

HINDU ORGAN

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NO. 19

RE-INTERPRETATION OF HINDUISM

The Contributing Circumstances

Truth according to Hinduism is many faceted. In times of great crisis in the History of India, when evil preponderated, great Spiritual Geniuses appeared on the scene and re-interpreted Hinduism and made it a living force to combat the then existing evils. This they did, not by introducing any new tenets into Hinduism but by altering the emphasis and shedding new light there-on. Just now, many instances of this come to my mind. But it will be sufficient if I give you one instance- i. e. -concerning the origin of the Bhagavat Gita.

It originated in the Mahabharata period and it is attributed to Shri Krishna. During this period the Hindus were divided into two groups. One group followed Mimamsa and were ritualists, living a worldly life. The other group followed Sankya and were Sunyasis living a life of contempla-

By

Dr. S. Subramaniam I. P.

tion and meditation. No middle path was known, reconciling both. This was the real cause why Shri Krishna had to come and point out the middle path of Inactivity in Activity. Whether Arjuna's doubts and the Krukshetra field were the immediate cause of Shri Krishna's teaching, I am unable to say.

The contents and form in which the Bhagavat Gita was preached by Shri Krishna is lost to us. The Gita, in its present form originated during the Gupta period. A similar crisis in Indian History was in existence then. On the North, foreign hordes were pouring across the Himalayas into Northern India and ravaging the country, while from the South, the

Andhras were pressing against the North Indian Kingdoms. Thus the North Indian Princes were about to be crushed as in a vice. The Princes themselves, not knowing the imminent danger they were exposed to, simulated the Buddha, by donating their possessions to charities and donning monk's robes. It was to avert this crisis the Bagavad Gita was formulated in its present form, in order to teach the Princes what their duties were.

In a similar way, during the life time of Ramakrishna Vivekananda, a crisis occurred in India. Educated young men steeped in scientific knowledge derived from Europe & having only superficial knowledge of their own religion and imitating their Western masters scoffed at their own religion. They were becoming more agnostic and materialistic. Hinduism was confined to the old world Pundits, who knew nothing of modern Science. It was to avert this evil Ramakrishna re-interpreted Hinduism in a way acceptable to the modern scientific man.

In this interpretation, all the Western Sciences are accepted but accepted as part truths only, none of them having a complete independent existence and all acquiring meaning only as the necessary parts of a complete whole, which is Spiritual Consciousness. It assumes a hierarchy of levels in Science. Spiritual Consciousness illumines the parts and orders them and the parts in their turn reflect the Spiritual Consciousness.

(Condensed from a speech delivered by Dr S. Subramaniam while declaring open the Vaidheswara Vidyalyaya Festival of Arts last week at Varnarhonnai)

PERSONAL

Mr. V. V. Erasingham M P.
Vaddukoddai has been ad-
mitted to Green Hospital
Manipay on 8.8.53. He is
progressing.

Dismissal Of Sheikh Abdullab

Sadar-I-Riyasat's Order

The following order was issued by Sadar-i Riyasat of Kashmir when he removed Sheikh Abdullah from the Premiership of the State.

"Whereas for some months I have been noticing with growing concern that there have existed acute differences of opinion between the members of the Government on basic issues—political, economic and administrative—affecting the vital interests of the State and whereas members of the Government have been publicly expressing sharply conflicting points of view regarding these matters; and whereas on these fundamental issues the views of the majority of the members of the Cabinet are sharply opposed to the view held by the Prime Minister and one of his colleagues; and whereas efforts to work in harmony and pull together as a team having failed, the majority in the Cabinet has expressed that lacking as it does in unity of purpose and action, the present Cabinet has lost the confidence of the people; and whereas the economic distress of the people has considerably increased which needs prompt and serious attention; and whereas the stage has been reached in which the very process of honest and efficient administration has become impracticable; and whereas, finally, the functioning of the present Cabinet on the basis of joint responsibility has become impossible and resultant conflicts have gravely jeopardised unity, prosperity and stability of the State, I, Karan Singh, Sadar-i-Riyasat, functioning in the interests of the people of the State, who have reposed responsibility and authority of the headship of the State in me, do hereby dismiss Sheikh Abdullab from Prime Ministership of the State of Jammu and Kashmir and consequently the Council of Ministers headed by him is dissolved forthwith."

ETHICAL EXPOSITION

THE SEX URGE IN CINEMA PICTURES

C. R. Pleads For Better Moral Level

[Speaking at the Film Federation Day Celebrations in Madras, Mr. C. Rajagopalachari, the Madras Premier, vehemently deplored the sex urge that is caused by cinema production.]

“**S**TILL you and I are on common ground when we have to deal with the general moral level of the people. We want the country to progress. We want the people to be happy, good, and wealthy. We do not want them to go bad. Nobody can deny that. We are all aiming at making our people good. When they had a programme, they fixed a and did all they could to a lie that aim. But they got lost in the means they employed in order to reach that aim. That was where the difficulty arose. All of us know the original sin with which we are born and how much sex urge Nature has put in us. What is the good of ignoring it? Does any one need a further instalment of it? We are bad as we are. Therefore, anything that adds to it is a dangerous thing. Nature has implanted in man a greater sex urge than that in the beast. It has increased and is increasing on account of a number of causes. I feel we should manage our affairs without adding to it. There is so much of it already that it is high time we reduced it by a number of ways. I may be wrong, but I feel somehow that on account of various causes—I do not blame any one—the picture which is produced in a factory and put rapidly on the screen in many places has added to man's quantum of sex urge. I attribute many of our modern difficulties to this'.

A Matter of Worry

Rajaji then remarked that this was one thing that worried him and he wanted the sympathy of every man, woman and child concerned in this trade. They did not want the

the people to go bad, not even those who were in the business of film production. Those in the business were concerned with how to get people to see the films. Some thought that people could be got to see pictures by increasing the sex urge. He was not a puritan. But he felt that when all the people were affected in a particular way, the danger was great. "How can we progress in other matters if every young man is thinking of this stuff all the time? How can life go on properly?" If only they could see other people's minds, they would have been disgusted with this world long ago.

Reduce the Poisonous Urge

Cinema was no doubt entertaining, But there were numerous methods of entertaining. He wanted the Federation to consider this aspect of the matter a little more carefully. The people were fundamentally good and if they devised measures, they could succeed in reducing this poison which was on the increase. Let not the Federation imagine that their only duty was to fight the Government and the taxes. They must really come together in order to organise the improvement he was hungering for. He did not want cinemas to disappear. It was true that he had asked people not to go to cinemas, as Srimathi Bhanumathi had said. She was amused that he who advised people not to go to cinemas had come to see the cinema people. One was not contrary to the other. By seeing the cinema people he was not going to get bad. He asked the poor wage-earn-

(Continued on page 6)



திருச்சிற்றம்பலம்.

கமச்சிவாயவே ஞானமூலம் கவ்வியும்
கமச்சிவாயவே நானறிவிச்சையும்
கமச்சிவாயவே நானறிந்தேத்தமே
கமச்சிவாயவே நன்னெறி காட்டுமே
திருச்சிற்றம்பலம்.

Hindu Organ

FRIDAY, AUGUST 14, 1953

Treasure These Thoughts

By associating with those who are happy, by cultivating love for the virtuous, on the one hand, and indifference towards the vicious, on the other, as well as compassion for those in distress, the mind becomes gradually calm and serene.

SETTING AFOOT MISCHIEF

'AND I SAY, HERE AND now, that any attempt to incite the people, when they are hungry is wrong. Do not inflame the masses by throwing the petrol of your inflammable speeches on them'—thus pleaded the most persistent critic of the Government with the Leftists and made it clear to the people that those who were inciting the masses to strike were actually doing the greatest wrong and harm to them'. Earlier Mr. S. W. R. D. Bandaranaike, the Leader of the Sri Lanka Freedom Party, had publicly dissociated himself and his followers from any recourse to a general strike. Notwithstanding these words of whole some suggestion, the Leftists set afoot mischief after the Marxist manner by making frantic appeals for a *Her-tal* and releasing a barrage of brazen-faced rumours of mob violence and terrorism. Inciting the mass to mob fury is the easiest feat a politician can perform and that particularly at a time of economic hardship. But the resulting circumstances are not as easily controlled as produced.

Scare and rumour cannot find a rightful place in the armoury of the political fighters of the East and particularly in Bharat and Sri Lanka, two ancient lands that still take great pride in their cultural, ethical and spiritual heritage. If workers are scared into taking a certain stand, the result will be a dangerous deterioration in the standard of their code of conduct.

Mahatma Gandhi on

more than one occasion, had reprimanded his fellow workers for their lapsing into a state of hysterical incitement and had even suspended his Satyagraha Movement, when he found that even the apostles of peace could not control the masses when they were led into action by inflammatory speeches. What then would be the state of the mass whose passion is worked up to a pitch of frenzy by the dissemination of wild and baseless rumours?

The happenings of August 12 will only go to discredit the Leftists in the eyes of the people. The several acts of incendiarism and wanton recklessness that have put the people into unnecessary inconvenience and hardship prove, if proof were wanted, that the Marxist method of life, much less mode of Government, will not be in keeping with the proud political traditions of this Island and therefore will be opposed most strenuously by all those who work for freedom, justice and peace.

STATE OF EMERGENCY DOES EXIST

The word 'emergency' has been so intimately connected with both warfare and marxism that when a state of emergency comes into existence it is invariably presumed to be the sequel to a declaration of war or the fomenting of trouble by revolutionary parties. The unwarranted and treacherous acts of intimidation and incendiarism of August 12 of black memory and red persuasion have inevitably led to the declaration by the Government of the existence of a state of emergency in the Western and Southern Provinces of the Island. Mob violence and mass frenzy may be the order of the day in marxist philosophy but countries which by the cultural attainments have adopted the democratic form of Government cannot allow the plague of red revolution attack the body politic of this land. Hence however regrettable it may be, the Government has to summon the aid of its emergency powers to deal with the situation decisively in order that the people may be saved from being caught in the all consuming conflagration of a demoralising revolution. All those who had infuriated mob gatherings by dining into their ears fantastic and fabricated stories of misgovernment and directing them to take direct action become answerable to the

Nehru On Kashmir

The following extracts are from the Indian Premier's speech on the Kashmir situation "It is a matter of deep regret to me that Sheikh Abdullah, an old comrade of 20 years, should have come into conflict with our other comrades in Kashmir and that it should have been considered necessary by the Kashmir Government to place him in detention for the time being. I earnestly trust that this is a passing phase and that the leaders of Kashmir would cooperate together in the service of that beautiful and unfortunate land.

"I should like to repeat that we have considered these recent developments in Kashmir as an internal matter with which we should interfere as little as possible. On the larger issues, our policy remains what it was and we shall stand by the assurances we have given.

'To the members of this House, to the Press and this country and the people generally, I would make an earnest appeal to exercise forbearance and restraint in regard to these events which have followed each other in quick succession in the Jammu and Kashmir State. We must send our full sympathy to the young Sadar-i-Riyasat, to the Government and to the people of that State who are facing this crisis, and assure them of all the help that we can give them to bring about normality and a progressive administration which will serve the cause of the people of that State."

people for the creation of chaotic conditions in an otherwise peaceful land. The revolutionary parties little realise the fact that the weapon they are handling in their frantic effort to achieve political headway is double-edged and therefore doubly dangerous to the users. Law and order have to be maintained by any Government. But democratic administrations do so in the most dignified manner unlike the 'Iron Curtain' lands that adopt the *short-shrift* method. It is therefore for the people to enable the Government safeguard democracy against the diabolical attacks of the Reds.

STATE OF EMERGENCY

His Excellency Sir Alan Rose, the Officer Administering the Government, has declared that a state of Emergency exists in the Western and Southern Provinces.

This action, according to the Premier, had to be taken because of the several acts of incendiarism and lawlessness committed by those who participated in the Leftist sponsored demonstration on August 12.

Wanton destruction of public property and unruly interference with the transport system of the Island were such as to make the Government use its emergency powers.

Several workers who willingly went to work on August 12 were prevented from doing so by intimidation and hostile demonstrations.

J. H. C. Old Boys Assn.

Colombo Branch

The Annual General Meeting of the Jaffna Hindu College Old Boys Association (Colombo Branch) was held at the Colombo Hindu College on Sunday the 9th August 1953. Mr. V. M. Asaipillai presided.

The election of office bearers resulted as follows:—

President Ex-Officio: Mr. V. M. Asaipillai, Vice-President: Senator A. M. A. Azeez Messrs. V. Sivasubramaniam, M. Sri Khandha, C. Sevaprakasam, T. Sivaprakasapillai, V. Suppiyah.

Hony. Secretary: Mr. R. Seethapathy Iyer, Hony. Asst. Secretary: Mr. A. C. Nagarajah.

Hony. Treasurer: Mr. S. Kanagasabai, Hony. Asst. Treasurers: Mr. S. Chellakannan and Mr. V. S. Pathmanathan.

Committee: Messrs. K. C. Thangarajah, S. Sangarasivam, K. Chellathambi, A. Mandalanayagam, S. Senathirajah, S. Thiraisingam, K. Thangarajah, K. Thirugirajah, S. Nagalingam.

Hony. Auditor: Mr. M. Pasupathy.

Over 200 Old Boys and friends attended the lunch that followed the meeting.

Jaffna Cadets Leave For Diyatalawa

Cadets of Jaffna Hindu College, St. Patrick's College and St. John's College, left on (11-8-53) morning by train to take part in their Annual Camp at Diyatalawa. They are expected to return after 10 days.

Madras Tamil Arasu Kalagam

Not A Political Party

The first anniversary of the Tamil Arasu Kalagam, Mylapore, was celebrated at a meeting held in Kapaliswarar Sannidhi Street, last week.

Mr. M. P. Sivagnana Gramani, speaking on the occasion, explained the circumstances leading to the formation of the Kalagam in 1946 and said they never worked against the principles of the Congress. In fact, it was started to muster support for the Congress and to counter the activities of the anti-nationalist forces.

Referring to the Chittoor agitation, he said that it was a peaceful agitation and if it had not been conducted by the Tamil Arasu Kalagam, other parties like the communists and Dravida Kalagam would have taken the opportunity to organise the agitation which would have been disastrous.

Mr. Gramani said that even after leaving the Congress they would not work against the Congress, but would instead want it to flourish and serve the people. The aims of the Kalagam were the establishment of a Tamil State with Tamil as the official language and with Tirupati and Cape Comorin as the northern and southern boundaries. He denied that the Kalagam was a political party and said that it worked for the development of Tamil language and culture.

Regarding the formation of Andhra State he said that the Central Government should appoint a boundary commission to settle the future of the disputed areas in Chittoor and not leave the question to be decided by the Governments of Andhra and the residuary State.

Mr. Gramani added that they supported the modified scheme of elementary education, as it gave opportunity for bringing under education some 52 per cent of the children who could not be put to school till now.

Mr. Chinna Annamalai said that Tamil Arasu Kalagam was the only organisation which could effectively counter the activities of the Dravida Kazhagam.

THE COSMIC DRAMA OF TIME

GATEWAY TO TIME-LESS REALITY

(Continued from our last issue)

Elusive 'Time'

Of all the indefinable terms, Time is the most elusive. One understands it when it is spoken of but one cannot explain it. Still various attempts have been made to define it, not only by metaphysicians, but also by mathematicians, physicists, and psychologists. On an examination of these various views we find that the question about the nature of Time evokes answers from the philosophers which are as much puzzling as the answers supplied by physicists and psychologists. Absolutists like Metagart and Bradley maintain that Time is self-contradictory in nature. What is essential to Time is change. Bradley argues dialectically that Time must be an appearance. Yet he is compelled to admit that though a mere appearance, Time exists and "must somehow in some way belong to our Absolute".

My view is similar to that of Bradley, but without its contradictions. To attempt to relate the appearances to Reality and

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

to characterize the relation as a belonging is, I think, an unwarranted procedure. Even as in perfection there cannot be imperfection, so also in the plenary experience, *Brahmanubhava*, Time can not be. Like Maya, Time also is indeterminable, *anirvachaniya*. The purpose of Time, then, is to serve as the gateway to Reality. Time, if properly approved, can be our friend, introducing us to Eternity. Time is the channel through which all orders of creation return to their source, Brahman. Meditation on Time is recommended in the Upanishads as a method for getting beyond Time to the Timeless Reality. Meditation always implies imaginative substitution. But it is useful in that it leads us through the image to the real.

"There are two forms of Brahman: Time and the Timeless" says the Maitri Upanishad. "That which

is prior to the sun is the Timeless (*akalla*) without parts. But that which begins with the sun is Time, which has parts" Brahman is the Timeless

The Conception Of God

Every conception of God has its definite and valuable place in the gradual evolution of the spirit in Man. But it is not possible to have a conception of God without introducing relation and that makes God part of the timestream. The direction of the mind in worship towards God makes it one-pointed and prepares the way for its dissolution in its cause. It is asked, if God is an appearance and not reality, if the worshipper worshipped relation is not real but illusory, how is worship possible? But according to Advaita it is God alone that is real. The term 'God' is used in a relational sense, so we would prefer to use the term 'Absolute'. It is in the Absolute that the relational God disappears, and along with Him the devotee. In fact according to Advaita, it is not a question of dissolution either. Brahman-realization is not a moment in time. It is the realization of one's eternal nature. Only from our side which is the order of of time, it is spoken of as an occurrence.

Reality, according to Advaita, is truly timeless, requiring neither a 'before' nor an 'after'. The best way to indicate the nature of Brahman is via negative, as 'not this'. There are to be sure, affirmative descriptions of Brahman in the Upanishads. But they are to be understood only in a symbolic sense. The formula *Sat chit-ananda* condenses, as it were, all that can be asserted about the nature of Brahman. A well-known *Taittiriya* text defines Brahman as Being, Consciousness and Infinitude (*Satyam, Jnanam, Anantam* Brahman). These three are value-concepts and not mere existential categories. 'Being' means that which is unchanging; 'Consciousness' indicates transcendence of subject-object relation; 'Infinitude' (*anantam*) connotes what is endless or 'timeless'; and to this Reality we apply the

value-concept 'Bhiss' (*anandam*). These are the highest values for us and are supremely real.

Brahman is not a fact, a thing, or object; hence words that are employed with reference to Brahman cannot bear their literal meaning. These can have only a symbolic function. To define Brahman as the cause of the origination, sustenance and destruction of the universe has no purport of its own. This only serves to lead us to its essential nature as 'Being, Consciousness and Bliss'. These again do not refer to three different characteristics of Brahman. They are symbols for one and the same Reality. The major texts of the Upanishads, such as 'That thou art' and 'I am Brahman', seek to convey the non-duality of spirit, which is divisionless and relationless. When this principle is applied to the subject of ascetics, it will be seen that every type of spiritual discipline has its place and value.

Self-realisation or the realization of the Absolute is man's final goal (*Parama-purushartha*). It is not a new acquisition, but is the regaining of the eternal nature of the Soul. *Moksha* is the very nature of Brahman. We can only envisage it as a state of bliss and peace. For the *Mukta* (released soul) there is no return to time-order. In the words of Shankara, the state of release is of one consistency, because it is Brahman itself.

Moksha is not what is to be experienced in a different place, or at a future time. It is right here and now. This is known as *Jivanmukti*, liberation while living. But there is no ego in *Moksha*. If *Moksha* is an ideal for an individual, it is also the goal for society. All of us are one in, and as, Brahman. The separatist outlook does not help us to progress towards perfection. Our good lies in the good of all. The ideal of service (*Lokasamgraha*) is clearly set forth in the *Bhagavad-Gita*.

It has been urged by critics of Hinduism that Hindu thought has no idea of a cosmic community and that it has never formed the conception of universal history. But according to the great minds of India, the entire world is to be treated as one family (*Vasudheiva Kutumbakam*). The purpose of history is the cosmic realization of the eternal perfection. The seers of India have imagined long stretches of time, and the theory of the four ages (*Chaturyuga*) makes the Time process not cyclical, but spiral. All the ages are all the time there, and the progress of the world implies that *Kali*, *Dvapara* and *Treta* should be a greater and greater extent, get sublimated in *Krita* or *Satya Yuga*. It is towards this age that the entire creation is moving. It is the age of Truth, Peace and Harmony. Mahatma Gandhi had the vision to see that India has a major contribution to make towards world-welfare,

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, Vannatpannai.

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, Pannianachchy 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,

Notice

IN THE DISTRICT COURT
OF JAFFNA

No. 9766.

1. Ramalingam Sri Ranganathan Gopalasamy and wife
2. Poomany both of Vannarponnai West

Vs. Plaintiffs

1. Nagalingam Sanmugalingam of Sivalingapuliady, Vannarponnai West
2. Ponnambalam Chellathurai of do
3. Mrs. Rasamma Somasegaram of Naval 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 6½ 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)

and led her through the gates of freedom by the novel strategy of peace and love. India has a primary part to play in the great cosmic drama of Time, whose sole purpose is to unveil the face of Eternity, to usher in the *Satya Yuga*.

—Vision

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. Kandappar 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 abovenamed 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 Kandappar Ambalavanar the petitioner is entitled to have Letter of Administration to the estate of the said deceased abovenamed 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

Letter to the Editor.

CAUTION AGAINST HASTY ACTION

There are many abuses connected with the management of Hindu temples and trusts at present, but in seeking to get rid of these abuses we should see that fresh dangers and difficulties are not created. It is proposed to refer in this note to some of the dangers and difficulties that we should endeavour to avoid when passing legislation to regulate and protect Hindu temporalities.

Everything possible should be done to ensure that competent and reliable Hindus, men of culture and integrity of character not influenced by passion or prejudice are on the Board of Directors. The question of devising a suitable scheme to create the machinery contemplated in the Bill is one of some difficulty, and there is great need for caution in proceeding with this matter. The method of popular election is not at all suitable for selecting competent and reliable men to work the Ordinance. We often witness the curious spectacle of a Hindu religious institution having at its head a man whose belief and practice are in violent conflict with Hindu belief and practice. The one desire of these unscrupulous men is to secure for themselves some position of prestige and influence in Society; and to gain this end they are prepared to resort even to blasphemy of religion and desecration of shrines. It is the method of popular election that helps them in achieving their object. The question is one of great importance, and the Hindu leaders should confer together early to evolve a suitable scheme. The issues involved are very delicate and important, and hasty action in the matter may result in incalculable harm to the community.

The view entertained by some people that a Civil Servant can be trusted to discharge the very important duties of a Commissioner in a decent and honourable manner requires very careful examination.

The fact that a Commissioner professes to be a Hindu cannot be a guarantee today that he will be Hindu at heart or will do everything reasonable to promote Hindu culture and Hindu ideals. The selection of Mr. Kanagaratnam for the position of Chairman of the Temporalities Committee was probably recognised on all hands as very appropriate in view of his position as the President of the premier Hindu institution in Colombo, the Colombo Vivekananda Society; but though Mr. Kanagaratnam knew that membership of the Vivekananda Society was restricted to those who accepted the authority of the Vedas and Agamas, he could not see the impropriety of his holding the office of

President of the Society while rejecting the authority of the Vedas and Agamas. He is still a member of the Society. The present President, holds heretical views which will not be acceptable to any sect of Hinduism that we know of.

Further, conditions in Ceylon as in India "give rise to the type of officer who is less and less an administrator and more and more a courtier who propitiates power, anticipates wishes, does favours and finally seeks them himself."

We should proceed with great caution in devising the machinery needed to work any ordinance relating to Hindu temporalities.

It should be noted that there are 3 different denominations — the Saivites, the Vaishnavites and the Monists as they are described in the Bill. The question arises whether one authority can deal with the temporalities belonging to all the three denominations. These three denominations differ violently on fundamentals, and one denomination will strongly object to control being exercised over its temporalities by individuals belonging to other denominations.

That the Madras Legislature has acted *ultra vires* in passing the Hindu Religious Endowments Act is becoming evident from the decisions of the Madras High Court declaring many of the provisions in the Act to be invalid as dealing with matters about which the Legislature is not competent to legislate. We shall do well to make a careful study of the question before hurrying on with the Bill under consideration. There are good reasons to think that the Bill in the present form is not free from defects. The definition of the word "Hindu" given in the interpretation clause is, to say the least of it, very clumsy. We are told that "Hindu" includes a Saivite, a Vaishnavite, a Moins or any other person professing a religion of Hindu origin which is generally accepted as based on the religious scriptures known as the Vedas. Are all Monists Hindus? If the word "Monist" written with a capital letter has here any special meaning not given in the Dictionaries, the word should be defined separately. Are there no monists among Saivites and Vaishnavites? Are all Saivites and Vaishnavites to be regarded as Hindus without any regard to the scriptures accepted by them as authoritative? Hindu Temples are mostly built and maintained as prescribed in the Agamas but the definition makes reference only to the Vedas. To say that a Hindu is a "person professing a religion of Hindu origin" is not

(Continued on page 5)

Astrological

WEEKLY FORECASTS

'SRI PATHY'

FROM 16-8-53 TO 22-8-53

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

The first two days promises to be favourable. Financial gains and success in new undertakings promised. Tuesday Wednesday and Thursday morning must be spent with care. Troubles through relatives likely. Rest of the week will turn favourable again.

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

First half of the week is good for business deals. You will succeed in your affairs after much hard work. Financial difficulties shown second half of the week. Thursday, Friday and Saturday morning must be spent with care.

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

Except for the last day this week will bring in good results in your undertakings. Some changes from the routine likely. Friends will be of much help to you. Married partner's relatives likely to upset you week end.

CANCER Punarpoosa 4, Poosa, Ayilya [Kataka Rasi]

Health must be given particular care this week. Unless you are careful you may be bedridden with fever or head troubles. Maternal relatives will be annoying you for some time. But no serious difficulties shown.

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

A new acquaintance will help you much in your undertakings this week. Improvements in your financial positions also promised. But health will be affected for some time to come.

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

A very favourable week. You will gain much through old investments. Opposition will melt away and you will gain much fame. Some domestic upsets shown week end. But it won't be anything worth worrying about.

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

You will have to work very hard if you want to succeed in your undertakings this week. Expenditure will be on the rise but you will get enough to meet them. Social success promised week end.

SCORPION Visaka 4, Anusha, Kettai [Vrischika Rasi]

Changes in your venture likely this week. You will be shouldering more responsibilities. Financial gains promised. Success in romance also shown.

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

Mischief makers will upset you much this week. Domestic upheavals also likely. Do not back much on promises made by new friends. Scandals which will annoy you possible week end.

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

You will not have much rest this week. Hard work and new responsibilities shown. But you will be sufficiently rewarded. Friends of the opposite sex will prove very useful. But domestic upheavals likely.

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

You will be able to put down your enemies without much difficulty this week. Success in undertakings also promised. But all is not well on the domestic side.

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

Some old enemies may appear on the scene this week. Your mental peace will be upset first 2 days of the week. Some misunderstanding likely, but you will be able to clear them before week end.

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 deviation:—

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

(2) When proceeding along Arasady Road towards Kopay or in the opposite direction, the Wyman Road—Navalar 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 recommended 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. WAMBEK,
Supdt. of Police, N. P. Police Office,
Jaffna, 30th July, 1953.
(M 81 7 & 14.)

ORDER NISI

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction
No. 1607 T

In the matter of the intestate estate of the late Rasammah wife of Vairavanathar Thambu of Vaddukoddai West

Deceased
Vairavanathar Thambu of Vaddukoddai West
Vs
Petitioner
1. Markkandu Paramasivam

- of Seremban
- Markkandu Navaratnam of Bentong
- Veupillai Vallipuram and wife
- Valliammai of Kuala Selangor
- Markkandu Kanapathipillai of Penang
- Sangarappillai Palanipillai and wife
- Kanagamah of Ipoh.

Maya Respondents
This matter coming on for disposal before Spencer Rajaratnam Esquire District Judge, Jaffna on the 5th day of May 1953 in the presence of Mr. N. Ehamparam Proctor for the Petitioner and the affidavit of the Petitioner having been read:—

It is ordered that the petitioner is entitled to have Letters of Administration issued to him as the legal husband of the deceased unless the abovenamed respondents or any other persons appear before this Court on the 24th day of August 1953 and state objections to the contrary.

The 5th day of May 1953

Sgd. S. Rajaratnam
District Judge

Drawn by
Sgd. N. Ehamparam
Proctor for Petitioner
(O 78 14 & 21)

ARTS & CRAFTS OF YALNADU

The Various Guilds Of Artisans

THE Jaffna Peninsula is the home of the Tamils and is the chief centre of Hindu Culture in Ceylon. The Tamils of Jaffna are descendants of the early settlers from the Chera, Chola and Pandya Kingdoms of South India. The Tamils are a very ancient race and have contributed very many elements to the composite culture known as Hindu Culture. In the fields of Music, Sculpture and Poetry, they have very few equals in India. Nowhere in the world can we find sculptures that can be compared to the South Indian stone images and bronzes. The image of Sundaramoorthy Swamikal found in the Colombo Museum and the Nadarajah image of the Madras Museum have evoked the greatest admiration from art critics of the world. The image of Sundaramoorthy stands unrivalled in its aesthetic appeal and blissful poise.

The Tamils of Jaffna have inherited all the aspects of the ancient culture of South India and have produced from time to time works of enduring value in Art, Literature and Drama. The arts and crafts of Jaffna are being carried on by families belong-

By

K. NAVARATNAM

ing to the various guilds of artisans. They are cottage industries and the technique of production is handed down from father to son. The ancient concept: 'செய்தொழில் கைப் பழக்கம்' (செய்தொழில் கைப் பழக்கம்) seems to have been the basic law of education which governed the process of learning that prevailed in the various guilds.

The artisans are divided into two main groups. The textile workers—dyers and weavers—form one group, and the Kammarar form the other. Kammarar are divided into five groups (பஞ்சகாம்காரர்) known as Brass-founders (தாதுரை), Goldsmiths (தெட்டாரர்), Blacksmiths (கருவரை), Carpenters (தச்சர்), Sculptors and Architects (நுப்பதீசர்). Even to this day the above groups are carrying on their occupations according to the rules of social life that were prevalent in ancient Tamil land.

Arts Of Weaving

According to Tamil culture weaving comes next in importance to agriculture. In ancient Tamil society weaving was done to perfection. The textile industry of Jaffna has practically died out. There are yet a few families in various parts of the peninsula which are still engaged in the pursuit of weaving as a means of livelihood. At Perumal-

kovilady, Vannarponnai, Jaffna, there are yet a few individuals who are capable of producing sarees and blouse pieces. Fifty years ago, Perumalkovilady weavers exported to South Ceylon artistic silk cambrays which were much sought after by the Sinhalese aristocracy. But unfortunately, that trade has died out because of the change of taste and type of textiles used by the people of South Ceylon. The Sinhalese aristocracy today has given up the artistic cambrays and are using foreign machine-made textiles instead.

Today there are, it is estimated, 750 handlooms working in the peninsula. But they are mainly producing articles such as towels, bed-sheets for hospital use and other similar stuff. If the Government and the public could only join hands to support and revive the weaving industry of Jaffna, not fewer than 500 families in the Northern Province could take up to weaving as a profitable occupation. If power driven handlooms are introduced, there is every possibility of producing a fairly large percentage of our needs in Jaffna itself.

In the cottage Industries Stall of the Vaideswara Vidyalyaya Carnival, some of the best productions of the Jaffna weavers are on show.

Dyeing and Printing on cloth by hand was a companion industry to handloom weaving. But, now, this industry is almost extinct. There was a time when it was in a flourishing condition and the dyers of Nallur, Karainagar, Pt. Pedro and Aryakulam, (Jaffna Town) produced excellent hand-printed temple curtains, veddies and sarees. Specimens of Jaffna hand-printed curtains and other types of cloths can still be seen at the leading temples in the peninsula.

The Jaffna dyers were specialists in the following methods of printing: (a) *Mtlu-ke-uthu* (மேலுக்குத்து) in which wax was used (b) *Thanniruluthu* (தண்ணீரலுத்து) in which no wax was used. *Melukuluthu* was divided into two classes: (1) *Chayakampi* (சாயகம்பி) and *Nee akampi* (நீககம்பி). These classifications referred to the line designs used for the veddies. The popular types of sarees produced were known as *Chaya Chelai* with *Mankai Karai* (மங்கை கரை). This type of sarees had designs based on the mango fruit. The weavers of Jaffna also produced, 40 years ago, excellent sarees with mango borders in various texture and colour.

If the Government could import the materials and chemicals required for dyeing

Jaffna Town Teachers' Assn.

At the annual general meeting of the Jaffna Town Teachers Association held at Chundikuli Girls' College, on 6th August, the following were elected office-bearers:—

President: Mr. T. Sellathurai, Parameshwara College.

Vice Presidents: Miss M. Thambiah, Vembadi Girls' High School and Mr. A. Vaidyalingam, Jaffna Hindu College.

Hony. Secretary: Mr. P. Ganesaratnam, Kokuvil Hindu College.

Hony. Treasurer: Mr. P. S. Somasundaram, St. John's College.

Hony. Asst. Secretary: Mr. J. G. Aseervatham, St. John's College.

Hony. Auditor: Mr. T. K. Rajasekaram, Parameshwara College.

A General Committee and delegates to the N. P. T. A., were also elected. The staff of Chundikuli Girls' College entertained the members to tea.

Letter To The Editor

(Continued from page 4)

very illuminating. It is no addition to our knowledge to explain a term by itself. Generally speaking the legislator is carried out. The definition of "Hindu" given in the Bill is not helpful in this Direction.

The two Hindu Ministers enjoy the confidence of the Hindu Community as the results of the last general election have clearly shown. They are doing the correct thing in taking time to consider the Bill in all its aspects and implications. It is clearly unfair and unjust to suggest that they are attempting to sabotage the Bill.

Yours etc.

S. PERIYATAMBI
Colombo.

and printing, this industry could be revived and more than 300 families can earn their livelihood by producing artistic curtains for doors and windows, table cloths and sarees with elegant designs. Mr. Gangadharan of Nallur, Jaffna, has supplied the late Mr. S. Mahadeva, Director of Public Works, and others in Colombo and Jaffna beautiful curtains, table cloths, sarees etc. He is unable to organize the industry on a commercial basis because of the difficulties in obtaining the necessary materials. This is a matter into which the Cottage Industries Department should investigate.

(Reproduced in part from the Festival of Arts Souvenir of Vaideswara Vidyalyaya.)

High Engineering Skill of Ancient S. India

Irrigation Works Bear Testimony

The epigraphical records of South India reveal the existence of 'Hydraulic Engineers' in the ancient days who supervised the digging of canals, construction of dams and their maintenance. In this connection one of the many recorded historical facts may be mentioned. Under instruction of King Bukkaraya of the first Vijayanagar dynasty, Singayya Bhatta, the Hydraulic Engineer or the 'Jala Sutrada' who was also a master of ten sciences, led the river 'Henne' through a channel to the Siviera tank at Penugonda and gave it the name of Pratapa Bukkaraya Mandalay Channel. A glowing tribute has been paid by a British Engineer, Horsely to the high engineering skill, exhibited in these works. He was in charge of the construction of Pandyan canal in the early part of the British rule. This is what he says:

"In other countries, and in India also, an engineer generally works on his own lines in developing any large scheme of irrigation and naturally credits his own skill and perseverance with the success of his own undertaking. Here, however, I have no hesitation in saying that it has been an unmixed pleasure to me, from a professional point of view to merely

GOVT. TENDERS

MANNAR KACHCHERI

N. 2371—Notice is hereby given that the sale of Foreign Liquor Tavern Rent, Mannar Dist. 1953/54, will take place on 25-8-53. Tenders should reach this Kachcheri before 10.30 a.m. on the date fixed. All previous publications of this notice are hereby cancelled. For particulars see Part I—Section II, Govt. Gazette, 14-8-53, copies of which are available for perusal at all Post Offices.

(G. 29, 13)

follow the lines of the original construction of the canal etc., because the evidence of their skill and almost superhuman perseverance was so marked; and I have in carrying out the works, felt contented and fully satisfied to follow in the footsteps of those whom I cannot but consider to have been masters in their art and facile Princes in Irrigation engineering."

Irrigation invariably received special attention under the ancient Indian rulers. Specially in South India, the Hindu rulers were the pioneers in evolving an elaborate system of water distribution for irrigation purposes on scientific lines. Planned development of minor river basins is typically of ancient origin and is one of the best legacies of the native engineering skill. A number of earth bunds thrown across the small and big tributaries of streams forming a net work of reservoirs, each of them irrigating from a few acres to hundreds of acres constitute the ancient irrigation works in the South. All these systems were repaired or restored in recent times.

—(March of India.)

THE JAFFNA MUTUAL BENEFIT FUND Ltd.

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FOR FURTHER PARTICULARS APPLY TO:

S. KANAGASABAI,
Shroff.

The Sex Urge In Cinema Pictures

(Continued from page 1)

ers not to see cinemas, not because he disliked the cinema trade, but because he felt that they could find better use for the money. The rich could afford to go to pictures and ruin themselves. He would not object. He told the people not to go because of this fear of his. Rajaji added amidst laughter that his coming to the function might have diluted his appeal to the poor people. Let them not imagine that the educated man was more pure. The more educated a man was, the more his mind was full of the foulest material. The mind had a knack of becoming a cess pool, the moment they allowed it. Study and reading would not save mind. God alone must. Their concern was now to reduce the danger in the cinema business. They had succeeded in making several advances in the technique of film production. They must learn the technique of reducing sex appeal and introducing other appeals in its place. They would not succeed by merely abolishing one appeal. They could not succeed by a negative process. They must introduce a positive one to get rid of the wrong thing. If they put their heart and soul into it they would succeed. People were entertained in seeing a football match. In that way

ORDER ABSOLUTE IN THE FIRST INSTANCE

IN THE DISTRICT COURT OF JAFFNA

Testy No 1644

Valambiakaimamah widow of Sanmuga Aiyar Panchadchara Aiyar of Karainagar East

Petitioner

In the matter of the Last Will and Testament of the late Sanmuga Aiyar Panchadchara Aiyar of Karainagar East. Deceased.

This matter coming on for disposal before Spencer Rajaratnam Esquire District Judge Jaffna on the 27th day of July 1953 in the presence of Mr. S. Patanjali Proctor on the part of the petitioner and the affidavit of the petitioner and of the witnesses to the last will dated 11th and 12th days of July 1953 having been read:

It is ordered that the will of the abovenamed deceased numbered 1838 dated the 23rd day of October 1934 and attested by K. S. Mahesa Sarma Notary Public be and he same is hereby declared proved and the petitioner be declared entitled to have probate of the last will and testament of the abovenamed deceased as Executrix and sole legatee in terms of the said Will.

This 27th day of July 1953

S. Rajaratnam
District Judge

(O 80 14 & 21)

there was a variety of entertainments in this world, by which to crush out "the already superfluous urge we have in every man and woman".

SPORTS SECTION.

JAFFNA INTER-COLLEGIATE ATHLETICS

Central Again Champions

The Annual Jaffna Inter Collegiate Athletic Meet organised by the Jaffna Schools Sports Association was concluded on 1st August at the Jaffna Central College grounds under the distinguished patronage of Mr. P. Sri Skandarah, Chief Magistrate of Colombo.

294 boys from 19 schools and 63 girls from 10 schools participated.

Jaffna Central College became Champions for the seventh year in succession with 72 points. Jaffna Hindu College were runners-up with 52 points and Nadesvara College Kankasanturai were placed third with 32 points.

The Parson's Challenge Cup for the best performance at this meet was awarded to K. Paramsothy of Nadesvara College who threw the javelin to a distance of 153 feet 8 inches, setting up a new Jaffna Schools Record.

Three other new records were set up while one was equalled. S. Mahalingam of Jaffna Central College cleared 9 ft 3 1/2 ins. in the Intermediate Pole Vault thus beating the record of 9 ft. 3 ins. set up in 1943 by G. Kurien of Jaffna College. In the Junior Division, V. Thanabalaasingam of Parameswara College cleared 4 ft 7 1/2 ins. in the High Jump, equaling the record set up by N. Ethirveerasingham of Jaffna Central College in 1947.

In the Intermediate 4x110 yards Relay Jaffna Hindu College set up a new record by running the distance in 32.6 seconds, while Parameswara College set up a new record in the Junior 4x110 yards Relay by running the distance in 58.4 seconds.

The Diana Challenge Cup for relay events which had been the "monopoly" of St. Patrick's College from 1938 to 1946 and of Jaffna Central College from 1947 to 1952 changed hands for the second time when Jaffna Hindu College won it with 24 out of a maximum of 28 points.

The Juno Challenge Cup for Athletic Championship was awarded to Jaffna Central College. In the absence of Vembade Girls High School

and Chundikuli Girls' College on account of the Annual Junior Athletic Championship Meet at Colombo, Union College had no difficulty in annexing the Nadesan's Challenge Cup for the Girls Relay Events. The following won the Individual Championships:—

Senior (under 19): K. Satkunarajah, (Jaffna Central College) 11 points.

Intermediates (under 16): P. Kanaganayagam (Jaffna Hindu), S. A. Thuraiarajah (Jaffna Central) and N. Pararajasingham (Jaffna Central) 11 points each.

Juniors (under 13): S. Manoharan (Drieberg College) 11 points.

At the conclusion of the meet Mr. I. P. Thuraiarajah, President of the Jaffna Schools Sports Association, congratulated the winners, and thanked the officials for their help and the gathering for their presence. Mrs. P. Sri Skandarah distributed the trophies and certificates.

Inter-Club Athletics

At the Fifth Annual Jaffna Inter Club Athletic Meet held on the 7th and 8th of August at the Jaffna Central College grounds under the distinguished patronage of Mr. P. J. Hudson, Govt. Agent, N.P. ten new records were set up and one was equalled.

Young Mens Club won the championship for the first time this year.

New records were set up in the following events — 220 yards, High Jump, Throwing the Discus, Throwing the Javelin, Relay 4 x 440 yds, 100 yds (women), 440 yds (schools), Relay 4 x 110 yds (girls), Intermediate Relay 4 x 110 yds (schools) and Relay 4 x 440 yds schools. The existing record in the 120 yards Hurdles was equalled.

Mr. N. Ethirveerasingham of the Young Mens Club who set up a new Jaffna Inter-Club Athletic Record in the High Jump by clearing 5 ft. 11 1/2 ins. again failed to clear 6 ft 3 ins to beat the All-Ceylon Athletic Record. He failed to clear the same height at the Junior Athletic

Championships held at Colombo during the previous week end.

Mr. R. C. S. Cooke President of the Jaffna Sports Association, and Mr. A. Gnanasunderam Chairman of the Athletic Committee, congratulated the winners and thanked the various officials, and the gathering for their presence. They pointed out the need for a permanent sports stadium. Mrs. P. J. Hudson distributed the prizes and certificates.

Northern Group II Athletic Meet

At the Annual Northern Group II Athletic Meet held at St. Patrick's College grounds recently under the patronage of Mr. S. P. Foenander former Sports Editor of "the Ceylon Observer" five new group records were set up in the following events:—

Long Jump (Senior) R. N. Varendran (St. John's) 15ft 8 1/2 ins.

High Jump (Senior): K. Pakiaratnam (Jaffna College) 5ft 5 1/2 ins.

Hop, Step & Jump (Senior): C. Navaratnam (Hartley): 41ft 5 ins.

Pole Vault (Senior): C. Sathyavan (St. Henry's): 9ft 11 ins.

80 yds Hurdles (under 16): S. Chinniah (Hartley) 12.3 secs.

ORDER NISI

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction No. 1637

In the matter of the intestate estate of the late Rasana-yagi Ammal widow of Kanagasabai Ambalavanar of Victoria Road, Jaffna.

Deceased. Ambalavanar Saravanamuttu of No. 17 Victoria Road, Jaffna. Petitioner.

Vs. Akilandanayagi wife of Kathirippillai Sothinagaratnam of No. 29 Jaffna—Point Pedro Road, Jaffna. Respondent.

The matter coming on for disposal before A. Sambandan Esquire Acting District Judge, Jaffna on the 20th day of July 1953 in the presence of Mr. S. Kanagasabai Proctor on the part of the petitioner and the Respondent Petition and the affidavit of the Petitioner having been read:

It is ordered that the Petitioner abovenamed as son and sole heir of the abovenamed deceased be declared entitled to have Letters of Administration issued to him accordingly unless the Respondent or any other person or persons interested in the estate shall on or before the 24th day of August 1953, appear before this Court and show sufficient cause to the satisfaction of this Court to the contrary.

The 20th day of July 1953.
S. RAJARATNAM,
District Judge.

Drawn by
S. Kanagasabai,
Proctor for Petitioner.
(O. 79 14 & 21)

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செலவுகளைக் குறைத்துக் கொடுக்கப்படும்.
செலவுகளைக் குறைத்துக் கொடுக்கப்படும்.

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