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Consult

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NO. 27

HUMAN CO-OPERATION FOR
PHYSICAL NEEDSA Sturdy Peasantry—The Nursery Of
A Nation's Strength

'MORE people and less food' is the complaint made by statesmen in defence of their failure to provide the country with sufficient food. In the following article that appeared in the N. D. A. P. C. Union Ltd. Souvenir Mr. N. Sivagnanasundaram District Judge, Kandy declares that a proper understanding of the cult of the plough would improve the food situation satisfactorily.

From a lump of clay kneaded with water, so run the Greek myth, Prometheus wrote an image resembling the high gods themselves an image standing upright, with its head lifted to gaze upon the stars, which he endowed with the gift of fire from the torch he lit at the eternal lamp of the sun, the spark which in the fullness of time, was to flame up into knowledge, art, commerce and civilisation. Man, however, had not his gaze always fixed on the stars, for he had to draw from the earth and bountiful nature, his food. Like many other beasts of prey, he hunted for food till such time as life in community began, about five thousand years ago, in the alluvial valleys of the Indus and the Nile. Then some societies actively co-operating with nature increased the supplies of food available by cultivating plants and also by breeding domestic animals. Men settled in groups, and sharing toil in the field, found a source of food more steady and regular than hunting gave, with its risks. Hunting requires no fore thought because it is pleasurable, but tilling the soil is labour and cannot be done on impulse. Civilised man, distinguished from the savage, by prudence or forethought, is willing to endure present pains for the sake of future pleasures, even if they are distant. This habit began to be important with the rise of agriculture.

Fellow-Feeling in Food
Production

Agriculture producing more food than was needed by the family, helped mankind to multiply and overrun the earth. Most ancient civilisations were agricultural. A fact, seldom remembered but always realised in times like ours, is that it is the hardest toil of the farmer that keeps men fed, happy and contented so much so that there is goodwill among men and

peace between nations. While the primary motive which impels man to farming is the desire for food, clothing, shelter and recreation, other motives like patriotism, community spirit, religion, and the sense of duty have played no less a part in urging man to put his hand to the plough. It is not strange that man who by his labour sows seed to become plant, should himself be stirred by fellow-feeling to provide food for his growing kind.

If history, instead of being a dull record of brazen ambitions and bloody wars, had but kept alive the story of man's progress from peace to faith and held up as paragons those unknown soldiers of peace who gave to mankind the arts and crafts that achieved human well-being, the fortunes of the human race might well have been happier and brighter. In the words of the Devil in Shaw's *Man and Superman*: "And I tell you that in the arts of life man invents nothing; but in the arts of death he outdoes Nature herself, and produces by chemistry and machinery all the slaughter of plague, pestilence and famine. The peasant I tempt today eats and drinks what was eaten and drunk by the peasant of ten thousand years ago, and the house he lives in has not altered as much in a thousand centuries as the fashion of a lady's bonnet in a score of weeks."

Farms And Fields—A
National Asset

Farming is the most independent of occupations, the farmer less dependent upon his fellow men, brought as he is into vital contact with nature and less with men. In directing the processes of growth his dispositions become meditative, his urges creative. But his success depends on the conditions set by his physical environment. The natural

Press Communiqué

Cultural
Scholarships For
Ceylonese

The Government of India proposes to award three Cultural Scholarships to students of Indian and Ceylonese origin permanently resident in Ceylon, in 1954. The Scholarships will be awarded to students in Arts and Humanities, Sciences, Agriculture, Medicine, Technology, Education, Law, Commerce, Forestry, Veterinary Science, Engineering etc., subject to availability of seats in the various institutions in India. Preference will be given to students desiring to take up post-graduate courses. The scholarship will be tenable for the period necessary for the students to acquire the Degree or Diploma for which the students would finally be selected depending upon the satisfactory progress of the students. The minimum qualification required of candidates is a pass with at least four credits in the Senior School Certificate or General Certificate of Education in English or any other equivalent examination for Arts and Sciences and a pass in the Intermediate in Science of any recognised University for Technical Studies.

Application forms may be obtained from the Office of the High Commissioner for India in Ceylon, Post Box 882, Colombo. Applicants for forms should furnish proof of qualifications. The last date for receipt of applications in the Office of the High Commissioner for India in Ceylon, Colombo, is the 10th November, 1953.

opportunities for a full life are better in the country than in the city. Family life in the country is lived with neighbours on a basis of mutual aid, co-operation and good-will. As in biblical story, the drama of life on the farm is played by the parents, the sons and daughters, the neighbours and the pet animals. Not only has

(Continued on page 6)

PROGRAM FOR A
SARVODAYA STATE

POLITICIANS of Sri Lanka will do well to study the 13 point programme submitted by Swami Sitaram to Andhra Cabinet requesting the Government to conduct the administration after the Sarvodaya model.

1. Displacement of English in all departments and at all stages of the internal administration in the State, by the people's mother tongue, Andhra Bhasa; and by its displacement in external inter-State affairs by the national language—Hindi, reserving English to rare occasions for a short time when unavoidable.

2. Donation of one-sixth of lands, house-sites, and *sampathi*, towards the Bhoodana Yagna promulgated by Pooiya Vinobaji and recommended by the Prime Minister of India at the time of the inauguration of the State. Donation of one-sixth of *sampathi* by those possessing no landed properties and reduction of one's wants and requirements by one-sixth in the case of those who do not come into the first or second categories. *Sramadan* whenever feasible by all—whether haves or have not. All those who have not already made their contributions, may at once come forward with their quotas, give a fillip to this Yagna and set an example to this State and the whole country.

3. Legislation on the lines adopted in other States exempting gifts and division of lands obtained in Bhoodan Yagna from the operation of the Stamp and Registration Acts.

4. The salaries, emoluments and allowances may be credited towards the Sarvodaya Fund by all Ministers who have other sources of income, earmarking the sums for the construction of the houses for all the poor including hill tribes and Harijans, etc., who have at present no habitable houses.

5. Introduction of decentralisation—the very foundation of Sarvodaya—in administration, indus-

try, in wealth, production and distribution.

6. Reduction of administrative expenditure and other welfare schemes so necessary for Sarvodaya.

7. Concerting steps for giving relief to persons affected by floods and famines and also for averting such calamities in future.

8. Recognition of the basic principle that the residents in Andhra State have a predominant claim on all the foodstuffs produced in the State consequent to abolition of existing food zones; purchase of the surplus from the producers at market rates for export to other States giving preference however to the residuary Madras State.

9. Speedy execution of schemes for irrigation and drainage, for food production.

10. Total abolition of the intoxicating drugs and drinks which are poisons destructive of Sarvodaya. Let me place before you and the country my determination to resist even at the risk of life, the repeal of the present Prohibition laws and such other activities detrimental to Sarvodaya.

11. Early creation of facilities like elections, etc., for the continuous expression of public opinion.

12. Encouragement to the evolution of the people's strength and gradual reduction of the administration's powers over the people.

13. Adoption of all the items of the Constructive Programme of Mahatma Gandhi and recommendation to the people for its acceptance and necessary action.

NOTICE

The offices of the Hindu Organ and Inthusantham and the Saiya Prakasa Press will be closed on Saturday the 17th inst on account of *Vijaya Thasami*.

Manager.



திருச்செந்தூர்.

சமச்சிவராமவே ஞானமூலம் அல்லியம்
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சமச்சிவராமவே காவிரித்தேர்துறை
சமச்சிவராமவே கன்னெறி கார்டுமே

திருச்செந்தூர்.

Hindu Organ

FRIDAY, OCTOBER 16, 1953

Treasure These Thoughts

A great man shows his greatness by the way he treats little men.

IT DID COME TRUE

For once rumour ceased to be a doubtful accuracy and turned out to be an intelligent assumption when the news was released that Sir John Kotelawala had been called upon to assume office as Premier. And with it collapsed the feverish activities of mischief-mongers who were hoping against hope to bring this peace-loving Isle into the orbit of political confusion as a preliminary operation in the revolutionary design.

Much as the resignation of Mr. Dudley Senanayake was regretted by the people the selection of Sir John Kotelawala to handle the affairs of State at this time of anxiety has been well appreciated. With several years of experience as a Senior Minister, the new Premier can be expected to pilot the ship of State with certain courage and befitting adroitness unimpaired of storms and tornadoes that may be created by subterranean forces. In contrast to his predecessor in office who considered political science to be a philosophy that required ponderation and patience, Sir John Kotelawala who is possessed of an agile mind and strong physique believes in swift but stern action a characteristic which a statesman of the present age should

have. It may a bitter experience for wire-pullers that the political wind has blown over quite peacefully and that the Government party has remained intact to form a new Cabinet. If Mr. Dudley Senanayake was the direct choice of the people by the democratic method of a parliamentary election it may be said equally well of his successor that he has the support of the country.

If the crowned heads of the monarchical age lay uneasy, their counterparts in the democratic period run the risk of becoming restless. At no other time in the history of this world have Chief Ministers been surrounded with intriguing circumstances as at present. Therefore it must be said to the credit of the country and the elected representatives that this Island has not been allowed to be caught in the wave of wanton disruption.

However there is one feature in the newly-formed cabinet that calls for criticism. It was generally accepted by all those who have the interest of the country at heart that the machinery of Government should not be prohibitive in cost. Considering the geographical extent of this Island and its economic resources one cannot understand why the example of other countries much bigger than Sri Lanka should not be followed in the matter of expenditure on establishments. Andhra the newly formed state, twice as large as this Island has a cabinet of only seven ministers. The achievement of a Government is assessed not by the numerical strength of its cabinet but by the worth of the work done by the Ministers.

New Minister

In Sir John Kotelawala's first cabinet has been introduced a new ministry for Housing and Social Services and Sir Kanthiah Vankiaerathan has been appointed Minister in charge of this Portfolio.

After a brilliant career in the Civil Service, it is but fitting that Sir Kanthiah should have been appointed to the Senate.

It is also appropriate that Sir Kanthiah should be the Minister of Social Services a subject which has been engaging his attention throughout his official career as may be evidenced from his multifarious social activities.

Indian Village Life

Tribute By British Press

"Four out of every five Indians," Saturday's *Times* observes editorially, "inhabit villages and get their living from the land; and for this reason every economic reformer in India who wishes to improve the lot of the masses must turn his eyes to the villages rather than to the towns and cities. British rule did something, mainly by such individual efforts as the *Brayne experiments* in Gurgaon, to arouse the interest of the middle classes—who as a whole are town-dwellers—in the problems and possibilities of the countryside; but it was Mr. Gandhi who drove home the lesson that nothing will really go right with India until the villager in his hundreds of millions, can be rescued from the handicaps imposed upon him by low productivity, seasonal unemployment, poor communications, ignorance of hygiene, traditional conservatism and lack of facilities for self-improvement.

"The present Government of India's Community Development Programme, of which the report of the first nine months' working was recently published, represents the scientific application of Mr. Gandhi's ideas on a nation wide scale backed by the resources of the Central and State Governments. It will take at least ten years to cover the whole country, but the progress made since last October warrants the hope that the idea behind the scheme—encouraging the villager by official help and trained leadership to improve his lot for himself—is practicable.

"The programme is carefully organised. In this, its first phases, 55 projects have been launched, each of which covers the economic and social needs of some 300 villages. Every projected area is divided into development blocks of about five villages. To each block there is assigned a whole-time worker trained in one of the special institutions which have recently been set up. He lives with the villagers and persuades them and organises them to take advantage of the help the Government offers to improve their living conditions. But he does not work in a vacuum. He is helped and guided by the new national extension service which works side by side with him,

A Career Of Truthfulness

Essence Of Gandhian Mode Of Life

DURING this week of Prayer our readers will find great thoughts in the following speech delivered by Horace Alexander at the inauguration of the All-India Radio Symposium on Gandhian Philosophy.

We all know that Gandhiji was born into the Hindu faith and he lived and died as a Hindu. But he also claimed to be a Muslim and a Christian and a Buddhist. He surely made this claim because he believed that at bottom all men of true faith belong to the same religion. Too often the several labels that we give to our religions, Hindu, Muslim, Sikh or whatever it may be, tend to divide us from our fellowmen. Gandhiji believed that devotion to God, far from separating one man from another should be the great uniting factor bringing all men into one family. But what did he mean by God? God was for him identified with truth, God, he said again and again, is truth and then he reversed it and said: "Truth is God."

Truth was not to be apprehended by the mind only. The truth that he cared about was truth in life. "What is the right and the truthful way for me to live today," was the question that he was ever facing afresh. He was as he himself made clear, a great experimenter. He started from certain axioms which he had proved again and again in his own life. These axioms were that God is truth and that God is also love, or if you like, non-violence. He had come to have such faith in the mighty powers of the human spirit that he saw no need on any occasion to resort to the short cut of violent action whether in public life or in personal relations. So his two anchors were truth and non-violence, and he tried

pioneers wider developments in which his block is included, and tries to bring to the countryside many of the amenities hitherto found only in the towns. If this new service succeeds, as is hoped, in persuading educated middle-class men and women to seek a career in the countryside, the Indian village will greatly benefit from the services of the local equivalent of the village doctor, village nurse, and village schoolmaster, to all of whom English rural life owes so great a debt."

to find the best way to express these great principles in his every day life and in political and economic life. God was for him either everything or nothing. As he himself put it: "To see the universal and all-pervading Spirit of Truth face to face one must be able to love the meanest of creation as oneself. And a man who aspires after that cannot afford to keep out of any field of life. That is why my devotion to Truth has drawn me into the field of politics; and I can say without the slightest hesitation, and yet in all humility, that those who say that religion has nothing to do with politics do not know what religion means."

He often said that he did not believe in a personal God, but he certainly believed in a God to whom one should pray. Regular prayer several times a day was to him a necessity for keeping his mind pure and his heart full of courage. Through prayer I think Gandhiji found above all the means each day to overcome self-love, so that he could give himself a hundred percent to the needs of other men. Certainly I have met no other man who seemed to me so utterly free from self-love and self-pity and self-justification. He had very little faith in himself or in his own unaided ability to live the good life. His faith was in the unlimited power of truth, that is of God. Here are some words of his own from the last pages of his autobiography. "My uniform experience convinced me that there is no other God than Truth... The little fleeting glimpses, that I have been able to have of Truth can hardly convey an idea of the indescribable lustre of Truth, a million times more intense than that of the sun we daily see with our eyes. In fact, what I have caught is only the faintest glimmer of that mighty effulgence.... In bidding farewell to the reader, for the time being at any rate, I ask him to join with me in prayer to the God of Truth that He may grant me the boon of Ahimsa in mind, word and deed."

NINE-NIGHT FESTIVAL OF THE DIVINE MOTHER

Worship of Wonderful Significance

IN this article which appeared in the Prabuddha Bharata, the aspect of the worship of the Divine Mother with particular reference to the practice in North India is dealt with.

The Mother has different aspects in relation to Her functions of creating, preserving, and destroying the universe. She is accordingly known under different names appropriate to these aspects, such as Kali, Jagadhatrī, Annapurna, and Durga.

The festival of Kali is celebrated rather late in autumn on a dark, moonless night. Occidentals, who believe that God can be only benevolent, often find it difficult to understand Kali the Mother in Her predominantly destructive aspect. The Hindus declare that since God is everything, all reality—the so-called evil and unpleasant as well as the so-called good and pleasant—is part of God. Thus Kali may be said to be more truly representative of reality, to approximate more truly to all-comprehensiveness, than any exclusively benevolent deity.

One representation of Kali shows Her covered with blood and bearing a sword with which She is destroying demons. She wears a garland of skulls and holds a severed human head. Few will deny that She is dreadful to look upon; yet Her appearance is terrifying only so long as one fears death and destruction. When these fears have left us, Kali is seen to be infinitely beautiful.

Let us suppose a furious storm to be raging. If we go into our house, shut the doors, and tremble in a corner, the fearful aspects of Nature have overwhelmed us. But if we are fearless, we look out and enjoy the fierce grandeur of the storm. Whether we experience terror or beauty depends wholly on our state of mind. It is even so in regard to Kali. They who would perceive Her incomparable beauty and worship Her accordingly must have laid aside weakness and become strong.

The Mother's beneficent aspect is celebrated in the worship of Jagadhatrī, the Nourisher of the 'World', and of Annapurna, 'the Giver of Food', as well as in other forms of

worship, including the autumn festival of Durga.

In Her aspect of Jagadhatrī, the Mother is the maintainer and sustainer of the universe. She who gives strength to our body and mind. As such She is worshipped for many hours by daylight. The worship of the Mother as Annapurna, performed particularly in Banaras, has deep significance. Is not the mother in every household 'the giver of food'? It is she who prepares and serves it. The people of India like the idea of receiving food from the mother. Since in one aspect the Divine Mother expresses Her grace to us through all blessings, material as well as spiritual, it is fitting that in that aspect too She should be celebrated.

Though the worship of the Divine Mother in all her aspects is wide-spread amongst the Hindus, that in which She is celebrated as Durga is among the most universally observed.

In ancient times the only symbol used in the worship of Durga was a bundle of plants and creepers, called Nava-patrika (New or Nine Leaves). This was because the festival was part of the celebration of spring common to most peoples of antiquity who were deeply moved by the renewed life and joy of the first of the seasons. Since in spring plants put forth leaves and flowers abundantly, it was but natural to consider them particularly significant symbols of the resurgent Divine Energy.

Though Durga is still thus worshipped in spring, She is also worshipped similarly in autumn. According to tradition, the precedent was established by Rama, an Incarnation of God. While He was in Ceylon, conquering the king of demons, He performed this particular worship, though it was the autumn season, and thereafter others followed His example.

As soon as summer wanes and autumn is in the air, everyone feels a

deep expectancy: the annual coming of the Mother, who will bless every home as a beloved guest, is at hand. According to their different stations in life, people anticipate Her appearance in different ways. Women with married children look forward to the Mother's visit as if to the home-coming of a cherished daughter. Many men and women view it as a loving reunion with their mothers. During the days before the Mother's arrival minstrels wander over the country-side singing *aga muni* (songs of advent), intensifying the joyous expectation and suspense which is in all hearts.

In Bengal the autumn worship of Durga is performed in either of two ways; In one, a pitcher of water is the object of worship; in the other, an image. Though to those who are unfamiliar with it the adoration of a pitcher, may seem strange, the rite has profound meaning. A pitcher filled with water represents the universe filled with the all-pervasive Divinity and the worship offered to it is as elaborate as that offered to an image.

When an image is the object of worship, it is really a multiple image containing several life-size figures. The central figure is the Mother, standing on a lion and about to destroy a demon. To Her right is the beautiful golden-hued Lakshmi, goddess of all prosperity, both material and spiritual. To Her left is Saraswati, goddess of speech, learning, and wisdom. On either side of the goddesses stands a god: beside Saraswati, the elephant-headed Ganesha, representing auspiciousness as well as spiritual wisdom; beside Lakshmi, Kartikeya, the general of the gods.

The symbolic meaning of the image is that the Mother expresses Her power in the four forms surrounding Her, as prosperity, wisdom, auspiciousness and success, and victory; also that the Mother is the Mistress of all power, which is represented by the lion, and that She destroys evil, which is symbolized by the demon.

It is clear that the multiple image is intended to represent every phase of life. We certainly experience prosperity, wisdom, auspiciousness, and success; and we have the power to struggle against evil and conquer it. Thus the adoration of the multiple image is obviously

(Continued on page 4)

ORDER NISI

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction No. 1415

In the matter of the intestate estate of the late Velupillai Chelliah of Chunnakam.

Deceased. Thangamuttu widow of Sinnaddy of Chunnakam.

Vs Petitioner.

1. Somu Vairamuttu,
2. Somu Vaitilingam,
3. Sinnachy widow of Sabapathy,
4. Achimuttu daughter of Somu,
5. Murugar Ponniah,
6. and his wife Thangam,
7. Thavamany daughter of Sinnaddy,
8. Sinnaddy Kiriddinar, all of Chunnakam,
9. Velupillai Kandiah of Customs Office, Brickfield Road, Kuala Lumpur,
10. Kandiah Thirunavukarasu, and,
11. Sulomathevy daughter of Kandiah, both of Brickfield Road, Kuala Lumpur. Respondents.

This matter of the petition of the petitioner abovenamed praying for grant of letters of administration to the estate of the abovenamed deceased coming on for disposal before Spencer Rajaratnam, Esquire, District Judge, Jaffna on the 6th day of June 1953, in the presence of Mr. S. Coomarasuriar Proctor on the part of the petitioner, and the affidavit of the petitioner dated the 14th day of June 1953 having been read: It is declared that the petitioner is an heir of the deceased and is entitled to have letters of administration to the estate of the said intestate issued to her unless the respondents abovenamed or any other person shall, on or before the 28th day of August 1953 show sufficient cause to the satisfaction of this Court to the Court.

This 6th day of June 1953

Sgd. Spencer Rajaratnam
District Judge

28-8-53 Order Nisi extended for 19th October 1953

Sgd. Spencer Rajaratnam
District Judge

(O. 112. 9 & 16.)

ORDER NISI

IN THE DISTRICT COURT OF MANNAR

Testamentary Jurisdiction No. 805

In the matter of the estate of the late Moses Piranchi Perera of Nochchikulam in Mantai South Deceased

Moses Yacob Perera of Nochchikulam in Mantai South

Vs Petitioner

1. Sebastiamma widow of Piranchy Perera, 2. Anthonia widow of Saverian (dead—3rd & 4th respondents heirs of the deceased), 3. Piranchy Sebamalai Perera, 4. Piranchy Rose Mary, all of Nochchikulam Respondents

This matter coming on for disposal before B. G. S. David Esqr: District Judge of Mannar, on the 17th day of October, 1950 in the presence of Mr. F. J. A. Ponrajah, Proctor, on the part of the petitioner and the petition and affidavit of the said petitioner having been read:

It is ordered that the petitioner be declared Executor, that the Will declared proved and that the petitioner granted Letters of Administration of the estate of the deceased abovenamed and that the 1st respondent be appointed Guardian-ad-litem over the 3rd and 4th respondents unless the respondents or any other person shall on or before the 30th day of January 1951 show sufficient cause to the satisfaction of this Court to the contrary.

The 14th day of December, 1950

(Sgd. B. G. S. David
District Judge

30-1-51 Time to show cause extended for 28-2-51

Sgd. B. G. S. David
D. J.

28-2-51. Time to show cause extended for 26-4-51

Sgd. B. G. S. David
D. J.

25-3-52. Time to show cause extended 25-4-52

Sgd. I. M. Ismail
D. J.

25-4-52. Time to show cause extended to 3-6-52

Sgd. I. M. Ismail
D. J.

17-6-52. Time to show cause extended to 15-7-52

Sgd. I. M. Ismail
D. J.

25-8-53. Time to show cause extended to 22-9-53

(Sgd. K. Jayakody
D. J.)

22-9-53. Time to show cause extended to 22-10-53

Sgd. K. Jayakody
D. J.

(O. 112. 9 & 16)

WANTED

Applications are invited from English educated young men of under 30 years of age for the post of Store Keeper cum Salesman—Motor parts and accessories Department. Applicants should furnish security of Rs. 1000/- in cash and Rs. 2000 00 in property. Salary Rs. 125 00 with prospects of increment. Apply before 25-10-53 to:

MANAGING DIRECTOR,
Autos Limited,
JAFFNA.

(M. 113. 9 & 16)

Nine-Night Festival Of The Divine Mother

(Continued from page 3)

the worship of the Mother in all of life's aspects, which are of course Her aspects. Nearly a month of affectionate care is required to make the image which is begun on an auspicious day and is beautifully formed and decorated.

Astronomical calculations determine whether the festival will last three days or four. There are always, however, at least three days of worship, which begins on the seventh day of the new moon in the month of the Hindu calendar corresponding to the second half of September and first half of October. This festival precedes by nearly three weeks the autumn worship of Kali,

In Bengal, especially, the season consecrated to the worship of Durga is beautiful beyond description. The autumn sky is serene and blue, trees and grass are emerald green, and the air is suffused with mellow golden sun.

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(M. 116 9 & 16)

light. Because the harvest is ripening in the rice fields, many people are comparatively free from the necessity to work and so have time for preparing to receive the Mother with all honour and love.

Nature seems to be resting after the heavy rains of July and August, and peace broods over all. In the evenings the bright moonlight floods one's very soul. Because of the sublime beauty of the season the autumn worship of Durga leaves the deepest impression on the mind, though even in an ordinary setting its effect would be wondrous. This worship is comprehensive; containing within itself the essentials of all worship, it evokes the responses pertaining to all,

(The Voice of India)

ORDER NISI

IN THE DISTRICT COURT
OF JAFFNA

Testamentary Jurisdiction
No: 1653.

In the matter of the Last Will and Testament of the late Velupillai Nagamuttu of Karanavai North
Deceased

Ponnachchy widow of Velupillai Nagamuttu of Karanavai North Petitioner.

Vs.

- 1 Nagamuttu Kumaraswamy
- 2 Nagamuttu Sivakkolunthu
- 3 Nagamuttu Balasingham
- 4 Yogammah daughter of Nagamuttu
- 5 Nesammah daughter of Nagamuttu
- 6 Nagamuttu Thiyagarajah all of Karanavai North Respondents.

This matter coming on for disposal before S. Rajaratnam Esquire, District Judge Jaffna on the 24th day of August 1953 in the presence of Mr. P. Kanapathipillai Proctor on the part of the petitioner and the affidavit of the petitioner abovenamed and the affidavit of the two subscribing witnesses to the Last Will having been read:

It is ordered that the 1st respondent abovenamed be and he is hereby appointed guardian-ad-litem over the minors the 3rd to 6th respondents abovenamed unless the respondents abovenamed or any other persons show cause to the contrary on or before the 28 9 53.

It is ordered that the Last Will and Testament No-1121 made by the deceased abovenamed and attested by K. Muttucumaru Notary Public on the 29th day of August 1927, the original of which has been produced and not deposited in this court be and the same is hereby declared proved and that the petitioner abovenamed is the executrix named therein and she is hereby declared entitled to have probate thereof issued to her accordingly unless the respondents abovenamed or any person or persons interested shall on or before the 28th day of October 1953 show sufficient cause to the satisfaction of this court to the contrary.

It is further ordered that the 1st respondent do produce the said minors 3rd to 6th respondents on the abovesaid 28th day of September 1953. This 24th day of August 1953
Sgd. S. Rajaratnam
District Judge,
Extended and Reissued
returnable 30-10-53.
Sgd. S. R.
D. J.

(O. 111. 9 & 16)

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T. RAMANATHAPILLAI B. A. (Lond.)

Principal

Puloly Boys' College, POINT PEDRO.

(M 124 16)

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(M. 112. 9 & 16)

Astrological

WEEKLY FORECASTS

'SRI PATHY'

FROM 18-10-53 TO 24-10-53

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

This is week of upsets. Expenditure will be on the rise. Official troubles and troubles through secret enemies shown. Beware of scandals week end.

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

Unexpected improvements in your financial conditions promised this week. Your relatives and friends will help you much. New ventures will bring in good results. Avoid arguments week end.

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

The first day of the week must be spent with care. Improvements in financial position promised later. New ventures will bring in good results. But health will remain a problem for some time.

CANCER Punarpoosa 4, Poosa, Ayilya [Kataka Rasi]

The first two days of the week will upset you much. Mental worries and troubles through secret enemies shown. Expenditure will be on the rise. Troubles through vehicles also shown.

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

The first two days favourable for new undertakings. Troubles through secret enemies shown. Tuesday, Wednesday and Thursday morning also likely to see you in troubles. Rest of the week turns favourable.

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

First half of the week favourable for new undertakings. Financial gains promised. Thursday and Friday and Saturday must be spent with care. Official troubles and worries shown.

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

A good week for financial affairs. New ventures will bring in good results. Fame and favours from friends shown. But health will remain a problem for some time.

SCORPION Visaka 4, Anusha, Kettai [Vrischika Rasi]

You will be facing much criticism and opposition in most of your affairs this week. Avoid argumentative disposition. New ventures must be handled with care. Domestic upsets likely week-end.

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

A good week. You will be able to succeed in your attempts without much difficulty. Misunderstandings with friends will be cleared. Some domestic upsets likely end of week.

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

You will get into difficulties by trying to help your friends out of the way. Relatives likely to tax your purse much. New ventures must be handled with care. Success in your attempts promised only after much difficulties.

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

Happiness through children promised this week. New ventures will bring in good results. Some scandals likely to upset your mental peace mid-week. Domestic upset also shown.

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

Official troubles likely this week. Be careful in all your activities. Pay personal attention to all important affairs instead of trusting it to subordinates. Financial loss also likely.

TENDER NOTICE

The President of the Jaffna Co-operative Provincial Bank Ltd. Jaffna, will receive tenders up to 4.30 p.m. on Wednesday, 28 10 53 for the construction of Additions and Alterations to the Jaffna Co-operative Provincial Bank Ltd.

The tender should be made on forms obtainable from the Manager of the Bank from whom particulars and information can be obtained and at whose Office plans can be seen.

Tender forms will be issued up to 20 P. M. on 24 10 53 on the tenderer making a deposit of Rs. 100/ at the Office of the Bank.

Intending tenderers will have to satisfy the President as to their capability to undertake the work before issue of tender forms. No tender deposit will be returned until the specification and agreements issued with the tender forms have been duly returned intact to the President from whom they were received.

Sgd V. PONNAMPALAM
President.

Jaffna,
10.10.53.

(M. 123, 16 & 23)

Expenditure On Education Is Not Disproportionate

[The views of Mr. C. Subramaniam Principal of the Scanda Varodaya College can be seen in the following extracts from the report presented by him at the recent Prize Day Function]

Amateur financiers think that the country can tide over the present financial crisis by scrapping the Free Education Scheme. Their specious argument is, that, since the Education Vote has shot up to $\frac{1}{3}$ of the national budget, there is other way out to balance it, but by levying fees. These people forget that the modern trend in all countries is to provide all social services free, and that the per pupil state expenditure on education in the west, especially on the continent (where it is about Rs. 4,000/-) is very much higher than that in Ceylon. In this Island only 45% of the population is literate, i. e. allowing that all those who could read and write are literate, and so in the interests of democracy no money spent on education is a waste. Anyhow, let us examine a few figures, because figures are more telling than plausible arguments, although sometimes, as some one has said, figures do not lie but liars figure. 20 million was spent on Education in 1938 when the total government expenditure was Rs. 120 million, i. e. $\frac{1}{6}$ of the total government expenditure was spent on education. In 1952-53 the Education Department spent 109 millions when the National Budget for Expenditure was 948 millions i. e. while total government expenditure increased eight fold in 1952, the expenditure on Education increased only six fold. Besides, we should remember that, there are today over 2 lakhs of pupils in English Schools and over 8½ lakhs pupils in Swabasha schools more than in 1938. Therefore the increase in the education vote cannot be regarded by any sensible man, as a disproportionate one.

The alternative?

But can we really balance the budget by sabotaging the Free Scheme. School fees levied from Government Schools will add little to the revenue as these, except Royal College, are situated in remote and backward areas and it is not possible for the government to collect much by way of fees. If manager's contribution, payable under the fee-pay system, had continued, the government might have

got an increase of about 6 million rupees of manager's contribution from assisted schools. In other words, as far as assisted schools are concerned, the government will lose only 6 million rupees if education continues to be free. The only alternative to the free scheme is to have a means-test and help the children according to its result. But the difficulty is that the income of only 14,000 people has been assessed and we have no figures about the others. In the opinion of many, strangely enough, including middle class parents, the Free Scheme, is responsible for many of our educational evils—large classes, inefficient teaching, lowering of standards etc.—but we should remember that these ills can be easily cured, if those who have shouldered the responsibility of running schools, realise their obligations and provide the facilities which the new situation demands.

Facilities Fees

As the Government could not give adequate grants it allowed schools to charge facilities fees to bridge the gap between expenditure and grants. Due to the efforts of headmasters of the North the maximum facilities fees per pupil was fixed at Rs. 5/- and schools were expected to have a sliding scale of fees. But unfortunately most schools are levying the maximum from all pupils and this is working considerable hardship on parents. Till last year our scale of fees was 1 to 3 rupees and this year we have raised the maximum to Rs. 4/-. But unfortunately, departmental regulations are rigid and specify items on which alone facilities fees could be spent. If we examine these items carefully we find that the item on which we have to spend over 90% of these fees is sports. Bigger schools in Jaffna will be collecting about 40 to 50 thousand rupees and those in Colombo 75,000 to a lakh as facilities fees a year and anyone can see that it is almost impossible to spend the major part of this money on sports unless every school sends a cricket team to England or Australia, a soccer team to

(Continued on page 6)

Second Cabinet In Second Parliament

Sir John Kotelawala Becomes Premier

The list of Sir John's Cabinet is:

1. Minister of Defence & External Affairs, and Minister of Transport & Works: The Prime Minister, Sir John Kotelawala, K. B. E.

2. Minister of Agriculture & Food and Leader of the House of Representatives: Mr. J. K. Jayewardene.

3. Minister of Finance: Senator Sir Oliver Goonetilleke, K. C. M. G., K. B. E.

4. Minister of Health: Mr. E. A. Nugawela.

5. Minister of Justice: Senator Sir Lalitha Rajapakse, Q. C.

6. Minister of Home Affairs: Mr. A. Ratnayake.

7. Minister of Industries & Fisheries: Mr. G. G. Ponnambalam, Q. C.

8. Minister of Education: Mr. M. D. Banda.

9. Minister of Lands & Land Development: P. B. Bulankulame Dissawe.

10. Minister of Labour: Dr. M. C. M. Kaleel.

11. Minister of Local Government: Dr. C. W. W. Kannangara.

12. Minister of Commerce & Trade: Mr. R. G. Senanayake.

13. Minister of Posts & Broadcasting: Mr. S. Natesan.

14. Minister of Housing & Social Services: Sir Kanthiah Vaithianathan, C. B. E.

The change in the Premier-ship came about as the result of Mr. Dudley Senanayake's resignation for reasons of health.

New Premier's Noble Gesture

The Premier has expressed his intention to pardon 'Hartal Day' absentees. He is also said to have expressed his intention to forego the salary attached to the office of Premier.

St. John's College, Jaffna

Admissions—January, 1954

Nov. 11th—Last date for sending in applications on forms obtainable from the College Office.

Nov. 21st: Saturday—Admission Test 9 a. m.

J. T. ARULANANTHAM
Principal.

(M. 129 16 & 23)

A PIONEER IN THE FIELD OF HINDU EDUCATION



THE LATE CANDIAH UPATHIYAR

FOUNDER OF SCANDA VARODAYA COLLEGE

The college and its old boys celebrated the Founder's day recently and issued a memorial number of the college magazine—Skantha.

Letter to the Editor

A Creditable Episode

Sir,—The episode relating to the change of Prime Ministers is on the whole creditable to the country and to its sense of democracy. The thanks of the people are due to Mr. Dudley Senanayake who while being reluctant to accept the high office stepped in to fill the breach caused by the sudden death of his father and thereafter carried on the Government with a rare degree of conscientiousness and disinterested devotion and with a great measure of statesmanship. Thanks are equally due to him for relinquishing office when he felt that it was not possible for him owing to reasons of health to shoulder any longer the onerous responsibilities attached to the office of Prime Minister.

It is also gratifying to note that the line of Ceylon's premiers in the modern era will have the benefit of the inclusion of an experienced and courageous politician who has served the country for a long number of years and who even during the regime of the Father of the Nation had an effective hand in the management of affairs. There could not be any doubt that the difficulties ahead will be met and successfully solved by Sir John Kotelawala and his Cabinet. On this occasion would it be too much for the nation to expect Mr. Dudley Senanayake to continue to

hold office in the Cabinet and serve the country which he has served all these years. Such a step would not interfere with his state of health and his intention to have change, rest, and medical treatment. One of the other Ministers perhaps Sir John himself could hold the absent Minister's portfolio also till his return, even as Mr. D. S. Senanayake used to do on occasions when some of his permanent ministers were out of the Island.

Regarding the propriety of a quondam Prime Minister holding office at a later stage as a Minister, if precedent is wanted we have that of the famous Lord Balfour (Mr. Arthur Balfour) one of the most illustrious British statesmen during recent times. No precedent, however, is required. It is purely a matter of service to the country.

Yours etc.

S. SIVASUBRAMANIAM
Colombo,
12-10-53.

LIBRARIAN

Wanted a Librarian for Kokuvil Hindu College. Applications should be addressed to the Manager through Principal with copies of testimonials, to reach on or before 26 10 53.

S. H. PERINBANAXAGAM
Principal.

(M 131, 16)

Human Co-operation For Physical Needs

(Continued from page 1)

the rural population been the most stable in the national life of most countries, but it has given the best elements of city populations. As Emerson observed, "the city is recruited from the country. The city would have died out, rotted and exploded long ago but that it was reinforced from the fields. It is only the country which came to town the day before yesterday that is the city and the court today." Only the agricultural class, it has been said possesses permanent vitality; from its overflow the city population is formed, displaced, renewed; and any city population left to itself would die out in four generations. It should therefore be one of the goals of national economy to secure for agriculture a fair share in the national income in order that a sturdy peasantry may be left on farms and fields as the nursery of a nation's strength.

Agricultural Stability

Adam Smith, in his 'Wealth of Nations', recognised that in many countries the policy of the State was to advance the industries of the city at the expense of agriculture. "Scarcely any nation", he wrote, "has dealt equally and impartially with every sort of industry. Since the downfall of the Roman Empire, the policy of Europe has been more favourable to arts, manufactures and commerce, the industry of town, than to agriculture; the industry of the country." But nations, wearied by the fury and destruction of wars have always turned appealing to the farmer to grow and produce more food. The economist and the militarist see agriculture as a food supply only, but agriculture means millions of homes, of growing families and abundant food. While the production of wealth is influenced by the environment and forces of nature, the distribution of wealth is determined by the laws and customs of society, by the opinions and feelings of the ruling portion of the community, and might be different if men so choose. The share that the farmer receives in the scheme of distribution of a nation's wealth is often, in modern times, hardly commensurate with the wealth he produces, and does not secure for him a decent standard of living. The instability of prices caused by the fluctuations in the purchasing power of money, has among other causes, tended to make the farmer's life an unprofitable drudgery from which the tempting escape is a 'soft-collar' job in a city.

Modern agriculture is largely commercial, in the sense that production being in excess of consumption must find a market. Planning is therefore import-

ant, due regard being given to the selection and size of land, labour and machinery, the choice of crops and live stock and facilities for marketing. It has been said that a small farm cultivated is more fruitful than a large farm neglected. Marketing is not mere selling but also ensuring that there is a fair division of the proceeds among all who take part in the production and the distribution. Since economic life is a fair field for the unchecked competitive individual, farmers must turn to the co-operative enterprise to protect their interests. The co-operative principle embodies a number of ideals, the ideal of freedom of democracy, of mutual responsibility in economic life, the ideal of an ethical approach to life.

Community Effort

In ancient times, co-operation based on kinship or neighbourhood, held rural society together as an economic and social unit. Most modern states encourage the co-operative movement by giving it legal status. The practice of co-operation in agriculture and the manufacture and distribution of food and clothing has steadily increased in recent times that the day is not far off when the producer and the consumer will join hands in one common endeavour. That the co-operative movement can, like one touch of Nature, make the whole world kin, is not a poetic ideal but a practical fact, for any organisation engaged in the planning of international trade and banking or in the development of natural resources through international action are bound to rely on co-operative bodies as their agents. The Food and Agricultural Organisation of the United Nations will probably call to its aid the co-operative movements in the countries of the world. What, therefore, is an unselfish product, could, if the State does not come to the rescue of the producer, become, through the co-operative movement, a product in demand. While the bread from heaven, gifted to mankind by Krishna, Gautama and Christ from different times, has travelled to men in the far corners of this 'one world', by human co-operation for spiritual needs, it must not be difficult for bread from the earth to set out on a like adventure, by co-operation for physical needs.

If the origin of man still remains a mystery in spite of science and Darwin, there is no doubt that the survival of the human race has been due to the cult of the plough and the capacity for mutual aid. Co-operation is a way of economic life that does not breed

Expenditure On Education

(Continued from page 5)

France, a badminton team to Malaya and other teams to America or even to Russia. In my opinion the best facility we can provide our children is to give them more class rooms and larger class rooms, better furniture, better equipped laboratories, workshops, libraries and better teaching staff. This we cannot do unless the Department gives us full freedom to use facilities fees in the best interests of the school. We should have sufficient accommodation and to keep capable pupils even when they get overaged, and help them to get through an examination or to acquire a skill before they leave school.

Case for Second University

Another matter which is worrying us is the large number of young men denied admission to the University every year. Whatever the University authorities might say it is a fact that admission to the University is restricted on account of lack of accommodation and that many who are fit for a university education are rejected. Last year there were cases of students who had passed the London Inter-Science but who could not gain admission to the Ceylon University, some of these have gone abroad for a university education. It has been our experience that most of those who pass the S. S. C. in the first division or very creditably enter the University Preliminary Class, with the hope of entering the university after two years, while some of the others who are not as good and who want to graduate proceed to an Indian University and return as graduates before their brighter comrades, who had joined the University Preliminary Class could enter the University of Ceylon. The University is not to be blamed for this state of affair. The State should give the country another University immediately.

individualism and competition. It brings new life to agriculture and educates the farmer in citizenship and responsibility. The social nature of man is often distorted into queer shapes by the strain and the struggle for existence but the greatness of man is to be found in what he becomes and not in what he does.

ORDER NO. 1

IN THE DISTRICT COURT OF
JAFFNA

Testamentary Jurisdiction
No. 1662

In the matter of the Last Will and Testament of the late Sinny widow of Murgan of Changanai Deceased

Sinnavay Arumugam of Vannarponnai East, Jaffna
Vs
Petitioner

1. Arumugam Veerasingham and wife, 2. Pakkiam both of Uduvil Jaffna and, 3. Kana pathiar Chelliah of Vannarponnai East Respondents

This matter coming on for disposal before Spencer Rajaratnam Esquire District Judge Jaffna on the 18th day of September 1953 in the presence of Mr M. R. Karalasingham Proctor on the part of the petitioner abovenamed and the affidavit of the petitioner dated the 17th day of September 1953 and the affidavit of the witnesses and the Notary Public dated the 11th day of September 1953 having been read; It is ordered that the petitioner be declared entitled to have Probate of the Last Will and Testament of the abovenamed deceased as her Executor and one of the Legatees in terms of the Last Will and the same issued to him accordingly unless the respondents or any other person or persons interested shall appear before this court on the 19th day of October 1953 and state objection or shew cause to the satisfaction of

OBITUARY

Mudaliyar T. Kandiah

The remains of the late Mudaliyar T. Kandiah were cremated according to Hindu rites at the General Cemetery, Kanatte, in the presence of a large gathering.

Mudaliyar Kandiah was Chief Accountant of the Ceylon Government Railway. He joined the general clerical service in 1916 and was appointed, in 1936, Assistant Accountant.

From 1947 to 1951 he served in the Post and Telegraph Department as First Assistant Accountant. In 1951, he was appointed Chief Accountant C. G. R., which post he held until he retired from service this year.

In 1937, he was made a Muhandiram and in 1953, a Mudaliyar. In the same year he was awarded the Queen's Coronation Medal.

Mudaliyar Kandiah was 57 years of age at the time of his death. He leaves his widow, two sons and a brother, Mr. J. R. Tambiah.

this Court to the contrary.

Sd. Spencer Rajaratnam
District Judge Jaffna
This 18th day of September 1953

Drawn by
Sd. M. R. Karalasingham
Proctor for petitioner
(O 110, 9 & 16)

THE JAFFNA MUTUAL BENEFIT FUND Ltd.

(Established 1918)

BANKERS.

Authorised Capital Rs. 800,000.00

Amount of Calls made Rs. 134,367.00

SHARES: 8000 shares on Rs. 100/- each. 75 monthly instalments of Re. 1/- per share will earn Rs. 100/- for each at the end of the period. Shares issued all times.

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

FIXED DEPOSITS received for periods of 3, 6, 9 and 12 months and interest allowed at 1, 2, 4 and 6 % respectively.

DRAFTS issued on the National and Imperial Banks to Colombo and the Principal cities of India. Remittances to and from F. M. S. by special arrangements.

INDIAN MONEY bought and sold

LOANS on the security of Jewels a speciality. Interest charged at 12% per annum (Part payments accepted.)

FOR FURTHER PARTICULARS APPLY TO:

S. KANAGASABAI,
Shroff.

வாங்குதல் வழிது பெய்க மலிவானது காக்க மன்னன்
கோன்றறை யாக செய்க குறைவிலா துயிர்கள் வழிக
நான்மறை யறங்க னோங்க கற்றவம் வேள்வி மல்க
மேன்மைகொள் சைவ கீதி வினக்குக வலக மெல்லாம்.

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