

For Your Printing
SAIVA PRAKASA PRESS

THE Hindu Organ.

FOR YOUR FUTURE
*
Consult
SRIPATHY (JR.)
C/o Hindu Organ

[The Only Newspaper in Ceylon for the Hindus]
PUBLISHED EVERY TUESDAY AND FRIDAY

Estd. Sept. 11, 1889.]

[PHONE No. 56]

VOL. LXIII.

JAFFNA FRIDAY DECEMBER 28, 1951

NO 72

HINDU TEMPLES AND TRUSTS BILL

HOME MINISTER'S EXPOSITION

IS THE SUN A BLAZING BONFIRE? Or A Cold Temperate Body?

The Scope Of Legislation

(Here is a continuation of the Home Minister's speech in the Senate introducing the Hindu Temples and Trusts Bill.)

Public Opinion.

The results of the Island-wide investigations carried out by the Special Committees unmistakably point to the fact that so far as legislation to control and supervise the temporal affairs of Hindu temples and Religious Trusts are concerned, public opinion among all sections of the Hindu community is overwhelmingly in favour. There was, and is, even today, a minority among the Hindus opposed to any control but this is confined, in a large measure, to the temple managers and priests. Among some 83 societies and associations of Hindus which went before the Special Committees and made representations for or against were the following bodies which have a large following and which have established sufficient influence to justify their representative character:

A. In favour of legislation to control Hindu Temporalities

The Vivekananda Society, Colombo. The Kataragama Pilgrims Thondar Society, Colombo. The Saiva Paripalana Sabai, Jaffna. The Hindu Board Teachers' Association, Jaffna. The Viruththi Sangam, Elalai. All Ceylon Gandhiya Seva Sangam, Jaffna. The Depressed Classes League, Chunnakam. The Gandhi Nilayam, Chiviyatheru, Jaffna. The Manohara Seva Sangam, Chiviyatheru, Jaffna. The Ikkiya Munnaani Seva Sangam, Inuvil, Jaffna. The Thevaraiyali Kalaignana Sabai, Karaveddi, Jaffna. The Young Men's Hindu Association, Atchuvelli. The Saiva Prakasa Sabai, Point Pedro. The Sanmarkka Sabha, Tellipallai. The Society for the protection of Hindu Religion, Chankanai. The Saiva Maha Sabai, Karainagar, Jaffna. The Islands Hindu Maha Sabai Pungudutivu, Jaffna. The Hindu Reform League, Velainai, Jaffna. The Gandhiya Seva Sangam, Analaitivu, Jaffna. The Saiva Maha Sabai, Batticaloa. The Hindu Youth's Association, Trincomalee. The Gandhi Seva Sangam, Trincomalee. The

Central Province Saiva Maha Sabai, Kandy. The Saiva Paripalana Maha Sabai, Ratanapura. The Saiva Maha Sabai, Kurunegalla. The Hindu Young Men's Association, Navalapitiya. The Saiva Paripalana Sangam, Budulla. The Samathuwa Sangam, Badulla. The Gandhi Seva Sangam, Budulla.

Against Legislation.

The Veda Agama Saiva Sithantha Sabai, Jaffna, The Kalvayal Saiva Maha Sabai, Chavakachcheri, Jaffna, The Saiva Maha Sabai, Varani North, The Saiva Maha Sabai, Analaitivu, The All Ceylon Saiva Maha Sabai, Elalai, The Saiva Samaya Kurukkals Sabai, Inuvil, The Chuliparam Association, The Temple Managers' Associations, Jaffna and Valikamam West and North, The Thenmaradchi Temple Managers' Sabai.

Among some 250 prominent Hindus who either submitted written representations or gave oral evidence before the Special Committee were the following leading gentlemen:

In Favour of Legislation

A, Mr S Somasunderam, O B E, Proctor S C, Colombo, Mr S Pararajasingam, J P, Colombo, The Hon Mr C Nagalingam K C, Puisne Judge, Mr K Somasunderam, Permanent Secretary to the Ministry of Commerce and Trade, Mr K Alvapillai, O B E, Food Commissioner, Colombo, Mr. K S Arulnandi, I SC Retired Deputy Director of Education, Mr S K Rajasingam B A, Retired Assistant Director of Education, Mr S Pariyathambay B A, Mr K Sathasivam, President, Saiva Mangayar Kalaignam, Wellawatta, Panditai Pathmasani Rejendram, Colombo, Vidwan Pandit K P Ratnam, B A, Lecturer, Training College, Maharagama, Mr N Coomarasingam Advocate, Colombo, Mr S Ratnakaran, Proctor S C, Colombo, Mr S Murgesu C C S, Asst Controller of Establishments, General Treasury, Colombo, Mr P Singarapillai B A, B Com, M SC, Transport and Administration Asst. to the Commissioner of Motor Transport, Mr M S Thiruvilangam Asst. Controller of Establishments, General Treasury, Dr A Kanagaratnam, A M A C, Lecturer, Government Col-

lege of Indigenous Medicine, Mr S Ambalavanar Retired Asst Suptd of Surveys, The Trustee of the Muthumariam man Kovil, Kotehena, Mr A Coomarasamy M A, Principal Jaffna Hindu College Mr S Sivananthan B A, Principal, Jaffna Saiva Training College, Mr S H Perinban yagam B A, Advocate, Principal Hindu College, Mrs Sarojini Rao, Principal, Jaffna Ladies College Mr C Subramaniam B A, Principal, Skandavarodaya College, Jaffna, Mr S Ambikaipakan B A, Principal, Vaidyeeswara Vidyalaya Jaffna Mr T Muttukumaru Chavakchcheri, Hindu College, Mr J T Jayaratnam, Principal, Mahajana College, Tellipallai, Jaffna, Mr R R Nalliah, O B E, J P, U-M, Proctor S C, Jaffna, Mr S Kumarasuriyar, Proctor S C Jaffna, Mr V T S Sivagurunathan, Some time Head master of Ananda College, Colombo, Mr A Viswanathan, Retired C C S, Jaffna, Mr C K Swaminathan, Jaffna, Mudr C Kanapathipillai, Retired C C S, Jaffna, Dr C Guruswamy, Jaffna, Mr N Channugaratnam, B A, Teacher, Zahira College, Colombo Mr V Rasanayagam, Proctor S C, Atchuvelli, Jaffna, Vidwan Pon Kanagasabai, Tamil Pandit Vaidyswara Vidyayam, Jaffna, Mr K Navaratnam Teacher, Central College, Jaffna, Mr K Jayakkodi, Advocate, Point Pedro, Mr K Soran, Vathiri, Jaffna, Mr R Navaratnam, Proctor S S, Point Pedro, Mr M Kanapathipillai, Member D R C, Point Pedro, Saiva Pulavar V Subramaniam, Thurumpalai, Jaffna, Mr S Maheeran, Registrar, Karaveddi, Jaffna, Mohandiram J T Sathasivayyar, Retired District Inspector of Schools, Chunnakam, Jaffna.

The Bill

The Bill provides for the regulation, supervision and protection of Hindu Religious Trusts and of Hindu temples and places of religious resort, for the establishment of a Hindu Religious and Educational Fund and for matters incidental thereto and connected therewith. The statement of Objects and Reasons attached to the Bill before the House gives a fairly comprehensive idea of the various provisions included in the Bill. I shall refer pointedly here only to the main features

This law is intended to apply to every Hindu temple and place of religious resort and to every Hindu Religious

(Continued on page 2)

No astronomer since the dawn of time has ever realised the truth about the sun, says the Rev. P H. Francis, a Cheshire vicar who is a graduate of the Cambridge University.

According to Mr. Francis, the sun is "a cold or temperate body."

Setting out his ideas, he claims, that the belief that the sun is a blazing bonfire is a superstition which should be discarded along with theories that the earth rests on a back of a tortoise, that it is flat, and that it stands still in space with the sun circling round it.

"Nobody", he said, "can explain how heat from the sun crosses the intense coldness of space and the vacuum of more than 90,000,000 miles on its journey to the earth.

"The ordinary vacuum flask; indeed; depends on the principle that heat does not cross even a fraction of an inch of an imperfect vacuum.

"It is impossible to account for the sun's prodigal rate of radiation of heat or to know what becomes of it. It is difficult to explain how there can have been ice ages at different times in the past when, on the bonfire supposition, the sun was sending more heat to the earth than at present."

Where does the earth's heat come from?

Electrical disturbances from the sun, says Mr. Francis, cause the earth's atmosphere to warm up in the same way that an electrified rod disturbs the gold leaves of an electroscope.

"Only when the primitive and childish superstition that the sun is a hot body is discarded," he adds, "will it be possible to discover much about

The First Indispensable Man

Journalist's Tribute To Nehru

The Indian Premier Nehru comes close to being the first indispensable man of our time said Ralph Mc Gill, Editor of the Atlanta Constitution at New York soon after he returned from India after a month's tour.

Nehru does not mince words. But what confuses us is that he says that Communist ideals are great but criticise the Communist Party for not carrying out these ideals. Nehru may be the keyman of the future said Mc Gill and concluded by declaring "The next four or five years are critical and the outlook in saying that part of the world is not optimistic but, if possible at all, it will largely be because of Nehru, who comes close to being the first indispensable man of our time."

Nature Cure For Eye Troubles

Dr. R. S. Agarwal, Eye Specialist of New Delhi has fixed a program to give demonstrations in Calcutta on his new technique of eye treatment which is based on the synthesis of Allopathy, Ayurvedic and nature cure. It is made out that by his new treatment most people could either discard glasses or improve their eye sight and that most incurable diseases could be eased.

The doctor is a disciple of Sir Aurobindo and he is said to have taken up the work in a missionary spirit.

the natures of heat, light and electricity."

MOTOR CAR FOR SALE

Auction-12-C. E. 6882 in excellent condition. Inspection by appointment-Ramakrishna Mission, 44th Lane, Wellawatte. (M. 169. 28).

WANTED

Tamil Tr. Teacher with English Senior. Art and Drill desirable. Apply Principal, Veemankam English School Tellippalai.

168 28 & 1)



Hindu Organ

FRIDAY, DECEMBER 28, '51

Treasure These Thoughts

*In Unity to live, but by desecration fall.
The one Almighty God is the Father of all.
This gracious Earth is the mother of all.
Each Human being is the brother of all.*
—WAVES OF BLISS

THE TOBACCO COMMISSION

A WELFARE STATE TO BE true to its definition and description has to find for the people their means of livelihood. By means, it should not be understood that they might be any, irrespective of the moral and spiritual bearing they are bound to have on those whom they seek to sustain and maintain in their struggle for a living. Despite the fact that the exhibition of the prohibitory notice 'smoking is prohibited' has not been discontinued the smoking habit has acquired a place in the etiquette of society so much so that the manufacture of cigars and cigarettes has assumed large proportions.

Money crops have an attraction for the cultivator merely because they make him find the money to buy the necessities of life. But the present precarious food situation the world over is so pressing that unless undivided attention is paid to the production of food crops, a famine severer than the worst effects of a devastating war would be soon staring in the face of the common man leaving him no alternative but the agony of death by starvation. In this context it is our fervent hope

that the Government of this Island would confine its attention to the safeguarding of the interests of those already engaged in tobacco cultivation and cigar industry without exploring the possibility of extending the scope of tobacco cultivation whether for the manufacture of cigars or for the production of cigarettes. We certainly do know that the cultivation of cigarette tobacco in Sri Lanka would prevent the dumping of large sums of money in foreign countries for the purchase of tobacco. We do not deny that the cigar industry will also be stabilised. However we do not wish that the available resources of the Government should be diverted to channels other than those that would lead to the most humanitarian social welfare work of finding enough food for the people to keep them away from the consequences of ill-nourishment and disease.

The Jaffna Malayalam tobacco trade has fallen on evil times and has to be sustained. Those already engaged in the cultivation of tobacco and the manufacture of cigars should be given every possible assistance in order that their efforts may reap corresponding results. The possibility of introducing the production of cigarette tobacco also may be ascertained in so far as it would not encroach on the national effort for producing enough food crops. We are confident that the Tobacco Commission under the able guidance of Mr. T. C. Rajaretnam the well-known co-operator would not fail to take into consideration the misgivings we have pointed out here in the interests of the national welfare of Sri Lanka.

Reception To New Senator

Senator P. Nagalingam was accorded a reception on Wednesday last at the Sri Kalingan Theatre, Inuvil. In the unavoidable absence of Dr. S. Subramaniam J. P., Mr. S. Manickam, Chairman, V. C., Uduvil presided.

Mr. S. J. V. Chelvanayakam K. C., M. P., Mr. S. H. Perinpanayakam, Mr. C. Suntharalingam M. P., Messrs. S. Natesan, C. Ponnambalam, T. Rudra, Dr. N. M. Perera, Dr. Colvin R. de Silva, Mr. Reggie Perera and Mr. R. N. Sivapirakasam paid tributes to the new Senator and felicitated him.

Communists and Non-Communists Can Co-Exist

Show-Down Not Imperative

Dr. Radhakrishnan on Philosophy of Conflicts

IN the course of his address at the first convocation of the Viswa Bharati University at Shantiniketan Dr. S. Radhakrishnan, India's Ambassador to Moscow, said that a common civilisation could exist and conflicts could be there. Continuing he said:

That the theory of "either or" was something incompatible with our eastern traditions. "I suggest that there is no amount of conflict nor any philosophy of 'either or' over which the spirit of man cannot triumph,"

"It is the eastern outlook of finding unity in the midst of diversity, of synthesising different elements that must dominate the world in future. What Rabindranath tried to do here in this Viswa Bharati had been to follow in the footsteps of the great Indian traditions of cultural reconciliation. If we believe in this ideal, India has yet a lesson for the world," he added.

Dr. Radhakrishnan said scientific education by itself could not be regarded as adequate. It could not satisfy fully the soul of man. "To-day we have established supremacy to a large extent over nature and yet man is prostrate with fear and frustration and is trying to find out a place where he can hide himself." In the West, he added, too much was being made of conflicts and differences. Every day people were finding increased armaments. They were told that there must be a showdown between the Communists and non-Communists and both could not co-exist.

Dr. Radhakrishnan said India and the Eastern countries in general had a great contribution to make to building our common civilisation. "We have numerous instances of conflicts between the Jews and Christians, Greeks and Bavarians, Christians and Muslims, Protestants and Catholics in the West. The history of Europe is replete with series of conflicts but are they not surviving together to-day? Do they not subsist together?"

Dr. Radhakrishnan said

that Rabindranath had preached that Indian history was a history of reconciliation through the ages. If the students remembered this ideal and worked for the same, they would be able to make a great contribution to the world.

Dr. Radhakrishnan said the aim and purpose of education was not merely the development of the intellect. It also must train up the imagination and emotion. That could be done only through the medium of fine arts, including literature. Students, he added, must develop a freshness of feeling for nature and a sensitiveness of the soul in human surroundings. They must also have hunger for the unseen.

Dr. Radhakrishnan said that when Tagore established the Viswa Bharati, he made out that world understanding was the essential means for the peace of the world. Peace, he added, could be achieved not in the realm of politics, it could be achieved through world understanding. "If we are loyal to the great ideals which Tagore put into this institution, Viswa Bharati, if we remember that the purpose of education is to love nature and man, whether he belongs to our country or another and develop mutual understanding. India has yet a lesson for the world", he concluded.

Soccer News

Jaffna P.W.D. Draws with the Kachcheri

A fast and keenly fought soccer match which ended in a goal-less draw was played by the Jaffna P. W. D. and the Kachcheri on the Police grounds last week. The Kachcheri were at an advantage having a younger team but they failed to penetrate the defence of the veteran players in the P. W. D. side. Mr. S. S. Muttiah, the goal-keeper Captain of the P. W. D. and Mr. K. Sunderanadarasa ably withstood the storming of the Kachcheri forwards.

Mr. E. Mahadeva refereed.

Home Minister's Exposition

(Continued from page 1)

Trust. For the purpose of this Act, a Hindu temple means a place to which the Hindu public or any section of the Hindu public have access for religious worship. The Special Committee have referred in their report to the claim made by those who objected to any legislation by Government that the majority of the Hindu temples in Ceylon are private properties founded and managed for generations by private individuals out of their own resources and that therefore it would be wrong on the part of the Government to seek to exercise any supervision or control over them. After a close examination of this claim, the members of the Special Committee have expressed it as their view that such a claim cannot be maintained because wherever the temples might have been built or whoever might have borne the initial cost of construction, there is no denying the fact that the temples have been dedicated for public religious worship and the public have acquired over a period of generations the right to have access to such temples for worship. Evidence is strongly in support of the view that except perhaps in a very few cases, the majority of Hindu temples have been built purely or wholly out of contributions, donations or endowments made by the public and are today maintained by the income from such endowments or by the offerings of the worshippers. Competent Courts have held in more than one temple case that a temple which is dedicated to the use of the public for worship and where offerings from the public are accepted, is a public institution. Hindu temples in Ceylon may be classed under two categories; temples which were founded, established and maintained entirely out of contributions collected from the public and temples which were founded by private benefactors on their own lands with their own resources but which have been dedicated to the use of the public for religious worship or wherein the public have been allowed to have access for worship and make offerings. Judgments given by the Supreme Court in Ceylon as well as by the Privy Council in England in Hindu temple disputes have led that in the case of a temple in either of these categories, it is a public religious institution. This position has been taken note of in defining the meaning of a Hindu temple for purposes of this Act. Provision is made in Section 2, vesting discretion in the Minister charged with the administration of the Act to exempt by an order published in the Gazette any specified Hindu temple or religious trust from the operation of the Act. This provision is mainly

(Continued on page 4)

Letter to the Editor

The Democratic Way In Religious Reforms

Sir,
During the last few months, there have been any amount of controversies going on among the Saivites in regard to the Hindu Temporalities Bill proposed by the Government. In my humble opinion the disputations exhibit more of party feelings rather than attempting at any solution of the problem. Every true and sincere Saivite will have to admit that there are:

(a) deterioration in the learning and practice of Saiva religion among the Brahmin and non-Brahmin priests and the laity,

(b) intolerable lapses in the management of temples and trusts and

(c) growth of gross materialism as a result of the waning of real religious life and the adaptation of sinful acts like falsehood, murder, robbery, adultery, drunkenness, gambling &c.

Steps to remedy the above-mentioned evils are long overdue. The approach to achieve the much desired and long felt remedy by the Government appears to have given the room for the heated arguments for and against.

Instead of encouraging the colonial system of spoon feeding and hugging to apron strings, the Government had better show the Saivites the democratic way of doing things and instil on them the value of self help. The reform of the lapses in their religion ought to be in their hands, under the present democratic system of Government. They must be made to evolve order out of chaos. The British Government declared Indian independence. It did not frame the constitution for India; similarly the Sri Lanka Government should bring together the wrangling sections of the Saivites and create a corporate body for the purpose of drafting the preliminary bill for constituting a Saiva Ecclesiastical body for the management of Saiva temples and trusts and for establishing educational institutions for teaching and training Saiva priests (Brahmin and non-Brahmin) and Saiva preachers and Saiva Sangams.

Under such a preliminary constitutional bill a permanent Saiva temple and religious endowment corporate body could be established with parliamentary statutory power to legislate for and administer all Saiva religious matters.

If our political leaders can clamour for and achieve independence and establish a Government by the people for the people, it follows as a corollary that we Saivites can lawfully expect a constitution by the Saivites for the Saivites instead of the Secular Government forcing on us a consti-

NOTICE

We the undersigned, Selapah Thadchana Moorthy and Madam Chellammah of No. 12-A, Hicks Road Kuala Lumpur, do hereby **RRVOKE**, with effect from this 27th day of December 1951 the Power of Attorney No. 1758 dated 10-9-51 attested by V. Sivasubramaniam Notary Public given to Mr. S. Ponnampalam, Malayan Pensioner, residing at No. 23/3, Stanley Road, Jaffna, to manage our properties in Jaffna. The public is hereby warned that, if any payments made after this date of publication, the owners will not be responsible and they will be considered as null and void.

S. T. MOORTHY
T. CHELLAMMAH
Owners.

(M 166 28 & 1)

Jaffna College, Vaddukodai

1953 London B A and B. Sc. Degree Examination

Jaffna College offers the following subjects:-

- | | |
|-----------|------------------|
| English | Ethics |
| History | Chemistry |
| Sanskrit | Physics |
| Tamil | Pure Mathematics |
| Economics | Applied Maths. |

Classes for the 1953 Examination have already been formed. Students wishing to join should write at once to the undersigned.

DEPUTY PRESIDENT
Jaffna College,
Vaddukodai,
24-12-51.

(M 164 28)

tutional bill drafted by the legal draftsman without any heed to the susceptibilities of the masses of the Saiva religion and to the unique technicalities of our religion based on Saivagamic Mantras and Tantras.

A democratic institution implies a body composed of the electors and elected. The worshippers at a temple, its manager, representatives of a trust property, persons learned in Tamil and Saiva religion and Saiva philanthropists in general ought to have individual and cumulative voice in the management of Saiva institutions. The voice of these various persons cannot be heard except through a well organised electorate.

We Saivites have failed to maintain the pristine glory of our religion. It behoves us to be alert and awake, arise and stop not till the goal is reached through the golden maxims of self knowledge, self reliance, self determination, and self help.

Yours etc.,

P. AMBALAWANER,

"Kathanolaivalavu"
Tellippalai.

25th December 1951.

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 Chelliah all of Varatupallai

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 entitled to take out 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 above-named 1st. 2nd and 3rd. Respondents unless the Res-

pondents 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).

OPTICAL NOTICE

It's safe to get your Prescription for Spectacle dispensed by a

QUALIFIED OPTICIAN.....

A large stock of Frames and Lenses have arrived from England and America. Glasses can be supplied in a day or two (or even within a few hours)

Contact :-

V. T. FERNANDO

QUALIFIED OPTICIAN,

11, Main Street—Jaffna

M. 142 22-2-52

WANTED

"Wanted for the Kokuvil Hindu College a Tamil Trained Teacher with Senior School Certificate (English) Apply Manager, Jaffna Hindu College & Affiliated schools before 6-1-52".
(M. 163. 25, 28, 1 & 4.)

—Our Astrological Feature—

WEEKLY FORECASTS

"SRI PATY"

FROM 30-12-51 TO 5-1-52

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

You will be able to clear some misunderstandings this week. But there will be no domestic harmony. Expenditure also will be on the rise. Some good news from paternal relatives promised week end.

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

New year will bring in some good news. You may have to shoulder some new responsibilities. Friends will be much helpful and unexpected gains also indicated.

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

The first two days of the week must be spent with care. Misunderstandings with friends and unnecessary scandals shown. New year day after noon will bring in some good news. Ruin to enemies and happiness through relatives promised.

CANCER Punarpoosa 4, Poosa, Ayilya [Kataka Rasi]

The first two days of the week may be utilised for new undertakings. Avoid the new year day and the day following for important deals. Rest of the week favourable but may prove expensive.

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

The first half of the week is favourable for business deals. Thursday Friday and Saturday morning may prove troublesome. Don't commit yourself impulsively this week.

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

News early in this week proves pleasant surprise. Success in new understandings and favours from friends promised. You may have to make some important decisions before week end.

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

Postpone important deals for some time. But quite a favourable week for normal routine. Expenditure will be on the rise. Don't make statements that you might later regret.

SCORPION Visaka 4, Anusha, Kettai [Vrischika Rasi]

Financial luck promised this week. Your friends of the opposite sex will prove very useful to you. Success in romance and ruin to enemies also indicated.

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

You will be able to recover some of your money that you have lent before week end. Domestic harmony also promised. Go ahead with new plans. If in debts you will be able to clear most of them.

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

Something may go wrong with your personal affairs this week. You will be having a busy time but will not make much financial gain. Fame and triumph over competitors promised week end.

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

It is important to keep family relationship in a comfortable basis this week. Unless you are careful some quarrels and divisions likely to spring up. Financial difficulties also shown. But week end will clear most of the mist.

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

You could hardly have a better time for any new beginning. You will be able to make some money in your new schemes. New friendship will prove much useful to you later.

Home Minister's Exposition

(Continued from page 2)

intended to give the Minister power to exempt temples and trusts having very small incomes from the requirement of furnishing audited accounts.

Executive Officer

The administration of this Act will be vested in a Commissioner who will be called "Commissioner for Hindu Temples and Trusts" and in accordance with the desire of the Hindu community which was supported by the Special Committee which reported on this subject, provision has been made in the Act making it obligatory on the Government to appoint as Commissioner a person who is a Hindu by religion and one who has had a fairly long period of experience in administrative post under the Government.

In the administration of this Act, the Commissioner for Hindu temples and trusts will have the advice and assistance of a "Hindu Temples and Trusts Board" consisting of the Commissioner as Chairman and not more than 8 other members. Sections 7 to 12 set out the qualifications required of persons for appointment to this Board, the functions and powers of the Board, and the circumstances in which a Board might be dissolved and replaced by another. The Special Committee which considered the question of how best the members of this Board could be selected, examined various proposals and finally arrived at the conclusion that the only practicable way of ensuring selection of persons who would be competent and at the same time representative of the different sections of the Hindu community was to let the choice in the hands of recognised Hindu religious societies. This was one of the recommendations which was reviewed by the Conference of Hindu Members of Parliament which met to consider the report of the Special Committee. The members did not think it practicable or desirable to give statutory recognition to associations and bodies that may come into existence and die off from time to time, and to place on such bodies the important responsibility of selecting members to sit on the Hindu Temples and Trusts Board. There might not have been serious objection to entrusting this task to incorporated Hindu societies but such societies are so few and not sufficiently representative of the various sections of the Hindu community spread out almost throughout the whole Island. It was on the advice of the Hindu Members who specifically considered this matter that provision came to be made in the Act placing the responsibility for selecting the Board on the Minister.

Record of Particulars

For the purpose of administering this Act efficiently

and effectively, it is of fundamental importance that the Commissioner should have full information regarding all temples, religious trusts and endowments falling within the meaning of the law. In other words, the Commissioner should maintain a complete register of all temples and trusts with substantial information regarding their income and expenditure and their assets and liabilities. Sections 13 to 21 set out the procedure the Commissioner is expected to follow in the preparation of such a register. The responsibility to disclose to the Commissioner all facts concerning a temple or trust has of necessity been placed on the managers and trustees. They alone are in a position to furnish such information, at any rate in the first instance. The Commissioner will, no doubt, carry out all necessary inquiries to verify the accuracy or completeness of the information furnished by the Managers or Trustees. It is only in this manner that the properties of a temple can be ascertained and looked after. Numerous complaints were made to the Special Committee that temple lands and other properties had been diverted for other purposes and had gone into possession of wrongful hands. Provision has been made for any person interested in a Hindu temple or religious trust to bring to the notice of the Commissioner any case in which the entry in respect of such temple or trust requires amendment or addition. The whole object of this procedure of maintaining a complete register of temples and trusts is to enable the Commissioner and the Hindu Temples and Trust Board to have sufficient information before them to exercise a continuous supervision over the financial affairs of the temples and trust and to safeguard and protect all moveable and immovable properties belonging to them.

Maintaining Accounts

Sections 22 to 25 deal with the accounts which every Trustee will be required to keep and the procedure for having such accounts regularly audited. The main reason for the public demand for an effective control over Hindu Temporalities was based on the ground that Hindu temples as a rule maintain no reliable accounts of their income or expenditure. In such circumstances, the only assumption is that managers and trustees who are disposed to make improper use of the properties and funds in their possession could do so without being detected by anybody. A deputation of influential Hindus who recently urged before the Minister the urgent necessity to pass this Act pointed out that while every public institution invariably follows certain principles of accounts and

audit, Hindu temples alone enjoyed the freedom from the necessity to follow any principles of financial control. Where a trustee does not maintain proper accounts of his financial transactions, he lays himself open to the criticism that he alienates temple properties and funds for purposes foreign to the objects or purposes for which the properties and funds were made over to the temple or trust.

Section 24 provides an opportunity for a trustee to offer an explanation regarding any matter contained in the report of an auditor who had examined his accounts. No system of accounts or audit will be of any value unless there is legal provision to hold the trustee responsible for any irregular, illegal, or improper expenditure or of failure to recover monies or other property due to the trust, or of loss or wastage of money or other property caused by his neglect or misconduct.

Section 25 prescribes the action which the Commission is required to take after due consideration of the Auditor's report, the accounts of the trust and the trustee's explanation. In any case where the Commissioner is satisfied that trustee has misappropriated or squandered any sum of money in his capacity as trustee, or has by wilful negligence caused loss to the temple or trust, the Commissioner will have the power, after giving the trustee an opportunity to be heard, to order such trustee to pay to the credit of the trust an amount equal to the sum misappropriated or squandered by him or to the loss caused to the trust. If a trustee fails to comply with such an order, it will be open to the Commissioner to institute a action against such trustee in a Court of competent jurisdiction to obtain a decree.

According to statistics collected by the Special Committee, there are approximately 2187 Hindu temples; no information is available of

the number of other places of religious resort or of religious trusts which will fall within the meaning of this Act. It may be that in the case of the large majority of temples and trusts the income derived is just sufficient or even inadequate to meet the legitimate requirements of the temples or trusts but there can be no doubt that in a fairly good number of cases in which the income, if properly collected and accounted for, will disclose a net surplus. Such surplus funds now remain in the hands of the managers or trustees and are invested by them or spent by them in any manner they like. The powers and duties of the Commissioner in relation to temples and trusts will be confined only to such a degree of supervision and control which is necessary for the purpose of preventing abuses in the financial administration of the temples or trusts, or any misappropriation or wastage of funds or properties. These powers and duties are set out in Sections 27 to 34.

Under Section 34, every person who is de facto in charge of the administration of a Hindu temple, place of religious resort or religious trust will be recognised by the Commissioner as a trustee of such temple, place or trust and a letter of authorisation issued to him by the Commissioner within 30 days from the date of registration of the temple, place or trust. This provision is intended to safeguard the interests of all existing managers and trustees of temples etc. There is no intention that any manager or trustee, hereditary or otherwise, should be displaced from his present position by reason of the introduction of this law. Their position and authority over the temples and trusts in their charge will be fully recognised and so long as they conform to the requirements of the law and conduct themselves in a manner befitting a trustee of a public religious institution, they need have absolutely no fear of the operation of this

Act. Where a trustee is found guilty of a grave offence, the interests of the institutions of which he is the trustee and the interests of the community as a whole, require that he should be removed from office. It is only when such a case arises that the Commissioner will have power to appoint new trustees.

The consensus of opinion among the Hindus is that temples and religious endowments should be managed by Boards of Trustees selected from among persons possessed of character and influence in the area in which the temple or endowment is situated. The Special Committee which went into this matter gave very anxious consideration to the suggestion made by various witnesses who went before them that future trustees should be elected by the worshippers of each temple. It was agreed on all sides that only persons of character in whom the public had absolute confidence should be appointed trustees. On the other hand there is the danger that the introduction of the elective principle might have the opposite effect, because when an election is restricted to very small village areas, it might not be possible always to ensure that men with the requisite qualifications only would get elected to the Trust Boards. Moreover, a system of election will inevitably require cumbersome election procedure involving the preparation of voters' registers, balloting, and election offences and appeals. It was after a careful consideration of all aspects of the question that the decision was taken to place on the Commissioner the responsibility of selecting the members of the Trust Boards. He will, no doubt, make his elections in consultation with local public opinion in such a manner as he may decide in each case. Boards of Trustees so appointed by the Commissioner will hold office for a period of 5 years,

(To be continued)

MANOHARA THEATRE

(MODEL OF MODERN MAGNIFICENCE)

(Newly Built Theatre at K. K. S.—Navalar Roads Junction)

NOW SHOWING

VILLAGE GIRL

STARRING

* ANJALI DEVI NAGESWARA RAO RAMA RAO *

DAILY AT 6-15 & 9-30 p. m.

Matinees on Saturday at 2-30 p. m. & Sunday at 10 a. m. & 2-30 p. m.

(M. 276)

Printed and Published by S. P. KANDIAH, P. 1. S. & A. (Lond) residing at 245, Navalar Road, Jaffna, for and on behalf of the Proprietors the Saiva Paripalana Sabha, Jaffna, at their Press, the Saiva Prakasa Press, Vannarponnai, Jaffna on Friday, December 28, 1951.