

THE TRUE SIGNIFICANCE OF THE AIM OF LIFE EDUCATION

SPIRITUAL INTERPRETATION OF LIFE NEEDED

Swami Vivekananda's Definition

MORE than half-a-century from now, closely in the year 1891—Swami Vivekananda, till then an unknown itinerant Sannyasin was moving about, in the arid tracts of Rajputna. There, by freak of chance or what we do not know, he came across a native king, Ajit Singh, by name. It was probably at the very first meeting that the king put to him two most pertinent questions of human existence. The questions were:

(a) What is life?

(b) What is education?

The first question, though obviously linked with the second, does not strictly speaking fall within the scope of the present article. But the answer given to the second one is the principal theme on which the following few lines have been written.

When certain ideas, said the Swami, enter into the system of a man and become inseparably one with his blood and breath—he may be said to have received education, so far those ideas were concerned. To use precisely his own words: 'Education is the nervous association of certain ideas.' Its effects should invariably go to manifest the divinity that lies potent in the human being. It is probable that an incident, though small yet highly illuminating, which occurred in the life of his illustrious Guru, years ago, had considerably influenced Swamiji to define education in a manner as he did. The incident alluded to though widely known to-day will, we believe, bear repetition in the present context.

Association of Ideas

It was during the

stormy days of his *Sadhana* that Sri Ramakrishna one day took a piece of silver coin in one of his hands and a lump of clay in the other. Then, arguing, as he did, in his own characteristic way, that both the objects were exactly identical in their elemental nature and were equally useless for one who aspires after God and Truth, he threw away both of them into the water of the Ganga and renounced therewith, for all time to come, all attachment for money or metal. The idea stimulated by the action referred to, entered into the very blood and marrow of Sri Ramakrishna, so much so that it became impossible for him, thenceforth, to touch money even in sleep.

'Nervous association of ideas' of this nature was, according to Swami Vivekananda, the true test of education or rather, education itself.

'Know Thyself' Cojective

India, for reasons more than one, has believed from the very dawn of her civilisation and history that man is progressing, knowingly or unknowingly, towards the ultimate goal of self-realisation. Its educational structure too has, consequently, grown up with this one aim as its objective *Know Thyself*. It has been conceded that just as a tree sleeps in an embryonic form within the cells of its tiny seed and sprouts forth, step by step,—sun, rain and soil helping the process—so also does a man. The protoplasm contains the possibilities of the future man, be he a genius or a moron. Education simply helps the unfoldment of those possibilities and

teaching simply stimulates the process.

'Knowledge never comes from outside, it is all inside.....Man manifests knowledge, discovers it within himself, which is pre-existing through eternity.'

What then is Education—arises the question anew. 'Is it book-learning? No. Is it diverse knowledge? Not even that. The training by which the current and expression of will are brought under control and become fruitful, is called education.'

'Indeed', said Swamiji, 'The infinite library of the universe is in the mind.'

Thus, in a process which is essentially one of gradual unfoldment the teacher cannot obviously be anything more than a watchful guide—standing beside the pupils simply as a witness, ready to offer help only when necessary. As a friend and philosopher he has, besides, to hold aloft a noble ideal before the learners, bearing always in mind the fact that children need model more than they need criticism. Liberty being the first law of growth in every sphere of life, the task of a teacher evidently lies more in keeping his hands off than in applying them. He has merely to clear the way and to impress upon the child when he is budding, that he has infinite possibilities in himself.

The Irish Example

The example of the Irish colonists, destitute and haggard-looking, was often cited by Swamiji evidently to show what a tremendous change could positive education bring about. The colonists downtrodden and penniless in their own land and who had nothing but 'fright in their steps and alarm in their eyes' when they landed on the shores of America, were changed, changed beyond recognition in course of six months or so. In America, they listened from all sides, for the first time in their lives that they

Yoga Is The Way To Attain It

The aim of life is to avoid misery and attain eternal bliss. Knowledge of Brahman, who is the source of all existence, is the ultimate cure for all sufferings.

This knowledge can be attained only by meditation with a purified mind. That is the only way to liberation. That alone makes one absolutely fearless and free from worry of any kind. Therefore the fulfilment of life lies in the realisation of Brahman.

No outside power, book or person, can ever show us Brahman. The taste of the apple can never be made known to one who has not tasted it. No ex-

THE VISION

act conception of an ocean can be created in the mind of one who has not seen it however much you might describe an ocean to him. So also Brahman can be realised only by direct perception.

The world is ever changing. Our bodies are ever changing. Our minds also are changing every second. While all these changes occur, there is One that never changes, and that is Existence—Sat, Existence is eternal.

too were men and could do everything that any American had ever done. The wretched colonists were amazed at first and looked around with suspicion. But soon enough 'the Brahman within him' woke up, Nature herself spoke as it were—'Arise Awake' and they stood upright and light flashed from their eyes.

That indeed is the effect of positive education and it is the lot of the teacher to build its structure up. Addressing the teachers therefore, he said....

'If the Lord grants that

(Continued on page 4)

Its very nature is Bliss. That is why every being tries to cling to Existence.

In the cinema the screen is unaffected by the appearance of pictures on it. So also Brahman is not affected by names and forms. Again, as the various gold ornaments cannot exist apart from gold, the universe with its multitudinous forms cannot exist apart from Brahman.

The mind is responsible for pain and restlessness. Liberation is not some state which is newly produced. When the mind is dissolved, bondage is removed. Therefore, Yoga is said to be the dissolution of thought in the Eternal Awareness. Yoga is union or identification with the Absolute Existence. Yoga is the way to attain Truth. Merging the mind in the Absolute is Yoga.

To merge the mind in the Absolute, there are many methods. We must choose some method which suits us. Better that we learn it from one who has practised it and realised the Supreme. Having learnt the path, we should tread on it without diverting our mind and with never flagging zeal. The chosen path has to be followed with one pointed mind till the goal is reached.

When the aspirant attains realisation of Brahman, nothing will remain unattained for him. Nothing will be left for him to be desired.

'OM TAT SAT'

Andra State

The Indian Government has decided to establish an Andra State consisting of the Telegu areas of the Madras State.

Madras city is excluded.



Hindu Organ

TUESDAY, DECEMBER 23, '52

Treasure These Thoughts

*Deliver me from evils and temptations
I come to Thee, my so'e Refuge.
Abandoning all attachments to the world
Yearning for liberation.
Exaction of my Self and merging into Thee
The Support and Source of all*

SUPERVISION OF VILLAGE COMMITTEE WORKS

WHEN INTERNAL SELF-government was first granted to this country it was the hope of the leaders that immediate progress in the matter of the local administration of the Island would be shown. The Ministry of Local Government in both the Dominion set up and the Soulbury Constitution has expanded very much as far as the volume of work is concerned. But whether the people are satisfied with the amenities provided to them and whether the expenditure on this score is commensurate with the benefits enjoyed are questions that require detailed examination.

Progress is a term that is extensive in its scope and flexible in its meaning. Hence when one is told that there has been progress in the local administration of this Island one has to make searching inquiries and find out where and how this progress has been achieved. Village expansion among other things is characterised first by the health and transport facilities that have been provided by the local bodies. The holding of Health Weeks in regular sequence cannot point to the measure of the progress in the sanitation of the village. Similarly the amount of money voted for constructing and reconstructing roads and lanes cannot indicate the extent of transport facilities provided by the local bodies.

Let us for a moment fix our attention on the transport facilities of the villages of Sri Lanka. Any one travelling the cross country will be able to see for oneself in what state of disrepair the roads

and lanes are. Village Committees no doubt vote large sums of money annually for the purpose of laying out new roads and lanes and for repairing those that are existing. But have these votes been usefully expended? The local bodies being composed of members representing more than one village are naturally confronted with the difficulty of the distribution of the voted amounts among the different villages. On this question of distribution of votes several local bodies have been rendered unworkable and in some instances such bodies have been suspended. Even where the moneys have been voted without any discussion or heart burning the result has been not very encouraging. Lanes and roads are made worse by piece-meal repairs with the result that more sums of money are further required for the completion of the repairs.

What then is the remedy for these defects? It is easily apparent that the supervision of village committee works requires greater attention. The members of local bodies not necessarily being men of ample leisure cannot be expected to supervise the works in their wards as much as they are expected to do. The Chairman of the Village Committee himself cannot find much time to exert any supervisory control over the works in his area. Hence the area of operation of Village Committees should be thinned and official supervisors should be appointed to assist the local bodies in the supervision of works. Else the moneys that are voted for works by local bodies can be well regarded as so much money wasted.

Thumping Majority at Chavakachcheri

Point Pedro Follows

Against Arrack Tavern.

The third local option polling in the Peninsula at the request of the North Ceylon Prohibition league was held at Chavakachcheri on Saturday last and the fourth on Monday at Point Pedro.

The verdict at Chavakachcheri was overwhelmingly in favour of the

IMPRESSIONS OF EUROPE

Manners of Life Worthy of Emulation

(By A. ARULAMBALAM)

"East is East and West is West and never the twain shall meet" wrote Kipling. This opinion was expressed many years ago. But today East and West have come closer together in many ways, politically, economically and even culturally. Moreover during the last few decades there has been a fusion of ideologies Eastern as well as Western. None the less an Easterner sojourning in Europe receives certain lasting impressions different from those he obtains in the East.

Traits of the English People

Let us first see the English people. Unlike the people of the continent they are somewhat reserved. Each person attends to his or her work unless it becomes necessary not to do so. But at the same time they are courteous and hospitable. As a guest of the British Council I was treated with great warmth and consideration. I have no reason to believe that I would have received a different reception had I been an ordinary visitor to Britain. To give an example the English customs officers, who had no knowledge of my antecedents were courteous, fair and business like. To give another classical example there is the London policeman. He is a gentleman sufficiently educated, polite and large-hearted. Very often he turns out to be a guide, philosopher and friend. Such an officer is worthy of being emulated by his counterpart, be he in the East, Middle East, Far East or anywhere else in the World.

Sense of Patriotism

Going through the streets of London I was astonished to see the number of blitzed houses. On an average one out of every four houses had been reduced to rubble during the last war. Yet the British people not only survived the war but also emerged triumphantly from it. This shows the remarkable courage, determination, the enduring capacity and above all the patriotism of the British people. The philosophy of the Englishman in this matter is beautifully summed up in these magic words: "Who lives if England dies and who dies if England

abolition of the arrack tavern. As many as 575 against 45 voted the percentage being, 84 beating the record at P'allai by 2.

The voting at Point Pedro was 191 for and 1550 against the tavern the percentage being 70.3.

grity and honesty of the British people.

Value of Time

Punctuality is another virtue which appears to be practised most in the West than in the East. As G. B. S. puts it "Time is money it is civilization, art, literature, leisure, pleasure, in short life more abundant." But in the West time is a commodity very much in short supply. Those who are late or lazy, however important they may be, will have to stand by giving room for others. This may be one reason why people are generally punctual in the West. I attended a lecture delivered by one of the government ministers in a sub-urban town. Five minutes before the meeting the hall was empty. Just as the meeting was about to start, at the appointed hour, the hall was full. The lecture was brief but to the point and the hall was empty within two minutes after the lecture. Let us try this in Sri Lanka.

Dignity of Labour

Something special may be said of the youth and the women of the West. A large number of college students earn a living as they attend school. They do not consider manual work as fit only for the labourer. They know and appreciate the dignity of labour. With out being merely content with doing lip service they do odd jobs in the farm or in the factory and earn as they learn. This attitude of life is also worthy of emulation by the boys and girls in our country. Physical work keeps the young fit in body and mind, gives them a reasonable training in self reliance and also indirectly helps to increase the wealth of the country. Women too are an industrious lot in the West. They are active all the time with little or no time for gossip. In fact very few European homes have servants and each person does his or her job at home. Women make use of their education for practical purposes. That is what a rising nation requires at all times and under all circumstances.

When I went to a hotel in Sweden, mistaking me for an Indian, the lady in attendance brought a small Indian National Flag and placed it in the centre of my dining table. This was done to comfort me and make me feel at home. On another occasion, I was the guest at a dinner in Denmark. Although the hall was beautifully flood lit they lighted candles to honour the guest. A German professor with whom I became acquainted while we met each other at Manchester took all the trouble to invite me to his house at Hamburg and lavished exceptional hospitality on me during the time I stayed in Germany. In return for his kindness I introduced Thiruvalluvar to him—a strange barter. Now he reads the Karal in English verse and sends me letters full of

lives."

Regard for Tradition

Another quality of the English people that impressed me most is their love of Tradition. No theatre or cinema would close without the singing of "God save the King." (now Queen). The Lord Mayor's show is another great occasion where one witnesses annually the traditional leaning of the British people. I witnessed this show from the steps of that great Cathedral St. Paul's. At the end of the three mile long grand pageant the cut-going and the newly elected Lord Mayors travel in a beautifully decked coach acknowledging the chorus of cheers from the people who line the route in uncountable numbers. The outgoing Lord Mayor appears to tell a story that he has handed over the reins of office and the administration of the city to the elected Lord Mayor (to what ever party he may belong) and he expects the citizens to give him every support in the new but continued administration. What a noble gesture! What a great tradition!

Respect for the Creator

With the British people the respect for the Creator appears to be on a par with their regard for tradition. With the help of the British Council I visited the Houses of Parliament and also one of the Municipal councils in England. I was agreeably surprised to find that in both places the proceedings commence with an invocation to God made with this specific request—"help in these deliberations." This is a grand attitude and may this "infection" catch in those countries where it is not the tradition.

Standard of Honesty

A visitor to England would also be impressed with a general high standard of honesty of the people. At railway stations and similar public places the Daily News papers would be placed on a table with a small tin for the coins. The busy traveller would drop the cost of the paper, say two pence, in the tin and take his paper. Thousands do likewise everyday without any one to check that the value of the paper is paid for. At the close of the day the news agent comes to remove the money. There is no pilfering or shortage. An institution called the Lost Property Office where one could almost be certain of getting back his or her lost article is another instance which bears testimony to the int-

(Continued on page 3)

'THE GENESIS OF THE SIVAGNANABODHAM'

AN APPRECIATION

Tamil culture is as ancient as Vedic Sanskrit Culture in South India and Ceylon. Tamil and Sanskrit were considered as sister languages by our Ancestors who had equal knowledge of them. Vedas and Agamas which are in Sanskrit were recognised as revelations by Tamils and Sanskritists. The fact that all the temples which were constructed in Tamil Nadu according to Agamic Rules and Rites had been worshipped by the Tamils from time immemorial proves indisputably their close affinity.

After the advent of British Rule in India English education and civilisation spread all over India like wild fire with the result that religious instinct and faith in Hindu religion and Vedic and Agamic Rites were questioned from a materialistic point of view. The Tamil Literature being saturated with Saiva Siddhanta Philosophy some Missionaries like Doctor G. W. Pope Rev. Caldwell etc., who took keen interest in that language were led to think that this Philosophy is the choicest product of the Dravidian Tamils and it had no relation to the ancient Sanskrit Philosophy. Their opinions seem to have guided some of the then English educated persons like Professor P. Sundarampillai, P. Ponnampalam

the character of the Tamil people, their social culture and their Religions beliefs and practices. They have decried the Tamils as Demon worshippers and savages. These critics have not studied the subject in all their historical bearings nor with a historical perspective thereby arriving themselves at the materials available in Tamil and Sanskrit languages. Many a mistake of the Sanskritist could have been averted if he was an equally sound Scholar in Tamil. The imperfect knowledge of the Tamil critic would have been given up if he was a Sanskritist also.

We have no literary records in Tamil earlier than the Tholkapiam (தொல் கப்பியம்) period which may be assigned to One thousand B. C.

It is therefore unwise after 3000 years to speak of seperation. It should be borne in mind that there is nothing peculiarly Tamilian in Saiva Religion and Philosophy to claim Specialisation. On the other hand almost all the terms and forms we use in our daily life are derived from Sanskrit and the bulk of the literature in Tamil dwindles to insignificance when compared with the vast Agamanata literature in Sanskrit.

Our Tamil Acharyas were also Sanskritists as will be seen from their songs. Arunagirinathar and Thayumanavar have composed their songs replete with Sanskrit words. We cannot reject their devotional songs for the simple reason that they abound in Sanskrit words. Saivam teaches love to all and we should remember that motto and avoid all animosity towards their languages whether Sanskrit, Hindi or any one else.

The Tamil-Sanskrit controversy which was started as far back as 1890 was quashed by veteran scholars like the late J. M. Nallaswami Pillai, S. Sabaratna Mudaliar, T. M. Sambasivam Pillai and others long ago. It has again reappeared in the garb of research of nowadays and it is refuted in toto by the Genesis of the Siva Gnana Bodham—a collection of articles

ORDER NISI

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction No. 1557

In the matter of the Last Will and Testament of the late Murugapper Ponnusamy of Puloly West Deceased.

Kanagammah widow of Murugapper Ponnusamy of Puloly West Petitioner.

- Vs.
1. Ponnusamy Kandasamy of do
 2. Ponnusamy Veeravagu of do
- Respondents.

This matter coming on for disposal before K. d. D. Silva Esqr., District Judge, Jaffna on the 8th day of December 1952 in the presence of Mr N. A. Rajaratnam Proctor on the part of the petitioner and the petition and affidavit of the petitioner and affidavit of the Notary and the subscribing witnesses having been read:

It is ordered that the Last Will of the late Murugapper Ponnusamy dated 3-9-1951 and attested by M. S. Kandaiya Notary Public under No 12690 which is deposited in the above case be and the same is hereby declared proved and that the petitioner as Executrix named in the said will be entitled to have probate of the same issued to her accordingly, unless the respondents or any other persons shall on or before the 30th day of January 1953 show sufficient cause to the satisfaction of this court to the contrary.

The 8th day of December 1952

Sgd. K. D. DE SILVA, District Judge, N A Rajaratnam, Proctor for Petitioner. (O. 130 23 & 26)

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published continuously in the columns of 'Hindu Organ'. The author of the Booklet is well known though he has not given his name in the Book which goes by the Non-De-Plume 'A Science Graduate. He has refuted all the arguments of the so called pro Tamils very well. I commend this booklet to all lovers of Tamil and Saiva Religion and pray that God Siva may shower His Grace on the author for his Siva Pakthi (சிவபக்தி).

Yogic Research Laboratory

Establishment a Need

Many a time we read authentic accounts of miracles by reliable persons. For instance Swami Vivekananda has given a graphic description of mantric miracles witnessed by him at Hyderabad. But the modern trend of some people is to dismiss such miracles as mere capitalist propoganda. On the contrary, there are some who are dumbfounded by reading or hearing the accounts of such miracles! Both these viewpoints are of no use. It is quite necessary that a scientific attitude towards yoga be developed in India. Yoga is our rich ancestral heritage. It is a spiritual science with very great potentialities. Therefore I humbly

Sri S. H. Bhide Sastri

appeal to our governments and other wealthy people interested in our ancient sciences to start a research laboratory for investigating the secrets of yoga.

Secrets of Yoga

In such a laboratory, scholars in physics, psychology, yoga and mantra shastra should work together. Indian mystics, yogis, and those possessing mantric powers should be appealed to co-operate in investigating the hidden secrets of yoga. Research in yoga done so far by others should be taken into account. The founders of the Theosophical Society have done considerable research work in this field. The rich literature on yoga from all countries in the world should be collected and a yogic library should be constituted. An all-India yogic conference should be convened every year to popularise yoga. There should be a yogic quarterly to publish the results of investigations in yoga. It is a well known fact that Swami Kavalayananda of Lonavala has done splendid work in this field. His yogic institute if developed into a fully equipped yogic research laboratory, would be a great step in this direction.

Way for World Peace

The implications of researches in higher yoga are

IMPRESSIONS OF EUROPE

(Continued from page 2)

genuine appreciation of the great gems of thought which Thiruvalluvar has given to all mankind and for all times.

To make a long story short there is something in what Kipling has said. The East still remains predominantly spiritualistic in outlook but at a very low level in material development, while the West remains essentially materialistic and at almost spiritual starvation level in spite of Jesus and His great message. The East must send out its spiritual missionaries in large numbers to all the countries of the West and to distant America and receive in return the practical engineers, the scientists and technicians of the West in equally large numbers. The West should be rid of war and destruction and the East saved from hunger and disease. The East can teach the West and at the same time learn a good deal from her as well.

—The Vaidyeshwaran

OBITUARY

We regret to record the death of Mr. Sinnathamby Velupillai of Idaikadu at his residence on Saturday the 20th inst. The chief mourners are Messrs. V. Sabapathy C. G. R. (son) & S. Vadivelu Chief Clerk Kachcheri Jaffna.

We extend our sympathies to the mourners.

great indeed. If after the scientific investigations the truths of yoga as enunciated in the aphorisms of Patanjali are found to be true beyond any doubt, then we would be able to accept the challenge of materialism and be able to spiritualise the world according to the dreams of Gandhi and Vivekananda. We would also be able to evolve a spiritual socialism absorbing both Marxism and Capitalism. Such investigations would be helpful to promote the cause of world peace as well. I, therefore, humbly appeal once again to Indian thinkers, leaders and the Union and State governments to take the ancient Indian yogic science seriously and establish a national yogic laboratory for its scientific investigation and research.

—Ma'raa Sunday Times

Pillai, and others who started a Campaign about 1890 to belittle Sanskrit in their anxiety to praise their mother tongue. They have gone so far as to disown Vedas and Agamas and to say that the original Sanskrit Sutras forming the text of Siva Gnana Bodham have been translated from the Tamil Version of Maikanda Devar and not vice versa. These Neo-Theorists say that Tamil Religion and Philosophy was monotheistic and pure before it came in contact with the Aryan Religion and Philosophy.

No doubt this is a pleasant side of the picture but we have to consider the other side also. There have not been men wanting who tried to demean

THE TRUE SIGNIFICANCE OF EDUCATION

(Continued from page 1)

you can help any one of his children—blessed you are. Blessed you are that the privilege was given to you, when others had it not. Do it only as worship'.

Swamiji believed that no education would be effective unless a close and intimate contact is established between the teachers and the taught.

'My idea of education', he said, 'is Gurugrihavasas Without personal life of the teacher there would be no education. One should live from his very boyhood with one whose character is a blazing fire.'

Swami Vivekananda was keenly interested in technical and scientific education.

Technical and Scientific Aspects

'What we need is to study independent of foreign control, different branches of knowledge that is our own and with it the English language and Western science and all else that will develop industries'.

These were his exact words on the subject. He was perfectly conscious even in those remote backward days that a purely theoretical training, cut off entirely from the practical moorings of life was worse than useless. Yet, at the same time it was not his belief, as a considerable section of our educationists do now.

days believe, that the absence of technical training was the principal defect in our system. It was admittedly one of the defects but not the basic one. Its absence fails to explain the moral degeneration that abounds and the lack of self-confidence that seems universal. In his diagnosis, lack of 'Sradha' was the principal defect of our educational system and to preach that doctrine of Sradha was, he said, the mission of his life.

The message of fearlessness and courage with which the pages of the Upanishads are replete should be spread through education. Relevant portions thereof are to be taken into the syllabus.

The lives of great Indians, too, who have truly shaped the destiny of the nation through scores of centuries must be presented to the learners in all their significance and glory. Above all, effective steps are to be taken so as to increase the power of concentration of the learners. It is only through the concentration of mind that a man gains in mental strength and attains self-confidence. A mind so attuned becomes the most effective instrument and success definitely attends it.

'If I had to do my education once again', said Swami, 'I would not study facts at all I would develop the power of concentration and detachment and then with a perfect

instrument collect facts at will.'

Place of Religion

Thus, it follows from the above context, almost as a corollary, that Swami Vivekananda used to attach very great importance to the process of introducing religion in education. Religion is principally a mental science, he said, and without its help no mind would develop properly. If physical and secular sciences enable a man to adjust himself with his surroundings both natural and social, it is the mental science or religion that enables him to exercise mastery over his feelings and emotions. Besides, apart from the literary value of such ancient religious scriptures as the Gita, Upanishads etc, which alone justifies their inclusion in the curriculum, they reveal also a very sublime and spiritual interpretation of human life. Any training or education which abjures such an interpretation is obviously defective and incomplete.

Swamiji knew, probably more than any body else, what religious fanaticism meant and he spared no pains to condemn such abominable stuff with bitterest possible terms. Nevertheless, his advocacy for true religion was always unflinching and his appeals profound and prophetic.

'The intensest love that humanity has ever known has come from religion, he said. 'The noblest words of peace that the world has ever heard have come from men of the religious plane.'

Unless, therefore, such a precious commodity enters into the very core of our educational system fanaticism, bigotry or communalism will never be uprooted. If then the educationists sincerely desire that peace should reign over us all, if humanity is indeed anxious to pacify the stormtossed sea—they must be ready to 'take in all that has been in the past, enjoy the light of the present and open every window of the heart for all that will come in the future'.

Parameshvara College, Jaffna

All students seeking admission to Parameshvara College are requested to meet the Principal, at College, between 9 a. m. and 12 noon on Monday 12th January 1953 with their birth, and School leaving certificates.
(M. 202, 19, 23 & 26)

ORDER NISI

IN THE DISTRICT COURT OF MANNAR

Testamentary Jurisdiction No. 812

In the matter of the intestate Estate of the late Arasaratnam Joseph Santiogu of Mannar.

Deceased

Elizabeth Thangaratnam widow of Santiogu of Sona kadai, Mannar.

Petitioner.

Vs.

1. Santiogu Anthony
2. Santiogu Anna Theresa Raja Selvam
3. Santiogu Stanley Emmanuel Kajakumar and Ambrose Anthonipillai all of Snnakadai, Mannar

Respondents

This matter coming on for disposal before Felix S. Pau Esquire, Additional District Judge, Mannar, on the 6th day of August 1952, in the presence of Mr. M. M. Aboo thahir, proctor on the part of the petitioner and the petition and affidavit of the said petitioner having been read:

It is ordered that the petitioner be and she is declared entitled to have Letters of Administration to the estate of the deceased above-named and the 4th respondent grandnucle of the 1st, 2nd, and 3rd respondents be appointed Guardian ad-litem of the said 1st, 2nd and 3rd respondents unless the respondents above named or any other person shall on or before the 9th day of September 1952 shew suffi-

NOTICE

This is to inform that Share Certificates Nos. 39-43 of 30-12-20 in favour of M. Waitbylingam Wijayaratham of Ananda Manai, Karaveddy have been lost.

A duplicate certificate will be issued unless objection is lodged within one month from date hereof by a person duly entitled to do so.

V. Venasitambay, Secretary, Jaffna Co-operative Stores Ltd.,

150, Hospital Street, Jaffna 12-12-52.
(M. 200, 16, 19 & 23)

Change of Address

J. Illukkumbore L. D. S. Ben. has set up his Dental practice at 37, 1st Cross Street, Jaffna.

(M. 118 25, 2, 9, 16, 23, 30)

cient cause to the satisfaction of this court to the contrary.

The 6th day of August 1952.

Sgd. I. M. ISMAIL, Addl. District Judge.

Date of shewing cause extended to 8-1-53.

Sgd. Felix S. Paul Addl. D J

(O 129, 23 & 26)

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(Established 1918)

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Amount of Calls made Rs. 134,367.00

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