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NO 91

THE RE - DISCOVERY OF BELIEF

Focus On Religion

THAT there is a crisis in Valuation, few will deny today. The right and the wrong, good and evil have become devoid of meaning. A critical examination of the ends of human action is urgent, because the spiritual health of our people is indeed poor. Is there a goal to live for beyond the enormously increased conveniences and amenities and luxuries which constitute what is commonly called the 'higher standard of living'?

It is certainly difficult to keep one's sense of proportion as we are engrossed with means and measures to achieve ends which are assumed to be good. We have certainly forgotten that "the city of vision hath foundations whose builder and maker is God." We find two distinct groups in our midst today—classes to whom either this language of religion means nothing at all because they have never heard it in their homes and schools and

[SIVATHONDAN]

outside world or who having been religiously nurtured have come to regard religious worship as stale or inert who hear the calls of the religious saints and devotees with disillusioned boredom or even positive antipathy.

The rediscovery of Belief with a focus on religious ends rather than on means, has become an urgent factor, if we are to be saved from the general sense of purposelessness and futility. How can one refute Macbeth's utterance. "Life is indeed a tale told by an idiot signifying nothing, and reassert that this world means well and intensely good—அருமைபான உலகம், ஒரு பொய்வாழ்வுமிகை".

We talk of democratic values but forget that multitudes of human be-

ings both in the East and West have their value, only as means, and have ceased to be ends-in-themselves, significant human beings living significant human lives.

It is so refreshing to look back upon those days when man enjoyed the freedom of being and becoming and contrast it with the claims to human emancipation today. In the holy utterances of Devaram and Tiruvacagam, in the moving strains of Tiru-Arulpa and Tivipirabantham, we get glimpses of an "avalanche which will cleanse the world", because these lift the whole of man—body mind and spirit and keep him in close contact not only in a world of space and time but of values which transcend and which include the claims of beauty, goodness and knowledge and also of aspiration and sensings after the "Infinite and Eternal."

The ideal Pilgrim of eternity is delineated in stanza 90 of (ஆனந்த பரவசம்) the ecstasy of Realisation in Tiruvacagam, thus: அறிவே கினைச் சேர்ந்த அடியார் மற்றொன்றறப்பாதர்

கிறவே செய்த வழி வந்த சிவனே கிந்தான் சேர்ந்தாரே".

These inheritors of peerless, true love knowing none else, clinging to him alone for Grace.

And dedicating their lives for the service of God, They attain thee"

A testimony of man's profound faith in life is seen in this poignant stanza which in spite of its 'tears, idle tears'—breathes of eager optimism and love.

"I am false, my heart is false, False too is my love; Though a sinner, if I weep shall I not attain Thee? Essence of sweetness, freshness, love and illumina-

Prize-Winners In Handicrafts

Prize-winners in the Jaffna Jewellery Section of the competitions held at the Cottage Industries and Handicrafts Pavilion at the Colombo Exhibition are as follows:

Gold Medal: Messrs S. Rasiah and S. Casinader.

Silver Medal: Messrs S. Casinadar, K. Velupillai and K. Navaretnam.

Bronze Medal: Mr. S. Ganesan.

'Beauty Contest' Is Against Culture

The Gandhi Seva Nilayam of Manamadurai in South India has protested to the Governor of Madras against the holding of a Beauty Contest saying that such a contest 'would merely be an exhibition of women, their beauty and of their feminine features to be weighed by human eyes and was against the high culture and civilisation of the women of India.'

tion, Great Lod! Perfect my love to come to Thee."

யானே பொய் என் நெஞ்சம் பொய் என் அன்பும் பொய் ஆனால் கினைவேன் அழுதால் உன்னைப் பெறலாமே

தேனே அமுதே கரும்பின் தெளிவே தித்திக்கும் மாணே அருளாய் அடியேன் உனை வந்துமாறே.

In nothing is the strength of love more strikingly shown, than in the power it has to change our motives for action and also to create new capacities out of the waste lumber of half formed desires, lukewarm ambitious and unused energies. One has only to read 'Thiruvacagam' to realise how much we lack that strong music in the soul.

Love demands absolute truth. Flowers of humility will beautify its shrine and perfect trust sanctify it. "அடித்தடித்து அக்காரமுன் தீற்றிய அறபுதம் அறிவேனே."

NEGAPATAM

(BY E. P. RASIAH)

IN the Eastern shores of South India, Negapatam stands, in spite of its treacherous seas, as a port of merchandise of some magnitude. In point of volume of trade, it ranks as a close second to Madras. The Town itself, with a 50/50 Tamil and Muslim population, looks old-worldly. The roads are narrow, dusty and insanitary, so much so, cynics call it *சாபுல்லம்*. Wherever you turn, a beggar greets you and follows you with bull-dog-tenacity till you part with a coin. But the place is always crowded with pilgrims, attracted as it were, by two important places of worship in its vicinity—the Mosque at Nagore 5 miles away and an ancient church at Velangani 9 miles off.

Nagore Saint

The Durga (or Mosque) at Nagore, although it belongs primarily to the Muslims, has become a place of pilgrimage to people of all nationalities regardless of narrow, conservative religious walls. The famous Muslim Saint—Hazareth Saiyed Sahul Hamid Quadir Oli Gunjasavoy Andavar Avargal—lies in Samadhi at Nagore with His Spiritual son and daughter-in-law. This Saint was born at Manickapur near Ayodiya (Oudh) in the United Provinces of India, about 4.0 years ago on a Thursday night (Friday for Muslims) to one Hazareth Saiyed Hassan Kudus Sahib, the 21st lineal descendant of the Prophet of Islam.

Having attained proficiency in Arabic, when he was only 6 years of age, and a comprehensive knowledge of the tenets of Islam by his 18th year, he had renounced worldly life, and gone in search of a religious Guru. At Gwalior, He had met Hazareth Saiyed Mohamed Ghouse Sahib, who later initiated Him into the mysteries of Divine Knowledge. After some time, He returned to Manickapur with a band of 404 disciples, introduced to him by His Guru and with them He toured Afghanistan, Baluchistan and other places, disseminating religious knowledge. He refused the hand of the daughter of His Guru and remained a celibate.

Miracles

On His way to Mecca, at Lahore in Punjab, He is said to have met a rich and respectable Muslim in the person of Kazi Hazareth Noordin

Sahib, who had begged the Saint to bless him with progeny.

The Saint sent for Noordin's wife, Beebi Johra and passed on to her through her husband, be'el and areacazuts chewed by Him. She chewed them herself praying to be blessed with children. The Saint, after prayer, blessed Noordin and told him that he would be blessed with progeny and that the eldest boy should be dedicated to Him to be brought up by Him as His own son. He then sent Beebi Johra away, detaining her husband with Him for 40 days. Beebi Johra is said to have conceived about this time and in due course gave birth to a son, who was named Saiyed Muhammed Eusoof Sahib, after the Saint's brother. The child was being educated and well looked after; but, when he attained his 7th year, he appears to have felt an insatiable urge to visit his real father, the Saint. He accordingly took leave of his parents and went in search of his spiritual father and was able to spot Him out at Mecca. After some time, the Saint, this son and his 404 disciples are said to have left Mecca, and visited various places including Kayalpatnam, Kee'akarai, Tenkasi and even Ceylon and propagated the religion of Islam. All along this tour, He is credited with having performed many miracles and cured many of normally incurable complaints.

When He visited Tanjore, He had occasion to cure Achchuthappa Naicken, the then Ruler of Tanjore of a grievous and prolonged malady. He also blessed the Queen with prolific progeny. Consequent to this, the Queen was able to present the Rajah with a son and heir. Achchuthappa, although a Hindu yet, as a token of his grateful thanks, donated to the Saint the piece of land—about 30 velis in extent, where the present Durga (Mosque) now stands—at Nagore. Ever after that, the Saint made this spot His permanent abode and got His spiritual son married to a girl from the adjoining village of Melanagore and advised him to settle down somewhere round the Durga. Accordingly Saiyed Muhammed Eusoof Sahib took up residence at Nagore. He had 6 sons and 2 daughters.

The Saint had occasion to (Continued on page 4)



Hindu Organ

TUESDAY, MARCH 11, 1952

Treasure These Thoughts

Silence of Soul wherein we
come to Thee
And find ourselves in
Thine immensity.

UNWHOLESOME WHEAT FLOUR

THE passing of the Food and Drugs Act No. 25 of 1949 that provided for the regulation and control of the importation, sale, distribution of food and drugs and for matters connected therewith or incidental thereto has reflected the good intentions of the Government to protect the people from the dangers of unwholesome food and drugs marketed by unscrupulous traders and retailers. Prevention of disease being more fruitful than cure, the need for ensuring the wholesomeness of food and drugs must necessarily be a matter of responsibility for the Government. Food and articles of food that are injurious to health and therefore unfit for human consumption, very much like death-dealing diseases, have to be dreaded and avoided. And the Government has enacted suitable legislation to prevent the sale of food and drugs that contain injurious constituents.

However, we are surprised to learn that during the last week of January this year, the wheat flour distributed to certain wholesale dealers had been full of dirt and worms and that some dealers had not taken delivery of the supply for which they had paid. The Government by reason of being the sole importer of wheat flour owes to the people an explanation for releasing to the public an article of food which had become unfit for human consumption. It may be that the detection of the setting of rotteness cannot be easily made in the case of flour. But wheat flour being an essential article of food and used extensively, the Government must take all precautions to ensure against rotteness setting in. The authorities in direct charge of the supply of wheat flour should set about investigating complaints of dis-

tribution of unwholesome flour and find out the causes for such decay in the condition of suitability. A certain authorised dealer, we understand, has made representations to the authorities and has even forwarded sealed samples of worm-worm flour. We are confident that the authorities in keeping with the true spirit of good Government and the provisions of the Food and Drugs act will make every endeavour to ensure the destruction of rotten flour. Otherwise well may the people exclaim 'if gold rusts what can iron do?'

Northern Assizes

Attempted Murder Charge

Plea of Guilt

At the Northern Assizes for the year 1952 which opened at the Jaffna Town Hall with Mr. Justice Choksy K. C. presiding the first case taken up for hearing was from Vaddukodai, in which one Arumugathan Shanmugathan stood charged with having attempted to commit murder of one Muthan Kitnan of Moolai by cutting him with an old knife on the 4th day of August 1951.

Mr. Ananda Pereira, Crown Counsel conducted the prosecution.

Mr. T. Ganesalingam, instructed by A. Nithianandan, conducted the defence.

During the course of the trial the accused tendered a plea of guilt of having caused grievous hurt with a dangerous weapon and was sentenced to 4 yrs. R. I.

Eight Years R. I. At Retrial

The case in which Segappa Seyadu of Adampan was charged with having on the 6th day of July 1951, at Adampan, in the division of Mannar, committed murder by causing the death of one Sandanam, son of Kuppa Muthu of Adampan ended, when the Jury by a unanimous verdict found the accused guilty of culpable homicide not amounting to murder.

The trial Judge, Mr. Justice N. K. Choksy K. C. sentenced the accused to 8 yrs. R. I.

Mr. Ananda Pereira, Crown Counsel, conducted the prosecution.

Mr. T. Ganesalingam instructed by A. Nithianandan defended the accused.

Mr. J. Rajaratnam was assigned Counsel.

At the last sessions of the Supreme Court, the accused was sentenced to death by Mr. Justice Swan, but the Court of Criminal appeal, set aside the conviction and ordered a fresh trial.

TREATMENT OF THE MASS MIND

'SERVICE TO HUMANITY'

—Says Nehru

"IF you could introduce something of the healing art in the treatment of the mind of man both as individual and in the mass then indeed medical science would have done tremendous service to humanity" said Premier Nehru in the course of his address to the Official Medical Historians Liaison Committee of the Commonwealth Countries and the U. S. A. at Delhi. Here is the text of his speech.

"It struck me as rather odd, and represents I suppose the oddness of life itself, that simultaneously we should march on two fronts—the front of trying to do as much injury as possible, maiming, disabling and ultimately killing the enemy, and on the other hand, having maimed and half-killed him, trying to revive him, not only your own people but the enemy's also. So this business of destruction and construction or revival goes on side by side. It is very extraordinary. In any event, whatever one might say about war and a great deal can be said about war which is not very flattering—there is no doubt that the aspect many of you represent here is the best aspect of war—the healing aspect.

Creative Effort

"Certainly war has given a tremendous push to progress in the sphere of technology generally and in the art of healing. It shows that if we are confronted with a grave situation or crisis, we can rise to higher levels of creative effort. Normally, most human beings are rather passive but a war sometimes makes some persons think hard. It brings about all kinds of changes, technological changes, changes in the art of medicine and surgery and social and economic changes which sometimes may not be to our liking. I do not know how many soldiers or other people connected with the art of war think about the tremendous changes that flow from the exercise of that art or science. They think of winning a victory, which is obviously important from their point of view, but, perhaps, they do not think as much of the consequences that flow from victory. We have seen two great world wars which resulted in resounding victories for the armed forces on one side. We have seen also the consequences of these victories and defeats in the shape

of enormous problems which seem to be much more difficult of solution than the war itself for the victors."

Mind of Man

"The science of medicine and surgery itself has certain social consequences. The improvement in the healing process affects entire populations in a country and makes them fitter and better. The increase of population also becomes a vital matter when it tends to reduce the general level of living. I am told by eminent doctors and surgeons and others that to-day more than ever one deals with the whole organism, not the particular part affected but even the mind of man. It makes a lot of difference to know how the mind of a person is functioning, whether he is your patient or not, and if you are interested in the great advances of surgery then you come across very very interesting realms of thought. If you succeed in affecting the mind of man rightly, then you might also succeed in healing the diseases which affect the mind, not the normal diseases but the diseases which lead to conflicts and destruction.

Disease of Humanity

"Medicine to-day becomes more and more preventive. We do not want a person to fall ill. We want to imprison health, sanitation and all kinds of preventive measures rather than wait for him to fall ill and then treat him. Why not apply that in the larger sphere and prevent something which you will have to deal with later in a much more difficult form? That will take you to sociological and other spheres of human activity. But then you cannot separate them and doctors more especially than others have to face all these problems. So perhaps, when wise men like you gather together, you might think of the ills

and diseases of humanity as a whole which create so many conflicts and troubles and come in the way of human progress. Your history cannot deal with these no doubt, but if it nevertheless gives some food for thought to others and to yourselves, then perhaps it might be even more useful than it would otherwise be. As a layman who only looks distantly with wonder at your achievements, I can say no more.

Letter to the Editor

Further Suggestions On Hindu Temporalities Bill

Sir,—The recommendations of the Select Committee of the Senate on the Hindu Temporalities Bill constitute a great change for the better. It is gratifying that the Committee has recognized the strength of public opinion among the Hindus for the elimination of ministerial control and the substitution of the Hindu Public as the creators of the Board. While thankful for the improvement effected it is our clear duty to bring to the notice of the members of the Senate and House of Representatives the various points on which the recommendation required amendment.

1. It is not clear who the Commissioner referred to in the report would be and who would be responsible for this appointment. A Commissioner appointed by Government would be entirely out of place and prejudicial to the welfare of the Hindu public.

2. The elimination of Ministerial control is insufficient. The elimination of all extraneous control or intervention, including that of the State, is wanted.

3. As a matter of fact there is no need for a Commissioner. The elected Board could have its elected Chairman, Secretary and Treasurer as office-bearers, Responsibility, labour, power and opportunity for service could be divided among the members of the Board, the Chairman, Secretary and Treasurer. The concentration of power in the hands of one individual, namely the Commissioner is entirely unsatisfactory.

4. The administrative functions entrusted to the Board should be substantial and undivided, though without prejudice to the rights of the particular Temples and Temple Committees, referred to below.

5. The transfer of judicial functions now exercised by the Courts under the Trusts Ordinance to the hands of the Commissioner is unwise and retrograde. The right of the

(Continued on page 3)

PROTECTING LIVE-STOCK

Public Deputation to Wait on Govt.

At a Conference held under the auspices of the All Ceylon Gandhi Seva Sangam at the Vaideshwara Vidyalaya on Sunday last Mr. A. Arulambalam Proctor who presided explained the consequences that are being felt by the the famers and householders of the North by the indiscriminate transport of cattle from the Northern district to other places for purposes of slaughter and added that unless immediate measures were taken the economic conditions of the North would deteriorate.

Mr. R. N. Sivapirakasam moved that the Government be requested to impose a ban on the transport of cattle from the Northern Province to the other parts of the island as such transport deprives the people of the North of their traditional assistance in agriculture and milk food and induces indiscreet traders and middlemen to resort to all questionable means of procuring cattle for slaughter Mr. S. Duraisingam seconded the resolution

which was adopted unanimously.

Food Facilities For Cattle

Another resolution proposed by Mr S. Thuraisingam and seconded by Mudlr. S. Sinnathamby requested the Government to arrange for cheaper transport of straw from paddy producing areas to the North in order provide cattle with food.

That baling machines should be installed at Batticaloa, Maho, Anuradhapura, Vavuniya, Kili-nochehi among other railway stations in order to facilitate the transport of straw was the subject of a resolution proposed by Mudlr. S. Sinnathamby and seconded by Mr. M. Balasingam. A deputation consisting of Messers A Arulambalam, K. Sanmugam, S. Thuraisingam, K. Navaratnam, S. K. Velayuthapillai and R. N. Sivapirakasam was appointed to take steps to have the above resolutions implemented by meeting the proper authorities and placing the views of the Conference before them.

LETTER TO THE EDITOR

(Continued from page 2)

Hindu public to obtain redress from the Courts, including the right of appeal to the Supreme Court, must be preserved intact.

6. Instead of dividing the Island into nine electoral divisions, it will be very helpful to have a larger number, say about 21, so that the Board will comprise 21 members of whom a great majority could be elected by the Northern and Eastern Provinces and the City of Colombo owing to the concentration of the Hindu population, temples and interests in these areas.

7. A certain number of seats should be reserved in the Board for the Hindu priesthood.

8. For purposes of election to the Central Board members of the Hindu priesthood should also be given the right to vote.

9. The worshippers also should be given the opportunity to participate in the task of electing their representatives, in addition to the donors and Upayakarars. The difficulty in taking the step is not insurmountable.

10. Each temple should

have its own Temple Committee, including the present Trustee wherever acceptable

11. The powers of the Central Board should be circumscribed, limited and be of a residuary character; each Temple should be in a position to look after its temporalities and affairs through its own Management and Temple Committee subject to supervision in certain matters by the Central Board.

12. These are some of the important points which could be embodied in order to enable the Hindu public to have sound and wholesome legislation on the subject.

13. It is trusted that the Senate and the House of Representatives will go into this subject fully and in all details, and give us a comprehensive and equitable piece of legislation to enable the Hindu Community to do its best by itself and by the country.

Yours etc.,
S. SIVASUBRAMANIAM.

156 Hulftsdorf Street,
Colombo.

Plea For Prohibition

League Formed In Furtherance

Pursuant to an invitation by prominent residents of Jaffna, leading social workers gathered at the Vaideshwara Vidyalayam Hall on Saturday evening (8-3-52) to consider what steps should be taken to lead the people away from the growing menace of drink.

Dr. C. Gurusamy Retired Medical Superintendent, speaking from the chair, referred to a speech of Sir Henry Ward a former Governor of Ceylon in which the Governor had accepted the fact that the drink habit was introduced into this Island by the foreign conquerors. The chairman pleaded for positive action in the furtherance of a just cause and indicated that unless the moral aspect of this question was sufficiently stressed the younger generation could not be saved from degradation.

Mr. R. N. Sivapirakasam speaking next proposed that an association be formed to work for the ideal of prohibition and suggested that the program should be based on the Gandhian ideal of creating a moral consciousness among the people. The resolution was seconded by Proctor V. Nagalingam.

Messers V. Veerasingham, A. Arulambalam, S. Ampikaipakan, V. Nagalingam, K. Shanmugam, A. Amirthalingam, E. P. Rasiab, Mrs T. P. Masilamany and Miss. Poopathy and several others spoke on the resolution.

Mr. K. Navaratnam explained at length the purpose of the meeting and suggested that the association be called the North Ceylon Prohibition League. This was unanimously accepted and the following office-bearers were elected,

President: Dr. C. Gurusamy.

Vice Presidents: Rev. N. K. Nalliah, Mr. M. M. Abdul Cader, Mr. V. Nagalingam, Mudlr. G. Subramaniam.

Joint Secretaries: Messers K. Navaratnam and A Arulambalam.

Joint Treasurers: Messers S Ambikaipakan, and S Visuvalingam.

A Committee was also appointed.

ORDE NASI

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction No. 1383 T

In the matter of the Estate of the late Thayalnayagy wife of Ramalingam of Colomputhurai Deceased.

Kandiah Kanakasabai of Colomputhurai Petitioner.

and

1 Mankayatkary wife of Kanakasabai of do

2 Ponnambalam Ramalingam of 652, Baseline Road Colombo

Respondents.

This matter of the petition of the abovenamed petitioner praying that letters of administration to the estate of the abovenamed deceased coming on for disposal before V S Jayawickreme Esqr, District Judge, Jaffna in the presence of Mr. C. T. Kumaraswamy Proctor it is ordered that the petitioner as an heir of the deceased is entitled for letters of administration and that such letters be issued to him unless the respondents shall show sufficient cause to the contrary on the 17th day of March 1952.

This 29th January 1952

Sgd. K. D de Silva,
District Judge.

(O. 147. 7 & 11)

ORDER NISI

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction No. 1403

In the matter of the intestate estate of the late Mohideen Sahib Mohamed Meeransahib of Vannarponnai West Jaffna Deceased.

Mohamed Meeran Mohideen Nachia widow of Mohamed Meeran Sahib of Vannarponnai West, Jaffna

Vs Petitioner.

- 1 Raseena wife of Mohamed Lebbe Zainul Abdeen
- 2 Hazeena daughter of Mohamed Meeransahib
- 3 Marzoona daughter of Mohamed Meeransahib
- 4 Sithi Najeeba daughter of Mohamed Meeransahib
- 5 Mohideen Abdulkader Mohamed Abdul Careem
- 6 Mohamed Sulaiman Nachiya wife of Mahamed Abdulkader all of Vannarponnai West, Jaffna Respondents.

This matter coming on for disposal before K. D. de Silva Esq., District Judge, Jaffna on the 16th day of January 1952 in the presence of Mr. M. R. Karalasingam Proctor on the part of the petitioner and the affidavit and petition of the petitioner abovenamed 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 Letters of Administration to the intestate estate of the abovenamed deceased be issued to the petitioner unless the respondents or others interested shall on or before the 10th day of March 1952 show sufficient cause to

Acting Chief Justice

Consequent on the appointment of Sir Alan Rose as Acting Governor-General, Mr. Justice C, Nagalingam, Senior Puisne Justice, has been appointed Acting Chief Justice of the Island.

ORDER NISI

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction No: 1393

Rasammah widow of Vallipuram Sabaratnam of Kokkuvil Jaffna.

Petitioner

Vs.

- 1 Sabaratnam Nadesaratnam.
- 2 Vimaladevi daughter of Sabaratnam.
- 3 Naguladevi daughter of Sabarataam.
- 4 Kamaladevi daughter of Sabaratnam
- 5 Sabaratnam Pancharatnam.
- 6 Sabaratnam Sanmugaratnam.
- 7 Sakunthaladevi daughter of Sabaratanam.
- 8 Sabaratnam Krishnaratnam.
- 9 Vallipuram Senathirajah all of Kokkuvil Jaffna.

Respondents.

In the matter of the estate of the late Vallipuram Sabaratnam deceased of Kokkuvil

This matter coming on for disposal before V. S. Jayawickrama Esquire District Jaffna on the 15th day of December 1951 in the presence of Mr. V. Sivasubramaniam Proctor on the part of the petitioner and the affidavit of the abovenamed Petitioner dated 14th December 1951 having been read.

It is declared that the 9th Respondent be appointed Guardian ad-litem over the minors 1-8 Respondents and that the said petitioner is declared entitled as lawful widow to have Letters of Administration over the Estate of the abovenamed deceased and the same be issued to her accordingly unless the Respondents or others shall on or before the 15th day of February 1952 show sufficient cause to the satisfaction of this Court to the contrary.

It is further ordered that the petitioner do produce the said minors on the said date,

This 15th day of Dec. 1951.

Sgd. K. D de Silva,
District Judge

Drawn by
Sgd. V. Sivasubramaniam
Proctor for Petitioner.
15-2-52,

Time to show cause is extended and reissued for 21-3-52

Sgd. Wm. G. Spencer,
District Judge.
(O. 148. 11 & 14).

the satisfaction of this court to the contrary.

Jaffna this 16th day of Jan. 1952
Sgd. K. D. de Silva,
District Judge.

Time to show cause is extended to 16-5-52
Drawn by
Sgd. M R Karalasingam
Proctor for Petitioner.
O. 146. 7 & 11/

NEGAPATAM

(Continued from page 1)

visit Vanjoor, in Karaikal and had fasted there for 40 days inside a pit which was completely covered with planks. In that identical spot, the present Vanjoor Durga has been built. During the latter part of His life, all religionists including Hindus had hailed Him as a Saint and miracle man.

He died on his 68th year in the early hours of a Friday and His remains were buried and enshrined in the Durga at Nagore according to His wish. The remains of His spiritual son, the latter's wife and child have also been entombed in the adjoining rooms.

Grand Kandoori

The 404 disciples make it a point to return to Nagore on the Anniversary of the Death of the Saint and celebrate every year the Grand Kandoori Festival for 14 days commencing from the 1st day of the month of Jamattu akbir in commemoration of His Samadhi. These disciples have constituted themselves into 4 groups under a leader and have spread themselves out into various parts of the world carrying the message of their Master. Yet, wherever they may be, they hasten to Nagore every year to render their homage to the shrine of their Guru on the anniversary of His Death. About this period, hundreds of thousands of people of all nationalities flock to this shrine and Nagore then becomes a mass of seething Humanity.

Benefactions of Hindus

The Nagore Durga or Mosque has been built by members of the Baratha Community and 5 tall minarets adorn it. The tallest of these minarets, that graces the front court yard was built by Pratap Singh the Maharata King of Tanjore. Even though he was a Hindu, yet he had donated the village of Ilang-Kadambanoor as he was blessed with a son by prayers of this Saint, to whom he had much admiration and regard.

His Son, Tulasaji Maharaja, had, when he mounted the throne of Tanjore, himself endowed to this Durga 14 villages.

There are four other minarets built by various devotees in grateful thanks for prayers granted to them:—The first minaret "Sahibu minaret" was built by Ibrahim Khan, the second "Thalai-madu-minaret" was built by Nalla Seyadu Marikkar, the third, "Muthu-Pakka-minaret".....by Pir Nainar. The fourth Ottu-minaret.....by Dawood Khan.

This Durga is now managed by eight of the hereditary trustees (Nattamaigars, who are said to be the lineal descendants of the Saint's miraculous son. All surplus income, after meeting the expenditure arising out of the

maintenance of the Durga appears to be distributed among the 640 Kasupangudars or descendants of the Saint's son.

Nagore is about 5 miles to the North of Negapatam and is a Railway terminus—one could reach Nagore by Rail, bus or car. On every Thursday night (Friday for Muslims)—the day of birth and death of the Saint—a large number of people of all communities and varied religious faiths assemble here to make their offerings and pray.

Worship at Nagore

Perhaps, because I was obviously a foreigner and a Hindu, the Muslim Priests in charge at that time, were good enough to give me and my wife preferential treatment. They made the Muslim worshippers to make room for us, so that we may stand in close proximity to the Shrine and worship it undisturbed. The Samadhi, situated beyond 7 silver-plated doors is covered by a richly embroidered velvety silk cloth. Except the priests, none else are allowed to go beyond the 4th door.

Devotees generally gather, opposite the main Samadhi, in the Octagonal Marble Hall which dazzles beneath the fluorescent Electric lights. Incense is burnt in large quantities and scented fumes emanate from almost everywhere. Muslims young and old squat or kneel down and quietly offer their prayers in solemn worship, as a priest from a platform adjoining a well-kept tank, reminds the crowd in a long-drawn-out monotonous tone, their duty towards Allah.

Unity in Diversity

Piety, sincerity and solemnity fill the air and people seem to tread the ground with awe and reverence. You see nothing, yet you feel the touch of the Divinity and you realize that you are in a hallowed spot. Such is the wondrous atmosphere you breathe here, an atmosphere supercharged with sanctity. As a visitor, I felt transported to an entirely different plane. May all my readers experience the same thrill when they visit this Holy Place and receive the blessings from the Spirit of that Saint, who is rightly worshipped as the Saviour of Humanity and the Light of Islam.

"The unity in diversity and the constant sense of the presence of God everywhere, is indeed the common ground on which we may hope, that in time not too distant, the great Temple of the Future will be erected, in which non-Hindus and Hindus may join hands in worshipping the same Supreme Spirit—who is not far from everyone of us, for in Him we live and move and have our Being."

ORDER NISI

IN THE DISTRICT COURT OF
JAFFNA

Testamentary Jurisdiction
No. 1410

In the matter of the intestate estate of the late Nagaretam wife of Somasundaram of Kondavil Deceased, Kandiah Somasundaram of Kondavil Petitioner,

Vs.

Minor 1 Somasundaram Easwaramandam
do 2 Gengadevi daughter of Somasundaram both are minors appearing by their Guardian ad litem
3 Saraswathy widow of Appakuddy all of Kodavil Respondents.

This matter of the petition of the petitioner abovenamed coming on for disposal before K. D. de Silva Esquire, District Judge, Jaffna on the 24th day of January 1952 in the presence of Mr. V. Vinasitamby Proctor on the part of the petitioner and the affidavit and petition of the abovenamed petitioner having been read:

It is ordered that the 3rd respondent be appointed guardian-ad-litem over the minors the 1st and 2nd respondents and that Letters of Administration be issued to the petitioner unless the respondents or others interested shall on or before the 17th day of March 1952 show sufficient cause to the satisfaction of this Court to the contrary.

Jaffna this 24th day of Jan 1952

Sgd. K. D. de Silva,
District Judge.

Drawn by
Sgd. V Venasitamby
Proctor for Petitioner.
(O. 145. 7 & 11)

ORDER NISI

IN THE DISTRICT COURT OF
JAFFNA

Testamentary Jurisdiction
No. 1378

In the matter of the estate of the late Maheswary wife of Mailvaganam Thambithurai of Kondavil Deceased Mailvaganam Thambithurai of Kondavil Petitioner

Vs.

Minor 1. Jayapuaranee daughter of M. Thambithurai.
2. Sarojinidevi daughter of Mr Thambithurai
3 Nagammah widow of Murugesu Muthiah all of Kondavil Respondents

This matter coming on for disposal before V. S. Jayawickrama Esquire, District Judge Jaffna on the 8th day of November 1951 in the presence of Mr. C. C. Somasegaram proctor on the part of the petitioner and on reading the affidavit and petition of the petitioner.

It is ordered that the abovenamed 3rd respondent be appointed guardian-ad-litem over the minors the abovenamed 1st and 2nd respondents and that Letters of Administration to the estate of the abovenamed deceased be issued to the petitioner as the lawful husband of the abovenamed deceased, unless the respondents abovenamed appear before this court on the 23rd day of January 1952 and show sufficient cause to the satisfaction of this court to the contrary.

This 8th day of November 1951
Sgd. V. S. Jayawickrama
District Judge

The above Order Nisi extended for 14th March 1952
Sgd. K. D. De Silva
D. J.

O 144 7 & 11)

ORDER NISI

IN THE DISTRICT COURT OF
JAFFNA

Testamentary Jurisdiction
No. 1392.

In the matter of the intestate estate of the late Sangarapillai Thambirajah of Karainagar West Jaffna. Deceased

Deceased

Suntharam widow of S. Thambirajah of Karainagar West Jaffna. Petitioner.

Vs.

Minor 1 Thambirajah Visuvalingam of Karainagar West
2. Sangarapillai Arunasalam of do presently P. W. D. Overseer outera Respondent.

This matter coming on for disposal before V. S. Jayawickrama Esquire District Judge Jaffna on the 13th day of December 1951 in the presence of Mr. A. Arumugam proctor on the part of the petitioner and the affidavit of

the petitioner dated 10th December 1951 filed of record having been read;

It is ordered that the abovenamed 2nd respondent be appointed guardian ad litem over the minor the 1st respondent and that the petitioner be declared entitled to have letters of administration over the estate of the abovenamed deceased and issued to him accordingly unless the respondents or others interested shall on or before the 15th day of February 1952 appear before this court and show sufficient cause to the satisfaction of this court to the contrary.

And it is further ordered that the abovenamed petitioner do produce the said minor the 1st respondent in court court on the said date.

This 13th day of Dec 1951

Sgd K. D de Silva
District Judge.
22-1-52

15 - 2 - 52
Time to show cause extended to 17-3-1952

Intld. W. M. G. S.
D. J.
(O 143, 11 & 14)



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