mr. A. T. Vethaparanam, Chairman, V. C. Vaddukodai, Mr. N. Ponniah, Chairman V. C. Myliddy, Mr. C. Navaratnam, V. C. Uduvil, Pandit S. Balasubramaniam, V. C. Maniapay.

Mr. A. T. Vethaparanam has been deputed to lead the deputation to the Salaries Committee. Important matters connected with legal procedure in the recovery of taxes were considered.

The woeful lack of a salary scale that would provide a living wage for a V. C. Clerk and the fact of his dependence on the whims and fancies of the Village Committees for the continuance or otherwise of his service was considered.

REGISTRATION OF SCHOOLS DIFFERENTIAL TREATMENT TO HINDUS

TWO DIRECTORS OF EDUCATION WANTED

Mr. S. Rajaratnam, Advocate, Secretary of the Hindu Board of Education, Jaffna, speaking from the chair at a public reception accorded to Messrs. P. Ragupathy, B. A., Advocate, S. Sambandamoorthy, S. Naganathar, Retnam and Gulasegaram and Miss P. Arulambalam on their joining the staff of the Pandatherippu Hindu College, held at the Pandatherippu Hindu College Hall, said that two years ago the American Mission, all of a sudden, closed its school and the Hindu public appealed to the Hindu Board of Education to continue to run a Hindu school for the benefit of the Hindu children of the place; that Messrs. Kumaresu and Nagalingam bought the American Mission school premises for the use of the Hindu College at Panatherippu. The irony of it was that if the Christian Mission had continued to teach Hindu children, Government would have paid the grant but because the Hindus were forced to teach their children the College was not getting any grant, in spite of the efforts of the member of the State Council of the area (Sir W. Duraiswamy). The delay in registering the school was inexplicable. The so-called rule that no new schools (English) would be registered till the Special Committee's report was out and considered by the State Council seems to have been applied only concerning the Board's schools (English). During this period an English School at Veyangoda and perhaps a few other schools in the South were registered for Government aid. Why this differential treatment? The Director of Education wrote last August to say that new schools which satisfied all conditions for registration by 31st August, 1946, would be registered for grant. Subsequently, he wrote that they would be registered only if the State Council provided sufficient funds at his disposal. The amount provided in the Budget was the paltry sum of Rs. 24,800/- for over 100 new English, Tamil and Sinhalese schools. He must have known the number of unaided schools and also the likely amount for registering them. Yet only Rs. 24,800/- had been provided for. No information was given by him why this school was not registered, though it was rumoured that Rs. 200,000/- was asked for as a supplementary vote from the State Council although such an item did not appear in the agenda. Most of the unaided new schools were those of the Roman Catholics, Buddhists, and the Hindus. Protestants were now closing and not opening any new schools. The Director of Education, who was a Protestant, was treating these new schools as the proverbial step-mother would do. He said his remark could be appreciated when one remembered what the Director did when the State Council passed the compromise rule that a school which did not have within two miles of it 30 children of the same denomination as that of the management should not receive any aid.

Everyone knew that the Roman Catholic, Buddhist and Hindu schools as a rule, had more than 30 children of their denomination in their schools. Some of the Pro-

testant English schools could not satisfy this rule. He went about saying that these good schools would be closed unless the children in the Boarding were taken as children living with their parents within two miles of the school. This concession had been guaranteed to them, although everyone, know as the late Sir Biran Jayatilleke said, that Orphanages and Boarding schools were proselytising factories. He had not stopped with that much. He was ordering his Attendance Officers to persuade the parents of Hindu children sending their children to Hindu schools to send their children to Christian schools with Christian teachers, simply because the Christian Mission finding that their schools were collapsing after the Hindus started their schools at great cost, were handing them over to the Director. The legitimate duty of an Attendance Officer was to see that children of school-going age attended a school. The speaker further stated that the Government started three Junior schools at Punguduthivu, Delft Centre and Nainathivu. The Government could have, wherever necessary a primary department in connection with each Junior school with classes of the 6th, 7th, and 8th standards. At Punguduthivu and Delft Centre there were Christian Primary schools with primary classes. At Nainathivu, the Hindus had two schools, to attend which no child had to walk over three-fourths of a mile, and all the children were Hindus. Yet it seemed instructions had been given to the Headmasters to discourage children from attending any of the primary classes at Punguduthivu and Delft Centre. Whereas at Nainathivu, where there was no Christian school, the children were encouraged to attend the primary classes.

Mr. Rajaratnam suggested that this differential treatment and step-motherly conduct could be ended only by having one Director of Education for Government schools and another for assisted schools.

He appealed to the teachers who had left the school as a result of the school not being registered at least from 1-10-45 to rejoin the school when it was registered. He thanked Mr. P. Ragupathy, Miss. Ponnammah Arulambalam and Mr. Sambandamoorthy for coming to the rescue of the school at a critical moment. He further said that the Minister of Education had promised Mr. Ragupathy that the school would be registered as from 1-10-45 before the end of April, 1946. In conclusion, he said that he hoped to see the college growing from strength to strength with the co-operation of benefactors like Messrs. Kumaresar and Nagalingam and the teachers.

Mr. Rajaratnam went on to say that the Christian Missions were fighting for their rights viz. that they should not be forced to teach in their schools children of other faiths. This could be seen from the report of the Methodist Synod. It seemed that other Christians were agreed on it. He said they were right. The Government was unwilling to solve the problem. The only solution was that each denomination should teach children of own faith. This could be done by

UP TO THE ELEPHANT ROCK

By A. V. M.

IT was on the most unhappy day of my life that I found myself on the summit of the above rock. Panting as I overcame each step, I got a feeling as if I was not going to breathe any more when I reached the top! I looked down and the feeling subsided a little. I saw small specks some moving fast, some slow. The military trucks raced as if they were going to crash headlong at the foot of the rock and court instant destruction. At one moment I felt like flying off the rock both steps having slipped. At another, I considered myself an atom safely lodged on a mighty platform. That was personal experience.

To a casual visitor or a passer-by, this rock is of no importance except that it possesses a big name: "The Elephant Rock" nay it means more. If with patient exertion we go up to the summit and view down, we see some of the best and most beautiful sights in Ceylon. On clear mornings if we view the sun up from Mt. Pedro we will see it oval-shaped, going up and then down, and then up again! The same may be said of the sunset on this rock. People in superstition attribute it to the Kale Bandara Deiya. Only few know the phenomenon involved in the refraction of the rays on the different strata of the atmosphere. This is due to vision seen in continuation of the incident rays.

Now, about the traditional history behind this rock: Vijaya Bahu II was ruling then. He married 64 times and yet had no male issue. Fatima (පුසුබ්බ) was one of three beautiful Muslim sisters who came from N. India (Kurashani) with their parents and settled down near the King's Palace. The fell hand of fate made them orphans. And Fatima the youngest, went a begging along the streets when the king on his daily rounds espied her, and struck by her beauty, he took her to wife. No one questioned him. By her he had a son called Fatima Kumaraya. And he had promised the mother that her son would be made king after him. But in the meantime another son Apuwa by name was born to one of the Queens. When Dambadeniya was in a state of chaos, this boy was brought up by a dhoby woman of Narammala in the house of the Gamarale. It was this boy who was garlanded by the State elephant and became Buwanaka Bahu III.

But before this, Fatimakumaraya was to be got rid of. At this time there was a golden vessel which used to make its appearance

deleting one word in the Education Ordinance and by giving effect to the resolution of Messrs. Bandaranaiyake and Ratnayake, that Government aid should be given to each denomination only for children of own faith. This would end all the bickerings and the true charge of proselytisation which the non-Christians made against the Christians. Where non-Christian children did not have schools of their own denomination the Government which was anxious to have a monopoly in education could have Government schools.

on the surface of the Kurunegala lake, once a year. Priests and magicians of all religions had been tried by the king and none was successful in getting it for him. So he decreed that he would kill all who attempted and failed to fulfill his promise. 64 Buddhist priest snatched this as the best opportunity to get rid of the king. They promised to get the vessel for him and took him to the top of the rock where a throne was specially constructed for him. It was constructed after the fashion of the seat given to Lord Krishna in the palace of Duriodana. The king was placed on the throne. A thread was tied to his hand and stretched to the lake bund. He was told that when the mantras were chanted the vessel would get glued to the thread and be easily drawn towards him. Accordingly the chanting began. The expectant king was all attention.

The climax drew nigh. A priest from behind tilted the seat and down went Fatimakumaraya. But fortunately he did not fall. He developed wings and circled the rock three times and slowly alighted in front of a Halmilla tree. There he attained samadhi. This Samadhi stands to this day by the side of the halmilla tree being worshipped by Hindus, Muslims, Christians and Buddhists alike.

There is an interesting story by the present priest, a Muslim, about Fatima Kumaraya. This prince was so devoted to his people that he used to ride a white horse round the town even after his samadhi! A worthy guardian deity! When the father of this priest was the incumbent of this "palli" the son was a small boy. Once he fell ill and died! The boy was covered with white cloth and laid in a corner of the mosque. The father bewailed the loss. At this moment a saint from distant Kashmir came and asked from the father the history of the mosque. He grew angry when the father could not say anything amidst his sorrow. Subsequently he learnt of the son's death and then chanting mantras with divine power asked the father to open the shroud. Accordingly it was done and the son got up hale and hearty. The sage instantly disappeared on a white horse. The old saint therefore was Fatima-Kumaraya himself, so says the present incumbent. There are yet a few more stories but not so interesting as this.

Now the name Kurunegala:—(1) Fatima was supposed to have come from Kurashani from which Kurunegala was derived. (2) The 64 priests mentioned in the above story also fell from the rock and died. Hence Gura—Nahi—Gala—Kurunegala. (3) This rock in Pali was called Hastisailapura and in Sinhalese Atugala. An imaginative blending of both gives Kurunegala! And there are many more to surmise. But there stands the rock.

PERSONAL

M. S. Balasubramaniam, son of Mr. S. M. Selvanayagam of Stanley Road, Jaffna has passed the final examination in Radio Engineering and he has been awarded the Diploma of M. I. E. T. (Lond).

VEDANTA MOOLA SARAM OR THE ESSENCE OF THE UPANISHADS

(By A Science Graduate)

(Continued from our issue of 12-2-46)

XXII

V. THE MANDUKYA UPANISHAD (Concluded.)

The Upanishad concludes as follows: The non-dual Sivam is the partless Fourth, actionless and with no trace of the conditioned world. This verily is Aumkaram. This verily is God (Atma, Paramatma). He who thus realizes by (the Grace of) God enters God, (yea) he who thus realizes (enters God).—The repetition of the concluding word marks as usual the end of the Upanishad and reminds us of the final beatitude (சிவாயச் சிவம், Siva Sayujyam) attained by Manickavachagar, பாண்டனே மேலிய நீர் ஆக்கினான் and அண்டனை அண்டர்கோளை அன்பர் சென்ற அடையுமாறு கண்டனர். He (God) transformed him like water mixed with milk, and they saw the loving saint go and enter the Lord God of gods. These concluding and repeated words of the Sruti and the life-example of our Lord of Vathavur emphasise the supreme truth that we have iterated and reiterated several times before, that man cannot reach God through his egotistic endeavours without Divine Grace. Of the following lines from the Tamil and from other Upanishads among others:

சிவனை அவன் திரு அடி ஞானத்தால் சேரச் செப்புவது, செயல் வாக்குச் சிந்தை எல்லாம் அவனை அணுகா என்றும் ஆதலால்... (Siddhiyar)

We say that God has to be realized through His Foot Gnanam (or Grace) as He is beyond the reach of our mind, speech and action.

காண்பார் ஆர் கண்டுதலாய் காட்டாக் காலே (Devaram)

Who, Oh! Lord with the Eye in the Forehead, can see Thee if Thou dost not shew Thyself?

அவன் அருளாலே அவன் தாள் வணங்கி (Thiruvachagam)

Worshipping at His Feet with His Grace.

He sees the Majesty of God through His Grace (Svet. Up III-20 and Katha Up. II-20)

God reveals His own Truth (Mundaka Up. III-2-3 and Katha Up. II-23)

It will be observed that besides the 1st, 2nd and 8th Mantras which speak of the all-inclusiveness of the sacred Pranavam and of God, whose symbol the Pranavam is, and the division thereof into different aspects or parts, the Upanishad contains four sets of Mantras. The first set (3rd and 9th) speak of the Creator (Sakira Moorthy or Waking God) and His symbol A, the second set (4th and 10th) speak of the Preserver (Svapna Moorthy or Dreaming God) and His symbol U, the 5th, 6th and 11th which constitute the third set speak of the Disintegrator (Sushupti Moorthy or Sleeping God) and his symbol M, while the 7th and 12th Mantras which form the fourth and last set speak of the Ultimate Reality (the Turiya Moorthy or All-transcending God) whose symbol is the undifferentiated Pranavam and in whom the first three aspects have their origin.

We have often had occasion to quarrel with translators for not being faithful to the original text. Here is another case in point. The technical terms used in this Upanishad to denote the four aspects of God are Vaisvanaran, Taijasa, Prajnan and Sivan. The translators freely use the first three of these names as proper names (இருகுறிப்பெயர்), though they are derivative names (காரணப் பெயர்) also and can if necessary be translated as the Embodier, the Luminous and the All-knower, respectively, but fight shy of similarly using the name Sivan given to the fourth aspect as a proper noun and give its adjectival meaning only by rendering it as bliss or blissful both in the 7th and in the 12th Mantras. If it was Anandam (ஆனந்தம்) or bliss only that was intended to be conveyed in these two Mantras dealing with the Highest Aspect, why does the Sruti not use this word "Anandam" here as it does twice in the 5th Mantra to denote bliss in connection with the third aspect? The use of the word Sivan not once but twice and both in connection with the Chaturtha or Fourth aspect, the highest aspect, while the word "anandam" only is used in connection with the third (or comparatively lesser) aspect, is significant. It is therefore quite evident that the Sruti calls this fourth aspect by the name of Sivan or Sivan just in the same way as it called the first, second and third aspects by the names Vaisvanaran, Taijasa and Prajnan, respectively. God is nameless and there is very little in a name. Whether you call Him Sivan or Rudran or Prajnan or Vishnu or Taijasa or Vaisvanaran or Brahman or Jehovah or Allah or by any other name, it is all a symbol only, a symbol intended for comprehension through the ear; what matters is the underlying Reality that is intended to be brought home to our minds by such vocal symbols. But when people attempt to suppress names hollowed by long usage it is time to protest. Of course, we cannot blame the translators who in their ignorance or, we should rather say, in their innocence, are simply led by the nose by commentators. It is these latter who, in their anxiety to establish their new-fangled theories of absolute Monism and rank illusionism, not only turn and twist the holy texts of the Upanishads and extract forced meanings out of perfectly harmless texts but even go to the extent of attempting to suppress much earlier names given to the Highest Reality and venerated by our ancestors. We are sorry to have to write in this strain, but truth is truth and it should be vindicated.

தேவர்கோ அறியாத தேவ தேவன்,
செழும் பொழில்சை பயந்துகாந்து அழிக்கும்மற்றை

Mahajana College, Tellippalai

OLD BOYS' ASSOCIATION—
COLOMBO BRANCH

The Old Boys of Mahajana College, Tellippalai, met on 15-2-46 at the Saiva Mangayar Kalagam Hall, Wellawatte, to inaugurate a Colombo Branch of their College O. B. A. Mr. T. T. Jayaratnam, B. A (Lond.), Principal, was present. A social was held where a representative gathering of Old Boys was present.

This was followed by a meeting which inaugurated the Colombo Branch of the College O B A. Before the proceedings began, the Principal who was elected to the Chair moved a vote of condolence on the sad and untimely death of Mr. K Chinnappa, late Principal of the College. He dwelt at length on the long association he had with the College and the spirit of great sacrifice which characterised the life of the late Principal. The motion was passed in the customary manner.

The election of office bearers resulted as follows:

President:—The Principal of the College ex-officio.

Vice-Presidents:—Messrs. V S C. Singham, C. E S. Kumarakulasingham and K. Mathiaparanam.

Joint Secretaries:—Messrs. P. S. Kandiah and S. Suntheralingam.

Treasurer:—Mr. K. Thirunavukara u.

Asst. Treasurer:—Mr. V. Thavamani.

Auditors:—Messrs. K. Arumugam and T. Tharmalingam.

A committee of management of nine members and a sub-committee to draft the rules of the Association were also elected.

The Principal then spoke briefly on the vast strides made by the College during the last few years and the schemes of expansion which were contemplated to bring the institution to the forefront of educational service in the north. He dispelled the lurking suspicion in some quarters that the Old Boys Association would be used for the collection of funds for the College and emphasized that the aim of the Association should be to foster

ALL - CEYLON TAMIL CONGRESS

Party Candidates To Parliament

A meeting of the All-Ceylon Tamil Congress Committee will be held on the 9th inst. at the Saiva Mangayar Kalagam Hall, Wellawatte, to consider, among other items, the following:

Second annual sessions; Nomination of office-bearers for the ensuing year; steps in furtherance of the ideals and aims of the Congress; a Press and a Daily Paper; meetings in Tamil centres; Census; Representation to the Delimitation Commission; Multi-member constituencies; the White Paper; and the question as to whether or not Congress is to nominate candidates for election to the new Parliament.

Motions in Council

Mr. J. Tyagaraja, M. S. C., (Mannar-Mullaithivu) has given notice of the following motions in the State Council.

Incidence of Taxation

That this Council is of opinion that a Commission should be appointed to examine the incidence of taxation in Ceylon and to make recommendations with a view to rectifying anomalies in the present system and with a view to effecting an equitable distribution of the burden.

Shareholders in Companies

That this Council is of opinion that the Ceylon Companies' Ordinance should be amended in order to incorporate in it such recent amendments of the law as have been adopted in England and India for the purpose of protecting the interests of shareholders and the public.

Secret Sessions

That this Council is of opinion that the proceedings of the Secret Sessions of this Council should be now published in Hansard and made available to the public.

Export of Coconuts

That this Council is of opinion that all restrictions on the export of fresh coconuts from Ceylon to India should be removed.

good relationship between the alumni and the alma-mater. Mr. S. Kandappillai also spoke on the educational service rendered by the College and the spoke for expansion.

The meeting terminated with a vote of thanks and prayer --Cor.

ஆவர்கோ ஆய்வின்ற முதல்வன், முர்த்தி,
முதலாத, மாதா ஆளும் பாசத்து எந்தை,
யாவர்கோன், என்னையும் வந்து ஆண்டு கொண்டான்,
யாம் ஆர்க்கும் குடி அல்லோம், யாதும் தஞ்சோம்,
மேலினோம் அவன் அடியார் அடியாரோடும்,
மேன்மேலும் குடைந்து ஆடி ஆடுவோமே.

We make no apology for quoting this verse from the Tiruvachagam here a second time, a verse which we have already had occasion to quote previously in these series of articles. The ideas contained therein are so important that it is worth repeating a thousand times if necessary. The first statement herein made by the great Manickavachagar that Mahadevan, the God of gods, was not knowable by Indran, the king of the Devas, has reference to the incident narrated in the Kena Upanishad which we have already studied. The second statement that He is the Lord of the Three, who give birth to, sustain and disintegrate the fertile worlds, refers to the four aspects of God as described in the Atharva-Sikha and Mandukya Upanishads whose study we are just completing. The highly venerated Gem of Psalmists is determined to leave nothing to chance and to take no chances with unbelievers, and therefore it is that he adds the words மாத ஆளும் பாசத்து எந்தை (our Father whose half is the Lady's domain). More comment is needless and we shall now proceed to the study of other Upanishads of special importance.

Letters to the Editor

(Continued from page 1.)
 some of the big men there, however saved him from this ugly situation. I endorse what Mr. C. Ponnambalam said at the Jaffna Town Hall the other day, 'It would be better for us to revert to Crown Colony type of government than have a bad government under the guise of 'democracy.''

Yours etc,
 S. K. Vadivale.

Tholpuram
 21.2.46.

II

Sir,—The Representative of the Government of Ceylon who is now back in his country after a tour of Malaya is reported to have said according to the local papers, that the 'Singhalese' were forced to join the Japanese sponsored Indian Independence League and as a result of this, they were able to make themselves invulnerable to the penalties imposed on the non-co-operators of Japanese Imperialism. The question of members of a subject nation joining any Independence Movement has always been a debatable one and I do not propose to enter into a controversy on this alluring but tortuous topic.

However there is one aspect of the question that cannot fail to engage the serious attention of every progressive and broad minded Ceylonese. Whenever matters relating to the people of Ceylon are mentioned in the papers there seems to be a persistent tendency to identify Ceylon with 'Singhalese' only. What about the other races of this Island? Are they all not Ceylonese? This mania for emphasising the preponderance of one particular race is nothing but short-sighted and unpatriotic. This sort of racialism is an excrescence on the body politic of Ceylon that demands the immediate attention of our Ceylonese leaders for a painless removal.

The Coming Elections.

Sir,—With the prospect of a general election in the early part of 1947, several aspirants to the House of Parliament are busy sounding the views of their friends and relatives as to their success if they come forward. Yet there are others who have not openly declared their ambition but might announce their intention at the last moment. Nay, there is another class of men who are really fit and would be an ornament in any representative assembly, but would come forward only on pressure from the people. To this class belongs only a very few.

There are people who give false hopes to the candidates, make them spend money lavishly and at the end allow them to face defeat. A candidate, before he announces his candidature, must consider carefully whether he is fit to represent a constituency. Primarily he must do a thorough search of himself and if satisfied with his past achievements, he must proceed further and ascertain without any bias the views of the constituency which he wants to represent.

Usually men of real merit don't like to face the trouble and worry of a contest. Then it is the duty of the voters to influence such men to come forward for the various constituencies and to help them as far as possible to capture the seats. The political condition of the Tamils wants capable, fearless and broad-

FAREWELL

The Hindus of Kurunegala accorded a farewell to Messrs. S. Alvappillai, Chief Shroff, Kachcheri, Kurunegala, and V. Sri Renganathan, Chief Clerk Divisional Forest Office, on Tuesday the 26th February at the Saiva Maha Sabai Hall at about 6 p.m.

Mr. S. Subramaniam, C. C. S., presided.

The proceedings began with the singing of Thevarams. Messrs. K. Thamotherampillai, M. Swaminathan, S. Nagalingam, V. Chelliah and Pundit Satchchithanandan made farewell speeches.

Reference was made to Mr. Alvappillai's religious worship, his services to the Sabai as Secretary and as Vice-President and for his love for anything Hindu and Tamil. He was wished a happy time at Trincomalee.

Mr. Sri Renganathan's sweet personality was compared to the cool and pleasant radiance of the moon which promotes love and romance. His large-heartedness with a disarming smile at his command was referred to as the chief factor that won him the love of the Sinhalese, Tamils, Moors and Burghers alike. His constructive criticisms were always a great asset to the advancement of the Saiva Maha Sabai. He was wished a very happy and prosperous time at Jaffna where it was hoped that he could give the best of his services to Hinduism and Tamil.

A Tea Party followed. Messrs Alvappillai and Sri Renganathan very movingly replied and wished the Saiva Maha Sabai all prosperity and advancement in its service to the Hindu Religion—Cor.

JAFFNA HINDU COLLEGE

The following students from the above college have been admitted to the Ceylon University on the results of the H. S. C. and University Entrance examinations held in December last.

ARTS

E. Kathirgamalingam and V. Shanmuganathan.

SCIENCE

S. Kumaraalingam, K. Murugesu S. Senthinathan, S. R. Suntherasan, J. Sithamparanathan and R. Srinivasan.

minded men at this juncture, not pseudo-patriots who want to gain their own ends—their self-glorification. This is not the time when we should tolerate and oblige such self-centered men. It is the paramount duty of every voter not to promise to vote for or help any particular candidate, till he is fully aware of the names of all candidates. If he does so, it is suicidal and he would be doing a great dis-service to his motherland, which expects every voter to do his duty and also to realise the real relationship between public duty and private friendship.

The present position of the Tamils is uncertain, undefinable at the moment, and requires careful handling by politicians of proved ability. To quote Matthew Arnold, 'We are all, like swimmers in the sea Poised on the top of a huge wave of Fate

Which hangs uncertain to which side to fall. And whether it will heave us up to land, Or whether it will roll us out to sea. We know not, and no search will make us know Only the event will teach us in its hour.'

We need not entertain such pessimism provided we send men of real character and ability. I see a great future for the Tamils.

Yours etc.,
 S. Rajendran.

Vivekananda Society Colombo

Srimath Swami Vivekananda Day was celebrated at the Society Hall, Hill Street on Sunday 17th February 1946. Mr. N. Nadarajah K. C., the President of the Society, presided. Proceedings commenced with puja at the Society Shrine Room. Addresses on the life and work of the great Swamiji were delivered by the president, Srimath Swami Siddhathmanandaji, Head of the Ramakrishna Mission in Ceylon, and Pundit A. Periathambipillai of Batticaloa. Devotional songs were rendered Mrs. Lokeswaram, Mrs. Subramania Iyer and students of the Vidyalayam. Prasadam was then distributed to those present and the meeting came to a close with the singing of Thevaram.

PERSONAL

J. S. Kumaravelu, Food and Price Control Inspector (Food) Vavuniya has been transferred to Kandy as from 1-3-46.

Mr. E. Aruliah, Sanitary Inspector, Karainagar was given a farewell send off by the public of Karainagar on the 10th February, on his transfer to Kagama colony. Dr. S. C. Thuraijah, M. O. H., Jaffna presided and an address was presented. Messrs A. M. Ambalavanar, Chairman Village Committee, A. Arumugam J. P., U. P. M., S. A. Nathan and many others spoke highly about the efficient work done by Mr. E. Aruliah at Karainagar, for the last five and a half years. —Cor.

Thuriappah Challenge Shield Six-a-side Volley Ball Competition

A new six-a-side Volley-ball competition will be held during the next few months in Jaffna. It is being organised under the auspices of the Jaffna Sports Association.

This competition will provide some interesting games of high standard as several well-known teams in the North are expected to take part in it.

The winners of this competition will enter the All-Ceylon Volley-ball competition organised by the All Ceylon Volley-ball Association.

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ORDER NISI

IN THE DISTRICT COURT OF JAFFNA
 Testamentary Jurisdiction No. 525

In the matter of the intestate estate of a late Velauther Mootatamby Velauthapillai of Vannarpanai Estate Deceased. Velauthapillai Ponnudurai of Kanderamadam, Jaffna, presently of Kandy Petitioner.

Vs

M. Velauthapillai Ponnudurai of Kanderamadam Jaffna Respondents.

This matter of the Petition of the Petitioner coming on for disposal before R. R. Selvadurai Esquire, District Judge Jaffna, on the 7th day of February 1946 in the presence of Mr. M. R. Karayasingham, Proctor, on the part of the petitioner and the affidavit and petition of the petitioner having been read:

It is ordered that the Petitioner as the executor of the deceased is entitled to have Letters of Administration to the estate of the said deceased and that Letters of Administration to the estate of the said deceased be issued to the petitioner unless the Respondent or any other person or persons interested in the matter shall appear before this Court on the 8th day of March 1946 and show sufficient cause to the satisfaction of this Court to the contrary.

This 7th day of February 1946.
 Sri R. P. Selvadurai
 District Judge.
 (O. 136, 1 & 5)

ORDER NISI

IN THE DISTRICT COURT OF JAFFNA
 (held at Point Pedro)

Testamentary Jurisdiction No. 300 PT

In the matter of the intestate estate and effects of the late Wallippillai widow of Nitobinger Kudappillai alias Kud'hamiy of Thanakkara-ourichy Deceased. Manicker Nitchinayapillai of Thanakkaraourichy Petitioner.

Vs

Meenadehipillai widow of Velupillai Ponniah of do. Respondent. This matter coming on for disposal before E. Wijeyawardene Esquire Additional District Judge Jaffna on the 7th day of February 1945 in the presence of Mr. K. Sinnathanby Proctor on the part of the petitioner and the Petitioner and affidavit of the Petitioner having been read:

It is ordered that the Petitioner as the nephew and is an heir of the said deceased above named be declared entitled to have letters of administration to the estate of the said deceased and that letters of administration be issued to him accordingly unless the respondent or any other person shall on or before the 7th day of March 1946 appear and show cause to the satisfaction of this court to the contrary.

This 21st day of February 1946.
 S. D. E. Wijeyawardene,
 District Judge.
 (S. D.) K. Sinnathanby,
 Proctor for Petitioner.
 (O. 134, 1 & 4)

ORDER NISI

IN THE DISTRICT COURT OF JAFFNA
Testamentary Jurisdiction No. 518T

In the matter of the Intestate estate of the late Achimuttu wife of R. Veluppillai of Deltota Deceased. Ramalingam Ve'uppillai of Alaveddi in Jaffna presently of Deltota

Vs. Petitioner

1. Ve'uppillai Sareswathi of Alaveddi
2. Veluppillai Rajeswariammal of do both minors appearing by their G. A. L. the 3rd Respondent
3. Kandapper Arumugam of Karaitivu East Respondents.

This matter coming on for disposal before R. R. Selvadurai Esquire District Judge Jaffna on the 5th day of February 1946 in the presence of Mr. S. T. N. Narajah Proctor on the part of the petitioner and the affidavit of the said petitioner dated the 4th day of October 1945 having been read:

It is ordered that the petitioner be and he is hereby declared entitled as the husband of the deceased to have letters of administration issued to him unless the Respondents or any other person shall on or before 11th day of March 1946 show sufficient cause to the satisfaction of this Court to the contrary.

It is further ordered that the 3rd Respondent be appointed Guardian ad-litem over the 1st and 2nd minor respondents unless the respondents or any other person or persons interested shall on or before the 11th day of March 1946 show sufficient cause to the satisfaction of this Court to the contrary.

This 5th day of March 1946
Sgd. R. R. Selvadurai

Drawn by District Judge.
S. T. Narajah,
Proctor for Petitioner.
(O. 137. 5 & 8)

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[Misc. 229, 22, 26, 1 & 5.]

ORDER NISI

IN THE DISTRICT COURT OF JAFFNA
[Held at Point Pedro]

No. 299/P. T

In the matter of intestate estate of Velappan Thiagarajah of Puloly West Deceased.
M. Velappan Murugesu of Puloly West Petitioner.

Vs.

1. M. Velappan Mannicam
2. M. Velappan Arumugam of do Respondents

This matter coming on for disposal before E. Wijaywardena, Esquire Addl. District Judge on the 5th day of February 1946 in the presence of Messrs. Rajaratnam and Nadarajasingam Proctors on the part of the petitioner and the affidavit of the petitioner dated 5th February, 1946 having been read.

It is ordered that the petitioner is entitled to Letters of Administration as the brother of the deceased unless the respondent or any person shall on or before 8th March, 1946 show sufficient cause to the satisfaction of this court to the contrary.

Sgd. M. K. Sangarapillai
Addl. District Judge.

5th February, 1946.
Drawn by
Rajaratnam & Nadarajasingam
Proctors for Petitioner.
(O. 181. 1 & 5)



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(Mis. 185, 31-12—31-12-46)

ORDER NISI

IN THE DISTRICT COURT OF JAFFNA
Testamentary Jurisdiction No. 375.
In the matter of the Last Will and Testament of Sabarathiy Vinnayagamoorthy of Kondavil Achchimuttu widow of Vinnayagamoorthy of Kondavil Petitioner.
Vs.

1. Vinnayagamoorthy Pararajasingam of Kondavil
2. Nag svari daughter of Vinnayagamoorthy of do
3. Maheswari daughter of Vinnayagamoorthy of do
4. Vinnayagamoorthy Rajaratnam of do
5. Vinnayagamoorthy Rajalakshmi of do
6. Vinnayagamoorthy Jyulakshmi of do, the 3rd to 6th respondents are minors appearing by their guardian-ad-litem the 1st respondent
7. Chelliah Kanguaratnam of do Respondents.

This matter of appointing the 1st respondent as guardian-ad-litem over the 3rd to 6th respondents for representing them in this case and to have the Will filed hereto proved and the petitioner granted Probate as executrix named therein coming on for disposal before S. J. C. Sobokman Esq. District Judge Jaffna on the 5th day of March 1945 in the presence of Mr. V. Navaratnam Rajah, Proctor, on the part of the petitioner and the affidavit and petition of the petitioner having been read.

It is ordered that the 1st respondent be appointed guardian-ad-litem over the 3rd to 6th respondents for the said purpose and the last will left behind by the deceased and filed of record in this case be proved and that probate issued to the petitioner as executrix named therein, unless the respondents or any others shall show sufficient cause to the contrary on or before the 14th September 1945 at 10 a.m.

This 24th July 1945.

Sgd. S. J. C. Sobokman,
District Judge.

Extended for 11-3-46.

Int'd. R. R. S.,
D. J.

(O. 183, 5 & 8.)

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(Misc. 196, 7/1—7/4/46.) M

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