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NO. 8.

RELIGIOUS BASIS FOR CHARACTER EDUCATION

'We Become What We Do'

Swami Vivekananda also emphasizes the psychological fact that we become what we do. Habit, he says, is not second nature, as we are wont to say, but it is first nature—nay, it is the whole nature of man. 'Everything that we are is the result of habit'. This may appear a very depressing doctrine, but it is not. On the contrary, it is a consoling idea, inasmuch as we can both unmake and make habits. The remedy for bad habits is counter habits. Bad habits can all be controlled by good habits. 'Character is repeated habits, and repeated habits alone can reform character'. But as the breaking of habits or the reformation of character is always more difficult than the making of habits or the formation of character, we should concentrate on the building up of good habits of thought, feeling, and action; for, as Vivekananda says, 'when a man has done so much good work and thought so many good thoughts, there is an irresistible tendency in him to do good. Even if he wishes to do evil, his mind as the sum total of his tendencies will not allow him to do so'. The implication of this for education is that children should be accustomed from the earliest years to think, feel, and act aright; for evil tendencies acquired in the plastic years tend to shackle our minds and to encompass our impulses to good. 'We are like silk worms. We make the thread out of our own substance and spin the cocoon, and in course of time are imprisoned inside'

Core of Education

Character education, therefore, cannot begin too early. But character education, if it is to be effective must be based on religion which is 'the innermost core of education'. The greatest and the foremost human relationship of man with God, the

relationship of the creature with his Creator; and religion is the full and proper realization of this relationship, the perfect union of the human soul with its Maker. Mere doctrines or dogmas do not constitute religion. No scriptures can make us religious, unless we attempt not only to know God but to love and serve Him. As Vivekananda says: 'Temples and churches, books and forms are simply the kindergarten of religion to make the spiritual child strong enough to make the higher steps'—the steps of love and service. In the attainment of these highest objectives the examples of the saints are always a help and an inspiration; and religious education should inculcate a veneration of 'those great-souled ones who have realized the eternal truths'. It should emphasize their strength of faith, their fearlessness of moral courage, and their intensity of love which enabled them to attain such great heights of spirituality. The inspiration of noble souls is a *sine qua non* of religious development for it moves the heart to emulation of their deeds. And what is religion if it is not 'being and becoming' like the ones who have realized God?—if it is not the awakening of the Spirit within us consequent upon our and heroic action?.

Teacher—Pupil Relationship

This brings us to Vivekananda's conception of the teacher-pupil relationship and his ideal of a teacher, for according to him, 'without the personal example of the teacher there would be no education'. The child must have before him a living example of the highest teaching. The true teacher is one who 'knows the spirit of the scriptures', and not one who deals overmuch or only in words, thus losing the spirit. Secondly, the teacher must be pure,

Mr. Giri Suggests Round Table Talks

The former Indian High Commissioner in Ceylon Mr. V. V. Giri has suggested that a Round Table Conference of representatives of the Indian and Ceylon Governments be called for a *de novo* examination of all matters.

Mr. Giri has also advised the Ceylon Indian Congress to eschew any measure that would create disharmony and bitterness between Ceylon Nationals and themselves.

The Days Of The Senate Numbered?

It is reported that Mr Pieter Keuneman one of the Communist leaders, has declared that should his party come into power the first act would be to abolish the Senate and to do away with Appointed Members of Parliament.

Purity of heart and soul is a necessary condition of acquiring truth for one's self or for imparting it to others. Sympathy is another quality that every teacher should possess, for 'without real sympathy we can never teach well'. That teacher is a true teacher who possesses the power of 'convert himself' into his pupils and to think and feel with them; who can fathom and understand their minds so as to be able, if necessary, to come down to their level. And finally, the teacher must be free from all ulterior or selfish motives. He must be motivated only by love—by love of his pupils and love of mankind at large; for 'the only medium through which spiritual force can be transmitted is love'. On the part of the pupil, there must be an implicit faith in the teacher. There must be the same relationship as between an ancestor and his descendant. The pupil must feel truly humble before his teacher, and in his heart there must be a reverential respect for him; but 'such veneration need not lead to a blind obedience to or

(Continued on page 4)

SEA-SIDE SHRINE OF SKANDA

Tiruchendur Of Sanctified Glory

(BY E. P. RASIAH)

IN South India, of the six temples dedicated to the worship of Lord Subramania, the one at Tiruchendur alone is situated by the side of the sea. This sacred House of God stands on the extreme south-west of India. Every morning, the sun as it rises, salutes this temple in adoration and thereafter sends forth his rays above the rippling expanse of the Indian Ocean, dispelling darkness and spreading light and life throughout the world. Likewise the waves of the Gulf of Mannar, throughout the day and night ceaselessly cleanse the walls and some of the steps of this temple. This part of India may have been a sandy waste, uncared for by the rest of the world, but for the magnetic attraction of this temple. It is accessible by Rail and Road and is about a mile from Tiruchendur Railway Station, 38 miles from Tinnevely and 443 miles South of Madras. Its population is about 15,500 and is the seat of a Thasildar, a Sub-Magistrate and a Sub-Registrar. It has a Police Station, High School, several Madams, a good hostel and a Travellers' bungalow.

Name

Tiruchendur is also known as Tiruchendhil, Tiru-cheeralavai, Tiruch-chendhiloor, Cheyandhipuram, Sindhupuram, Tirubhuvana-madhevi, Chadurvedhi mangalam meaning a sacred and prosperous Town of victory.

Date

The date of the construction of this Temple is lost in the Puranic past, but the nucleus of this structure appears to have been laid more than 2000 years ago.

Incarnation As God Of War

It is said that six sparks of Divine Fire flashed forth from the frontal eye of Lord Shiva, when complaints reached him of the atrocities committed on Devas by Soora-Pathman, an Asura monarch of supernatural and physical prowess; that Agni, the God of Fire received those sparks and cast them into the river Ganges from thence they had passed into the Himalayan Lake of "Saravana Poiga" to be transformed into six babes. They are said to have become One Being with 6

faces and 12 hands, on being fondly clasped by Parwathi, the Mother of Creation. In due course, this Being who came to be called as Shan-makan, Subramanian or Arumugan (the six faced) while proceeding from Kailas to vanquish this Evil-doer, had sanctified Tiruchendur by making it his last halting place on Indian soil.

Mayan's Sivan Temple

Before this Arumugan set out towards "Veera-Mahendra puri" the Ocean-fortress of Soora-Pathman, Mayan, the celestial architect, had built a Temple at Tiruchendur and there installed a Shrine of Shiva.

சூரபாதமான்மேலே யிடுவதும்
கியான கோயிலை
இறைமையினால் சிவனார்தந்த மயர்
அது யின்னட யென்றத்
திறனுயர் புனைவர் செம்மல் சிந்தை
யினுயர் தேவர்
உரை திரு காம வெணிக வொரு
திருக் கோயில் செம்மலாம்"

Lord Arumugan and his army of devotees had worshipped this Shrine and obtained Shiva's blessings before and after the vanquishment of Soora-Pathman. This shrine of Shiva, worshipped as "Sivalinga Jeganathan" is in existence even to this day.

The Battle Royal— Virtue vs. Vice

Thereafter this Arumugan had crossed the Ocean as Deva-Senathipathy and given fight to EVIL, personified as Soora-Pathman. On the 6th day, even though the latter's lieutenants had perished, Sooran stood alone, offering fight. His tenacity perhaps touched the heart of the War-God. To convince Sooran of the futility of this feud, the Lord disclosed his identity and gave to Soora-Pathman the Visvarupa-Dharsan. Sooran then stood with eyes transfixed realising his mistake in mis-judging his adolescent-adversary as a mortal man.

He then clasped his hands in salutation and sang:-
"கே-லமா மஞ்சுளகு தன்னிற்
குலைய குமான் தன்னிற்
பாலனென் திருந்தேன் அந்தான்
பரிசிலை உணர்ந்திலென் யான்
மாலயன் தனக்கும் வனைவானவர்
தமக்கும் யார்க்கும்
முல் காரணமாய் வின்ற முர்த்தி
இம்முர்த்தி யன்றே."

Even after singing like this (Continued on page 2)

WANTED

Wanted for the Jaffa Saiva Training College, Thinnevely part-time teachers for (a) Arts (b) Crafts. Salary same rates as for part time teachers of Government Training Colleges.

Apply to the General Manager of Schools, Hindu Board of Education, Jaffna.

(M 14, 25, 29 & 2)



Hindu Organ

FRIDAY, MAY 2, 1952

Treasure These Thoughts

I do not allow the eyes to run hither and thither; I make them see the image of the Lord

FAMINE STRICKEN RAYALASEEMA

As if to test the capacity of the people to manage their own affairs in the most trying conditions, the Government of the Union of India has been confronted with grave problems set by nature. An acute shortage of food grains where caused by the sluggishness of man is his own seeking. Where the deficit of articles of food is as the result of a proportional disparity between the numerical strength of the people and the acreage available for cultivation, the position may not call for much sympathy. But where the elements betray man most treacherously and drive him into the torture of a drought that shows signs of frightful persistence then mankind all the world over has to get together not to measure strength with nature but to pool all available resources to save itself from extinction.

The district of Rayalaseema in the State of Madras has been denied the use of water by the scorched earth policy of nature for such an exasperatingly long period of several seasons that not merely paddy fields have become sandy deserts but human beings, animals and birds have been subjected to a heart rending tribulation of having their throats parched dry without enough water even to drink. No Government on earth can forestall the conse-

quences if the elements suddenly decide to withdraw their favours from man. Neither can it provide adequately for a situation where man and beast are suddenly placed face to face with a severe drought that threatens to become a natural phenomenon. The ingenuity of man cannot meet the subtle moves of the elements should they decide to do so. But human resourcefulness can certainly combat the consequential situation of famine effectively if only the entire mankind the globe over would rise to a man and rush to the aid of the unfortunates by voluntarily abstaining from taking food for one day in the week in order to save the starving from death.

The appeal for funds has a sentimental value but the collection of grains, cereals and other food stuffs for despatch to the famishing brethren of Rayalaseema will be more fruitful than any financial assistance however large it may be.

Now that the elements have made it a regular habit to torment the frail human being by withdrawing the essentials necessary for existence, the need for gigantic irrigation schemes that can assure people of a regular supply of water should engage the attention of all countries, particularly the U. N. O.

Dr. P. Subbaroyan Elected President

Tamil Nad Congress Committee

Dr. P. Subbaroyan was unanimously elected President of the Tamil Nad Congress Committee held at the Congress grounds Teynampet in Madras.

Mr. P. S. Kumaraswami Raja proposed Dr. Subbaroyan's name for the presidentship, Mr. K. Kamaraj Nadar seconded the motion.

Out of 230 members, about 140 were present. Mr. C. Rajagopalachari attended the meeting.

Madras State Famine Relief Fund

	Rs.
Sympathizer	5 00
do	5 00
Total	10 00

Please remit contributions to the Manager 'Hindu Organ' Jaffna.

SEA-SIDE SHRINE OF SKANDA

(Continued from page 1)

his conceit (or perhaps destiny) would not permit his surrender. He offered fight again in the shape of a terrible mango tree only to be pierced by the Lord's mystic lance. The broken pieces of the tree, however, transformed themselves into a Peacock and a Chanticleer and attacked the Lord and the driver of his vehicle.

The Lord in his unbounded Mercy seized them without inflicting mortal injuries, and made the Peacock ever after, his permanent vehicle and caused the Chanticleer to adorn his Banner. Thus having subdued Vice, and having restored righteousness to its proper pedestal, the Lord and his devotees returned to Tiruchendur. After a short stay here he moved on to Trupparam-Kundram for his marriage with Deivayanai, and thence to Tiruthani for his prolonged stay.

Construction of Temple

To commemorate the halt of the victorious War-God (Soora-Sambaran) at Tiruchendur, the shrine of Subramania was installed on the sand-stone rock adjoining the sea. Pandya and Chera Kings of old, had improved the temple structure and Maharaja Marthanda Varma of Travancore (1729-58) had 2 centuries ago created an endowment to provide the cost of performing the early morning pujas at this temple.

When the salt-laden, corroding sea-air reduced the sand-stone used in the construction of the temple edifice to a state of disintegration, a Sannyasi by the name of Mouna Swami had come forward and undertaken the task of renovating the structure. He was followed by two other such Sannyasins—Kasi Swami and Arumuga Swami—who had with public subscriptions and donations completed the construction of the temple fabric. The work had progressed during the course of 72 years and the present new edifice, in imperishable black granite, had displaced the original crumbling structure. The final Kumbabishekam ceremony was performed in the year 1941. "Snanmukavilas" the open, rectangular mandapam, forming the front entrance to the temple, is a marvel of engineering skill admired by all who visit the temple. It is ideally situated facing the sea and serves as a place of rest to all devotees.

On the Eastern Prakara, stands a small stone mandapam overlooking the Vathararama Theertham. Here the depressed classes used to place their offerings of fruits and coconuts and have a dharsan of the Deity through an aperture 9 ins. x 4 1/2 ins. in the parapet wall. The portals of the sacred precincts of even this orthodox temple, have been thrown open since the 14th of November 1946,

for entry and worship by all Harijans.

Gopuram

The foundation of the Gopuram was laid about 300 years ago by a Sannyasi called Desikamurthi Swami, having had a divine call in a dream to undertake this stupendous job. It was said that wedded as he was to poverty, the labour paid for by this Swami was in the shape of pinches of sacred ashes placed inside the closed palms of workmen after each days work, with instructions to open the palm near the outer Pillayar Temple. And lo! these pinches of Viboothi turned into cash equivalent to their wages. As the Gopuram progressed, this miracle did not work and the Swami had again to pray for direction. He was then directed to one Seethakkathi of Kayalpatnam where he received a basket of salt, which turned overnight into gold coins. The Gopuram was thus completed. It is a massive structure of 9 storeys 90ft. x 63 1/2 ft. at the base and 137 ft. high. It is a striking land-mark for many miles around, both on land and sea. This too has been renovated recently with cement.

Demolition by Dutch Troops

Historical records show that about 1647 A. D. a detachment of Dutch troops had landed near Manalpad and occupied this Temple and after some days demolished parts of the temple and carried away, among other articles, the idol of Shanmugan (Arumuga Nainar) thinking that it was made of gold. Later on they appear to have thrown that idol overboard either because they discovered the fact that the idol was not made of gold or because the sea grew boisterous and they anticipated shipwreck.

Kavai Vadamalappa Pillaiyan, a great devotee, who was sorely worried over this loss placed an order for the construction of a similar idol out of Panchaloka. When the new idol was ready to be taken to Tiruchendur, this Pillaiyan is said to have had some directions in a dream. Acting on the information he had in the dream, this Pillaiyan put out to sea and following the instructions that the idol will be found below the spot where a lime fruit would be floating and a Kite (Krishna) would be circling overhead, the spot was located and the original idol recovered and re-installed in the year 1658. The newly made duplicate idol was therefore taken to Palamcottah and installed in the Tiruppirantheeswara alias Venku Patcha Kovil.

Interesting Features

Facing the sea, about a 100 yards to the north of the Temple is the Dattatreya or

Co-operative Hospital
Society Ltd.,
Moolai, Chulipuram

TENDER NOTICE

Sealed Tenders marked on the top of the cover "Tenders for extension of administration Block" will be received up to 12 noon on Saturday the 24th, May 1952, by the Secretary, Co-operative Hospital Society Ltd., Moolai.

2. Plans, specifications and schedule of quantities can be seen at the office of the Secretary, Co-operative Hospital Society Ltd. Moolai any day during office hours. Registered contractors only will be eligible to tender. Tender forms can be had on application with a deposit of Rs 50/-. The deposit will be returned to the unsuccessful tenderer.

3. The Board of Management reserves to itself the right to accept or reject any tender.

R. K. ARULAMPALAM,
Secretary.

30 April 1952.
(M. 23. 2.)

Valli's cave. A cliff of overhanging hardened lime-stone has been carved into a grotto where two images have been installed—one for Dattatreya and the other for Valli. Behind the frontal cave a circum-ambulatory passage leads to another low grotto, inside whose niche a figure of Valli is found illustrative of the legend that Valli after her romantic elopement with Lord Subramania, had hidden herself here, when she heard that Nambirajan, her foster-father the head of the Veddhas, was out in search of her.

A similar cave is to be found about 9 miles to the south of the Temple on the rocky edge of Manalpad beach. This cave appears to have gone under the control of the Roman Catholic clergy, but bears the following tablet

"This cave, once the dwelling place of a Saivite Sannyasi has been sanctified by the prayers and penance of Saint Francis Xavier."

Skanda-Pushkarani- Theertham

Skanda-Pushkarani or Nalika-Kinaru is a natural phenomenon. About 100 yards from the sea-beach, there is a Keryn with saltish, sulphurous smelling, muddy-coloured water. In a corner of this Keryn—almost inset within it—is found a granite pillar with a foot square opening containing crystal clear, fresh, good water. It is said, that this sprang up, when Shanmuka planted his Vel at this spot, perhaps to draw drinking water to his victorious army. Although water is drawn out incessantly from this by bathers, yet it swells up and maintains its usual level.

(To be continued)

SOCIAL CHANGE IN INDIA

Viewed From The Gandhian Aspect

Democracy, in essence, means the assurance of equal opportunity to all to develop the best that is in them. The West invested the system of votes by which every man could help in shaping the government which was to rule over his life and destiny. But, in the West, it was soon discovered that equality in political rights is not enough so long as men remain unequal in their economic relations. So an extension of the meaning of democracy took place. Anarchists, Socialists and Communists of various shades of opinion, all began to look upon economic equality as the necessary foundation on which alone political equality can have any significant meaning.

At The Mercy Of War God

But Gandhi went one step further. He saw, all round him, in the various countries of the world, that when war came along, everyone tended to give up the practice of democracy and resort to totalitarian methods. The needs of war led to a concentration of power, and hence to dictatorship no matter whether the dictatorship was supported by popular vote or not. And all dictatorship, whether in the past, as in Brahminical India, or in the present, tends to leave the large masses of mankind devoid of real power, and, therefore, anaemic in the spiritual sense. Thus, argued Gandhi, if the fear of war is there, and the common man has to resort to the ownership of powerful arms for the sake of his own life, then democracy would always lie at the mercy of the god of war. If the so-called peace of today is no more than an interval of preparation for the next war, then any move which may run counter to the interests of self-defence in terms of violence, is sure to be crushed by the government which is representative of a frightened populace.

Moral Substitute For War

The root problem of democracy therefore lies tied up with the problem of war. Unless a democratic substitute can be found for war by means of which effective decisions can be taken in respect of conflicts of vital interests,

then democracy will never appear on its own strength.

Gandhi's supreme contribution to human civilization lay in his original experiments in this very direction, and not so much in his other ideas, some of which were a carry-over from the past. He tried to find out how even the smallest group on the face of the earth could defend what it held sacred by means of its own unaided strength.

In order to understand the meaning of Gandhi's moral substitute for war, we must first of all, try and understand the nature of war itself.

Parliaments, and super-parliaments like the League of Nations or its conferees, have often been found wanting when the vital interests of powerful nations were at stake. The constitutional method has its obvious limitations. Therefore, human groups, try to settle their differences by taking recourse to war when other means do not yield adequate results.

Feeling of Danger

The fact is that common people all over the world are, on the whole, peace-loving. But when they are overwhelmed by a feeling of danger, they turn round and behave as all animals do under similar circumstances. The danger in human society ultimately springs from the feeling that perhaps there is not enough to go round in the world today and satisfy all the hungry mouths. Whether such a feeling is statistically justified or not is quite another matter. But nations who have more than enough want to save up for their children; so do classes within one nation who are comparatively more favourably situated. And when this standard is threatened, for their own sake or for the sake of their children, they turn round and fight ferociously.

War can be for good purposes as well as for bad. Its merit lies in the fact that, unlike parliamentary, constitutional methods, it succeeds in bringing about decisive results. And when the process of war is hitched on to a moral cause, like the liberation of the exploited sections of humanity, it succeeds in evoking continuous enthusiasm. The feeling of justice of one's cause covers up the real shortcomings of war as an instrument of bringing about desired social change.

(From the Modern Review)

Our Astrological Feature

WEEKLY FORECASTS

"SRI PATY"

FROM 4-5-52 TO 10-5-52

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

Don't begin anything new or invest in anything this week. Health also must be given particular care. Financial troubles and domestic disturbances shown week end.

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

Disturbing developments in the office shown this week. But it will not be of a serious nature. Avoid hasty decisions. An indication for a small trip before week end.

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

An extraordinary lucky week. You will get an unexpected financial gain this week. Ruin to enemies and fame promised. There will be peace at home and success in romance also indicated.

CANCER Punarpoosa 4, Poosa, Ayilya [Kataka Rasi]

A somewhat dull week both professionally and financially. Your contract or undertakings likely to face a stalemate. Troubles through servants or subordinates likely week end.

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

An eminently satisfactory week. You will have a fair amount of financial ease. Business will prosper and you will gain some good name.

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

Health of your family members or persons likely to be affected. Expenditure also will rise. Postpone important deals and avoid hasty decisions.

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

Favourable week for finances and official affairs. But domestic troubles likely. Ill health to children also shown. But no indication for any thing turning serious.

SCORPION Visaka 4, Anusha, Kettai [Vrischika Rasi]

Avoid hasty decisions this week. Scandal mongers may cause you much mental worries. Don't commit yourself in writing in important affairs.

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

Your position in the office will improve this week. Some unexpected gains also shown. A favourable week for legal transaction and new investments.

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

The first two days of the week likely to cause you much mental restlessness. Your servants or subordinates may cause you some inconvenience. Improvements promised after Tuesday and good news in store for you before week end.

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

Your business or professional affairs will be favourable for the first two days. Tuesday and Wednesday will see you in worries. Domestic troubles and financial worry likely. Some changes for the better after Thursday.

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

First half of the week favourable for new undertakings. Your modes of transport may give you headache on Thursday. Friday and Saturday morning also must be spent with care. Saturday afternoon favourable for pleasure-hunt.

ORDER NISI

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction No. 1412 T

In the matter of the Estate of the late Albert Jeevaratnam Danvers of Jaffna Town Deceased.

Seevaratnam Kulaseesingham of 3rd Cross Street Jaffna Town. Petitioner

Vs.

Seevaratnam Overseers Jeyasingham of do presently at Technical College Colombo. Respondent

This matter coming on for disposal before K. D. de Silva Esqr. District Judge Jaffna on the 28th day of January 1952 in the presence of Mr W. B. Canagaratna proctor on the part of the petitioner and the affidavit and petition of the petitioner having been read:

It is ordered that Letters of Administration to the estate of the deceased be granted to the petitioner as one of the sons and heir of the said deceased unless the Respondent or any persons interested shall appear before this Court on the 14th

day of March 1952 and show cause to the satisfaction of this Court to the contrary.

The 28th day of January 1952

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

Drawn by Sgd. W. B. Canagaratna Proctor for Petitioner.

17-3-52

Extended till 12-5-52 Sgd. W. G. Spencer, D. J.

(O 8 2 & 5)

Order Nisi Declaring Will Proved

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction No. 1273r

In the matter of the Last Will and Testament of the late Rex Father Severimattu Francis Xavier of Chundikul. Deceased.

The Rt. Rev. Dr. Alfred Guyomar O. M. I. Bishop of Jaffna. Original-Petitioner

The Rt. Rev. Dr. J. Emmanuel Filai O. M. I. Bishop of Jaffna. Present-Petitioner.

This matter coming on for

determination before V. S. Jayawickrama Esqr. District Judge Jaffna on the 20th day of February 1952, in the presence of Mr. W. B. Canagaratna Proctor on the part of the petitioner and the affidavit of the original Petitioner dated 6th March 1950 and the affidavit of the Notary and witnesses to the Last will No. 791, bearing date 21st and 24th days of March 1950 having been read.

It is ordered that the Last will and Testament of the deceased abovenamed dated 7th day of January 1935 and attested by F. J. A. Ponrajah of Mannar Notary public under No. 791 the original of which is deposited in this Court, be and the same is hereby declared proved and that Probate thereof be granted to the Present Petitioner as the sole heir and Legatee and the Executor named in the said Will unless any person or persons interested in these proceedings and the Estate of the said deceased shall appear before this Court on the 28th day of March 1952 and show cause to the satisfaction of this Court to the contrary.

The 20th day of Feb. 1952 Sgd. V. S. Jayawickrama

Drawn by District Judge, W. B. Canagaratna, Proctor for Petitioner.

28-3-52 Extended till 23-5-51 Sgd. K. D. de Silva, D. J.

(O 7 2 & 6)

Religious Basis for Character Education

(Continued from page 1)

an unthinking love of the teacher. It must be a rational reverence for superior wisdom and purity.

Swami Vivekananda was deeply interested in the problem of the education of Indian women. He believed that respect for women constituted one of the hall-marks of the greatness of a nation; that as Manu has said, 'where women are respected, there the gods delight, and where they are not, there all work and efforts come to naught'. Such respect, however, can only be engendered by an educated womanhood, by women who have learnt 'to solve their own problems in their own way'; and therefore it is necessary to heed the injunction of Manu that 'daughters should be educated with as much care and attention as the sons'. The education of women should centre round religion and should aim primarily at the development of character, with particular emphasis on the ideal of chastity which is the special heritage of Indian womanhood and which should be intensified above everything else. 'The women of India must grow and develop in the footprints of Sita,' the model of purity, patience, and suffering. Vivekananda strongly advocated a training in renunciation for some Indian women so that they may

be able to take up the vow of virginity and devote themselves to the spread of female education and to social work. This is a suggestion that is pregnant with immense possibilities and that requires to be very seriously considered by religious leaders in the country. 'It is only in the homes of educated and pious mothers that great men are born; and it will be the special work of Brahmacharinis to preach character and piety and to spread education among the women of India. If the women of India are educated and raised, if their natural virtues are strengthened and developed, their children will, by their noble lives, and heroic deeds glorify the motherland; and when will culture, knowledge, power, and devotion awaken in the country'.

Education For All

This should not be understood to mean that Swami Vivekananda saw no need for educating directly the male population of the country. On the contrary, he was a staunch supporter of the earliest possible education of the masses. 'The chief cause of India's ruin', he admitted, 'has been the monopolizing of the whole education and intelligence of the land among a handful of men'. The masses must be educated

to develop their lost individuality; and this, he believed could be done by bringing the great spiritual truths within the reach of the people. The people were hungry for knowledge, for wholesome, positive ideas, for culture, with the aid of which they could work out their own salvation. Such knowledge and such culture could be effectively given to them only through the vernaculars. It would have to be carried to them to their villages. If the poor villager and his children cannot come to education, education must go to them. Vivekananda believed that the co-operation of the thousands of self-sacrificing Sannyasins, who went about the country from village to village teaching religion, could be fruitfully sought as teachers of secular knowledge as well. In addition to these, he believed that there was need for millions of 'feeling', 'willing', and 'steadfast' workers to volunteer for this urgent and great service. He does not seem to have thought of conscripting teachers, though conscription under certain emergency conditions and in a certain national frame of mind may prove, if and when it is tried, to be quite a successful experiment. Vivekananda, however, appealed to his educated countrymen to pray for inspiration to take up this great task. 'Let us pray, "Lead, kindly Light," he said, "and a Beam will come through the dark, and a Hand will be stretched forth to lead us".'

—Prabuddha Bharata

ORDER NISI DECLARING WILL PROVED

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction No. 1416 T

In the matter of the Last Will and Testament of the late Sinnathambay Kandiah of Karainagar East.

Deceased. Ponnammah widow of Sinnathambay Kandiah of Karainagar East. Petitioner.

Vs.

1. Sinnathambay Kasinathan
2. Sinnathambay Velupillai both of Karainagar East
3. Natchipillai widow of Visuvar Velupillai of Karainagar West.
4. Murugesu Velupillai and wife
5. Rasammah
- Minor 6 Thangammah daughter of Velupillai Mutiah and
7. Mutiah Arumugam of Karainagar East. Respondents

This matter coming on for determination before K. D. de Silva Esq District Judge Jaffna on the 4th day of February 1952 in the presence of Mr. W. B. Canagaratna Proctor on the part of the petitioner and the affidavit of the petitioner and that of the Notary and witnesses to the Last Will and Testament of the petitioner having been read:-

It is ordered that the above named 4th and 5th Respondents be and they are hereby appointed Guardian ad litem over the 6th Respondent for the purpose of watching the interest of the minor the 6th Respondent abovesamed unless the Respondents shall appear before this Court on the 28th day of March 1952 and show cause to the satisfaction of this Court to the contrary. It is also ordered that the said minor be produced in Court on the said date.

And it is further ordered that the Last Will and Testament of the deceased bearing No. 838 dated 16th July 1951 attested by W. B. Canagaratna Notary Public the original of which now deposited in Court be and the same is hereby declared proved and probate thereof be granted to the petitioner as Executrix named in the said

ORDER NISI

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction No. 1434

In the matter of the intestate estate of the late Sabapathi Kanapathipillai of Kaddudai Manipay.

Deceased. Sellammah widow of Kanapathipillai of Kaddudai Manipay. Petitioner.

Vs.

1. Kanapathipillai Paramasivam
2. Kanapathipillai Sivagnanam both of Kaddudai presently of Malaya
3. Kanapathipillai Kumarasamy of Kaddudai
4. Kanapathipillai Sivapatham of do presently of Malaya. Respondents.

This matter coming on for disposal before K. D. de Silva Esquire District Judge Jaffna on the 18th day of March 1952 in the presence of Mr. V. Navaratnarajah Proctor on the part of the Petitioner and the affidavit of the Petitioner dated 15th March 1952 having been read.

It is ordered that the Petitioner be granted letters of administration over the estate of the deceased abovenamed as the lawful widow of the said deceased unless the respondents or others interested shall on or before the 12th day of May 1952 show sufficient cause to the satisfaction of this Court to the contrary

This 18th day of March 1952. Sgd K. D. de Silva District Judge

Drawn by V. Navaratnarajah Proctor for Petitioner. (O 6 2 & 6).

Will unless the Respondents shall appear before this Court on the 28th day of March 1952 and show cause to the satisfaction of this Court to the contrary.

The 4th day of February 1952. Sgd K. D. de Silva, District Judge.

28-3-52 Time to show cause extended to 23-5-52.

Inld K. D. de Silva D. J. (O 9 2 & 6)

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