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Tagore By The Fireside

By DR. JOHN T. REID

As the centenary of the birth of Rabindranath Tagore in 1961 approaches, we shall be hearing a good deal about this great artist with many talents, this Indian whose poetry and personality aroused world-wide admiration. Many learned dissertations and hymns of praise will justly be dedicated to the memory of the famous son of Bengal.

The story I have to tell about him, however, is a modest one. In the Mid-Western American city of Chicago in the year 1912 a young poetess and patroness of poetry, Harriet Monroe, founded a small periodical which she called Poetry: A Magazine of Verse. Its appearance marked a shining renaissance of American poetry. Poets of stature, like Carl Sandburg, Vachel Lindsay, Edgar Lee Masters, and Ezra Pound were among its early collaborators.

Oddly enough, most of them were from the vast central part of the U. S. A., which had traditionally been regarded as a rough and unpoetic mofussil. The magazine and the poets were proof that mature and creative art was not the monopoly of the Europeanized East Coast.

When Ezra Pound, the magazine's foreign correspondent was in London, he met Tagore, was impressed, and induced him to permit the publication of some of the poems from Gitanjali in Harriet Monroe's new poetry magazine. Although the young woman who had founded Poetry had never before heard of the Bengali writer, she and her colleagues were excited when they read his lovely devotional poems and six of them were printed in December, 1912, Number.

This was the first pub-

lication of Tagore's poetry, as far as I have been able to ascertain, in the Western world. It undoubtedly assisted in the "discovery" of Tagore by the West and perhaps in the award to him a year later, of the Nobel Prize. Equally important was that it signalled the beginning of America's long appreciation of the Indian poet and his ideals.

Rabindranath Tagore himself had in the meantime come to visit the United States. His son, Rathindranath, had studied at the University of Illinois from 1906 to 1909 and in 1912 had returned from India to Urbana, Illinois, with a new bride to study for his graduate degree in agriculture.

In October his eminent father took up residence with the young couple in the quiet, Mid-West university town, where he busied himself writing a series of lectures later given at Harvard University. He was so busy, indeed, that Rathindranath could not complete his post-graduate thesis because he had to type his father's lectures. These were later published under the title, Sadhana.

The Tagores, learning of the publication of the poems in Harriet's magazine, wrote to Miss Monroe and in reply received a warm invitation to come to Chicago, heartily seconded by Mrs. William Vaughan Moody, the widow of a well known American poet. Let me tell the rest of this tale in Harriet Monroe's own words:

"Soon after New Year's Day Mr. Tagore arrived with his son and exquisite little daughter-in-law, and during that winter the visit was repeated three or four times. This was the year before his Nobel Prize award and all its attendant publicity. So we were able to get acquainted with the poet without interference from the world's curiosity. We used to

Public Lectures By Professor Doraiswamy Sastrigal

Professor S. R. Doraiswamy Sastrigal of India who is an eminent lecturer in Tamil as well as in English will be at Jaffna from the 10th to the 14th of November 1960 to deliver a series of lectures at Jaffna under the auspices of the Hindu Religious Affairs Advisory Committee. He will be staying at Jaffna with Mr. M. Sri Kantha, Government Agent.

He will be delivering three lectures on "RAMAYANA" at the Ramakrishna Mission Vaidyeshwara Vidyalaya Hall on the evenings of 11th, 12th and 13th November 1960. He will be delivering lectures on the 10th and 14th November 1960 in other areas.

Mr. S. Ambikaipakan, Principal, Vaidyeshwara Vidyalaya has been requested by the Hindu Religious Affairs Advisory Committee to be in charge of the arrangements for the lecture tour of Sastrigal, in Jaffna. All information regarding Sastrigal's lectures at Jaffna could be obtained from Mr. Ambikaipakan.

spend evenings around Mrs. Moody's fire listening to the chanting of poems in Bengali, or the recitation of their English equivalents, and feeling as if we were seated at the feet of some ancient wise man of the East, generous in his beauty..."

As a footnote, it might be added that the friendship thus established between Tagore and Mrs. Moody—by all accounts a woman with remarkable poetic sensitivity—lasted until her death. That other remarkable Chicagoan, Harriet Monroe, died in 1936, but her little magazine, Poetry goes on and only last year published a special number exclusively devoted to Indian poetry, including some of Tagore's.

JAPA YOGA

(by Swami Sivananda)

Japa Yoga is an exact science. Japa is the repetition of any Mantra or Name of the Lord. In this Kali Yuga or iron age whom the physique of the vast majority of persons is not fit for rigid Hatha Yogic practice and their gross intellect not fit to grasp the subtle Vedantic truths, Japa is the easiest and safest way for attaining God-realisation. Tukaram, Dhruva, Valmiki, Prahlada Sri Ramakrishna Paramahansa and many others have attained salvation by uttering the name of the Lord. In Gita you will find 'Yajnanam Japa Yajnasmi'. Among Yajnas (sacrifices) I am Japa Yajna. In this Kali Yuga by practising Japa alone one can attain eternal peace and communion with the Lord.

A Mantra is a holy formula by the constant recollection or repetition of which one is protected or released from the round of birth and death, 'Mananat Trayate iti Mantrah'. Mantra itself is divine power manifesting in a sound body. Mantra itself is regarded as the deity invoked by it. Such is the glory of a Mantra. The constant repetition of a Mantra brings the Deity to the consciousness of the Sadaka. By Japa of a Mantra the Sadhaka awakens the Shakti latent in the Mantra, and then the Mantra Shakti strengthens the sadhaka's individual shakti, takes him up the spiritual ladder and reveals to him the Deity embodied in the Mantra.

A Mantra accelerates and generates creative force. It produces harmony. Spiritual life needs harmony in all parts of our being. The whole being must be in perfect ease and in tune with the Divine, then only the spiritual truths can be realised. Mantra has the power of bestowing cosmic and supercosmic consciousness. The repetition of a Mantra or Di-

vine Name removed the dirt of the mind such as lust, anger, greed, etc., purifies it and makes it fit for reflecting the higher truths, even as a mirror which is cleansed of its impurities acquires the capacity to reflect clearly the things placed before it. Mantra as it were, is a spiritual soap to cleanse the mind. Just as fire cleanses gold of its impurities, even so a Mantra cleanses the mind of all Vasanas and desires. All sins too are destroyed by the repetition of a Mantra or Divine Name.

Japa should be practised regularly, every day. Mental Japa should become habitual and should go on even during work. Japa should be attended with Sattvic or Divine Bhava, Purity, Prem and Sraddha. While you are doing Japa, think that you are really praying to your Ishta Devata, that your Ishta Devata is really listening to you, that He is looking at you with merciful eyes that His grace is flowing to you, that you are becoming purer and purer, and that God, with open hands is giving you full protection with a view to giving you your desired object. Do Japa with a spirit of self-surrender to the Lord. Offer your very being to the Lord when you repeat the Mantra or His name. Know the meaning of the

(Continued on page 6)

All Ceylon Social Service Society

At a General meeting of the above Society held on 29-10-60 it was unanimously resolved "to re-organise the volunteer force within the Nallur area with the help of Village Headman, Nallur and to extend same to Ariyalai, Chundikul and Kanderamadam areas with the help of the Village Headmen, and to assist the police in patrolling the areas in the Village Headmen's Divisions.



தமிழ் மொழியை அனைத்து அறிவுமும்
நமசிவாயமே நான் நினைக்கிறேன்
தமிழ் மொழியை நான் நினைக்கிறேன்
தமிழ் மொழியை நான் நினைக்கிறேன்
தமிழ் மொழியை நான் நினைக்கிறேன்

Hindu Organ

FRIDAY, NOVEMBER 4, 1960

Treasure These Thoughts

*When God's name is
enshrined in the heart, it
means the rebirth of man.*

RELIGION IN RETROGRESSION!

The pattern of the political thinking of the legislators of this country can be gauged from their speeches in the House of Representatives and their voting on the Second Reading of the Assisted Schools and Training Colleges (Special Provisions) Bill. The entire group of members who draw their inspiration from Marxist philosophy ably supplemented the ruling party in such vigour that this Bill was able to secure one hundred and one supporters in a House of one hundred and fifty six Members. Now what does this trend of affairs signify?

We know that it is absolutely fruitless to launch forth on an enterprise of preaching the principles of good Government to the hundred and one M. Ps who have denied the various denominations their traditional and legitimate right to conduct educational institutions. But we are only anxious to analyse the statistical facts of the voting in favour of the Bill and to see whether changes in the Thesavalamai policies of this country can be executed when one community had opposed it tooth and nail. In simple language it may be stated that this Bill was opposed by all the Tamil M. Ps. How do the Ministers who only a fortnight ago toured the North and the East and proclaimed to the Tamil-speaking people that they would do nothing harmful to the interests of the Tamil-speaking areas reconcile themselves to the chorus of noes that reverberated from the determined lips of the Tamil M. Ps? Even if a two-thirds majority can be obtained, the opposition of

ARYANS

BY SOURJ RAJAN

It was only after Western Savants studied Sanskrit did the science of philology grow in extent and content. Sanskrit being called Arya Basha, all languages akin to it were grouped under Aryan. The word Aryan was unknown and not heard of outside India. The temptation to mix language with race is too great and the white races whose languages were akin to Sanskrit have been labelled Aryan or Indo-Aryan. But those Indians who called themselves Aryans regarded themselves civilised and cultured and labelled all others as milechas or uncivilised. The land occupied by these Aryans was called Arya Varsha and they had a way of life which was different from the rest. A good idea of this could be found in the Itihasas or epics of Ramayana and Mahabharata. Their scriptures were called Vedas which were regarded as revelations or Sruti and their traditional customs and usages were codified into the Smritis. To them Dharma, Artha, Kama and Moksha were the main things that mattered in life. They divided their Society into the four-fold order of Bramana, Shasthya, Vaisia and Sudra of whom the males of first three alone were entitled for upanayana or 'spiritual second birth' which qualified a male to become a Bramacharya and study the Vedas. Sudras and all women of whatever caste were not entitled for Upanayana. Their family system was of the patriarchal type. After the period of Bramacharya or studentship, one became grahastha or householder then a Vanaprastha and a Sanyasi. The Varna and ashrama gave rise to Varnashrama Dharma and was also called Sanadana

the entire group of Tamil M. Ps will remain a factor to be reckoned with.

The passing of the Schools Bill has not merely put back the clock of progress but has pushed aside religion from a sphere that has owed its development to religion all these long years. We, however, are aware of the fact that the Tamil M. Ps were not a party to this preposterous move and refuse to believe that this fact can be overlooked by the Government.

Dharma or Eternal religion. Reformers and thinkers arose among them and reinstated the law and condemned customs and usages that would not stand criticism. One of such reformers was Gautama Buddha who interpreted the Dharma in a more liberal form and condemned certain customs current in society, and gave women greater freedom improving their status, so that if one wishes to see the best side of Aryan way of life one has to study the Buddha's preachings. A good example of a layman who followed the Aryan path was "Asoka" the great Emperor who helped the spread of Buddha's teachings by sending missionaries all over the world. The impact of Buddhist teachings could be seen in every religion or sect that came after him, but with variations to suit the people, their country and their religions. Sri Lanka too had its share when Asoka's son Mahinda and daughter Sangamitta came here with the Buddha's message in the 3rd century B. C. The Dhammapada gives the Buddha's message in a succinct form. When we study the early history of India we find many tribes invading India and settling down there and adopting the indigenous Aryan way of life. But the Muslim and European invaders who came later did not give up their way of life though their outlook may have been changed. None of the invading tribes even in the remotest period of history did call themselves Aryas nor did any other branches of these tribes that are regarded as having gone westward call themselves as Aryans. Hence it will not be incorrect to regard Arya as peculiar and indigenous to India alone. There is no ethnic group which could be called Aryan though some anthropologists seem to think that the Caucasian type was of Aryan stock. Similarly Indo-Germanic types are regarded as Aryan. It is the opinion of modern thinkers that there is no pure human race but are all mixed up; and some dispute the existence of an Aryan race at all. Under the above circumstances it would be best to confine 'Aryan' to language, culture and way of life than to an Aryan race or

Afro-Asian Conference

Held In Russian Colony!

With strange cynicism, the Soviet Union chose to hold its first Afro-Asian Conference at Stalinabad, the capital of Tadzhikistan, where Soviet colonialism has been most active.

The main item on the conference agenda was "The peoples of Asia in the struggle against colonialism and imperialism and the activities of the Soviet Afro-Asian Solidarity Committee". This has particular relevance in Tadzhikistan, formerly a wholly Muslim territory in Central Asia, where the steady introduction of Russian settlers reduced the proportion of Tadzhiks from 78.4 per cent in 1933 to 55.1 per cent in 1959.

Yet the Asian and African guests invited to the conference in Stalinabad were obliged to listen to attacks on the Western Powers whose dependent territories are rapidly reaching Statehood. The fact that Russia and China are the largest colonial empires in Asia was ignored.

One of the main purposes of the conference was to try to further the idea of the Soviet Union as the champion of the peoples of Africa and Asia - much as was attempted with singularly little success by Mr. Khrushchev at the United Nations General Assembly.

The broad Communist aim is clearly to maintain and, as far as is tactically possible, to extend its influence on the African and Asian

nation. The culture and people of India are mixed and are the product of thousands of years co-existence that it is too difficult to distinguish what is purely Aryan and what is not. Of these non-Aryan elements what is now called Dravidian people and their culture is the most important that contributed to Indian culture from pre-historic times. Much remains to be worked out by scientific research - workers about the Dravidian contribution to Indian culture etc. The discoveries of Mohenjodaro and Harappa in the Indus valley have given a new orientation to the study of the Indian civilization and world civilization too.

nations willing to listen and to persuade the uncommitted countries into lending themselves to anti-Western propaganda.

It may seem paradoxical, but is typical, that there should be an officially-sponsored Soviet Afro-Asian Solidarity Committee at all and that it should call a conference of representatives of African and Asian countries in view of the fact that Soviet Russia is itself a colonial Power in Asia. This large-scale controller of the destinies of subject peoples has no intention of releasing its numerous territories and granting full independence to Tadzhiks and Uzbeks, Azerbaidzhani Turks and Turkmenians, such as Britain has given to her dependent territories.

The fact that Soviet Russia intends to consolidate its hold on small, helpless Tadzhikistan is shown by the large number of European non-Muslim officials who occupy important positions in the territory. Tadzhikistan is run by strangers - one might almost say foreigners - to the country.

The president of the Council of National Economy and the president of the State Security Committee and many leading functionaries of the Tadzhik Party apparatus are non-Tadzhiks. The city of Stalinabad - even here the Communists removed the ancient Tadzhik name of Dyushambe and called it after a man under whose rule hundreds of Tadzhiks perished in concentration camps and masses were deported - is half-European and the number of European Russian "settlers" has constantly increased in recent years.

Stalin 55 years ago described Tadzhikistan as "the Soviet Republic at the gates of Hindustan". He was obviously expressing the hope that Tadzhikistan's very existence would make an impact on the situation of India and ultimately help to bring that country into the Communist fold.

The Afro-Asian countries and the Stalinabad conference was by no

(Continued on page 5)

Ceylon Navigator Sri Sithambara Subiah Chettiyar

By A. Sabapathipillai (Secretary Y. M. H. A. Nawalapitiya)

It is a welcome sign that the Tamils of Ceylon celebrated this month the day of Sri Sabapathy Navalar of Kopay North and the day of Sri Ganesh Iyer of Varuthalavilan. Fitting tributes were also paid to Sri Kumarasamy Kurukkal of Achevely. Centenary of the Kayts Mangalavara Madam which was built by Sri Sithambara Subiah Chettiar of Vannarponnay, Jaffna, is to be celebrated in the second week of next month. Kaviyogy Sudhananda Bharathy of South India is coming over here to preside over the celebrations.

Several thousand years ago the Tamils carried on trade with Far Eastern and Western Countries. Wherever they went they carried their art, religion and culture. Historians and research scholars say that there are traces of Tamil influence in those countries. The Indian Bharatha Natyam has affinities with dances of Cambodia. The sacred Tamil Thiruvagasam verses (Thiruvembavai) are still recited in the Courts of Thailand. Certain tribes in Sumatra go under the Tamil names of Chera, Chola and Pandiya. It is a Tamil Buddhist Priest who was responsible for the spread of "Zen Buddhism" in China and Japan. Islam in Malaya was spread largely by the Tamil speaking people.

With the advent of foreign rule in India and Ceylon the local shipping industries ended. However, in the nineteenth century Sri Sithambaranar, the Indian Navigator and Revolutionist started a shipping company in South India defying the ruling Britishers. In Ceylon Sri Sithambara Subiah Chettiar owed three worthy vessels named "RA-JALEDCHUMY", "VEE-RALEDCHUMY", and "THAYRYALEDCHUMY" and carried on trade with India, Burma, Malaya and other neighbouring countries. Chettiar's vessels carried not only the cargoes but also conveyed pilgrims to the Holy Shrines in South India and the Holy Cities like Benares, Saranath, Buddhagaya and Allah-

bad. Those were days when there were no hotels or Rest houses. Hence the Mangalavara Madam was built by Chettiar at Kayts for the convenience of these pilgrims. Several lands also were acquired by him and donated to this Madam for its maintenance.

Chettiar was a contemporary and a relation of Srila Sri Arumuga Navalar, the champion reformer of the Hindus. Navalar's religious lectures at the Sivan Temple, Vannarponnay influenced Chettiar very much. He lived strictly in accordance with the preachings of Navalar, performing daily Siva Pooja etc. Navalar was very much taken up by this and had a great liking for Chettiar. Navalar paid a glowing tribute to Chettiar by selecting Sri Sabapathy Chettiar, a member of the Navigator's family, to perform his last Rites, leaving aside his own brothers and very close relations.

Chettiar's family is well known for their philanthropy. It is for this reason I believe the area where they lived still goes by the name "THAN-NEERCHALADY", which means charity and meritorious deeds flow like water.

It is worth mentioning here that one of the founders of the leading Hindu Institution, Jaffna Hindu College and Saiva Paripalana Sabah was Sri Pasupathy Chettiar, a son of this great Navigator. Sri Pasupathy Chettiar was also responsible for the initial spade work for the restoration of the ancient Hindu Shrine "THIRUKE-THESWARAM" at Mannar, in accordance with the wish of Navalar.

Karmayogi Sri S. Muthucumaran, grand son of the late Pasupathy Chettiar, should be congratulated for his efforts to celebrate the centenary of the Mangalavara Madam.

Now that we are free and independent, the day is not far off when Kayts will be opened as a Harbour and developed when the past glory will be regained.

LETTERS TO THE EDITOR

Linguistic Minorities

I give below a summary of the circular sent by the Union Home Ministry of India, regarding protection to linguistic minorities in the federal Southern States—Madras, Mysore, Andhra, Kerala,

A. 1. All important Government Notices, electoral roles, rules, etc. are to be published in a minority language or languages of the area. Forms used by the Public are to be printed both in the regional and in the minority languages.

2. All minority languages are to be recognised in the States—Tamil, Telugu, Kannada, Malayalam, Hindi, and Urdu.

3. Correspondence in minority languages, and facilities for registration of documents are to be permitted.

4. Facilities to file documents in minority languages in Courts are to be given. Officers posted to work in local areas should possess adequate knowledge of the minority language.

B. EDUCATION

(a) Primary Schools

1. Separate schools for linguistic minorities are to be provided.

2. Even if the number of pupils in a school decreases existing facilities are not to be withdrawn.

3. All applications from parents of linguistic minorities for admission of their children and instruction in the mother tongue will be entertained.

(b) Secondary Education

Education through the mother tongue will be per-

mitted in a minority language if there is a minimum strength of 60 pupils on the new need standards eg eight to eleven of the Higher Secondary Course.

C. RECRUITMENT TO PUBLIC SERVICE

1. Safeguards to be provided in respect of the linguistic minorities in regard to the Regional language and the medium of competitive examinations.

Ironically enough this account in the 'Hindu Weekly' of October, 17, 1960 appears side by side with the problem confronting the public servants in Ceylon as a result of the Government's determination to conduct all affairs in Sinhalese from 1961.

S. J. Gunasegaram
Kopay.
24-8-60.

What Next?

Sir,
It is very heartening that Hindu Organisations and the Hindu Public have expressed their disapproval of the proposed take-over of Hindu and other denominational schools by the State. In addition to the maintaining of the opposition to this unwise and irreligious measure, it will be the duty of the Hindu public and organisations to think further and try to prepare a comprehensive, constructive, protective, remedial, and compensatory program which could enable the Hindu community to ward-off and nullify the evil effects of the proposed measure of the Government. The adumbration of such a program is as important

(Continued on page 5)

ORDER NISI

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction No. 876

In the matter of the Intestate Estate of the late Nagammah wife of Sinnathamby Murugesu of Karadabokku, Kilinochchi. Deceased.

Sinnathamby Murugesu of Karadibokku, Kilinochchi.

Petitioner.

Vs.

1. Murugesu Navaratnam

Minor 2. Murugesu Tharmaratnam

3. Thruchathevy daughter of Murugesu

4. Murugesu Wijeyaratnam

5. Murugesu Nagaratnam

6. Murugesu Gunaratnam

7. Murugesu Arumugampillai all of Karadibokku, Kilinochchi.

The 2nd to 7th respondents are minors appearing by their Guardian-ad Litem

8. Kasipillai Sinnathamby of Karadibokku, Kilinochchi. Respondents.

This matter coming for disposal before C. Thanabalasingam Esquire, District Judge Jaffna on the 29th day of September 1960 in the presence of Mr. A. V. Sathasivam, Proctor on the part of the petitioner and the affidavit and petition of the petitioner having been read;

It is ordered:

(a) That letters of administration of the Estate of the abovenamed deceased be issued to the petitioner as the husband of the said deceased and the father of the said 1 to 7th Respondents,

(b) And that the 8th Respondent be appointed Guardian-ad-Litem over the 2nd to 7th Respondents minors for the purpose of these proceedings, unless the Respondents or any other person or persons shall on or before the 14th day of November 1960 appear before this Court and show sufficient cause to the satisfaction of this Court to the contrary.

It is further ordered that the 8th Respondent do produce the 2nd to 7th Respondents minors before Court on the 14th day of November 1960 at 10 a.m.

The 29th day of September 1960

Sgd. C. Thanabalasingham District Judge

Drawn by:-
Sgd. A. V. Sathasivam Proctor for Petitioner.

(O.125 28 & 4)

The Engineering & Industrial Co. Ltd.

"The Citadel", Chundikul, JAFFNA.

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Astrological

WEEKLY FORECASTS

'SRI PATHY'

FROM 6-11-60 TO 12-11-60

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

Gains through lands and landed properties promised this week. Brothers and sisters also will be very helpful. But health will continue to be unsatisfactory. Minor domestic upsets also shown.

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

Quarrels and misunderstandings in the domestic circle likely this week. Troubles in the office also shown. Be careful in your dealings. But enemies will not be able to triumph over you.

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

Health will continue to be a problem. Domestic conditions too will not be very satisfactory. But professionally a good week. Financial gains also promised.

CANCER Punarpoosa 4, Poosa, Ayilya [Kataka Rasi]

Eye troubles likely. Clashes with relatives also shown. But financially a good week. You will be able to steer clear of most of your obstacles. Ruin to enemies shown.

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

Domestic affairs will be in a muddle this week. But professionally a good week. Old investments will bring in good results. Success in agricultural pursuits also indicated.

VIRGO Uttira 2, 3, 4, Attachittirai 1, 2 [Kanni Rasi]

Financially a fairly good week. Younger brothers and sisters will continue to be helpful. But clashes with other relatives likely. Professionally a good week.

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

The first day of the week must be spent with care. Minor health upsets likely. Rest of the week will be favourable for financial deals. Father's relatives likely to cause you some expenditure.

SCORPION Visaka 4, Anusha, Kettai [Vrischika Rasi]

Monday, Tuesday and Wednesday morning must be spent with care. Rest of the week will be favourable for business or professional deals. But mind your health.

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

First half of the week will be favourable for new deals. Financial gains also promised. But health will not be very satisfactory. Father's relatives also will cause you much annoyance. Spend Wednesday evening Thursday and Friday with care.

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

There will be no mental peace this week. You will have to face much opposition and criticism in your affairs. But you will be able to have your own way at the end. Spend the last day of the week with care.

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

Domestic affairs will not be satisfactory. Health too is likely to suffer. But professionally a good week. Financial gains also promised.

PISCES Pooraddati 4, Uttiraddati, Revathi [Meena Rasi]

Some minor clashes with relatives likely. But you will be able to triumph over your enemies. Health will improve. Fame and social success promised week end.

ORDER NISI

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction No. 880

In the matter of an intestate estate of the late Subramaniam Vallipuram of Irupalai, Kopy.

Deceased.

Rosaline Amirtharatnam Vallipuram of Irupalai, Kopy.

Petitioner.

Vs.

1 Samuel John Sethirajah of Audit Department, Colombo-7 and wife

2 Elizabeth Pushpamani

Sothirajah of Irupalai

3 Glory Rajamalar Vallipuram

4 Albers Vallipuram Jeba-

nayagam of Irupalai

presently of Raya

Puram, Madras

5 Joyce Sathiathevi Vallipuram

6 Pearl Satkunarane

Vallipuram all of Irupalai

4th to 6th respondents

minors appearing by their Guardian-ad-litem

7 Kulanthaiyer Samuel

Subramaniam all of Irupalai.

Respondents.

This matter coming on for disposal before C. Thanabalasingham Esquire Additional District Judge, Jaffna on the 7th day of October 1960 in the presence of Mr. D. Rajadurai Proctor on the part of the petitioner and affidavit of the petitioner having been read:

It is ordered that the 7th respondent be appointed Guardian-ad-litem over the 4th to 6th named respondents who are minors and that letters of administration in respect of the estate of the deceased abovenamed be issued to the petitioner accordingly as widow of the deceased unless the respondents or any others who are interested shall appear before this court on or before the 16th day of January 1961 and show sufficient cause to the satisfaction of this court to the contrary.

And it is further ordered that the petitioner do produce the said minors on the said date in court.

The 7th day of October 1960

Sgd. C. Thanabalasingham. Additional District Judge. (O 126 28 & 4)

lie and deposited in this Court be declared proved and probate thereof be issued to the petitioner accordingly unless the Respondents or any other person or persons interested shall appear before this Court on the 14th day of November 1960 and state objections or shew sufficient cause to the satisfaction of this Court to the contrary.

Jaffna this 29th Sept. 1960

(Sgd) C. C. Somasegaram Addl. District Judge Jaffna

Drawn by me T. Arianayakam Proctor for Petitioner (O 124 28 & 4)

U. N. DAY IN MANIPAY

The United Nations Day was celebrated in Manipay on Monday by a Public Meeting convened under the auspices of the Jaffna District Community Centres Union.

Gate Mudaliyar C. Thingarajah, President of the Union presided. He said that in the past the United Nations Day was celebrated with joy and hope in the hearts of millions of men and women. Today we are celebrating United Nations Day with a certain amount of sorrow and pessimism especially after the recent meeting of the General Assembly.

The ordinary man in the street is earnestly anxious for peace. The only way to save the United Nations is by the force of public opinion exerted by the people of the world on their respective governments to support the ideals of the United Nations Charter. This public opinion can be generated only if the people are educated about the ideals and achievements of the United Nations organisation.

A correct knowledge of the ideals and achievements of the United Nations would go a long way to bring about better relations among the major communities in Ceylon. The problem which faces today, whether, economic, political, or social, is to a large extent due to narrow nationalism. Individual egoism is bad but national egoism is suicidal. The U. N. Charter should be popularised in Ceylon so that people may imbibe correct and progressive ideals. This could be better popularised through schools so that the children may grow up to be men and women with correct standards of civilization.

Mudaliyar V. Mahesan stressed the need of unity not only among nations but also among all creeds and races. Without tolerance and a spirit of forgive and forget, no good could emerge from the United Nations charter and its ideals.

Dr. H. P. Chellah stressed the need to popularise the U. N. Charter through schools. He said that the observance of the ideals of the United Nations could stop conflict not only among nations but also, among the major communities in Ceylon.

Mr. M. Jayaratnam and Mr. W. N. Thevakadcham also spoke.

The proceedings terminated with a special film show by the U. K. Film Unit.

Order Nisi

IN THE DISTRICT COURT OF JAFFNA

No. 874-Testamentary

In the matter of the intestate estate of Chiniah Sivanandan of Changanai West.

Deceased

Thangammah widow of Chinniah of Changanai West

Petitioner

vs.

Sinnakkuddy Selvadurai of Chulipuram

Respondent

This matter coming on for disposal before C. Thanabalasingham Esquire Additional District Judge of Jaffna on the 24th day of September 1960 in the presence of Mr. A. Sockalingam Proctor on the part of the petitioner and the affidavit of the abovenamed petitioner having been read.

It is ordered that the

petitioner be and she is hereby declared entitled as heir of the said deceased to have Letters of Administration issued to her, unless the respondent or others interested shall on or before the 14th day of November 1960, show sufficient cause to the satisfaction of this court to the contrary.

This 24th day of September 1960

Sgd P Sri Shandarajah District Judge (O 128 28 & 4)

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction No. 875

In the matter of the Last Will and Testament of the Late Sinnathamby Thambipillai alias Anthony Michel of 39, Old Park Road, Chundikuli, Jaffna.

Deceased.

Samuel Benjamin of 39,

Old Park Road, Chundikuli, Jaffna.

Petitioner

Vs.

1. Samuel Rokkappar alias

Aiyadurai

2. Samuel Santhiappillai

both of do

Respondents

This matter coming on for disposal before C. Thanabalasingham Esquire Addl. District Judge, Jaffna on the 29th September 1960 in the presence of Mr. T. Arianayakam, Proctor on the part of the petitioner and the affidavit of the petitioner and of the witnesses to the Last Will dated 27th September 1960 respectively having been read it is ordered that the petitioner be declared entitled to have probate of the Last Will and Testament of the deceased abovenamed as sole legatee and executor thereof and that the Last Will bearing No. 92 dated 22nd May 1957 and attested by T. Arianayakam, Notary Pub-

Letters To The Editor

(Continued from page 3)

as is the maintaining of the opposition.

If the Hindu community acts with sufficient earnestness, foresight, wisdom and faith in the deities it has worshipped from time immemorial and in the ideals of its sacred religion (Sanathana Dharma), there could be no doubt that this great ordeal might even make us purer, stronger, better in every respect and more religious than we are today. Hinduism has met with and survived greater ordeals than the present one.

One of the many directions enjoined in our religion is apposite on this occasion:-

"Work, ceaselessly
Detached of heart,
Do the work that ought to be done.

Whoever works unattached shall attain the highest".
(Srimad Bhagavad Gita)

Yours faithfully,
S. Sivasubramaniam,
103/2, Hultsdorf Street,
Colombo.

"SCHOOLS"

Sir,—

Mr. E. A. Albert Perera writing on 'Schools' (Times 22-10-60 says:)

"Before the advent of the Portuguese, Sinhalese was the state language and the Privenas were the medium of instruction".

He has been grossly misinformed.

1. The Privenas referred to were far and few between and were primarily intended to instruct pupil monks. The languages taught in them were Sanskrit, Pali, Elu and Tamil.

2. If at any time Sinhalese was the 'State Language', the correspondence with other countries would have been done in that language. No such evidence is available, but it is known that—

(a) "The Tamil Language was the Court Language of the Kings of Kotte"

(Codrington, JRAS Vol. XXXI No. 81 p. 202).

(b) "Prince Vijayapala corresponded with his brother Rajasingha II in Tamil."

(Portuguese Era, Vol. II, p. 259)

(c) A treaty in the reign of Kirthi Sri Rajasingha between him and Louis XVI of France was written in Tamil.

("Buddhist No. 4 of the Historical Manuscript

Commission, 1937)

I give below an extract from a letter by Mr. E. E. Davidson, in the Times of 1st Nov., 1955, under the heading Language—Historical ;

"For the information of those fanatical and self deluded patriots who loudly proclaim that Sinhalese was the state language for 2000 years, it should be noted that Sinhalese was not known in Vijaya's time. Nor is it likely that the Indian Kings who followed him used Sinhalese as the official language. Nor was Sinhalese the official language of the three Kandyan Kings immediately preceding the British occupation. The correspondence between the British Government and Kandyan Government was in Tamil. There are letters written and signed by Ehalepola in Tamil."

It has been pointed out that had not the Portuguese occupied the Maritime regions of South Ceylon and the British the Kandyan Districts, the official language of these Districts would have continued to be Tamil. Dutch writers have noted that Tamil was the language spoken in the greater part of the Island.

The Buddhist Priests patronised Pali and wrote their religious works and stories in the Prakrits and not in Elu (Sinhalese) till recently. There were only Sinhalese translations of Prakrit Grammar till (probably a Tamil) wrote in Sinhalese the Sidai Sangara's Grammar based on Tamil Grammar (of Godakumbura, 'Sinhalese Literature' page 318).

Yours faithfully,
S. J. Gunasegarom

Kopay
24-10-60.

Afro-Asian

(Continued from page 2)

means representative of them—are, of course, well aware of their role in this Communist game of "father and the family". They are not credulous; they know that any fight against imperialism and colonialism must take account of the fact that Russia and China are colonialist Powers with an appetite for empire the like of which the world has seldom seen.

(U K I S)

Jaffna District Savings Week

The Savings Week for Jaffna District inaugurated by the Hon. Mr. Maitripala Senanayake, Minister for Industries, Home & Cultural Affairs on the 20th October was concluded on Wednesday by a largely attended meeting at Tinnevely. Expert amateur artistes who carried away prizes at the recent cultural Exhibition in Jaffna kept the audience spell bound by Barathanatyam dances. The meeting was organised by Mr. K. Balachandran, D. R. O. Jaffna,

In the unavoidable absence of Mr. M. Sri Khanta, Government Agent, who was scheduled to preside, Gate Mudlr. C. Thiagarajah, presided over the meeting. He said that the Jaffna District had saved Rs. 3,447,346.50 for nine months ending 30th June 1960 and that at the end of the past financial year, he was confident that the district would have overshot her target of Rs. 5,000,000 as usual. The figures after June were not yet available, said Gate Mudlr. C. Thiagarajah, Hon. District Organiser, Jaffna, he stated, was always leading in National Savings from the very inception of the Movement, and he hoped that this proud record of capital formation in this country would be maintained in keeping with the traditions of the people of Jaffna for thrift. Continuing the Gate Mudaliyar said that the people should help to increase national product to keep pace with the rapid rise of population of 650 per day today in Ceylon by producing the necessary capital by National Savings.

Mr. V. Sachithanandam, Commissioner National Savings Movement, said that this Government would solve the unemployment problem. No country in the world had solved the unemployment problem by development of agriculture alone. He said cottage industries and factories should be given priority in the economic planning for development. He also said that moneys realised by Savings will be used for productive purposes, and hoped that Jaffna would contribute a substantial share of the twelve and a half millions the Government has requested the National Savings Movement to find.

Mr. K. Venthanar and

Miss Bugum Marikar also spoke.

Mr. K. Balachandran, D. R. O. in proposing a vote of thanks referred to Gate Mudaliyar Thiagarajah as the father of the Savings Movement in Jaffna who was responsible for the successful spread of the Movement throughout the district. He also paid a tribute to Mr. Sachithanandam for his wise stewardship of the Movement.

Order Nisi

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction
No. 878

In the matter of the intestate estate of the late Velupillai Murugesu of Tellippalai East Deceased
Packiam widow of Velupalai Murugesu of Tellippalai East

Petitioner

Vs

1. Murugesu Mailvaganam, 2. Selvarance 3. Suntharaleela 4. Indra Devi, 5. Sucila devi all daughters of Murugesu and all minors appearing by their Guardian ad litem, 6. Nadesu Sivasubramaniam all of Tellippalai East

Respondents

This matter coming on for disposal before C. Thanabalasingam Esqr District Judge Jaffna on the 30th day of September 1960 in the presence of Mr. S. Nadarajah Proctor on the part of the Petitioner and the affidavit and Petition of the Petitioner having been read.

It is ordered that the abovenamed 6th Respondent be appointed Guardian ad litem over the minors 1 to 5 Respondents for the purpose of watching their interests in these administrative proceedings and that the Petitioner be and she is hereby declared entitled take Letters of administration to the estate of the said deceased and that Letters of Administration be issued to the Petitioner as his lawful widow, unless the said Respondents or any other persons or persons interested shall appear on or before the 14th day of November 1960 and show sufficient cause to the contrary.

It is further ordered the 6th Respondent do produce the said minors

ORDER NISI

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction
No. 879

In the matter of the intestate estate of the late Kamalathevi wife of Chellappah Kanagasabai of Karainagar West. Deceased
Chellappah Kanagasabai of Karainagar West

Petitioner

Vs

1. Kanagasabai Kanesan
2. Kanagasabai Nadesan and
G.A.L. 3 Velupillai Kanapathippillai all of Karainagar West

Respondents

This matter coming on for disposal before C. Thanabalasingam Esqr Addl. District Judge Jaffna on the 6th day of October 1960 in the presence of Mr. A. Kanagasabai Proctor on the part of the Petitioner and the affidavit and Petition of the Petitioner having been read.

It is ordered that the abovenamed 3rd Respondents be appointed Guardian ad litem over the minors 1 & 2 Respondents for the purpose of watching their interests in these administration proceedings and that the Petitioner be and he is hereby declared entitled to take Letters of administration to the estate of the said deceased and that Letters of Administration be issued to the Petitioner as her lawful husband, unless the said Respondents or any other person or persons interested shall appear on or before the 21st day of November 1960 and show sufficient cause to the satisfaction of this court to the contrary.

It is further ordered that the 3rd Respondent do produce the said minors in court on the said date.

This 6th day of October 1960
(Sgd) P Sri SkandaRajah
District Judge,

Drawn by
Sgd. A. Kanagasabai
Proctor for Petitioner
(O 132 4 & 11)

in court on the said date.
This 30 day of September 1960

Sgd. P. Sri SkandaRajah
District Judge

Drawn by
Sgd. S. Nadarajah
Proctor for Petitioner
(O 130 4 & 11)

Japa Yoga

(Continued from page 1)

Mantra and do Japa with feeling. Draw closer and nearer to Him when you repeat the Mantra or Name; think that He is shining in the chambers of your heart, He is witnessing your Japa, He is witnessing your mind. When you do Japa, You must have the same flow of love and devotion in your heart as you will naturally have at the time of His actual Darshan. You should have full faith in the purifying, divinishing, the God vision giving power of the Name or Mantra.

Japa is a great help to meditation. Japa leads to meditation. You should combine Japa with meditation. Japa accompanied by meditation on the form of the Lord is much more efficacious than japa done without meditation. As you advance Japa will drop off by itself and meditation will alone remain. This is advanced state. You can then practise meditation separately. If however, you find it inconvenient to combine Japa and meditation, you may practise them separately. Unless the mind is purified by the practice of Japa, it will be very difficult to practise meditation or concentration. Even a little recitation of a Mantra or Divine Name with faith, Bhava, one-pointedness of mind and an understanding of its meaning will destroy all impurities of the mind.

One should have at least two sittings daily for Japa one in the early morning, preferably in Brahmamuhurta, and the other at sun-set or night. If one can do two hundred Malas of hundred and eight beads, it is all the better; the mind will be purified quickly. Otherwise one should practice as much as possible, fixing a minimum limit for daily practice and sticking to it. On holidays one should do more Japa than on other days. Sattvic food, observance of the principles of Ahimsa, Satyam and Brahmacharya freedom from malice, cunningness, crookedness, backbiting vilification, greed and laziness and Tapas or austerity are aids to the quick fruiting of Japa Yoga. O man, take refuge in God's name by repeating it incessantly and attain everlasting bliss and Divine communion. Let name be your boat to cross this formidable ocean of Samsar. May you all attain eternal bliss, freedom and immortality by the practice of Japa Yoga.

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PRINCIPAL.

ORDER NISI

IN THE DISTRICT COURT OF
JAFFNA

Testamentary Jurisdiction
No. 877

In the matter of the
intestate estate of the
late Muhandiram Dut-
ton Kanagasundram of
Tellippalai East.

Deceased

Mrs Caroline Gaanapoor-
nam Kanagasundram
widow of Dutton Kana-
gasundram of Tellip-
palai East

Petitioner

Vs

1 Dr Charles Rajadurai
Kanagasundram of
Tellippalai presently at
Eye Hospital Church
Street Birmingham &
2 Dr Richard Jeyaraja-
singam Kanagasundram
of Tellippalai presently
of Civil Hospital Jaffna

Respondents

This matter coming on
for disposal before O.
Thanabalasingam Esqr
District Judge Jaffna on
the 30th day of Septem-
ber 1960 in the presence
of Mr S. Nadarajah Pro-
ctor on the part of the
Petitioner and the affi-
davit and Petition of the
Petitioner having been
read.

It is ordered that the
Petitioner abovenamed
be and she is hereby
declared entitled to take
Letters of Administration
to the estate of the said
deceased and that Letters
of Administration be
issued to the Petitioner
as his lawful widow,
unless the said Respon-
dents or any other person
or persons interested
shall appear on or before
the 14th day of Novem-
ber 1960 and show
sufficient cause to the
satisfaction of this court
to the contrary.

This 30 day of Septem-
ber 1960

Sgd P. Sri SkandaRajah
District Judge

Drawn by
Sgd. S. Nadarajah
Proctor for Petitioner,
(O 129 4 & 11)

Order Nisi

IN THE DISTRICT COURT OF
MANNAR

No. T 857

In the matter of the Intestate
Estate of Sellamani Skantha
of "Summer House", Karun-
kandal in Mantai North.

Deceased

Karthigesu Skantha of Vavu-
niya.

Petitioner

Vs

1. Skantha Ragini aged 8
years
2. Skantha Rehini aged 2 years
both of Arthiadi, Point
Pedro
the 1st and 2nd Respon-
dents being minors appear-
ing by their Guardian-ad-
litem

3. Karthigesu Velaithampillai
of Arthiadi, Point Pedro.

Respondents

This matter coming on for
disposal before T. J. Raja-
ratnam Esquire, Additional
District Judge of Mannar, on
the 14th day of October 1960,
in the presence of Mr. C. R. E.
Jayarajah, Proctor, on the part
of the Petitioner, and the
affidavit of the Petitioner
dated the 18th day of Septem-
ber 1960, having been read.

It is ordered that the
Petitioner be and he is hereby
declared entitled as the
husband of the abovenamed
deceased to have Letters of
Administration to the above
Estate issued to him accord-
ingly unless the Respondents
abovenamed or any other
person or persons interested
shall, on or before the 13th day
of December 1960 show
sufficient cause to the satisfac-
tion of this Court to the
contrary.

It is further ordered that
the 3rd Respondent be and he
is hereby appointed Guardian
ad-litem over the minors the
1st and 2nd Respondents
abovenamed to represent them
for all purposes of this action
unless the Respondents above-
named or any other person or
persons interested shall, on or
before the 13th day of
December 1960, show sufficient
cause to the contrary.

It is further ordered that
the 1st and 2nd Respondents
(minors) be produced before
this Court on the 13th day of
December 1960

This 14th day of October 1960

Sgd. T. J. Rajaratnam
Addl. District Judge

(O 131 4 & 11)

ORDER NISI

IN THE DISTRICT COURT OF
POINT PEDRO

Testamentary Jurisdiction
No. 678

In the matter of the
Intestate Estate and
Effects of V. Kanaga-
ratnam of Udupiddy,
deceased.

1 Ponniah Navaratna-
singham and
2 wife Mahaledchumi of
Udupiddy presently of
Jaffna.

Petitioners.

Vs.

1. Wijeyaledgechumi
daughter of Kanagaratnam,
2. Gunaledechumi daughter
of do, 3. Kanagaaatnam
Sivakumaran, 4. Thana-
ledgechumi daughter of
Kanagaratnam all of
Udupiddy presently of
Nallur, 5. Nagalingam
Pararajasingham of Udu-
pidy.

Respondents

This matter coming on
for disposal before N.
Sivagnanasundaram Es-
quire, District Judge of
Point Pedro, on the
20th day of September
1960 in the presence of Mr.
V Dharmalingam, Proctor,

on the part of the Peti-
tioners and the affidavit
and Petition of the Peti-
tioners having been read:

It is ordered that the
Letters of Administration
in respect of the Estate of
the above-named deceased
be issued to the 2nd
Petitioner above-named as
daughter of the deceased
and that the 5th Res-
pondent above-named be
appointed Guardian-ad-
litem over the minors the
1st to 4th Respondents
both inclusive for the
purpose of these proceed-
ings unless the said Res-
pondents or any other
persons interested shall
appear before this Court on
or before the 25th day of
November 1960 at 10 a. m.
and shew sufficient cause
to the satisfaction of this
Court to the contrary.

And it is further ordered
that the 5th Respondent do
produce the minors as
aforesaid in Court on the
said date.

The 5th day of October
1960.

N. Sivagnanasundaram
District Judge

Drawn by
V. Dharmalingam
Proctor for Petitioners.
(O 127 28 & 4)

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FOR FURTHER PARTICULARS

APPLY TO:

S. KANAGASABAI,
Shroff.

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மேன்மைமொகன் சைவ சீதி வினக்குக அலக மெல்லாம்.

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