

# THE Hindu Organ

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JAFFNA, FRIDAY MARCH 13, 1959

NO. 48

GLIMPSES OF THAMIL CEYLON OR  
EELATH - THAMILAKAM - X

## KANTERODAI-A HUNTING GROUND FOR COLLECTORS OF COINS

### A NUMISMATIC TALE (contd.)

(Specially contributed to the Hindu Organ)

Kanterodai had been a hunting ground for collectors of coins for the past few decades. "Thirty five of the 'Puranas' were secured from Kantherodai. The Kantherodai lot belong to all the three classes, the bulk being of silver, a few copper-coated with silver and two being the rare copper issue. The commonest of the designs are the rayed sun, the Chaitya and the so called Ceduceus." The coins that were found at Kantherodai may be classified as (i) Pandyan coins (ii) Lakshmi Coins (iii) Greek coins (iv) Roman coins (v) Pallava Kings (vi) Sethu Kings (vii) Buddhist coins of the Sinhalese Kings (viii) Chinese coins (ix) Arabic coins (x) Portuguese coins (xi) Dutch coins (xii) Early coins of the British.

Some of the innocent villagers who did not know the real value of the old coins parted these for trifling sums. Americans, Europeans and Sinhalese came to this village and collected these rare coins found here. It was fortunate that the Ceylon Government did not allow the collections to be sent out of the country. Other wise coins of great antiquity, necessary to teach a future generation would have been altogether lost sight of by the sons and daughters of the soil.

#### The Pandyan Coins

The Pandyan Coins were square in shape and were made of an alloy. On the obverse, was an elephant, and a flag on a hill, while the reverse contained the emblem of the fish—

characteristic of the Pandyan culture.

Quite a fair amount of Pandyan coins were found at Kantherodai, both large and small. There were golden coins too, where these characteristics were found.

by

V. MUTTU CUMARASWAMY

Some of these coins had a history over two thousand years old.

Apart from these, round coins of 1½ inch in diameter, have been also discovered. These were rare coins and much more ancient than the Pandyan coins. The marks have been obliterated. Some of them reveal the "Swastika" mark.

2 Coins similar to that of the coins of Agathocles, a Graeco Indian Prince B. C. (190 - 160 bearing on the obverse a tree and a railing were found at Kantherodai. 3 Buddhist Coins of the 2nd or 3rd century B. C. have been discovered here — the symbols used are a tree and a swastika. 4 Coins bearing an elephant circular temple — ascribed to the Pandyans who ruled at Korkai (one of the early capitals of the Pandyan Kingdom of South India) were discovered at Kantherodai. Other small coins that show a mounted Swastika and a well executed and prominent elephant within

2 J. R. A. S. (C. B.) Vol 28, Page 48

3 " " " " Page 49

4 " " " " Page 50

a square are said to be Pandyan coins. 5 Certain barrel shaped cast plaques, resembling those found at Thuparama at Anuradhapura were found at Kantherodai. Kantherodai yielded a great variety of the specimens of the above type, and they were singularly artistic and of good workmanship.

#### The Lakshmi Coins

The obverse represents a full length female figure. On the ears are

#### EDITOR'S VISIT TO AMERICA

MR. R. N. SIVAPIRAKASAM Editor "Hindu Organ" and "Inthusathanam" is leaving for America on the 11th inst. on a special grant. He will be visiting important places in the U. S. A. during his stay there for a period of three months. We wish him *Bon Voyage* and safe return.

heavy round ear-rings, the hakra kundala, with the end hanging on the left. The legs are well moulded and there are anklets on each. The arms hang down and are adorned with bracelets, kankana. Each hand grasps the long stalk of a vine which springs up near the feet. Two elephants hold their trunks archwise over the head of

(Continued on page 6)

5 J. R. A. S. (C. B.) Vol 28, Page 52

6 " " " " Page 53

## INDIA TODAY AND TOMORROW

### Thought-provoking Appraisal By Mr. Nehru

The following lecture by India's famous Prime Minister gives much food for thought, especially to Tamils in Ceylon who are at the cross-roads of destiny today.

The lecture is published in part today and will be continued in subsequent issues of this paper.

The Prime Minister, for, in some form or other, who was delivering the the present and future of Azad Memorial Lecture India have filled my mind. entitled "India To-day At the same time, I was a and To-morrow", referred little alarmed. This to the current demand for subject is too vital and I rights and privileges, and have been too much pointed out that the connected with the India teaching of the old dharma of to-day, to be able to was about duties and take a dispassionate view. obligations. Rights for I crave, therefore the lowed duties discharged. indulgence of my listeners he said. It would be a for this; my maiden effort at a lecture of this kind, tragedy, he said, if in the prepared under the stress of growth, they lost them of heavy work and other selves in the quest for circumstances. individual wealth and soft living.

The following is the text of Mr. Nehru's address:

I must begin with an apology. Even though I have been connected for a long time with public affairs and speak often in public, I am totally unaccustomed to delivering a lecture of the kind I am expected to give to-day. Such a lecture should be thoughtful and scholarly, and a good deal of time should be devoted to its preparation. Apart from my inexperience in such matters, I have found it very difficult, during the Budget Session of Parliament and because of my day to day activities which consume a great deal of time, to do justice to this occasion.

I was reluctant to accept this assignment but, in a moment of weakness, I agreed. I wished to pay my homage on this anniversary day of the passing away of Maulana Azad, to his memory which we cherish. I was fascinated also by the subject suggested to me

To endeavour to understand and describe the India of to day would be the task of a brave man, to say anything about to-morrow's India would verge on rashness. Indeed at no time in the world's history has it been more difficult to fore-cast the future of any country or of the world. Events move at an incredible pace, and change follows change. The superficial aspect of politics covers innumerable currents below the surface, sometimes erupting and upsetting the shape of things.

India to-day is the outcome not only of the immediate past, but also of thousands of years of the long story of our country. Layer upon layer of thought, experience and action have conditioned us and made us what we are to day. Those of my generation in India were especially moulded and conditioned by a series of events which are not likely to occur again. Not only did we come in contact with a great man and a mighty

(Continued on page 2)





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## Hindu Organ

FRIDAY, MARCH 13, 1959

Treasure These Thoughts

*Devotion to God, which is independent and the repository of all happiness, cannot be attained by the soul without the society of saints.*

### TAMILS — A NATION

It is certainly time that Tamils in Ceylon asserted themselves. By the tests of all known canons of nationhood we are a Nation. We are a homogeneous people inhabiting a clearly demarcated home-land, speaking a language which competent linguists have held to be one of the most ancient of world languages and which treasures ancient literature which is second to no other. In art, architecture, and music our ancients established their supremacy thousands of years ago. Tamil military prowess is recorded in history. Not only that. In state-craft we have records of supreme achievement not only in the South of India where Tamil Kings held sway, but here in Ceylon where Tamils ruled over the entire island or parts of it during several centuries, before the island came under the occupation of foreign powers.

During the last phase of British rule Tamils led the agitation for self-government. The now defunct Jaffna Association was then a powerful political body and was one of the oldest political associations in the island. At a time when the Ceylon National Congress was not born and its famous Tamil leader was still languishing in the Ceylon Civil Service the leaders of the Jaffna Association demanded from the British masters representative Government, emphasising that representation in the Legislature should be elective, based upon territorial electoral constituencies

and not on the basis of racial community.

The Tamil leaders who made this demand, in common with political bodies like the Chilaw Association, did so in the firm faith that what Ceylon needed was creation of an all-island state to nurture and aid in the formation of a new nation in Ceylon — the Ceylonese Nation, and not the rebirth of the old warring Sinhalese and Tamil kingdoms. Such was the patriotic urge that impelled the politically conscious Tamils of those days; and among Sinhalese political leaders there was then not one who betrayed any desire for racial aggrandisement. In fact it was, almost all along the line, untill round about the time of the Donoughmore Commission, the case of the Tamils leading and the Sinhalese following.

It is not as if the Tamil leaders of those days were short sighted. They plumbed for an ideal and were prepared to stake all to achieve it; and who dare say, even today in the face of stark disillusionment, that such idealism was wrong-headed concept of political tyros.

The recent political history of the island has taught the lesson that our leaders of the past put their trust in people who ought not to have been trusted. In saying so we do not libel the entire Sinhalese community. Those who acted in the name of that community have deceived the Tamils. When the time came for the transfer of power they saw to it that, by recourse to the most diabolical means, power descended into their laps.

And what are the Sinhalese political leaders doing with that power?

For answer look round the island. Tamils who lived in the so-called Sinhalese provinces were subjected to most inhuman tortures; children, women and men were murdered in cold blood. Their number has been estimated by responsible members of Parliament to run into several hundreds. The Government does not know; neither does it care to find out for what does it care for the Tamils. Let there be no doubt about it. We do not have a civilised government in this country.

The massacre of Tamils was not the result of a sudden upsurge of emotion roused by any act of the Tamils. It was part of a well-planned attempt

## The Army and Govt. Services

### Application Invited

The Ceylon Government Gazette of March 6 1959 gives the following information.

#### Vacancies for officers in the Army

Applications are invited for officer vacancies in the Ceylon Army.

The selected candidates will be granted regular commissions in the Ceylon Army in the rank of either Second Lieutenant or Lieutenant, depending on qualifications.

#### Posts of overseer L. D. O. Allotments Grade II

Applications are invited for posts of Overseer of Allotments under the Land Development Ordinance.

#### Recruitment of Candidates for the Courses for Apothecaries and Pharmacists

An entrance examination for persons desirous of following the course of training for the examination for a certificate of efficiency as an Apothecary or a Pharmacist will be held at the Faculty of Medicine, Kynsey Road, Colombo 8, commencing on May 11, 1959.

(For details vide Gazette referred to above).

to cow-down the Tamils and compel them by duress to accept the thesis that Ceylon is the property of the Sinhalese Community and whoever else desires to continue to 'live and have his being' in 'Sri Lanka' must learn to obey the behests of the Masters.

Signs are not wanting that certain sections of the Tamils have been stunned into silence. The vast majority of the people however are smarting with thoughts of the barbarity their kith and kin were subjected to and are yearning for real heroic leadership to show the way for the community to recreate its own future so that never again shall our people have to undergo such unmentionable insults and injuries.

It is certainly time the Tamils proclaimed again. Those who speak or act in the name of the community have need for vision, for "where there is no vision the peoples perish".

## INDIA TODAY AND TOMORROW

(Continued from page 1)

leader, who shook us up completely, upset our lives and drew us out of the normal theroutine of living but we also witnessed and participated in events of historic importance. We experienced repeatedly moments of high tension and emotional exaltation, and also the reaction to this in occasional frustration, almost akin to despair. Yet, this is not wholly correct for we escaped that feeling of mental and physical collapse which usually follows a nervous tension of high degree. There was always something to hold on to, a leader who was like a rock and a light house, and a moment which thrilled us and called out the best in us. Those moments were often not pleasurable and were sometimes even painful, but there was always a sense of satisfaction and a feeling that we were engaged in great deeds and were marching in step with history. Thought and action went together, producing the sensation of a full life. What saved us, more than anything else, was a belief that we were functioning, even in political affairs on an ethical plane and with high ideals. Hatred did not consume us as it does in conflicts and more especially, in nationalist struggles.

There was Gandhiji all ways before us and in our minds. But there were others too, giants among men, and there was the comradeship of innumerable men and women whose stature had risen because they were allied to great causes and to a great leader. Among these giants of old young in years, but always looked upon as a veteran and old in wisdom was Maulana Azad. He occupied a special place in our movement and he represented to us, more than any one else, that synthesis of cultures for which India had always striven. He helped us to get out of the ruts of a narrow nationalism and enlarged our vision. It was strange that so many people who differed greatly among themselves should find a powerful common bond and should work together for a whole generation.

What is India? That is a question which has come back again and again to my mind, and in my own amateurish way I sought a reply to it in her past and in the pre-

sent. The early beginnings of our history filled me with wonder. It was the past of a virile and vigorous race with a questing spirit an urge for free inquiry and even in its earliest known period, giving evidence of a mature and tolerant civilisation. Accepting life and its joys and burdens it was ever searching for the ultimate and the universal. It built up a magnificent language. Sanskrit and through this language and its art and architecture, it sent its vibrant message to far countries. It produced the Upanishads, the Gita and the Buddha.

### Greatness of Sanskrit

Hardly any language in the world has probably played that vital part in the history of a race which Sanskrit has. It was not only the vehicle of the highest thought and some of the finest literature but it became the uniting bond for India even though there were political divisions. The Ramayana and the Mahabharata were woven into the texture of millions of lives in every generation for thousands of years. I have often wondered that if our race forgot the Buddha, the Upanishads and the great epics, what then will it be like. It would be uprooted and would lose the basic characteristics which have clung to it and given it distinction throughout these long ages. India would cease to be India.

Gradually deterioration set in, thought lost its freshness and became stale, the vitality and exuberance of youth gave place to crabbled age. Instead of the spirit of adventure there came lifeless routines, and the broad and exciting vision of the world was cabined and confined and lost in caste divisions narrow social customs and ceremonials. Even so, India was vital enough to absorb the streams of people that flowed in to her mighty ocean of humanity, and she never quite forgot the thoughts that had stirred her in the days of her youthful vigour.

Subsequently, India was powerfully influenced by the coming of Islam and Muslim invasions. Western colonial powers followed bringing a new type of domination, a new colonialism and, at the same time, the impact of fresh ideas and of the

(Continued on page 3)



Letters to the Editor

## DR. MENDIS AND THE COMMUNAL PROBLEM

Dr. G. C. Mendis in trying to justify the attitude of the Sinhalese extremists and of those among them anxious to win the vote of the masses by opposing every just claim of the Tamils, resorts to the hypothesis that 'if the Tamils claims came from the Tamil educated they would have been received with some sympathy'. It is hoped that it is not the object of Dr. Mendis to drive a wedge between the Tamil educated and the English educated among the Tamils!

He is not probably aware that most Tamil educated men and women are sufficiently acquainted with English to understand Sinhalese history and the trend of Sinhalese politics and that in everyday life there is no social or intellectual barrier between even the entirely Tamil educated and the English educated among the Tamils.

In matters of religion too the Saivite, the Muslim, the Catholic and the Protestant are free to follow their own forms of worship of the Almighty without causing one another unwarranted irritations. The Hindu majority, in spite of past injuries done to them in misinterpreting their tenets have continued to show not merely tolerance but a positive appreciation of piety and true godliness found in other God loving communities among the Tamils.

We presume that a historian of Ceylon such as Dr. Mendis knows Tamil. If he should converse with the average Tamil in his own language and in his natural environment, he would realise the wisdom and understanding of men and women who have had a liberal education in Tamil.

Dr. Mendis' analysis is mainly based on percentages and the power behind the counting of heads. The Tamil community in this country is not a mere mathematical quantity, but a community which from the earliest times has contributed to the enrichment of the administration, agriculture, commerce, religion and culture of the entire

island. When an impartial history of Ceylon comes to be written the Tamil contribution will be found to be by no means insignificant. Kataragama and Deevinuwarra, Adam's Peak and Koneswaram, Tirukeswaram and Nagadeepa, and inscriptions scattered all over the island in Tamil and in the South Indian Prakrits used by Buddhists some concealed and others known, are incontrovertible historical monuments, however much certain local writers may try to ignore or to misread them.

As Mr. Paramothayam in 'The Times' of 25-2-59, has pointed out, 'the Tamils are not asking for sympathy from any quarter, and least of all from that section of the Sinhalese which has won power, and under the guise of democracy (by virtue of their numerical superiority) staged the gruesome events of May, 1958. Nor do the every day incidents reported in the press and heard in the courts of man's inhumanity to man in Ceylon give the Tamils any hope of sympathy from that quarter.'

It is to the English educated Sinhalese like Dr. Mendis and to the hundreds of other cultured members of that community who have at all times shown a liberal and humane attitude towards communal problems that the Tamils and other smaller nationals would make the appeal. Instead of trying to whitewash the unreasonable and unjust demand of a narrowly educated and misguided crowd, it is time that the educated and intellectual elite took the leadership, rather than find arguments to justify a majority armed with the power of the vote, and the means to shape the will of ambitious political adventurers.

In the Ceylon Press men like Mr. J. B. Passe (a member of another minority community which is suffering in silence) have pointed out again and again that the communal problem in Ceylon can never be solved so long as the 'Sinhala Only' policy is

implemented. Parity of status to Sinhalese and Tamil with the continuation of the use and study of English are inseparable factors in building up a united and informed Ceylonese nation.

Dr. Mendis' conviction that the Tamil demand for equality of status for Tamil is based mainly on economic grounds, is entirely false. No one

### ORDER NISI

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction No. 546

In the matter of the intestate estate of the late Valliammai wife of Sanmugam Arumugam of Karainagar North Deceased.

Saravanamuttu Muthiah of Karainagar North

Vs.

Petitioner

- 1 Sivackolunthu wife of Saravanamuttu Muthiah of Karainagar North
- 2 Meenadehy widow of Sanmugam Nagamuttu
- 3 Ponnampalam Kanagasabai and wife
- 4 Maheswari all of Karainagar North
- 5 Kandiah Suppiramaniam of Karainagar West
- 6 Parameswary widow of Suppiramaniam
- 7 Theivanai daughter of Saravanamuttu Nagalingam
- 8 Velupillai Chellappah and wife
- 9 Ponnammah all of Karainagar West
- 10 Saravanamuttu Velupillai and wife
- 11 Thaagamuttu both of District Hospital Lumut, Malaya
- 12 Arumugam Sangarapillai of Karainagar North
- 13 Arumugam Velupillai of Pure Life Society Petaling Kuala Lumpur, Malaya
- 14 Valliammai widow of Kathirgamar Kanapathipillai of Karainagar North

This matter coming on for disposal before P. Sri Skanda Rajah Esquire, District Judge, Jaffna on the 12th day of December 1958 in the presence of Mr S. Candiah, Proctor on the part of the 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 to the estate of the abovenamed deceased as he is one of the heirs of the deceased intestate unless the abovenamed Respondents or others interested shall on or before the 30th day of March 1959 show sufficient cause to the satisfaction of this Court to the contrary.

This 12th day of December 1958.

Sgd P. Sri Skanda Rajah District Judge

Drawn by,  
Sgd. S. Candiah  
Proctor for Petitioner  
(O. 201 13 & 20)

implemented. Parity of status to Sinhalese and Tamil with the continuation of the use and study of English are inseparable factors in building up a united and informed Ceylonese nation.

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(Continued on page 5)

## GLIMPSES OF THAMIL CEYLON

OR

### ELATH - THAMILAKAM

(Continued from page 1)

coins of Constantine the Great (306 - 337 A. D.) Theodosius I (379 - 395 A. D.) while there were certain coins from Valentinian to Theodosius II.

#### The Sethu Coins

8 Of Pandyan coins - the early device was the elephant - but from the 7th to the 10th centuries, their coins had the fish as the emblem on the reverse; on the obverse there was a recumbent bull. One such specimen was found at Kanterodai. Four varieties of Sethu Coins were discovered here, the bull is on one side and the other "Sethu" within a lotus as a flourish from the second letter.

9 From Kanterodai, coins of Parakrama Bahu, (1153-1186) Sri Dharmasoka Deva (1208) Bhuvaneka Bahu (1303) Srimat Sahasra Malla (1200) and Sri Raja Lilavati (1197) have been unearthed. There are certain coins bearing the mark "Sri" possibly Canarese.

10 Sir Ponnambalam Arunasalam says: "There was one point which needed clearing up and that was as to whether the remains unearthed by Dr. Peiris and which belonged to a period of about 2000 years ago were the remains of Sinhalese or Tamil civilization. Nothing had been discovered by him to throw light on that point. Dr. Peiris was inclined to think that it was Sinhalese civilisation but think to doubt it. He implied that this civilisation was a Tamil civilisation.

A study of South Indian History would show that the Pandyans had intimate social connections with the people of the North Ceylon the Nagas - who were really South Indian immigrants the Nayars as surmised by Parker.

11 The discovery of

8 J. R. A. S. (C. A.) Vol 28 Page 57

9 " " Page 58

10 Journal of R. A. S. (C.B.) Vol 28 Page 66 footnote

11 R. A. S. J. Vol 28 No 72, Page 60

coins having Lakshmi with the elephant certainly reflects Brahministic influence - what is especially remarkable was the quantity of fragments of these coins.

Singularly artistic coins bearing an elephant, a lotus a Swastika, a temple all indubitably leads to the fact that the people who lived in North Ceylon at that time were a highly civilised nation. It appears that the Cheras (the Malabars) under Karikala Chola, had been very powerful in the 1st century B. C. and at least for one generation till the 1st century A. D. during the time of Senkuttuvan,

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(M. 257, 20.2-8-5)

Mantai was described as "Kootuvan Manthai" Karikala Chola invaded Ceylon and took several thousands of Ceylonese as prisoners to the Chera Kingdom in South India. They were called "Elavars". The Pandyans were supreme in the 4th century A. D.

12 The Pallava period is from the 3rd century A. D. to the 9th century A. D.

13 Cosmos Indicopleustes a writer of the 6th century A. D. 550 says about Ceylon:—There are two kings ruling at opposite ends of the island, one of whom possesses the hyacinth and the other the district in which are the port and emporium, for the emporium in that place is the greatest in those parts. One was the King of Anuradhapura, the other the king who ruled at Kantherodai (Jaffna) in whose dominion was the great port and emporium (Mantota).

(Contd.)

12 History of the Pallavas — Kandi Gopalan Chap II Page 15

13 Tennant's Ceylon Vol I Page 567



## Astrological

## WEEKLY FORECASTS

'SRI PATHY'

FROM 15-3-59 TO 21-3-59

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

Some of your personal worries will disappear. Your friends will help you out of difficulties. Ruin to enemies also shown. Do not begin anything new for some time.

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

Some misunderstanding with friends likely. You will have to be very careful in your official affairs. Troubles through secret enemies also shown.

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

First half of the week will be favourable for new deals. You will be able to succeed in your ventures after some difficulties. Thursday evening, Friday and Saturday must be spent with care.

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

You will have no mental peace. Troubles in the office also shown. Fathers relatives may cause you some anxieties. But financially a good week.

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

Things will be in a mess for some time. Misunderstandings in the domestic circles also shown till mid-week. Things will improve a bit after Wednesday.

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

Gains in new undertakings promised. You will be able to steer clear of all obstacles. Favours from friends and superiors promised. Go ahead with your ventures.

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

You will be able to steer clear of opposition this week. Friends will be very helpful. Financial conditions also will improve. But you will have no mental peace.

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

A good week. You will be able to succeed in your undertakings without much difficulty. Financial gains and fame also promised. Sunday, Monday and Tuesday morning must be spent with care.

**AQUARIUS** Avittam 3, 4, Satyam, Pooraddati 1, 2, 5 [Kumbha Rasi]

Some of your personal problems will be solved. Gains through lands and landed properties also promised. Some minor clashes with relatives likely.

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

A good week. You will be able to succeed in your ventures without much difficulty. Ruin to enemies and social success promised.

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

You will have to work hard for your success this week. They will be in a mess for some time. Domestic affairs also will be far from satisfactory. Tuesday evening Wednesday and Thursday must be spent with care.

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

You will have to face some criticism in your affairs this week. But you will be able to have your own way at the end. Financial gains also promised.

British Hospitality  
For Ceylon  
Women Students

More than 20 women's organisations in Britain are to be approached by the Women's Council in London to offer hospitality to women students and wives of students from Ceylon.

The Women's Council, which co-operates with the women of India, Pakistan and Ceylon, decided at its annual general meeting this week to concentrate this year on making sure that no Ceylonese woman student anywhere in Britain would lack the opportunity of meeting people of similar interests to her own.

Many families in and near the university towns

## NOT IN EARNEST

(BY SWAMI SIVANANDA)

A man had two hundred sheep. One morning he found that one of them was missing. He went to the temple of Kali, the Divine Mother, and prayed:

"Oh Mother!

Kindly restore the lost sheep to me,

I will offer

Six sheep in sacrifice to you".

His wife shrieked in protest.

The man winked at her slyly

Hiding his face from Kali,

With the folded palms,

And whispered so that only his wife could hear:

"I don't mean it.

See what I do when Kali

Restores the lost sheep to me".

Mother Kali the Indweller, knew this,

His prayer was not answered

You cannot cheat God.

already welcome overseas students to their homes. Now a register of such hosts will be compiled by the various organisations so that they can be notified of new arrivals from Ceylon. U. K. I. S.

## ORDER NISI

IN THE DISTRICT COURT  
OF JAFFNATestamentary Jurisdiction  
No. 573In the matter of the Last Will  
and Testament of Sethu  
pillai wife of Sanmugam.  
Muttucumaru of Manipay.

Deceased.

Sittampalam Kathirave'u of  
Manipay.

Petitioner.

Vs.

1 Sanmugam Muttucumaru of  
of Manipay2 Thuraiamy Nadarajah and  
wife

3 Visaladchy

4 Nagalingam Subramaniam  
all of do5 Nagalingam Arulampalam  
of Keddady6 Eliathamby Vaithilingam  
and wife7 Paruvatham of School  
Lane, Thavady8 Ponnambalam Suppiah of  
Urelu west.9 Ponnambalam Sinnadurai  
of Manipay10 Erampu Amirthalingam of  
No. 8 Veechukara-Street  
Division 8 Trincomalee11 Sinnathamby Ponniah and  
wife12 Mathiapparanam both of  
Manipay13 Mahaledchumy widow of  
Markandu of Manipay14 Ponnambalam Chorna-  
lingam of 50 Dam Street,  
Colombo15 Moothathamby Navaratnam  
and wife16 Maheswary both of "Mahes-  
wary Villa" Chapel Lane  
Nugegoda17 Ponnambalam Jeganathan;  
Veterinary Laboratory,  
Peradeniya18 Ramalingam Nadarajah  
P. W. D. Overseer Pan-  
wilathana Gampola and  
wife19 Loganayagi of "Ranjini  
Lodge" Pallanthoddam,  
Achohvely.20 Ponnambalam Sanmuga-  
thason of Irrigation Depart-  
ment, Kalmunai.

Respondents.

This matter of the petition of the petitioner praying that the Last Will dated the 27th March 1957 and attested by S. Tirunavukkarsu Notary Public under No. 6616 and filed of record in this case be declared proved and that the petitioner as Executor named therein declared entitled to letters of Probate, coming on for disposal before P. Sri Skanda Rajah Esq., District Judge, Jaffna on the 28th day of January 1959 in the presence of Mr. S. Tirunavukkarsu Proctor on the part of the petitioner and the affidavit and petition of the petitioner and the affidavit of the attesting Notary and witnesses having been read.

It is ordered that the said Last Will filed of record be declared proved and that the petitioner be as Executor named therein declared entitled to letters of probate and that letters of probate issued to him accordingly, unless the abovenamed respondents or any others shall show sufficient cause to the satisfaction of this court to the

## ORDER NISI

IN THE DISTRICT COURT OF  
JAFFNATestamentary Jurisdiction  
No. 578In the matter of the intestate  
estate of the late Chellam-  
mah wife of Kanapathi-  
pillai Sellathurai of Urum-  
pirai

Deceased

Kanapathipillai Sellathurai of  
Urumpirai

Petitioner

Vs

1. Poopathy daughter of  
SellathuraiMinor 2. Sellathurai Kanagen-  
thiram" 3. Sellathurai Siva-  
lingam" 4. Saraswathy daughter  
of Sellathurai all of do  
The 2nd to 4th res-  
pondents are minors  
appearing by their  
guardian-ad-litem the  
5th Respt.5. Arumugam Siva-  
sambo of Thavady  
Respondents

This matter of the petition of the petitioner praying that the 5th respondent be appointed guardian-ad-litem over the 2nd to 4th respondents, that the petitioner abovenamed as husband of the deceased declared entitled to administer the estate of the deceased and that Letters of administration issued to him accordingly, coming on for disposal before P. Sri Skanda Rajah Esq., District Judge, Jaffna on the day of February 1959 in the presence of Mr. M. Mathiapparanam Proctor for the petitioner and the affidavit and petition of the petitioner having been read:

It is ordered that the 5th respondent abovenamed be and he is hereby appointed guardian-ad-litem over the 2nd to 4th respondents, that the petitioner as husband of the deceased declared entitled to administer the estate of the deceased and that letters of administration issued to him accordingly unless the respondents or any others shall show sufficient cause to the contrary on or before the 23rd day of March 1959 at 10 a.m.

And it is further ordered that the 5th respondent do produce the minors the 2nd to 4th respondents in court on the said date.

This 25th day of February  
1959

Sd. P. Sri Skanda Rajah  
District Judge.

Drawn by  
Sd. M. Mathiapparanam  
Proctor for Petr.  
(O 199 6 & 13)

contrary on or before the 2nd  
day of March 1959 at 10 a.m.

This 17th day of Feb. 1959

Sgd P. Sri Skanda Rajah  
District Judge

2-3 59 The above Order Nisi  
is extended and reissued for  
30th March 1959.

Initialed P. S.  
D. J.

(O. 200 13 & 20)



## Letter To The Editor

(Continued from page 3)

who has read Tamil history and its literature could fail to recognise that through the centuries if there was anything the Tamil has loved and cherished for its own sake, and identified it as the rare gift of God and the breath of a Tamil's existence, it is Tamil. A true Tamil does not live by bread alone but by every syllable of his language with its unbroken tradition of centuries and the accumulated treasures of ages.

S. J. Gunasegaram

## Malpractices In The Dowry System

Sir,

In view of a move in Parliament to impose simple imprisonment on those who accept or demand dowry, I wish to show, through your columns, a deeper insight on the subject than what has been visualised.

The Dowry System is not only a vital issue facing the country today but is also one of those unpardonable social evils that undermine the very concept of human dignity. This system, in its present form has become most oppressive to the parents of girls in all communities and classes of society that people of meagre means are driven to feel that it is a curse to have daughters. Thus, on account of this system which apparently leads to the economic ruin of parents who have a number of daughters, the birth of a girl in many houses is looked upon as an evil omen.

When the demand for dowry increases day by day poor parents who are without suitable alternatives cannot but allow their daughters to stagnate unduly without any signs of matrimonial prospects being assured for them. In doing so, the vast majority of girls, for no fault of theirs, wish to remain as spinsters. Not only that, some take an unusual course of action while many end themselves in rash performances. This is why we read a number of cases of suicide by girls. Is this, therefore, not one of the greatest of social evils that should be eradicated forthwith?

Dealing with the as

pect of the dowry system it is not strange to see that marriages, these days have been brought to the level of the bridegrooms being bought by the highest bidder. Such an offer of eligible bachelors to the highest bidder in the matrimonial market is no doubt a sign of moral degradation and it is indeed deplorable that the worst and inexcusable sinners in this respect are some of our educated modern young men who do not dare protest against such exacting tendencies of their parents. A really cultured and self respecting man will not talk of dowry. He will marry the girl he loves and not the money she brings.

Women too should play their part. They should be more assertive and refuse to marry men who demand money in preference to love or regard.

If both sides are determined all will be well and we can hope to root out the evil more quickly than it would be possible otherwise. The attempt to reform should rest on the benevolence of the people themselves both men and women and it will be too optimistic to think that this practice can be rooted out by mere legislation. Legislation cannot be counted upon as a panacea for such ills for the repercussions on such a move will all the more be grave and disastrous. Hence the task of putting the system in its proper perspective is not by legislative measures, but by launching a campaign against the malpractices inherent in the dowry system.

The sooner this canker in our body politic is removed the better it will be for the Society.

R. A. Nayagam  
Colombo  
11-3-59

## Planning of Kataragama

Sir,—It would appear that Government is about to consider proposals of the Planning Committee regarding Kataragama. As we are aware, protests have been made against the removal of the Madalavams from their present sites. Apart from such representations, what

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## BOOK REVIEW

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would also appear to be of paramount importance is the formulation and presentation of proposals in respect of the entire planning of Kataragama after study of the recommendations of the Planning Committee. A detailed, constructive, flexible and alternative scheme is urgently necessary. Kataragama is an international centre where at least three religions and cultures namely, Hindu, Buddhist and Muslims meet. It is one of the most sacred places in the whole world. It would be desirable for religious organisations to submit a suitable, flexible, constructive, comprehensive and alternative scheme.

Yours etc.

S. Sivasubramaniam

## Ceylon's Constitution

(BY S. SIVASUBRAMANIAM)

The subject of the Constitution for Ceylon is all important. It is one of the most vital things necessary for the happiness and prosperity of the Country. It is, therefore, appropriate that a Parliamentary Committee is considering the subject. It may have been better if the matter was left to a constituent assembly. It is, however, not too late even now for the recommendations of the parliamentary committee to be left to a constituent assembly for further consideration.

In the meanwhile, it is best to co-operate with the Joint Parliamentary committee and endeavour to assist as far as possible in the formulation of recommendations suitable to the Country. As has been rightly observed by many including the present Prime Minister Mr. Bandaranayake, the British system of democratic government is not entirely suitable to Ceylon. The mistake was invidiously introducing it into our Country. It will be a greater mistake to continue it even after undergoing the painful experience of its defects. The Prime Minister has mentioned that the Swiss system of democratic government is in some respects suitable to Ceylon. He also appears to think, from the report in the Press, that reversion to the Committee System of government could prove beneficial to Ceylon. On both these points a considerable amount of public opinion would be in agreement with Mr. Bandaranayake.

Efforts should be made to study the constitutions of other countries, like Switzerland, the United States, Canada and the Scandinavian countries among others and the working of the constitutional system in these countries before arriving at final recommendations in respect of the future constitution for Ceylon. The joint parliamentary committee could examine the subject in the light of such knowledge. It could also appoint a sub-committee to visit these countries and examine the respective constitutional systems and their working, on the spot. Experts from these countries could also be invited to visit Ceylon and examine our constitution and its working and advise us. This is the

usual procedure adopted by countries dealing with such matters, in these days of international, political and cultural intercourse. The formation and composition of the Executive, the subject of fundamental rights the powers of the Supreme Court, the composition and powers of the Second Chamber, the position of the Public Service are some of the items of first rate importance requiring immediate and close attention.

By taking the initiative in finding the means of evolving a suitable constitution for Ceylon, the present Parliament and Government would be doing a very great service to the country for all times to come.

## India Today.....

(Continued from page 2)

industrial civilisation that was growing up in Europe. This period culminated, after a long struggle, in independence and now we face the future with all this burden of the past upon us and the confused dreams and stirrings of the future that we seek to build. We have all these ages represented in us and in our country today. Organised power and energy are the symbols of the modern age. We have the growth of nuclear science in India and atomic energy, and we also have the cowering age. Thus every century is represented in this country and in addition, there is enormous variety. Behind that variety there is the unity which has kept our people together through the ages in spite of misfortune and disaster. We are plunging into the world of science and technology and trying to organise our knowledge in such a way that it commands more of the forces of Nature, and we are held back not only by our poverty and underdevelopment, but also by some inherited ideas and customs. There is no future for us without science and technology. At the same time that future will be shallow and empty and without any real meaning if we ignore or forget our past.



# KAMAS RESURRECTION

BY SOURI RAYAN

When the Gods were subjugated by the titans and were being weaned away from their Vedic way of life in sheer desperation they decided to send Kama to Kailasa to instill the pangs of love into Siva and Parvathi so that a great son may be born who will be able to deliver them from their servitude. Siva in His deep meditation found out the purpose of Kama's visit, sent forth a spark from his central eye that reduced Kama to ashes and the gods retreated in shame for their folly of having deemed Siva as one subject to the Laws of the Flesh. Ratni having lost her husband Kama prayed to Uma to intervene on her behalf and bring back Kama to life and restore her husband. In response to the pious appeal of Uma, Shiva restored Kama to life but he was visible only to Ratni and not to others, hence his epithet Ananga—bodiless. This restoration of life to Kama occurred on the full moon of Phatkun masa when the sun is in Pisces and moon in Kaniya and in the Vasanata Ritha or spring season. In this season life which had been dormant during the winter months comes back to life and new shoots come out of trees that showed no life at all. Nature puts on her green garb, mother earth stimulated by the warmth of the sun in the spring season becomes productive. The advent of the spring season is the prelude to the annual Vedic sacrifices. (Yagnas). At this season one can see the Sapta Rishis (great bear in the Northern heaven after sunset. Kama, the only son of Vishnu, destroyed by the fire of asceticism of Shiva and restored back to life is the cause of sex so necessary for the prolongation and preservation of life on earth and helps his father to function as the preserver of the universe and living beings in it. Among Adityas I am Vishnu and of Rudras I am Sankara. Of months I am March Sirsa." So do we find in the Bagavad Gita. Adityas form 12 Kotis and Rudras 11 Kotis among the 33 Kotis of Gods but Aditya is applied to the Sun in the 12 Rasis or houses of the Zodiac. When the Sun is in the sign of Sagittarius we have the month of Margasiras so sacred to the Souras, Saivas and Vaishnavas. As the Uttarayan Aramba or turning

northwards of the sun occurs in the midnight of the Gods with the sign of Kaunya (Virgo as Lagna and three-starred constellation) (Orions belt) Margasiras is at the Zenith overhead. When the sun enters the northern hemisphere the God's day begins after a long dawn beginning from about Mahasivaratri. What strikes one is the relationship between the movements of the sun and the religious festivals. Vishnu represents the sun with its twelve adityas and His son Kamas death and resurrection is represented by the dormant life in winter and its resurrection with the advent of spring. In keeping with this Saga of events the marriage of Parvathi to Shiva and the miraculous birth of Skanda the redeemer of the Gods is woven with poetic embellishments and theological mysteries in the Skandapurana and Kalidasa's Kumara Sambava. These all demonstrate man's longing for the life eternal. The great lesson we learn is that Siva is pure spirit not subject to the laws of flesh and above the influence of Kama and the sacred marriage of Parvathi to Shiva is unlike human marriages and is of pure divine love that cannot be easily understood by the worldly ones among us. The mystery of the birth of Skanda is beyond comprehension by ordinary mortals like us.

## Glimpses of...

(Continued from page 1)

the figure. The representation is of course that of Gaja Lakshmi or Sri. It is a Brahminical Vaishnava symbol. The number of specimens of coins, number about seventy five perfect ones. It is a representation of Gaja Lakshmi.

## The Pallava Coins

Coins of the Pallavas bearing the emblem of a maned lion have been discovered here. There were Indo Sassanian coins and also the coins of the Kurumbars. — (8th century A. D.)

## Roman Coins At Kanterodai

Amongst the Roman Coins found here were

(Continued on page 3)

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# Religion and Psycho-Analysis

(By K. S. Ramaswami Sastri)

Is religion outmoded and outclassed today? Will man discard it in the future? Does it belong to the childhood of humanity and is it inconsistent with human maturity or unsuitable to civilised man? These questions puzzle and oppress us today. Freud thinks that religion is but a collective neurosis, is but an illusion,—nay, is a danger—as it is an ally of evil human institutions and of silly superstitions. Is the concept of the Fatherhood of God an infantile illusion? Must man give it up if he is to face reality?

The main question is whether God is or is not an inescapable fact? Truth does not depend on our opinion or judgment or acceptance. The validity of religion is an objective validity and not a subjective validity. We are taught every moment of our lives that there is a power higher than ourselves. Some of our

desires are realised but many are thwarted. If each one of us has his way, he would like all his desires to be fulfilled. Suppose two men desire the same object. What is to be done? Everyone is taught that there is an overruling power which makes for righteousness and brings about results and consequences irrespective of our wishes and volitions. As Valmiki says:

"Man has no volitional control over events. He is not a dictator of the future. God draws him hither and thither as he deserves."

Further, all are agreed about the brotherhood of man and about love as the basis of human relationships. But if there is no reality in the Fatherhood of God, how can we accept the Brotherhood of Man; because, how can we be brothers if there is no reality in the concept of God as our spiritual

Father and the architect of the universe?

It is by reason that man knows the mysteries and forces of Nature. But it is by devotion that he can know the mysteries and potencies of God who is above and beyond human reason. The proof of God is in intuition and super-conscious and trans-rational inner realisation. The psycho-analyst knows about the unconscious mind and the conscious mind but not about the super-conscious state. There are levels of human mind unknown to the psycho-analyst. Intuition sees God and Reason gives the logical proofs.

"God can be seen by the seers by keen and one-pointed intuition."

—Courtesy "Vision"

## Preservation Of Eyes

Research taking place in Britain may make possible the preservation of eyes for an almost indefinite period by deep-freeze storage

If deep-freeze storage proves entirely successful, a reservoir could be built up which would always be available not only for Britain but for overseas countries as well.

Dr. B. W. Rycroft, a leading surgeon specialising in restoring sight by corneal graft, writes in "Family Doctor" that already graft material has been preserved for many weeks by deep-freeze. With orthodox methods of storage a week had been the longest period for which an eye could be preserved by graft.

Dr. Rycroft, consultant ophthalmic surgeon at the Corneo-plastic Unit, Queen Victoria Hospital, East Grinstead, Sussex, points out that successful corneal grafting operations have risen from 10 per cent 20 years ago to 60 per cent.

At the Eye Bank in East Grinstead the number of eyes received in 1951 was 7 but in 1956 it rose to 212. "The bequest of eyes after death is a direct contribution to the relief of blindness," he writes. "It is a gift of the highest order of humanity which anyone with normal eyes can make quite easily and simply."

U. K. I. S.

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சோனமுறை பாக் செய்ஸ் குவார்டீஸ் துறியின் கீழ்  
சான்றிதழ் வழங்கு சோனம் சந்திரன் சென்ட்ரல் மாக்  
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Editor: R. N. SIVAPRAKASAM,