

# THE Hindu Organ

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NO. 24

## PLACE OF SELF-EFFORT IN SPIRITUAL PROGRESS

Every goal to be achieved requires effort. Without the latter nothing worthwhile can ever be ours. The progress that has been made in the fields of science and technology, communication and commerce or of even arts and letters is the result of tremendous efforts of man for centuries. In the case of religious life too this effort is necessary.

What exactly is the place of self-effort in spiritual progress? It is often believed that the theories of Karma and grace are opposed to the idea of self-effort. The theory of predetermination of circumstances is against this idea. Freewill, which is essential for self-effort, also has its limitation. The ideas regarding these factors in spiritual life must be cleared first to appreciate the scope of self-exertion.

The theory of grace is held supreme by the devotees. It says that self-surrender to God is the only thing necessary for spiritual realization. Our ego must be suppressed to pave the way for the coming of divine mercy. As even every little thing of the world is done through His will, is there any provision for any endeavour on our part? This is an important idea in religious literature. And this is true. But it has also been pointed out that certain preparations are necessary before a man can deserve the divine grace. Moreover, the whole-souled surrender of the devotee confers on him all the benefits of spiritual disciplines. Such a devotee has an ideal character. Even when he is only on the way, he tries to direct his whole mind to God. What is the result? He forgets even his body. His whole centre of life shifts from himself to God. Selfishness, egotism, greed and other impediments are unknowingly won over and higher qualities take possession of him. The sattvic qualities that

become his are mentioned in the Gita:

Fearlessness, purity of heart, steadfastness in knowledge and Yoga; almsgiving, control of the senses, Yajna, reading of the Shastras, austerity, uprightness;

Non-injury, truth, absence of anger, renunciation, tranquillity, absence of calumny, compassion to beings, uncovetousness, modesty, absence of fickleness;

Boldness, forgiveness, fortitude, purity, absence of hatred, absence of pride; these belong to one born for a divine state, O descendant of Bharata. Sri Ramakrishna has described beautifully how these virtues are automatically conferred on a devotee sheerly through his intense love of the divine. He says:

What are the indications of God's advent into the human heart. As the glow of dawn heralds the rising sun, so unselfishness, purity and righteousness announce the advent of the Lord.

Before visiting a servant's house to receive his hospitality, a king will send there the necessary articles like seats, ornaments and food from his own stores so that the servant may be enabled to receive his master properly and show due honour, in the same manner the Lord sends love, reverence and faith into the yearning heart of the devotee before He makes His advent.

So we see that though there may not be direct self-effort for realizing the divine, excepting of course his all-souled love for Him, actually a devotee undergoes all the disciplines impelled by a higher force. He may not consider these efforts as his own, but he does exactly those things that are enjoined on a spiritual aspirant.

Then there is the ques-

## Development Of Mind And Character

The object before our Universities should be to create personalities. One of the dangers to-day was that the youth of the country were misled by slogans and did not act by themselves and for themselves. Education in the past did not neglect any part of human life. Everything should be done to preserve the outlook which was characteristic of the past, namely, the development of personality, not only the development of mind, but of character.

Students should think for themselves and not be carried by what others said. It was the duty of a university to develop a thinking mind in them. Overcrowding in the Universities had resulted in loss of personal contact between the teacher and the taught. The idea should be to restore as far as possible the old position where contact between the teacher and the student prevailed. Education should enable students become well-disciplined men of character and men of thinking.

— Sir C. P. R.

## LETTERS TO THE EDITOR

## HINDU CULTURE AND ITS FUTURE

Sir,

In free Ceylon today there are three Universities solely devoted to the study and propagation of Buddhist and Singhalese Culture in addition to the Ceylon University where Pali, Singhalese and Buddhism are given their proper place. It is extremely desirable that free Ceylon should concentrate on resuscitating her culture in all its aspects. But, it is regrettable to note that no endeavour is made to organise the study of Tamil and Hindu Culture in the Island. The Tamils have lived in this country professing Hinduism for more than 2500 years and have contributed not a little to the advancement of culture in Ceylon. Tamils of Ceylon have initiated many literary and religious movements and have helped a great deal the cultural renaissance in South India and Ceylon.

From the beginning of the Saiva revival in the middle part of the 19th century till today, Hindu schools and colleges, throughout the Island, have been the centre of Hindu learning and culture. Whatever that was necessary for the

furtherance of Hinduism came from the Hindu schools and colleges. They are the institutions to which all Hindus looked up for inspiration in matters religious and cultural. But, with the taking over of these institutions by the government which is secular, the Hindu public have the likelihood of losing the only means that was in their hands for the advancement of their culture. Hinduism, no doubt, will be taught as a subject in schools for Hindu children, but, whether religious life and activities will receive the care and attention which it had received from the Hindu management, is not certain.

It is therefore, necessary, in the context of the present situation that there should be a Hindu Cultural University, in Jaffna similar to these that are found in South Ceylon for Buddhist Culture, where Hindu cultural education may receive the special attention it deserves. Such a University is necessary to produce teachers who can teach Hinduism and allied

(Continued on page 2)

## Saiva Paripalana Sabhai Protests Against Takeover

The Board of Management of the Saiva Paripalana Sabhai, Jaffna, the oldest registered Hindu organisation, adopted unanimously the following resolution at its meeting held on 11-9-60.

"The Board of Management of the Jaffna, Saiva Paripalana Sabhai protests against the proposed take-over of all schools by the Government as in its opinion, the method of take-over will gravely affect and undermine Hindu religious culture and the cause of Hindu

Education. The defect which the take-over plans to rectify can be remedied by introducing other suitable legislation.

It further requests the Government to appoint a suitable Commission to examine the present educational system and report its findings.

It requests the Hon. Prime Minister and the Minister of Education to give an opportunity to a delegation of the Sabhai, to meet them in this connection at a very early date."

(Continued on page 5)





தமிழ்நாட்டில் உள்ள அனைத்து  
கிறித்தவர்களும் தமது  
கிறித்தவப் பள்ளிகளை  
தமிழ்நாட்டில் தான்  
தமிழ்நாட்டில் தான்  
தமிழ்நாட்டில் தான்

## Hindu Organ

FRIDAY, SEPTEMBER 16, 1960

### Treasure These Thoughts

*The easy way to conquer the lower nature is to stand superior to it, by a continuous identification of yourself with the immortal and changeless Reality.*

### MULTI-PURPOSE MOVE—TAKE-OVER

Dr. T. M. P. Mahadevan, participating in the Seminar that was conducted by the S. I. T. U. Council of Educational Research in Madras, stated that he was happy that the importance of teaching religion had been realised and that it had been included as part of Social Studies in their syllabus. The world over, the opinion has been expressed in plain language that the chaotic situation that is endangering humanity can be surmounted only by means of the revival of religious practice. However, the S. L. F. P. Government of this country have other views on this question and have proposed several pieces of legislation that will make the administration more Marxist than in the most fanatical Communist nation.

The take-over of schools as enunciated by the Minister of Education appears to be a multi-purpose move to ensure the early and complete acceptance of 'Sinhala only' as the State language and the passive acquiescence of the people in the S. L. F. P. theory of 'proper place and due recognition' for the religion of the majority of the citizens.

As a socialist adventure, the take-over of schools may glamorously appeal to those teachers who have been the oppressed in the activities of certain managers of schools. But these teachers can find other remedies that will not be worse than the disease.

In this country where Commissions are appoint-

ed for enquiring into almost every grievance, the question of mismanagement of schools by Managers can be made the exclusive subject of enquiry by a competent body.

Democracy, even including that mysterious brand of socialist democracy, depends on the good will and consent of the people and works for the general good and progress of all. Religion and language are two essentials for the growth of a people and the denial of proper facilities for the development of these fundamentals would simply mean the decline and fall of the nation. The ensuring of a proper place for a particular religion being made an important aspect of the policy of the S. L. F. P. Government, can only be inferred as the introduction of the most-favoured religion aspect into the administration of the country. The take-over of schools being a multi-purpose proposal definitely creates misgivings in the minds of those who will not be included in the category of the religion that is entitled to most-favoured treatment by its arbitrary claim for a proper place and due recognition.

### U. S. Scholarships To Ceylon Students

Applications are being accepted during September for one research and seven graduate study awards tenable at universities in the United States under the Fulbright and Smith-Mundt programs during the 1961/62 academic year.

Application forms are available on request from the United States Educational Foundation in Ceylon, 31, Torrington Place, Colombo 7, and from the U. S. I. S. Information Centres at Millers Building, Fort, Colombo; 22 Ward Street, Kandy; and 16 Fourth Cross Street, Jaffna. All applications must be returned by registered post before October 8, 1960 to the U. S. Educational Foundation in Ceylon.

The scholarships provide for the payment during the 1961/62 academic year of the student's tuition, transportation to the United States and return, living and book allowances, and a medical and acci-

(Continued on page 5)

## Number Of New Taxes

There was no surprise. The inevitable has happened. New taxes had to be introduced and so they have been. The scope of the incidence of the new taxes the country will soon learn by experience.

INCOME TAX:	Assessments for 1960-61 Surcharge of 15 %.
Licence fee—Cars:	Extra Rs. 25 per annum
Land Tax:	Ownership of over 100 acres Rs 15 per annum per acre
Tax on nominal capital:	On every 10000 Rs 50
Registration under Business names ordinance:	Non-nationals Rs 1000 Others Rs 250
Business Telephones:	Rs 250 extra per year
Professionally Qualified Persons To Pay New Tax	
Accountants:	Rs 250 per year
Architects & Consulting Engineers:	Rs 1000 „ „
Proctors — Registration Fee:	Additional Rs 20
Advocates:	
10 years practice or more	Rs 1000
5-10 „	Rs 50
Q. C.:	Rs 10000 per year
Open letters — postage same as for closed letters 10 cts.	

### Letters To The Editor

(Continued from page 1)

subjects in the schools under the new set up.

In addition to a Hindu Cultural University, it is also essential that the Hindus should start Hindu Institutes of Culture in the various provinces for the study and revival of Hindu and Tamil Culture, in the light of modern thought. The Cultural Affairs Ministry, we are certain, will be only too willing to assist such institutes with enough funds to carry on their work. The Hindu Public and its leaders should awaken themselves from their slumber and organize themselves in such a way as to see that a Hindu Cultural University and Hindu Cultural Institutes become realities. We are aware that non-Hindu bodies in the Island are moving towards such activities, to safeguard their religion and culture.

We appeal to the Hindu Public and its leaders to think seriously over the matter and take the necessary steps to organize themselves to safeguard their religion and culture. Thanking you for the space,

K. Navaratnam

“Santiniketan”  
Vannarponnai,  
Jaffna, 14-9-60

### H. B. E. On Take-over

Sir, I am sending herewith a copy of a letter addressed to the Director of Education, Colombo for publication.

It shows that the Hindu Board of Education is against the Government taking over its schools. But once the necessary legislation is passed in spite of pleadings of many, the Board naturally, has to abide by any law passed by the Parliament.

The object of the Board to educate Hindu Children in Hindu Schools by Hindu Teachers in a Hindu Atmosphere can be achieved only by running Hindu Schools. Even today of the Hindu children in denominational schools, 67,000 are in Christian Schools (Protestants 45,000, R. C. 22,000) + in Hindu Schools 91,000. Of these 91,000 more than a third are in Hindu Board Schools. Till the Government prohibits denominational schools from admitting unlike denominational children to their schools, the plight of the 67,000 children in Chris-

tian schools can be realised only by those who do not want their children to be converted or proselytised by the Christian Bodies.

Even now, the Hindu Board would appeal to the Prime Minister and her party not to take over all assisted schools, but to prohibit denominational schools from admitting unlike denominational children as the religion is caught and not taught. The 67,000 Hindu Children and 125,000 Buddhist Children in Christian schools can be taught by 1500 Hindu Teachers and 3000 Buddhist teachers and may be saved from the Christian influence by providing seats for at least, the 125,000 Buddhist children in new Government and Buddhist schools or in existing Buddhist or Government Schools. The Hindus will certainly make the necessary arrangements for their 67,000 children. It would also incidentally stop the Christians from converting 4500 Buddhists and Hindus to teach, Buddhist and Hindu Children in their schools. The Christians could get only as proportionate grant for teaching their 155,000 R. C. & 16,000 Protestants children out of the money spent by Government Rs. 2,000,000 in all schools. It is not Buddhist Tharma to behead an enemy who surrenders—as the Christians are now willing to teach only their children in their schools.

There should be not only peace in the country but peace of mind among the people to put forth their best efforts to make Ceylon great and prosperous.

S. Rajaratnam,  
Secretary.

### (Letter referred to) Assisted Schools Take Over

Sir, You are aware, last year, our Board at its Annual General Meeting, when there were about 600 teachers and 100 others, who were members, it was decided unanimously on the motion of the Ex-Senator S. R. Kanaganayagam that Government should not take over our schools.

Now that the proposed Schools' Take Over is in the air, we like to inform you that we would certainly place all our schools at the disposal of the Government, as soon as

(Continued on page 5)



# VEL FESTIVAL

BY SOURJ RAJAN

The Vel festival is a very popular function among all sections of the community in Ceylon. It compares favourably with the Thaipooam festival so popular in South India. The Thaipooam comes on the full moon day of Thai—the first month after the winter solstice. Similarly the Adi Vel comes on the Full Moon day of Adi—the first month after the Summer solstice. Sun is in the Makara (Capricornus) and Katak (Cancer) respectively. The two planets that are most concerned in these two Zodiacal houses are Jupiter and Mars, the former being exalted in Kataka and the latter in Makara. Mars is the planet of the War God Skanda whose war weapon Vel in lance gives the name to this festival in which the Vel is carried in procession and given divine veneration. The holiest shrine of Skanda in Ceylon is at Kataragama where it has been highly venerated from very ancient prehistoric times. Karthiga is the constellation under which He assumed his Arumuga form and hence He is called Karthi Keya from which the place derives its name (Karthigeya-grama). Here stands a Temple dedicated to all the deities associated with His exploits of which the one dedicated to Valli is the most important. It is to this temple that the deity is taken in procession during the festivals and taken back after the offering of worship

turns back after the temple chief has paid his honours to the Buddha. The people believe that by this the God shows this solicitude to the Buddha Sasana for the protection of which the God's help is often invoked. Another important festival is the Il Maha Kachi on the Karthiga full moon day only. Another important festival is on the New Year day when the annual inventory is taken and new accounts opened after the first puja for the New Year held at an auspicious hour. The wesak full moon sees the planting of Kap. These festivals all are for the world and Adi festival or Esala Mangalaya is the most important and spectacular for the astrologer the Esala Full moon coinciding with the Sravana Nakshetra shows that the Lord of Katakas Dasa is in Sravana where the War God's planet is in the most powerful position; and when mars and moon are together in one Rasi we have the auspicious Sasi Mangala Yoga, a rare combination. To the worshippers of Skanda His Vel is Sacred and it is taken by the worshipper to Kataragama and back to be installed in the family shrine room for daily worship. Nothing will deter a devotee of Skanda from visiting His shrine and offering his or her homage to Him and Valli if not for whom he will not have taken His abode at Kataragama Hill and shrine in the banks of Menik Ganga.

It is significant that these processions are always after Sun set. The only occasion when the deity is taken out in day is for the Theertham at the end of the festivals. From the 1st day of waxing moon in the month of Esela Aadi or nightly peraheras are held in which the deity is taken on Elephant back to the accompaniment of drummers and dancers to Valiamma kovil and back to His kovil. Some times two peraheras are held in one night and altogether there are 18 such peraheras; the last is at dawn before Sun rise. This last festival is very important as the master drum panikaya exhibits all his skill at the drum in front of chief temporal and pays his obeisance to the Temple chief. On the full moon night the procession winds its way to and Kiri Vihara about 1/3 mile to the north but the God does not dismount but

## India's Role In World Affairs

While democracy in France and other countries of the West had to beat a retreat, it had been functioning well in India—here they had conducted elections on the basis of adult franchise, they had a free Press and a stable Government. More and more countries of Africa and Asia were emerging into freedom and they were not willing to be pawns on the international chess board. The U. S. and Russia were the two countries in the world on whose attitudes depended peace or war. India had adopted a policy of neutrality and to the extent India sided with one of the two blocs, to that extent her influence with the bloc would wane.

— Sir A. L. Iyer

## The Significance of Thevaram

அருமறையைச்சிச்சிலி பண்டு அருந்தத் தேடும்  
அதுபோலன்று இது, என்றும் உள்ளாம் உண்மைப்  
பரபதமும் தற்பரமும் பரனே அன்றிப்  
பலர் இல்லை என்று எழுதும் பனுவல், பாரின்  
எரியினிடை வேவாது, ஆற்றேதிரே ஓடும்,  
என்புக்கும் உயிர் கொடுக்கும், இடு நஞ்சு ஆற்றும்,  
கரியதனை வளைவிக்கும், கல்மிதக்கப் பண்ணும்,  
கராமதலை கரையில் உறக்காற்றும், காணே,

This (the Devaram) is not like the rare Vedas which were searched for in olden times when they were eaten up by partridges. This is a book which condemns polytheism and says that there is only one God, the Supreme Lord of the true and everlasting supreme abode. It does not burn in fire. It resists the river current. It gives life to bones. It destroys poison. It tames elephants. It makes stones to float (in water). It makes a crocodile to disgorge on the (ank) bund a child (which it had preyed on and digested).

—Umapathiyar's Introduction to Periapuranam

## 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 29 & 16)

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PRINCIPAL.

## 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.

Kanagasooriyar 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. Thanabalingam 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

## Wisdom Flashes

(By Sri Swami Sivananda)

1 Pleasure is pain only in another form.

2 That man is liberated who is a friend of all who bears every thing patiently, who is tranquil and self-controlled, who is devoid of fear and anger, and who is without passion.

3 Two letters lead to death: three letters lead to eternal Brahman. "Mama" or "mine" leads to death. "Na-mama" or "not-mine" leads to Eternity.

4 Forgiveness is one of the greatest virtues.

5 Face is the index of the mind. Eye is the index of the soul. Eye is the mirror of the soul.

6 Thoughts tend to respect themselves. This is the psychological law.

7 A happy life consists in serenity of mind, contentment and meditation.

8 Education should make a man think, meditate and enquire.

9 The formula for success is D plus E plus F. D is discrimination. E is exertion. F is faith.

10 Spirituality must be a living experience in life.

11 Spirituality should be man's foremost religion.

12 Philosophy enlightens religion and religion invigorates philosophy.

13 Spiritualise politics. Then alone there will be peace in the world.

14 The world will exist only if people become moral and spiritual.

15 Live up to the ideal of truth, love purity and carry on the message of our Rishis and saintly leaders.

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 August, 1960.

Sgd P. Sri SkandaRajah District Judge.

Drawn by, Sgd. A. Thanabalingam Proctor for Petr.

(O 108 9 & 16)



Letters to the Editor

## GIRLS AND ATHLETES

Sir,  
Recently, we had the Fifth Annual Jaffna Girls' Intercollegiate Athletic meet, the Fourth Track and Field meet of the Northern Province Primary and Junior Schools and the Athletic Meet for boys and girls organised by the Jaffna Sports Association. A large number of girls participated in these Meets and according to a newspaper report, new records were established in the last mentioned Meet, all in the women's events and that in very strenuous items, viz. Sprints, Long Jump, Shot and the Discus. All Glory to Our girls for creating records while the boys were mediocre in their own events. All these Meets were held under the distinguished patronage of eminent educationists and high Government Officials.

My object in writing this letter is to enquire from those who are in charge of physical exercise and recreation for girls whether they consider it desirable to permit oriental girls whose historical and religious background emphasises the cultivation of moral virtues as the basic character of woman's life to participate in such hard and strenuous games. Some of the pictures appearing in the press showing the process of the events in which the girls participated certainly exceed the bounds of modesty and they were the targets of criticism some years back by some venerable members of the Clergy.

Apart from moral purity, the question arises as to whether girls who are admittedly of a softer build are fit for all forms of exercise for which only the male species are fit. It is regrettable that the school authorities have indiscriminately adopted the same kind of athletic games for both boys and girls.

In this connection, it will be useful to tell our controlling authorities as to what India has done after the attainment of independence in solving the problem of the physical well being of the people. The Government appointed in 1956 an Advisory Board of Physical Education and Recreation consisting of eminent educationists and this Board submitted a com-

prehensive national plan of Physical Education and Recreation. I quote below a relevant section dealing with recreation for women:-

"It is important to remember, while there are so many confused ideas about the 'equality of sexes' that the difference between the two sexes is both natural and of vital significance. The reproductive function requires two different types of personalities. The two sexes necessarily differ, not only physiologically but also in their psychological make up, in their different qualities of adaptability and endurance and in regard to their different roles in the cultural life of society. It is obviously essential, therefore, that recreational activity for the two sexes should be so planned as to suit their different physical conditions and needs and their different rules in social life.

Puberty transforms both boys and girls but in different ways. It is at this stage that recreational activity has to be different for the two sexes."

Based on the above report, the Government appointed a sub-Committee of 5 women educationists and Inspectresses of Physical Education and Youth Welfare (Women) and they drew up a special syllabus for girls. In their report they stated that, in framing the syllabus they had given due consideration to the anatomical, physiological and emotional differences that distinguish girls from boys. They also stated that sex differences called for a difference in the programme of activities and the method in which they are taught, that in teaching these activities grace and poise are attained. Cultural traditions have an important role to play in the recreational programme of the Society. The Committee also stated that, basically, the personality of the female has to be developed as to enable her to perform the functions of motherhood and recreational activity for her must, therefore, be directed towards the successful fulfilment of this role.

Yours faithfully,  
K. Kanagaratnam

Vaddukoddai.

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## Aerial Photography Techniques

### Description at Forestry Congress

A representative from Ceylon has reported to the 2000 delegates at the fifth World Forestry Congress here on progress in using aerial photography to classify and manage Ceylon's tropical rain forest areas.

R. A. de Rosayro presented a paper at the Congress, meeting from August 29 to September 10 entitled "The Application of Aerial Photography to Forest Management in the Tropics." Delegates at the Congress, sponsored by the United Nations Food and Agriculture Organization, represented some 70 nations.

In his paper de Rosayro noted the difficulties of preparing forest inventories in heavy and inaccessible rain forest areas. Such inventories are necessary, he said, for overall land-planning work. This consists of decisions as to which areas must be retained or planted in forest in order to provide soil and water conservation and shelter belts.

In addition, location of forest areas suitable for commercial production of timber and planning of amounts of timber which can be cut are dependent upon proper inventories, he explained.

With proper management, he added, rain forests such as those in Ceylon and many tropical areas can be "the most productive and useful" forest areas in the world.

De Rosayro declared that knowledge of this type of forest is "seriously inadequate" and much study of rain forest areas has been necessary in order to utilize such

inventory techniques as aerial photography.

He described research in the Sinharaja forest reserve, an area of 24,000 acres in southwest Ceylon, and similar experimentation in differing areas including 459 square miles of drier forest in the Kirindi Oya Basin in southeast Ceylon and in the mountainous and inaccessible Knuckles region.

Using data from this preliminary work, as well as from recent surveys in other tropical countries, de Rosayro said, "The first islandwide inventory of our forest resources will be completed by the middle of 1961."

(U S I S)

### 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 Skanda Rajah 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 Peti-

### 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 Vathasala  
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 petition 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 Skandarajah District Judge.

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

tioner 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 Skanda Rajah District Judge

Drawn by S Rajendran Proctor for Petitioner (O 102 9 & 16)



# Economy Of The Country

## Embarrassing Statistics

The political development of this country is so well known that the ordinary man has begun to give up worrying himself over it. There is also the added reason, the economy of the country as revealed by figures that are published. This seems to be more embarrassing than the politics of the country.

There was a take over during the S. L. F. P's first administration—to be more correct the M. E. P administration—The C. T. B came into existence and the era of inconvenient travel was ushered in. The change however did not favourably affect the revenue. More inconvenience to passengers and more loss in money to the country. That was the result.

Here are some figures.—  
Compensation payable to former operators: Rs. 23,467,563.  
Last year's wages. Rs. 237,131,799  
Overtime Rs. 8,249,540

Salaries Commission's recommendations if implemented will make the Salary Bill rise by 50 Million Rupees.

Budget Estimates show a deficit of 469 million Rupees.

And there is the proposed take-over of schools and the press. Of course the Minister of Education has hinted that the question of paying compensation will not arise. But the question still remains.

The cost of living has risen. This is the situation at present.

Increase in the rice subsidy calls for an extra 25 million Rupees.

## Anthieddy Ceremony

The Anthieddy ceremony of the late Mrs. Navaratnam mother of Mr. N. Rajalingam of Urelu formerly accountant of the 'Hindu Organ' office was conducted on Sunday.

Mrs. Navaratnam passed away at the age of 82. Mr. N. Alaganantham, Higher Executive Officer Survey Head Quarters, Kuala Lumpur and Secretary of the Sentul Saiva Sangam flew from Malaya to attend the funeral of his mother.

## Place Of Self-Effort

(Continued from page 1)

create a new tendency, thus making the mind more and more fit for perfection. Moreover, though samskara may be compelling for some time by undergoing the experience the tendency will be weaker and by the effort of will better samskaras can be made predominant.

It is true that some times we may feel helpless against our bad samskaras. The great teachers have encouraged us that by our thought of the divine, the bonds are loosened and slowly the mind becomes stronger to make further effort in the direction. The greatest merit of the theory of Karma is that it does not give up any case as hopeless. Every one will reach the highest goal through striving, if necessary for a succession of lives. And no effort goes in vain. Even a little of it becomes the starting point of great good. Moreover, as the devotees know, God, the giver of the fruits of Karma, is not only a great judge but the repository of mercy. 'If an aspirant goes one step towards the Divine Mother' says Sri Ramakrishna, 'She comes a hundred steps towards him'. The evil effects of Karma can be minimized or even cancelled by Him. Even if it is not mitigated, a man of realization does not actually suffer the fruits of the result of action for lack of his identification with his body and mind. Thus Achobarya Sankara has argued while speaking about the Prarabdha Karma which has become operative and must be experienced. The unoperative Karmas of course are all burnt down by the fire of wisdom. Hence we see that the theory of Karma is not one of wholesale pre-determination and is a great incentive for self-effort.

Self-effort implies work. Does not work bind a man? As it is said in the Gita, man works by na-

## U. S. Scholarships To Ceylon Students

(Continued from page 2)

ent insurance policy. Recommendations will also be made for some private scholarships, which provide tuition, transportation, partial living costs, and a medical and accident insurance policy.

Candidates must be citizens of Ceylon, under 35 years of age, graduates of recognized universities, in good health, have bona fide academic purposes, and be able to follow university courses conducted entirely in English.

Applications of Government employees must be submitted through official channels.

Since 1953, a total of 126 Ceylonese students have been awarded grants enabling them to pursue graduate studies in the United States. They have studied in a variety of fields, including education, civil and chemical engineering, nursing education, biochemistry agronomy, nuclear science and engineering, home economics, neurological anatomy and histology, international law, mathematics and statistics.

(U. S. I. S.)

ture. Every work leads to a new work and thus it seems there will be no end to this chain of work and its effect and hence of the cycle of birth and death. But it has been pointed out in the Gita that consecrated action does not bind a man; in fact, it releases him from the thralldom of Karma.

The world is bound by actions other than those performed for the sake of Yajna; do thou, therefore, O son of Kunti, perform action for Yajna alone, devoid of attachment. A man unattached feels that work is done by the senses, by the Gunas, by the Prakriti. So suppression of the ego only means to disjoin oneself from identification with the doership of action and separating the real 'I' from the active 'I'. If we do not think ourselves as doers nor do we expect the results, the main causes of bondage are gone.

Do thou perform obligatory actions; for action is superior to inaction; and even the bare maintenance of thy body would not be possible if thou art inactive.

(From the Vedanta Kesari of June 1960)

## Letters to The Editor

(Continued from page 2)

the Parliament approves of the necessary Legislation. If as a result of the taking over of schools children from neighbouring Christian schools are brought into our schools, and if accommodation is not enough for all those who are admitted to our schools, we feel, we would gladly help the Government by putting up temporary buildings to accommodate the new comers.

The Board conducts some of its schools as "Tenants at will" Some as overholding Tenants, and some are Temple Lands. The Board pays rents for a few of the school premises.

The Board naturally expects compensation for the lands, buildings and portions of the furniture etc., though the payment be spread for period over 20 years.

Yours faithfully,  
S. RAJARATNAM  
Secretary.

## Nationalisation—Kathirgama

Sir,  
The Nationalisation fever seems to be fast spreading in Independent Ceylon. The buses have been Nationalised. The Press and the Assisted Schools are under threat of Nationalisation. There are signs that the streets of Colombo, and the age-old shrine at Kathirgama (KATARAGAMA) which has been partly unofficially nationalised, are about to be completely Nationalised.

The Times columnist ATTILA, in his inimitable manner, has made a strong case for the Nationalisation of the ANTHEM. We hope he has taken the precaution to consult the national astrologers and grammarians.

'The Ceylon Authors' Association' (one wonders of Tamil 'authors too are included in it') have prepared a list of 'national names to' to replace the old ones. Citizens of Colombo and the rest of Ceylon are likely to be more vastly benefited if our "National Authors" could spend some of their energy and talents in seeing that at least their masterpieces are translated into Tamil and English for the delectation of those of us in Ceylon who have not yet

had the time and inclination to master the Sinhala language.

It is hoped that these 'Authors' are aware that Colombo was originally a Tamil-Muslim settlement, with typical Tamil names of streets such as Chekku Street, New Chetty Street, Silver Smith Street, Barber Street etc., The old Si-van Temples and Mosques remain as additional witnesses to the origins of Colombo.

It was nothing but fitting that a Buddhist Vihara too should have been erected after Independence. The Portuguese, the Dutch and the English in turn developed it into a great Commercial cosmopolitan city. Are all traces of such memories to be obliterated by the tar brush of Nationalisation?

Kathirgama, again, dedicated to Murugan or Kumaran, the son of Siva, and to the deities Valliammai and Theivai, is one of the hoary and venerated Dravidian shrines pointing to remote pre-Buddhist times where Tamil and the people of South Ceylon—Veddhas as well as Sinhalese, worshipped as brothers and not as rival aspirants to its ownership. There is a vast literature in Tamil on this and other shrines dedicated to the son of Siva who is said to have married a lowly Veddha girl.

In his 'Studies and Translations' page, 113, Sir, P. Arunachalam writes, "Wherever Tamil influence prevails he is held in pre-eminent honour and dignity. The Tamils regard him as the guardian of their race, language and literature, and are bound to him by special ties"

In the XVIII Century Knox wrote, "The name and power of this God strikes so much terror into the Chingulayas that those who are otherwise enemies to the King and have served both Portuguese and Dutch against him yet would never assist either to make invasion this way."

Let not this ancient, holy shrine be invaded by the trappings and vices of modern Ceylon. The deity himself is powerful and gracious enough to guard his shrine. Any undue and unjust interference is bound to have its repercussions.

S. J. Gunasegaram  
Kopay



# BHARATHI — PATRIOT POET OF BHARAT

Writing in the 'Madras Hindu, Dr. P. Subbarayan makes special reference to the contribution Bharati made to the development of Tamil Literature. He says:—

Bharati lived during a period when Tamil literature was in the doldrums. Even prose style was still in its infancy. People were mostly unlettered. Bharati made the appeal of Tamil poetry universal, as Burns did for the Scottish song; and, even the most untutored could sing his compositions fully alive to the meaning of the words. He wrote prose also in the same lucid style. He was thus a teacher not only to the learned but to the illiterate as well; and he set about his work with unexampled patience and unrivalled

excellence. To-day, the seedlings he planted have grown into big trees, with branches and leaves and fruits. His efforts may be compared to the vast floods that result from small drops of rain, and they have irrigated the parched minds of the people.

Bharati was indeed an ardent patriot. By his words he exalted India to the highest position, as also her literature. He spread the message of India's greatness through his inspiring verses. Those that he wrote in the cause

of freedom roused the people from their apathy and torpor. Shedding their fear and superstition, they rose as one man to fight the forces of tyranny and oppression, both in Society and in Government.

There is spontaneity in Bharati's art. Even in his childhood, as has been said before, Bharati could compose verses impromptu. This power, however, did not turn his head at any time. Though torn between poverty and frustration himself, he used his gifts only to free the

country from foreign tutelage and to rid her of such social evils as untouchability and bondage of women.

The poetic compositions of Bharati can be broadly divided into four parts viz., Patriotic Songs on Bharat, Tamilnad, Freedom, Freedom Movement, National Leaders and Freedom Movements in other countries; Devotional Songs; Miscellaneous Poems, including songs on Ethics and Society, and the three major poems of Kannan Pattu, Panchali Sapatam and Kuyil Pattu.

In the words of Sarojini Naidu, 'Poet Bharati has fulfilled the true mission of a poet. He has created Beauty, not only through the medium of glowing and lovely words, but has kindled the souls of men and women by the million to a more passionate love of Freedom and a richer dedication to the service of the country. True, in his days, there were many in the country whose passion for freedom was deep enough and perhaps deep-

er than Bharati's. But, the greatness of Bharati lay, not so much in his being one such lover of freedom, as in the manner in which, through his songs, he awakened the slumbering millions to rise up and fight for the cause of freedom. As for his own visions regarding the prospects of freedom, he was a thorough optimist. He was extremely confident that his Mother was soon going to free herself from the shackles and he steadily prepared the nation, through his immortal poems, for the due enjoyment of that freedom. Both he and the country have been unlucky, however, for he did not live to see the Dawn of Freedom. To him Bharat mattered most; his own Tamilnad came only next. He sang in praise of Gandhiji, extolled his virtues, and spread his gospels. Every national leader of the time was a subject in his poems. Last but not least his songs on the freedom movements in other countries provided the impetus and inspiration needed for securing our freedom.

## Astrological

## WEEKLY FORECASTS

'SRI PATHY'

FROM 18-9-60 TO 24-9-60

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

Your brothers and sisters will be very helpful to you this week. Gains through agricultural pursuits indicated. You will be able to triumph over your enemies. But minor health upsets and domestic troubles shown.

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

Quarrels and misunderstandings in the domestic circle this week. Health will be unsatisfactory. Beware of your friends of the opposite sex. Scandal mongers likely to upset you.

**GEMINI** Mithuna 3, 4, Thiruvathirai, Pooradam 1, 2, 3 [Mithuna Rasi]

There will be no mental peace. Minor health upsets also shown. But financially a good week. You will be able to steer clear of all obstacles and succeed in your professional undertakings.

**CANCER** Pooradam 4, Poosa, Ayilya [Kataka Rasi]

You will be quick to pick up quarrels this week. But financially a good week. Friends and relatives will help you out of difficulties. Rain to enemies shown.

**LEO** Maha, Poora, Uttira 1, [Singha Rasi]

Health will be far from satisfactory. But financially a good week. Younger brothers and sisters will be very helpful. Financially a good week.

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

Health upsets likely. But financially a good week. Success in agricultural promised. Friends will be very helpful. Ruin to enemies shown.

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

You will be able to succeed in your ventures without much difficulty this week. Fame and social success also promised. But father's relatives likely to cause you some troubles. Expenses also will soar.

**SCORPION** Visaka 4, Anusha, Kettai [Vrischika Rasi]

Financially a good week. You will have your own way in most of your undertakings. Success in romance and social affairs also promised. But mind your health.

**SAGITTARIUS** Moolam, Pooradam, Uttiradam 1, [Thannu Rasi]

The first day of the week must be spent with care. Minor health upsets and domestic worries shown. Professionally a good week. Friends of the opposite sex will be very helpful.

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

Sunday afternoon Monday and Tuesday must be spent with care. Rest of the week will be comparatively favourable. Triumph over competitors promised. Beware of scandal mongers week-end.

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

Health will be far from satisfactory this week. Tuesday evening Wednesday and Thursday will have to be spent with care. Rest of the week will be favourable for professional deals.

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

Clashes with relatives likely this week. But professionally a good week. You will be able to steer clear of obstacles. Friends, specially those of the opposite sex will be very helpful.

## THE JAFFNA MUTUAL BENEFIT FUND Ltd.

(Established 1918)

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**Current Accounts** opened and interest allowed at 1% per annum on the average monthly balance when it does not fall below Rs. 500/-.

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

**Loans** on the security of Jewels a speciality. Part payments accepted.

### FOR FURTHER PARTICULARS

APPLY TO:

**S. KANAGASABAI,**  
Shroff.

சாங்குமிக்க வஜாது பெய்சு மலிகனஞ் சரக்கம்மன்  
தொக்குறையசு பெய்சு குறைவினா தயர்க்கவாது:  
சாங்குறையதயசு தொங்கு சற்றவம் வெல்லி மல்கு  
தென்னகொள் சாங்கு பிழிவினஞ்சு அலக தென்னகம்.

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Editor: B. N. SIVAPRAKASAM