

HINDU ORGAN

[The Only Newspaper in Ceylon for the Hindus]

PUBLISHED EVERY FRIDAY

[PHONE No. 56]

PRICE 10 CENTS

VOL. LXV.

JAFFNA, FRIDAY AUGUST 7, 1953

NO. 18

WORKING OF
THE CO-OPERATIVE WAYAdministration Report
For May 1, 1951 to Dec. 31, 1952

"All happy families resemble each other; each unhappy family is unhappy in its own way."

These opening lines from Tolstoy's *Anna Karenina* may aptly epitomise the Co-operative Movement during the period under review.

The whole Movement expanded rapidly, yet functioned smoothly; and inevitable ills even in their variety, must be viewed against the background of substantial achievements.

The number of families rose from 7,210 to 8,239, a net increase of 1,029; and since, fortunately, no notion of Family Planning has entered into the co-operative reckoning yet, it is likely that the end of the next year will see a rise to well over 10,000.

A unique feature of the Ceylon Movement seems to be the wide variety of type to be seen in so small a compass. It may justly be claimed that no other Movement in the World, not even those with far larger numbers of societies in the aggregate, can rival her record of 77 distinct types, logically categorised, and that within a total of 8,239. The World total of co-operative societies may be estimated at some 1,500,000, and to take a case in point, the whole sub-continent of India with 250,000 societies approximately out of this can barely enumerate 40 different types altogether.

Ours range from the Co-operative Federal Bank, which is a full-fledged Commercial Bank under the Monetary Act, No. 58 of 1949, Provincial Banks, Land Mortgage Banks, large coconut and paddy milling societies, a Co-operative Arrack Distillery, large Wholesale Stores Unions and Societies, Co-operative hospitals and dispensaries, Agricultural Production and Sales Unions and Societies, Motor Boat and Bus Societies, Co-operative Estates, Co-operative Farms, Housing and Building Societies, a Fisheries Union and Societies, a Cottage Industries Union and Societies, a Milk Union and Dairy Societies, a Co-operative Printing Society, a Co-opera-

tive Society of Authors, Co-operative Youth Clubs and School Co-operatives, down to the now comparatively modest co-operative store and co-operative thrift and credit society.

Such variety must assuredly bring every section and stratum of society within co-operative membership, or at any rate within the purview of co-operative endeavour; and, therefore, as canvassed later in this Chapter, it behoves the general public more and more to play its proper part in what should be both a National Ideal and a National Asset.

The services rendered by the Co-operative Movement for four decades in the sphere of cheap and easy credit are a matter of known social and economic history; the great Stores Drive of the last War Emergency should be a vivid and continuing memory; and now when Ceylon, in common with all South-East Asia, seems to be at the crossroads sorely beset by urgent problems to solve of food, shelter and health, the Movement once more should prove the biggest single factor for the country's salvation.

Greater and more intensive production seems to be the cogent need in these days of declining foreign assets, and co-operative production, linked to co-operative marketing and distribution, should be best suited to bring producer and consumer into closer personal relationships for the mutual benefit of both.

Notable advances were in fact made to this end during the period both in Agricultural Production and in Fisheries.

The Co-operative
Department

An Indian Member of Parliament, and a great Co-operator, recently described the official Department as "the steel stiffener of the co-operative structure." Despite constant agitation in that country for the deofficialisation of the Movement, this remark from an unofficial seems to indicate that official control will be a necessity for some time yet, at any

Confederation Of
Teachers' UnionsGlobal Conference
At Oxford

Teachers from 38 countries met at Oxford last week in the first conference of the newly formed World Confederation of Organisations of the Teaching Profession. More than 60 Teachers' Organisations were represented, among them the All-Ceylon Union of Teachers whose delegates are Mr. N. C. Peiris, Mr. A. S. Wirasinha, and Mrs. W. M. Sellayah and the All-India Federation of Educational Associations.

For the first four days they attended conferences of the World Confederation's two constituent bodies, the International Federation of Teachers' Associations and the International Federation of Secondary Teachers. These two Federations, meeting at Copenhagen last year, brought the World Confederation into being.

The aims of the World Confederation of Organisations of the Teaching Professions are to foster a conception of education which will help towards international understanding and good will and to improve educational methods.

rate till the public succeeds in building up a clean and healthy Movement. Therefore in Ceylon criticism by unofficials of afflictive control or interference has to be tempered by a greater sense of reality; and it is noteworthy that societies which warmly welcome our visits and audits are those that are well and healthily managed, and those which resent are very much the other kind.

Misguided Idealism

There are still a few misguided idealists who seem to suggest that the Department should now recede, and let alone the Movement to make or mar its own future. This is a dangerous heresy when facts so obtrusively expose the not inconsiderable ele-

(Continued on page 6)

MADRAS PREMIER ON
HIS EDUCATION SCHEMEMODELLED TO SUIT
MODERN NEEDS

IN view of the fact that the new scheme of Elementary Education introduced by the Madras Premier has evoked opposition from the Dravidian Kalagam the speech delivered by Mr. C. Rajagopalachari, in the Madras Legislative Assembly on this question is quoted here in full from the *Madras Hindu*.

Mr. Rajagopalachari said, "Let us allow the boys to go only for three hours to school and let them be free for the other three hours in their own family." The Education Minister approved of the idea and said, "Let us also add the other part, namely, that the non school hours may be utilised in this particular way. It will be a good thing to the extent it is utilised." That, he said, was the origin of the scheme. After the initiation of the policy, they had looked into the matter. He wished briefly to explain the scheme. For the sake of brevity he had to employ language which might even sound harsh.

Those who were in touch with educational institutions, Mr. Rajagopalachari continued, would know how elementary schools worked and the conditions there generally. There were three teachers who "pretend" to look after five standards. In numerous schools, he said, the "fraud and the anomaly" was going on of one teacher attending to more than one standard and simultaneously to all the children. What was now going on in such schools was a fraud on everybody and it should be stopped. He had no doubt that this scheme would put an end to this evil. If the new scheme did nothing else but stop this fraud and make for each set of boys being attended to by one teacher at a time, he would still commend the scheme and any educationist would accept it.

Those who did not believe in the work pro-

(Continued on page 5)



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தெருத்தெருத்தெரு.

Hindu Organ

FRIDAY, AUGUST 7, 1953

Treasure These Thoughts

The more you advance towards God, the less He will give you worldly duties to perform. Do your worldly duties with a part of your mind and direct most of it to God.

POLITICAL FLIPPANCY

PERHAPS Mr. S.W.R.D. Bandaranaike, wants the people of Sri Lanka to forget the fact that he had been in the legislature of this country before he crossed the floor of the Parliament and joined the Opposition. Otherwise we are unable to understand the Leader of the Opposition in his holding the present administration to blame for the financial predicament in which the Island has been placed. For well nigh a quarter of a century Mr. Bandaranaike has been one of the foremost politicians of Sri Lanka and had been one of the supporting pillars of the Government. As Minister of Local Administration in the State Council and in the same capacity but under a different label and with added responsibilities in the Soulbury set up, Mr. Bandaranaike had been responsible, in common with his colleagues, for all the acts of commission and omission of first the Board of Ministers and then the Cabinet. There was not the semblance of even a minor disagreement on any issue between Mr. Bandaranaike and the other Ministers, for if there had been any, he an ardent follower of constitutional conventions, would have immediately resigned from the Board of Ministers or the Cabinet. Hence it is a plain simple truth that the stormy petrel of the present Parliament, collectively with his colleagues, had been responsible for all the progress and the set backs registered during the period between the introduction of the Donoughmore reforms and the historic day when he saw

wisdom in the Opposition Camp.

It is not our purpose here to refute the allegation that the Government has been spend-thrifty but it is certainly our object to tell Mr. Bandaranaike that not only the Administration has been prodigal in its ways but all those Ministers who had held office during the period when the schemes for extravagant expenditure were put forward and adopted have become answerable to the people.

In the context of the facts that have been explained above it becomes necessary for the people to analyse Mr. Bandaranaike's claims to his exclusive possession of a political panacea. The Leader of the Sri Lanka Freedom Party seems to have become a speed-merchant in political acrobatics. He started with a startling declaration that he would make the national languages, state languages within the space of twenty-four hours and has now quickened the tempo by increasing the velocity of his activities sixty fold. And the Leader of the Opposition not long ago made a solemn pledge that he would not have peace of mind until the last Indian left the shores of Sri Lanka. The latest utterance of this leader, and that in the midst of strange bed fellows, is that the time has arrived for him to form the Government. We need not paraphrase these solemn declarations and bold utterances and tell the people what they all really signify for we know that the common man is a judge of not only men and matters but politicians and political antics.

More Opposition To Proposed Strike

Opposition to the strike proposed by the Leftist Parties is growing. Already the Govt. Clerical Service Union has decided not to participate in the proposed strike. The Ceylon Workers' Congress and the Ceylon Indian Workers' Congress have both declined to take any part in the strike.

Palaly Govt. Training College

Educational Exhibition and Conference on Activity Methods will be held from 13th to 15th inst. R. H. Wickremasinghe Esq., C. C. S. will declare it open on Thursday 13th inst. at 9.00 a. m.

Festival Of Arts

The Vaideshwara Vidyalaya Festival of Arts was declared open by Dr S. Subramaniam J. P. on Wednesday last at 6 p. m. Congratulating the Vidyalaya on its achievement, Dr. Subramaniam said: "It is pre-eminently a Hindu Institution with the Hindu atmosphere pervading it. Hinduism is not creeds and dogmas imposed from outside. It is a way of living and to live is to experience. To Hindu experience, not only the Universe is Identity in difference or Unity in diversity, but even religions are also so. One truth expressed in different forms, in relation to Time, Space and Traditions. Thus Hinduism is an inclusive religion, unlike religions of the Semitic origin, which are exclusive ones. In this College, this cardinal tenet of Hinduism is lived as well as taught. Here every student of other denominations is taught by competent teachers the religious knowledge pertaining to his or her religion. No one but Hindu students are taught the Truths of Hinduism."

Minister Natesan On Cultural Links

"The basis of Sinhalese as well as Tamil culture of Lanka is the inspiration which had been drawn from India for many centuries and it is this cultural link which will bind for ever the destinies of India and Ceylon", said Mr. S. Natesan, Lanka's Minister for Posts and Information, on June 19, 1953, in a broadcast from All India Radio, Delhi.

Mr. Natesan, speaking on the "Cultural Heritage of Ceylon", said that the great Emperor Asoka sent his son as well as his daughter to propagate the gospel of Lord Buddha. It was the advent of Mahinda and Sangamitra, son and daughter of Asoka, that shaped the history of Ceylon.

The Minister continuing said that though Buddhism was born in India, it was seen with all its glory in the island of Lanka. Buddhism had permeated the life of the people and it was really the soul of the Sinhalese people.

Mr. Natesan added that there had been during great periods of Sinhalese history incursions of Tamils from Chola and Pandyan kingdoms from South India. The Sinhalese

Jaffna Saiva Paripalana Sabhai

65th ANNUAL MEETING

The 65th Annual General Meeting of the above-mentioned Sabhai will be held on Saturday the 15th instant at 3.30 p. m. at the Naval Ashrama Hall, Vannerpannai.

AGENDA

1. Minutes of previous Annual and Special Meetings.
2. Secretary's Annual Report.
3. Adoption of the statement of Accounts relating to the Press, the Sabhai, Puncianachchy Trust and Ashrama.
4. Election of members for the B. Division of the Committee.
5. Election of office bearers.
6. Resolutions sent to the Secretary in writing before 10-8-53 will be considered.
7. Appointment of Auditor.
8. Any other Business.

N. B. Members in arrears of subscription will not be entitled to exercise their votes at the meeting.

A. ARULAMBALAM,
Hony. Secretary

Jaffna,

THE COSMIC DRAMA OF TIME

GATEWAY TO TIME-LESS REALITY

A frequent criticism of Indian thought is that, because of its belief in metempsychosis and the law of Karma, it preaches a doctrine of world-negation and inactivity. This is the result of a superficial understanding of Indian Philosophy and the preposterous theory that the climatic conditions of a place determine the nature of its philosophic speculation. This theory cannot be true, for there are

(T. M. P. MAHADEVAN
M. A., Ph. D.)

confirmed pessimists even in the most salubrious climates and resolute optimists in the hottest areas of the earth.

The word *duhkha* is used by Indian Philosophers, not in the sense of 'sorrow' but in the sense of 'impermanence' and 'restlessness.' To perceive the transiency of the world and to realize the nature

and the Tamils had lived in amity for a long period and it was recorded on stone slabs at Polonnaruwa in Ceylon that during times of trouble it was the Tamil soldiers who guarded the shrine at Polonnaruwa.

Mr Natesan concluded that Tamil culture had been strongly felt in the north of Lanka and the "inspiration of Tamil culture is felt there even to this day very strongly".

of its basis, which is Brahman, is the aim of the Indian Philosopher. As such, Indian thought is not pessimistic. The path of renunciation, or Sannyasa, is not escaping from the world, but from selfishness. So, in Indian thought also, a purpose is recognized in human history and progress is believed in.

History, till recently, was considered to be a faithful record of events. The function of the historian was said to be merely that of a chronicler. But the idea of history has changed rapidly. Collingwood maintains that the value of history is that "it teaches what man has done and what he is." The focal centre is not the flow of events in time, but the nature of man as revealed in it. It is an effort at self study. It is thought as meanings that are given in history and these are timeless. I would add that the purpose of history is for us to become aware of the Timeless, the Eternal—which is the reality of ourselves—revealing itself in the temporal process. The meaning of history is the progressive realization of the eternal Self. Hence Time, if regarded as an end in itself, becomes a bondage. To see how absolute Time is only a delusion and a snare, an analysis of Time is essential.

(To be continued)

STOPPING TRAINS IN OPPOSITION TO GOVT.

Undemocratic And Unbecoming

HERE are extracts from a recent speech of Mr. C. Rajagopalachari, the Madras Premier, denouncing the activities of the Dravida Kalamgam and Dravida Munnetra Kalagam, in connection with the agitation against the new scheme of Elementary Education introduced by the Madras Premier in Madras.

The topic of the day, Mr. Rajagopalachari said, was the new elementary education scheme restricting the school hours from six to three. There was a charge against him that he was spoiling elementary education and that children would learn nothing in three hours. Some people were angry with him that he should treat it as a big thing. That view prevailed not so much among the younger people as among the old people. The Chairman of the Reception Committee had spoken in favour of the new elementary education scheme. His concern, Mr. Rajagopalachari said, was not about those who agreed with him, but only about those who disagreed. He must remove the fears of the latter class of people.

Meaningless Move

Mr. Rajagopalachari said that there were two parties who opposed him. One party thought that if they pulled the alarm chains to the trains and stopped them, Mr. Rajagopalachari would not proceed with his plan. They even squatted on his plan. They even squatted on the railway track and would not allow trains to proceed for several minutes and sometimes for hours. "I do not understand," Mr. Rajagopalachari said, "what is the connection between stopping trains and the new elementary education scheme." Because the Prime Minister had said that there was no connection between stopping of trains and protesting against the system of elementary education and condemning the activities of those agitators, the Dravida Munnetra Kazhagam protested that they would repeat their action and it had developed into a big movement.

Everybody had been claiming that our country had progressed in various ways. Mr. Rajagopalachari said, he would like to ask in what way they had progressed. Had their society progressed in truth, love and justice? His view was it had not. But it had advanced in material respect. They had now trains and telegraphs. In the pre locomotive days, there would be famine in one part of the country and glut of food stocks in the other. But, thanks to the railways, they had now either famine or prosperity evenly distributed. But trains were now being stopped by certain agitators. They even took a fancy to stop the trains between stations so that the suffering

tions so that the suffering of the people might be the greatest. The Dravida Munnetra Kazhagam took delight in doing such things.

Sarfeit of Kalagams

Nowadays, Mr. Rajagopalachari said, they had many Kazhagams. They were not sangams. They were all kazhagams. Three things appeared to be inter-linked, kazhagam, kalagam and kashtam (assembly, riot and trouble). There were now two kazhagams. One of them said they would stop trains and cut telegraph wires. There seemed to be more trouble in stopping trains than in cutting telegraph wires. The Congress cut telegraph wires during the '1942 movement' for a different purpose, and the Dravida Munnetra Kazhagam had taken the cue now. During the '1942 movement' they thought they cut telegraph wires for a good purpose, but that had shown a way to mischievous people also.

Because Gandhiji fasted, everybody wanted to imitate him now, Mr. Rajagopalachari said. He had led the way in that respect. Now a-days, because of his fast a person became a Mahatma. Gandhiji became a Mahatma before he fasted. But people now fasted and became a Mahatma. We must stop these fasts," Mr. Rajagopalachari said, "and you must all try to prevent this as I do".

Mr. Rajagopalachari said that if Gandhiji was alive and he proposed to go on fast, he (the speaker) would try to persuade him not to fast, and he was sure Gandhiji would listen to him. Gandhiji had said that nobody should fast except himself. Like Mahatma Gandhi, Vinobha Bhave was a person, in whom one could have faith and he had also appealed that nobody should undertake a fast.

Proceeding, Mr. Rajagopalachari said that there was another kazhagam which was angry with him and that was his friend, Mr. E. V. Ramaswami Naicker's party. They said that Mr. Rajagopalachari's new scheme of elementary education restricting the number of school hours to three was a big Arya soozhchi (intrigue) of an Aryan. He said, that a Davidian like himself (Mr.

(Continued on page 4)

Astrological

WEEKLY FORECASTS

'SRI PATHY'

FROM 9-8-53 TO 15-8-53

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

You will be effecting some far reaching changes this week. Some chance of a better job or promotion likely. Expenditure will be on the rise for some time. Be careful when dealing with relatives.

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

Your friends will prove very helpful to you this week. Misunderstandings will be cleared. Success in new undertaking and triumph over competitors also promised.

GEMINI Mithuna 3, 4, Thiruvathirai, Punarvasu 1, 2, 3 [Mithuna Rasi]

You will find some satisfactory solution to your personal affairs this week. Friends will prove very helpful. Some improvements in your financial conditions also promised.

CANCER Punarvasu 4, Poosa, Ayilya [Kataka Rasi]

Much of the opposition that was troubling you in your affairs will melt away. Health also should improve. New changes likely. But do not commit yourself in anything now.

LEO Maha, Pooram, Uttirai 1, [Singha Rasi]

You are likely to settle matters after some initial difficulties. Expenditure will be on the rise and you may have to get into debts. But helps promised from friends.

VIRGO Uttirai 2, 3, 4, Atthai, Chittirai 1, 2 [Kanni Rasi]

An excellent week for any new schemes. Mental harmony and domestic peace also shown. Some unexpected gains and favours from superiors indicated week end.

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

Your friends will be of much keep to you this week. Do not effect any changes in your affairs. Satisfactory solutions in domestic matters also promised.

SCORPION Visaka 4, Anusha, Kettai [Vrischika Rasi]

Social success and triumph over competitors promised this week. An indication for a small trip shown. Father's health likely to upset you a bit.

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

Sunday and Monday morning must be spent with care. Loyal friends may let you down this week. You will have to face much criticism. Financial troubles not ruled out. Don't begin anything new for some time.

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

The first half of the week likely to land you in some difficulties. Unless you are careful you may be involved in some trouble. Second half promises to be comparatively favourable.

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

You will be able to succeed in undertakings. Generally a favourable week till Wednesday. Thursday, Friday and Saturday morning must be spent with care. Beware of accidents.

PISCES Pooraddati 4, Uthiraddati, Revathi. [Meena Rasi]

You may have to venture on some difficult schemes this week. Unnecessary expenditure and mental worries shown. Be careful in your official affairs or you will be made a scapegoat.

Traffic Notice

Nallur Kandasamy Temple Annual High Festival, 1953.

In connection with the above festival, the following roads are closed for all Vehicular Traffic between 15th August and 9th September 1953 inclusive.

(1) That section of Point Pedro Road between Arasady Junction and the 2nd Mile Post

(2) That section of Temple Road between Pandarakulam Lane and Somasundaram Lane.

2. Deviation of Traffic.

Drivers of vehicular traffic are advised to use the following deviations:—

(1) When proceeding from direction of Jaffna towards Kopay (or in the opposite direction), the Navalur Road—Nallur Cross Road deviation.

(2) When proceeding along Arasady Road towards Kopay (or in the opposite direction), the Wyman Road—Navalur Road—Nallur Cross Road deviation.

Parking of Vehicles

For the convenience of the worshippers, three vehicle parks will be established and all drivers of vehicles are recom-

Announcing

FETE & RAFFLE.

in aid of

MAHAJANA COLLEGE

IN MARCH 1954.

Please await further particulars.

T. T. Jayaratnam,
Principal.

Tellippalai

(M. 78, 31 & 7).

mended to use them.

The Parks are:—

1. At the Amman Temple Grounds for traffic approaching Kandasamy Temple via Arasady Road.

2. At Kailasa Pillaiar Temple Grounds for traffic approaching from the South.

3. At Muthuraisandi Market Grounds for traffic approaching Kandasamy Temple from direction of Kopay.

Sgd. C. P. WAMBEEK,
Supt. of Police, N. P.

Police Office,
Jaffna, 30th July, 1953.

(M. 81 7 & 14.)

NOTICE

IN THE DISTRICT COURT OF
JAFFNA

No 9494

1. Viswalingam Kanagasabai and wife

2. Ponmaniammah both of Jaffna presently of 47, Station Avenue, Wellawatte.

Vs. Plaintiffs.

1. P. R. Thambiayah and wife

2. Gnanamaniammah both of Jaffna Town.

Defendants.

It is hereby notified that action No. 9494 of the District Court of Jaffna has been instituted in the District Court of Jaffna under the Partition Act No 16 of 1951 for the partition of the land called "A STONE BUILT HOUSE" situated at 2nd division, Jaffna Town in the Jaffna District.

The defendants in the aforesaid action were summoned to appear in Court on the 16th day of July 1953 at 10 O'Clock in the forenoon, but they were absent on the said date.

Jaffna this 30th day of July 1953.

M. R. Karalasingham,
Proctor for Plaintiffs,
(O. 74, 7.)

STOPPING TRAINS IN OPPOSITION TO GOVT.

(Continued from page 3)

Rajagopalachari) had made that intrigue.

Mr. Rajagopalachari said that it was for the people to decide whether the scheme was a laudable one or not. He had given many reasons in support of the contention that three hours' teaching was enough. Mr. Ramaswami Naicker obstructed the children from going to school and would not allow them to have even three hours' teaching while urging for six hours' teaching.

"Mr. Ramaswami Naicker," Mr. Rajagopalachari said, "must fight with me on that point and not go to schools to frighten the children and drive them away." It was very easy to frighten children and make them stay away from schools. Was it his method of spreading education, Mr. Rajagopalachari asked. Mr. Naicker was perhaps thinking that if he made representations to the Government they would not be his and to and he could impress the Government only if he created mischief.

"The two friends think", he said, "that by stopping trains and picketing schools they could spread education. I am at a loss to know what to do for this trouble. If I take any measures to deal with them you must support me. You should not encourage those misguided activities."

Mr. Rajagopalachari said they could face the situation

only if they were courageous. When any mischief-makers came, they should try to persuade them to go away and not close their doors and stay at home in dread. The Westerners were all saying that the Asians wanted independence but they could not administer the country properly. They said that good people would be afraid and there would be rule only by bad elements. They should falsify such statements; they should be courageous. Their women and children were being frightened. Women should not be afraid. They all knew how an Englishwoman would behave when threatened like that. The agitators thought that if they threatened and frightened women, Mr. Rajagopalachari would yield to them. "I will not yield", he declared. "Our women will not be afraid."

At Your Service

AS AGENT AND
ADVISER

Consult:

S. Ratnasabapathy,
Commissioner of Court
Sales, Valuator,
Auctioneer & Broker.

42, Colombogam Rd.
JAFFNA.

(M 73 24, 31 & 7)

FORGING BONDS OF UNITY AND FRIENDSHIP

Ideal Of Gurukula System

"It is the law of life that it renews itself. Whatever is valuable in the old finds its way into the new", said H. E. Shri C. C. Desai, High Commissioner for India in Sri Lanka, while speaking at the Asoka Students' Hostel at Kandy on Sunday last. The High Commissioner expressed his happiness in the Hostel aspiring to incorporate the ideals of the ancient Indian system of 'gurukul' in the conduct of a modern hostel.

Continuing Shri Desai said that he had heard a great deal about Kandy, its original culture and how its hospitable people charm the visitors and observed that the settlement of nearly eight lakhs of Tamil labourers around this area over a period of a century had provided an unequalled opportunity for assimilation and the growth of a virile culture. Further commenting on the advantages of hostel life the speaker said "It is part of recorded history that fusion and assimilation is a sure guarantee for the flourishing of a culture. I am indeed glad to find that this hostel contributes its little bit towards such absorption. Students belonging to various denominations, castes, creed and race overcome their narrow separateness and discover their identities as Ceylonese when they live together in this hostel."

Tested By Time

The values of the 'gurukul' system of education have been recognised not only in India but all over the East. This is an indication of the great similarity of thought and sentiment in the countries of the South East Asian region. It matters little where the thought had its origin, in ancient India or in the even more ancient China, so long as the values have been tested by time and found applicable to the human situation. The idea of 'gurukul', of the direct personal contact between the teacher and the taught and community life among the students, is among the lasting acquisitions of the human race. It has proved a source of inspiration to several universities, the most recent of which is the Santiniketan of Rabindranath Tagore.

tan of Rabindranath Tagore.

The need for this re-orientation in education has become pressing with the rapid spread of mass education through standardised schools. The modern tendency is to turn out standard individuals, efficient perhaps and skilled in modern crafts, but without distinctiveness and without a full appreciation of the uniqueness of the human person. In my own country, great leaders like Gandhi and Rabindranath Tagore fought against this dehumanising process and the former launched his Basic Education Scheme and the latter the now famous Santiniketan. Educationists the world over are carrying on this crusade and the day may not be far off when men will re-discover their humanity.

Concluding his speech Shri Desai said in the meanwhile the schools of the present day have to continue and it is only in the hotels that new ideas can be worked out. The students and the house masters of the hostel are no doubt aware that academic education alone does not make a complete citizen. True education rather lies in a full and sympathetic understanding of the problems of the people among whom the students are going to live. It is in the hostel life that they can forge strong bonds of unity and friendship between the different sections of the people. Language does not divide but rather enriches.

ORDER NISI

IN THE DISTRICT COURT OF
JAFFNA

Testamentary Jurisdiction
No. 1635 T

In the matter of the intestate estate of the late Saraswathy Ammah, wife of Kandiah Sinnathurai of Changanai Deceased
Sinnathurai of Changanai Petitioner

Vs

Minor 1. Thanaselchumy Ammah daughter of Sinnathurai, minor 2. Sarojini Ammah daughter of Sinnathurai and 3. Sinniah Selva-ratnam all of do

Respondents

This matter coming on for disposal before A. Sambandan Esquire Acting District Judge, Jaffna on the 6th day of July 1953 in the presence of Mr. S. Rajendran Proctor for the petitioner and the

ORDER NISI

IN THE DISTRICT COURT OF
JAFFNA

Testamentary Jurisdiction
No. 1639 T

In the matter of the intestate estate of the late Muthachiammal wife of Sinnathurai of Tholpuram, late of Port Swettenham in Malaya Deceased

Sinnathurai Peramalingam of Tholpuram the attorney of Sinnathurai of Tholpuram presently at Port Swettenham in Malaya

Vs. Petitioner

1. Kandiah Nagalingam, 2. Sinnathurai Marimuthu, wife 3. Vigneswariammal, 4. Kandiah Tharmalingam, 5. Nagalingam Subramaniam, wife 6. Nageswariammal, 7. Kandiah Mahalingam, 8. Kandiah Puvaneswaran, minor 9. Kandiah Theivendran, minor 10. Lackumydevi daughter of Kandiah, minor 11. Sampooraneswary daughter of Kandiah all of Port Swettenham in Malaya and 12. Saravanamuthu Kathiravelu of Vaddukoddai East

Respondents

This matter coming on for disposal before A. Sambandan Esquire District Judge of Jaffna on the 15th day of July 1953 in the presence of Messrs Subramaniam and Somasundaram Proctors on the part of the petitioner and the affidavit of the petitioner dated 12th July 1953 having been read.

It is ordered that the 12th respondent be and he is hereby appointed guardian-ad-litem over the 9th, 10th and 11th respondents abovenamed minors and that the petitioner as the brother-in-law of the deceased is entitled to have Letters of Administration to the above estate issued to him accordingly unless any person or persons interested shall on or before the 19th day of October 1953 show sufficient cause to the satisfaction of this Court to the contrary.

This 15th day of July 1953.

Sgd A. Sambandan
District Judge.

O 72 31 & 71

affidavit of the petitioner having been read:

It is ordered that the abovenamed 3rd Respondent be appointed Guardian-ad-litem over the minor 1st and 2nd Respondents for the purpose of protecting their interests and of representing them in this case and that the petitioner is entitled to Letters of Administration to the estate of the abovenamed deceased and the same issued to him accordingly as his lawful husband unless the Respondents or any other persons appear before this Court on the 17th day of August 1953 and state objections to the contrary. It is further ordered that the minors be produced on the said date.

The 9th day of July 1953
Sgd. A. Sambandan
District Judge

Drawn by
S. Rajendran
Proctor for Petitioner

O 72 31 & 71

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JAFFNA.

MADRAS PREMIER ON HIS EDUCATION SCHEME

(Continued from page 1)

gramme included in the scheme, Mr. Rajagopalachari said, criticised it. There were quite a number of them on the opposite side of the House. They would have opposed basic education too if it had been presented to them. Supposing that part of the criticism was correct and the scheme did not bring results, he did not want them to rely on that part of the scheme but they could take up only the other part of the scheme for reducing the hours at school. If they did not believe in the work programme, parents need not send children to places of work as contemplated under the scheme but they might keep back children at home. It had been made quite clear that there was to be no compulsion under the scheme. It had been also made clear that the child would not be compelled to go to any particular occupation. There was no compulsion, either that the boy should go and attend any work at all, and if he liked, he might remain at home. So, those who did not believe in the work programme need not be anxious regarding that part of it, and that criticism, therefore, became irrelevant. There would be no examinations or tests or anything in this connection and there need be no apprehension that non-attendance at the work place would impede the progress of the boy at school or his advance in higher classes.

Mr. Rajagopalachari said that if some obsessions in the minds of many people were removed, their attitude would be different. Many of them were examining the scheme from the point of view of the old state of affairs. It was from the point of view of the advantages taken by a certain number of people and the backwardness of the rest of the community. Today the boys of all communities would have to be made literates by learning the three R's. There was no question about it. The desire was there but they had not got the resources to fulfil that desire. "We should examine the scheme on this touchstone whether it will make every child literate or will obstruct it." They should find out whether the teaching of the three R's would be wider or less. "If we examine it on that

touchstone, I am sure that impartial minds would say that this scheme gives scope and opportunity in the direction of spreading it." If it failed, it was a different matter. He need not quote from history to show that many good things had failed in the world. That would not prove that the thing was wrong. He thought that there was the widest scope in the scheme for the spread of elementary knowledge.

The Chief Minister said that they were living on account of the existence still of the village artisans. A certain number of such artisans had gone out of existence but still they brought them shoes, cloth and everything they wanted. They had still the bullock-carts. Members need not imagine that everything was done now by motor cars. A point was made that it would be very good if the work of these artisans were brought into the scheme compound. It was quite possible and they could do it. They should examine the scheme a little more carefully. It was indeed a nice thing to have a small polytechnic in every village school. The very picture of it entranced him. But he asked why did not the members see that already there were such polytechnics in the villages? Were not the potter, the dhoby, the wheelwright, the cobbler and others in the neighbourhood of the village school? "Instead of bringing them and making them sit in respectable classes inside the compound of the school. I want every boy, every upper class boy, to go to the work spots of these artisans, mix there and see the work done there. The polytechnic is spread out instead of being inside the school compound. Why should not the whole village be considered a school? It is an illusion of mind to imagine that the school is within four walls. The village polytechnic is there."

The Chief Minister recalled his experience as a child and said that he hated the six-hour school. Today in the villages conditions were not so hard. There were so many schools and technical institutions which had grown themselves in the reality of their lives and not fostered by the Education Department with a highly paid special officer for the purpose. In fact the intention and philosophy of the scheme was that the whole village should be considered a school. What remained outside was part of the school and they would try to bring as much as possible into the school. The village school would adapt or affiliate the institutions around them and become a polytechnic and university in that respect.

Jaffna College

Classes preparing for the London B.A. and B.Sc. General Examination in 1955 will be formed at Jaffna College on September 7th 1953. Instruction is given in the following subjects:

Physics, Chemistry, Pure and Applied Mathematics, Geography, English, History, Tamil, Sanskrit, Economics and Ethics.

All enquiries and applications for admission should be addressed to the President, Jaffna College, Vaddukoddai.

S. K. BUNKER,
President.
(M. 82. 7.)

ORDER NISI DECLARING WILL PROVED,

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction No. 1634

In the matter of the Last Will and Testament of the late Vairamuthu Mathavar of Changanai East Deceased. Kandappur Ambalavanar of Changanai East Petitioner. Vs.

Savundarapillai widow of Vairamuthu Mathavar of Changanai East Respondents.

This matter coming on for disposal before A. Sambandan Esq., Acting District Judge, Jaffna on the 15th day of July 1953 in the presence of Mr. V. K. Rudrasingam Proctor on the part of the petitioner and the affidavit of the abovesaid petitioner dated 8th July 1953 and the affidavit of the attesting Notary and the subscribing witnesses having been read:

It is ordered that the Last Will and Testament of the late Vairamuthu Mathavar deceased dated 19th April 1953 and numbered 1606 and attested by S. Sivagnanam Notary Public be and the same is hereby declared proved unless the respondent or any other persons interested shall on or before the 17th day of August 1953 show sufficient cause to the satisfaction of this court to the contrary.

It is further declared that the said Kandappur Ambalavanar the petitioner is entitled to have Letter of Administration to the estate of the said deceased abovesaid with the copy of the said Last Will and Testament annexed and the same issued to him accordingly unless the respondent or others interested shall on or before the 17th day of August 1953 show sufficient cause to the satisfaction of this court to the contrary.

This 15th day of July 1953
Sgd. S. Rajaratnam
District Judge.

Drawn by
V. K. Rudrasingam
Proctor for Petitioner,
O 76. 7 & 14

Ultimately this little polytechnic would be far greater than the polytechnics subsidised and coddled by the Government and the Opposition conspiring together to waste money on such institutions. A little polytechnic which did not involve plenty of money or assistance would be better in the ultimate result, because it would spread everywhere. Tens of thousands of people would value it in course of time, if only members would allow him to work out the scheme.

Veemankamam English School

SPORTS MEET

The Annual Inter-House Sports Meet of Veemankamam English School was held on Saturday the 1st of August under the patronage of Mr. C. B. Walgampaya, Magistrate of Mallakam, Mr. S. Kirupamoorthy, Chairman Kankeanturai Town Council, acted as Chief Official.

Mr. G. A. Ratnavarther the Principal, in thanking the Chief Guest and the visitors said that the battle of democracy in Sri Lanka had to be won in the playing fields of the schools.

Mr. Walgampaya congratulated the organizers of the Meet and wished the School continued success. Mrs. Walgampaya distributed the Prizes. Muthukumar House was declared Champions. At the close the students entertained the gathering with a Dance and Koladam.

Notice

IN THE DISTRICT COURT OF JAFFNA

No. 9766.

1. Ramalingam Sri Raanganathan Gopalasamy and wife

2. Poornima both of Vannarponnai West

Vs. Plaintiffs

1. Nagalingam Sanmugam of Sivalingapuliady, Vannarponnai West

2. Ponnambalam Chellathurai of do

3. Mrs. Rasamma Somasegaram of Navalat Road, Vannarponnai

Defendants.

It is hereby notified that action No. 9766 has been instituted in the District Court of Jaffna under the Partition Act No. 16 of 1951 for the partition of the land called "Pillaiyanvalavu" in extent 6 Lms. V. C. but according to survey in extent 8½ Lms. V. C. situated at Vannarponnai West in the Parish of Vannarponnai in the Division and District of Jaffna Northern Province.

The defendants in the aforesaid action are summoned to appear in court on the 18th day of August 1953 at 10 O'clock of the forenoon.

By order of Court,
Sgd S. E. SEBASTIAN
Secretary.

This 3rd day of August 1953
(O. 75. 7 & 14)

GOVT. VACANCIES

Jaffna Kachcheri

N 2255-Toll Rent, Karaitivu-Kayts Ferry Service 1953/54—Tenders will be received by the G. A. N. P., upto 12 noon on 14-8-53 for the above service to commence on 1-10-53.

N 2256-Toll Rent, Karaitivu-Sangupiddy Ferry Service 1953/54—Tenders will be received by the G. A. N. P., upto 12 noon on 14-8-53 for the above service to commence on 1-10-53.

For particulars see Part-Section II, Govt. Gazette, 31-7-53, copies of which are available for perusal at all Post Offices.

(G. 27. 7.)

N.P.T.A.—J.S.C. Exam.
November 1953.

Late entries for private candidates close on 15-8-53. Additional fee of Rs. 2.00 is charged for late entries.
(M. 83. 7.)

OBITUARY

Mr. V. Subramaniam of Kanderamadam passed away peacefully on Friday 24th July. He leaves behind his wife Mrs. T. Subramaniam, daughters Miss S. Annamma of Navalat School Kopay, Mrs. A. Mylvaganam, Retired Principal Ramanathan Women's Training College, Mrs. S. Thambipillai and a son Mr. V. S. Nadarajah. A large gathering of relation and friends attended the funeral.

GOVERNMENT TENDERS

MANNAR KACHCHERI

N2320—Notice is hereby given that the sale of (1) Arrack Rent, & (2) Foreign Liquor Tavern Rent, Mannar Dist., 1953/54 will take place on 25-8-53 and 22-8-53 respectively. Tenders should reach this Kachchery before 10 a.m. on the dates fixed. For particulars see Part I—Section II, Govt. Gazette, 7-8-53, copies of which are available for perusal at all Post Offices.
(G. 28. 7.)

Order Absolute in the First Instance

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction No. 1632.

In the matter of the joint last will and Testament of the late Valliammai wife of Kasinathar Sanmugam of Karainagar West, Karainagar

Deceased.

Kasinathar Sanmugam of Karainagar West, Karainagar

Petitioner.

This matter coming on for final determination before A. Sambandan Esquire Acting District Judge, Jaffna on the 6th day of July 1953 in the presence of Mr. A. Kanagasabai Proctor on the part of the petitioner and the affidavit of the petitioner dated 15th June 1953 and that of the witnesses to the last will dated 15th June 1953 and 2nd July 1953 having been read:

It is ordered that the last will and testament of the late Valliammai wife of Kasinathar Sanmugam dated 20th April 1953 and now deposited in this court be and the same is hereby declared proved.

It is further declared that the petitioner Kasinathar Sanmugam is the Executor named in the said last will and testament and that he is entitled to have probate of the same issued to him accordingly.

This 6th day of July 1953

Sgd A. Sambandan
Acting District Judge,
Jaffna.

(O. 77. 7.)

WORKING OF THE CO-OPERATIVE WAY

(Continued from page 1)

ment of adventures still being attracted not for what they can give to a noble cause but what they can get from it. It is only too true that our fieldstaff have at times to play the reluctant and distasteful role of Police Officers to make sure that known miscreants get away with the minimum booty.

The millions of rupees now being infused into the Movement by the State in furtherance of its policies such as the Food Drive, are an added reason for continuance of control, and the experience of Burma in the last decade should be a serious warning to all South-East Asia, where Movements have without exception originated with governments, and it should, therefore, be years yet before sound traditions and sound unofficial personnel could be established. Hasty decontrol there led to an orgy of squandering not only of loans given by the State, but also of the hard-earned savings of the thrifty, and the State felt obliged to reimburse them whilst reassuring control. The F. A. O. Conference held at Lucknow in 1949 made a considered pronouncement on the risks involved in too hasty a decontrol having particularly in mind the experience of Burma.

Furthermore, State departments all over Asia, having taken the responsibility for launching Movements, and inviting the public to deposit their savings more and more into co-operative institutions, owe it to the people to guide these Movements into defined and attainable goals or else left alone without proper guidance some of these may in due course find themselves in the position of that quipping painter in 'Don Quixote' who when asked what animal he was painting innocently replied: 'It is as it may turn out!'

Registrations

A few remarks would be useful at this stage to indicate the real functions of the Registrar's Department. Unlike his counterpart in European countries he is much more than a mere registering officer. His functions are more far-reaching than those of a Registrar of Companies, since not only actual audits but also the general functioning, the safety of large loans recommended by him, and many other matters pertaining to internal administration come within his direct purview.

Often the Department is called upon to implement by co-operative registration the policy of other Departments or Ministries. Large financial loans in furtherance of Government policy are now made available increasingly, and often exclusively, through the agency of Co-operatives. Therefore quite often it happens that the sole interest of the applicants is seen to lie in the securing of a loan—hardly any thought being expended on co-operative ideas or principles.

Then again, obviously impracticable projects are cloaked into co-operative guise by designing promoters whose sole object is to secure the semblance of legal status to enable them to borrow from a bank and then swindle the resources of the society and its unsuspecting membership.

Thus the Department has necessarily to guard against spurious and pseudo-co-operative registrations.

Only too often, registrations hustled by importunity or even by influential pressure buttressed at times by taunt and flattery have displayed in the Shakespearean phrase 'a kind of alacrity in sinking.'

All such dubious propositions revealing little interest in or real faith in Co-operation which the Registrar has to reject even at the risk of much personal criticism, are best pilloried in the words of the Koran:

"Their works are as ashes, which the wind violently scattereth in a stormy day; they shall not be able to obtain any solid advantage from that which they have wrought."

Nevertheless it must not be interpreted that registrations are as difficult to achieve as the proverbial entry of the camel through the needle's eye, and the average of over 1,000 registrations a year should assure the public that caution is never driven to the excess reproached in the wisdom of the Bible:

"He that observeth the wind shall not sow; and he that regardeth the clouds shall not reap."

It is a common criticism, especially from foreign Experts and Observers, that the Ceylon Movement is too spoon-fed or too State-controlled.

Once again a call has to be made through this Report for more and more unofficial help—selfless and disinterested help—to the Movement. The Department is itself bearing an intolerable burden, since its functions now reach out much farther than the statutory duties of Audit and general Supervision. In European countries important Planning, Education, Supervision, and Control are all in the hands of well-knit Unions or Federations—notably United Kingdom and Sweden.

Despite all our spectacular achievements, it is futile to make out that our Movement is ideal and flawless. Too often, armchair critics eulogize and tarant in the same breath. A grand Movement only if well-managed! Such

attitude is however as consoling to the body co-operative as would be for the body physical the facetious remark of the Medico that his operations were generally successful 'but the patient died!'

In extenuation, however, it must be stated that Co-operative activity, as much as civic functioning in local bodies, is entirely dependent on the human material not merely attracted, but also accepted by the electing authorities. If local Government today with its compulsoriness of Statute and civic laws has failed to attract and keep the correct type, and if as in recent months the elected of the people even in large and highly literate towns had to be superseded by official Commissioners, then the case for the Co-operative, with its element of voluntariness and limited scope in a particular area has to be viewed with some sympathy. Whatever the sphere—central, local or co-operative—it is the human factor that counts in the last resort, and the 2,000 year old lament of Horace will apply as much to the Co-operative Movement as to any other:

'Quid leges sine moribus vanae proficiunt.'

(What profit laws, which without good lives are empty?)

A great asset to the Movement in Ceylon is the active interest shown by the daily press of all languages in its growth and progress. Just as good work is applauded and good news published it puts the spotlight unwarily on the weaker and less creditable aspects of the Movement.

The Press has also consistently drawn attention to the comparative thinness of unofficial participation in what should essentially be a People's Movement.

The attitude of the Press is very much to be appreciated by both the official and the unofficial sections of the Movement since in most European countries—particularly U. K.—its counterpart seems quite indifferent to co-operative activities despite the emergence of an actual Co-operative Party in Parliament within the last quarter of a century.

Summary of Progress

On April 30, 1951, there were 7,210 societies of all types, 740 new societies of which 217 were rural credit, 161 Co-operative Agricultural Production and Sale Societies, 147 Cottage Industries Societies, and 61 Fishing Societies, received registration during the period under review. In addition 404 new School Co-operative Societies were 'recognized'. Registration being 'legally not possible' when the age of members falls below 18. The registration of 131 societies was cancelled. The total number of live societies functioning at the end of the period 31 December, 1952 was thus 8,239 of whom 8,019

were primary societies, as against 7,005 on April 30, 1951.

Primary Societies

Membership increased by 94,200 to 1,267,300. The most noteworthy rises were 40,000 in School Co-operatives and 34,500 in Co-operative Agricultural Production and Sale Societies. (The number of Rice Ration Books attached to the Movement at time of writing is nearly 5 million out of a total issue of 7½ millions)

Share capital (paid up) increased by Rs. 3.4 million to Rs. 16.1 million. Reserves increased by Rs. 1.9 million to Rs. 11.1 million. Working Capital has increased by Rs. 17.1 million to Rs. 58.7 million. Marketing and production societies alone accounted for an increase of Rs. 10 million of which Rs. 6 million came from Co-operative Agricultural Production and Sale Societies. The percentage of owned capital to total working capital was 51.4 as against 58.9 the previous year. The amount due to Government at the end of the period was nearly Rs. 8 million.

The total turnover of primary production and distribution societies dropped from Rs. 192.4 million to Rs. 178.1 million. This fall was chiefly due to decreased turnover in Stores Societies and Coconut Societies which will be commented on in the respective Chapters. Turnover of Credit Societies, however, increased appreciably from Rs. 6,349,000 to Rs. 8,001,000.

Secondary Societies (excluding Federal Bank)

Statutory Reserve Fund increased by Rs. 752,000 to Rs. 2,343,000. Stores Societies Unions alone accounted

for Rs. 623,000 out of this.

Other funds have increased by Rs. 411,000 to Rs. 1,795,000.

The total borrowings outstanding at the end of the period were Rs. 27.3 million as against Rs. 19.5 million the previous year. Of this Rs. 9.8 million were dues to Government bringing amounts advanced through the Director of Food Production the Director of Fisheries for Fisheries and the Commissioner of Cottage Industries for Cottage Industries. Working Capital increased from Rs. 23.5 million to Rs. 32.8 million chiefly due to an increase of Rs. 7.5 million in Provincial Banks.

Net Results of all Societies for the calendar year 1952

6,031 societies made profits amounting to Rs. 6.6 million whilst 1,912 societies suffered losses amounting to Rs. 1.7 million. The bulk of these losses were in Coconut, Retail Stores and Co-operative Agricultural Production and Sale Societies.

Credit Unions and Provincial Unions are not counted as business societies, and the other societies not reckoned have either functioned for less than a full year or just covered up their expenses.

The total financial turnover of the Movement during the year was Rs. 737.4 million exclusive of the turnover of the Co-operative Wholesale Establishment which is an increase of as much as Rs. 192.5 million over the previous year, chiefly due to the increase in the turnover of the Federal Bank.

With the figure for the Co-operative Wholesale Establishment, the entire turnover thus amounted to Rs. 837.1 million.

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FOR FURTHER PARTICULARS APPLY TO:

S. KANAGASABAI, Secretary.

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கோட்டுறவு யுக செய்க குறைவிலே தயர்ச்சி வாழ்க
நாள்மறை யறங்க கோங்கு கற்றவம் வேண்டி மன்க.
மெய்யமைகொள் கைவ. சீ தி வினாஞ்சு வகை மெய்யமை

Printed and Published by S. P. KANDIAH, F. I. S. A. (London) residing at 245, Nivalar Road, Jaffna, for and on behalf of the Proprietors the Saiva Parayana Sabhai, Jaffna, at the Press, the Saiva Prakashana Press, Vannariponnai, Jaffna, on Friday, August 7, 1953.