

THE Hindu Organ



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NO. 78

IDEAL OF HINDU WOMANHOOD

Mandodari As Great Exemplar

Ahalya, Draubadi, Kunti, Tara, Mandodari—these five women, one should bear in mind everyday; thereby great sins are destroyed.

IMMEMORIAL custom enjoins the constant memory of these five great women of our ancient annals. A naughty Tamil proverb would however pass only the last two of these. Indeed, the last mentioned, Mandodari is foremost as the impeccable Pativrata. The ideal of Pativrata is assigned the highest place in our culture, and in the South, Pattini is a divinity. Mandodari is a shining exemplar of this great ideal of Indian womanhood.

Chastity is an integral part of the main argument of Valmiki's epic, the salvaging of the purity, dignity and uniqueness of the relation of man to women being one of the chief purposes for which the Lord incarnated as Rama, exemplified the virtue of Eka-patni-vrata, and put an end to Ravana. In giving us this moral of the epic, sage Valmiki makes remarkable use of Mandodari. Like the moral of

[VEDANTA KESARI]

the poet, Mandodari too is in the background, and comes out only at the very end. In fact, it is through her mouth the sage prefers to sum up the saga.

Mandodari is so well-known but so little seen. It was evidently part of Valmiki's high conception of her that reserved her appearance to the climax which crowns the epic-theme. Succeeding poets, truly and fully alive to her greatness, have attempted obviously to do her greater justice by providing more opportunities for her role. But all such extra occasions devised either for her laments or moral exhortations do not excel or exhaust the poignancy and profundity, the depth

and sweep of the single situation in Valmiki where Mandodari laments over the body of fallen Ravana and reflects on the tragedy of the life and character of her husband.

True Characteristic

Even if we ignore the early history given in the Uttarakanda, this last scene of Ravana's death is comprehensive enough to give a picture of Mandodari's married life. She was the daughter of Maya, the eminent architect of the Danavas. When she was young, the world was resounding with the glories of the most glamorous personality of the times Ravana, who had gathered miraculous powers by severe penances, shaken the three worlds, and in his terrible devotion to Siva, made capital offerings with his own heads.

Gifted with powers of assuming forms as he pleased he was as lovable in sport as formidable in battle.

Mandodari, as her name signified, was one of exceptional beauty, not less striking than any of the artistic marvels created by Maya. Speeding across the skies in her husband's Vimana, mother of a son who was Indra's victor and wife of one who had boons of security from death, Mandodari was enjoying the pride of being Ravana's chief queen.

The first glimpse that Valmiki gives us of Mandodari is of the passive picture of her beautiful form, asleep on a couch on one side, away from Ravana, appearing to adorn the whole chamber with her splendour.

இன்ன கையையின் எரி மணி விளக்கங்கள் எழில் தெடப் பொலிசென்ற கன்னதின்னொளி சழைப்புறம் தயில்வரு தைபலை

Kambar retains this scene, but Tulasi omits it. Hanuman, being Tulasi's Guru in a special way, Tulasi probably could not bring himself to make Hanuman gaze thro' Ra-

Jaffna Hindu College Y. M. H. A.

The annual meeting of the above association was held on Monday the 21st instant with Mr S Jayaveerasingham B A. (Hons) in the chair. The main item of the day was the election of office-bearers and the following were elected unanimously for the forthcoming year.

- President: Mas. S. T. J. R. Singham.
- Vice President: Mas. A. Murugiah.
- Secretary: Mas. P. Kamalendran.
- Assistant Secretary & Treasurer: Mas. R. Sarasananda.

An executive committee of 12 members was also elected.

Spiritual Propaganda Through Global Tour

Sri Swami Sivanandaji Maharajah, Founder-President, Divine Life Society, will undertake an International Tour during 1952 for a period of six months with the following aims and objects:-

- (1) To inculcate the true religious spirit into the modern world;
- (2) To eliminate rivalry and hatred among the world faiths and to promote inter-religious goodwill, concord and tolerance;
- (3) To awaken man to the true purpose of human life and to enlighten the world about the purely spiritual, universally applicable and fully tolerant methods of leading the Divine Life in and through the busy life in the world;
- (4) To carry out all possible activities for effecting mass spiritual uplift and enduring world-peace.

vana's harem. By making Hanuman mistake Mandodari for Sita, Mandodari's claim to equal rank in beauty is emphasised by the poet. If the Lord of Lanka was after beauty, it was folly for him to have sought another.

(Continued on page 2)

TRACING THE SOURCE OF TURPENTINE

Kashmir Pines Give Oil & Revenue

OIL of turpentine is well known to all donors, painters and manufacturers of different commercial products, but few may know its source. Different species of pine trees yield crude resin from which turpentine is obtained by distillation, leaving a residue called rosin, which is used in the manufacture of soap, paper, varnish, sealing wax and several other things.

People going to Kashmir via Jammu must often have seen hundreds of tins stacked at different places along the roadside about thirty miles from Jammu. They must have wondered what they contained and why they were arranged along the roadside!

The Method

Their curiosity would have been satisfied if they had entered the belt of chir pine forests on either side of the road. In the forest they would find almost every chir tree with a channel or two cut vertically into it, under which a curved iron lip and an earthen pot were fixed to catch the resin flowing down the channel.

They may also have come across a small hill girl, a boy or a grown up tapper with an adze in one hand and a tin in the other. These tappers cut the channels on trees by means of a razor-like sharp adze, and pour the resin collected in earthen pots into their tins. When the tins are full they take them to the Forest Officer in charge of their respective resin areas, who checks the contents, records the weight and puts necessary marks and serial numbers on tins.

After this the tins are soldered in the forest and carried to the roadside by coolies, ponies, camels and other means of transport. These tins are stacked along the roadside and in different depots till

a lorry takes them to the Government Rosin and Turpentine Factory at Miran Sahib on the Jammu-Sialkot Road.

The poor villagers, living near the chir forests can earn their livelihood by tapping resin and the Kashmir Government is also benefited for it earns more revenue from resin than from timber and fuel in that locality.

The Tapping

The method of tapping in Kashmir is based on the one in practice in India and France. Chir forests on an elevation less than 5,000 ft. and commercially profitable are usually tapped. They are divided into blocks and then into small units called coupes, each of the latter being of about 1000 trees, which are daily attended to by a single tapper. A marking officer numbers according to units all trees measuring above sixteen inches in diameter and puts the number of blazes which are to be cut on each tree along with its serial number. In light tapping, trees measuring from sixteen to twenty-four inches in diameter at a height of about five feet bear one blaze while bigger trees are cut with not more than two blazes.

An initial curved blaze, about six inches long, four inches broad and about half an inch deep, is cut near the base of the tree facing the south in early March, and a curved galvanized iron lip 6" by 2 1/2" is fixed at the bottom of the blaze, under which an earthen pot is fixed with a nail to receive the resin trickling down the the blaze over the lip.

Distilling Process

After every four or five days a tapper removes the earthen pot and pours its contents into a tin, freshens the blaze with a curved razor-like adze

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Hindu Organ

FRIDAY, JANUARY 25, '52

Treasure These Thoughts

Through the intellect is not the way to solve the problem of misery, but through the heart....Always cultivate the heart; through the heart the Lord speaks, and through the intellect you yourself speak.

-SWAMI VIVEKANANDA

THE SENTIMENTAL APPROACH TO DEMOCRACY

BEFORE THE INK ON THE report of Dr. Malalasekera's speech at Kalutara referring to the successes of the Food Minister in inducing the Government of Burma to release rice for the starving Buddhists of Sri Lanka had dried, news reports from Singapore have it that the Food Minister's Mission to Burma and Siam for food concessions has failed. Professor Malalasekera may have just waxed eloquent while telling a Buddhist gathering how a Buddhist Minister was able to get supplies of rice from Buddhist Burma which a Minister belonging to another religion would not have been able to obtain and may have indirectly suggested to a sentiment awakened audience the need for all Ministers of this Island being Buddhists if Sri Lanka should expect aid from countries like Burma and Siam.

The appeal to religious and racial sentiment seems to have acquired a place in the modern method of creating public opinion. That this is reprehensible no one will ever dare deny. But what is worse is that in the noble name of democracy and all that it stands for public men take recourse to undemocratic methods of mobilising public opinion by touching on the sensitive chord of the human instinct of sentimentalism.

That Burma, a member of the United Nations Organisation, should be described by the enthusiastic Buddhist Professor as a nation that had agreed, while subscribing to the charter of Human Rights, to favour Sri Lanka with supplies of rice because the Minister of the latter country happen-

WAYSIDE WHISPER

The Professor's Profession!

Democracy they say is as hard to explain as it is difficult to practice. But Dr. Malalasekera in his super-abundance of zeal for his religion has appealed to the democratic sense of the Government to accord Buddhism 'majority treatment', for, is not democracy according to him 'majority rule'?

Democracy being the basic principle of all political parties, the cute Professor has touched on the most sensitive part of the anatomy of a democracy of a democratic body in this instance—for, can the Government lest it drove the voters into the camp of the Freedom Party dare deny democratic treatment to the 'majority religion'?

Un-Buddhistic Professor

Now it is a universal truth that Buddhism like all other religions has 'toleration' which is but the expression of great-heartedness as one of its essentials. Buddhistic conception cannot be, therefore, biassed. Then the professions of the Buddhist Professor stand exposed as un-Buddhistic.

Steam-Roller Rule

The Professor's theory of democracy is hardly different from that of the Marxian Comrades, one, the rule by the numerically strong, the other the rule by physically strong. Certainly Buddhism does not know of any such democracy. Professor, thou art wrong!

ed to be one of the Buddhist leaders of a Buddhist Nation and that the beneficiaries were Buddhists, is a disconcerting statement ill fitting the status of a religious leader. Rousing the passions of the people and ushering in chaos and confusion will hereafter be a privilege shared both by the red revolutionaries and religious campaigners if the learned Professor's method of Buddhist propaganda receives approbation of the people. We hope that the great teachings of Lord Buddha will have restraint on the over-enthusiasm of Dr Malalasekera.

IDEAL OF HINDU WOMANHOOD

(Continued from page 1)

Mandodari herself asks in her lament: 'By pedigree or beauty or consideration for you, Sita is no patch on me; only in your delusion, you lost your sense.'

As soon as he gets up from bed, Ravana goes to the Asokavana and threatens Sita; here Valmiki says that a beloved of Ravana intercedes and tries to turn Ravana's attention away from Sita. While the South Indian text mentions this lady as Dhanyamalini, mother of Atikaya, the Bengal reversion, the Adhyatma Ramayana and Tulasi make this Mandodari herself, and while Hanuman recapitulates the scene before his companions, he too names Mandodari. Commentator Govindaraja takes the discrepancy as only apparent and explains that while really both Dhanyamalini and Mandodari spoke, Hanuman noted only the latter. Kambar passes over the incident. As it is incongruous for one in Mandodari's status to have accompanied Ravana, like the lesser members of the harem, to Sita's presence, we should take it that it was Dhanyamalini that spoke here, and Mandodari, according to Valmiki's idea, was reserved for the final scene.

Motherly Tenderness

Kambar takes two occasions before Ravana's fall to bring Mandodari on the scene; on both the occasions, he lets us see the mother in her. The latter of these is met with in Tulasi too. In the Sundarakanda, Kambar makes a brief reference to her sorrow at the death of young Aksha Kumara who evoked the admiration of even Hanuman. The greater calamity of Indrajit's fall makes Kambar devote ten stanzas to the mother's grief. Mandodari fell on his body, swooned and wailed:

வாய்திறந்து அரற்றலுற்றான், ஐயனே அழகனே என் அரும் பெறலமிழ்தே

In motherly tenderness she recalls his juvenile play, but more important is the note on which Kambar ends this wail. The great killing of the Rakshasas that had gone on and the fall of Indrajit gave her a foreboding of the lord of Lanka, her husband, falling ere long a victim to that poisoned nectar called Sita:

அஞ்சினேன் அஞ்சினேன் அச்சிதைவென்ற அமிழ்

கிற் தோய்ந்த கஞ்சினில் இலங்கை வேந்து நானே இத்தகையவனன்றே.

In the Adhyatma-Ramayana, of the same textual and devotional tradition which gave birth to Tulasi's Rama-charita-Manasa, there is in the beginning of the Yuddha, an episode of Ravana performing a secret black rite, and Angada who had proceeded there, to set it at naught, dragging Mandodari by the tresses and teasing her. This episode has some ancient roots, having been featured in a now lost important Ramayana play called Kritya Ravana. A sense of poetic justice was also perhaps responsible for this retaliation on Mandodari for what Ravana had done to Sita. Tulasi does not have it, nor does Kambar; but the latter could not evidently give up the idea of a retaliation to Mandodari; he no doubt makes no incident of it; but among the many fancies that cross the mind of indignant Hanuman, while he was witness to Ravana threatening Sita in the Asokavana, we find this desire to pull Mandodari by hair even as the mighty Ravana was seeing:

கிண்திறல் அரக்கனு மிருக்க ஓர் திறத்தின் மண்டலுக்கத்தவன் மலர்குழல் பிடித்துக் கொண்டுசிறை வைத்திடுதலிற் குறைவதுண்டே.

Restraint on Ravana

It might occur foremost to us if, the high-minded Pativrata that she was, Mandodari did not act as restraint on Ravana in his game of lust. Mandodari tried her best, but was of no avail. In her last lament, she says 'I asked you to befriend Rama; you never heeded, you have reaped the fruit now.'

What is suggested here has been laid hold of by other poets who have created occasions for Mandodari's entreaties and advice to Ravana. In Valmiki itself, at the juncture at which Prahashta's fall was reported, a couple of interpolated cantos are to be seen on this theme. Tulasi especially finds this handy, for his concentration is on devotion to Rama, Rama's divinity and the saving of every character by the grace and glory of Rama.

In the Sundara itself, no sooner than news reaches Lanka of Rama's arrival with an army on the other shore, Mandodari rushes to Ravana and appeals to him

befriend Rama and give back Sita. Again, (in Lanka) when the sea is bridged and crossed, she falls at Ravana's feet, and then boldly tells him 'You are a glowworm before that Sun of Rama; he is God supreme, the slayer of demons and evil kings. Offer Sita to him, the kingdom to your son, retire to the forest and worship Raghunatha.'

Referring to Rama's boundless compassion, she concludes that while sages have to seek him with effort, he had himself come in search of Ravana to save him.

From Suvela's top, Rama sends a shaft at Ravana sitting in court; Mandodari's ear-ornament falls; the ill-omen makes her anxious and with tearful eyes, she asks Ravana not to take Rama anymore as a man, and describes his Viswaruya. According to Tulasi's conviction, everybody was saved; Indrajit died with the names of Rama and Lakshmana on his lips, and towards Ravana, Mandodari says that Rama had been so gracious that he gave Ravana the supreme state that was difficult even for sages to attain.

Saw Divinity in Rama

In Valmiki Mandodari's lament is not a mere expression of the poignant grief of the wife of a king and hero whose life, however brilliant, is always insecure—but is a comprehensive review, a complete chorus to the whole epic, a sum-up of the life, rise and fall of the great anti-hero, a revelation of the divine plan and incarnation of the hero and the pronouncement of the moral of the epic. She first recounts her husband's extraordinary powers and boons; this makes her reflect on the unbelievable miracle of the end of 14000 Rakshasas at Janasthana and of her own lord at the hands of a mere man, the devastation of Lanka by a mere monkey and the damming of the sea; and these leave no doubt in her mind that Rama was no mortal; She sees clearly the hand of God in the destruction. None but the Supreme Lord had come on a mission.

ஆராமமுதரய் அகைகடலிற் கண்டனரும நராயணன்னை நிருப்பேன் இராமனை நான்.

The most heinous of Ravana's sins being the violation of Pativrata, Mandodari says 'never did a Pativrata's tears fall in vain; it was the blaze of Sita's penance that has reduced Ravana to ashes.'

Kambar makes her say that Rama's arrow pierced Ravana's heart as if to search out the unholy lust for Sita lying therein.

கன்னிருக்கு மலர்கூந்தற் சானகியை மனச்சிறையில் காந்த காதல் உன்னிருக்கு மெனக்கருதியுடல் புகுந்து தடவியதே ஒருவன் வாளி

'Lust, Anger' that is the epitaph that Mandodari wrote on the Rakshasas;

It is by the senses that Ravana rose and fell. Con-

(Continued on page 3)

Tracing the Source of Turpentine

(Continued from page 1)

removing a thin layer of sapwood to open the resin ducts, and each time lengthens the blaze at the top by about one-fourth of an inch, so that the whole length of the channel at the end of the season may not exceed 18 inches. He then removes the shavings from the lip and re-fixes the earthen pot in position partially covering it with a lid, a flat stone or a piece of bark to reduce the chances of the resin getting dirty or the essential oil evaporating. Dead leaves, resinous shavings and other combustible material around the trees are then removed to a distance to avoid any risk of a fire. A small girl or boy tapper busy as a bee and humming a country song glides under the trees up the hill and down [the glen visiting

every tree in the area.

Crude resin is separated into rosin and turpentine by steam distillation at the Government Rosin Factory at Miran Sahib. Turpentine oil, which is volatile and forms about seventeen per cent of the mass, distils over while the rosin or colophony remains in the still. The crude resin is generally strained through a wire-netting before distillation. Turpentine oil mixed with water vapour is condensed in copper coils immersed in a water tank. Turpentine which is lighter than water is easily separated from the latter in settling tanks.

When the distillation is finished the rosin (also called colophony) is run off the still strained through wire cloth and allowed to solidify in wooden casks. The Rosin and Turpentine Factory brings the Kashmir Government lacs of rupees as revenue every year.

IDEAL OF HINDU WOMANHOOD

(Continued from page 2)

quering the senses, he conquered the world; as if in vengeance, they brought him down Mandoda i declares:

After delivering this message, what more appropriate course could this great pativrata take than the one that Kambar gives her: She called her lord aloud, embraced him beaved and breathed her last.

என்றழைத்தான்; ஏன் இவ்வாறு அல்லவோ
பொன் தழைத்த பொருவரு
மார்பினைத்
தன் தழைக்கைகளால்
சமுவித்தனி
கின்று அழைத்து உயிர்த்தான்.
உயிர் நீங்கினான்

No wonder the women of the three worlds, and the entire world of Pativratas applauded her:

வான் மக்கையர் விஞ்சையர்
மற்றும்
தான் மக்கையரும்
தவப்பாலவர்
ஆன் மக்கையரும் மருள்
கற்புடை
மான் மக்கையர் தாமும்
வழுதினர்.

Ceylon Government Railway
Level Crossing Repairs
The level crossing at 0 mile 53 chains 36 links (Railway Mileage) on the Kandy-Galaha Road between Peradeniya and Kandy Railway Stations will be closed for vehicular traffic as follows for effecting repairs:
Totally closed from 10.00 p. m. on Saturday 2-2-52 to 6.00 a. m. on Sunday 3-2-52
Partially closed from 6.00 p. m. to 10.00 p. m. on Saturday 2-2-52.
Alternative route will be over the new overhead bridge and through the new University Road (G. 54 25)

Letters to the Editor

Public Servants To Have Their Say

I
Sir,—Re the important subject of the Hindu Temples and Religious Trusts Bill, it is trusted that there could be no impediment in the way of Public Servants making representations to and giving evidence before the Senate. The proposed legislation relates to the religious institutions and religion of the Hindu Community. Public servants gave evidence and otherwise participated in the proceedings before the Special Parliamentary Committee. It is in the best interests of the public that the same procedure be followed.

The Premier's Visit

II
Sir,—The Prime Minister's last visit to Jaffna had beneficial results. People are awaiting his forthcoming tour to the North mainly to Chavakachcheri Electoral Division with pleasant expectations. The area is agricultural and the advent of the former Premier amidst such surroundings is an appropriate one. The thanks of the Tamil people are due to the inhabitants of the area and to their energetic representative in Parliament Mr. Kumarasamy. It is trusted that the residents while naturally bringing to the Prime Minister's notice their local needs would also express to him their thoughts and views on two vital matters in which, I know they are deeply interested viz: (1) The Hindu Temples and Religious Trusts Bill and (2) the position of the National Languages in the scheme of things.

Yours etc,
S. Sivasubramaniam
156, Huitsdorf.

and that Probate thereof be issued to the Petitioner as his lawful widow unless the above-named Respondents or any other persons appear before this Court on 10th March 1952 and state objections to the contrary.

The 20th day of December 1951
8th day of January 1952.

Sgd, K. D. DE SILVA,
District Judge.
(O. 126. 25 & 29.)

ORDER NISI
THE DISTRICT COURT OF
JAFFNA
Testamentary Jurisdiction
No. 1397
In the matter of the Last Will and Testament of the late Ponnampalam Thambiayah of Chiviatheer West, Jaffna Deceased.
Packiyam widow of Ponnampalam Thambiayah of Chiviatheer West. Petitioner.
Vs.

1. Sangarappillai Rasiyah of Kalliankadu
2. Sangarappillai Valliparam of do
3. Poongkothai daughter of Sangarappillai of do
4. Murugesu Kanapathippillai and wife
5. Packiyam of Mathagal
6. Murugesu Thambippillai of D. M. S. Office, Trincomalee
7. Vallippillai widow of Sinnathamby of Kalliankadu
8. Kathiresu Sivapatham of Nayanmarkadu, Jaffna
9. Kathiresu Sivasubramaniam of M. O. H. Office, Vavuniya
10. Kathiresu Mahalingam, Driver, Vavuniya
11. Veluppillai Visuvalingam and wife
12. Puvaneswary both of Nayanmarkadu, Nallur and
13. Pooranam widow of Sadasivam of Nayanmarkadu, Nallur. Respondents.

This matter coming on for disposal before K. D. de Silva Esquire District Judge, Jaffna on the 20th day of December 1951/8th day of January 1952 in the presence of Mr. S Visuvalingam Proctor on the part of the Petitioner and the affidavit of the petitioner having been read:-
It is ordered that the Last Will and Testament of the said deceased be declared proved

Our Astrological Feature

WEEKLY FORECASTS

"SRI PATY"

FROM 27-1-52 TO 2-2-52

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

This week is not likely to bring in any definite set-backs but it will probably be a week of minor irritations. If you are practical and sociable you are sure to succeed in your undertakings.

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

Don't hesitate to speak your mind and be forthright in all your dealings this week. You will make a lot of money but at the same time lose it too. Health needs care week end.

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

There will be some troubles through mischief makers and gossippers first two days of this week. The rest of the week is favourable for business deals. But there will be no mental peace. Dealings with friends need caution.

CANCER Punarpoosa 4, Poosa, Ayilya [Kataka Rasi]

The first two days of the week favourable for business deals. Do your best to keep away from gossippers and sneakers Monday afternoon Tuesday and Wednesday. Avoid argumentative disposition. Rest of the week turns favourable again.

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

Likely to be a week of ups and downs. Any important business deals must be negotiated before Wednesday morning. Wednesday after noon Thursday and Friday must be spent with care. Week-end favourable for business again.

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

Except for the last day this week is sure to bring in some substantial financial gains. But health will remain a problem. Domestic guards also not ruled out. Spend the last day of the week with care.

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

Personal affairs will reach curious stages this week. Some disappointments probable. It involved in litigations further expenditure shown. Close associates might betray you week end.

SCORPION Visaka 4, Anusha, Kettai [Vrischika Rasi]

Your standard of comfort must rise and your income should increase correspondingly this week. Don't try to do any drastic changes. Health needs better care week end.

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

Some personal disappointments shown but business must flourish. A good week for small trips or affecting minor changes. Go ahead with new plans.

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

Somewhat difficult week in family affairs. Financial problems also may be intensified. If you count on promises made by friends you are sure to be disappointed.

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

Financially a good time. But you will have no mental peace. Postpone important changes for some time. Health needs care for some time to come.

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

A good week for launching new schemes or completing half completed enterprises. An indication for a small trip also shown. Financial luck promised week end.

WATCH for the DATE

GRAND SANGEETHA RECITAL

By

ISAIARASU
M. M. DANDAPANI DESIGAR

IN AID OF

THE SAIVA PARIPALANA SABAI
NAVALAR—ASHRAM

(Misc 190 25)

NOTICE**The Jaffna Co-operative Stores Ltd.**

Tenders are invited for the construction of a Motor Service Station and Motor Show Rooms at Clock Tower Road, Jaffna. Tender Forms, Specifications and Drawings etc. are available for inspection at the Co-operative Stores Office No. 150, Hospital Street, Jaffna or at the Office of their Architects Messrs. Duraisinghams, 450, Kollupitiya Road, Colombo 5.

Copies of Tender Forms, Specifications and Drawings will be issued to respective Tenderers on a deposit of Rs. 25/- before issue of the Contract documents the Tenderers should satisfy either the undersigned or the Architects that they have the necessary resources, materials and staff etc. to execute the job without interruption and they should also state the period required to complete the works. This Tender is on a Lump Sum basis. Contract documents will be issued from 15-1-52 to 31-1-52 and tenders should be addressed in sealed envelopes to reach the undersigned before 12 Noon on 15-2-52.

By order of the Board of Directors,

V. VENASITAMBY,
Secy, The Jaffna Co-operative Stores Ltd.

150, Hospital Street,
Jaffna, 10 1-52,
(M 181, 15 to 25)

ORDER NISI

IN THE DISTRICT COURT OF
POINT PEDRO

Testamentary Jurisdiction
No. 466

In the matter of the Estate of
Vallipuram Kulasingaram of
Thunlai North deceased.
Pathhini widow of Kulasingaram of Thunlai North
Vs. Petitioner.

1. Kulasingaram Balendram
2. Supper Sinnatamby both of do Respondents.

This matter coming for disposal before A. W. Nadarajah Esquire, District Judge of Point Pedro on the 2nd day of January 1952 in the presence of Mr. C. Krishnapillai Proctor for the petitioner and the affidavit of the said petition dated 29th day of December 1951 having been read. It is ordered that the 2nd Respondent be and is hereby appointed guardian-ad-litem over the 1st minor respondent on or before the 7th day of February 1952 and to show sufficient cause to the satisfaction of this court to the contrary.

It is further ordered that the said petitioner be and she is hereby declared entitled as the widow of the abovenamed deceased to have letters of administration to his estate issued to her unless the respondents or any other person interested shall on or before the 7th day of February 1952 show sufficient cause to the satisfaction of this court to the contrary.

This 16th day of January 1952.

A. W. NADARAJAH, (Sgd.)
District Judge,
(O. 125, 25 & 29.)

**Welfare Work
For The Blind****Sri Lanka's Lead**

In the opinion of Sir Clutha Mackenzie the Ceylon School for the Blind and Deaf has laid a magnificent foundation for that Government's expanded national organisation to deal with those unfortunate people. Sir Clutha, one of the world's leading workers for the blind, went on: "It would be no exaggeration to say that in work for the blind Ceylon has one of the finest foundations in Asia."

Sir Clutha Mackenzie was speaking shortly after his arrival in London from Paris where he has been working on Braille problems for U. N. E. S. C. O. He is due at Colombo in May to advise the Ceylon Government on the projected expansion of the Blind service in the Island.

Blinded at Gallipoli in 1915 at the age of 20, Sir Clutha has been an assiduous worker for those similarly handicapped.

Sir Clutha will go to Ceylon, virtually as a "oneman advisory mission" His appointment has been arranged between the Ceylon Government the School for the Blind and Deaf; and the United Nations. During his visit which he expects will last about two months, he will advise on such matters as education of the blind, their employment, the general supervision of after-care in their homes.

Sir Clutha has a personal interest in expanding the national organisation in Ceylon, for he has visited the Island before and his work has brought him in touch with the School for the Blind and Deaf.

"This most excellent body," he said, "has already laid a magnificent foundation, and I am looking forward to co-operating with them in the expansion of Ceylon's national service for the blind and deaf. The problem of blindness in most parts of Asia is a tremendous one, but it is no exaggeration to say that in work for the blind Ceylon has one of the best foundations in Asia."

ORDER NISI

IN THE DISTRICT COURT
OF JAFFNA

Testamentary Jurisdiction
No. 1385

In the matter of the intestate estate of the late Meenadchi widow of Vallipuram Rasiah of Elalai West Deceased
Velu Sinnappu of Elalai West
Petitioner

Vs

- Minor 1 Nageswari daughter of Vallipuram Rasiah
" 2 Rasiah Navaretnam
" 3 Rasiah Rasaretnam
" 4 Sarojini Devi daughter of Rasiah all of Elalai West
G.A.L 5 Sellappah Thambipillai of Meesalai

Respondents

This matter coming on for disposal before V. S. Jayawickrema Esqr. District Judge Jaffna on the 5th day of December 1951 in the presence of Mr. R. N. Sivapirakasam Proctor on the part of the petitioner and the affidavit of the petitioner dated 8th De-

ember 1951 having been read;

It is ordered that the abovenamed 5th respondent be appointed guardian-ad-litem over the minors the 1st to 4th respondents and that the petitioner is declared entitled to have letters of administration over the estate of the abovenamed deceased and issued to him accordingly unless the respondents or any others interested shall on or before the 28th day of January 1952 appear before this court and shew sufficient cause to the satisfaction of this court to the contrary.

And it is further ordered that the petitioner do produce the said minors in court on the said date.

This 5th day of December 1951

Sgd. K. D. de Silva
District Judge,
15-1-1952

Drawn by
R. N. Sivapirakasam
Proctor for Petitioner

(O 123 22 & 25).

**English Teachers'
Drawing Certificate
Examination**

Art classes to coach candidates for the Teachers' Drawing Certificate Examination will be conducted every Saturday commencing from 2nd Feb. at Mahajana College, Tellippalai by Mr. D. U. Nimal, Recognized Instructor in Art and a pupil of Mudaliyar A. C. G. S. Amarasekara the world-renowned artist.

For particulars apply to:

D. U. Nimal,
Art Teacher,
Mahajana College,
Tellippalai.

(M. 189. 25)

ORDER NISI

IN THE DISTRICT COURT OF
JAFFNA

Testamentary Jurisdiction
No. 1388

In the matter of the intestate estate of the late Ganapathippillai Navaratnam of Araly South, Vaddukkottai Navaratnam Kalidasan of Araly South, Vaddukkottai
Vs. Petitioner

Navaratnam Nadarajah of Araly South, Vaddukottai
Respondent

This matter coming on for disposal before V. S. Jayawickrema Esqr. District Judge, Jaffna on December 6, 1951, in the presence of Mr. M. Kathiravelu Proctor, for petitioner and the affidavit and petition of the petitioner having been read.

It is ordered that the petitioner be and he is hereby declared entitled as the eldest son of the deceased to have letters of administration to the estate of the deceased issued to him unless the respondent or any other person or persons interested in the estate shall on or before February 15, 1952 show sufficient cause to the satisfaction of the Court to the contrary.

This 6th day of December 1951
Sgd. K. D. de Silva
District Judge.
(O 124 22 & 25)

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M. 142 22-2-52

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(M. 276)

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