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BIOGRAPHICAL SKETCH OF SRI S. SIVAPATHASUNDARAM

Malayan Saivaites' Effort

(Continued from our last issue)

Navalar Era

At this critical period there appeared as often happens in the history of mankind, a saviour in the dynamic personality of the great Arumuga Navalar, who consecrated his whole life to save Shaivism from its external and internal perils. Armed with a profound knowledge of the Tamil language and literature and the Shaiva Shastras which he acquired with prodigious energy even from the white ant eaten 'ola' books in the lumber rooms of Indian Athinams, he endeavoured to dispel the darkness of ignorance by the publication of easily understandable religious books for school children and others and more advanced books for students of religion. He fully understood the harm that ignorance can do; for a person, who does a wrong thing knowing it is wrong is likely at a later date to stop doing it because he knows it is wrong but a man who does a thing in the fond belief that what he does is right will go on doing wrong as he mistakeably feels convinced of the rightness of his action. One has only to look at the number of activities that are committed even today in the name of Shaivism by gross ignorance, nay wilful ignorance, in open defiance of the advice and admonition thundered by Navalar to realise its unspeakable horrors! And neither did his Herculean blows dealt at the proselytising dragon succeed in completely scotching it, for even today it has life enough to devour a score or more of Shaivite men and women teacher-apprentices annually! Nevertheless the rising tides of these two seas of destructive forces were effectively stemmed and the land of Shaivism was saved by the Great Navalar, who was followed by a number of devoted students and students' students who for a generation or two carried on his work as best as they could.

The man on whose shoulders the mantle of the great Arumuga Navalar was destined to fall happened however to be Sri Shivapadasundaram who meticulously

followed the footsteps of the great Navalar. It is worthy of note that in the psychological make up of both of them, certainly to a far greater degree in Navalar, could be discerned traces of the divine frenzy born of love of Shivaperuman reminiscent of a Saundesuranayanar or a Kordpulinayanar. It is this quality that places these two in a niche all their own.

Sri Shivapadasundram was born on 17th January, 1877 in a family distinguished for its scholarship and strictly Shaivite mode of life. He was the last child and only son of Sri Subramaniapillai of Puloiy East, a great Tamil scholar and teacher. Subramaniapillai's two bro-

BY
T. MAILVAHANAN.

thers, Sri Kumaraswamy Palavar and Sri Kanapatipillai and one of his sisters Srimati Paruvatipillai were accomplished Tamil scholars. It might be mentioned in passing that his nephews Pundit's Thirugnanasampulther and Mahalingasivam and his grand-nieces Pandithais Balampikai (Mrs. Advocate Thapalasingam) and Pathmasamy (Mrs. (Dr.) Rajendram) were also pupils of the aunt from whom he acquired his taste for learning Tamil. Young Shivapadasundram had thus the good fortune of learning the Tamil language and literature at home under such eminent Shaivite teachers. He had also an excellent tutor of Sanskrit in his uncle Sri Kanapatipillai who was Professor of Sanskrit at Maharajah College, Trincomalee where the lad was sent to continue his English education. Having passed his F. A. Examination of the Madras University he proceeded to St. Joseph's College, Trincomalee from where he graduated.

Life at Chulipuram

Returning to Jaffna, he started life, probably as the first Shaivite graduate teacher in Ceylon, at his uncle's school, the Velayutham School, Point Pedro. It was

not long, before he accepted the Headmastership of the St. Joseph School, Trincomalee where also he remained only about two years. The late Mr. C. M. Chellappah, the founder and manager of the Victoria College which has done untold good to not only the surrounding villages but also to Jaffna in general, deserves the gratitude of the people all the more for the choice of the late Sri Sivapadasundram as the first Headmaster, and old students of the College at that time will remember the harmonious way in which Sri Sivapadasundram worked with the then Principal of the College Prof. J. W. Small. Though he temporarily severed his connections with the College owing to the vicissitudes in its fortunes, he had so greatly identified himself with the College and the College relied on him so much that he rushed back to its assistance at a critical period and as its Principal served its cause on his own lines with uninterrupted progress till his retirement in 1933.

Though he was a specialist in mathematics and logic, so brilliant was his intellect and so great was his industry that he could teach any other subject in the syllabus of the Secondary School with equal ease and efficiency.

His discipline was so rigorous that the boys feared him but it was a fear born of respect not tinged with any trace of repulsion or hatred. Few of the boys knew his name in the early days for he was popularly known as 'B. A.' Master apparently because he was the only graduate on the Staff. Even greater than the respect he commanded from their parents who were struck no less by his abilities as a teacher than by his obvious piety and anxiety for the removal of the corrupt practices prevalent in the temples. In particular he endeavoured to bring home to the people around principally through his pupils the impropriety and utter cruelty of slaughtering animals in the Temple premises.

Another matter in which he was greatly interested was the opening of Shaivite Tamil Schools. The first Shaivite school he was instrumental in bringing into existence was the Moolai Shrivaprasada Vidyasalai. Several other such schools were subsequently opened in most of the other villages.

Conscientious in his duties as a teacher, vigorous in the

(Continued on page 6)

WAY WITH POETS

SHEAVES FROM BARATHY

SIGNIFICANCE OF SALARY

Barathy as a man was superfine. His thoughts, words and deeds were typical of divinity patent in him. Here is an illustration.

One evening Barathy was coming from his "Swadesa Mitran" Office. "The Swadesa Mitran" paper was very popular as it is to-day. Barathy was then the sub-editor. It needs no saying that our Barathy worked hard to make the paper popular and powerful. Indeed there is perpetual joy, peace and satisfaction in good, useful and hard work. This divine joy is the perennial possession of poets and philosophers.

Barathy was accompanied by his intimate friend, Sree Kuvilai Kan-

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

nan In the course of a brotherly conversation Sree Kannan asked the poet thus, "Brother, Barathy, may I know your salary."

Barathy replied in his characteristic endearing way, "Kanna, my salary ranges from Rs. 80/- to Rs. 100/-".

Then Sree Kannan asked, "What is the salary of the Editor, Sree A. Rangaswami Ayyangar?"

Barathy answered, "He gets Rs. 1000/-".

Kannan in surprise. "What an unfortunate thing! You are the ocean of Tamil language and literature and you get Rs. 80/-.. You do the maximum work. Still you get only a paltry sum. The Editor gets Rs. 1000! There is....." Barathy immediately stopped the further remarks of Sree Kuvilai Kannan thus, "Dear Brother, Kan-

Medical Features (SIS)

Antibiotic Fights Asthma

Asthma is frequently due to allergies. In many cases, however, the disease also arises from bacterial infection. Sometimes, both factors are involved as causes, and victims may become allergic to bacteria which normally live in the respiratory passages without giving rise to any disease. In cases where bacteria are involved, an antibiotic such as terramycin can often bring quick relief. It not only attacks the infecting bacteria, but also reduces the distress of the disease.

About Teeth

Disorders of the tissues surrounding the teeth, rather than defects of the teeth themselves, seem to be the major cause of tooth loss in men over the age of 35. This was established by three American dental scientists in a survey of 5,000 healthy males of various age groups.

They found that the incidence of periodontal disease (disorders of the tissues around the roots of the teeth) increases markedly as men grow older. In young men under 24, condition was found in only five per cent. However, about twice as many had it at the age of 30, and the rate approximately doubled again at 35-continuing to increase rapidly until the age of 49. Almost half the men who reach the age of 35, either suffer from these diseases in varying degrees, or are completely toothless as a result of them.

na, we must all thank our stars, for the time has come when an Indian

(Continued on page 6)



தஞ்சைப் பட்டணம்.
சமச்சிவாயவே சூரமுகம் கல்வியும்
சமச்சிவாயவே காணாநிலிச்சையும்
சமச்சிவாயவே காணலின்றுந் துமே
சமச்சிவாயவே கங்கெநி காட்டுமே.
சீருச்சிவாயவே.

Hindu Organ

FRIDAY, NOVEMBER 27, 1953

Treasure These Thoughts

It is ignorance that causes us to identify ourselves with the body, the ego, the senses, or anything that is not the Atman. He is a wise man who overcomes this ignorance by devotion to the Atman.

GO BACK TO JAFFNA!

THAT feverish and vicious activities have been launched by interested parties in certain quarters to thwart the making of Tamil and Sinhalese the official languages of the Island is an open secret. Undaunted by the failure of this insidious move, the same source has continued to make further attempts to cloud the issue of State Languages and to throw confusion into the working of Swabasha. What is intriguing is that those who declare to the wide world that democracy and democratic institutions are being zealously protected by them, are the very persons who indulge in tactics that betray the worst tinge of fanatical fascism and mark of crude communism, day in and out, to drive a wedge between communities, religions, languages, parties, politicians and what not. As if to add insult to injury the ugly features of petty communalism have been introduced into the *modus operandi* that has been adopted to discredit one language as against the other of the two State Languages and to paint a picture of non-feasibility of both Tamil and Sinhalese replacing the English language as official languages. The member for Vavuniya, had made pointed reference to such efforts in the course of a discussion in the House of Representatives arising out of an unbecoming order reported to have been issued by certain principals of colleges in Colombo demanding the withdrawal of Tamil children from their schools. The Minister of Education did give an explanation and also an assurance. But what has

Elimination of Tamil Classes

The Way The Wind Blows

THE report that appeared in the Ceylon Daily News of the 23rd instant regarding the plight of Tamil children in Colombo has focussed attention of Tamil parents on the speech recently delivered by Professor K. Kanapathipillai.

Professor K. Kanapathipillai in the course of his Presidential Address delivered at the Eleventh Annual Meeting of the Colombo Tamil Sangam said:-

Tamil Language and culture are passing through a critical period at this time in this country. Therefore, all the Tamil-speaking people should rally together at this moment in order to ward off this impending danger and protect their language and culture which is their sacred trust, from virtual extinction.

There has been a stir created in the country by the rider submitted by the Chairman of the Official Languages Commission along with the final Report which implies that there should be only one national language and that should be Sinhalese. All the expectations and legitimate hopes of the Tamil-speaking people of this Island have been suddenly converted into

the Government done to stop the repetition of such impudent directives by other school authorities in direct contravention of regulations? To make a statement of policy is not that which matters. It is the duty of the Government to see that none in the discharge of national responsibilities does a wrong that would tend to take away from the ideology of the administration even the apparent vestige of democratic principles. Notwithstanding the declaration by the Premier of policies based on the highest concepts of democracy, if individuals and institutions insolently bring disrepute to the administration by taking the law into their hands and contravening rules and regulations with impunity, then we would suggest that the Chief Minister would do well not to enunciate his program and policy. It is a ridiculously sad reflection on the prestige of this country that certain school authorities should have taken upon themselves the task of re-adjusting the political map of this island and re-grouping the population.

utter frustration by this utterance. It is perhaps with this underlying motive that the authorities have all this while been apparently conducting the administration of education in this country, though the professed policy has been the cultivation of both the indigenous languages! The Tamil classes in all the Government schools in the Sinhalese-speaking areas are being gradually eliminated. Even in the new Central Schools opened recently, Tamil classes are not conducted at all, although there is a great demand for them from the Tamil-speaking residents of the surrounding areas. On the contrary, in the schools in the North, the Sinhalese language is being gradually imposed on the pupils by devious and even subtle methods.

Professor Kanapathipillai further added that Sinhalese and Tamil could both be easily made efficient languages of administration in this country. In this connection, he quoted the concrete example of Switzerland where though German is the language majority of the people, not only are French and Italian retained as the other official languages, but even Romansh, a language spoken by a tiny minority, has been added to the list of official languages so recently as 1937. It is thus made clear that in Ceylon, English could also continue as a third official language in view of the fact that it has become the mother tongue of a considerable number of inhabitants.

In Switzerland, for a total population of less than five million people, there are seven Universities. In three of these, the German language is the medium of instruction; in three others, French is the medium, and in one, viz: the University of Fribourg, German and French are both used as media of instruction. Likewise, the Professor asserted, that in Ceylon, Sinhalese and Tamil could both be employed as the media of instruction in the Ceylon University.

PEERLESS PATTERN OF PATRIOTISM

SERVICE CULMINATED IN LEADERSHIP

Twenty Third Anniversary of the passing away of the late Sir Ponnambalam Ramanathan, 26-11-53.

By K. KANAGARATNAM.

Twenty three years have rolled since the passing away of Sir Ponnambalam Ramanathan and a review of his life at this distant date brings more clearly to my mind the truth of a statement in Lord Palmerston's biography that time alone puts men and things in their true perspective. The lives of great men are always fascinating to read in print. It is more exciting to live in their times and witness their achievements in their day to day life. The Ramanathan that I know was the Ramanathan who was just entering the second stage of his political life at his sixtieth year as the first Educated Ceylonese member elected under the first instalment of reforms of the Old Legislative Council. Ceylon was then tasting the franchise for the first time and the battle for the only elected seat for the entire country was raging with full vigour, and usual acrimony. His only contestant was a member of the majority community and after a long duel, Ramanathan emerged as the glorious victor, demonstrating the perfect political harmony which existed then among the various communities. Curiosity led me to delve into his earlier life of which I was not aware at that time in order to find out how one who had already finished the normal span of useful life has again become the hero of the people at his sixtieth year when senility begins to creep into one's life and I was amazed at its richness and variety, on which alone posterity would have given him a foremost place in the galaxy of the Great men of this country. But, the last 20 years of his life are still more amazing. With the advance of education in the country, the level of political and civic knowledge of the people rose and leadership which might have been tolerated in the earlier days of political backwardness was put to the severest test by an expanding educated section of the people. Ramanathan stood the first test during the riots in 1915 and showed his mettle as a great warrior and fearless champion of the people. He shook the Government of the time

for its misdeeds and even faced the bayonet of the Military with chivalry when he was threatened with death for pleading the cause of young Pedris. You can destroy my body but cannot destroy my soul was his astounding reply to the Brigadier General even under the Martial Law which prevailed at the time. He braved the seas infested with mines & submarines and pleaded the cause of the people in England and a grateful people received him on his return with honours that are accorded only to princess and kings. His record of work in the Legislative Council for over 40 years indicated a life of strenuous labour exalted aims and distinguished achievements. He was master of every art of eloquence and rhetoric and his parliamentary record which those still living could remember reveals how men's souls can be set on fire by the spoken word. This is only one of the many phases of his life. He was a politician, Philosopher and Educationist rolled into one, the like of whom Ceylon has still to produce. His unique services to his motherland were of a pattern which is rare in the annals of this country and which have made his name appear in shining and ineffaceable letters in the history of modern Ceylon. He was a patriot of an exalted type and his unflinching work in all the possible fields of human activity afford an excellent example to the young men of today as one characterised by thoroughness, devotion to duty and intensive study of all problems, however small they may be. The glory of his political achievements has overshadowed the spiritual side in his life. It is true that this aspect of his life was revealed greatly at the end of his career but nevertheless, religion was the firm basis of his whole life.

Those of us who were witnesses to his last days will remember how he foresaw his end, grew his beard, lay in bed in deep meditation for days without food or medicine, all the time in communion with God and sbrinked his
Continued on page 5

SYSTEM OF EDUCATION

With Service As Ideal

Is there an ideal for modern education? If there is one is that the perfect ideal? These are questions that are engaging the minds of educationists who are perturbed over the developments in countries that have won freedom only quite recently.

The problem becomes more complicated where the task of assuming the responsibility of imparting education has been assigned without sufficient and necessary care.

In Sri Lanka with the introduction of the Free Education Scheme and imposition of a number of frequent changes, education has no 'system' in the true sense of the term. It is not that a system suited to the Island has been planned. The educational reforms executed so far do not show the existence of any policy whatever. In fact the blame cannot be laid on any one individually. The whole nation has to answer for this state of affairs. The nation here refers to the legislature, the Ministry of Education, the educationists, the teaching profession and last but not the least—politicians.

Indian Ideal

Srimati Rukmani Devi in a broad-cast talk from the Delhi Station of A. I. R. on the 'Future of Education in India' has pleaded for the basing of the educational system of her country on Indian Ideals and in doing so has enunciated certain broad principles that are applicable to all other countries particularly in the East.

In the course of her talk Srimati Rukmani said 'We must change, we must be new, but at all costs we must be Indian both in spirit and in form. We must regard the teachers professions and only those who consider it as such must be gathered together to take up educational work thinking it their greatest service to our motherland. We must regain our faith in the universal spirit and establish in every school and college a system of education in which service is the ideal and study the way to better service. The study of languages, philosophy

the arts and comparative religion will inculcate in the young the spirit of refinement and culture which is so lacking today. The greatest way of inculcating morality is by depicting to them the lives of the great.'

Srimathi Rukmini Devi enunciated a threefold principle of education as universality of religion and a religious spirit, or the spirit of dedication to the One Divine Self, culture as expressed in literature, poetry, languages, music, dance, drama, architecture, painting and including all folk art working towards a harmony of life and humanity—to learn, to love truly, to help others and to feel for the suffering of all creatures

The youthful mind, the speaker said, learns more from the environment than from actual teaching. Our schools and colleges are not only devoid of beauty but are positively ugly. No wonder that Indian youth who learns within the prison walls of ugliness and in the spirit of competition, which the present examination system inculcates stops learning or thinking after the examinations are over, for the creative spirit is deadened. In the ancient days of the ashramas every university or educational institution was in the forest amongst trees, rivers and lakes. One finds the same concept in Greece where no temple or place of study or theatre was chosen unless there was the atmosphere of beauty that nature alone can give. The same ideal inspired our great poet Rabindranath Tagore. Today we seem to believe that if Art is taught in schools, it is enough. Art cannot be taught, for the teacher of Art is himself merely an ambassador from the soul to the body. Art has to be imbibed and beauty must be breathed into one's being. If we remove all our schools, colleges and universities to places of beauty where they can study and live, the entire atmosphere of India would change.

These words are commended to those who have taken upon themselves the responsibility of shaping the educational future of Sri Lanka.

Astrological

WEEKLY FORECASTS

'SRI PATHY'

FROM 29-11-53 TO 5-12-53

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

This will be a curious week in your personal affairs. You will find it difficult to make any wise decision in emotional matters. Domestic worries likely last two days of the week. But all is well on the professional side.

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

You will be able to effect some important changes in your business affairs this week. Financial gains promised. But some domestic upheavals and mental worries shown end of week.

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

If you are industrious you will be able to succeed in your undertakings this week. Don't be down hearted over initial disappointments. Friends will help you much in your undertakings.

CANCER Punarpoosa 4, Poosa, Ayilya [Kataka Rasi]

Your friends will not be very helpful this week. Don't rely much on their promises. Expenditure will be on the rise. Some changes in routine also shown.

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

This will be a good week for new undertakings. New link ups and new friendships will help you much. Much desired changes will come into effect before week end.

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

Elderly relatives will cause you much annoyance this week. Troubles through secret enemies also shown. Some changes that you effect this week will bring in some profits. Fame and social success shown week end.

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

Schemes that you embark upon lightheartedly turn out to be very profitable and helpful. You may have to shoulder some new responsibilities. But you will have nothing to regret.

SCORPION Visaka 4, Anusha, Kettai [Vrischika Rasi]

Financially this will be a good week. But claims upon you will be heavy. Do not effect any important changes for some time. Friends of the opposite sex will prove very useful week-end.

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

You may have to run certain risk in your business deals this week. You will only profit by it. Social success and fame also promised. But all is not well on the domestic side.

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

Your paternal relatives likely to cause you some anxiety beginning of week. You will find it difficult to settle down to any work. There will be no mental peace and it will be difficult to realize ready money.

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

Time till Wednesday forenoon is not very favourable. Do not launch any new ventures. Official troubles likely. Second half of the week will bring in good results. Financial gains also shown.

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

The first half of the week is favourable for new undertakings. Friends will prove very helpful. Wednesday afternoon Thursday and Friday likely to upset you much. Some clashes with relatives likely week-end.

ORDER NISI

IN THE DISTRICT COURT OF TRINCOMALEE

Testamentary Jurisdiction No. 318 T

In the matter of the intestate estate of the late Theivanappillai wife of R Subramaniam of Division No. 8 Trincomalee Deceased.

Somanathapillai Rajanathan of Huskinson Street, Trincomalee Petitioner.

1. Rasiah Subramaniam of Division No. 8, Trincomalee; 2. Annamma, wife of Subramaniam of Unity Lodge, Trincomalee; 3. Thillaiamma, wife of appalpillai of Unity Lodge, Trincomalee; 4. Rasiah Sathasivam of Unity Lodge, Trincomalee; 5. Alagamma, wife of Theagarajah of China Bay, Trincomalee; 6. Rasiah Kanagasingham of Division No. 8, Trincomalee; 7. Mankayalkarasi, wife of V. Chithiravelu, presently of Muthur; 8. Nadarajah Chinniah of Govington Road, Batticaloa; 9. Thirunavukkannu Chinniah of Govington Road, Batticaloa; 10. Mahalaxmi, wife of Thirunavakkarasu of Dockyard Road, Trincomalee; 11. Kaganasouram, wife of Somanathapillai of Huskinson Street, Trincomalee; 12. Wijayanathan Somanathapillai, presently of Colombo; 13. Indira Somanathapillai of Huskinson Street,

Trincomalee; 14. Inpamalar Somanathapillai of Huskinson Street, Trincomalee; 15. 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. Sanmugabasa Murugaiya of Division No. 4, Trincomalee; 24. Wimaladaman Murugaiya of Division No. 4, Trincomalee; 25. Neelagini Murugaiyah of Division No. 4, Trincomalee; 26. Gowrikasan Murugaiyah of Division No. 4, Trincomalee (Minor); 27. Saravanapawan 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 abovenamed and the affidavit of the petitioner dated 17th February 1953 having been read.

It is ordered that Pasupathy

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.)

Sivagnanasunderam 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 hereby 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 accordingly 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.)

BRINGING UP THE CHILD

Provision Of Creative Outlets

Sometimes a child uses bad language, swear words, obscene allusions, sexy, filthy terms. It is just possible his growing ego delights in something new, like a poet arriving at a beautiful word magic or arresting alliteration. Or a mere joke. It may be in imitation of a chum, neighbour, servant boy or girl or caught from the street billingsgate from the gutter-snipes and street urchins that swarm near schools and bazars. It may be that constant urge to get attention or letting off steam, to deflate tension and lack of adequate discharge in confinement indoors, with no toys or quiet amusement. There is no room to get excited nor feel embarrassed shocked. We should certainly not scold and punish or go bang and read a long homily and lecture and just over-emphasize the incident—the wrongest

By

DR. C. S. S. SARMA

thing to do. You had better think furiously about what all it means. Relax yourselves, understand your subject and calmly tell him to stop. Try rhyming some other word for the contraband article for fun and offer less lurid and putrid substitutes and the thing will just skip out of memory.

The child may become jealous and refuse to share his possessions and opportunities with others. Generally the youngster is too small and too little to boot. He needs experience in owning and sharing, a great problem which financial wizards like a Dalton, a Keynes or Schacht are hard put to enunciate or denunciate even in others. So we should not snatch the article from him, nor scold or hurt him. You should not tell him that he is falling off from grace, is selfish and if there is any dispute, do not adjudge by playing favourites with a smaller junior still in any way that detracts from the almost supreme court standards of impartial judicial frame of mind. You just help them to grow into the habit of sharing, which is not a one-day process. Be sure he has the things which are indubitably his and rub it into him that he knows definitely what things are his. Be a fair arbiter in

their squabbles over things. Above all, love him and help him any number of times to feel secure and see no one robs him of his things and you also do not confiscate as a reprisal. Provide experiences like handing over games, the "torch race", the "egg and cup race" etc., as he is ready for them.

Some Habits

Another regrettable trait is that some children who have grown up continue their habit of sucking their thumbs or fingers. I have seen high school and even college girls do this secretly and furtively even in company looking around to make sure they are unobserved! This only proves the grand Freudian hypothesis of the supreme need for sucking the mother's milk in sufficient and sustaining quantity and quality. Children are psychologically even proved to have memories of "birth" process, and the hard struggles during weaning and the intransigent bottle which turns up even late by split-seconds will cause pangs and frustration. In that class of child poetry in Tamil known as *குணசாமி* (Pillai Tamil), literally "childhood sweetness", the divine childhood of deities is described with Miltonic smiles and metaphors. The section devoted to nursing and the urge to offer the breast with anticipation of demand and abundant nectar is the most arresting and lyrical in that class of literature.

The need for loving, cuddling, assurance and comforting that the infant enjoys at the breast, are assets. Different infants make different demands during sucking and the nervous influences of the mother both received and transmitted to the mutual participants in the act may be stimulating, exacting and even debilitating to particular constitutions. Mothers become lovely and bright and beaming or pale, exhausted and weedy. So the acts of weaning provokes sadistic and masochistic reactions and psychoanalysts attach the greatest significance to events during this period. Frustrations at this level are compensated not only by thumb-sucking but by various substitute reactions like

biting and the simulacra of biting and chewing and sucking to adulthood and beyond. Hence the vogue for chewing gum, peppermint galore, and in our country, pan-chewing, nut-chewing, and their substitutes are a myriad. Cigars and cigarettes, beedies sucking sweets sold in "shandies", ices ice-fruits, the drinks with straw in them, the noisy osculations of the coffee, pencil and pen-biting, nail biting, the evolutionary and revolutionary kiss etc.!

The Causes

The habit is sometimes due to feelings of fatigue, hunger, dissatisfaction and boredom the very causes for which civilised man sucks something or other as catalogued above, through the ages. When you find an infant, child, adolescent, boy, girl or even an adult doing this, do not use force or practise restraint. Do not use gloves, mittens or tie his hands or similar barbarities. Do not punish, scold, coax, threaten or bribe. Do not lower yourself also in his eye, as he has already lowered himself in your estimation.

But provide substitute sucking satisfactions. There are ancient stories that true paternity was established by the onrush and squirting of the rebellious milk stream when the long lost offspring, now grown to manhood, was at last encountered by its mother. There is again the touching Arab practice, mentioned in the Arabian Nights, that the son sucks symbolically the mother's breast prior to lowering her into the coffin. Breasts have been known to wither by the lustful look of rakes and rouses and similarly swell on hearing tidings of arrival of the beloved and pining for his meeting. So give more attention, satisfaction love and pleasure to the unhappy child who sucks his thumb whatever his age. Do not rage at or shame him into incurable inferiority. Find out what he or she wants and provide it, as far as possible. Relax yourself and realise once for all, that the habit lasts rarely long enough and *it is not serious*. See it as a sign that the child is unhappy or dissatisfied at that moment. We have the scintillating slang, "the rest sucked their thumbs in disappointment!" hurled every day at the heads of the unlucky.

Another trouble is that he steals. I remember a school boy whom I caught in the act of wrenching a bulb from the sidelight of

my car and referred him immediately to his parents and school master. This was his second attempt. He sold it to a dealer for an anna, the bulb was worth a rupee and a quarter! He was cured of the trouble. Some time the boy got half-anna worth of a sweet ball. Adults and exconvicts are at this game and sometimes own parents. Schools are hotbeds, where pupils, especially the amoral youngsters in the primary grades, rob each other galore in a cavalier fashion and carry out organised group raids. In the slum quarters of New York and London, we are told, street gang-fight pitched battles including murder rape and what not requiring the arrival of the police to clean up the mess. It is not so common in the Indian cities, but there is sufficient to be ashamed of quarrels at the refuse bins near hotels, marriage pandals, brothels and cinemas which are common and disgraceful.

Where a "sub-junior" goes-a-stealing, it may just mean he is ignorant of property rights, (many adults too), or to unsatisfied needs and hungers, a fountain pen, a watch, small coins, odd change, or frank rebellion at refusal of some legitimate claim, say pocket money, without cavil or question after Indian parents seldom train their wards to handle money, save, bank, donate, make presents with or receive one and celebrate birthdays and give children's parties "on their own." Picturesque legends, grown around these family associations are enduring memories and transmit a flavour of mellowed culture, now fast disappearing in our midst. The stealing may be a reprisal and satisfaction of a hostile feeling. It may be in imitation of another or a first initiation.

The Remedy

So the first thing to do is not to make him feel bad or scold or shame, punish or reject him. Do not even put off loving him. Do not take away from him something as a counterblast to make up for the theft—to inflict on him a feeling of what it is to be robbed of one's goods. Above all, do not humiliate him before others. The ego is very sensitive in youth and childhood no less than in infancy. It is easily injured and any "inferiority complex" created is hard to eradicate later.

We may try something like this. Let him own

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, recently 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,
Add. District Judge

Drawn by
P. Kanapadhipillai,
Proctor for Petitioner.

(O 132-20 & 27.)

things and get a sense of mine and thine. Get him a box, a chair, a clock, key, purse, a separate bed, clothes marked with his name. Pay him for services rendered, which you invent on the nonce, like minding the house, or winding a clock or picking up scrap or helping at cleaning. Let him get with his earnings what he wants or needs. Be kind and understanding and not too rigid. Provide creative outlets for his interests good, bad, or indifferent, e.g. in gardening, stamp collecting, scouting, hobbling, excursioning, etc. Help him to make some real friends, better aligned in this direction.

(Madras Sunday Times)

SPORTS SECTION

Jaffna Hindu Regains Soccer Championship

Parameshvara Retains Junior Championship

The Finals of the Annual Jaffna Inter-Collegiate First and Second Eleven Soccer Competitions were played last Saturday at the Jaffna Esplanade in the presence of a large gathering.

In the First Eleven Soccer Finals, Jaffna Hindu College regained the championship after a lapse of four years by beating Parameshvara College by three goals to nil. During the first half of play there was no scoring by either side. Within the last ten minutes of play Jaffna Hindu College scored three goals in quick succession. Two of these goals were netted by Jaffna Hindu's Outside Right, T. Sivasubramaniam. Mr. V. Shanmugarajah refereed.

In the Second Eleven Competition, Parameshvara College won the championship for the second year in succession by beating Jaffna Hindu College by two goals to one. Within a few minutes of the commencement of the play Parameshvara College scored their first goal off a place-kick just outside

the penalty area. Immediately afterwards, Jaffna Hindu College equalised by netting a goal off a place kick. Just before the close of the first half of play Parameshvara College scored again off another place-kick. During the second half of play there was no scoring by either side and Parameshvara College successfully defended the attacks of the Jaffna Hindu College forward line. Mr. A. R. Rajanayagam refereed.

Jaffna Hindu College were First Eleven Soccer champions in 1941, 1942 and 1943 and Joint-Champions in 1937, 1945 and 1948.

Parameshvara College were Second Eleven Champions in 1952.

Summary of Results

The following is the summary of the results the Jaffna Inter-Collegiate First Eleven Soccer Competition which was concluded last Saturday: [P=Played; W=Won; D=Drawn and L=Lost]

'A' Group

	P	W	D	L	Points
1. Jaffna Hindu College	5	5	0	0	10
2. Jaffna Central College	5	3	1	1	7
3. Kokuvil Hindu College	5	2	1	2	5
4. Union College	5	2	1	2	5
5. Drieberg College	5	0	2	3	2
6. Victoria College	5	0	1	4	1

'B' Group

	P	W	D	L	Points
1. Parameshvara College	5	4	1	0	9
2. Urumpiray Hindu College	5	4	0	1	8
3. Skanda Varodaya College	5	2	1	2	5
4. Nadeshvara College	5	1	2	2	4
5. Vaidyeshvara Vidyalayam	5	1	1	3	3
6. Manipay Hindu College	5	0	1	4	1

FINAL:—Jaffna Hindu College beat Parameshvara College by 3—0

Jaffna Inter-Club Soccer Competitions Begin

The Annual Jaffna Inter-Club First and Second Division Soccer Competitions organised by the Jaffna Sports Association commenced last Sunday. The following teams are taking part in the First Division Competition:—Ariyalai, Subbas, Young Men's Guild, St. Antony's, Victorian, St. Nicholas and Orients.

The following teams are taking part in the Second Division Competition:—

'A' Group: St. Mary's, Jolly Stars, Democratic, Tinnevely Youths and Prison Dept.

'B' Group:—Gurunagar, St. Antony's, Police, Tondar

manaar and Tarzans. In the second division, the two best teams in each group will play among themselves another round to decide the championship. The Champions in both the divisions will play against 'The Rest' on Saturday 9th January 1954.

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(M. 169 47, 4, 11)

ORDER NISI

IN THE DISTRICT COURT TRINCOMALEE
No. D. C. 346, Trincomalee
In the matter of Last Will and Testament of Kathi ramar Chellathamby of Division No. 12, Trincomalee (Deceased).
Chellathamby Poopalapillai of Division No. 12, Trincomalee. (Petitioner)

Vs.

1. Marugar Sellammah of Division No. 2, Trincomalee; 2. Poopalapillai Patmanathan (Minor aged 14) 3. Poopalapillai Thavamani Thevi (Minor aged 9) 4. Poopalapillai Anna Letchimi (Minor aged 6) 5. Poopalapillai Chandra Thevi (Minor aged 5) 6. Poopalapillai Konesan (Minor aged 3) 7. Poopalapillai Wijayan (Minor aged 3).
All of Division No. 12, Trincomalee. Respondents

This matter coming up for disposal before Mr. R. Malalgoda, District Judge of Trincomalee on 5.9.53 in the presence of Mr. A. C. Kanagasingham Proctor on the part of the Petitioner abovenamed; and the affidavits of (a) the Petitioner dated 4.9.53 (b) attesting Notary and Witnesses dated 4.9.53 having been read.

It is ordered that the Last Will and Testament of Kathi ramar Chellathamby (Deceased) abovenamed and now filed of record in this case be and the same hereby declared proved, unless the respondents or any other person or persons interested shall on or before 29.10.53 show sufficient cause to the court to the contrary. It is further ordered that the said Petitioner is the executor named in the Last Will and he is entitled to have probate of the same issued to him accordingly unless the res-

pondents or others interested shall on or before 29.10.53 show sufficient cause to the satisfaction of this court to the contrary.

It is further ordered that the 1st respondent be and she is hereby appointed guardian-ad item of the minors, 2nd to the 7th respondents to represent them for all the purposes of this action.

Sgd: W. G. Spencer. District Judge.

Trincomalee 5-9-1953. Time extended for 1-12-1953 (O. 134 27 & 4)

ORDER NISI

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction No: 1672.

In the matter of the intestate estate of the late Nagamuttu Kandiah of Vaddukoddai West Deceased Mankayatkarsi widow of Nagamuthu Kandiah of Vaddukoddai West

Vs. Petitioner.

- Minor 1 Kandiah Balasubramaniam
- " 2 Kandiah Balachanthiram
- " 3 Kandiah Tharmalingam
- " 4 Kandiah Pathmanathan
- " 5 Kandiah Maheswaran
- " 6 Gnanamalar daughter of Kandiah
- 7 Nagamuttu Murugesu all of Vaddukoddai West

Respondents.

This matter coming on for disposal before S. Rajaratnam Esquire, District Judge, Jaffna on the 8th day of October 1953 in the presence of Mr. N. Ehamparam Proctor for the petitioner and the affidavit and petition of the petitioner having been read: It is ordered that the

Peerless Pattern Of Patriotism

(Continued from page 2)

body to such extent that his massive figure finally took the shape of a small child, at his death easy to be encased in the sitting posture of a meditating rishi. Ramanathan shaped his own life and lived it as he wished. Born of wealth and luxury he grew up in the highest circles in life. Ramanathan the politician, philosopher and educationist finally closed his life as Ramanathan, the sage and his mortal remains today lie in Samadhi in his favourite haunt at Ramanathan College where his spirit hovers about as the guardian angel of the Hindu Womanhood.

abovenamed 7th respondent be appointed guardian-ad item over the minors 1—6 respondents for the purpose of protecting their interests in the administration proceedings and that the petitioner be declared entitled to letters of administration and the same issued to the petitioner as legal widow of the deceased unless the said respondents shall appear before this court on the 9th day of November 1953 and show sufficient cause to the contrary.

It is further ordered that the petitioner do produce the minors in court on the same date.

The 8th day of October 1953. Sgd. S. Rajaratnam, District Judge.

Order Nisi extended for 14.12.53.

Intd. S. R. D. J.

(O. 135. 27 & 4)

LOCAL OPTION POLL TO BE HELD IN 1953-1954 FOR THE CLOSURE OF THE LICENSED ARRACK TAVERNS T. NOS. 1 & 2 AND THE HOTEL BAR IN GRAND HOTEL WITHIN THE JAFFNA MUNICIPAL AREA

It is hereby notified in terms of rule 6 of Excise Notification No. 146 published in Government Gazette No. 7473 of August 14, 1952 as amended by Excise Notifications 180, 187, 194, 221, 225 and 231, I have appointed the undermentioned date, time and places for recording votes for the purpose of ascertaining whether 60 percent of the voters 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 Licensed Premises	Date	Time	Places (Polling Station)	Villages or other divisions assigned to the Polling Stations
Arrack Tavern No. 1, Grand Bazaar	22-12-53.	8 a.m. to 12 noon	1. Jaffna Central College Hall, Jaffna	Ward 1 in Jaffna Municipal Limits.
Arrack Tavern No. 2, Karaiyoor Hotel Bar at Grand Hotel, Jaffna		and 1 p.m. to 6 p.m.	2. St. James Boys School Main Street, Jaffna	Ward 2 " " " "
			3. St. Charles School Main Street Jaffna	Ward 3 " " " "
			4. Roman Catholic School Pasayoor	Ward 4 " " " "
			5. Colombothurai Saiva Vidiyasalai Colombuthurai Jaffna	Ward 5 " " " "
			6. Stanley Central College, Ch. viatheru	Ward 6 " " " "
			7. C. M. S. Tanil School, Nayamakadu	Ward 7 " " " "
			8. Mankayarkarasy Vidiyasalai Nallur Jaffna	Ward 8 " " " "
			9. Hindu Ladies College, Vannarponnai	Ward 9 " " " "
			10. Ellyathamby School Vannarponnai North	Ward 10 " " " "
			11. Meeraniya School, Taffs Rd. Jaffna	Ward 11 " " " "
			12. Mazraudeen School Moor St. Jaffna	Ward 12 " " " "
			13. Vaidiswara Vidyalayam Sivan Temple North Jaffna	Ward 13 " " " "
			14. Methodist Mission School Peramalkovilady Jaffna	Ward 14 " " " "
			15. St. Johns College, Fig Hall Chandikali	Ward 15 " " " "

The Kachcheri, Jaffna, 17-11-53. (G. 40, 27)

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

Biographical Sketch of Sri S. Sivapathasundaram

(Continued from page 1)

maintenance of discipline, solicitous of the moral well being of pupils and parents alike. Sri Shivapadasundaram was during these years building up an ever increasing reputation for himself as an exemplary teacher and as a model of the Shaivite way of life.

During the period he was away from Victoria College he worked first at the Manipal Hindu College, for a short time and then moved in to Colombo to take over the Headmastership of Sir Ponnampalam Ramanathan's Ponnampalam School at Kochchikadai.

Though he did not remain at that school long, for he felt it to return to the Velayutham's School for another short spell this appointment was significant as it marked the beginning of his association with Sir Ponnampalam Ramanathan, an association which proved to be of the greatest value because it ripened into a close friendship and communion of kindred souls.

Contribution to Education

When Sir Ponnampalam Ramanathan established the Parameswara College it was Sri Shivapadasundaram whom he selected as the first Headmaster with a number of prominent graduates on the Staff. It is believed that Sri Shivapadasundaram was one of those who had pointed out to Sir Ponnampalam the urgency of having another first rate Hindu College in Jaffna town where there were already three missionary Colleges. He also worked with Sir Ponnampalam and Sri S. Rajaratnam in founding the Hindu Board of Education and when he became the President of the Board he did his best to extend and consolidate the movement.

His abilities and integrity were admired by the late Dr. H. S. Perera, Director of Education, who frequently visited him for discussion in Educational matters. He also published in Tamil a handbook on "Method of Teaching" which was prescribed by the Education Department in Ceylon as a text book for teachers in training. He was also the author of a book on Psychology in Tamil and a text-book on Logic in Tamil in addition to "Essentials of Logic in English".

His selection as a member of the Special Committee on Education appointed by the Government of Ceylon in 1939 is an indication of the high esteem in which he was held as an educationalist. He was subsequently a member of the Board of Education.

As Writer on Shaivism

But great as his contribution was, at an Educational

it is for his love for knowledge of, and service to Shaivism, that his name will be enshrined in the hearts of posterity as it is now in those of his contemporary Shaivites.

The real urge that made him write books on Shaivism was his deep-rooted desire to prevent Shaivites' forsaking their faith enticed by the wiles of the proselytisers. In a letter to a friend of his, Mr. J. V. Jambulingampillai, which is reproduced in his preface to Sri Shivapadasundaram's Shaiva Samaya Saram, the latter says that first rate importance is given by Shivagnana Siddhar to the denunciation of alien religions as a protection against the onslaughts of false beliefs in Shaivism. As he could not bear to see the weeds of Christian influence which started to thrive from very long before Navalar's time still sapping the vitality of the Shaivites he wished to counteract this menace by writing books criticising Christianity. But he thought it would not be in the fitness of things to write about other religions before writing not even a single book on Shaivism. That was how the Shaiva Bhodams series came to be written. They naturally led to the other complementary series—Thiru-arudpavan, Saiva Kiriya Villakkam, Kandapurana Villakkam, Thiru-peravadiyam, Subra Bhodam, Thiruvasaka Manikal and Shaiva Samaya Saram. These books were designed to explain in simple language the ethical principles contained in the Shaiva Shastras as well as to bring home to the young and other religiously immature minds the sublimity of the lives of the Saints particularly "The Four", and the truths that the Puranas were intended to convey. He also had religious tracts prepared with the assistance of Mr. Jambulingampillai who himself contributed some, and distributed them freely. As his time was thus fully occupied he was unable to write books to discredit Christianity in the eyes of the Shaivites.

Nevertheless goaded on by the scurrilous attack on Shaivism made by Father Gnanaprasagar he published such devastatingly effective rejoinders that the vociferous Father Gnanaprasagar was completely silenced.

It must be remembered that Sri Shivapadasundaram was eminently fitted for the work he had undertaken in the cause of Shaivism by the solid foundation he had in both Tamil and Sanskrit under such competent teachers as his mother and aunt. This, coupled with his unceasing study and assiduous research enabled him to drink deep directly from the fountains of Veda-Agamic lore in the light of logic of which he was a

master.

Nevertheless his own opinion was, "My knowledge of Shaiva Shastras is negligible." Therein lay his greatness and strength.

It would not be out of place here to mention that the great Navalar did not touch the Vedas because he followed the injunctions of the Puranas and Smritis that Vellalas had no right to study the Vedas. Sri Shivapadasundaram has established that these injunctions are wrong and that every one should study Vedas. He quotes (Yajur Veda XXVI-2) in support of this.

Spiritual Abode at Kandavanam

His retirement from the teaching profession in 1933 did not, however, mean cessation from work for him. On the contrary it was so to speak the beginning of a whole time concentration of all his mental energy for serving Shaivism and helping all and sundry who went to his hut at Kandavanam for advice and assistance. That hut by the side of the Subramanya temple was the ideal sitting for him to pray, to meditate and to write.

His major work in English the 'Shaiva School of Hinduism' though meant primarily for western readers and published in England is an excellent handbook for Shaivites desirous of knowing something about the Shaiva Siddhanta philosophy. Opinion typical of the impression that this book created in the minds of western scholars was given in a letter written to the author by a New York lawyer in 1935, who said that though he had been studying every book on philosophy that he could get and found that they were unsatisfactory, when he read the 'Shaiva School of Hinduism' he found that that was the philosophy he was seeking.

In 'The Outline of Shivanubodham with a rejoinder to a Christian Critic' one can enjoy the delightful scintillations of his invincible logic play on and expose the fallacies of the Christian critic and others. Its value as an authoritative work on Philosophy can be gauged from the fact that Benaras University has recommended it as a book of reference to its students who prepare for the M. A. degree Examination with Shaiva Siddhanta Philosophy as one of their subjects.

His short biography 'Arudra Navalar' was an attempt to stress the importance of the Navalar's work of which people talked much but knew little and of his life of which they knew less.

'The Glories of Shaivism' was the last book written by him. He started writing it in December 1952 in response to an earnest request of his cousin Dr. Shivaprakasam. He could work at it only as a very slow pace as old age had begun to tell on his frail constitution and his digestive system was apparently by necessity in a

tal work at high pressure, so badly impaired that it could not satisfactorily deal even with five ounces of milk weakened by the addition of an equal quantity of water. He endeavoured to get what improvements he could in his health to satisfy his desire to make a trip to Thiruperumthurai without success. Nevertheless he was determined to finish his new book at any cost. He often blamed himself for having spent time when his health permitted, in writing non-religious books on Psychology and Logic without devoting it to the production of books on Shaivism the paucity of which troubled him very much in his later life.

He managed to muster up every ounce of energy that his ill-nourished body could supply and had the satisfaction of completing it in May.

(To be continued)

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"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)

Way with Poets.

Sheaves from Barathy

(Continued from page 1)

Editor of the Tamil paper gets Rs. 1000/-. We must all pray that Tamil editors get more and their salaries should be on a par with the salaries given to the best edited papers of the world. I am not worried about his or my salary," [தமிழ்ப் பத்திரிகைப்பருக்கு மாதம் 1,000 ரூபாய் என்ற காலம் வந்துவிட்டது பார்த்தாய்! அதைத் தவிர, எனக்கு அங்குக்கு என்ற கணக்கில்லை],

Sree Kuvilai Kannan was immensely pleased with the answer. Indeed Barathy, had lost all ideas of the small 'self'. He lived and realised the ideals—namely "Bahu Jana Hithaya, Bahu Jana Sukkaya" make this life ever fruitful for the good and the happiness of all.

WANTED

Wanted for Vadamaradchy Hindu Girls' College Hostel Point Pedro, A Matron, age over 30, minimum J S C. (English), or equivalent, needlework essential, board and lodging free. Apply early, in the first instance, by letter only, to the Principal, enclosing copies of two recent testimonials, and stating age, experience, qualifications, salary expected, and date of joining. Interviews later. (M 165, 27)

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FOR FURTHER PARTICULARS APPLY TO: S. KANAGASABAI, Sheriff.

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நோக்கமுடைய யாக செய்க குறைவிடா துயர்சக வாய்க
புன்மறை யறங்க நோக்க கற்றவம் வேள்வி மல்க
மேன்மைமொன் னைவீ தீ. விளங்குக வலக பெய்வாம்.

Printed and Published by S. P. BANDINAH, F. L. S. A. (London), residing at 245, Navalar Road, Jaffna, for and on behalf of the Proprietors the Shaiva Perarajana Sabha, Jaffna at the Press, the Shaiva Prakasa Press, Vannarponnai, Jaffna, on Friday, November 27, 1953.