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NO. 27

## Partnership Of Religious Leaders, Teachers And Parents, HAVE WE AN IDEAL?

### Necessary For Progress Of Education

#### Hindu College Principal's View

Presenting his report at the Prize-giving of the Jaffna Hindu College, Mr. V. Asaipillai B. Sc., Principal, paid a fitting tribute to the various religious bodies that largely contributed to the progress of big Colleges in the Urban areas. He also sounded a note of warning against Government control becoming bureaucratic control. Referring to the proposed take-over of schools he said:—

Today, on the eve of the take over, at what may possibly be the last prize-giving denominational aegis, I as, the head of the country's oldest Hindu institution, rich in Hindu traditions, and as a teacher of long experience, may perhaps be expected to comment on this transfer of schools from private to public control.

Though it must be admitted that a clear statement as to what exactly the phrase "national system of education" means, has not yet been given, teachers and parents in rural areas generally have welcomed the government's policy. It is for the government to win the complete co-operation of the teachers, on whom devolves the responsibility of actually working it in the class-room, by means of an administrative set-up where teachers' experience, advice and specialist knowledge can easily influence government decisions and be shared by the officers of the department.

The rural schools in Ceylon have not been given the same attention by the private sector as the urban schools. Their standards are low. Private resources are insufficient to provide these schools with modern facilities like good school buildings, playgrounds, libraries and laboratories, with the result that rich parents have sought to educate their children in the better urban schools. This diversion of talent, wealth and

even interest, from the rural school has further impoverished the rural schools and deprived the poor rural children of good education. The rural parent believes that the take-over will reset the scales more justly and equalize educational opportunities throughout the land. It would thus seem that the take-over of the smaller schools might be of benefit to the rural population.

One cannot, however, help wondering whether, under state control, all our big urban schools could continue to keep the high standards which they have

built up through the years, thanks to the various religious and other bodies and philanthropic individuals. Would they be free to develop, unhampered by the official restrictions which one sometimes associates with government control? If the government does take over the big schools too, would the leaders of denominational bodies be allowed to contribute their long experience of school management to the new system, thus preventing any possible deterioration of standards?

I may here be permitted to utter a word of warning.

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## PERSONAL CONTACT WITH THE PEOPLE

### Should Be Govt's Policy

In welcoming the Minister of Local Government Mr. Mahanama Samaraweera to the conference of the Jaffna District Community Centres Union on Saturday, Gate Mudaliyar C. Thiagarajah, President of the Union, said that never has been the need so important as today for the Government to maintain personal contacts. Government should have contact with the people and this can best be done through Community Centres. If Government is not in touch with the people, how

can it know the problems of the people to think of solving them? A better appreciation of the utility of the Community Centre Movement by the Government and the people will go a long way to make the future brighter. He further suggested the setting up of a high level planning committee, consisting of officials and unofficials experienced in Community Centre and Rural Development work, to plan development programmes and their implementation by stages. The

(Continued on page 6)

The people of this country have been warned by the present Government that a system of education that has obtained here for several years and has been accepted as good for their children is to be substituted by a socialist form in which every thing will be equated! The Hindu child, hitherto has been brought up in the atmosphere best suited for him, similarly the Christian, the Muslim and the Buddhist. In the proposed set up it is imagined that the Hindu will be given a type of education that will make him Hindu, Christian, Muslim and Buddhist all at once and necessarily none at all. The question before the Hindus as before the other religionists is have you an ideal? If so what is the ideal in life.

Before dealing with this subject quotations from leaders of learning and spiritual attainments are placed before the reader to enable him assess the gravity of the threatening situation in the educational sphere and re-think about living and working for an ideal. Should not the Hindu have a Hindu ideal of education and culture?

#### Ideas About An Ideal

"Never mind failures; they are quite natural, they are the beauty of life, these failures. What would life be without them? It would not be worth having if it were not for struggles. Where would be the poetry of life? Never mind the struggles, the mistakes. I never heard a cow tell a lie, but it is only a cow—never a man. So never mind these failures, these little backslidings; hold the ideal a thousand times, and if you fail a thousand times, make the attempt once more."

"He who struggles is better than he who never attempts. Even to look on one who has given up has a purifying effect. Stand up for God; let the world go. Have no compromise."

"It is a great thing to take up a grand ideal in life and and then give up one's whole life to it. For what otherwise is the value of life, this vegetating, little, low, life of man? Subordinating it to one high ideal is the only value that life has."

"There are two tenden-

cies in human nature, one to harmonise the ideal with the life, and the other to elevate the life to the ideal.

"You must struggle towards the ideal, and if a man comes who wants to bring that ideal down to your level, and teach a religion that does not carry that highest ideal, do not listen to him."

"Mark you, let us all be honest. If we cannot follow the ideal, let us confess our weakness, but not degrade it; let not any try to pull it down."

"If a hundred fall in the fight, seize the flag and carry it on. God is true for all that, no matter who fails. Let him who falls hand on the flag to another to carry on; it can never fall."

"Every man should take up his own ideal and endeavour to accomplish it. That is a surer way of progress than taking up other men's ideals, which we can never hope to accomplish. For instance, we take a child and at once give him the task of walking twenty miles. Either the little one dies, or one in a thousand crawls the twenty miles, to reach the end exhausted and half dead. That is like what we generally try to do with the world. All the men and women, in any society, are not of the same mind, capacity, or of the same power to do things; they must have different ideals, and we have no right to sneer at any ideal. Let every one do the best

(Continued on page 4)





தமிழ்ச் சிவாயவே சுவாமிநாதர் கருவியும்  
தமிழ்ச் சிவாயவே நானறி விச்சையும்  
தமிழ்ச் சிவாயவே நானறி நேத்துமே  
தமிழ்ச் சிவாயவே நன்னெறி காட்டுமே  
சுருதிப்பரமம்.

## Hindu Organ

FRIDAY, OCTOBER 7, 1960

Treasure These Thoughts

*Sivanamam refreshes  
your mind and soul.*

### COMING EVENTS CAST THEIR SHADOWS

The many misgivings that have been created in people's minds by the S. L. F. P. Government's sweeping decision to take over all schools and switch-over to Sinhala in every sphere of administration and executive affairs of this country cannot but constitute a fore-boding of evil tendencies. This double-pronged move is in the nature of a determined challenge to the Tamil-speaking people. The effrontery becomes insulting when the the frantic efforts that were made by the U. N. P. and the S. L. F. P. immediately after the March Election to secure the support of the Tamil-speaking Members of Parliament and the numerous promises and undertakings that were given by spokesmen of parties to those who devoutly endeavoured to bring about a compromise and a coalition Government are brought back to memory.

The July Election, as a result of an unwitting collaboration of strange-bed fellow-parties, not merely removed the need for a serious seeking of the support of the Tamil-speaking M. P.s but effected a somersaulting change in the mind of the ruling party to such an extent that the Government are able to propose policies that strike at the very fundamentals of the position of the Tamil-speaking people in this country. Now the coming events of all denominational schools becoming state schools and all departments switching over to Sinhala have cast a gloom over the Tamil-speaking people.

The gravity of the situation is such that the

Tamil-speaking people cannot afford to fritter away their energy in finding out the causes for this sad plight and in placing the blame on leaders. The people have to survive this major onslaught on their inalienable rights of language and religion. As far as the Tamil-speaking people are concerned the only way to meet the impending danger is to rise above feelings of party alignments and sit together in a non-party basis in search of a practical course of action for defending their traditional and legitimate rights.

### "CO-EXIST OR PERISH"?

In the course of a stirring address to the U. N. Premier Nehru pleaded with the ninety eight Member States of that august Assembly for a fresh bid to work out a formula for co-existence and warned them that failure to do so would be fatal to humanity. Only a statesman who has been disciplined in the Gandhian ideal of pure thoughts, genuine utterances and noble action could have outlined such a lofty approach to the problems with which the world is confronted at present. This expression of sound commonsense and non-partisanship must have afforded a real relief to the nations that had been discomfited by the crude gesticulations of the Russian Premier and the sentimental discourses of the American President.

Premier Nehru stated the question in simple language and suggested the inevitable course for the U. N. — namely that it should find a way to break the deadlock and build a (world without war) to enable nations coexist.

This clarion call for finding a way for the nations to live in peace can no longer be allowed to fail for want of spirited response from all quarters. In this connection we commend the speech of Shri Nehru — a speech that has been acclaimed as a 'master piece of statesmanship' and as 'clothed in words of dignity and reason' — to the leaders of the ruling Party in this country in order that similar problems that are hampering the progress of Lanka may be solved in the accepted manner before matters become more complicated by the 'take over of schools' and switch over to Sinhala.

# THE PATRIOTIC FOUNDERS OF J. H. C.

## LEFT US A SACRED TRUST

### Prize Day Speech On The Place Of Education In The National Life

Delivering the Prize day Speech at the Prize-giving function of the Jaffna Hindu College Mr. M. Sri Kantha, G. A., Jaffna, declared that 'true education should end in the spiritualisation of life'. Continuing Mr. Sri Kantha said.

Swami Vivekananda defines education as the manifestation of the perfection already in man. The aim of life according to the sages of Hinduism is the attainment of spiritual perfection. All our activities in life are meant to prepare us for this great ideal. "What shall it profiteth a man, if he gains the whole world and loses his own soul," said Christ. Education, according to the Hindus is primarily meant to help us in those qualities and characteristics which are essential for the transformation of our personality. It is a process of equipping ourselves for the great battle of life. Life is a battle not in the sense of committing physical harm to one another, but in the sense of subduing our low and improper feelings and desires, so that the Divine in us may shine in our daily activities. True education should end in the spiritualisation of life.

கற்றதிலுமாய பயன்என்கொல்  
வாலறிவன்  
நற்றுகடொழா ரெனின்.

is the great maxim of Thiruvalluvar.

Because I emphasize the religious aspect of life and education, I should not be misunderstood to be preaching otherworldliness, in these days of scientific technologies and economic programmes for a prosperous social life. The ultimate aim of education should be the realisation of goodness and holiness in life. But the path to this great ideal lies through temporal means. Man has to reach the infinite through the temporal and as such, temporal activities have a definite place in life. Aram, Porul, Inpam are the means through which Moksha is attained. Aram is righteous living. Porul is that which is acquired by righteous means. Inpam is the pursuit of pleasure through moral living. Desires and passions should be subli-

mated in such a way that they rather become aids to holy living than obstructions to it.

The students in colleges and schools are to be equipped to face life and live it honourably with dignity. Primitive man lived more an animal life and had few loyalties other than those which centered round his instincts. Civilized man as a result of education, culture and religion, has wider loyalties and feels more for his fellow men. The man of the spirit or the saint is endowed with universal love and sees God in everything. The transformation which starts with education finds its consummation in the saint where religion plays a very great part. Saintliness cannot be attained without true education and sense of higher spiritual values.

Economical self sufficiency and political solidarity and social unity are fundamental factors for national progress. Physical well-being is essential for man to live a life of higher pursuits. Therefore, education should not only aim at inculcating spiritual values but it should also turn its attention to the problems of political

and economical. The crying need of our country today, is the attainment of economical self-sufficiency and political unity. The growing problem of unemployment will have to be satisfactorily tackled and avenues have to be found to employ our young men in schemes which offer them economic safety and well-being. This can only be achieved by the whole-hearted co-operation of the people and the Government. Not only large scale industries should be established, but also cottage industries should be started to cater to the different types of people, irrespective of age, sex and social status.

The schools and colleges have all these years been paying attention more to pure intellectual education than to vocational or technical. What we want today are men with initiative and practical bent of mind to pursue new avenues of economic development. Pure intellectual training has made us more easy going and theoretical in our outlook. Agricultural and industrial activities should first receive the attention of the people Youngmen

Continued on page 5)

## PAY HEED TO PREMIER NEHRU'S PLEA

'Fire and brimstone' speeches and sentimental exhortations do not serve any purpose in a body like the U. N. A sound practical sense expressed in a dignified language, that only carries weight. And Premier Nehru provided the assembly with that rare specific remedy. Here are grouped together gems from his great speech.

We are dealing with the future of humanity

and no effort which might perhaps improve the present situation should be left undone—

I am absolutely convinced that we shall never solve this question by war or by mental approach which envisages war and prepares for it. I am equally convinced that if we aim at right ends the right means must employed. Good will not emerge out of evil methods.



# CEYLON ARCHAEOLOGY

(S. J. GUNASEGARAM)

Mr. D. T. Devendra, in his second instalment on "Seventy Years of Ceylon Archaeology". (Times—13.9.60) makes the following comments on the *Anuradhapura Stupa*.

"Oddly enough, few Buddhist motifs identified as such, appear here..... the reasons for the absence is deserving of study."

May I be permitted to suggest a line of study to the Archaeological Department of Ceylon?

"The soaring gates of MADURA symbolizes the cosmic spheres around Mount Sumeru (Meru), towering into subtle celestial realms and finally fading into the fine ether, carrying on their summit a precise reproduction of the TODA (DRAVIDIAN) hut of thatch; and likewise, side by side with the monumental and highly decorative forms of the Stupa, the primitive model can be found. This model was a little mound of clay not as a grave or a solid monument but as a shrine, a simple focal point of devotion. To this day mud mounds of this sort in South Indian Villages serve as shrines of Mothergoddesses. There is also the arche-typal form of the pole supporting the Kingly parasole and of the flag-poles that surround the Stupas and figure in the temple courts" ("Art of Indo Asia" Henrich Zimmer, p. 256).

## ii. Sigiriya

Mr. Devendra writes, "Of Sigiriya which so hypnotised him, (Dr. parnavitane), that his most audacious paper was written over it, and his Magnum opus in Medieval Epigraphy also centred on the Sigiriya Graffiti".—Audacious indeed! In the Sixth Century", says Quaritch Wales, ("The making of greater India", 1951, p. 27 —"there was an outburst of Mahayanist literary activity in India ..... of the few sculptures of purely Gupta workmanship may be mentioned the man and woman at Isurumuniya and the guardstones of Ruvamaba Vihara. The famous rock paintings of Sigiriya are also Gupta."

## iii. Vata-Dage

The local examples called Vata — Da — Ge (Rotunda) at least existed till the 12th century."

Mr Devendra does not give us instances of earlier Vata-Dages. The 12th Century Vata-Dage was indeed built by Tamil Craftsmen from South India, during the reign of Parakramabahu, the Great. It is well known that Parakramabahu had to bring "Damilo Artificers" from the opposite coast of India to repair the structures of his capital. (Tennent Vol. 1, p. 408)

"Of Military engineering the Sinhalese had a very slight knowledge... The first recorded attempt at fortification was made by the Malabars (Tamils) in the second Century B. C....." (Tennent Vol. 1, p. 465) The word *Vattam* is a Tamil word meaning 'round' or 'circular'.

Mr. Devendra goes on to inform us that, "There are some fine examples of baths like the impressive *Kuttam Pokuna* (Twin Ponds) well planned, spacious wells and at least one public park so far conserved."

Now the word *Pokka* (S. Pukka) is a Dravidian word meaning to make a hole, and *Pokkana*, 'a large cavity in a tree', 'the navel' or 'a small pond'. I do not know how Mr. Devendra arrived at the meaning 'twin' for *Kuttam*. It is a Tamil word meaning 'that which is connected' 'A meeting or two or more persons or things'. (Kootam) Here it would mean, 'two or more ponds adjoining or connected'.

## iv. Moonstones

Mr. Devendra states, "Sculptures and decorative work can well hold their own. Among the latter are the famous Moonstones which with their ornamental adjuncts,

are Sinhalese creations."

I give below the studied opinion of *Hendrick Zimmer* found in "The Art of Indian-Asia" p.256.

"The Moonstone of Anuradhapura is a replica of the semi-circular stepping stone, that ended the stairway to the terrace of the Amaravati Stupa (Andhra - Dravidian) Here at Anuradhapura in the fifth century A. D., it was in the same position as in the earlier Indian monuments, where it formed an ornamental and symbolic entry for the staircase.....The symbolism probably is of ancient standing and presumably represents the four quarters of the world". (The words in brackets are mine).

## Hocart

Mr. Devendra refers to Hocart. I give below the opinion of Quaritch Wales ("The Making of Greater India", pages 28, 29), on Hocart's dictum that, 'as in theology so in architecture of its topos Ceylon remained conservative' Q. Wales comments—

"He (Hocart) does not. it will be noted, speak of originality or evolution, but rather differences in technique, and then such as might be expected of the work of Copyists", and adds—

"That the art of Ceylon is in general a reflection of that of India and without original developments, was indeed already recognised by General de Beylie, and his opinion has been confirmed by Stern."

The art referred to was not merely a copy but a reproduction by (Continued on page 6)

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## NOTICE

IN THE DISTRICT COURT OF JAFFNA

Case No. P 434

Sinnathamby Kurunathan alias S K Nathan, Nidiyale Veemankamam Tellipalai

Plaintiff

Vs

1. Sinnathamby Kandiah of Maviddapuram

2. Kandavanam Somasundram and

3. wife Manonmany both of do

4. Kulanthaivelu Arumuga, swamy of do in his capacity as administrator of his wife's Estate as plaintiff in case 10783 D C Jaffna

defendants.

It is hereby notified that the above styled action No. P 434 D C J has been instituted in the District Court of Jaffna under the Partition Act No 16 of 1951 for the partition of the land viz:

All that piece of land called Kuddipana in extent Twenty one Lachams Varagoe Culture (21 Lms V C) with the stonebuilt houses on the South and southwestern sides, well cultivated and spontaneous plantations and other appurtenances belonging thereto situated at Maviddapuram in the Parish of Tellipalai in the Division of Valigamam North in the District of Jaffna Northern Province and bounded on the East by the properties of Kathirithamby Kanagasundram and shareholders and Moothathamby Sangarapillai and shareholders on the North by the property of Kanagasabai Kandiah and shareholders on the West by Lane and on the South by the Maviddapuram Kandassamy temple premises regd in H. 329/236

The aforesaid defendants in the aforesaid action are or have been summoned to appear in Court. This Notice is made returnable on this Twenty Ninth day of October 1960 at 10 O clock of the forenoon.

This 22nd day of July 1960.  
By Order of Court

Sgd P. Balasubramaniam  
for Secretary D C Jaffna

(M 123 7)

## NOTICE

IN THE DISTRICT COURT OF JAFFNA

Case No. P/348

Vairamuttu Satkunasingham of Kopay North

Plaintiff.

Vs

1 Sellachchy widow of Nallathamby Suppiah of Erlalai personally and as Guardian-ad litem over the 2nd to 6th defendant of Erlalai

2 Arudhakthy daughter of Nallathamby Suppiah

3 Sivasakthy "

4 Kanthison of "

5 Parasakthy daughter of "

6 Veerasakthy "

7 Kathirgamar Sivaguru "

8 Nallathamby Nannithamby

9 Thiraviam Sivarajah all of Erlalai

Defendants.

It is hereby notified that the above styled Partition Action No P/318 D. C. J. has been instituted in the District Court of Jaffna under the Partition Act No. 16 of 1951 for the Partition of the land viz:

All that piece of land called Alamudai in extent 20 Lms V C with its appurtenances situated at Erlalai in the Parish of Mallakam in the Division of Valigamam North in the District of Jaffna Northern Province and bounded on the East and South by Road, on the North by the property of Sithampari Chellappah and others according to deed and by that of Elaiyathamby Kandiah Mappanar, Karthigesu Ponniah Appakutty and wife Se'varatnam, Kanther Velupillai and Kanther Sinnathurai and on the West by the properties of Kanthiyar widow of Kasiar according to deed and now by that of Ampalam Ratnam and Veerakathi Vairamuttu registered in K K 97/270

The aforesaid defendants in the aforesaid action are or have been summoned to appear in Court. This notice is made returnable on the Twenty Fifth day of October 1960 at 10 O clock of the forenoon.

By Order of Court  
Sgd. P. Balasubramaniam  
for Secretary D. C. Jaffna

This 23rd day of Sept. 1959  
(M. 124 7)



# INDRA and VRITRA

(By S. J. GUNASEKERAM)

Indra (Sakra), is a Vedic Indo-Aryan god. If the early Indian Buddhist writers made him the guardian deity of Lanka, it is only an indication that Buddhist monks during the early days of Buddhism were still dominated by Brahminic influences and harked back to the Vedas in spite of Buddha's repudiation of such 'primitive' beliefs. Mr. Monjisi (C. D. N. 23.9.60) paints a pleasant picture of Indra—but here is what Piggott (Pre-Historic India, p. 260) says of Indra.

"The greatest god of the Rig-Veda is Indra—and is the apotheosis of the Aryan battle leader; strong-armed, colossal, tawny, bearded and pot-bellied from drinking, he wields the thunder bolt in his more god-like moments, but fights like a hero with bow and arrows and he devours prodigious quantities of beef, porridge and cakes, swallowing them down with the intoxicating soma or with mead, and both his drunkenness and its after-effects are described with convincing fidelity—He is a Cattle raider."

Very unlike the Greek god Apollo, indeed!

Siva and Vishnu, on the other hand, were not Aryan Gods. The Indo-Aryans in course of time associated the malevolent characteristics of the Vedic Rudra with Siva and incorporated Siva and Vishnu along with Brahma in the Trimurti (Trinity)

It is not strange that Vishnu, and Siva, (in particular) are not held in high esteem in the Rig-Veda. Siva was almost hated because he was a monotheistic Dravidian deity. In the Rig-Veda (VII Ch. 21-5) we read "Let those whose deity is the Phallus not penetrate our sanctuary". It is in the Yajur Veda that Siva definitely assumes the aspect of Maheswara—the Great God.

Ravana's son, the conqueror of Indracatra (the foe of Indra) was like his father Ravana a Siva worshipper. The epithet applied to Indrajit, in the Rig-Veda, Indracatra is the very same applied to Vritra.

The myth of the conquest of Ravana by

Rama, in the Ramayana, possibly alludes to the temporary triumph of Brahmanism over Savaism. In the story of Lanka this is evidenced by the pre-Buddhist predominance in Ceylon of Siva worship.

B. C. Law, ('On the Chronicles of Ceylon' p. 54) writes, "Mahinda (Indra), the king of the gods has been the guardian deity. According to the Dipavamsa (Ch IXV 23-24) Saka i.e. Indra, the lord of gods, deputed Uppalavanna i.e. Visnu (Tamil Uppalavan the lord of the sea) to guard the island of Ceylon before Mahinda, the propagator of Buddhism took over charge of the island. The Ascetic God Siva had a good deal of hold on the religious beliefs of the people—The god Uppalavanna or Visnu was the intermediary between the two Mahindas."

## Dakshinayana

By  
A VILLAGER

On 22-9-60 the Sun entered the Southern Hemisphere and official Autumn began coinciding with the beginning of the night of the Gods or the arctic night during which the Sun will not be visible for six months in the arctic regions. During this period Yagnas and Utsavas are not held in large numbers. The obligatory rites for the manes having been performed, the householder observes his vows of penance etc, beginning with the worship of the Virgin during the Navaratri (nine nights) followed by Naraka, Sathurthasi and Deepavali when one expiates for his acts of commission and omission and liquidates all debts and the path to Heaven becomes illuminated. This is enhanced by the Skanda Sadhi Viratham that comes on the waka of Deepavali. The Thiru Karthigai Deepam signifies Divine Light and Thiruvathirai confers emancipation on the devotees. Then comes Thai Poesam the first festival in Uttara yanam with its thanksgiving festivals to the Lord for the Grace and mercies conferred on humanity.

## Astrological

# WEEKLY FORECASTS

'SRI PATHY'

FROM 9-10-60 TO 15-10-60

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

Brothers and sisters will be very helpful in your undertakings this week. But misunderstandings in the domestic circle likely. Scandal mongers will cause you much anxiety.

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

Troubles through friends of the opposite sex likely this week. New ventures will be delayed. Health upsets and troubles in the office also shown. Do not begin anything new for some time.

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

Minor health upsets likely this week. But professionally a good week. Ruin to enemies and mental happiness promised. Some gains through unexpected sources also promised.

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

You will be quick to pick up quarrels this week. Minor health upsets also shown. But professionally a good week. Friends will go out of the way to help you.

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

Health will continue to be unsatisfactory. But financially a good week. Younger brothers and sisters will be very helpful. Ruin to enemies shown.

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

Financially a good week. Unexpected gains promised. Success in agricultural pursuits also indicated. But minor clashes with relatives not ruled out.

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

Sunday and Monday must be spent with care. Rest of the week will be favourable for new deals. But fathers relatives likely to cause you some anxiety.

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

Financially a good week. But troubles in the office likely. Clashes with relatives also shown. Monday night Tuesday and Wednesday must be spent with care. Rest of the week will be fairly favourable.

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

The first half of the week will be comparatively favourable than the second half. Professional success and gains in new undertakings promised. Spend Thursday Friday and Saturday with care.

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

Professionally a good week. Unexpected gains also promised. Elder brothers and sisters will be very helpful. But minor health upsets and troubles in the office likely week end.

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

Health will not be very satisfactory. But a good week for profession. Relatives will be very helpful. Success in agricultural pursuits promised.

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

Minor clashes with relatives likely. Vehicles will cause you much expenditure and annoyance. Domestic affairs will not be very satisfactory. Professionally a fairly good week.

## Have We An Ideal?

(Continued from page 1)

he can for realising his own ideal. Nor is it right that I should be judged by the standard or you by mine. The apple tree should not be judged by the standard of the oak, nor the oak by that of the apple. To judge the apple tree you must take the apple standard, and for the oak, its own standard.

"Our duty is to encourage every one in his struggle to live up to his own highest ideal, and strive at the same time to make the ideal as near as possible to the truth."

"The ideal of man is to see God in everything. But if you cannot, see Him in one thing, in that thing which you like best, and then see him in another. So on you can go. There

is infinite life before the soul. Take your time and you will achieve your end."

—Swami Vivekananda

"The virtue of an ideal consists in its boundlessness. But although religious ideals must thus remain unattainable by imperfect human beings, although by virtue of their boundlessness they may seem ever to recede farther and farther away from us, the nearer we go to them, still they are closer to us than our very hands and feet because we are more certain of their reality and truth than even our own physical being. This faith in one's ideals constitutes true life, in fact, it is man's all in all."

"It is open to anyone to say that human nature has not been known to rise to such height. But if we have made unexpected progress in physical sciences, why may we do less in the science of the soul?"

"For a fighter, the fight itself is victory for he takes delight in it alone."

"The goal ever recedes from us. The greater the progress, the greater the recognition of our unworthiness. Satisfaction lies in the effort, not in the attainment. Full effort is full victory."

"Joy lies in the fight, in the attempt, in the suffering involved not in the victory itself. For, victory is implied in such an attempt."

—Mahatma Gandhi



## Jaffna Hindu College Board

### Against Take-Over

At a special meeting of the Board of Directors of the Jaffna Hindu College and Affiliated Colleges held on 2-10-60 the following resolution was passed.

"Having considered the question of take over of Schools by the Government and in the light of of Circular No. NSA 1 dated 1-9-60 from the Director of Education to the Managers of Schools this Board resolves to protest against the proposed take over as it feels that the take over will seriously affect the Tamil National Culture and Hindu Religion".

### Order Nisi

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction  
No. 636

In the matter of the intestate estate of the late Nagamuttu Kailayar of Chunnakam.

Deceased.

Ponnammah widow of Nagamuttu Kailayar of Chunnakam.

Petitioner

Vs

1. Rajeswary daughter of N Kailayar  
2. Kailayar Nagenthiram both of Chunnakam.

Respondents.

Rajeswary daughter of Nagamuttu Kailayar of Chunnakam

Petitioner

Vs

Kailayar Nagenthiram of Chunnakam

Respondent.

This matter of the Petition of the abovesaid Petitioner coming on for disposal before P. Sri Skandarahaj, Esquire, District Judge, Jaffna on the 18th day of July 1960 in the presence of Mr. V. Venasithamby, Proctor on the part of the petitioner and the abovesaid petitioner having been read.

It is ordered that Letters of Administration be issued to the Petitioner to the intestate estate of the abovesaid unless the respondent or any other person or persons interested shall appear before this Court on the 29th day of August 1960 and show sufficient cause to the contrary.

Sgd. P. Sri Skandarahaj  
District Judge.

Extended and reissued for 19-9-60

Sgd. P. Sri Skandarahaj  
District Judge.

Extended and reissued for 17-10-60

Sgd. P. Sri Skandarahaj  
District Judge.

## The Patriotic Founders Of J. H. C.

(Continued from page 2)

instead of entering the already crowded professions must be equipped for a life where they could take their place as producers of economic wealth. We are a nation of consumers who have never thought in terms of producing our needs. This state of affairs should change and the change can and should come through our colleges and schools.

Social unity is another important factor which has been long neglected in this part of the island in the name of religion. We have for generations treated fellow-men worse than animals in the name of holy living. Groups of people have been long subjected to all sorts of handicaps, ill-treatment and neglect in the name of religion. This attitude has undermined the social solidarity of the Hindu society. Our schools and Colleges should reflect the high ideals of Hindu Culture and the divine nature of man should be respected irrespective of caste or creed. Students should grow in an atmosphere of brotherliness and fellowship with one another whatever their caste and creed may be. The principle of tolerance and coexistence should be the basic ideal on which the community life of a school should be built. The foundations for social solidarity and communal harmony should be laid in the school.

Social and cultural progress are essential elements for the growth of a nation. If Ceylon is to attain a place of equality among progressive nations of the world, she should not only develop her economic resources but also be united as a nation with a cultural background worthy of her past. The cultural renaissance of the island should be built on the firm foundations of her past achievements. It should be the aim of all schools and colleges to work towards a cultural renaissance. Every student should imbibe a spirit of reverence and admiration to the noble and great achievements of our ancestors in the fields of religion, art and culture. Our past was glorious and we are heirs to a cultural tradition which is second to none in the world. We must be proud of her heritage

and march forward for greater achievements. In religion, philosophy, music and art, we have an immense wealth which deserves careful study and interpretation in terms of modern thought. Our lecturers and teachers in our colleges and schools can do a great deal in resuscitating the great cultural traditions of our country. The purpose of political freedom is to provide the opportunity for a country to develop its own economic resources and to rehabilitate its own culture without foreign control. If free Ceylon fails to achieve these two things, then our political freedom is not worth having.

The Jaffna Hindu College has a great tradition to maintain. It was started by a galaxy of men famous for their patriotism and religious fervour. The literary and religious revival started by the great Saiva Scholar and Reformer Sri La Sri Arumuga Navalar found its fulfilment in the founding of this College and its sister Colleges. The College was founded to preach and spread the Gospel of Saiva Bhakti, Love and Service.

"மேன்மைகொள் சைவரீதி  
விளங்குக உலகமெல்லாம்"

was the ideal which inspired the founders of this College. They have left us a sacred trust and a worthy heritage. It is the duty of every Hindu to see that this College continues to uphold the Saiva ideals and produce students who could with honour take their place as nation builders."

Mrs. M. Srikantha distributed the prizes.

### Sathanandha's Old Boy's Achievement

Selvan K. Nadarajah an old boy of Alaveddy Sathanandha won the 1st prize in a singing contest held by the Music College of Annamalai University, S. India among the Indian and Ceylonese students who receive a four-year training.

This adds to the many achievements of Alaveddy Sathanandha School.

## GANESHA IYER REMEMBRANCE

8-10-1960

The Elakesari Ponniah memorial Publishing Manram has made arrangements to release their latest publication — A Souvenir in remembrance of Vidhya Siromani Bhrama Sri S. Ganesha Iyer.

The celebration is scheduled to start with a procession from Vannarponnai Sivan Temple at 4.30 p.m. reaching Vaideshwara Vidyala at 5 p.m.

Mr. Handy Perimpanyakam will deliver the introductory speech.

Mr. S Natesapillai, former Minister, will deliver the address of welcome.

The presidential address will be delivered by Mr. T. M. Narayanasamipillai, Vice-Chancellor of the Annamalai University.

The Souvenir will be introduced for acceptance by the audience by Kalai Pulavar K. Navaratnam, Sir Kandiah Vaithianathan, Pandithamani S. Kanapathipillai and Professor V. Chelvanayakam will speak on the Souvenir.

### Mahatma Gandhi Day

October 2

The best remembrance of Gandhiji was when Premier Nehru reminded the U. N. of the great preaching of Mahatma that "Good will not emerge out of evil methods."

### ORDER NISI

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction  
No. 835

In the matter of the estate of the late Miss. Parameshwary Sinnathamby of Vaddukodai West

Deceased

Muthukumar Sinnathamby of Vaddukodai West

Petitioner

vs.

Valliammai wife of Muthukumar Sinnathamby of do

Respondent

This matter of the petition of the above-named petitioner coming on for disposal before P. Sri Skandarahaj, Esq., District Judge, Jaffna on the 2nd day of September 1960 in the presence of Mr. V. Nagalingam Proctor for petitioner and the affidavit and petition of the petitioner having been read it is ordered that the petitioner be declared entitled to have letters of administration of the estate of the said deceased issued to him unless the said respondent or anyone else interested in the estate shall appear before this court on or about the 17th day of October 1960 and show cause to the satisfaction of the court to the contrary.

This 2nd day of September 1960

Sgd. P. Sri Skandarahaj  
District Judge

(O 117 7 & 14)

## CEYLON ARCHAEOLOGY

(Continued from page 3)

### South Indian craftsmen. Ravagers

Mr. Devendra has the temerity to state that 'South Indian ravagers added to the tale of destruction'.

It is more than ill-informed audacity; it is positive ingratitude and misrepresentation. I quote Quaritch Wales again (ibid p.24).

"All the regions of India contributed more or less to this expansion, and it is the South that had the greatest part."

### ORDER NISI

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction  
No. 859

In the matter of the intestate estate of the late Vyravapillai Chelliah of Keerimalai

Deceased.

Rajeswariammal widow of Chelliah of Keerimalai

Petitioner

1. Ambikathevy daughter of Chelliah of Keerimalai

Minor 2. Chelliah Sathiaselan of do

G-A L 3. Vaithilingam Saravanamuttu of Maviddapuram

Respondents

This matter coming on for disposal before P. Sri Skandarahaj, Esquire, District Judge, Jaffna on the 9th day of August 1960 in the presence of Mr. M. Sithambaranathan, Proctor on the part of the Petitioner and the affidavit and petition of the petitioner having been read.

It is order that the above-named 3rd respondent be appointed Guardian ad litem over the minor the above-named 2nd respondent to represent him in this action and that the petitioner be declared entitled to Letters of administration to the estate of the abovesaid deceased as widow and that the same be issued to the petitioner unless the respondents or any other person interested shall appear before this court on or before the 19th day of September 1960 and show cause to the satisfaction of this court to the contrary.

This 9th day of August 1960  
Sgd. P. Sri Skandarahaj  
District Judge

Drawn by  
(Sgd.) M. Sithambaranathan  
Proctor for Petitioner  
19-9-60

Time to show cause extended till 17-10-60

P. S. Intd.  
D. J.

(O 115 7 & 14)



# UNIVERSAL CHILDREN'S DAY

## Three Million Children In Lanka

The Department that deals with the important subject of Child Care has published useful statistics about Children and their needs. The Universal Children's Week was observed on Monday October 3.

That there are 900,000,000 children in the World today?

That 600,000,000 of them do not get adequate food, clothing shelter and protection against disease?

That about one half of the World's Children live in Asia?

That in our own Country of Ceylon there are more than 3,000,000 children?

That of 2,200,000 children of School-going age in Ceylon, nearly 400,000 do not attend school?

That the non-attendance in school of these 4 lakhs of children is due primarily to poverty and the parent's inability to provide them with basic clothing and other necessities?

That there are about 30,000 physically or mentally handicapped children in Ceylon for whose education and rehabilitation very little provision has been made?

That many lakhs of children are not getting the basic care and protection to which they are entitled?

To give of your time and/or material assistance to Voluntary Social Service Organisation engaged in Child and Youth Welfare.

To help to focus public attention and to arouse the public conscience on the needs of children.

To stimulate improvements in all types of public and voluntary services for children.

To strengthen and broaden the efforts of the United Nations towards the fulfilment of the ideals of the "Children's Charter".

By the present Declaration of the Rights of the Child, commonly known as the "Declaration of Geneva", men and women of all nations, recognising that Mankind owes to the Child the best that it has to give, declare and accept it as their duty to meet this obligation in all respects.

1 The Child must be protected beyond and above all considerations of race, nationality or creed.

2 The Child must be cared for with due respect for the family as an entity.

3 The Child must be given the means requisite for its normal development, materially, morally and spiritually.

4 The Child that is hungry must be fed; the child that is physically or mentally handicapped must be re-educated; the orphan and waif must be sheltered and succoured.

5 The Child must be the first to receive relief in times of distress.

6 The Child must enjoy the full benefits provided by social welfare and social security schemes; the child must receive a training which will enable it, at the right time, to earn a livelihood, and must be protected against every form of exploitation.

7 The Child must be brought up in the consciousness that its talents must be devoted to the service of its fellow men.

### ORDER NISI

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction No. 868

In the matter of the Last Will and Testament of the late Ramalingam Thamothearampillai of Atchuvely

Deceased Thamothearampillai Bala subramaniam of Pillaiyar Kovilady, Atchuvely South, Atchuvely

Petitioner Vs. Annamuttu widow of R. Thamothearampillai of do Respondent

This matter coming on for disposal before P. Sri Skanda Rajah Esquire, District Judge, Jaffna, on the 9th day of September 1960 in the presence of Messrs Selvarajah, Rudrasingam & Mahesan, Proctors, on the part of the Petitioner and the affidavit of the petitioner dated 1st day of August 1960 and the affidavit of the attesting Notary [and the witnesses dated the 5th day of September 1960 having been read.

It is ordered that the Last Will and Testament dated the 3rd day of October 1959, attested

## Partnership Of Religious.....

(Continued from page 1)

If government control means bureaucratic control, then that will be the end of efficient education. Centralization and government resources may give uniform facilities, but efficiency can come only with the direct and enthusiastic partnership of the religious leaders, the parents, the teachers and the other people of the school area in the administration of a school. This has been the experience of every country in the world that has successfully built up an efficient system of education.

In keeping with our traditions, religious instruction and observances find an important place in our curriculum and school organization. Religion is taught as a class subject throughout the school and morning worship is held daily. Several extra-curricular religious activities are organised by the Y. M. H. A., which functions under the guidance of Mr. M. Mylvaganam of our staff, whose interest in religious matters has never flagged during a long period of service at the Jaffna Hindu College. His devotion to his religion has earned for him the esteem and affection of Hindu students and parents. On Guru Pooja days the children assemble for worship and men of learning and saintliness are invited to talk to them on the Hindu scriptures. Mr. Mylvaganam also organises the ceremonies on Saraswathy Pooja Day, and an annual pilgrimage to Thiruketheesvaram.

by S Selvarajah, Notary Public under No. 1096 be declared proved and that probate be issued to the Petitioner, as the executor named in the said Last Will and directing that such probate be issued to him accordingly unless sufficient cause be shown to the contrary on or before the 24th day October 1960 to the satisfaction of this court.

This 9th day of September 1960

Sgd. P. Sri Skanda Rajah District Judge, Jaffna

Drawn by Sgd. Selvarajah, Rudrasingam, & Mahesan Proctors for Petitioner

(O 1147 & 14)

## Personal Contact With The People

(Continued from page 1)

ultimate objective of community development programme should be the improvement of rural life through the efforts of the people with state aid when necessary. Continuing, the Gate Mudaliyar said it was time that Government decided to place both the Community Centres and Rural Development Societies under one and the same Ministry preferably under the Minister of Local Government, to eliminate duplication of work and to enable the co-ordination of socio-economic activities and produce effective results in Community development programmes.

The Minister Mr Mahanama Samaraweera in thanking Gate Mudlr. Thiagarajah, for his useful suggestions said that the question of placing both the Community Centres and Rural Development Societies under one Minister was already receiving attention and hoped that very soon the matter will

be decided by the Cabinet. Further, he said he fully agreed with the Gate Mudaliyar that personal contacts with leaders of various communities was essential and that as far as he was concerned he would put this in practice which alone would go a long way to promote harmony in the country.

Mr. V. C. Jayasuriya, Permanent Secretary said that Gate Mudaliyar Thiagarajah had put himself up on a high pedestal from which he found it difficult to climb down. He assured that the present Minister had already decided to give Community Centre movement its rightful place.

Muhandiram E. P. Rasiah said that for the co-ordination of the work of Community Centres and the development of the movement as an effective instrument to increase the overall capacity of our society, to maintain and preserve a more stable and healthy democratic way of life, a Deputy Commissioner of Local Government should be appointed to be in entire charge of this branch of the work.

## THE JAFFNA MUTUAL BENEFIT FUND Ltd.

(Established 1918)

### BANKERS

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

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

Fixed Deposits received for periods of 12 months and 36 months and interest allowed at 6% and 8% respectively.

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.

சான்றிதழ் வழங்கு பெயர் மலிகைஞ் சாக்கம்மாள்  
சேனகுறை யாச செம்ச குறைவினா தயிர்ச் வாழ்  
சாக்கம்மாற யறங்க சேனக்கு சற்றவம் வேன்வி மக்  
மேன்மைசென் சாசு சீதி வினக்குச லெச செம்மாம்.

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Editor: B. N. SIVAPRAKASAM,