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JAFFNA, FRIDAY SEPTEMBER 9, 1960

NO. 23

MINISTER DETAILS MORE ABOUT TAKE-OVER

PARENTS GIVEN THE CHOICE

BUT GRIMLY REMINDED OF FREE EDUCATION

At a press conference held at the Ministry of Education, Minister Badi-Uddin Mahmud explained at length the provisos governing the decision to allow certain schools to remain private. Mr. Mahmud said that his Party would act democratically and give the parents, not the managers, the concession of arriving at a decision whether to allow the schools where their children receive education become private schools. But the Minister took great care to warn the parents to be very careful in arriving at such a decision. He said:

"The education of the country's children is mainly a matter for parents and school teachers to decide. The schools are not run for managers and managements of denominations. The Government has decided on the democratic step of leaving the decision to the parents.

If 75 per cent opt to hand it over, the State takes over. If 75 per cent of them opt to remain private let them do so. But I warn them that they must not blame the State if these private schools levy fees.

The schools that remain private will do so under these conditions:—

1. The State grant will be withdrawn.
2. The pension rights of all teachers will be withdrawn.
3. They will be allowed to levy fees—but the fees will be controlled.

They will not be allowed to send away any child for inability to pay school fees.

5. No child can be compelled to attend religious instruction classes if he does not belong to that religion, or his parents do not wish him to attend such classes.

"Make no mistake about this — the State will take over all Grade 3 and rural

schools. It will also take over Grade 1 and 2 schools — but as a concession to these grade 1 and 2 schools we have decided on a referendum.

"I do not want parents who have decided that such and such a school should remain private to turn round later and say—

"Look we have to pay fees, whereas before we did not.

"They must decide. They must weigh the pros and cons and make their decision. It will be done by secret ballot.

"I have also made a further provision that a referendum may be taken after that at any time if a prescribed number of parents and teachers demand such referendum.

This is a highly democratic decision — we do not want to be accused of being totalitarian, of being dictators of trying to force down anything on unwilling persons.

"The parents add teachers who are the most important factors in a child's educational life will make the decision."

"We are not going to do it in stages. Some people think that we will do it in stages, and that before the take over is well under way a General Election will be held, and a Government favourable to them will come in and

stay all further proceedings.

"No, we will take them over all at the same time — and that too very soon. The Bill for the establishment of State-run schools will be placed before Parliament before the end of this year. This is certain.

"There is no machinery involved. It will merely be a paper transaction. Already, the Government pays the salaries of all assisted school teachers, and grants for equipment playgrounds, sports and other recreational facilities.

"It will be peaceful and it will be painless."

"The religion of every child will be taught in Government schools. Where 51 per cent of a particular school is of one religion the headmaster of that school will be of that

(Continued on page 5)

ALL CEYLON SOCIAL SERVICE SOCIETY ORATORICAL CONTEST

The All Ceylon Social Service Society (22, Chetty Street, Nallur) is to hold an oratorical contest on Saiva Religious subjects and to distribute prizes to the winners on 26-10-60. The Secretary requests contributions towards the move.

Premier Nehru On Conception Of Nationalism

(Participating in a debate in the Lok Sabha of India, Premier Nehru had very serious remarks to make about misconceived 'nationalism'. He said:—

When we talk so fondly of our nationalism, it is about each person's idea of nationalism—his own brand of nationalism. It may be Assamese nationalism or may be Bengali, Gujarati, U. P., Punjab or Madras. Each one may use the big word 'nationalism' but in his mind he is thinking in terms of his own brand of nationalism and when two brands of nationalism came into conflict there is trouble."

So also about Indian unity, Mr. Nehru said: "We want unity of our own thinking and brand. Each person's orthodoxy is his own orthodoxy; others are heterodoxy. 'My nationalism is real yours is not.' We all tend to think so."

Mr. Nehru said that much was talked about enquiries and investigations and if they were held many things which the people had forgotten might be discovered. As Dr. Krishnaswami had pointed out "we live not in one closed society but in numerous closed societies. Of course, it is due to caste and other things. But the fact is we live in closed societies, a Bengali closed society or Marathi or Malayalee closed society. Not only in this country but even abroad one finds the existence of separate Gujarati Club, Malayalee Club, Bengali Club, and the like. They even had a separate 'Gorakhpuri' Club of Rangoon gave me once a purse of Rs.10,000. They do not have even a single Indian club."

"It is ingrained in our background, in our upbringing and our social structure. Of course that social structure is changing, but let us realise the conditions in which we are living". Mr. Nehru said, "Everyone talked of tolerance also. 'But where it

strikes at social habits we are intolerant. The caste is intolerant." Even now marriage and other things went by castes and sub-castes.

He referred in this context to matrimonial advertisements appearing in the columns of newspapers and said they revealed an "astonishing" state of affairs. "An Aggarwal wants a bride or bridegroom of the same sub-caste." (Laughter). My education having been restricted I do not even know the names of these castes", he said, amidst further laughter. "I get confused."

Mr. Tyagi: Why do you read them? (Laughter).

Mr. Nehru: That is a pertinent question. I do not read it. But sometimes it comes up before my eyes. Apart from that, English papers published abroad derive great amusement out of these advertisements.

Mr. Nehru declared that the conception of Indian unity and nationalism was to-day limited to each group's way of thinking. It was not a common ideal of nationalism. It was largely divided by the social structure, by caste system and the like.

Remarking that these groups and narrow sectarian mentality was a weakening force, he said: "One good thing this tragedy in Assam has done is it has brought out the skeleton of our mental cupboard. At least, I hope it has brought it out so that we see this ugly thing for what it is. It is no good any of us taking pride that we are above that".

Mr. Nehru said: "We have come up over this question of Assam and

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Hindu Organ

FRIDAY, SEPTEMBER 9, 1960

Treasure These Thoughts

Renunciation is the spontaneous result of your turning utterly to the Divine from the world of vanity and change.

PARENTS PRE-WARNED!

Propounding a fantastic theory that there is a democratic idea behind the proposed take over of schools by the Government, the Minister of Education has formulated an astounding scheme for institutions in Grades 1 and 2. Evidently Minister Mahmud is highly worried about the growing weight of public opinion in this matter and is endeavouring to explain his capricious concept of state schools in the context of democratic thought. The Minister, in his anxiety to allay the fears of the people about the general effect the takeover of schools will have on pupils, from the point of view of their education particularly in the spiritual and cultural sphere, has suggested the usual course of a referendum.

At the Press Conference in which the Minister of Education graphically outlined the scheme for those schools that express a desire to remain outside the 'take-over', the sentiments expressed smacked of restlessness. Denying the suggestion that the entire proposal was in revenge of political parties, Minister Mahmud, however, was determined to work the scheme to a conclusion, notwithstanding the feelings that have been aroused by the Governmental decision. The exclusive reference to the Catholic Church as the only religious body that is opposed to the take over of schools seems to be intended to make the common man assume by inference that the Hindu Society has expressed approval of the proposal. That the Hindu cap never become

agreeable to a scheme of education that denies the students their traditional Hindu atmosphere for schooling is an irrefutable assertion.

The subtle suggestion that has been made by the Minister to parents that they and they alone can decide the financial fate of schools that refuse to be taken over by Government must be critically examined. It would have been more in keeping with democratic practice if the Minister had thought of allowing parents to decide the entire question of take-over of schools by means of a referendum. It is an acknowledged fact that parents have a great say in the education of their children; it is also a known thing that the country stands committed to a scheme of free education from the kindergarten up to and including the University course. What is the idea of a referendum on the question of payment of fees when it has been established by legislation that education shall be free. The Minister, perhaps, wants to punish religious bodies for their legitimate mission in the sphere of education by making parents say by secret ballot that in any event they cannot pay fees. The provisos subject to which schools will be allowed by the Minister to be outside his scheme in pursuance of his democratic conception of education only make it impossible for any school to refuse to be taken over. Coercion in the name of democracy may serve the purpose of the Government but parents have the right to make the counter proposal to the Minister and demand a referendum to be taken in respect of the entire question of take-over of schools.

New J. P. Feted

Mr. S. T. Nadarajah, Proctor S. C. of Sandilipay who was recently appointed a J. P. was accorded a public reception at the Sandilipay Tamil School grounds on September 3.

Mr. S. R. Kanaganayagam, Advocate and former Senator, speaking from the Chair paid a glowing tribute to Mr. Nadarajah.

Mr. V. Dharmalingam, M. P. said that he was personally aware of the social service activities of Mr. Nadarajah.

Pandit Malavarayar and R. N. Sivaprasadam also spoke.

Letters to the Editor

ELARA-DUTTUGEMUNU

Sir, - Dr. Godakumbura, the Acting Archaeological Commissioner, after the alleged discovery of Parakramabahu the Great's "Baby Bath" Koraha (Koraham) or Korkalam in Tamil, is reported to have come across the "Southern Gateway" at Anuradhapura, where Duttugemunu is stated in the Mahavamsa, to have met Elara in battle. (Times, 28-8-60)

Here is the account of Elara and Abhaya (Dutthagaminu) found in the Dipavamsa, Ch. 18 verses 48-54, said to be the source and inspiration of the later Pali Chronicle, the Mahavamsa.

48 "Prince Asela, the son of Kutesiva, killing Sena and Guttika, ruled ten years,

49 "The Prince named Elara killing Asela by name ruled righteously for forty four years.

50 "Avoiding the paths of desire, hatred, fear and delusion he ruled righteously being incomparable.

53 54 "The Prince named Abhaya (Duttugemunu) was the son of Kakavanna, who was surrounded by ten warriors. Kandala was his elephant there. Killing 32 kings alone continuing the family, the Prince ruled for twenty four years".

The Dipavamsa was written (4th century A.D. nearly a hundred years earlier (5th century A.D.) than the Mahavamsa. The Mahavamsa is said to be an elaboration of the earlier Dipavamsa—(Elara—Duttugemunu) belonged to the 2nd century B.C.)

It is to be noted that the Dipavamsa which is particular to state that

Asela killed Sena and Guttika and that Prince Elara killed Asela, when it proceeds to describe the next king (Duttugemunu) says merely, killing 32 kings alone continuing the family, he ruled for twenty four years.

The Dipavamsa does not either state that Elara was one of the thirty two kings in Ceylon killed by Duttugemunu, although it singles out Elara for a very high tribute, and calls him righteous and in comparable, or that there was a war between Elara and Duttugemunu. Where then did the author of the Mahavamsa who wrote his work nearly a hundred years later discover these tales about the Duttugemunu Elara war?

B.C. Law, (On the Chronicle of Ceylon, P 65) points out that the two main heroes Devanampiya Tissa and Duttugamini are still missed in the early inscriptions from Sadha Tissa, said to a brother of Duttugemunu to Gajabahu".

The early inscriptions referred to, it will be observed, are all in South Indian Brahmi Scripts (Nilakanta Sastri History of South India, Page 85). The Dipavamsa, we are told was caused by Datusena to be recited in public, year after year. How could the author of the Dipavamsa fail to have included the deeds of Duttugemunu who, we are made to believe by the Mahavamsa, was the hero of Lanka who re-established Buddhism and saved the country from the Tamils and from

(Continued on page 5)

General Manager Of J H C. And Affiliated Colleges

Mr. T. Muttusamypillai, Crown Advocate and General Manager of the Jaffna Hindu College and Affiliated Colleges has left for Europe. He sailed from Colombo on Sunday, September 4. While in England he will be the guest of the British Council and visit public schools. He will also attend a University Conference in Berlin and the U.S.S.R. before he returns to Ceylon in December.

Mute Children Made To Talk

A school for children who could, but will not, talk is to be opened in Britain by the Invalid Children's Aid Association. It is believed to be the first of its kind in the world.

Its aim will be to bestow speech on "speechless" children who are otherwise intellectually normal and not deaf. Their muteness, says Dr. Louis Minski, consultant psychiatrist who will be in charge of the school, is due to deprivation.

The project has the blessing of the Ministry of Education and the promise of grant aid.

Dr. Minski and a team of experts have been working on the subject for some time in a special children's unit at Belmont Hospital, Sutton, Surrey.

They have found that some uncommunicative children assumed to be deaf, could actually hear and suffered from no physical condition making speech impossible; their speechlessness was due to insecurity.

They had been deprived of affection: some were unwanted—possibly because they were illegitimate. Starved of love they withdrew into themselves and refrained from communication.

At the new school they will be given "therapeutic education", a combination of treatment and training. First intake is expected to number 20 children.

These, it is hoped, will be admitted at the earliest age possible: the longer the achievement of speech is delayed, the more backward the children become. Dr. Minski and his team have already scored sever-

(Continued on page 5)

NOTICE

This is to inform that Share Certificates relating to Shares Nos. 1552 to 1564 and 2177 to 2193 in favour of the late Mrs. Puspanchelly Kasippillai of 61, Pendennis Avenue, Colombo-3 have been lost.

Duplicate Certificates will be issued unless objection is lodged within fourteen days from date hereof by a person duly entitled to do so.

A. Subramaniam,

Secretary,

The Jaffna Co-operative Stores Ltd.

420, Hospital Road, Jaffna.

31st August, 1960.

M.103 2 9 & 16)

MARXIST SOPHISTRIES OF MOSCOW

Inner Working Of The International Congress Of Orientalists

In the last three weeks the International Congress of Orientalists held its triennial meeting in Moscow.

Until recently this society was a learned body of sedate scholars. They gave most of their attention to analysis of Eastern languages and ancient Oriental civilisation.

Recently the Congress has been transformed radically. The emphasis is now on a study of contemporary society and on present political evolution in Asia and Africa.

This is all to the good. A study of this kind needs to be fostered in every way. But the Moscow conference revealed clearly some less desirable features.

Since Russia on the present occasion was host to the Congress, it had the main hand in organising proceedings. The Russian delegation was by far the largest of the national delegations.

The Russians never disguised that their main interest in the conference was political. The Russian theme, repeated in countless discussions, was that the liberation movement in Asia and Africa is a step towards Communism.

Recently, the Russians spoke with enthusiasm of the emancipation of the two continents. But they wanted it taken for granted that Communism must come in the wake of national movements and spread all over the former colonial world.

This theme inevitably ran into opposition. Of course, Asian and African delegates were pleased by the Russian enthusiasm for nationalism, even though some of them in private sessions asked why Russia did not allow self-determination to its own Central Asian subjects.

But they were not ready to accept the Russian thesis that na-

tionalism must lead on to Communism. Nationalism, after its triumph in Asia and Africa, wants to work out its own destinies. It does not want these decided by the Kremlin or by the Western philosophies of Marx and Lenin.

There are other paths besides Marxist ones for Eastern countries to follow—paths which are more in line with their own traditions. Respect for freedom, respect for personality, respect for spiritual and religious values—all these Marxism would throw overboard. But countries which have recovered their national freedom would be poorer if they were sacrificed.

Asian and African delegates may have been more disturbed because of evidence in Moscow of preparations being made by Russia for an ideological assault upon their continents. The Oriental Institute in Moscow and the similar Institute for Africa are not mere learned bodies—they are intended as intellectual power-houses for the spreading of Marxism and Leninism in the Eastern world.

The Russian Government is in process of organising an Institute for Asian peoples which is to serve the same purpose. Another of Moscow's projects is a "friendship university", which is to include chiefly Asian and African students. The plan is that in 10 years' time this university will have

25,000 students and graduates will be meant to carry the message of Marxism back to their own countries.

In the modern world no responsible country can wish to live a secluded life on its own. This is an age of internationalism. But, when an external Power tries to impose its own philosophy upon all other countries, this must necessarily give rise to both reflections and misgivings.

The stage is set for a vital international debate. Russia has challenged the rest of the world to what it calls competitive co-existence. If Eastern countries believe in the right to determine their own future destinies, they will not succumb to the Marxist sophistries of Moscow. They can win in the debate.

Their task may be made easier by growing differences of opinion in the Communist world. At the Congress of Orientalists it was very significant that the Chinese delegation at the last moment cancelled its participation. The Russians were chagrined for the cancellation reflected quite clearly divergencies.

Moscow and Peking are divided about Marxist philosophy. Their division may make it easier for supporters of enlightened and non-Communist nationalism to protect their own way of life.

(U K I S)

The Engineering & Industrial Company Limited

"The Citadel", Chundikul, Jaffna.
(Telephones: 617 — Telegrams: Technology)

G. C. E. Advanced Level (Economics): Class commences in August. Monthly fee Rs. 10/- per subject. Regular instruction by qualified graduates. Students intending to join must apply immediately.

PRINCIPAL.

NOTICE

SALE UNDER THE PARTITION DECREE FOR SALE

IN THE DISTRICT COURT CHAVAKACHCHERI

No. 1217 / P

Kanagasabai Visuvalingam of Chavakachcheri

Plaintiff

Vs.

1 Arunasalam Kandiah and 2 wife Rasapoupathy (Dead) 3 Veupillai Kumaraswamy, 4 Ledchumypillai widow of Sithamparapillai 5 Doctor Poothathamby Thillainathan, 6 Poothathamby Visuvanathan, 7 Poothathamby Rasanathan, 8 Poothathamby Rasenthiran all of Chavakachcheri, 9 Murugesu Kanagasabai retired Vaccinator 2nd Cross Street Puttalam and 10 wife Nagaratnam of do 11 Subramaniam Nagalingam and wife, 12 Nallamuttu (Dead), 13 Kandiah Sivaguru and 14 wife Annamuttu of Nunavil East, 15 Manickam Mailvaganam of do, 16 Kandiah Sinnathamby of 55, Pioneer Road Kodaimunai, Batticaloa, 17 and wife Annamuttu of do, 18 Kandiah Rasanathan and wife, 19 Gnanamuttu of Nunavil East, 20 Kandiah Krishnamuttu, 21 Sinnathamby Nagalingam of do, 22 S. Sivasagarapillai of 2/6 Fernando Road, Wellawatte and wife, 23 Sornamuttu of do, 24 S. Arunasalam and wife, 25 Rasanayagam, both of Ceylon Trading Company Colombo, 26 Kumaraswamy Velupillai of Nunavil West presently of Home Ministry Colombo, 27 Kumaraswamy Ratnabalasingam of Nunavil west presently at Nithibianada College Mulliavalai, 28 Kamalawathi daughter of Kumaraswamy of Nunavil West

The 26th to 28th Defendants are substituted in the room of the deceased 3rd Defendant Defendants

Under and by virtue of the Commission issued to me in Case No 1217/P of the District Court of Chavakachcheri, I shall sell by Public Auction on the 5th day of November 1960 at the spot commencing from 10 o'clock in the forenoon the property mentioned in the schedule hereunder.

The property will be put up for sale by public auction first among the coowners. If there is no bidder among the coowners the property will be put up for sale for the general public permitting the coowners to bid thereat and the highest bidder will be declared the purchaser.

Schedule of property referred to above

All that piece of land situated at Nunavil in the Parish of Chavakachcheri in the Division of Theomaradchchi in the District of Jaffna Northern Province called "PAVATTAN-KADUVALAVU" in extent 4 lms v. c. and 12 1/2 kulies with its appurtenances including boutique, latrine, house, mandapam and kitchen, is bounded on the East and South by Road North by the Plaintiff abovenamed and shareholders and on the west by the property of Sellamma wife of Thamby depicted in Plan No. 1902/A dated 6th day of April 1957 drawn by A Lazarus Licensed Surveyor and filed of record in the above case.

For further particulars please apply to:

Mr. S. Siva Rajah

Proctor & Notary.

Chavakachcheri

M. N. MARKANDO

Commissioner of Sales

Chavakachcheri

The 6th day of Sept. 1960.

(M 99. 9)

ORDER NISI

IN THE DISTRICT COURT OF
JAFFNA

Testamentary Jurisdiction
No. 857

In the matter of the Last Will and Testament of the late Ponnambalam Kanagasooriar of Nayanmarkadu, Jaffna.

Deceased.

Pathmavathy widow of Ponnambalam Kanagasooriar of Nayanmarkadu, Jaffna.

Petitioner.

Vs.

Kanagasooriar Rajasooriyar of do.

Respondent.

This matter of the petition of the petitioner praying that the Last Will dated the 11th day of December, 1952 attested by M. K. Subramaniam Notary Public, under No. 2855 and filed of record in this case be declared proved and that the

petitioner be as executrix named therein declared entitled to letters of probate and letters of probate issued to her accordingly coming on for disposal before P. Sri Skanda Rajah Esq., District Judge, Jaffna on the 5th day of August, 1960 in the presence of Mr. A. Thanabalasingam Proctor for the petitioner and the petition and affidavit of the petitioner having been read;

It is ordered that the said Last Will be and the same is hereby declared proved and that the petitioner as executrix named therein declared entitled to letters of probate and that letters of probate issued to her accordingly, unless the respondent abovenamed or any others shall show sufficient cause to the contrary on or before the 26th day of September, 1960 at 10 a. m.

This 23rd day of Augst, 1960.
Sgd P. Sri Skanda Rajah
District Judge.

Drawn by,
Sgd. A. Thanabalasingam
Proctor for Petr.
(O 108 9 & 10)

Key To Spiritual Power

(by Swami Sivananda)

The intellectual giant, the mighty leader, the heroic soldier, the heroic and the great saint — are all MEN only. What they have done you can also do. IF and it is a big IF — you can discipline the mind, concentrate its rays (poers) and meditate or apply them to an ideal with a singleness of purpose.

That is what the Yogi does when he meditates. He is full of energy, he has wonderful personal magnetism, he enjoys great powers of healing and blessing, because he meditates. When he has realised his oneness with God or the Self within, in Samadhi, he radiates divine light and peace. In his presence, your miseries vanish and your doubts are dispelled. Samadhi is the culmination of meditation.

But, do not forget that meditation itself is the seventh rung in the ladder of Yoga. Yoga is a perfect scientific system expounded by Patanjali Maharshi. It is open to all and is not hedged in by religious or sectarian dogmas. Everyone can and should practise meditation. In fact, the supermen in all walks of life do meditate; their devotion to their chosen task makes it natural and effortless for them to meditate. The spiritual aspirant whose aim is to attain Salvation should, however, practise meditation, consciously, willingly and purposefully. He should, also pay attention to the first six rungs in the ladder of Yoga.

The first two relate to your conduct. The impure mind will refuse to yield to the Will Force; it will go its own way. The pure mind is a greater conductor of the Will Force and will faithfully guide you to the Inner Realms of Knowledge and Power, Bliss and Peace. Purity is essential. Yama and Niyama, the first two rungs, purify the mind. Be truthful. Love all. Be pure. Do not covet other's wealth; be charitable; do not hoard wealth (hoarding tantamounts to stealing). Do not beg or put yourself under obligation to others: be contented with what you have. Observe the laws of clean-

liness. Develop contentment. Lead a simple life. Study scriptures and respect repeat God's Names. Do total self surrender to God and earn His Grace. These are the Yama Niyamas.

The third step is Asana. Any comfortable and firm posture is Asana. You must be able to sit for a long time in this posture. Padmasana helps you in this. If the posture is easy and steady then you are able to forget the body soon. The fourth step is Pranayama or the control of breath. Breath is intimately connected with the mind. When you are you are disturbed in thought, the breath is also disturbed, heavy and laboured. Even so if you breathe in and out, steadily, rhythmically and deeply, the thought process is slowed down and the mind is concentrated easily. Breathe in deeply, rhythmically, without producing noise, through the left nostril closing the right one. Hold the breath for a few seconds. Then breathe out through the right. Now breathe in through the right nostril, retain and breathe out through the right. This is one round. A few rounds will enable you to get the meditative mood.

When the mind does not run here and there, the next step Pratyahara or withdrawal of the mind from external objects becomes easy. Repetition of God's Name helps in this. Visualisation of the image of God, in the heart, also helps. The mind should be tempted to flow inward. If it is given a name and a form within, it will be busy with them and will not wander.

The rays of the mind thus withdrawn from external objects should be concentrated on the image of God within. This is Dharana. Till you acquire a certain amount of mastery over the mind, it is good to sit in front of an image of God or a picture — and look at it with a steady gaze, at the same time repeating the Name mentally. When the mind is steadied, close the eyes

and visualise the image in the heart. Let the mental repetition of the Name go on. If the mind tries to wander now, give it some work to do! With every repetition of the Name, offer a flower (mentally) at the Feet of the Lord. The mind thus engaged, will not run.

Meditation follows concentration. Meditation culminates in Samadhi. The man who attempts at concentration of mind is like one who stands outside the palace and looks at it with one-pointed mind. Meditation is like entering this mansion. You roam about in the palace; but all the time remaining within it. You know all the inner secrets of the palace. Samadhi is like the discovery by this man that he is himself the king, the owner of the Palace! It is the end of the search.

This process (concentration, meditation, Samadhi) will reveal the hidden Truth, the inner secrets of anything. It will give you wonderful mental, intellectual and psychic powers. But do not be misguided by them. Your goal is far higher — Salvation. Let your meditation, therefore, be on God and God alone.

As soon as you sit for your daily practice of concentration and meditation, chant some hymns in praise of God. Repeat OM deeply a few times. Drive away sleepiness or lethargy by Pranayama. Then begin repeating the Name of the Lord with the eyes fixed on His picture. Let the picture become a living Presence for you. Speak to Him. Pray to Him. Ask for His grace. Then close the eyes and visualise the picture in the heart. Worship Him there, Concentrate, Meditate, Commune with God.

Persevere in the practice. Never miss a day. Keep a room apart for this purpose: the meditative atmosphere will be built up in it. The moment you enter it, you will want to meditate. Set apart a particular period.

At the same time, pay attention to the cultivation of the virtues (Yama-Niyama). The lesser the craving you have for sensual pleasures, the lesser your attachment to worldly objects, the deeper will be your meditation and the sooner will you attain God-realisation.

May you all shine as Yogis here and now!

The Engineering & Industrial Co. Ltd.

"The Citadel", Chundikuli, JAFFNA.

The following Door frames and doors, made of Satin are for sale at "Peninsula Trading Corporation" Chunnakam:-

Door frames, Palu, 7'0" x 4'0" - Two Rs. 37. 50 each.
 " " 8'0" x 3'8" - Two Rs. 55/- each
 " " 8'0" x 3'10" - Two Rs. 75/- each
 (with fan light)

DOORS.

1" planks Satin, 6'10" x 1'7" - One pair satinwood 125/-
 1" planks " 6'10" x 1'9 1/2" - do 140/-

Secretary.

ORDER NISI

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction
 No. 854/T

In the matter of the estate of the late Kandiah Subramaniam of Irupalai, Kopay

Deceased

Parupathapaththiniammah widow of Kandiah Subramaniam of Irupalai, Kopay

Vs. Petitioner.

- 1 Subramaniam Arumugam
- 2 Muttiah Kanagasabai and wife
- 3 Thainayaskiammah
- 4 Subramaniam Yogalingam
- 5 Subramaniam Kanagalingam
- 6 Subramaniam Navamany
- 7 Subramaniam Kamala Devi
- 8 Subramaniam Tharmalingam
- 9 Subramaniam Naguleswari all of Irupalai, Kopay

The 1st respondent personally and as Guardian-ad-litem over the minors 6th to 9th Respondents

Respondents.

This matter coming on for disposal before P. Sri Skanda Rajah Esquire, District Judge, Jaffna, on the 27th day of July 1960 in the presence of Mr. A. Thirugnanasothy, Proctor on the part of the petitioner abovenamed and the affidavit of the petitioner having been read,

It is ordered that the 1st respondent abovenamed be appointed Guardian-ad-litem over the minors 6th to 9th respondents and the abovenamed petitioner be and she is hereby declared entitled as widow of the said deceased to have Letters of Administration issued to her accordingly unless the respondents abovenamed or any other person or persons interested shall on or before the 12th day of September 1960 show sufficient cause to the satisfaction of this Court to the contrary.

It is further ordered that the 1st respondent do produce the said minors before this Court on the said date.

This 27th day of July 1960.
 Sgd. P. Sri Skanda Rajah,
 District Judge.

(O. 105, 2 & 9)

Order Nisi

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction
 No. 858

In the matter of the intestate estate of the late Thambiah Somasunderam of No. 19 of Iyanarkovil Road, Vannarponnai west, Jaffna.

Deceased.

Thangammah widow of Thambiah Somasunderam of No. 19 Iyanarkovil Road, Vannarponnai west, Jaffna.

Petitioner.

Vs.

- Minors 1. Somasundaram Suntheralingam
 2. Somasunderam Vathsala
 3. Somasunderam Kaisala appearing by their guardian-ad-litem
 4 Thambiah Ramana-thapillai of Thumpalai Point Pedro.

Respondents.

This matter of the petition of the petitioner praying that the 4th respondent abovenamed be appointed guardian-ad-litem over the 1st 2nd and 3rd respondents and that the petitioner be declared entitled to administer the estate of the deceased and that letters issued to her accordingly coming on for disposal before P. Sri Skanda Rajah Esq., District Judge, Jaffna on the 5th day of August, 1960 in the presence of Mr. A. Thanabalasingam Proctor for petitioner and the affidavit of the petitioner having been read;

It is ordered that the 4th respondent abovenamed be and he is hereby appointed guardian-ad litem over the 1st, 2nd and 3rd respondents and that the petitioner declared entitled to administer the estate of the deceased and that letters issued to her accordingly, unless the respondents or any others shall show sufficient cause to the contrary on or before the 30th day of September, 1960 at 10 a.m. This 23rd day of August, 1960.

Sgd. P. Sri Skandaraiah
 District Judge.

Drawn by,
 Sgd. A. Thanabalasingam
 Proctor for Petr.
 (O. 107 9 & 16)

Astrological

WEEKLY FORECASTS

'SRI PATHY'

FROM 11-9-60 TO 17-9-60

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

Gains through landed properties and favours from brothers and sisters promised this week. Domestic harmony and fame also indicated. But mind your health till Thursday.

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

Quarrels and misunderstandings with friends and relatives likely this week. Troubles also shown. Expenditure will rise. Do not begin anything new for some time.

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

Foreigners and strangers will be very helpful to you than relatives this week. Financial gains also promised. But your mind will not be at rest.

CANCER Punarpoosa 4, Poosa, Ayilya [Kataka Rasi]

Eye troubles likely this week. You will be quick to pick up quarrels. Domestic affairs will be in a mess. But financial gains promised.

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

Your personal affairs will be complicated this week. There will be no peace of mind. But financially a good week. Gains through landed properties also promised.

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

Expenses will soar this week. Eye troubles likely. But professionally a good week. You will have to shoulder heavier responsibilities.

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

Sunday Monday and Tuesday morning must be spent with care. Rest of the week will be favourable for new deals. Professional success also promised. But beware of fathers relatives.

SCORPION Visaka 4, Anusha, Kettai [Vrischika Rasi]

The first two days will be favourable for new deals. Tuesday afternoon Wednesday and Thursday must be spent with care. Rest of the week will turn favourable again.

SAGITTARIUS Moolam, Pooradam, Uttiradam 1, [Thamir Rasi]

Domestic affairs will be in a mess this week. Fathers relatives will cause you much anxiety. Spend Thursday evening and Friday with care.

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

Health upsets likely till Thursday. You will have no mental peace. Expenses will be heavy. But ruin to enemies shown.

AQUARIUS Avittam 3, Satayam, Pooraddati 1, 2, 5 [Kumbha Rasi]

Domestic affairs will be far from satisfactory. Health upsets also shown. But financially a favourable week.

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

Ruin to enemies shown. Professional success also promised. But domestic affairs will not be satisfactory. Clashes with relatives likely.

Minister Details...

(Continued from page 1)
religion. Further, in Government schools priests of various religions, on the advice of the various religious organisations will be permitted to enter these schools and teach religion during the religious education periods.

"I know of assisted schools where no religion is taught or where only the religion of that denominational school is taught. According to statistics 300,000 children in assisted schools go without any religious instruction.

"People are being incited from pulpits, house to house campaigns are being carried out and sermons delivered asking them to demonstrate. All these are the outcome of misunderstanding.

"We are not trying to take revenge. This is a system that has engaged the minds of the public for a considerable length of time. The idea that we are taking revenge must be definitely ruled out. They must stop inciting people. Now I have got assurances from the hierarchy of the Catholic Church that they will not do so.

"However, the Government is also prepared to meet any situation that may arise. We are informed of every little move. Let them not underestimate us I don't think there will be any trouble".

"The country has accepted the principle of free education. The Government has promised to give free education from kindergarten to the University. Having exercised the principle for the last 14 years we cannot ask the children to revert to the fee-levying stage.

"We will be denying them the freedom they have enjoyed. This would affect a large number of poor parents, and a socialist government cannot take such a step. However, we want to be fair by those in charge of denominational schools. We do not want them to say that we have acted in a totalitarian manner.

Therefore, we have adopted the highly democratic method of holding a referendum.

the happenings in Assam to a certain combination of circumstances, of past history, past peculiar feelings—a certain feeling from the British time that Assam was being suppressed or sat upon by the Britishers and others—of being ignored.

(From The Madras Hindu of September 4)

Mute Children...

(Continued from page 2)

al successes, one girl responding after four year's treatment. She is now attending a normal school. Without treatment she would have been classed as a mental defective.

(B. B.)

Order Nisi

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction No. 860 T

In the matter of the Last Will and Testament of the late Subramaniam Mathiaparanam of Manipay Deceased Subramaniam Rajadurai of Manipay

Vs Petitioner

- 1 Selvadurai Muttukumar and wife
- 2 Sivakamasundary both of Tirunelvely and
- 3 Poongkavanam widow of Vairavanathar Murgesu of Manipay

Respondents

This matter coming on for disposal before P Sri SkandaRajah Esquire District Judge, Jaffna on the 18th day of August 1960 in the presence of Mr S Rajendran Proctor for the Petitioner and the affidavits of the Petitioner and of the Witnesses having been read:

It is ordered that the Last Will and Testament of the abovenamed deceased be declared proved and that Probate thereof be issued to the Petitioner as Executor named therein unless the abovenamed Respondents or any other person appear before this Court on the 3rd day of October 1960 and show sufficient cause to the contrary.

The 18th day of August 1960

Sgd P Sri SkandaRajah District Judge

Drawn by
S Rajendran
Proctor for Petitioner
(O 109 9 & 16)

Letters to the Editor.

(Continued from page 2)

Hindu dominations?

Is the Archaeological Commissioner seeking to establish a myth or give us something historically true? Did the great Elara, in fact die a natural death loved during his life time and honoured in death by the monument his successor built the long remembered ELARA SOHANA?

S. J. Gunasegaram
Colombo

Premier Nehru.....

(Continued from page 1)

Bengal problems a very, very serious aspect of our national problem—a basic thing on which the whole future of this country depends. In this matter, every one of us—I gladly include myself, I cannot judge to myself how narrow I am in my thinking in some matters—is narrow because our tradition or inheritance is narrow in social matters, not in high philosophic matters."

The moment they came to social matters, their customs and traditions in social matters were so narrow that each one in the ultimate analysis wanted to have his own kitchen and avoided eating with others. That was why, individuals apart, Indians were among the most difficult people to get on with by foreigners. Foreigners might discuss high philosophic theories, but they found the Indian society sometimes an odd society with which they could not mix.

Mr. Nehru said in this

matter, one was not dealing with malefactors, some mischief makers or scoundrels. Of course, there were malefactors and mischief makers who had to be punished. There could be no doubt about that. "In a matter of this kind, you must respect nobody, you must not allow anybody to escape if he is really a malefactor". No party was going to flourish if it gave refuge to evil doers. But the fact remained that evil men flourished on such occasions because they were in tune with the mind of the multitude and that mind of the multitude had been created by generations, not by speeches, but by years and years.

Mr. Nehru said the language question in Assam had become the symbol of the individual, of their existence, and of their future. When language became a symbol like this, right or wrongly, it became difficult to deal with it. It became above reason and it was an article of faith.

He did not say that all people thought in those

terms. There were some wise men like Mr. Chaliha who felt that way, and yet seeing the consequences of that action tried to check, tried to reason and tried to adopt a middle course, because he was a man of vision, of tolerance. Mr. Chaliha's attempt was always to win over people, not to enrage them. But largely speaking, language became the symbol of something they passionately desired. When such things happened, Mr. Nehru said, it was easy to exploit and wrong people came to exploit them and move them into wrong action.

The Prime Minister said what he wanted to emphasise was, that in judging this issue, they must distinguish between the evil doer and sentiment, symbol and mass opinion of the people. "If you don't distinguish between them, then the evil doer becomes the hero of the people. You have to separate them. You must not allow them to become the heroes of the people".

Mr. Nehru attributed

CROP PLANTS AND INSECT RESISTANCE

(From The Madras Hindu of September 4)

A notable achievement in recent years redounding to the credit of plant breeders in some parts of the world, particularly the United States of America, has been the spectacular discovery and evolution of crop plants that can successfully resist attack by insect pests. The significance of this great step forward will be appreciated when the fact is made known that insects damage over ten per cent of agricultural production in normal years while in abnormal years the extent of damage may range from anything between ten and one hundred percent. During the last two decades, considerable numbers of powerful insecticides came into use and it became possible to suppress and sometimes eliminate attack by nefarious insect pests. The popularity of these insecticides can be gauged from the fact that their names such as D. D. T., Folidol, Endrin, etc. have become household words with farmers.

Some of the insecticides used in Agriculture are also used by Public Health authorities to control household and disease-carrying insects. Initial attempts at their use by these authorities were quiet successful but recent experience has tended to indicate that after some time the insects develop a sort of resistance against the insecticides so that the necessity arises to learn how research helped to tide over them.

In some parts of the United States of America, the sorghum crop is generally subjected to attack by what are called 'Chinch Bugs'. These bugs always appearing in swarms suck the sap from the plants very quickly with the result that the latter get stunted and their leaves become coloured either red or yellow. In recent years, sorghum strains resistant to chinch bug menace have been evolved and farmers can take to these safely with advantage.

Again, in the United States of America, they have evolved wheat strains resistant to grasshopper attack and alfalfa strains resistant to attack by aphids.

In France, a major pest attacking grapevines called Phylloxera baffled all at-

tempts at control. At one time it was feared that grapevine gardeners would cease growing the crop and as a result the wine industry in that country would perish. Fortunately plant breeders introduced an exotic strain that stood the attack by insects. To day if France can boast with reasonable pride that she is running one of the best organised wine industries in the world, it is due entirely to the introduction of this staff.

In some parts of the African continent, the cotton crop which suffered attack by leafhoppers was saved from extinction by the evolution of a strain that resisted attack by the insects. More such instances can be cited of the research to discover newer and newer insecticides that will have a destructive action against the insects.

Scientists are not found wanting who dare make the prophesy that the time is not far off when insect pests affecting agriculture will cease to be controlled by even the most powerful insecticides, as the insects are bound to develop resistance against these. In the context of this highly probable prophesy, it is really heartening news to be told that in some countries plant breeders have discovered and evolved crop plants that can successfully resist invasion by insect pests.

Taking the case of the United States of America, we learn that considerable research work has been done in the matter of discovering and ushering into existence crop plants that can withstand the heavy onslaught of the deadliest insect pests known to attack crops and which farmers can cultivate without fear. The advantages that accrue to farmers by growing these insect resistant crops will be better understood when the fact is known that farmers have to spend a good deal to purchase insecticides and to spray or dust them against the pests. There is considerable risk involved in using the insecticides because being highly poisonous, their wrong or defective application may spell disaster to both man and beast. This danger to human and animal life is definitely prevented by

Sivananda Agama

(by Sri Swami Sivananda)

- 1 There is no pleasure in sense-objects. Eternal Bliss is in the Atma alone.
- 2 I must realise God now.
- 3 Serve. Love. Give. Purify. Meditate. Realise.
- 4 World is God. Service of humanity is worship of God.
- 5 Adapt, adjust, accommodate.
- 6 Be good, do good. Be kind, be compassionate.
- 7 Be humble. Be simple. Be noble.
- 8 Give, give, give. This is the secret of abundance.
- 9 Practise Ahimsa, Satyam and Brahmacharya.
- 10 Eat a little, drink a little, talk a little, sleep a little.
- 11 Aspire fervently, pray devotedly. Meditate seriously, realise quickly.
- 12 Detach. Attach D. I. N.
- 13 Enquire 'Who am I? Know the Self and be free'
- 14 Nothing exists. Nothing belongs to me. I am neither mind nor body. Immortal Atman I am.
- 15 Seek. Find. Enter. Rest.

growing insect resistant crops. It is good to know a few examples of crops that suffered from insect attacks and evolution of insect resistant strains in other parts of the world.

Coming nearer home, we find that in India too sporadic attempts have often been made in the direction of evolving insect resistant crops but these do not seem to have yielded spectacular results. It is true that a few partially resistant strains have been evolved in some States in our country but this is not enough. It behoves our Central and State Governments to embark upon large-schemes for evolution of insect resistant crop strains of all major crops grown in the country. It should be said to the credit of these Governments that they have achieved a good deal in the matter of evolving disease-resistant strains of crops.

A possible line of action for our Governments to take up will be to hunt for insect resistant crops growing wild in the forests and to transmit their blood to the cultivated varieties. Similar attempts to evolve disease resistant crops by crossing wild and cultivated crops have been successful. An alternate line of action will be to introduce exotic insect resistant strains into our country, acclimatise them and cross them with our cultivated varieties.

ORDER NISI

IN THE DISTRICT COURT OF POINT PEDRO

Testamentary Jurisdiction No. 659 T

In the matter of the Estate of the late Vadi valakampikai widow of Nadaraja Aiyer Thiagarajasarma of Pulol East, Point Pedro.

Deceased. Thiagarajasarma Purnsothamasarma of Pulol East, Point Pedro. Petitioner.

Vs.

Minor 1. Sukanikampikai ammah daughter of Thiagarajasarma of Pulol East, Point Pedro.

2. Somasundarapurukkal Ramathasasarma of Pulol East, Point Pedro Respondents

This matter of the petition of the above named petitioner praying for appointment of the 2nd Respondent as Guardian ad litem over the minor 1st Respondent and for grant of Letters of Administration to him in respect of the Estate of the above named deceased coming on for disposal

before N. Sivagnanasundaram Esquire, District Judge, Point Pedro on the 14th of April, 1960 in the presence of Mr. M. Valummayilum, Proctor for petitioner and the affidavit of the petitioner having been read.

It is ordered that the above-named 2nd Respondent be appointed Guardian ad litem over the 1st Respondent and that Letters of Administration in respect of the said Estate be issued to the petitioner as the son and heir of the deceased unless the respondents shall on the 17th day of June, 1960 at 10 O'clock in the forenoon shew sufficient cause to the satisfaction of this Court to the contrary. This 14th day of April, 1960.

Sgd. N. Sivagnanasundaram District Judge.

Drawn by, Sgd. M. Valummayilum Proctor for Petitioner. Time to shew cause Extended for 5-8 60 Intld. N. S. D. J. Time to show cause extended for 16-9 60 Intld. N. S. D. J.

(O.1062 & 9)

THE JAFFNA MUTUAL BENEFIT FUND Ltd.

(Established 1918)

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Authorised Capital Rs. 800,000.00
Amount of Calls made Rs. 616,313.00

Shares 8000 shares of Rs. 100/- each 80 monthly instalments of Re. 1/- per share will earn Rs. 100/- for each at the end of the period. Shares issued all time

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FOR FURTHER PARTICULARS

APPLY TO:

S. KANAGASABAI, Shroff.

சாங்காய்ஸ் ஸ்ட்ரீட், ஜெஃபா, மலையாள கால்குலேஷன்
கேள்விகளுக்கு ஜெஃபா கால்குலேஷன் டிபார்ட்மென்ட்
சாங்காய்ஸ் ஸ்ட்ரீட், ஜெஃபா, மலையாள கால்குலேஷன்
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Editor: B. N. SIVAPRAKASAM.