

REVIEW OF RECENT POLITICAL EVENTS

Congress Leader's 'Bury The Hatchet' Call

AT a mammoth mass meeting that welcomed Mr. Mr. G. G. Ponnambalam at the Jaffna Esplanade on Saturday last on his return to the Peninsula after winning the 'Jaffna Seat Election Petition' before the Election Judge, the leader of the All Ceylon Tamil Congress Party explained his personal position in Parliament after having exhaustively reviewed the events that happened during the past twelve months. In conclusion Mr. Ponnambalam put forward a suggestion for all groups of Tamil speaking politicians sinking their differences in the interest of the common good of the people.

"It is my candid advice to you that we withdraw our support to this government, and I ask your approval for this view of mine before I take my seat in Parliament.

The fact that the constitution conferred on the island by the British Government in the teeth of minority opposition concentrated power in the hands of a racial and religious majority was fundamentally the cause for the present plight of the minorities.

In any country that had regained political power after long years of foreign rule there would always be, if the population was not homogeneous, the desire for the majority to entrench itself in dominance. That was why there was the need for checks and balances in the constitution which he demanded. Failing which the duty lay in those in whose hands power was devolved so to guide the state that the minorities were not given room to suspect that there was discrimination against them.

In Ceylon the first Prime Minister the late Right Hon. D. S. Senanayake took particular care not only to satisfy minority demands but also to avoid giving any room for suspicion that there was danger of minority interests being jeopardised. A devout adherent of the Buddhist faith as he was, he so conducted himself

as not to give the more extreme revivalists the hope that they would receive from him even in secret the least encouragement of policies and programmes intended to place at a disadvantage those who profess other religions.

"During his time it is to be noted that not even the most irresponsible dared even to raise the cry that the Governor-General, the Prime Minister and even the Vice Chancellor of the University should be Buddhists while today the idea is being bandied about by all and sundry without a word of disapproval from those who should publicly disapprove and discourage.

"In the matter of languages the late Mr. D. S. Senanayake was quite definite and made it known to all and sundry that both Sinhalese and Tamil shall, on equal terms all over the island, be the national languages of the country. The country cannot be too grateful to him for giving a clear and unanimous lead on these two vital matters.

"Dudley Senanayake followed his father's policies and principles in trying to fashion a national stage in Ceylon in which all the religious and racial groups, who claim this country as their only fatherland could live in honour and security and work whole heartedly to-

wards making Ceylon a homogenous nation.

These two Prime Ministers had these objectives vividly and sincerely in mind and succeeded in keeping within the healthy bounds the religious and racial urges. "That is the main reason that prompted me to agree to serve in the Government headed by them."

Unscrupulous politicians among the Sinhalese knew that deep down in the consciousness of the Sinhalese people was a longing for the re-establishment of the emblems of self rule which these self seeking politicians did not hesitate to propagate could be achieved only by bringing about the supremacy of one language. Thus one saw the deliberate and open emergence of movements aiming at Sinhalese racial and religious supremacy.

The head of the present government unlike his two predecessors, wanted to be firmly settled in the seat of powers. It was power that he wanted no matter what means were adopted to achieve it and for what purpose it was used.

"Let us be clear in our minds that in the present head of the government we have a man who will not hesitate to use any method or weapon to secure his own personal supremacy."

"The question may be asked why then did I agree to serve in the present Cabinet. I should like to state that I agreed against my better judgment because of the pressure of a number of my Cabinet colleagues, the insistence of the Tamil M. Ps of my party and the earnest request of the present Prime Minister for my support in two personal visits he paid me the day after he became Prime Minister.

Mr. Ponnambalam referred to a letter which he had received from Sir John before he (Mr. Ponnambalam) resigned. In that letter

Progress of Prohibition In India

Replying to a question in the Indian Lok Sabha, S. N. Mishra, Deputy Minister for Planning laid on the table of the House the following statement giving a summary of the replies of the State Governments received so far, regarding the results of Prohibition from the States in which it is in force:

Jammu and Kashmir: Government of Jammu and Kashmir have expressed inability to introduce Prohibition as the State's economy depends on tourist traffic.

Bhopal: Bhopal has introduced some restrictive measures and aims at complete Prohibition by gradual stages. It is of the opinion that success can only be attained by social and moral reforms and not by force or law.

Saurashtra: The Government of Saurashtra introduced complete Prohibition in their State with effect from 6-4-1950. They intend following the lead of Bombay in this matter.

Coorg: In Coorg, partial Prohibition is already in operation. The State Government intends tightening up restrictions further leading to total Prohibition.

Kutch: Prohibition has not been introduced in Kutch State. However, more and more restrictions are being imposed gradually on the sale of liquor. Financial considerations prohibit the State from introducing Prohibition in the near future.

Himachal Pradesh: The Government of Himachal Pradesh intend introducing Prohibition gradually. Here also financial considerations do not allow them to go fast. The State Government do not want to depend on force.

Madras: The entire State of Madras (excluding the agency areas now in Andhra State) went dry in October 1948. The State Government are in entire agreement with the resolution on Prohibition passed by the Indian National Congress on 5-4-1954.

Madhya Pradesh: Partial Prohibition has been in force since 1938. Total Prohibition of all intoxicants is the policy of the State Govern-

ment towards which all efforts are being directed.

Hyderabad: Hyderabad has no programme for Prohibition. The sales of opium and ganja are however reduced by 10 per cent every year for the last four years with the ultimate object of making them available only to those persons who produce a medical certificate.

Uttar Pradesh: Prohibition has been in force in eleven districts and three religious towns of the State. In order to implement the policy of the Government of India to stop oral consumption of opium by March 31, 1959, the quota of opium in each district in each district is being reduced by 12½ per cent every year. The results of a survey conducted by the Government regarding the conditions prevailing in the dry areas of the State, are under consideration and it is hoped they will help in determining the future course of action to be taken with regard to Prohibition.

PEPSU: No concrete steps have so far been taken for the introduction of Prohibition in this State as the State was under the President's rule during 1953-54. The present popular Ministry intend to make a review of the position.

Prohibition policy with regard to opium is being generally pursued and the quota of opium is reduced by 10 per cent every year so as to prohibit oral consumption of opium by the end of March 1959. Anti-opium smoking Act has been passed by the Legislature in its current session.

Andhra: Prohibition was introduced in the Andhra area in stages in a period of two years and is now in force throughout the State except in the Agency areas. The Government had appointed a Committee in January 1954 to review the working of Prohibition. The report of the Committee which was formed under the Chairmanship of Sri S. V. Ramamurthy, is under the consideration of the Government.

Orissa: Policy of gradual Prohibition is in operation.



சென்னை

சமஸ்திவாயவே ஞானமுதலாயிதும்
சமஸ்திவாயவே காணநிலிச்சையம்
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சென்னை

Hindu Organ

FRIDAY, SEPTEMBER 24, 1954

Treasure These Thoughts

As long as one does not become the Lord's own, by being His devotee, one's emotions and desires act like robbers who deprive one of peace and happiness and one's home is but a prison-house where the delusions caused by attachment to one's body and family enslave by acting as shackles on the feet.

WELCOME MOVE THOUGH BELATED

THE rousing reception that was accorded to Mr. G. G. Ponnambalam at the mammoth mass meeting on Saturday last was an unmistakable indication of the yearning of the people of the North to learn his views on the political situation that had developed during the period of his self-imposed silence. Concluding his speech which was significant for its moderation, Mr. Ponnambalam declared that the different political groups of the Tamil speaking people of this Island should compose their differences and meet at a round-table conference to chalk out a constructive program for their common good.

We are greatly amused to note that the metropolitan (English) Press has set about to draw incongruent inferences by endeavouring to read between the lines of the speech of the Congress chief and well beyond his mind. There has been so much of confused thinking in these circles that the newspaper reading public have been taken involuntarily across the present decade to the forgotten days of the fifty-fifty formula and reminded of the possibility of the recrudescence of reactionary communalism.

All along we have been perseveringly pleading for a united Sri Lanka by means of the negative

process of the liquidating of differences among the leaders of each community. In furtherance of this effort we wholeheartedly welcome the move indicated, though a little too late, by Mr. Ponnambalam.

If in the course of his speech at the Jaffna Esplanade Mr. Ponnambalam had referred to the apprehensions of the Tamil speaking people about the real intentions of the Government in the matter of implementing the decision of the State Council in regard to the official languages of this country, it should not be over-looked that almost every Tamil speaking M. P. had expressed similar doubts. Did not Sir Kandiah Vaithianathan have to say something strongly about the inclusion of the phrase 'language of the area' in the text of the Indo-Lanka agreement? Had not Mr. S. Natesan, Mr. V. Kumarasamy, Mr. C. Suntharalingam and the other Tamil M. Ps commented on the unfortunate omission of a speech in Tamil on the occasion of the presenting of the address of Thanks to the Queen. And quite recently was it not Mr. A. L. Thambyayah who took the M. P. for Bandarawela to task for adding insult to injury by refusing to give in English a summary of the latter's speech in Sinhalese in which he had spoken derisively of the Tamils and their language? Now are all these events to be labelled as despicable efforts in the direction of disseminating communal thoughts? How then can Mr. Ponnambalam's call for the closing of ranks in order to work for the preservation of the Tamil Language be construed to be an attempt to bring about a consolidation of the minorities with a view to creating trouble for the majority community?

The ordinary man has plenty of common sense to draw a distinction between the patriotic urges of a community and the vicious vapourings of undiluted communalism.

If Mr. Ponnambalam's recent call for a common organisation for the Tamil speaking people is a communal cry then not a single Sinhalese leader can escape the same accusation being levelled against him. Who is the Sinhalese leader who has not made a public utterance that Sinhalese should be made a State Language? Could that be interpreted as being an anti-

Letters to the Editor.

THE THREAT—FROM WHERE?

Sir,—

The mammoth crowd that gathered last Saturday at the esplanade was not there so much as a tribute to Mr. G. G. Ponnambalam. But it was a crowd in search of a leader and a policy—a crowd oppressed with a sense of frustration, alive to the dire dangers that face the Tamils and anxious that all Tamils and their leaders should come together and face unitedly the dark perils that loom ahead.

At a time like this it is essential that there should be clear and courageous thinking. It is the duty of our leaders to clarify the position, to put forward categorically our doubts and fears before the Government and its leader and get their answer before coming to any conclusion and no time is more suitable for this than the present when the Prime Minister is visiting Jaffna.

There are ominous signs in the South that a new despotism is rising there; a racial and religious bigotry that seems to be unaware of the existence of other races and other faiths. This is actively encouraged by responsible men who should know better.

I am not here referring to the riots and arson that appeared in certain areas recently. But I wish to refer here to the speeches and actions of public men in the south which were a direct incentive to the above.

Mr. Godamune and the Tri Sinhala Peramona speak of the Tamil danger. A retired Sinhalese Civil Servant speaks of the necessity to make the Premier a dictator to meet the 'Tamil Menace'. An ex-premier speaks of the necessity to support the Buddha Jayanti on the part of the Government because this is a predominantly Buddhist country. A retired Chief Justice speaks of the necessity of having one official language (naturally Sinhalese) because otherwise the Tamils will get an advantage. A responsible Minister on an important occasion like the Queen's opening of the Parliament, accidentally forgets the existence of Tamil. A member of a Government Party makes a wanton unprovoked attack on the Tamils in the floor of the House.

What was the Prime Minister's attitude on all

Tamil move? Certainly not. Only where Sinhalese leaders propagate the view that Sinhalese only should be made the State Language can it be said that there is a communal cry. The call for all Tamil speaking groups to get together cannot be opposed by any true Ceylonese.

these important questions which naturally agitate the Tamils. Was it one of tacit approval, covert encouragement or open disapprobation? We are entitled to ask him what steps he took to put down these blatantly communal utterances and activities if he really disapproved of them.

On most of the matters he had been keeping silent except when he told the House of Representatives, when Tamil members protested against the boycott of Tamil shops and against the speech of Mr. Sugathadasa that the best way to avoid such danger by the Ceylon Tamils is to wear a badge that they are Ceylon Tamils. There was not one word of disapproval of Mr. Sugathadasa's speech.

Naturally the Tamils are perurbed and it is the duty of all those who are according the Premier receptions to get clear cut answers from him on all these important matters. A soothing word here and a pleasant word there will not do. What the Tamil people want is a clear cut enunciation of Government policy on Sinhalese communalism which is rearing its head as a portent and a threat to the other communities in the Island, a threat to their security and a portent of even greater dangers ahead.

Yours etc
A CITIZEN

Need For Statements

Srr.—Mr. G. G. Ponnambalam in his speech has made some charges against the present Government. It would appear very desirable, in the public interest and in the interests of national solidarity, for the present Prime Minister and the ex Prime Minister, Mr. Dudley Senanayake, both of whom are leaders of the Government and of the United National Parties, to express their opinions specifically on the subject of the charges and on relevant matters.

S. Sivasubramaniam,
156 Hultsdorp Street,

House And Compound For Sale

House and Compound called "Kalluvu Valavu" extent 6 lms. V. C. and 10 2/5 kulies at Manipay (close to Sellamuttu Playground) is for sale

Offers are accepted.

For further particulars apply to the Treasurer, American Ceylon Mission, Diocesan Office, Manipay. (M 130 24, 1)

SUN WORSHIP IN KASHMIR

Kashmir has been a land of many cults and creeds. Brahmanism, Buddhism, Vaishnavism, Tantrism, Shaivism and Islam have succeeded one another and held sway for considerable periods. But in this pageantry of religions, Sun worship has a place all its own.

Sun-worship exercised a tremendous hold on the popular mind as is attested by the devotion with which King Kalasa practised it, although he professed Shaivism or the Trika Philosophy.

It is not possible to say precisely how the worship of the Sun-god started. But it is quite certain that the ancient Kashmiris were not influenced by the Zoroastrians of ancient Iran. We have numerous poetical references in the Vedas where the Sun-god is referred to as Savitr, Surya and Aditya.

Sun-worship was perhaps at its zenith when the Sun-temple at Martand was constructed. The great warrior-king of Kashmir, Lalitaditya Muktapida (699-736 A.D.) left this impressive and stupendous monument as his tribute to the Sun-god.

The indigenous inhabitants of Kashmir continued to worship the Sun-god long after they were converted to Islam. It is interesting to note that the chronicles of Mirza Haider Dughlat, a Kashmiri historian, contain interesting references to this fact. In his *Kitabi-Rashidi*, the Mirza writes:

"There lived in Kashmir a sect of Sun-worshippers who were called Shammassin. Their creed was that the light of the Sun owed its existence to their purity of faith. They believed that they, in their turn, existed through the light of the Sun. Even as they owed their existence to the Sun so did the Sun draw its life from them. In the daytime, when the Sun was visible, they were bound to act virtuously, as the Sun saw their actions; but at night, when the Sun neither saw them nor had knowledge of their deeds, they had no moral responsibility for their actions. This sect was known as Shamsuddin (or the practisers of the religion of the Sun) and believed that the title had

(Continued on page 5)

Racial And Religious Fanaticism Should Be Eliminated

Senator Kanaganayagam's Trenchant Criticism

(Continued from last Issue)

"The starting of the university had been rendered possible and even hastened by the spontaneous and liberal support of the Tirumalai-Tirupati Devasthanam Trust, who made munificent endowments of extensive lands, fine buildings, and an outright grant of Rs. 6½ lakhs besides a recurring grant of Rs. 2½ lakhs."

That was possible because of agitation, as early as 1914, by the late Mr. Justice Seshagiri Aiyar who introduced a Bill in the Madras Legislature for utilizing the surplus funds of the Tiru-

malai-Tirupati Devasthanams for the maintenance of a Sanskrit school and two English schools. Later, by subsequent legislation, the scope of this Endowment Act was enlarged with the result that a university and seats of learning were founded. Again, in 1925 or so, another piece of legislation was introduced. In this connection, I have with me a pamphlet by Mr. G. K. W. Perera that was submitted to hon. Senators. It gives the history of the legislation affecting the Buddhist temporalities and shows how many years it took and how

many heart-aches there were to bring about some sort of order into the administration of devales and Buddhist temporalities which, even today, are still in an unsatisfactory state.

That is why I say that this Bill should not be shelved. I think the Minister concerned and his Parliamentary Secretary here should decide not merely to give explanation but to interduce this measure as early as possible, because this is the Third Session of the Second Parliament, and before the Fourth Session is ushered in, we should like to have this piece of legislation on the statute book. It is funds gathered from such trusts which have been responsible, as in the case of India, for the constitution of faculties of oriental learning and Indology, and the opening of colleges devoted to the fine arts, to music and theology, and to modern sciences, and so on.

ORDER NISI

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction No. 1747

In the matter of the Intestate estate of the late Vinasi thamby Thambyrajah of Evenai in Jaffna.

Vinasithamby Ratnasingam of Evenai in Jaffna

Petitioner.

Vs.

Minor 1 Rasammah daughter of Thambyrajah of do
Minor 2 Maheswari daughter of Thambyrajah of do and 3 Vallipuram Nadesalingam of Urumpiray

Respondents.

This matter coming on for disposal before Spencer Rajaratnam Esqr: District Judge, Jaffna on the 8th day of April 1954 in the presence of Mr. K. Aiyadurai Proctor for Petitioner and the affidavit and petition of the petitioner having been read:

It is ordered that the 3rd Respondent be appointed Guardian ad-litem over the 1st and 2nd minor Respondents for the purpose of representing them in these proceedings and that the Petitioner as brother of the deceased be declared entitled to Letters of administration to the Estate of the above named deceased unless the said Respondents or any other person interested in the above Estate shall appear before this Court on the 10th day of May 1954 and show cause to the contrary to the satisfaction of the Court

This, 8th day of April 1954.
Sgd. Spencer Rajaratnam
District Judge.

Drawn by

K. Aiyadurai
Proctor for Petitioner.
13-9-54;

This Order Nisi is extended to 27-9-54.

Sgd P. Sri Skanda Rajah
District Judge
(O. 103. 17 & 24)

NOTICE

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction No. 1807

In the matter of an application under Foreign Probate Ordinance for the estate of the late Thangaratnam wife of Naganathy Kanagasabai Manicavasagar of Jaffna late of Tanjong Rambuttan in the State of Perak in the Federation of Malaya

Deceased
Naganathy Canagasabai Manicavasagar of Silibin Ipoh in the State of Perak in the Federation of Malaya by his Attorney Sabapathipillai Kanagasabapathy of Uduvil Jaffna

Petitioner
Notice is hereby given that after the expiry of fourteen days from the date hereof application will be made to the District Court of Jaffna

ORDER NISI

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction No. 1759

In the matter of the Intestate Estate of the late Kathirgamu Sinnathamby of Puthur East Deceased.

Ponnammah widow of K. Sinnathamby of Puthur East, Jaffna

Petitioner.

Vs.

1 Kantbar Paramu and wife
2 Rohini of Puthur East, Jaffna

Minor 3 Rasammah daughter of Sinnathamby of do

„ 4 Sinnathamby Sellathurai of do

„ 5 Sinnathamby Sinnathurai of do

„ 6 Sinnathamby Sivanesan of do and

„ 7 Sinnathamby Sivaraajah of do

Respondents.

This matter coming on for disposal before Spencer Rajaratnam Esqr, District Judge Jaffna on the 13th day of May 1954 in the presence of Mr. K. Aiyadurai Proctor for petitioner and the petition and affidavit of the petitioner having been read.

It is ordered that the 1st respondent be appointed guardian ad-litem over the 3rd to 7th minor respondents for the purpose of representing them in these proceedings and that the petitioner as the lawful widow of the deceased abovenamed be declared entitled to Letters of Administration to the estate of the abovenamed deceased unless the said respondents or any other person interested in the above estate shall appear before this Court on or before the 18th day of June 1954 and show cause to the contrary to the satisfaction of this Court.

This 8th day of April 1954.
Sgd Spencer Rajaratnam
District Judge.

Drawn by
K. Aiyadurai
Proctor for Petitioner.
13-9-54;

This Order Nisi is extended to 27-9-54.

Sgd. P. SriSkandaRajah
District Judge.
(O. 104. 17 & 24)

under the British Courts Probates (Re-sealing) Ordinance Chapter 84 of the Legislative Enactments of Ceylon for the re-sealing of the Probate granted in respect of the estate of the abovenamed deceased namely Thangaratnam wife of Naganathy Canagasabai Manicavasagar of Jaffna late of Tanjong Rambuttan in the State of Perak in Federation of Malaya by the Supreme Court at Ipoh on 21st day of December 1953.

S. PATANJALI

Proctor for the Attorney of Naganathy Canagasabai Manicavasagar of Silibin Ipoh Perak

This 25th day of August 1954
(O 105 17 & 24)

Astrological

WEEKLY FORECASTS

'SRI PATHY'

FROM 26-9-54 TO 2-10-54

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

There will be many quarrels in the domestic circles this week. Beware of scandals and keep aloof from undesirable elements if you want to save your reputation. The last day of the week must be spent with care.

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

The money that you expect from certain quarters will not turn up. You may be forced to sacrifice some future prospects for an immediate benefit. Friends will not be very helpful. Do not trust their promises very much.

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

If the periods (மீனம்) and sub-periods (புது) are also favourable. You will gain something substantial this week. Some unexpected gains likely. Domestic upsets shown but that will not tax you much.

CANCER *Punarpoosa 4, Poosa, Ayilya [Kataka Rasi]*

You will have to face some storms in the office this week. If in partnership business likelihood of being duped. Do not invest in any ventures. Ill health in the family circle also shown.

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

The efforts that you put in will not bring in good results this week. You will have to meet with underground opposition. Health upsets also likely.

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

You may spend some money in a vehicle or in some domestic necessities this week. Work will be heavy but you will be rewarded. There will be no time for pleasure or recreation.

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

It is difficult to keep your promises or be straight in your financial dealings this week. Expenditure will be on the rise. Mischief-makers will be awaiting an opportunity to give trouble. Be careful in your official duties.

SCORPION *Visaka 4, Anusha, Kettai [Vrischika Rasi]*

Domestic and financial conditions should improve from this week. Gains through lands and landed properties shown. You will make some interesting contacts which will help you later.

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

Your old investments will bring in some good results this week. New deals will not be very successful. Health upsets likely. Social success and fame promised weed end

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

The first day of the week must be spent with care. Rest of the week will be favourable for business or professional affairs. But there will be no domestic harmony.

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

The first three days will be a very stormy time. Be careful in all your ventures. Accidents and domestic upsets likely. Week end will bring in some good news.

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

The first 8 days will be favourable for new undertaking. Wednesday, Thursday and Friday will bring in some worries. Week end turns favourable.

A STUDY OF THE SVETASVATARA UPANISHAD

(By A Science Graduate)

(Continued from our issue of 17-9-54)

Second Adhyayam (Contd.)

The comparisons of the mind roaming about with the senses to a carriage drawn by untamed horses and of the Pranavam to a raft or boat with which to cross the fearful torrents of the world are indeed most apposite. Another Upanishad speaks of the mind as the reins with which to pull back the wildly wandering horselike senses (Vide Katha Upanishad 1, 3, 3-9).

The glories of the sacred Pranavam, known variously as Anukaram, Utgitam, Sri Panchaksharam (Vyasti Pranavam), Brahmanam, Taram, &c, are chanted and the worship of God with its aid described in more or less detail in several Upanishads, notably in the Atharva Sikha and the Mandukiyam which are pre-eminently the Upanishads of the Om. The Tamil Shastras too are equally loud in their praise of this Prince of Mantras which forms the beginning and the end of all the Vedas and constitutes the central pivot on which they hinge. The Siva Gana Siddhi, for instance, after speaking of Sahambhavanai and the *Aham Brahmi Asmi* (அது நானேன்) formula proceeds to speak of God-realization through meditation with the Sri Panchaksharam as follows:

அஞ்செழுந்தால் ஆன்மாவை அரணுடைய பரிசும்
ஆன் உருவம் அஞ்செழுந்தால் அமைந்தமையும் அறிந்திட்டு,
அஞ்செழுந்தால் அமைந்தமையும் அறிந்திட்டு,
ஆன்மாவில் அஞ்செழுந்தால் துறந்த அர்ச்சித்து,
அஞ்செழுந்தால் ஆன்மாவின் அனைவரும்,
அனைவரிய கோதண்டம் அனைத்து, அருளின் வழி கின்று,
அஞ்செழுந்தால் விதிப்படி உச்சரிக்க, மதி அருக்கன்
அனை அமை போல் தோன்றும் ஆன்மாவில் அரணே.

Understanding the Personality of God in the Sri Panchaksharam and the soul's dependence on Him by (analysing and grasping the true import of) the Sri Panchaksharam, sanctifying the different parts of the body by (chanting) it and touching them with the hand, worshipping God as seated within the soul in the region of the heart with the aid of the same Mantiram, kindling and rearing the fire (of knowledge) in the region of the navel by the same process and (ascending therewith and) accomplishing the difficult feat of attaining the region of the forehead and there pronouncing and meditating in all humility on the Sri Panchaksharam in the prescribed manner — (to the votary who does all this, the Lord will manifest Himself in the soul even as the (shadow planets Rahu and Ketu allegorised as) serpents manifest themselves in the sun and in the moon (at the times of the solar and lunar eclipses).

How all this precept is to be put into practice is a matter to be learnt from the Guru as prescribed in the Shastras, and the less we say by way of further comment on the subject the better.

We should not omit to note however that the capacity of this most efficacious Mantiram to ward off evil and enable its votaries to gain their goal is testified to by our poet-saint Sekkhar in his narration of the life stories of some of our saints in his *Periya-Puranam*. When, for instance, the veteran Father-saint Appar was tied up with a stone and thrown into the sea by some Samana fanatics, he meditated on God and sang the praises of the Sri Panchaksharam, when, lo! and behold! it was indeed a miracle of miracles, the stone floated on the waters, ...மலரோச முத்த அமர் மழ்த்துதற்கு, அரிய அஞ்செழுந்தையும் அரசு போற்றிடச், அரு தொழில் கடவினான் அம் யிதாததே, the stone became a raft and the fast-fitting rope snapped, the Pasam failed to be effective, அப்பெருந் கல்லும் அககு அரசு மேல் கொள்த், தெப்பமாய் மிதத்தலின் செறிந்த பாசமும், தப்பியது...and our Father of Tiru-Vaimoor crossed the turbulent waters of the tumultuous sea and the "fearful torrents" of that other very much vaster and more dangerous sea, the ocean of births and deaths by the raft wrought by the sacred Pranavam.

11. In the process of the practice of Brahma-Yogam, there manifest themselves at first (to the practiser) appearances like hoarfrost, smoke, the sun, wind, fire, glow-worms, lightning, crystals, the moon, &c.

12. To the Yogi who is possessed of a body burning with the fire of concentration as the five-

fold augmented result of successively concentrating on (the five elements of) the earth, water, fire, air and Akas (with the corresponding bodily organs and their presiding Deities), there is no disease, no old age, no sorrow (or death).

13. Lightness (of body), good health, desirelessness, shining colour (or beauty), sweetness of voice, fragrant smell, rarity of evacuations these they say are the first fruits of Yoga practice.

These three verses give us a rough idea of the incidental results of Yoga practice in its early stages. The initial phenomena, the apparitions of hoarfrost, &c. that arise in the practiser's brain are an indication that concentration of mind has set in in good earnest. Most unpleasant sensations these apparitions are, untoward results which appear most unexpectedly and frighten the practiser. The novice whose mind is not fortified by prior conformance to the practice of the negative and positive virtues and other preliminary steps referred to earlier or who in his over-confidence in his own ability attempts to put his book-learning in a practice without the personal guidance of a competent Guru, is likely to get unnerved and eventually to succumb to the havoc wrought in his brain by these appearances. This is why great emphasis is laid in the preparatory steps of Iyamam and Niyamam and the need of a competent Guru. The Guru will guide the disciple to tide over these initial difficulties and, proceeding further under the former's guidance, the practiser will gradually begin to feel the lightness of body, &c, referred to in the last verse.

(To be continued)

ORDER NISI

IN THE DISTRICT COURT
OF JAFFNA

Testamentary Jurisdiction
No. 1806

In the matter of the estate
of the late Rajarajeswary
wife of Sundrasegaram-
pillai Paskaranandavel of
Valvettiturai Deceased

Sundrasegarampillai Paskara-
nandavel of Valvettiturai

Vs Petitioner

1 Paskaranandavel Ari-
chandran
2 Nagamattu Subramaniam
both of Valvettiturai
Respondents

This matter coming on for
disposal before P. Sri Skanda
Rajah, Esquire, District
Judge, Jaffna on the 23rd day
of August 1954 in the presence
of Mr. M. Esurapadham
Proctor on the part of the
Petitioner and the affidavit
of the above mentioned Peti-
tioner dated the 23rd day of
June 1954 having been read:

It is declared that the said
2nd Respondent be appointed
Guardian-ad litem over the
minor the 1st Respondent and
that the said Petitioner be de-
clared entitled to have
Letters of Administration to
the estate of the said intes-
tate as his lawful widow and
the same issued to him ac-
cordingly unless the Res-
pondents or others interested
shall on or before the 27th
day of September 1954 show
sufficient cause to the satis-
faction of this Court to the
contrary.

It is further ordered that
the minor's appearance is
dispensed with as he is of
very tender age.

This 23rd day of August 1954

Sgd. P. Sri Skanda Rajah
District Judge

Drawn by
Sgd. M. Esurapadham
Proctor for Petitioner
(O 101 17 & 24)

ORDER NISI

IN THE DISTRICT COURT OF
JAFFNA

Testamentary Jurisdiction
No. 1802

In the matter of the Intestate
Estate of the late Sanmu-
gam Ponniah alias Ponnamp-
palam of Mabiapiddy,
Sandilipay Deceased

Rasammah widow of Shan-
mugam Ponniah alias
Ponnampalam of Mabi-
piddy, Sandilipay

Vs Petitioner

(1 Parasathy daughter of
Ponniah of Mabi-
piddy, Sandilipay
2 Gnanasakthy daughter
of do
3 Ponniah Thurairasa
of do
4 Nagarathnam daughter
of Ponniah of do
5 Ponniah Thavarasa
of do
6 Sanmugam Nagalingam
of do Respondents

This matter coming on for
disposal before P. Sri Skanda
Rajah Esquire, District Judge
of Jaffna, on the 19th day of
August 1954 in the presence
of Mr. A. V. Sathasivam,
Proctor on the part of the
petitioner abovenamed and
the affidavit of the petitioner
dated 14th August 1954
having been read:

It is ordered that the said
petitioner be and she is hereby
declared entitled as widow of
the said deceased to have
Letters of Administration to
the estate of the said deceased
issued to her accordingly
unless the respondents above-
named or any other person or
persons interested shall on or
before the 24th day of Sep-
tember 1954 show sufficient
cause to the satisfaction of
this court to the contrary.

It is further ordered that
the 6th Respondent above-
named be appointed Guardian-
ad-litem over the 1 to 5 Res-
pondents abovenamed unless
sufficient cause is shown to

FOR SALE

A Spacious Bangalow, with
six rooms, electric lights,
4 lachams in extent, with
good variety mango trees and
8 coconut trees, all bearing,
situated at Chundikuli - Next
to Kechcheri, Local Govt.
Office, Agricultural Office,
close to St. John's College
and Girls College. Brings an
income of Rs. 75/- per month.
Offers Rs 30,000/- or nearest.
No Brokers. Apply to Sam
T. Solomons, Kandy Road,
Chund kuli, or Mr. C. C.
Somasegaram, Crown Proctor,
Vannarponnai.
M 117. 10, 24)

ORDER ABSOLUTE IN THE FIRST INSTANCE

IN THE DISTRICT COURT OF
JAFFNA

Testamentary Jurisdiction
No. 1808

In the matter of the last will
and testament of the late
Vinasithamby Murugesu of
Karainagar North

Deceased

Suntharam widow of Vinasithamby Murugesu of Karainagar North

Petitioner

This matter coming on for
final determination before
P. Sri Skanda Rajah Esquire
District Judge Jaffna on the
27th day of August 1954 in
the presence of Mr. V. K.
Rudrasingham Proctor on the
part of the petitioner and the
affidavit of the petitioner
dated 27th August 1954
having been read:

It is ordered that the last
will and testament of the late
Vinasithamby Murugesu the
deceased dated 31st October
1951 and attested by K.
Arumugam Notary Public
under No 73 and now depo-
sited in this court be and the
same is hereby declared
proved.

It is further declared that
the petitioner Suntharam
widow of Vinasithamby
Murugesu is the Executrix
named in the said last will
and that she is entitled to
have Probate of the same
issued to her accordingly.

This 27th day of August 1954

Sgd. P. Sri Skanda Rajah
District Judge

Drawn by
Sgd. V. K. Rudrasingham
Proctor for Petitioner
(O 102 17 & 24)

the satisfaction of this Court
to the contrary on the said
date.

It is further ordered that
the 1 to 5 Respondents shall
be produced before this Court
on the said date.

This 10th day of Sept. 1954

Sgd. P. Sri Skanda Rajah
District Judge

Drawn by
A. V. Sathasivam
Proctor for Petitioner
(O 100 17 & 24)

PREMIER'S JAFFNA PROGRAM

September 28 To October 3.

28th Sept. 1954 — Tuesday

- 8 30 a. m. Arrive Jaffna Station.
- 9 45 a. m. Civic Reception at Town Hall.
- 10 30 to 11 45 Meet Mayor and Municipal Councilors
- 5 15 p. m. Public Reception.

29th Sept. 1954—Wednesday

- 8 05 to 9 00 a. m. Town Council, Manipay Reception.
- 4 30 to 5 10 p. m. Public Reception — Inuvil Kalingan Theatre.
- 5 45 to 6 45 p. m. Ramanaathan College Unveil portrait of Lady Ramanaathan; Tea party.
- 7 30 p. m. Valvet titurai Town Council, Public Reception at Amman Temple premises.

30th Sept. 1954—Thursday

- 9 35 to 11 a. m. Public Reception—Pooneryn.
- 12 00 to 1 00 p. m. Kili-nochchi—Public Reception by the Public of Karachchi.
- 3 40 to 3 30 p. m. Paranthan Lay foundation stone of D. D. T. and Castic Soda Factory.
- 5 30 to 7 30 p. m. Public Reception—Chavakachcheri.

1st October, 1954—Friday

- 9 00 a. m. Nainativu—Declare open Maternity Home Public Reception.
- 12 00 Noon Delft, Declare open Government Junior School Building. Public Reception.
- 6 30 p. m. Unveil Portrait of Sir Waithilingam Duraiswamy in the Velanai Central College Hall. Public Reception

2nd Oct., 1954—Saturday

- 7 30 a. m. Open Mandaitvu Maternity Home — Public Reception.
- 5 30 to 6 30 p. m. Garden Party at Old Park by G. A. and D. R. OO Received by G. A. and D. R. OO
- 6 55 to 7 45 p. m. Attend all Jaffna Community Centre Rally at Town Hall, Jaffna.
- 8 10 p. m. Public Reception at Attiar Hindu College, Nērvēly.

3rd October, 1954—Sunday

- 9 45 a. m. 17th Mile Post on Jaffna - Pt. Pedro road —Halt Mahatma Theatre Public Reception.
- 12 00 Noon Civic reception by Town Council. Unveil Commemorative Tablet Navaratnasamy Swimming Pool opposite Pt. Pedro Post Office. Lunch.
- 5 30 p. m. Arrive Vaddukōddai Hindu College

FOR SALE

(13) Thirteen Acres paddy field fully cleared; two bar vests Third Channel Kili-nochchi Scheme offer:— 4—28th Lane Flower Rd Colpetty.

Mahadevi S.

(M 126 24 & 8)

Tender Notice

Co operative Hospital Society Ltd., Moolai

The Secretary Co-operative Hospital Society Ltd., Moolai invites tenders which should reach him not later than 12 noon on 14-10-54 for the construction of a ward of 4 rooms for the above Hospital from Contractors registered with Government for Rs. 30,000 or over.

2. Tender forms are available at the Co-operative Hospital Society Office, Moolai, and all intending tenderers may visit the said office, inspect the plans, specifications and bill of quantities and render themselves thoroughly conversant with the nature of the works to be performed. Tender forms will be issued up to 12 noon on 12-10-54 on production of a receipt for Rs. 50/- for each form from the Cashier of the Moolai Co-operative Hospital Society Office. Deposits will be returned to the unsuccessful tenderers after the successful tenderer has signed the agreement and on the return of the specification form issued with the tender form; and to the successful tenderer after the work has been satisfactorily completed.

3. All particulars could be obtained from the Secretary, Co operative Hospital Society Ltd., Moolai during office hours.

4. The said Secretary acting on instructions of the Board of Management reserves the right to accept or reject any or all tenders and does not bind himself to accept the lowest tender. Envelopes should be marked "Tender for construction of Hospital Ward" on the left hand top corner.

R. K. ARULAMPALAM
Secy. Co op. Hospital Society Ltd., Moolai

15. September 1954.
(M. 127 24)

Public Reception.

- 7 40 to 8 40 p. m. Town Hall Jaffna. Dance recital by School of Dancing.
- 8 50 p. m. Leave Jaffna for Colombo by the Express Train.

Tandava Form Of Lord Siva

A Study of Interesting Bronzes

The usual Nataraja icon has the right leg planted and the left leg lifted up and represents the *Ananda Tandava*. But rarely, in some Nataraja icons we find that the left leg is fixed and the right lifted up, depicting the *Marukal Tandava*. But, according to the *Agamas* only seven varieties of *Tandavas* are recognised. They proclaim that Lord Siva performed (1) *Kalica* or *Muni Tandava* at the Copper Sabha at Tirunelveli, (2) *Gouri Tandava* at the Silpa Sabha at Tiruppattur, (3) *Sandhya Tandava* in the Silver Sabha at Madurai, (4) *Samhara Tandava* in midnight pitch darkness, (5) *Tripura Tandava* at the Chitra Sabha at Courtallam, (6) *Kali or Urdava Tandava* in the Golden Sabha at Chidambaram.

Each one of the above *Tandavas* is esoterically explained in the *Agamas* as symbolising the act of (1) creation (*Srishti*), maintenance (*Srishti*) divided into two subdivisions, (2) protection when fallen into evil ways, (3) protection to follow good ways, (4) destruction (*Samhara*), (5) keeping in ignorance

By

V. M. NARASIMHAN

and bondage (*Triodhana*), (6) blessing for release from bondage (*Anugraha*) and (7) combination of all the above six acts into one respectively.

According to the *Bharata Natya Tandava* is the virile male dance performed by Lord Siva. *Hasya* is the graceful female dance of Parvati. As the poses of Siva's dances were observed, classified and defined from Siva's performance by Tanduvu, one of Siva's attendants, it is said that it came to be called *Tandava*. The poses so identified and defined are 108 in number. In the great Siva temple at Chidambaram, on two projecting pillars in the eastern *gopura*, we see the 108 poses chiselled out with their names inscribed under them: (*vide* 'Tandava Lakshana' by Sri B. V. Narayanaswami Naidu and two others, 1936).

There is no doubt that the abovementioned seven *Tandavas* grew out of the ancient *Natya Sastra*. The leg and the hand poses in these seven *Tandavas* are, with some difficulty, identifiable with the seven specific poses in the 108 found at Chidambaram. According to the late T. A. Gopinatha Rao, in the *Asu-madbhedagama* nine *Tandavas* are described. But by careful reclassification, the nine can be brought under seven distinct forms. As a matter of fact, we actually note several other *Nrittamurti* as in the sculptures in the

Order Nisi

IN THE DISTRICT COURT OF JAFFNA

No. 1789 T.

In the matter of the Intestate Estate of the late Mathan Kandan of Mahiapiddy. Deceased

- 1 Ponnammah widow of Mathan Kanthan of Mahiapiddy
- 2 Thamban Visvanathan do Petitioners
- Vs.
- 1 Mathan Thampan of Mahiapiddy
- 2 Kandan Sinnavaan and wife
- 3 Nagamuthu both of Uduvil
- 4 Velan Kandan and wife
- 5 Ponni both of Mahiapiddy Respondents

This matter of the Petition of the abovenamed Petitioners coming for disposal before Spencer Rajaratnam, Esquire, District Judge, Jaffna on the 28th day of July, 1954 in the presence of Mr. S. T. Nadarajah, Proctor for the Petitioners and on reading the affidavit and petition of the petitioner.

It is ordered that the petitioners be declared entitled to Letters of Administration to the Intestate Estate of the abovenamed deceased and the same issued to them as the lawful widow and next of kin respectively of the deceased, unless the Respondents or any other person shall on or before the 8th day of September 1954 show sufficient cause to the satisfaction of this Court to the contrary.

Jaffna this 28th day of July 1954

P. SriSkandRajah
District Judge

Drawn by
S. T. Nadarajah
Proctor for Petitioners

24-8-54
Extended till 1st October 1954

P. SriSkandaRajah
District Judge
(O. 106 24 & 1)

ancient Pallava temple at Kancheepuram. A few of them are even seen to come outside the recognised forms. So, we are not able to trace in full detail the inter-relation of the dances of Siva in Sivaite literature sculptures and iconography with the *Natya Sastra*

The three figures indicate the first kind of *Tandava Kalica* or *Muni Tandava*. The *Bharata Natya Sastra* defines this mode of dance as *Chaturam*; "the left arm in the *Anchita* (fingers kept separate and turned towards palm) pose the right one in the *Chatura* (little finger vertical, the three others

(Continued on page 6)

Sun Worship In Kashmir

(Continued from page 2)

been received from heaven. The Kashmiris abbreviated it, and called the sect *Shammasi*".

Numerous legends are associated with the Sun. It is popularly believed that *Kshatriya* heroes who lay down their lives on the battlefield go to the region of the Sun. Another common Indian belief is that the Sun infuses its own light into the lamps and it is for this reason that Kashmiri Pandits do not blow out their lamps but use their fingers to extinguish the flame. The ceremonial bathing in holy rivers when a solar eclipse occurs is a countrywide practice. On such occasions, the Kashmiri Pandits, too, go to the local 'Kurukshetra', which is about 9 miles from Srinagar, to bathe in the spring.

Sun-worship is still part of the living faith of the Kashmiris.

ORDER NISI

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction No. 1770

In the matter of the estate of the late Kanthapillai Thamotheerampillai of Tellippalai South-West

Deceased.

Ponnambalam Rajaratnam of Pannalai presently of D. M. and S. S. Office, Colombo

Vs. Petitioner.

- 1 Kandappillai Ponnambalam
- 2 and Kandappillai Visuvanathar both of Tellippalai South West Respondents.

This matter coming on for disposal before S. Rajaratnam Esqr., District Judge, Jaffna on the 8th day of June 1954 in the presence of Mr. S. Nadarajah Proctor for petitioner and the affidavit and petition of the petitioner have been read:

It is ordered that the said petitioner is entitled to Letters of administration in respect of the estate of the deceased and the same issued to him accordingly, unless the said respondents or any others interested shall appear before this Court on or before the 12th day of July 1954 and show sufficient cause to the satisfaction of this Court to the contrary.

This 8th day of June 1954
Sgd. S. Rajaratnam
District Judge.

Drawn by
S. Nadarajah
Proctor for Petitioner.

Time to show cause extended to 16-8-54.

Intd. A. E. R. Corea,
D. J.

20-9-54
Extended to 4-10-54.
P. SriSkandaRajah
District Judge,
(O. 107. 24 & 1)

REVIEW OF RECENT POLITICAL EVENTS

(Continued from page 1)

Sir John had indicated that in the case of any major change of policy in Mr. Ponnambalam's Ministry, Sir John should be consulted first. Mr. Ponnambalam said that such a directive was most derogatory to him as a politician. "The suggestion that I should take orders from Sir John—a man who had to be taught the elements of politics by me, a man unfit to be even a member of a village committee was unthinkable.

"Having accepted office under such circumstances I had not even attended a single meeting of the Cabinet or of the government Parliamentary Party when within two days of my agreeing to joining the government the Prime Minister wrote to me a letter which disclosed his hand and the object he had in having me inveigled into the Cabinet. Although the letter did not call for my resignation it left any one with an iota of self respect no alternative but to resign.

"If this were all, I would certainly advise my people to give their continued support to the government but I find that within the last 12 months under the guise of democracy there are unmistakable signs of nascent Fascism and recrudescence of the worst form of communalism. In this context it is my candid advice to you that we withdraw our support to this government and I ask your approval for this view of mine before I take my seat in Parliament.

"It is a matter of the deepest regret that at a time when there is urgent need for Ceylon to make democracy safely entrenched, broad based on the will of the people the irresponsibility of one single individual has re-introduced in the minds of the minority communities not only a lack of faith in the possibility of the growth of party government in this country but also a lively sense of fear that their future is being rendered unsafe and that what passes for party government is only a thinly disguised form of racial dictatorship.

"If you hoist black flags on the occasion of the Premier's visit to Jaffna, Sir John Kotelawala, who is such a dicta-

Ceylonese Wedding In Kuala Lumpur

The marriage of Mr. K. Balasingam, Municipality, Kuala Lumpur, eldest son of Mr. M. Kanagasabai (President-Jaffnese Co-operative Society and Ceylon Tamils Kalavirthy Sangam) and eldest brother-in-law of Mr. E. Tharmalingam, (Technical Assistant, Irrigation Department, Muthur, Trincomalee) with Miss P. Jayalakshmy, second daughter of Mr. K. Ponnambalam (Tebrau Estate, Kota Tinggi, Johore) and niece of Mr. K. Chelliah (Audit Department) took place according to Hindu rites on 12-9-54 at the Chettiar's Hall, Sentul between 6-30 and 8-00 a.m. (Malayan Time) and was largely attended by friends and relatives.

The same evening the parents of the bridegroom, Mr. & Mrs. M. Kanagasabai, were hosts at a tea party. During tea the guests were entertained to vocal music and violin recital by Nagasamy Bhagavathar of Radio Malaya fame. Kuala Lumpur & Vidwan Ramalinga Ayer respectively.

tor, would order the very police force who have been so helpful to us today, to use their batons on all of you. I who will be away in Colombo during his visit to Jaffna cannot bear to see you attacked without my being in the forefront to receive the first charge. Let us fight constitutionally to get the country rid of this dictator."

"On the language question the head of the government and one or two of his friends whilst repeating parrot like the dictum that Tamil and Sinhalese should be given equal status as the national language of the country were pursuing both in the sphere of education and in the realm of administration a policy which resulted and could only result in the segregation of the Tamil speaking people into two provinces or less and confining the personnel of the administrative services also to two provinces or less."

Tandava Form Of Lord Siva

(Continued from page 5)

stretched at right angles to it and the thumb placed in the middle of the three fingers pose, and the right leg in the *Kuttita po e*."

There is a beautiful sculpture in this mode of dance in the lower cave at Badami. It is 16-handed. Its lowermost left hand is in the *Chatura* pose, while its third right hand from above is in the *Anchita* pose. Its left leg is in the *Kuttita* pose. It is adorned with ornaments.

The second figure is almost identical with the famous icon in the Sri Kalyana Sundara Isvara temple, Tirunallur, near Papanasam (Tanjore district) which is also an eight-handed icon. It is in a very good condition. It carries in its right hands *Damaru*, *Pasam*, *Sulam* and in its left hands fire, snake, and *kapala*. Its lower left and right hands are in the *Kuttita* pose. The other two figures, first and third, are similar to this, but they are four handed,

In all the three, the *Muyalaca* is seen raising up, as if from His death, recreated. The drum produces sound (*Nadam*) and the *Agamas* proclaim that from that the Universe comes into existence. The *Pasa* stands for the three qualities of *maya*, the *Trisula* for the three *gunas*, the snake for the 'Kundalini', power of God which can create and destroy the Universe, and, the fire for the energy which can purify anything that comes in contact with it. One hand, in a sort of *Abhaya* pose, indicates protection to those who seek His feet, pointed out by the other. So, it can be said that the emblems held in the hands of the bronze denote creative aspect of the *Nritta-murti*.

Of the three, the first figure is the best. It is in the late Chola style. Its somewhat flat and few ornaments, lion-faced girdle, solid, round and robust limbs, well built-up body in majestic proportions, emblems and the general appearance are bound to attract everybody.

The second figure is a marvellous casting. The ingenious way in which the sculptor has balanced Siva on the *Muyalaca* is unique. In this figure the *Muyalaca* is squatting on his legs folded back, whereas in the other two he is trying to rise up and is looking for freedom. The avoidance of over-ornamentation makes it more beautiful than the third.

Both the second and third figures are late pieces (modern) cast artistically, imitating old icons. In all the three figures the upper and lower pair of hands and the legs are in the same postures,

—Madras Hindu

ORDER NISI
IN THE DISTRICT COURT OF
JAFFNA
Testamentary Jurisdiction
No. 1763

In the matter of the Intestate Estate of the late Ponnambalam Vinayagamorthy of Mandaitivu in Jaffna Deceased

Vinayagamorthy Thirunavukkarasu of Mandaitivu in Jaffna Petitioner

Vs

Nagaratnam widow of Ponnambalam Vinayagamorthy of Mandaitivu in Jaffna Respondent

This matter coming on for disposal before S. Rajaratnam Esquire, District Judge Jaffna on the 5th day of June 1954 in the presence of Mr. V. K. Subramaniam, Proctor for Petitioner and the affidavit and petition of the petitioner having been read:

It is ordered that the Petitioner abovenamed be declared entitled to Letters of Administration to the estate of the abovenamed deceased, as son and heir of the said deceased unless the Respondent abovenamed or any other person interested in the above estate shall appear before this Court on the 12th day of July 1954 and shew cause to the contrary.

This 5th day of June 1954
Sgd. S. Rajaratnam
District Judge

6-9-1954
Time to show cause extended to 27-9-1954

Sgd. S. Sri Skaatha Rajah
District Judge
(O 99. 17 & 24)

Progress Of Prohibition In India

(Continued from page 1)

throughout the State since 1947-48. Partial Prohibition of opium under the ten year plan of Government of India is in force in the State since 1949. The Government of Orissa have accepted total Prohibition as their ultimate goal and are making a determined effort towards that end. Social aspects of the reform are well kept in view.

Madhya Bharat: The State Government has, ever since its formation been following the policy of gradual extension of Prohibition despite administrative and financial difficulties. The Government is of the opinion that co-operation to the requisite extent has not been available from the neighbouring States, and that unilateral action by any State in such a matter cannot achieve the desired results (For instance the Rajasthan and Bhopal States have not acceded to the request of the State Government for closing down their excise shops in the five mile belt adjoining the Bhisla District in which Prohibition has been introduced.)

—Madras Sunday Times

THE JAFFNA MUTUAL BENEFIT FUND Ltd.

(Established 1918)

BANKERS.

Authorised Capital Rs. 800,000.00
Amount of Calls made Rs. 134,367.00

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

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

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

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

INDIAN MONEY bought and sold

LOANS on the security of Jewels a speciality. Part payments accepted.

FOR FURTHER PARTICULARS APPLY TO:

S. KANAGASABAI,
Shroff.

வாங்குகிற வறுது பெய்க மலினஞ் சாக்க மன்னன்
கோன்முறை யாக செய்ய குறைவிலா துயிரின் வாழ்க
கான்முறை யறங்க னோங்க கற்றவம் வேன்வி மங்க
மென்மைகொன் னைவ சீதி விளக்கு வகை மெய்கொம்.

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