

TURNING NOSES AT NEIGHBOURS OUR COSTLY CUSTOMS AND HABITS

NOT HELPFUL TO PROGRESS

(Mr. J. C. Kumarappa the well known disciple of Gandhiji writes to clear certain misunderstandings about his appreciation of communist countries.)

A great deal of misunderstanding had arisen by my appreciation of China and Russia. Some have even expressed a surprise that anything good could be said of Russia by a Gandhian. All this arises out of not carefully studying the basis of values that govern America, Russia or Sarvodaya and by merely following interested propaganda.

The capitalist or the imperialist way of life depends on a material standard of value based on self-interest. Goods are priced on the costs with a view to profits taking into consideration the conditions prevailing in the market. Therefore, it is basically self-centred and individualistic. It is much the same approach that characterises the behaviour of animals of prey. Everything depends on the prowess or individual enterprise. This is the jungle law. We may call it among human beings, the Mlecha civilization. The race is for the fittest, the most valiant or the most violent. We find the fullest expression of this in the U. S. A. It characterises a parasitic economy.

Rudderless Stage

At a different stage, we find people following standards of values without any set purpose. There is no goal, no philosophy of life or any outlook to guide them. They just drift on as the wind blows them. They follow whoever is nearest them at the moment. It is a servile mentality. They do not go out of their way to harm anybody. When the monkey plucks a mango, it does not burden itself with any moral consideration. At the moment India is passing through this aimless, purposeless, visionless and rudderless stage. It does not harm anybody very much. If anything it harms itself. This is a definite Sudra stage of civilization representing a predatory economy.

Balancing Good And Bad

A little further on in civilization is an understanding of the two parties to any transaction and a realization of the permanence of human

relations. Here there is an honest attempt to balance good and bad. An honest merchant wishes to exchange value for value. Every enlightened enterpriser wishes to be honest in his dealings and hopes to give as good a value for what he receives. This characteristic is well brought out in the British civilization. They are dependable, and honest to a degree. This is clearly a Vaishya civilization and represents an economy of enterprise.

Compromising Mentality

There is a stage beyond purely selfish considerations, where an idea of service enters into the equation. There is a desire to serve the community. This is not purely altruistic and universal, but is limited to the interests of a group. There is a large measure of social values applied but is subject to compromises according to the exigencies of the situation. There is a group loyalty that over-rides absolute values. Life in Soviet Russia falls into this group. It aims at the welfare of the masses but will sacrifice interests of a few for the sake of doing good to the majority. The moral stage of India was at this point of civilization at the time of the Mahabharat. The dharma taught in the great epic was not one of absolute values but was subject to compromises. Sometimes even Gandhiji sank to this level from his universal standards of truth and non-violence. For instance, while his better reason held that one country should not be divided, yet because a few of his colleagues were strongly set on the partition of India, he compromised his stand and agreed to the formation of Pakistan. This was Kshatriya morals and led us to all our woes.

This represents an uncompromising, absolute stand on purely moral and universal consideration largely based on the desire to serve all—Sarvodaya. This is the stage of civilization or Ramarajya envisaged by Gandhiji.

From this classification, it is clear that Truman falls into the Mlecha group, Nehru

Young Farmers' Club

Speaking at the First Annual Celebrations of the Manipay Parish Young Farmers Club, Mr V. Veerasingham, M. P. said that the club should organise yearly an exhibition of their produce in their home gardening. He also suggested that it should be run on a co-operative basis.

Gate Mudaliyar C. Thiagarajah presided.

Mr M. R. M. Jebaretnam, Agricultural propaganda Officer exhorted the young farmers to organise a ploughing competition after the harvesting season and said that he was prepared to offer a shield from his department to be competed for among the villages comprising Manipay parish.

Dr S. G. C. Mills, Mr A. C. Visuvanathan D. R. O., Mr. V. Thuraiingham Inspector of Schools, Muhandiram V. Mahesan, Mr K. Chornalingham and Mr S. Alalalundaram also spoke congratulating the Club on its past achievements.

The election of office bearers resulted as follows.—President: Mr N. Vevekanandarajah, Secretary: Mr V. Karunakaran. A Committee of Management was also elected.

in the Sudra group, Great Britain falls into the Vaishya stage, Stalin becomes a Kshatriya and on the whole Gandhiji stands out as a Brahmana. Similarly many of us can place ourselves in the above groups according to our leanings.

America stands for "Every man for himself, the devil take the hindmost", while Russia wants social justice for the masses. Which of these comes nearest to Sarvodaya?

One who belongs to any particular stage will easily understand those nearest to him. It is natural, therefore for Nehru to understand the U. S. A. and Great Britain or either side of him. Those of the Brahman or Sarvodaya group can appreciate the eagerness for social justice which forms the characteristic of the Soviet order though the latter may not be committed to non-violence. These are not dependent on externals. A top hat and a frock coat do not make a civilized man but may help to cover a Mlecha. Similarly a bare body and a loin cloth do not necessarily represent a Sarvodaya mentality.

Let us not, therefore, turn up our noses at our neighbours but take trouble to understand the good in them and absorb all that suits our country.

—Gram Udyog Patrika,

If we turn the search-light of public scrutiny and focus it on the present economic condition of our people in North-Ceylon, it would be seen that a good 50% of the population appear to be weighed down by financial embarrassment, if not by a chronic state of poverty. An intelligent analysis of this situation would disclose that:—

(a) about 5%—a negligible fraction of the total population—could alone be called wealthy

(b) about 20%—consisting of the successful professional and prosperous business men—could be said to be above want

(c) about 25% manage to eke out a hand to mouth living

(d) the rest—about 50%—may be said to be in a state of chronic poverty.

Let us examine the causes for this state of affairs. Apart from unemployment, the blind adoption and meaningless imitation of extravagant, if not artificial standards of living, during a century of British Rule appear to have largely contributed towards this impoverishment of our people, in spite of illusory indications of prosperity.

Dwelling Houses

We are told that our forefathers dwelt in cadjan-roofed mud-walled, modest dwellings, economical in cost and eminently suited to our needs and climatic conditions; but with the beginning of this century, it became more or less fashionable to erect expensive tile-roofed, concrete walled palatial buildings, quite beyond the means of many, without sufficient regard to ventilation and sanitary requirements—only to pant and sweat underneath them, throughout 9 months of the year, in tropical Jaffna. The craze to build such expensive houses, has now become almost universal and money which might be better invested or kept in reserve for a rainy day, is buried without sufficient forethought, on this vain and pretentious display.

Mr. and Mrs. Newly-weds imagine it their primary duty to put up a showy building regardless of its suitability as a dwelling house. Those living in rural areas, often com-

mence building operations without a pre-determined plan and there imperceptibly dump their cash-dowry. As the building rises up, misled by local carpenters and masons, additions and alterations are made without forethought of the financial implications and debt begins to stare at them

They crown this achievement with a house-warming function, with perhaps the veiled object of collecting money to liquidate the debt; but the carpenter, the workmen and the priests coupled with astrologers fleece them with their rituals, pongals etc. so much so, most people get knee-deep into debt, in the end.

Motor Car

No doubt we are now living in an age of speed but that is no excuse for everyone of us to go car-mad. A car is undoubtedly a necessity to Field-officers, professional and busy business-men; but it appears to be the ambition of everyone nowadays to own a car, although the majority of our people, not only do not need one, but cannot afford to maintain one. In the case of a certain type of people, the craze to possess a motor car seems to be the result of a false sense of dignity—or may I say, vanity—rather than necessity.

In Ceylon, I understand, there are about 60,000 motor vehicles on the road. If statistics are taken, it will be found that a poor country like Ceylon is having more cars than most other such countries. On an average, at the rate of Rs. 6000 per vehicle, Rs. 366,000,000 of our hard-earned money have found their way to foreign countries. A like amount is being spent on petrol, spare parts, tyres etc. Some of those who dump by the thousands in cars, perhaps do not realise that it is an investment which dwindles to nothing in a few years' time besides the recurrent expenditure it entails.

In a few matrimonial ventures, however, the possession of a car appears to have paid good dividends. We have often heard it told, that a petty government servant finding his candidature in the matrimonial market often over-

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Hindu Organ

TUESDAY OCTOBER 21, 1952

Treasure These Thoughts

Like false love, which is only a form of self-gratification, there is a false devotion which is a subtle form of self-seeking or self-aggrandisement. The true disciple is aflame with the fire of Love for the Beauty of the Eternal.

RATION BOOK SCANDAL

IF THE ILLEGAL IMMIGRANT has become a serious problem to the Government of this country, the traitorous conduct of certain sections of the people who not only aid and abet the foreigner in the breaking of law but perpetrate a crime against the Motherland has created a menacing situation fraught with dangerous and far-reaching consequences. That a large number of rice ration books had been issued in excess of the total number of people eligible for rations has been an open secret and has been the subject of severe press criticism. In the meantime the loss of several hundreds of rice ration books had been investigated in Courts of Law and punishment had been meted out to those convicted of the charge. These circumstances reveal the existence of an ingenious conspiracy to bring the Government into disrepute by attempting the breaking of law in a scale approximating to mass effort. That certain employees of the Food Control Department had been accomplices in this fraud is now evident.

Now what has the Government to offer in explanation for a situation in which it has been possible for a large number of rice ration books to have been fraudulently issued without being detected? It is true that Ordinances and Government Regulations issued in times of Emergency do have loop holes. But that these loop-holes should have been allowed to continue to exist surpasses our understanding. It is not merely the loss to the country in money or material that counts. Government cannot deny the fact that a certain

YOGI SUDDANANDA BHARATI

(By SARAVANAMUTTU KANDIAH)

His Holiness Yogi Shuddananda Bharati, the well known spiritualist of the East and writer of Tamil prose and verse is expected to arrive in Colombo by plane on or about 19th. October, 1952. We should be all grateful to the devotees of Ceylon who induced Sri Shuddananda Bharati to visit Lanka. His Holiness was expected to visit Ceylon some time ago, but owing to the demise of Saint Arobindo Ghose of Pondicherry, this was postponed. The people of Ceylon are lucky and fortunate enough to have a dharisara of His Holiness and to hear his teachings.

Every lover of religion and admirer of Yogi Ramana MahaRishi of Thiruvannamalai will not miss the teachings of Sri Shuddananda. He was born on May, 11, 1897 of Hindu parentage. Even when he was a boy, his mind was directed towards godliness. He was brought up by his wealthy uncle, who had no children. He left all his wealth at the disposal of this boy, who said, "All these are not mine, they belong to the children of God." Thereafter He asked His uncle to distribute the wealth to the poor. Thus He spurned the comfort of a wealthy home and went straight into the Temple of PARASAKTHI

amount of disrepute has been brought about.

We have often repeated in these columns that a searching investigation of the circumstances that have led to the discovery of the loss of coupons should be made and all those concerned in this most abominable and surely traitorous conduct should be brought to book. With the issue of the next series of rice coupons it should be possible to find out further particulars in connection with the malpractice that has been in existence for a period of more than ten years in the compilation of householders lists and the subsequent issue of coupons. Here is a matter of national emergency. And if need be all the resources of Government should be made available to assess the exact number of people eligible for rice coupons. The services of public spirited social workers and welfare associations may be enlisted in this task of cleansing the Augean Stables. This has to be done more in the interest of the prestige of the Government than for the welfare of the people.

and surrendered Himself to Divine power. From that day onwards, songs fell from His lips. One day His Guru saw Him writing on the wall "Seek Ye Divine Light alone. All else uncertain: All vanish like bubbles". So His Guru encouraged the boy to put his thoughts in writing because they were deep in thought and full of spiritual ideas. For sometime He was attracted towards Ramana Maha Rishi of Thiruvannamalai, where He was at the feet of Rishi; later He moved to his home. On the death of Yogi Arobindo Ghose, He took over the Arobindo Ashram of Pondicherry. This is his permanent home now.

An Ardent Nationalist

Out of the many nationalists of Sri Shuddananda was not second to any one. Even Sri Subramania Bharati of India, whose dream of India's "Purana Swaraj" was not believed by many, has paid tributes to Sri Shuddananda. Mother India never had a gifted and staunch nationalist like Sri Shuddananda. He supported the Vande Mataram movement under the leadership of Lokamanya Tilak and later came under the influence of the teachings of Mahatma Ghandiji during the early days of his experiment with non violence. During the Kiblat Movement Sri Shuddananda figured very prominently.

His Broad Religious View

Sri Shuddananda loved all religions of the world. He was a great admirer of Prophet Mohamed, whose life He wrote. He even lived in a mosque and learnt "ISLAM" under a Moulana and practised it. For some time He studied in a Christian Training College where He studied the Bible. Then He wrote the life of Jesus Christ in Tamil. He had made a special study of Buddhism of both of Northern and Southern schools. He also wrote the life of Lord Buddha and His teachings.

The love and worship of saints and sages of all lands was for Him the worship of God. Over quarter of a century ago, He wrote in Tamil the life story and teachings of the great men of the world.

He had a broad view of religion. All religions were alike to Him. His idea of religion was not one sided but many sided. In short we can say "He had a cosmic view of religion".

His collection of biographies opened with Lord Buddha, then followed by Prophet Mohamed, Lord Jesus, Kung-Funsee, Zoraster, So crates, Darwin, Kant, William, James Tolstoi, Arumuga Navadar and many others. He

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THIRU MURUK-ARRU-P-PADAI

(An introduction to an exposition of திருமுருகாற்றுப்படை by Mr. T. Muttusamy-pillai.)

POETRY is the record of the best and happiest moments of the happiest and best minds; and it becomes sublime when it records the feelings of ecstasy experienced by minds at moments when they are in union with God. Thiru Murukarrupadai is a poem in praise of Lord Skanda, popularly addressed in terms of endearment as Murukan in Tamil nad. The author was Nakirar, who was a Court Poet of the Third Academy (கடைச் சங்கம்). According to story when the poet and 99 others were in imminent danger of losing their lives he sang in praise of Murukan and saved himself and the others concerned. Pious devotees have recited and continue to recite the poem with great reverence and faith. The language used is somewhat difficult and many, little realise the significance of the words they recite. A humble attempt is being made in these columns to introduce to readers a great work in Tamil literature and to help those who recite the poem to understand it.

The title of the poem is made up of the words Thiru which connotes beauty and sanctity, Murugan which represents eternal youth, everlasting beauty and endless fragrance, Aru which means path and Padai, the verbal noun from the word aru which means 'to be placed in.' It may be casually mentioned that the word Aru (அரு) is the name given to the path taken by the waters discharged by water-laden clouds on mountainous regions on their way to the sea. Sir Ponnambalam Arunachalam has described the title as A Guide to Muruka, and another distinguished Tamil Scholar has called it வழி காட்டி. The poem is in Akaval (அகவல்) metre, which is well-suited for the task undertaken. One who has realised God explains to another who has set out on an expedition of God-realisation the correct approach. The main theme is contained in the first and last cantos. In the first canto the poet states that if one controlling one's senses and leading a virtuous life sets out on the expedition in search of Him one would as a result of one's good acts in the past, then and there achieve one's object—செய்வேல் தேய். சேவடி யடர்நம் செம்ம ளுள்ளமொரு சுவம் புரி சொன்னாய் புலம் பிரிச் துறையுஞ் செவடி சீ சயந்திரையாவின் பலவுட னன்னர் செஞ்சத் தின்னிசை வாய்ப்ப இன்னே பெறது சீ முன்னிய வினையே. And in the last canto the poet states that one who has worshipped Murukan at the six main shrines or other places referred to in the different cantos and sung his praise in the manner set out in the sixth canto receives His bless-

ings and becomes peerless—தெய்வம் சான்ற திறல் வினக்குரு வின் வாக்குறைய் சிவப்பிற் தான் வந்தெய்தி, அணங்குசால் உயர் சிவ தழீஇ, பண்டைத் தன் மணம் கமழ் தெய்வத்தின் சுவகாட்டி, அஞ்சல் ஒம்புமதி அறிவல் சின்வர வென அன்புடை கன் மொழி அனைஇ. விளிவின்ற திருந் சிற முந் சீர் வினையு உலகத்த ஒரு சீயாகத் தோன்ற விருமிய பெற லரும் பரிசில் கங்குமத. God manifests Himself in the form in which devotees worship Him. He has neither name nor form, and at the same time it will be wrong to state so, for the form in which He manifests Himself is the real Arul vadiyam (அருள் வடிவம்). To give to airy nothing a local habitation and a name is the function of all poets in all languages, but to sing the praise of Him who has neither form nor name by a thousand names of endearment, the different names referring to the different manifestations of Arul vadiyam has been the task of the Saiva Saints and Savants of Tamil nad. The position regarding His form if any can be summed up by the words Karano paththa thekaiyan and Karana theelha Vighrahan; He manifests Himself only because some need has arisen, and at the same time He has no form, He being beyond cause and effect. Skanda, Guba, Samukha, S kbi Vabanan, Soora Sambaran, Subramania, Parupathy puthra, Gangesan, Kri thikeyan and Saravanabhavan are among the thousand names of endearment connoting the different aspects of Murukan.

The poem is in six cantos dealing with the six different shrines of Murukan at Thiru Parankunram, Thiru cheeralai vai, Thiru Aviankudy, Thiru Veerakam, Kuru thoradal and Pazha muthir solai, all of which are in South India. A brief exposition of the cantos will be published later.

Sri Suddananda Bharathiar

His Holiness Yogi Sri Suddananda Bharathiar arrived in Colombo on Sunday the 19th inst.

How You Can Help T. B. Patients

The T. B. patients at Kankesanturai Sanatorium who are Saivaites have appealed to the Saiva Public for books on Saivism and Saiva Ways of Life. Mr. A. Arulambalam, Secretary Saiva Paripalana Sabhai, will be pleased to receive donations of books from our readers for despatch to the T. B. patients at Kankesanturai.

ORDER NISI

IN THE DISTRICT COURT OF
POINT PEDRO

Testamentary Jurisdiction
No. 478

In the matter of the Last will and Testament of Arumugam Visvanathan late of Puloiy South. Deceased

Ledchumpillai widow of Visvanathan of Puloiy South. Petitioner.

Vs.

- 1 Visvanathan Ganga-tharanathan of do.
2 Visvanathan Subendranathan of do.
3 Parupathy daughter of Visvanathan of do.
4 Saraswathy daughter of Visvanathan of do.
5 Leelavathy daughter of Visvanathan of do.
6 Bahavathy daughter of Visvanathan of do.
Respondents

This matter coming on for disposal before A. W. Nadaraja Esquire, District Judge, Point Pedro, on the 1st day of October 1952 in the presence of Mr. T. Balakrishnan Proctor on the part of the Petitioner and the affidavit of the Petitioner dated the 1st day of October 1952 and the affidavit of the witnesses to the Last Will and the attesting Notary dated the 17th day of August 1952 having been read.

It is ordered that the 2nd Respondent abovenamed be and he is hereby appointed Guardian-ad-litem over the minors the 3rd, 4th, 5th and 6th Respondents abovenamed for all the purposes of these proceedings and that the Last Will of the deceased dated the 2nd day of December 1949 and now deposited in Court be and the same is hereby declared proved and that the Petitioner is the Executrix named in the said Last Will and that she is entitled to have probate of the same issued to her accordingly, unless the Respondents or any other person or persons interested shall on or before the 30th day October 1952 show sufficient cause to the satisfaction of this Court to the contrary. The 1st day of October 1952.

Sgd. A. W. Nadaraja
District Judge
(O. 97 21 & 24)

ORDER NISI

IN THE DISTRICT COURT OF
JAFFNA

Testamentary Jurisdiction
No. 1498

In the matter of the Intestate Estate of the late Neelaiyinar Sethupathy of Pungudutivu East who died in Colombo Deceased
Kanmany widow of Neelaiyinar Sethupathy of Pungudutivu East Petitioner

Vs.

1. Sethupathy Meenadchisundarasan
2. Sethupathy Somasundarasan
3. Sethupathy Alalasarasan
4. Sethupathy Sivagnanasundarasan
5. Sethupathy Sivayokasundarasan
6. Sethupathy Sanmugasundarasan all of Pungudutivu East Respondents

This matter coming on for disposal before M. C. Sansoni Esquire Additional District Judge of Colombo on the 12th day of May 1952 in the presence of Mr. V. K. Subramaniam Proctor on the part of the Petitioner abovenamed and the affidavit of the Petitioner dated the 1st day of May 1952 having been read:

It is ordered that the 1st Respondent abovenamed be and he is hereby declared appointed Guardian-ad-litem over the 3rd to 6th Respondents abovenamed minors, and that the petitioner abovenamed be and she is hereby declared entitled as widow of the deceased abovenamed to have Letters of Administration to the estate of the deceased abovenamed issued to her, unless the Respondents abovenamed or any other person or persons interested shall on or before the 7th day of August 1952 show sufficient cause to the satisfaction of this Court to the contrary.

This 15th day of May 1952
Sgd. M. C. Sansoni
Addl. District Judge
29-9-52
Time to show cause extended to 27-10-52

Sgd. K. D. De Silva.
District Judge, Jaffna
(O. 99 21 & 24)

Hungering for God

You can give food to a man, but you cannot give him hunger for it also Saints have offered us spiritual food, but to be able to partake of it, we have to create within us a keen desire for it. The desire must be our own. If you say that God must also see that this desire is created in you by Himself, then God would say He is prepared to do so provided you let Him do it. Even then you may retort that even this 'letting' on your part must be done by God. But you have to recognise that the moment you really think that God has to do everything for you, you have reached the goal of self-surrender. Constant *satsang* is held to be the only means for creating hunger for God. Without this hunger, the fixing of the mind on God and God alone is not possible,

ORDER NISI

IN THE DISTRICT COURT OF
JAFFNA

Testamentary Jurisdiction
No. 1435

In the matter of the Intestate Estate of the late Achchimmuttu wife of Ambalavaner Kanapathypillai. Deceased

Thangamuttu widow of Saravanamuttu Sanmugam of Karaitivu North. Petitioner.

Vs.

1. Ambalavaner Kanapathypillai of Karaitivu North
2. and Sanmugam Kandiah of Karaitivu North.
Respondents

This matter coming on for disposal before K. D. de Silva, Esquire District Judge, Jaffna on the 19th day of March 1952 in the presence of Mr. V. K. Subramaniam, Proctor for Petitioner and the affidavit and petition of the Petitioner having been read:

It is ordered that Letters of Administration in respect of the Estate of the said deceased be issued to the Petitioner, unless the said Respondents or any other person or persons interested shall appear before this Court on the 27th day of June 1952, and show sufficient cause to the satisfaction of this Court to the contrary.

This 17th day of June 1952.
Sgd. K. D. de Silva.
District Judge.
29-9-52.
Time to show cause extended to 27th October 1952.
Sgd. K. D. de Silva.
D. J.
(O. 100. 21 & 24)

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Order Nisi Declaring Will Proved

IN THE DISTRICT COURT OF
JAFFNA

Testamentary Jurisdiction
No 1524 T

In the matter of the Last Will and Testament of the late Thambipillai Rajah of Kokuvil West who died at Kan-kesanturai Hospital Deceased.

Sivapakiam widow of Thambipillai Rajah of Kokuvil West presently of Chavakachcheri

Vs. Petitioner

- 1 Thambipillai Nadarajah Pathar alias Periamthamby of Kokuvil West
2 Velautham Nadarajah and wife
3 Kanmani both of Kokuvil West Respondents.

This matter coming on for determination before K. D. de Silva Esquire, District Judge Jaffna on the 23rd day of September 1952 in the presence of Mr. S. Siva Rajah Proctor on the part of the petitioner and the affidavit of the petitioner and affidavits of the witnesses to the Last Will and Dr. S. Nadarajah, Medical Officer, Sanatorium, Kankesanturai and the petition of the petitioner having been read.

It is ordered that the Last Will and Testament of the deceased bearing date 17th September 1951 which is now deposited in this Court be and the same is hereby declared proved and that the Petitioner is the Executrix named in the said Last will and Probate thereof be issued to her accordingly unless the Respondents abovenamed or any other person or persons interested in this estate shall appear before this Court on the 17th day of November 1952 and show cause to the satisfaction of this Court to the contrary.

The 23rd day of September 1952.
Sgd. K. D. de Silva
District Judge

Drawn by
Sgd. S. Siva Rajah
Proctor for Petitioner.
(O. 98 21 & 24)

Yogi Suddananda Bharati

(Continued from page 2)

is a prodigious writer, perfect in Tamil prose and verse. His Magnum Opus was "Bharata Shakti" "Epic of God men" in 50,000 lines We may call Him a Celestial Poet gifted with "Suddha Sakthi". He has written verses in English, French and Hindi. He speaks other languages too.

Service is His Religion

He is God intoxicated. Service to humanity is His Religion. His self denouncement of a wealthy life and his love of saints and sages indicate His fervent march towards Divine Light. Any religion is true to Him, God is Love to Him always. Religion is the path through which you reach the Divine Light He has given expression to this idea of religion many a day. He is a Hero of Self sacrifice. Any Hero who fearlessly goes in search of Divine Light is His friend.

"To all world God is one
His temple is in the soul
of all"

The above is the epitome of His teachings to the world.

JAFFNA COLLEGE VADDUKODDAI

New admissions to the Secondary School including H S. C., University Prelim and 1st M. B.

Admissions will be by an entrance examination held on the 14th and the 15th of November. All applications should reach the College office before the fifth of November on forms obtainable in the office accompanied by a fee of Rs. 5/-.

There will be no admissions to the Senior and University Prelim. second year classes.

K. A. Selliah
Principal

(M. 149. 21 & 24)

Social Play—Super Attraction

in aid of the

**SAIYA PARIPALANA SABAI
NAVALAR ASHRAMAM**

ON

SATURDAY 6TH DECEMBER 1952

at the

JAFFNA TOWN HALL

The Co-operative Officers' Recreation Club will stage their latest hit

**"Susilavin ★
★ Kathal"**

OUR COSTLY CUSTOMS AND HABITS

(Continued from Page 1)

looked, had bought an old car with a borrowed Rs. 1000 on the advice of a marriage-broker and had kept it under the porch of his house. Once a week, with the assistance of a mechanic he had managed to start it and go round the town; and the broker is said to have done the rest. Proposals had flowed in and within a short time he had got engaged to a girl with a fat dowry.

This illustration, in no way detracts our proposition that the car has been the cause of the financial breakdown of many and that our mode of transport requires revision.

Dress

All nationalities—Eastern and Western—admire the graceful manner our sisters don their sarrees; but instead of adopting the simplicity and economy which goes with it, some have super-added to it an extravagance and prodigality which seems artificial and bordering on vulgarity. I am not qualified (in the words of Mr. C. Dabrera) "to make any comments on the vagaries practised by women who walk about with plucked and pencilled eye-brows, rouged complexions, coloured nails, painted lips, with sometimes a negroid touch about them, garments made of transparent materials, and a variety of other odd things they do in the hope of captivating others". I however venture to direct my remarks towards our poorer, unsophisticated sisters, who, instead of buying sarrees that would last almost a life-time, seem to succumb to the temptation to go in for flashy and expensive Western Creations or flimsy tissue-sarrees which may disappear with the season.

When our sisters, forgetting what economy is, want an expensive saree for every Theepawali, wedding, festival or function with jackets and jewellery to match, a proposition presents itself which makes the poorly-paid husbands to think furiously and increase their blood-pressures.

To be brief, having adopted a truly adorable dress it is high time that our sisters cultivated economy, sobriety and simplicity in dress.

Among men, a good 50% of those who wear trousers imagine that educationally and culturally they were superior to the millions who wore the veshti and adopted at times, a nauseating superiority-complex even against their own kith and kin. They looked down generally on all those wearing veshti and thought it infra-dig to appear in public in their company. In spite of these imperfections, the trousered man was placed on a pedestal. He was given seats of importance at functions and was respected everywhere. He

finds no difficulty in gaining ingress into Railway platforms and prohibited preserves, but the man in veshti is refused admission and is summarily turned out. Even employers preferred the trousered men and by force of habit even the dog's attitude was one of respect to trousers—the porter's and policeman's minds were no better. In short, the trousers scored all along the line; at functions it was a ridiculous sight to see the wife dressed in orthodox Eastern style and the husband in complete West End fashion—the incongruity was apparent.

Some youngsters seem to think that they are not presentable unless they are in flannels, even in hottest Jaffna. A comb in the hip-pocket and a tin of cigarettes appear to be necessary adjuncts to complete the outfit of such people. With the regaining of independence however, this respect for trousers is fast disappearing. The vesty, shirt and shawl, our national dress like our national language, is gaining ground—a healthy sign for Jaffna.

Name

Our names betray an inferiority complex and they contribute very largely towards our not being held in esteem by others. We know some of our ancestors gave up their beautiful oriental names at the time of their conversion. Some, of course, thinking that it was a wise policy for enhancing their chances of speedy employment, took the names of their Rulers. Now that the conditions have changed, I believe the appropriate time has arrived for the rectification of the mistakes made during the period of foreign domination.

The nationalisation of names, should be taken up without further delay. It is time that we dropped such names as Arm-strong, Black, Brodie, Crossette, Cooke, Edwards, Hensman, Machado, Winslow, Wordsworth, etc. and adopted sweet sounding oriental names, I know gentlemen of the Christian faith possessing such fine names as Amerasingam, Chelvanayagam, Muttiah, Sivaguru, Sabaretnam, Sinnathamby, Saravananattu Thambiah etc.—yet the Christian world fails not to respect them.

Therefore, may we look up to those, who are in a position to give the lead in this matter, to move without delay. It costs practically nothing and the procedure is simple and a national service is done.

Gambling & Drinking

Racing, the sport of Kings, may be a good pastime, but it has brought in its train the vices of gambling and drinking which have been the ruin

St. Patrick's College ADMISSION TESTS

The admission Tests for 1953 will be held on Saturday, Nov 1st at 9 a. m. in the College Hall.

Application forms available at the Rector's Office

T. M. F. LONG O. M. I. (M. 139, 21 to 31)

ORDER NISI

IN THE DISTRICT COURT OF JAFFNA

CASE No. 1496

Nallammah alias Thangaratnam widow of Murugesu Nallathamby of Vaddukodai west.

Petitioner.

Vs.

1. M. Mani Thirunavukarasu, 2. M. Vivekananda, 3. M. Sivayoganayagi 4. M. Sivaselvan, 5. Thavayoganayagi, 6. Santhanayagi, 7. Sivanathan by their guardian ad litem, 8. Kanagasabai Kumarasamy all of Vaddukodai west.

Respondents.

In the matter of the Estate of the late Murugesu Nallathamby of Vaddukodai West Deceased

This matter coming on for disposal before W. G. Spencer Esqr. Additional District Judge Jaffna on the 3rd day of September 1952 in the presence of Messrs. Subramaniam & Somasundaram Proctors on the part of the petitioner and the affidavit of the aforesaid petitioner dated 20th July 1952 having been read.

It is declared that the said Kanagasabai Kumarasamy the 8th respondent be appointed guardian ad litem over the 1st to 7th respondents and that the said Nallammah alias Thangaratnam the petitioner be entitled to have letters of administration to the estate of the said deceased be issued to her accordingly unless the respondents or others shall on or before the 24th day of October 1952 show sufficient cause to the satisfaction of this court to the contrary.

This 3rd day of September 1952.

Sgd. W. G. Spencer. Additional District Judge. (O. 95, 21 & 24)

of not only men but women too. When one takes to this, it becomes a habit and a craze and seriously affects his character. Eternally it becomes a question of making up one's losses and ultimately it becomes an obsession. Many a punter to drown his disappointments, resorts to the concomitant evil of Drink, the ruin of many a household. It is a well-known fact, that after a time, Drink becomes the Master, and the victim, however refined or educated he may be, becomes its abject slave. Hence prevention is better than cure.

One would indeed be a blessed soul, if he keeps clear off the course, as he should the criminal and civil Courts!

Partition Notice IN THE DISTRICT COURT OF POINT PEDRO

No. 4337

Kandiah Murugesu of Karanavai North Plaintiff

.VS.

1. Chinniah Sanmugam, 2. Chinniah Subramaniam, 3. Murugesu Ponnambalam, 4. wife Thangammah, 5. Murugesu Sinnathamby, 6. Murugesu Veluppillai, 7. Sinnappillai widow of Kandiah, 8. Kaihirithamby Thambiah, 9. wife Eledchumy, 10. Kandavanam Kiddinapillai, 11. Kandavanam Sinnarajah, 12. Ramao Narayanan, 13. wife Theivanai, 14. Ponnachchy widow of V. Rajaratnam, 15. Sabapathy Kanagasabai, 16. Sabapathy Murugesu, 17. Murugesu Muttiah, 18. wife Sellammah, 19. Vairavanather Elaiyathamby, 20. wife Saraswathy, 21. Sinnathamby Rajah, 22. wife Sellammah, 23. Annammah daughter of Kandiah Saravananattu, 24. Sithambarapillai, Sinnathamby, 25. wife Parupathippillai, 26. Kandiah Saravananattu, 27. Varithamby Murugesu, 28. wife Ponnu, 29. Kathirgamar Ponniah all of Karanavai North

Defendants.

It is hereby notified that Action No. 4337 has been instituted in the District Court of Point Pedro under the Partition Act No 16 of 1951 for the Partition/sale of the land called Mavil in extent 27 Lms V. C and 7 1/2 Kls and situated at Karanavai Kottavattai kurichchay.

The defendants in the aforesaid action are summoned to appear in Court on the 12 day of November 1952 at 9 O' Clock in the forenoon.

This 16 day of October 1952.

By order of Court
Sgd. S. Velauthar
for Secretary

Drawn by
P. Kanapathipillai
Proctor for Plaintiff.
(O. 96 10.)

FOR SALE

Austin 2 ton Lorry No. CY 7897- Green, just repainted and thoroughly overhauled, good tyres and battery. Inspection and offers to The Jaffna Co-operative Stores Ltd., 150, Hospital Street, Jaffna.
(M. 129, 10, 14 & 21)

Order Absolute in the First Instance

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction No. 1516

In the matter of the last Will and Testament of the late Abraham Ponnusamy Jesudasan of Kopay North. Deceased.

Alice Muttaparanam Jesudasan of Kopay North. Petitioner.

This matter coming on for disposal before K. D. de Silva Esqr. District Judge of Jaffna on 26-9-52 in the presence of Mr. D. Rajadurai Proctor on the part of the petitioner and the affidavit of the petitioner dated 15th July 1952 and the affidavit of the Notary and the two subscribing witnesses dated 22nd July 1952 having been read.

It is ordered that the last Will and Testament No. 1703 made by the deceased abovenamed and attested by D. Rajadurai Notary Public on the 5th day of January 1952, the original of which has been produced and now deposited in Court, be and the same is hereby declared proved, and that the petitioner abovenamed is the executrix named therein and she is hereby declared entitled to have probate thereof issued to her accordingly.

The 26th day of September 1952.

Sgd. W. G. Spencer.
District Judge.
(O. 94, 14 & 21.)

THE JAFFNA MUTUAL BENEFIT FUND Ltd.

(Established 1918)

BANKERS.

Authorised Capital Rs. 800,000.00
Amount of Calls made Rs. 134,367.00

SHARES: 8000 shares of Rs. 100/- each. 75 monthly instalments of Re. 1/- per share will earn Rs. 100/- for each at the end of the period. Shares issued all times.

CURRENT ACCOUNTS opened and interest allowed at 1% per annum on the average monthly balance when it does not fall below Rs. 500/-.
FIXED DEPOSITS received for periods of 3, 6, 9 and 12 months and interest allowed at 1, 2, 4 and 6 % respectively.

DRAFTS issued on the National and Imperial Banks to Colombo and the Principal cities of India. Remittances to and from F. M. S. by special arrangements.

INDIAN MONEY bought and sold
LOANS on the security of Jewels a speciality. Interest charged at 12% per annum (Part payments accepted.)

FOR FURTHER PARTICULARS APPLY TO:

S. KANAGASABAI,
Shroff.

Printed and Published by S. P. KANDIAH, F. I. S. A. (Lond.) residing at 245, Navalar Road, Jaffna, for and on behalf of the Proprietors the Saiva Paripalana Sabhai, Jaffna at their Press, the Saiva Prakasa Press, Vannarponnai, Jaffna, on Tuesday, October 21, 1952.