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FOR YOUR FUTURE

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NO 72

HINDU TEMPLES AND TRUSTS BILL

## SIR OLIVER SILENCES ALL CRITICS

THE agitation for an effective supervision over the management of the Hindu Temples and Hindu Religious Trusts dates back to the time of the great Sri la Sri Arumuga Navalar who lived in 1822—1879. The managements of both the temporal as well as the spiritual affairs of Hindu temples were mostly in the hands of private individuals who were either the founders or their descendants or persons through whose endeavour chiefly they were built. In course of time these managements became so unsatisfactory that Arumuga Navalar, the greatest religious reformer Jaffna produced was provoked to make scathing criticisms and severe condemnation of both the management as well as the performance of the internal religious ceremonies in the temples. In numerous public speeches and writings he pointed out the evils prevailing in the temples and attacked the temple managers for misappropriating or misapplying the properties and funds belonging to temples, and appealed to the Government to help the Hindus to protect their temples. According to him it was the duty of the State to deal with trustees who abused their trusts. He said "sinners are they that do not bring pressure on Government to have the temple funds and properties protected from the hands of the predatory managers."

### The Petition of 1890

After the demise of the great Navalar, the quantity of discontent over the mismanagement of temples steadily increased, resulting in a petition in the year 1890 by the Hindu inhabitants of the Northern Province, pray-

### Spotting the Blind

The blind man in the street is a problem. He invariably carries a stick to guide him but the motorist cannot in his hurry spot out the stick. The National Institute for the Blind in Britain has come to the rescue of both the motorist and the blind by designing a white stick that lights up automatically no sooner than the light from a car's head lamps strikes it.

## AGE-OLD AGITATION ANALYSED

[The occasion demands the publication in these columns of the masterly speech of the Minister of Home Affairs and Rural Development introducing the Hindu Temples and Religious Trusts Bill in the Senate on December 18. The importance of the speech particularly of the views of the Government expressed therein need not be over-emphasized.]

ing for an Ordinance for regulating the administration of Hindu temples, similar to the Buddhist Temporalities Ordinance passed by the Legislative Council in 1889. This petition was presented to the Legislative Council by the Ceylonese Member, the Hon'ble Mr. Ponnambalam Ramanathan, K. C., C. M. G. It complained that temple funds were being squandered away contrary to the objects of the Trusts and the interests of the temples and requested the Legislative Council to pass an Ordinance

### Public Opinion Then

At a Public Meeting of the Hindus of the Jaffna Peninsula held at the Saiva Prakasa vidyalalai founded by Arumuga Navalar, and presided over by another great leader of the time, Mr. T. Chellappahpillai, B. A., B. L., retired Chief Justice of Travancore, a resolution was unanimously passed requesting the Legislative Council to enact legislation to regulate and supervise the administration of the properties belonging to Hindu temples in Ceylon. One of the chief promoters of that meeting in 1890 was Mr. Karlasapillai, a nephew of the great Navalar, himself a highly respected Saiva scholar. Public opinion in Jaffna at that time was so resentful of the misdeeds of the temple managers that two leading journals, the Hindu Organ and the Ceylon Patriot both published in Jaffna, condemned the managers in their editorial columns in 1893 in scathing terms.

### Press Support

The *Ceylon Patriot* wrote: "The managers are responsible to nobody, render accounts to no one, and think that they are entitled to spend for their own use, public monies of which they are only trustees. As a rule, the term temple manager is now almost synonymous with an idle, dissolute fellow. The money obtained by it-gotten means is not infrequently spent with reckless profusion on vicious indulgences. What was in-

tended to be spent on the improvement of the temples, the education of the priesthood and the laity and the relief of the poor now goes very often to enlarge the harems or pay for the luxuries of temple managers."

The "Hindu Organ" said:

"To make matters plain we shall avert to an instance of daily occurrence. A temple manager converts the temple funds and income to his own

### Coloured Glasses

Reverting to Communist criticism of India's foreign policy, Mr. Nehru said: "The whole world knows that we are following an independent foreign policy fearlessly, whether we profit by it or not. But the Communist brothers of ours never tire of repeating parrot-like that our foreign policy is not free. The Communists may be very good people, but their mind has been made so narrow that they cannot perceive anything except through their own coloured glasses. They have learnt by heart some slogans and believe in making as much noise as they can about the lessons they have learnt parrot-like. No big country in the world can progress in this fashion and I am surprised over the way the Communists are carrying on their work."

use. The law is powerless to reach him. Nobody in the eye of the law has the right to question the manager's doings.....the endowments of the temple are trust property. Pious and devout people built temples and endowed them. Why should the Government which has succeeded to the right and powers of the ancient Raj be backward to supply the Hindu community with the means of doing away with these abuses..... The relief

which the Hindus seek at the hands of the Government is to see that the property which their ancestors left to the temples be not misappropriated by the managers of the temples or others. The question which the Government is called upon to solve is not an ecclesiastical question but one which affects the rights to property and the mode of defending them against wrongdoers. What objection the Government or anybody can have to the proposal of the Hindus, we fail to see."

### The Second Attempt

This agitation went on and nothing having been done by the Government of that time the appeal of the Hindus was repeated in 1910-20 years later when the first Tamil Member, the Hon'ble Mr. Ambalavanar Kanagasabai, himself an orthodox Saiva scholar, presented another petition signed by a large number of Hindu inhabitants of Jaffna praying for a Hindu Temporalities Ordinance. In this petition too the people drew the attention of the Legislative Council to what they called "the very unsatisfactory and undesirable state of affairs connected with the management of the Hindu temples throughout Ceylon especially in Jaffna", and complained that the temple properties, including large sums of money, were not in the generality of cases properly administered by temple managers, who were with rare exceptions, illiterate and unenlightened persons having no sense of their responsibilities.

### The Trusts Ordinance

Nothing happened until 1917, when an Ordinance to define and amend the law relating to Trusts was introduced in the Legislative Council, in which provision was included for persons interested in Religious Trusts to take action against Trustees in cases of mismanagement or misappropriation—Section 102 of the Trusts Ordinance. The procedure laid down in this Section re-

## Calling off Cold War

### Yogi's Shy

A Mysore Yogi L. S. Rao contemplates bearding the lion in its den by meeting Stalin in Moscow to discuss plans for ending the cold war and ushering in peace.

stricted actions in Courts of Law only to those cases which had been previously presented to the Government Agent or Assistant Government Agent of the Province or District, investigated by a Commissioner appointed to enquire into the subject matter of the complaint, and certified by the G. A. or A. G. A. finally that a case had been made out for legal action to be instituted against the management. This provision was widely welcomed by the Hindus then.

### Inadequacy of Trusts Ordinance

So far as Buddhist Temporalities were concerned, a comprehensive Ordinance to deal with them was introduced in 1931, followed in the same year by an Ordinance relating to Muslim Charitable or Religious Trusts or Wakfs. Section 102 of the Trusts Ordinance continued to apply only to Hindu Religious Trusts. Under this provision of the law, only persons possessed of wealth and able to stand tedious litigation in Courts of Law could venture on the patriotic mission of correcting temple managers. Nevertheless, a number of cases were taken to the Courts by worshippers who could not bear the iniquities of the managers concerned. The action they took in every one of these cases entailed considerable expense and personal hardship to the worshippers while the managers were free to defend themselves at the expense of the temple funds. These managers had almost unlimited resources and were therefore prepared to contest the actions up to the Privy Council. Most of the cases necessarily took a number of years to reach finality. In the meantime the parties in possession of temple properties and funds had their own way and even succeeded in defeating the objects of the

(Continued from page 4)



## Hindu Organ

TUESDAY DECEMBER 25, '51

Treasure These Thoughts

'Go beyond knowledge and ignorance; on'y then can you realize God.'

INDEX OF GOOD GOVT

BOXES of matches are fast disappearing as if by magic. Onions are in the same category and sell their weight in gold. Coconuts and other condiments are becoming dearer and dearer. Why then this amazement and surprise at the cost of living index jumping up several points. What answer has the Government to provide for the common man's pertinent query 'what's wrong with you'?

The sudden disappearance from the market of certain essential necessities of life and household requirements has become a legacy of the last two world wars. But the Government cannot escape the blame rightly apportioned to it for failing to find an effective method to prevent this economic convulsion from shaking the morale of the people every now and then. One cannot imagine a more ludicrous situation than that onions should fetch the price of a sovereign for a hundred weight or that a coconut could buy a measure of rice.

The Government Party should remember that any amount of bolstering up of the U.N.P. by means of propaganda on the political platform will not help if the Administration failed to take immediate and strong steps to check the soaring of prices of the essential necessities of life. Freedom has become meaningless and of no significance to the common man who still lives chained up in a faulty economic structure. Free education, and free medical attention and free midday meals have all proved to be a mirage to the common man. Why? Poverty and starvation, squalor and disease still continue to attack him perhaps with more pressure.

The rural reconstruction movement has not solved the problems of the villager. Community centres have not brightened his life. The review of the retreating year has no bright patches for the Government to be proud of. The cost of living in-

## Battle For 'Temple Trees'

Attanagalla Agreeing At Mirigama

The Freedom Party president's turn it was. At the Town Hall meeting in Colombo he worked up the imagination of his supporters by assuming the challenger's role and announcing his anxiety to go all out for a knock out and that in the constituency of the U. N. P. chief but with that in inevitable condition—his constituency Attanagalla releasing him for this Battle for Temple Trees.

The Premier went one better. He chose Attanagalla to form the latest U. N. P. Youth League Branch. The fight for freedom cannot be anything better.

## 50 Years An Amateur Actor!

At a meeting of the friends and admirers of Mr. K. Chornalingam the well known amateur dramatist of Manipay it was decided that the Golden Jubilee of this famous actor should be suitably celebrated.

Mr. N. P. Pillai presided. A large and representative Committee with Mr. S. Natesan as chairman, Messrs C. Sooriyakumaran and T. K. Rajasekaram as Secretaries and Messrs S. Chidambarampillai and A. Somaskantha as Treasurers was appointed for the purpose.

## OBITUARY

Mr. M. S. Thiruvilangam

We regret to record the death of Mr. M. S. Thiruvilangam, Asst. Controller of Establishments, which occurred on Sunday at Wellawatte.

Mr. Thiruvilangam had been identifying himself with prayer meetings in Hindu Temples and other religious institutions and leading the chanting of devotional songs.

During the last High Festivals at Nallur Mr. Thiruvilangam and his party of devotees contributed several devotional items.

Index is also the index that assesses the achievements of the administration. However, we wish to utter a note of gentle warning to the Government party that the releasing of funds for local authorities and the voting of large amounts of money for rural development works cannot by themselves reflect the good intentions of the administration unless effective and stern measures are taken to protect the common man from the pernicious attack of the soaring rise of cost of living. Will the Government bark to this warning and act?

## Compilation Of Technical And Scientific Terms

Oriental Studies Society To Aid

[Dr. H. W. Howes in his concluding presidential speech at the Annual Meeting of the Jaffna Oriental Studies Society suggested that the Society should be of assistance in the modern development of the Tamil language.]

I submit that our Oriental Studies Society should jealously watch present language tendencies, assist us in considering the creation of suitable scientific and technical terms, and in every way develop the furtherance of the language and literature. Be guardians of tradition, but be creators in your time. Create in teachers a love of the language and an abiding interest in the glories of its literature. Here you can help by helping and inspiring the teacher, helping him to love your classics, by frequent lectures and discussions. By these means you will assist to make certain that all you are interested in will be conveyed to the rising generation—your torch of Oriental learning will be carried on to the greater glory of Tamil language, literature and culture and to that of our common mother, Lanka.

## The Change-Over Challenge

Finally, I want to emphasise that it is my duty to assist the full development of the national languages, but more I believe in it, and therefore it is my pleasure. However, we must realise that the change-over in the medium of instruction is a great challenge. We must demonstrate to the parents that it means that the teaching through the national languages must be as good as and indeed better than it was in the past through English. Let that be our goal and I feel confident that those teaching or who will teach through the national languages will devote all their energies to achieving this high aim. Thus, by inculcating a love of the particular language in the school itself we shall be making a sure foundation for the future. The young person will want to know more of our cultural heritage, and while gleaning learning from other cultures, will feel an urge to create rather than to imitate and in a medium of which he has knowledge and is the language of the heart.

Letter to the Editor

## Elective Principle For Selecting Commissioner

Sir,—The speech of the Home Minister, the Honourable Sir Oliver Goonetilleke, in presenting to the Senate the Hindu Temples and Religious Trusts Bill as reported in the Press is magnificent and statesmanlike though there are misconceptions inevitable in the case of a non Hindu. The protection of the properties and assets belonging to these institutions is a very important duty cast on the Hindu public. It is also the duty of the State to render all possible assistance in this connection and thus discharge its obligations.

It will be common ground that every endeavour should be made to preserve such properties and assets without in any way directly or indirectly or remotely invoking State interference with religion, religious practice, usage and belief and things general. Differences of opinion could arise only with regard to the method of achieving this great objective.

The draft bill provides for a State-appointed Commissioner and nominated Board of members to be in charge of the matter under reference. It is the view of a very large section of the Hindu public that even as the preservation of Temples and Trusts assets and properties is highly desirable, the opportunity for State control or State influence in this matter is highly objectionable. This constitutes so far as I could gather, the gravamen of the opposition to the Bill, and is very sound.

A modus vivendi could be found inter alia by removing the Commissioner and the nominated Board from the scene and enabling the Hindu temple-going public to elect its own representative for each individual temple and allied institution and to do the needful.

The Minister has stated that the publication of the Bill as a sessional paper is made with the object of eliciting the views of the public on the bill as it stands. It is now the duty of the Hindu public to express its views after full consideration and with the least possible delay and with the greatest measure of unity. Some of us are confident that the elected members of Parliament, who are themselves creatures of democracy, will not object to the elective principle being substituted in place of the ministerial appointment of the Commissioner and Board. The association of elected temple-goers in religious affairs will also otherwise further the cause of religion generally a great deal.

From time to time you have yourself in your editorial columns mentioned that State control or influence over religion or religious institutions is undesirable and that State assistance wherever necessary is desirable. The suggestion put forward here is in consonance with the

Jaffna College  
Vaddukoddai

Inter Science (London) 1953  
Examination

Students who have already obtained exemption from London Matriculation who wish to join the Jaffna College class preparing for the above examination should address the undersigned at the earliest opportunity

DEPUTY PRESIDENT

Jaffna College,  
Vaddukoddai,  
19-12-51.

(M 160 25)

## WANTED

"Wanted for the Kokuvil Hindu College a Tamil Trained Teacher with Senior School Certificate (English). Apply Manager, Jaffna Hindu College & Affiliated schools before 5.1.52".  
(A 163 25, 28, 1 & 4.)

## Recruitment Of Cultivation Overseers

Applications are invited for posts of Cultivation Overseers. Candidates should not be less than 20 years of age or more than 30 years of age on 18th January, 1952. Minimum Educational qualification is the Junior School Certificate (English) with Tamil as one of the subjects. The Candidates selected should reside in any part of the Jaffna District and work under the immediate direction and supervision of V. C. O. The duties involve travelling and the maintenance of a bicycle is necessary. The appointment is permanent and pensionable. The appointment will be on the salary scale Rs 660/- Rs 42/ Rs. 1164/-.

Applications should be addressed to the Government Agent, N. P. Jaffna to reach the Jaffna Kachcheri on or before 31.1.52 and should be in the following form:

Post of Village Cultivation Overseer—Jaffna District

1. Full Name:
2. Nationality:
3. Postal Address:
4. Date of birth to be supplied by birth Certificate)
5. Educational qualification:
6. Employment since leaving school:
7. Any special claims:

P. J. HUDSON  
Govt Agent., N. P.

18-12-51

(G. 46 25)

spirit of the policy advocated by you

With regard to the Hindu priesthood, while the general deterioration that is found in the Hindu Community is shared by it also, yet it contains some of the noblest and best specimens of authentic Hindu Society, and I have no doubt that it will rise to the occasion and serve the public and the religion well.

The Home Minister's speech as appearing in Hansard I understand is a very comprehensive one and should be translated into Tamil and circulated among the public immediately.

I expect to send a more detailed comment in due course with your courtesy.

Yours etc.,

S. SIVASUBRAMANIAM,  
155, Hultsdorff  
Colombo 12.

# SIR OLIVER SILENCES ALL CRITICS

(Continued from page 1)

suits filed in Court by disposing of a good portion of the temple's resources to meet the cost of the litigation. Many Hindus felt that the Trusts Ordinance, in so far as it applied to Hindu temple Trusts, did greater harm than good, contrary to the expectations of those who welcome it when it became law. It is the opinion of those who have had first-hand experience of the working of section 102 of the Trusts Ordinance that it is not only inadequate but also extremely cumbersome and expensive. Even where patriotic worshippers succeeded at some cost to themselves in getting a temple declared as a Public Trust and in having schemes of management settled by Courts, no effective benefits followed because there is no provision in law to impose a continuous supervision over the Trustees appointed by Court or to see that approved schemes of management are properly implemented.

## State Council Move

In this situation the petition for an effective Hindu Temporalities Ordinance was revived in recent years. The Public Trustee began to receive representations from Hindus interested in certain temples to take over such temples or settle schemes of management for them. The Public Trustee who had no power to exercise any supervisory functions over the administration of Hindu Temporalities had no alternative but to decline to advise or to take any action in respect of complaints connected with Hindu temples. In 1937, Sir Don Baron Jayatilaka, the then Minister of Home Affairs, held a conference of the Hindu Members of the State Council and discussed with them the management of the temporal affairs of the Hindu temples in Ceylon and the ways and means of improving the system. It was agreed that the then Member for Jaffna should suggest a sub-committee or a Special Committee to consider the question in detail. Unfortunately the matter was not pursued.

## Vavuniya M.P.s Initiative

In November 1947, Mr. C. Suntheralingam, then a Cabinet Minister, transmitted to me when I held the Office of Minister of Home Affairs and Rural Development previously a letter addressed to him by the Saiva Paripalana Sabai, Jaffna, requesting the Hindu Members of the Parliament to take early steps to introduce a Hindu Temporalities Ordinance to ensure that the proper and efficient management of the Hindu temples in Ceylon on the lines of legislation obtaining for such a purpose in the Madras Presidency. In forwarding this communication, Mr. Suntheralingam said that he was personally interested

in the matter and would like to be kept informed of any action taken by Government. I referred him to the decision taken at the 1937 conference of the Hindu Members and told him that it was a matter in which the Hindu Members should take the initiative, consult Hindu public opinion and submit concrete proposals before Government, if it was desired that Government should take any action on the matter.

## Recent Efforts

In November 1948, when the then Home Minister, the Hon. Mr. E. A. P. W. Jayaratne was on circuit in the Batticaloa District, a deputation from the Saiva Maha Sabai met him and strongly urged the enactment of legislation to bring Hindu temples and temporalities within the supervision of the Public Trustee. They said that the agitation for such a law had been carried on for several decades and that the Government was unmindful of the interests of the Hindu community. The Minister promised the deputation that he would consult the Hindu Members of Parliament and take whatever action he could in the matter with their advice.

Subsequently representations to Government dealt with not only the urgency for a Hindu Temporalities Ordinance but also with certain other issues such as the introduction of legislation to ensure freedom of worship in Hindu temples to certain classes of the Hindu community who were by custom and usage debarred from entering into such temples, and also with the question of prohibiting sacrifice of animals in places of religious worship. Among Hindu bodies which made such representations were the Vivekananda Society, Colombo, The Saiva Paripalana Sangam, Badulla, and the Jaffna Hindu Maha Sabai. The "Hindu Organ", a leading exponent of Hindu public opinion in North Ceylon, supported in its issue of June 17, 1949, the demand of the Hindus for an Ordinance to control and supervise administration of Hindu temples and went a step further and indicated that in such an Ordinance provision should be made to enable Harijans to enter Hindu temples.

## Appointment Of Special Committee

In fulfilment of the promise my predecessor made to the Batticaloa Saiva Maha Sabai, and having regard to the long history of the agitation by Hindu Associations and prominent leaders, a Conference was called by him, of all Hindu Members of the Senate and the House of Representatives on September 29, 1949. 13 out of the 20 Hindu Members of the both

Houses were present at that Conference. The Minister who presided, explained the circumstances in which he invited the Members and pointed out that the matters on which Hindus had made representations primarily concerned the Hindu community. He said that he wished to be guided by the Hindu Members in regard to whatever action Government could possibly take in response to the requests of the Hindu community. The Hindu Members present at the Conference freely expressed their views and were agreed that the matters in question called for urgent action by Government. They however, advised that it would be appropriate to appoint a Special Committee of the Hindu Members to investigate the questions and submit a report in three months' time.

It was in accordance with this advice, that the Minister appointed 7 of the Hindu Members with the Member for Vaddukodai as Chairman of the Committee with the following terms of reference:

## Terms of Reference

A. To consider the representations made to Government urging the introduction of legislation to:-

- control Hindu Temporalities and Endowments;
- prohibit animal sacrifice in Hindu temples;
- ensure freedom of worship in Hindu temples to all persons professing the Hindu religion without discrimination;

B. to ascertain the views of prominent Hindus, Hindu Associations and Hindu temple authorities in particular and of the Hindu community in general in regard to these matters; and

C. to recommend the lines on which legislation if any, should be introduced in respect of all or any of these matters on which public opinion among Hindus favours the introduction of legislation.

## Investigation

The Special Committee commenced its work in October 1949 and carried out extensive investigations. Realising that a period of 3 months was hardly sufficient for a proper study of the issues involved, the Committee decided to give themselves and the public ample opportunity to study the issues and express their views freely and frankly. The report of this Committee was submitted to my predecessor on 16th November 1950. Apart from receiving and considering a large number of representations, the Committee travelled to different parts of the Island and held public sittings to record the evidence of deputations and individuals representative of

Hindu opinion in those areas. They gave due notice of their public sittings in the Press and even invited, on their own, many leaders who held prominent positions in Hindu society to give their views. It took the Special Committee almost a full year to complete their investigations and inquiries. It was the unanimous opinion of the Special Committee that Hindu public opinion throughout the Island was overwhelmingly in favour of the enactment of legislation which would provide for the creation of a simple and inexpensive but effective machinery to ensure proper management of Hindu temples and Hindu Religious Trusts. In regard to their recommendations concerning the other two issues, namely, prohibition of animal sacrifice and the admission of the depressed classes into Hindu temples for religious worship, these are not immediately relevant to the Bill before this House.

## Conference of Hindu M.P.s

Even before authorising the Committee's Report to be printed and published the Minister who appointed the Committee on the advice of the Hindu Members of both Houses of Parliament invited those same Members again for a Conference and placed the report before them. At this Conference which was held on 22nd November, 1950, 11 Hindu Members of Parliament who were present examined the recommendations of the Special Committee and unanimously advised the Minister to proceed without delay to prepare a Bill to control and supervise Hindu Temporalities, leaving the other two matters to be further discussed and dealt with at a later stage. The draft provisions for such a Bill which the Special Committee had set out in Chapter VII of their report were examined by the Conference and certain modifications were agreed upon to which I will have occasion to refer later. With the advice and consent of the Conference the Special Committee's Report was published as a Sessional Paper in April 1951 and a Tamil translation of it was also issued a little later.

## The Bill

The Bill now before the House was prepared on the lines of the recommendations of the Special Committee as amended and accepted by the Hindu Members of Parliament who attended the last Conference held on 22nd November 1950. It seeks to replace the existing provisions of the Trusts Ordinance, so far as they relate to Hindu Religious Trusts, by a special law providing for a more effective supervision of financial administration of Hindu temples and other Hindu Religious Trusts.

The Bill makes no reference whatsoever to either animal sacrifice or temple entry. In regard to those matters, even the Special Committee which was inclined to recommend legislation to achieve the reforms

## ORDER NISI

IN THE DISTRICT COURT OF  
POINT PEDRO

Testamentary Jurisdiction  
No. 461

In the matter of the Estate of the late Sinnammah wife of K. Arunasalam of Varathupalai Deceased-  
Kanapathipillai Arunasalam of Puloiy South

Petitioner

Vs

1. Arunasalam Kanapathipillai. 2. Kamalawathy daughter of Arunasalam 3. Arunasalam Govindapillai 4. Ledchumi widow of Vyravipillai helliah all of Varathupalai

Respondents

This Matter coming on for disposal before A. W. Nadarajah Esquire, District Judge, Point Pedro on the 8th day of October 1951 in the presence of Mr. P. V. Senathirajah, Proctor on the part of the Petitioner and affidavit of the Petitioner having been read:

It is hereby ordered that the Petitioner be and he is hereby declared to be and he is hereby declared as the husband of the deceased and that Letters of Administration to the Estate of the said Intestate as the husband of the deceased and that Letters of Administration be issued to him accordingly and that the 4th Respondent be and is hereby appointed Guardian ad litem over the minors the abovenamed 1st, 2nd and 3rd Respondents unless the Respondents abovenamed or any other person appear and shew cause to the contrary on or before the 22nd day of November, 1951.

This 9th day of October, 1951.  
Sgd. A. W. Nadarajah  
District Judge, 22 11-51

Point Pedro.  
Extended and reissued for 10-1-52

Drawn by  
P. V. Senathirajah  
Proctor for Petitioner  
(O. 120 25 & 28).

implied in them, recommended that it would be more appropriate for such legislation to be initiated as a private Bill by a Hindu Minister or Member of Parliament rather than by the Government. These are matters which concern directly or indirectly the religious customs and practices and it is the policy of Government to let such problems to be solved by the communities and their representatives in Parliament. Temporalities, on the other hand, concern a function which is a primary duty of the Government under the constitution of the Island. The Government has taken the responsibility of introducing the present Bill after being fully satisfied that enlightened public opinion among the Hindus is in favour of such a measure. It was never the intention of Government to initiate action on this matter on its own. This Bill is introduced as a Government Bill because Government considers it as its duty to take notice of public opinion on a matter of this nature and give the community concerned all possible assistance to safeguard the interests of their religious institutions.

(To be continued)

# SPIRITUAL POWER OF TRANSFORMATION

## God-Men-Transmitters Of Divine Energy

In the *Bhagavad-Gita*, Sri Krishna declares:

'The objects of the senses fall away from a moral man practising abstinence but not the taste for them, but even that taste fall away when the Supreme Spirit is realized.'

During the height of spiritual realization the soul transcends the Gunas and becomes free from desires. It is after this experience that perfect purity is attained and vibrations are fully spiritualized. However to the extent one attains illumination and is established in moral qualities, to that extent one feels inner harmony and peace and is able to radiate vibrations for the benefit of others. The fully illumined alone possess the mighty spiritual power capable of transforming many. They have become clear channels for the flow of Divine Grace.

### The Different Types

There are many types and degrees of spiritual power. There are the silent, illumined souls who, by their spiritual vibrations, thoughts and emotions fertilize the mental world and make it easier for others to live a truly spiritual life. There are the dynamic ones who become actively engaged in promoting the welfare of others. We know only those who, by their powerful vibrations, influence mankind in a tangible way. Patanjali, in one of the aphorisms says:

'In the presence of one who is established in non-injury, love, sympathy, compassion, all enmities will cease.'

Buddha's compassion was based on Supreme Illumination. A foolish man, not knowing that Buddha observed the principle of love which commends the return of good for evil, came to him and abused him. Buddha was silent, pitying his folly. When the man had finished Buddha asked him: 'Son, if a man declines to accept a present made to him, to whom would it belong?' 'to the man who offered it,' was the reply. Then said the Buddha quietly, 'I decline to accept your abuse. A wicked man who reproaches a virtuous one is like one who looks up and spits at heaven; the spittle soils not the heaven, but comes back and defiles his own person'. The abuser turned away ashamed. Later he came back and took refuge in the Buddha.

### Latent Consciousness

As pointed out already, the God-Man's loving vibrations have a transforming power that awakens the latent spiritual consciousness of others.

Divini, the greatest poet of his time happened to hear a sermon by St. Francis of Assisi. 'What foolish raving is this,' he thought in his arrogance, but as the saint spoke the poet was fascinated by the beauty of the message. He went down on his knees before him and begged: 'Peace, oh give me peace!' The Saint said—'Arise come with us, brother Pacificus, brother of peace.' The touch of the Saint eventually worked a great change in him and thereafter his writing reflected a peace of mind that he had never known before.

### Degree of Purity

God-men attain a remarkable degree of purity so that they become channels for the flow of divine energy into other human souls. Once Swami Vivekananda felt the surge of this power in him even during the lifetime of his Master. 'Come, touch me' he said to a brother monk, and the monk experienced an electric shock and felt a tremendous transformation taking place in him. But Vivekananda was warned by Sri Ramakrishna not to waste this precious energy until he had gathered enough for himself.

How can we spiritualize our vibrations? We are like radio sets and must tune ourselves rightly. If we let ourselves become dull, we are at the mercy of dull vibrations. If we are turned tensely, we are a prey to agitated forces. If, on the other hand, we learn the secret of creating harmonious conditions within ourselves, we get unlimited help from harmonious cosmic forces and can rise higher and higher. We must learn to tune ourselves through spiritual disciplines until we reach that spiritual consciousness which transcends all vibrations.

By living a life of purity under the influence of Sattva, a spiritual aspirant attains cheerfulness of mind, concentration, conquest of the organs, and fitness for the realization of the Self. After the attainment of Self-knowledge on the transcendental plane, when the illumined soul returns to the phenomenal world he is a completely transformed personality possessing tremendous purity and spiritual vibrations which may transform others.

If we wish to grow in spirit ourselves and wish others also to do the same, let us follow in the footsteps of illumined souls, undergo strict moral and spiritual practices with intelligence, diligence and re-ignation to the will of the Supreme Spirit. Let us be moral and spiritual in every sense of the terms.

(Vedanta Kesari)

### ORDER NISI

IN THE DISTRICT COURT OF CHAVAKACHCHERI

Testamentary Jurisdiction No. 24

In the matter of the Estate of the late Ponnammah wife of Arumugam Ratnasingam of Madduvil South

Deceased

Thisaiveerasingam Gunaratnam of Madduvil South presently of P. O. Box No. 338, Colombo Petitioner

Vs.

1 Arumugam Ratnasingam and

Minor 2 Ratnasingam Ganagaratnam of Madduvil South Respondents

This matter coming on for determination before A. W. Nadarajah Esquire District Judge, Chavakachcheri on the 30th day of November 1951 in the presence of Mr. S. Sivarajah Proctor on the part of the petitioner and the petitioners affidavit dated 19th day of November 1951 and his petition having been read,

It is ordered that the abovenamed 1st respondent be and he is hereby appointed Guardian-ad-litem over the 2nd respondent abovenamed for the purpose of watching his interest in these proceedings and that Letters of Administration to the estate of the abovenamed deceased be issued to the petitioner abovenamed as maternal uncle of the minor heir the 2nd respondent abovenamed and brother of the deceased, unless the respondents or any other person or persons interested in these proceedings shall appear before this Court on the 1th day of January 1952 and show cause to the satisfaction of this court to the

contrary.

The 11th day of December 1951  
Sgd. A. W. Nadarajah.  
District Judge.  
Sgd. S. Sivarajah,  
Proctor for Petitioner.  
O. 119. 21 & 25)

### NOTICE

A Service of Thanksgiving in memory of the late Mr. Chelliah H Cooke, J P will be held at the Cathedral Church, Vaddukoddai on Friday, 28th December 1951 at 4 p. m.

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