

For Your Printing

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AMAZING REWARD
OF SCIENTIFIC RESEARCH

New Source Of Nutritious Food

A rich new source of food has suddenly emerged from reliable laboratory researches to become what is probably this year's most important news from science. It is good news for a world which is already suffering from inadequate nutrition and whose food problems will become more acute within the coming decades as lives are lengthened and living conditions improved.

It is not a synthetic food, for these will long remain costly and inferior. It is a natural food, produced by green plants that have been growing in the waters of the earth of millions of years—unused. They are known as algae and there are no less than 17,000 species of them, ranging from microscopic plankton to seaweeds more than 100 feet in length. Of these, there is one genus, known as *chlorella* that has now been carefully studied and has been shown to yield at least twenty times more food per acre than any present food crop.

It is odd that so few wild plants have been domesticated in recent centuries. Thousands of years ago, primitive man began to domesticate the grains, seeds, roots and green leaves, upon which all animal life depends. These were gradually improved to yield far more food than did the original wild grasses and herbs. This progress has been especially great in recent years, during which agricultural research has nearly doubled the food production per acre of the major crops. It may even be possible to double present food supplies, if farmers and peasants everywhere use the best agricultural practices. But even this would not give enough to feed the world well. New sources of food must be found.

Present food plants are inadequate in many respects. They use the energy of sunshine to build their substance from air and water and a few chemicals from the soil. But they are not efficient in the use of sunshine. In the temperate zones they use only about a half of one percent of the sunshine that falls on them. Most plants, from our point of view, are selfishly concerned with their own

development, and too it is different to our dietary needs. A large part of what they produce is not edible at all, since it consists of stalks, roots and other structures made of indigestible cellulose. Furthermore they grow only during four or five months of the year. And then they start from seeds and during their early life catch only a small part of the sunshine that falls on a field. Only at the peak of the growing season are they large enough to absorb most of the available sunshine.

The ideal "domesticated" food plant would grow throughout the year, absorb all the sun's rays that fall upon it, and convert the energy of sunshine efficiently into foodstuffs without wasting energy in forming inedible structures.

The tiny green algae that grow freely in ponds, rivers and in the seas come close to meeting this ideal. They can grow in depth so that the lower layers absorb the sunshine that escape the upper layers and none is wasted. Floating in water they need no structural materials to hold them upright. The entire plant is edible and nutritious for it has no roots, trunks or stems. The cells of the algae are rich in vitamins and contain all the types of proteins which are essential to human nutrition. What is more, under different conditions, the protein content can be varied all the way from 7 to 85% while the fat content can be changed from 1 up to 75% and the carbohydrate content from 5 to 38%. Under the most favourable conditions of growth, the plant contains 50% protein and 7% fat.

This is a far higher content of the precious body building protein than any other plant contains. Bread contains less than ten percent protein. Lean meat has from 15 to 20 percent.

The really startling fact, however, is the rate at which the algae grow. They can produce 40 tons of dry food per acre, per year! This is about 20 times the production of conventional food plants. A good yield of wheat, for

(Continued on page 6)

Premier's
Reference To
SwabashaClarification At
Tamil Sangam

THAT he was not second to any other Tamil in the love of their Language and in the service for the preservation of its pristine glory was emphatically declared by Sir Kanthiah Vaithianathan in his opening address at the Colombo Tamil Sangam Annual Conference. Sir Vaithianathan in the course of his impassioned speech referred to the misgivings that have been created by various interpretations of political speeches and went on to clarify the statement made by Sir John Kotelawala regarding Swabasha becoming a fact in fifteen years. The Minister of Industries, Housing and Social Services made an assuring declaration that the Premier had not at all referred to any one language and that all he stated was that the transition from the English medium to the National Languages would be completed within fifteen years.

Continuing his speech Sir Kanthiah wondered why any one should start a discussion about the selection of one language to be the state language when the State Council had resolved to make Tamil and Sinhalese the official languages of the country and the Government had appointed the Official Languages Committee to detail the program of work necessary for the State Council resolution to be implemented. The Minister added that the Premier with whom he had talks on this question had told him that the Government policy was to give equal status to both Sinhalese and Tamil.

Professor K. Kanapathipillai in his presidential address made pointed reference to the misgivings that have been created in the minds of the Tamil

(Continued on page 5)

TO ACHIEVE
SUCCESS IN LIFE

GO BACK TO NATURE

WHAT is real success in life? Is it material prosperity and thriving on well in this world with plenty of money and children or something else? Success is of two kinds viz., worldly success and spiritual success. If you are in good affluent circumstances, if you have everything that this world can give you, this is worldly success. This alone will not suffice; because this world is imperfect. You must have success in the path of realization as well. Then only you will have complete or perfect success.

What are the ways of attaining real and lasting success in life? It is easy to preach twenty persons than to become one of the twenties in following the dictates. An ounce of practice is thousand times better than tons of

By

SWAMI SIVANANDA

theories. You have had enough of theories. Now come to the solid field of practice. Become a practical yogi of this world and the world beyond. Then alone will material and spiritual success ever attend on you.

Life is of two kinds; viz., life in matter and life in Atma or spirit or pure consciousness. Biologists and psychologists hold that life consists of thinking, feeling, knowing, willing, digestion, excretion, circulation, respiration, etc. This kind of life is not everlasting. This is attended with dangers, pain, fear, cares and anxieties, worries, exertion, sin, birth and death with their concomitant evils, viz., old age, diseases, etc. Therefore, sages, seers, rishis, prophets and saints who have realised their inner self by discipline of the mind and the organs, by thyaga and tapas, by vairagya and abhyas, by leading a life of self-denial, self sacrifice and self-abnegation have emphatically with out a shadow of doubt—like amlaka fruits in their hands—declared that a life in the Atman or pure spirit alone can bring everlasting peace, infinite bliss, and supreme joy, eternal satisfaction and immortality. They have

prescribed various definite methods for the realisation of self according to diverse temperaments, capacity and taste of individuals. Those who have implicit faith in their teachings, in the Vedas, and in the word of their Guru (spiritual preceptor) march fearlessly in the field of spirituality or truth and obtain freedom or salvation or perfection. This is the real goal of human life. This is the highest aim or purpose of human life. Self realisation is your highest duty.

Prepare For Eternal Life

All this does not mean that by our life in the physical plane is to be absolutely ignored. Matter is the expression of God (Brahman) for His own leela. Matter and spirit are inseparable, like heat and fire, cold and ice, flower and its fragrance, power and the possessor of power are one. Brahman and Maya are inseparable and one. A life in the physical plane is a definite preparation for the eternal life in Brahman. World is your best teacher. The five elements are your Gurus. Nature is your mother and director. Prakriti is your silent Master. World is the best training ground for the development of various divine virtues like mercy, forgiveness, tolerance, universal love, generosity, courage, magnanimity, patience, strong will, etc. World is the arena for fighting with the diabolical nature and for expressing the divinity from within. The central teaching of the Gita and Yoga Vashishtha is that one should realise one's self by remaining in the world. "Be in the world, but be out of it. Behave like the water on the lotus leaf. Give up the lower asuric nature which consists of selfishness, lust, greed, anger, hatred and jealousy. Assert the life of divine nature—a life of mental renunciation and self-sacrifice."

Freedom—A Basic Need

Science and religion, politics and religion are inseparable. They always go hand in hand. Politics prepares the ground for the reception of the spiritual seed. If there is no economic freedom, if

(Continued on page 6)

FOR YOUR FUTURE

Consult

SRIPATHY (JR.)

C/o Hindu Organ.



தஞ்சாவூர், 20 நவம்பர் 1953.
தஞ்சாவூர், 20 நவம்பர் 1953.
தஞ்சாவூர், 20 நவம்பர் 1953.
தஞ்சாவூர், 20 நவம்பர் 1953.

Hindu Organ

FRIDAY, NOVEMBER 20, 1953

Treasure These Thoughts

Repeat the name of God, whether your mind is concentrated or not. It will be good for you if you can repeat the name of God a fixed number of times every day.

FITNESS OF THE FITNESS TEST

THE gauging of the knowledge of pupils by means of examinations is a usual practice which by long usage has acquired the force of a custom. It cannot be said however that this criterion is absolute as a principle. But because the practice has been accepted, examinations will have to be considered as a necessary step in the educational affairs of the institutions of public instruction. Whether this method has been properly executed is a matter that calls for observations more so in the case of tests that are held to determine the fitness of pupils and to pronounce them as being entitled to the benefits of higher studies and the fruits of the free education scheme.

We do not propose to dwell here on the administrative arrangements that are made by the Department of Examinations for the conduct of these tests. We only wish to point out to the authorities concerned, the schools and the teachers' unions that the manner in which questions for these tests are set has been adversely commented on by candidates, teachers and parents. We may even dismiss the grumbling of parents as those of the disgruntled who are only too ready to draw the red herring of the bogey of an attempted circumvention of the financial pinch of the free education scheme across the trail and also discount the allegation of immoderation of question papers as the wonted plea of playful pupils. But when teachers themselves find that questions are set without sufficient thought being given to the matter, we feel that these criticisms have to be brought

to the notice of the authorities.

The paper set on English Language at the Selective Test held on November 7 this year will bear out the complaint that examiners base questions on a syllabus entirely beyond the standard expected of the examinees. To quote an instance, the paper referred to here contained a question on the use of idioms. This type of question can be seen in the papers set on English for the J. S. C. and G. C. E. examinations also. One can understand the propriety of candidates being asked to explain the meaning of sentences containing idioms; but where pupils of the age of 16 and under are required to use idioms in sentences of their own the examiners ought to know that it would be the surest way of confounding the candidates out of their wits. The pupils cannot be expected to face the music!

Another serious defect in the executive side of the conduct of the fitness test is the disparity between papers set in the English Medium and the Swabasha, in standard. The examiners perhaps fail to realise the fact that the candidates have to be pronounced fit after a fair test in which every candidate has been given an equal chance and that the whims and fancies of those who are selected to sit in judgment over the pupils who make a strenuous effort to cross the hurdle of the selective test should not operate in such a way as to bolt effectively the door of higher education in some candidate's face, for no fault of his.

We are compelled to state here that unless the Department of Education makes suitable arrangements for the moderation of papers in such a way as to effect a standardization of all papers set for an examination, competitive or selective, in relation to one another, whether in the English medium or in the Swabasha, the grievances of the pupils, the parents and teachers may develop into a feeling of distrust in examinations.

Initiation Ceremony

Initiation ceremony (சைவ சடங்கம்) was performed under the auspices of the Jaffna Saiva Paripatana Sabai at its Navalar Hall in the forenoon of 13-11-53 by Srimat N. Vythianathakurukkal of Neeraviady. School students and adults received initiation on the occasion. Because initiation is essential to all Saivites, The Sabhai conducts this ceremony occasionally at its Navalar Hall. The Saivaites would therefore do well to make use of such opportunities.

BIOGRAPHICAL SKETCH OF SRI S. SIVAPATHASUNDARAM

Malayan Saivaites' Effort

THE memory of Sri Shivapadasundaram is honoured and revered essentially because of his devotion to Saivism. Therefore an introduction to his life history might appropriately begin with a definition of Saivism as it is desirable that the terms Saivism and Shaivites which frequently appear in the following pages should be correctly understood.

Saivism is that division of Hinduism, which, in addition to accepting in common with the other groups of Hinduism, the Authority of the Vedas, is conditioned and elaborated by the Shivagamas. It gives a systematic set of graded exercises for the purification of the soul. These are Satriyai, Kiriya, Yogam, Gnanam, each of which is sub-divided into four grades. Satriyai in Satriyai, Kiriya in Kiriya, Yogam in Satriyai and Gnanam in Satriyai, each leading to the next one.

These graded exercises are given in the Agamas, a portion of which the Shivagnanabodham was translated into Tamil by

BY

T. MAILVAHANAN.

Meikandar and elaborated by his disciple Arulnandy who introduced into his Shivagnanasiddhar the essence of the other Agamas also.

Thus the Key shastras of Shaivism are these two books. Translation from the Sanskrit Vedas and Agamas as they are they are themselves difficult to be comprehended even by those with a good knowledge of Tamil grammar.

As practically all of us know no Sanskrit and the knowledge of Tamil grammar of the vast majority is indeed very scanty, it is very high impossible for such to read and understand these books in the original, and as luck would have it, there are so many misinterpretations of the texts and interpretations of the Vedas and Agamas that it is difficult for those who venture into this realm unaided to steer clear of the insidious byways and blind alleys that

have given rise to conflicting opinions on vital matters of worship and conflict. Therefore it is that an authoritative writer on Shaivism conveying its essentials in sufficiently simple Tamil or English would be a great boon. Exactly such a writer did Sri Shivapadasundaram prove to be, so far as, at any rate Ceylon is concerned.

Authority on Saiva Siddhartha

The Chairman of the Hindu Temporalities Committee, who was responsible for a Ceylon-wide Assemblage of opinions on the Hindu Religion has accurately reflected the consensus of opinion when he refers to him in his beautiful article on Sri Shivapadasundaram as "The undisputed and accredited authority on Shaiva Religion".

The Home Minister of Ceylon who introduced the Temporalities Bill in the Senate referred to him in his speech as the distinguished leader of the Hindu Public.

A letter addressed from here to the Prime Minister of Ceylon through the Ceylon Commissioner in Malaya requesting for a statement on the weight that the Government of Ceylon has attached to Sri Shivapadasundaram's evidence given before the Senate Select Committee has elicited the reply that the publication of the report of this Committee will have to be awaited for its views on its evidence. It is not to be wondered at that the Government as such is chary of answering the request.

A Shaivite is of course he who believes in Shaivism but a Hindu is not necessarily a Shaivite and the views held by a Shaivite may not always be at one with those held by a non-Shaivite Hindu.

Bulwark against Proselytism

To get a proper understanding of the life and work of one who after Arumuga Navalar has rendered the greatest service to Shaivism, a brief reference to the struggle for existence of Shaivism under foreign rule and the invaluable

service rendered for its up-liftment by Navalar might serve as a fitting background.

It must be pointed out that criticism of other religions is not the object of this reference to the past in the days when the emphasis is laid on harmony and tolerance. But it must be admitted that criticism of other religions cannot be avoided in this context for the man whose life we attempt to look back on dedicated himself to the criticism of Christianity solely because of the damage it had been doing to Shaivism. Neither would he spare any other religion that impinged on Shaivism. Before the Portuguese arrived in Ceylon Shaivism was the religion of the land. With the advent of European rule, the people were subjected to severe hardships and religious persecutions. Nevertheless they managed to preserve their religion though here and there a few succumbed to fear and embraced the ruler's faith.

With the advent of the British, conversion by compulsion fortunately ceased but proselytism was by no means banished from the land for the Government gave every facility to foreign missionaries to wean the people from their own religion by means of the velvet glove rather than through the mailed fist. It must however be remembered that the British Civil Servant played no part in this for he had neither the interest nor the suavity necessary to do the mischief. The Government, however countenanced the proselytism carried on by the missionaries under the garb of Education.

It would of course be idle to pretend and indeed ungrateful to suggest that the missionaries have not done invaluable work in the field of education to which in no small measure is due the Independence that Ceylon now enjoys. But what was objectionable was the proselytising that was carried on pari passu with the secular education imparted in the missionary institutions. This perversion might have been due to the bigotry of the pioneer missionaries. This is understandable and excusable considering the times they lived in. It is also possible that they went about their business honestly.

But the work of the missionaries of the later periods has not been so.

Another enemy that was playing great havoc with Shaivism was its followers' ignorance with its litter of Superstitions.

(To be continued)

GETTING RID OF LIMITATIONS

As Seen in the History of Evolution

One of the profoundest moments in world history has arrived. The second half of the twentieth century has witnessed the liberation of the greater part of the globe. Saints of knowledge and action have departed, leaving the world to live by what they had died for. They have called us to a clearer understanding of the meaning of history. That might grant to life and spirit acting behind it its intrinsic and inalienable stature. A life that is without history is either unreal or perfect. It may be a paradise of unconsciousness or supra-consciousness. Neither can be a category of experience.

We metaphysically accept the poles of Being non-Being, whatever varied connotations we may assign to these two terms. From the reality (*sat*) of the individual finite spirit or soul and from the examination of its structure alone are we enabled to ask the whence and the whither of it. From these two primary questions we essay out to discovery. A clear and definite philosophy begins to take shape only when we answer these two questions. That is perhaps the reason why Badarayana replies that any investigation into the nature of Brahman (*Brahma-jijnasa*) means to answer the question of the whence and the whither (*janmadi*), i. e. from Brahman arises all and to Brahman returns all (*Vedanta Sutra*, I. i. 1-2).

It is not enough to state that there is the identity or unity of the source and the goal, for such theories have only led to several types of non-realism. The most famous theory of Maya upheld that the whole process of birth and death is not non-existent but an illusory appearance of Being. It may be suggested that this view arose out of the non-creationistic view (*jati-vada*). Or it may be referred to Gautama the Buddha, who held that the whole of creation was something that arose out of Nothing (*sunya*) and that would terminate in *sunya*. The whole process is an appearance of Nothingness. The metaphysical view is the most important aspect in all explanations. We as human beings, are naturally mainly metaphysical in so far as we look out for grounds of existence, even when we are

aligned with empiricism or rationalism. The senses deal with perceptual facts; so-called 'objective' facts; the intellect deals with the conscious relations between presented facts which it takes to be 'objective'; the instinctive part of our nature takes note of the vital, unconscious pressures within and without; but the psyche or soul deals with the metaphysical order. And in each case there is no need for any indirect knowledge at all, since a direct knowledge is possible. It is only the sophisticated experience that makes some of these experiences depend upon some others. There is no doubt that our experiences in different levels cannot be ordered to fall into any one single pattern, nor are they capable of being kept separate. We know how distressed certain purist philosophers have felt when they wished to keep the pure sensation apart from pure thought, pure unconsciousness apart from the conscious, and the mystic direct apprehension of reality apart from the intellectual relational consciousness of that same reality. Natural wisdom prevents their separation. Human individuals find it difficult to become natural in any partial sense indicated by the word 'naturalism', because they are disposed to live in a habitual universe of mixed responses, higher and lower, according to habits of response in an environment.

The bifurcation of man's nature has only one reason. But it is mostly convenient, because as the individual begins to contemplate on his own nature he finds that whilst he cannot be content with his so-called lower nature—namely, his physical, vital, or mental,—he finds contentment and peace in his spiritual or higher nature. The individual finds that he cannot stay quiet in his physical pleasure or vital quiescence or mental abstraction, but must move onward till he discovers that 'quality' which he could call his own, his Self, inalienable. The movement of man from the circumference to the centre of his being, from the outer sheaths to the inner sheaths of growing light and delight, from the dark abyss where no star shines or which no light can illumine to the

ORDER NISI

IN THE DISTRICT COURT OF
POINT PEDRO

Testamentary Jurisdiction
No. 501

In the matter of the intestate estate and effects of the late Ponnammah widow of Kandiahpillai of Puloly West. Deceased. Sivappiragasam Subramaniam of Puloly West presently of No. 56 Draycott Place, London by his Attorney Nagaratnam widow of Sivapragasam of Puloly West. Vs. Petitioner.

1. Sunderaswary daughter of Sivapragasam
2. Maheswary daughter of Sivapragasam both of Do. Respondents.

This matter coming on for disposal before V. M. Cumaraswamy, Esquire, Additional District Judge, Point Pedro on the 6th day of November 1953 in the presence of Mr. P. Kanapadhipillai Proctor on the part of the Petitioner and the Petition and affidavit of the Petitioner having been read.

It is hereby ordered that the Petitioner abovenamed be and he is hereby declared entitled to take out Letters of Administration to the estate of the deceased Ponnammah widow of Kandiahpillai and that Letters of Administration be issued to him accordingly as one of the heirs of the said deceased unless the respondents or any other persons appear and shew cause to the satisfaction of this court to the contrary on or before the 3rd day of December 1953.

This 6th day of November 1953.

Sgd. R. Shivapathasundram,
Addl. District Judge.

Drawn by
P. Kanapadhipillai,
Proctor for Petitioner.
(O. 132. 20 & 27.)

inner sanctum of a thousand suns, has been described by sages of all races as the real journey on the road to Self-realization and unshakable peace

There is, clearly, for the embodied being or organic being a duality. This is emphasised so much that they are almost taken to be two separate entities brought together by some force or Karma or ordination, terminable at the end, provided the soul recognizes itself to be utterly different from its body or matter and is able to attain a condition of independence from and indifference to it. The organic existence is a fever of the soul: it is an imprisoned existence which one has to suffer and endure, till finally the prison tires of him or he of the prison and no longer wishes to take notice of it. This is one view of the organic relationship,

From the Prabuddha
Bharata

The Philosophy of Deepavali

Mr. C. Rajagopalachari, Chief Minister of Madras presiding over the Deepavali celebrations organised by the Madras International Fellowship, at St. Mary's Hall, Armenian Street, said, that the International Fellowship had thought of bringing together so many different people in a solemn and festive manner as they had done, and added that according to modern science they came from a slightly less advanced species than man. They all came from the monkey or the ape. "Let us remember our common great grandfather, that is, Mr Monkey", Rajaji said amidst laughter and added that they could easily recognise this origin from their tendencies. In spite of all progress, every one of them, whether white, black, or brown, "has a little of the monkey in him, whatever appearance he may put on." "Let us be humble and do not imagine one is superior to another. The teachings of religion as well as science lead us to the same conclusion. We should have no superiority complex or inferiority complex based on race or territory in which we happen to be born or to live. We are alike equally either as children of God or as natural successors of the monkey. In either case, we are one and equal."

"That lamp is not the lamp of knowledge, but the lamp of love. That alone can bring light into darkness. Any amount of knowledge will only add to the confusion unless we learn that knowledge which is true knowledge. Until we light that light of love in our hearts, this delusion will go on."

"Conviction of mind if accompanied by arrogance produces intolerance. If conviction of mind is accompanied by humility, it produces tolerance. If we have any conviction of mind with regard to religion, let us not add to it the poison of arrogance. Let us add to it the sugar of humility. Conviction is good milk. Add to it humility, it becomes very good milk. So, religious conviction accompanied by humility will spread peace, prosperity and happiness in our country. If accompanied by arrogance, it will ruin you all". Rajaji said.

Treat to Lepers by Vivekananda Society, Colombo

Clothes and refreshments were distributed under the auspices of the Vivekananda Society, Colombo, to 99 Hindu patients (25 women and 74 men) of the Hendala Leper Asylum on Deepavali day.

Female patients were given a saree and a jacket each and the males a vertie and a banian each.

House To Let

A compound house with 4 rooms fitted with electricity adjoining Jaffna Civil Hospital. Rent Rs. 50/- p. m. Apply C/o Hindu Organ. (M. 158. 13. 20 & 27)

ORDER NISI

IN THE DISTRICT COURT OF
JAFFNA

Testamentary Jurisdiction
No. 1667

In the matter of the estate of the late Muttammah wife of Sundara Aiyar of Chunnakam Jaffna. Deceased.

Karthigesu Kurukkal Sunthara Aiyar of Chunnakam Jaffna. Petitioner.

Vs.

Annapporeni Ammah widow of Sivaramalinga Aiyar of Chunnakam Jaffna. Respondent.

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 25th day of September 1953, in the presence of Mr. S. Cumarasuriy Proctor on the part of the Petitioner, and the affidavit of the Petitioner dated the 23rd day of September 1953 having been read: it is declared that the Petitioner, as husband of the deceased Muttammah, is entitled to have letters of administration to the estate of the said deceased Muttammah issued to him, unless the Respondents abovenamed or any other person, shall, on or before the 26th day of October 1953 show sufficient cause to the satisfaction of this Court to the contrary.

This 25th day of Sept. 1953

Sgd. Spencer Rajaratnam
District Judge

Drawn by,

Sgd. S. Cumarasuriy
Proctor for Petitioner.

This Order Nisi is extended for 30th November 1953,

Sgd. Spencer Rajaratnam
District Judge.

(O. 128. 13 & 20)

Way with Poets

Sheaves from Barathy

The Bard and the Banker

Poets are the immortal children (Amrita Putras) of God. They are ever rich for they are noble contented and dignified in behaviour.

The poet, Sree Subramaniam Barathy was poor in "Money", but rich beyond measure in self respect and dignity. God gave him the will and wisdom not to bend his arms and knees before any insolent power.

One day a rich banker and land-lord wanted to help—nay—to display and advertise his charity towards Barathy. There was fairly a good gathering. The simple minded banker took a costly note, held it high and invited the attention of Barathy to accept the sum.

Alas! people in general are not aware of the greatness of poets and saints for whom, "wealth to their eyes is merely dust". When we give charity, let us remember the wise

By

Sri G. K. Sundara Sastry
B. A., B. T.

and significant saying of Thairiya Upanishad, "Hrya Dayam, Biya Dayam" i. e. "Give in modesty and fear." Even if the gift is rich, the giver in true humility, should sincerely feel (and a true giver feels) as if it were only a small thing in comparison to greater gifts which great men have made. Indeed true charity is that which is done in secret in such a way that the left hand cannot know what the right hand gives. The humble giver also must intensely feel that he is not able to give more.

Yes. Barathy understood the deep intentions of the banker. He said straight away thus, "What do you think of me, a poet? Barathy is a mighty Emperor Commanding the whole wealth of the Universe. You are only a vassal. You have to pay this sum like a humble tenant who pays his annual tribute to his sovereign. I cannot and will not bend my arms to accept anything

(Continued on page 6)

Astrological

WEEKLY FORECASTS

'SRI PATHY'

FROM 22-11-53 TO 28-11-53

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

Financially this week will be one of ups and downs. In spite of stormy conditions a promising business week. Don't neglect any opportunities.

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

This week will bring in unexpected good luck. You will be effecting some important changes. Success in romance also promised. But beware of scandals week end.

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

This will be a steady week. Although you don't make any big profits routine work will bring in good results. Friends will prove very helpful in your undertakings.

CANCER Punarpoosa 4, Poosa, Ayilya [Kataka Rasi]

You may have to shoulder some heavy responsibilities this week. Expenditure will be on the rise but you will get enough to meet them. Reshuffles in business likely week end.

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

A profitable and interesting week. You will be able to make some improvements in your business affairs. You may have to take risks in certain affairs but it is worthwhile doing so.

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

You can rely much on your friends this week. They will help you out of difficulties. Certain important changes likely to be effected before week end.

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

This will be an unsettled week. The first two days will bring in domestic upsets and worries. Postpone changes and reshuffles. You will stand to gain financially but expenditure too will be on the rise.

SCORPION Visaka 4, Anusha, Kettai [Vrischika Rasi]

Some older relatives likely to create trouble this week. Monday and Tuesday will land you in much difficulties. Avoid arguments. Some good news promised week end.

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

The first three days will be of much help to you. You will be able to succeed without much difficulty. Wednesday Thursday and Friday must be spent with care. Week end turns favourable.

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

There will be some estrangements among close relatives this week. Financial luck promised. But there will be no mental peace. The last day of the week likely to upset you much.

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

This is likely to be an important and progressive week in your affairs. Social success and mental harmony promised. You will be able to triumph over your competitors.

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

You will find it difficult to make both ends meet. Be careful when you are moving with new friends. Do not go out of the way to help them. Father's relatives likely to cause you annoyance week end.

Sabapathy Centenary

At a meeting of the executive committee of the Jaffna Hindu College O. B. A. it was resolved to celebrate the centenary of the Hon'ble Mr. A. Sabapathy which falls on 1-4-54.

ORDER NISI

IN THE DISTRICT COURT
OF JAFFNA

Testamentary Jurisdiction
No. 1638

In the matter of an application for letters of administration for the intestate estate and effects of the late Kasipillai Thambipillai of Palaly.

Deceased.

Thambipillai Casithamby of Palaly West, Palaly

Petitioner

Vs.

1. Sinnakuddipillai widow of Thambipillai of do, 2. Kathiripillai Rasa of Punnalakkadduvan and, 3. wife Theivanaipillai of Palaly, 4. Ambalam Sellathurai and wife, 5. Kathirasiyillai both of Vasavilan.

Respondents.

This matter of the petition of the petitioner praying that he be declared entitled to administer the estate of the abovenamed deceased and that letters of administration be issued to him accordingly, coming on for disposal before A. Sambandan Esq., Actg. District Judge, Jaffna on the 15th day of July 1953 in the presence of Mr. S. C. Cathiravelu Proctor on the part of the petitioner and the affidavit and petition of the petitioner having been read:

It is ordered that the petitioner abovenamed be and he is hereby declared entitled to administer the estate of the deceased abovenamed and letters of administration be issued to him accordingly, unless sufficient cause be shown to the contrary by the respondents or any other person on or before the 24th day of August, 1953 at 10 A. M.

This 15th day of July, 1953

Sgd S. Rajaratnam
District Judge

Drawn by,
Sgd. S. C. Cathiravelu
Proctor for Petitioner.

24-8-53

Time for showing cause extended to 26-10-53

Sgd. S. Rajaratnam
D. J.

26-10-53

Time for showing cause extended to 27-11-53

Sgd. S. Rajaratnam
D. J.

(O 127 13 & 29)

ORDER NISI

IN THE DISTRICT COURT OF
POINT PEDRO

Testamentary Jurisdiction
No. 489 T.

In the matter of the Last Will and Testament of the late Velupillai Nagappan of Point Pedro Deceased

Kanapathippillai Thangavadi-
velu of Point Pedro
Vs Petitioner

1. Nagaratnam widow of Kanapathippillai, 2. Velupillai Kandasamy, 3. Vyramuttu Sivasambu 4. and wife Thangammah, 5. Manickam widow of Thurasamy, 6. Mahalechumippillai widow of Kandasamy 7. Kathiravelu Appiah, 8. wife Seevaratnam, 9. Kumarasamy Nagalingam, 10. wife Thangapackiam, 11. Nagalingam Nadarajah, 12. Sabapathippillai Thangarajah 13. wife Walliammal, 14. Sinnathamby Saravanamuttu, 15. Sinnathamby Subramaniam, 16. Kiddinar Kandasamy, 17. Somasunderam Rasalingam, 18. Somasunderam Vadivelu, 19. Thambimuttu Sivakkolunthu, 20. wife Sarawathy 21. Maheswary daughter of Somasunderam all of Point Pedro Respondents

This matter coming on for disposal before A. W. Nadaraja, Esquire District Judge, Point Pedro on the 6th day of March 1953 in the presence of

Mr. S. Nagalingamudaly Proctor on the part of the Petitioner abovenamed and the affidavit of the petitioner abovenamed dated 4th day of March 1953 and affidavit of the Notary and the two subscribing witnesses dated 2nd March 1953 having been read.

It is ordered that the Last Will and Testament No. 681 made by the deceased abovenamed and attested by S. Nagalingamudaly, Notary Public on the 6th day of November 1951, the original of which has been produced and now deposited in this court be and the same is hereby declared proved and that the Petitioner abovenamed is the executor named therein and he is hereby declared entitled to have Probate thereof issued to him accordingly unless the respondents abovenamed or any person interested shall on or before the 23rd day of April 1953 shew sufficient cause to the satisfaction of this court to the contrary.

This 6th day of March 1953.

Sgd. A. W. NADARAJA,
District Judge.

Drawn by
Sgd. S. Nagalingamudaly,
Proctor for Petitioner.

Time to shew cause extended for 16th November 1953

[Sgd A. W. Nadaraja
District Judge.

(O, 131, 13 & 20)

Tamil Manram

Vaddukoddai

First Monthly Lecture

The first monthly lecture on "Thiruvalluvar and Thirukkural" was delivered on the Hindu Deepavali festival day on the 5th inst. at about 5.30 p. m. by Puodit V. Navaratnam, after the singing of Devaram, at the Vaddukoddai West Thirugnanasambandha Vidyasalai under the auspices of the Vaddukoddai Tamil Manram. On that occasion Proctor V. Nagalingam J. P. U. M., the Patron of the above Manram, presided & requested the several ladies and gentlemen who were present at the meeting to take an interest in the study of Thirukkural which is cherished by people of all religions and races as an acceptable book containing a guide for a perfect life. The meeting terminated at about 8.30 p. m. with the singing of Devaram.

ORDER NISI

IN THE DISTRICT COURT OF
TRINCOMALEETestamentary Jurisdiction
No. 38 TIn the matter of the intestate
estate of the late Theivanai-
pillai, wife of R Subramani-
am of Division No. 8 Trin-
comalee Deceased.Somanathapillai Rajanathan of
Huskinson Street, Trinco-
malee Petitioner.
Vs.

1. Rasiah Subramaniam of Division No. 8, Trincomalee; 2. Annamma, wife of Subramaniam of Unity Lodge, Trincomalee; 3. Thilamma, wife of Poopalapillai of Unity Lodge, Trincomalee; 4. Rasiah Sathasivam of Unity Lodge, Trincomalee; 5. Alagamma, wife of Thiagarajah of China Bay, Trincomalee; 6. Rasiah Kanagasingham of Division No. 8 Trincomalee; 7. Mankayarkasi, wife of V. Chithiravelu, presently of Muthur; 8. Nadarajah Chinniah of Govington Road, Batticaloa; 9. Thirunavukkarasu Chinniah of Govington Road, Batticaloa; 10. Mahalaxmi, wife of Thirunavukkarasu of Dockyard Road, Trincomalee; 11. Kaganasoundram, wife of Somanathapillai of Huskinson Street, Trincomalee; 12. Wijayanathan Somanathapillai, presently of Colombo; 13. Indirani Somanathapillai of Huskinson Street, Trincomalee; 14. Inpamalar Somanathapillai of Huskinson Street, Trincomalee; 15. S. Makandi Somanathapillai of Huskinson Street, Trincomalee (Minor); 16. Manohari Somanathapillai, Huskinson Street, Trincomalee (Minor); 17. Ramanahari Somanathapillai, Huskinson Street, Trincomalee (Minor); 18. Somadevi Somanathapillai of Huskinson Street, Trincomalee (Minor); 19. Somadava Somanathapillai of Huskinson Street, Trincomalee (Minor); 20. Somanathan Somanathapillai of Huskinson Street, Trincomalee (Minor); 21. Ramanathar Murugaiya of Division No. 4, Trincomalee; 22. Padmasani Murugaiya of Division No. 4 Trincomalee; 23. Sananugahasan Murugaiya of Division No. 4, Trincomalee; 24. Wimaladasan Murugaiya of Division No. 4, Trincomalee; 25. Neelaogini Murugaiyah of Division No. 4, Trincomalee; 26. Gowridasan Murugaiyah of Division No. 4, Trincomalee (Minor); 27. Saravanapavan Murugaiyah of Division No. 4, Trincomalee (Minor).

Respondents

This matter coming on for disposal before Mr. Malalgoda Esq., District Judge of Trincomalee on 18th August 1953, in the presence of Mr. A. C. Kanagasingham, Proctor, on the part of the petitioner above named and the affidavit of the petitioner dated 17th February 1953 having been read

It is ordered that Passapathy Sivagnanasundaram Le and he is hereby appointed guardian ad litem of the minors the fifteenth to twentieth respondents abovenamed, to represent them for all the purpose of this action and that the twenty first respondent Ramanathar Murugaiyah abovenamed be and he is thereby appointed guardian ad litem of the minors twenty sixth and twenty seventh respondents abovenamed to represent them for all the purposes of this action and that the petitioner be and he is hereby declared entitled to have letters of administration to the above estate issued to him according-

Letter to the Editor

The Drink Demon
And Prohibition

Sir,

With a view to rivetting public attention on the dire evil of drink—"மதுபானம்" which has been characterised by the great Arumuga Navalar, as the most serious of cardinals, because it affects our real son (மது) and submerges or makes us lose our senses (அறிவு) and leaves us in a state worse than that of the wild beasts of the jungle, I make the following appeal.

I have been battling with this Demon, realising how each day people were being drawn into its clutches for final destruction! This unequal fight that has lasted for nearly 25 years has left me and others near and dear to me in utter despair. I realise that what was preached by Lord Krishna to Arjuna in the battlefield of Gurusbethra is verily the truth:—Want of Dharma marks the disruption of families and societies and the State.

Being a born optimist and piously believing that righteousness and truth will triumph in the end, I make this appeal to you and through you to our Prime Minister for help to drive away this Demon of Drink from this fair land, our mother Lanka so that she may shine in all her glory as the brightest jewel of the Indian Ocean. Freed from this Demon, she can face all other problems with equanimity and in their true perspective. The problems created by communism (of which we had a recent foretaste) the problem of unemployment, the problem of health, the problem of food, and our present economic problems will all be solved automatically!

I am convinced that all these problems will vanish like the mist before the rising sun. We need not build up atom bombs as in the material West for our mutual destruction, but let us lay our foundations on Dharma and usher the Golden Age.

I trust that the Prime Minister, who is reputed for the courage of his convictions and as a man of action, will snuff out Lanka from this deadly Demon of Drink by bringing in Total Prohibition.

I hope that this appeal, the appeal of the inarticulate and mute thousands of thousands in every district of this fair land who are long suffering from the root cause of all evils, does not become vain.

May God grant the necessary wisdom and courage to our Prime Minister.

Yours etc
MARAN

ly unless the respondents or some other person or persons interested shall on or before 3rd November 1953 show sufficient cause to the satisfaction of this court to the contrary.

Sgd.) P. MALALGODA,
District Judge.3-11-53.
Time to show cause extended till 1-12-53.Sgd. W. G. Spencer,
District Judge,
(O. 133, 20 & 26.)

Sports Section

Jaffna Schools'
Soccer

Finals on Saturday

The Finals of the Annual Jaffna Inter-Collegiate First and Second Eleven Soccer Competitions will be played at the Jaffna Esplanade on Saturday 21st November.

The Second Eleven Final Match will be played at 3.45 p.m. and the First Eleven Final Match at 5.30 p.m.

The Finalist are:-

First Eleven

Jaffna Hindu College and
Parameshvara College

Second Eleven

Jaffna Hindu College and
Parameshvara College.

Jaffna Hindu College were First Eleven Champions in 1941, 1942, and 1943. Joint Champions in 1937-1943 and 1948, and Second Eleven Champions in 1942, 1944, 1945 and 1950.

Parameshvara College were First Eleven Champions in 1946 and Second Eleven Champions in 1952.

The Following are the results of matches played last week and early this week:-

First Eleven

'A' Group:—Dieberg College drew with Victoria College 1—1.

Jaffna Central beat Kukul Hindu by 3—1.

'B' Group:—Skandavarodaya beat Nedeswara College by 6—0.

Parameshvara College beat Urumpiray Hindu by 2—1.

Second Eleven

'B' Group:—Parameshvara beat Kopay Christian by 5—0.

Parameshvara beat Urumpiray Hindu by 3—1.

LOCAL OPTION POLL TO BE HELD IN 1953—1954 FOR CLOSURE OF THE ARBACK TAVERNS
NO. 3 NALLUR, & NO. 7 VALVETTITURAI IN THE JAFFNA DISTRICT

It is hereby notified in terms of rule 6 of Excise Notification No. 146 published in Government Gazette No. 7,473 of August 14, 1925 as amended by Excise Notification Nos. 180, 187, 194, 221, 225 and 231 I have appointed the undermentioned dates, time and places for recording the votes for the purpose of ascertaining whether 80 percent of the votes in the final list of voters are in favour of closing with effect from 1st October 1954 the licensed premises specified in Schedule below:-

Name of Tavern	Date	Time	Places (Polling Stations)	Village or other divisions assigned to the Polling Stations
Arrack Taverns No. 3 Nallur	12-12-53	8 A. M. to 12 Noon & 1 P. M. to 6 P. M.	1. Kalliankadu Saiva Vidyalalai, Kalliankadu. 2. Muthuthamby Vidyalalai, Thinnavelly. 3. Village Committee Office, Kopay.	Wards 1—4 of the Nallur Village Committee. Village of Thinnavelly Village of Kopay South and Village of Irupalai.
Arrack Tavern No. 7 valvettiturai	18-12-53	8 A. M. to 12 Noon & 1 P. M. to 6 P. M.	1. Chidambaram College, Valvettiturai. 2. New Community Centre, Valvettiturai.	Wards 1 & 4 in the Town Council limits of Valvettiturai. Wards 2, 3, and 5 in the Town Council limits of Valvettiturai.

The Kacheheri,
Jaffna, 13-11-53.
(G. 39, 20)

WANTED

Young man under 25 years with good physique to be trained as Tractor Operators. Minimum Educational Qualifications—J. S. C. (English) or S. S. C. (Tamil). Apply with two recent character certificates before 30th instant. Particulars re-salary and prospects can be had from this Union.

E. P. RASIAH,
Honorary Secretary,
N.D.A.P.C. Union Ltd.,
Main Street, Jaffna,
12-11-1953.

(M. 165, 20.)

WANTED

"Wanted an experienced and energetic Van Salesman Security Rs. 1,000/- in cash and Rs. 3,000/- in Fidelity Guarantee Policy Salary including allowance Rs. 150/- per mensem plus commission on sales. Applications must contain full particulars of past experience, age, three copies of recent testimonials and/or references and should be addressed to the Managing Director, The Jaffna Co-operative Stores Ltd., 150, Hospital Street, Jaffna on or before the 30th November 1953."

(M. 164, 20 & 27)

the Chinese Assembly Hall, Jalan Arab, Muar on Thursday, Oct. 22. Over 200 guests were present.

Dato Haji Syed Kadir, Menteri Besar, Johore presiding spoke about the activities and services of Mr. Ponnampalam during his 10 years residence in the State of Johore. The Menteri Besar referred to the conferment of P. I. S. by The Sultan on Mr. Ponnampalam for his meritorious public services.

Dr. Lim Ah Sitt a Town Councillor, Dr. S. Appudurai, Medical Officer, Muar, Mr. P. L. Andiyappa, Manager of Tanjong Oak Estate and Mrs. Milne, Headmistress of G. E. P. School, Muar, paid tributes to the qualities of Mr. Ponnampalam.

Jaffna Volley Ball
Championships

The Arialai Sports Club have won the Northern Six-a-side Volley Ball Championship for the second year in succession by beating the Udavil Stars 15—3 and 15—8.

Skandavarodaya College have won the Jaffna Inter-Collegiate Volley-Ball Championship for this year by beating St. John's College 15—6 and 15—10.

Premier's Reference
To Swabasha

(Continued from page 1)

people regarding the future of their language and deplored the activities of interested parties who labour hard to throw one language overboard and make the other the State language.

The Professor expressed great concern about the gradual abolition of Tamil classes in the Government schools outside the North and the introduction of the teaching of Sinhalese in the Schools in the North.

In conclusion Professor Kanapathipillai explained how the languages of the minority groups in Switzerland enjoyed equal status and stated that the decision of the State Council to make both Tamil and Sinhalese the State Languages was not a novel decision but had a precedent several years back in Switzerland.

Tributes To A
Ceylonese

Mr S. Ponnampalam J. P., P. I. S. Muar Town Councillor and former State Councillor celebrated his 73rd birthday by entertaining his friends in

P. J. HUDSON,
Govt. Agent, N. P.

—U. N. R. S. C. O.