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FOR YOUR
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SRIPATHY (JR.)
C/o. HINDU ORGAN

AN ADEENAM FOR SRI LANKA

By
DR. S. RAMANATHAN

From the very ancient times, religious teachers who founded the different sects (Sampradayas) among Hindus, have left centres of learning run by their pupillary successors, to continue the good work begun by them. Of these the most important ones in the South of India are the mutts founded by Sri Sankara, Sri Ramanuja and Sri Madwacharyas, all of which cater for Brahmans in particular. For those of the Saiva faith there are the madams at Thiruvaduthurai, Thirupandal, Darmapuram, Madura etc. where adeenams with Acharyas teach and propagate the Saiva Faith. Some of these are great centres of learning manned by famous erudite scholars. Here too everyone who wishes to learn is not encouraged unless one is fit to receive the teaching; thus inquisitive minds are kept out and only devout and earnest students are encouraged. Unfortunately for us in Ceylon these centres of learning will not be accessible in future owing to political interference and our dependence on India will have to be reviewed seriously if we have to maintain our religious progress. It would be a great act of Religious merit if one of the Adeenams such as the one of Kuntrakudi will establish an Adeenam in a central spot, in Ceylon where Saivism in its graduated stages of Saria, Kriya, Yoga and Gnana will be taught to those who wish to study religious with faith and diligence and ultimately become priests and elders of the Saiva Faith in Sri Lanka. The Saiva Society is not well organised and is a flock without a headman. They need a Nandi, a Nandipala or Gopala to guide them in their religious path. Like the Thirukailasa paramperava, a church to cater for the Saiva Community, i. e. to the

socalled Hindus of Ceylon most of whom are Tamil speaking people, is an essential requirement for its well being. It will open an avenue for educated young men to pursue higher studies in religion and take it up as a career. Such men will not only be the guides of the people but also leaders of cultural and social activities of all the people. The one person in modern times who rendered yeoman service to propagate the Saiva Faith is the late Sri la Sri Arumuga Navalar of revered memory. He deserves to be remembered by all Tamils and by the Saivites in particular for the selfless services he rendered to the Tamil language and to the Saiva Religion. No greater memorial could be erected by a grateful people than to found an Adeenam with a madam in his name and carry on classes for priests and laymen. Funds wasted in showy festivals for fireworks, nautch parties and so on could easily be diverted for this very deserving cause. Siva showered His blessings on all alike and from the Periyapuram we glean that His Grace was enjoyed by the Saints mentioned therein coming from all castes and walks of life. Brahmins, Vedas, Parayas, Chettus, Paravas and Vellalas all came in for the arul from Siva. In keeping with the trend of modern social progress it would be wise to select suitable youngmen from all classes of people and give them suitable training and practice in Religion along with the necessary theoretical knowledge to equip them to be pastors of their people. By this the evolution of a homogenous Saiva Society will be greatly advanced. This cannot be done in a day. It will take nay years even centuries to bring it up to perfection but a start will have to be made and

Economic Freedom

Political freedom alone cannot solve Ceylon's problems. Political freedom should be followed by economic freedom. In a nutshell our problem today is economical not political.

Every son of the soil should be interested in the economic problem of his homeland. If we review the economic state of this country from different aspects of the problem, it is observed that Ceylon lacks Capital for long term capital schemes. The prospect of getting loans from foreign capitalists will have to be looked into. The practicability of such loans is to be fully considered. We must not overlook the fact that our

By
Saravanamuttu Kandiah

neighbouring countries of South East Asia also have their economic problems and deficiencies peculiar to those countries. Besides, how can we expect our neighbouring countries (East and West) who are busily engaged in post War reconstruction schemes to give us loans for capital schemes. The problems of all under developed countries of Asian Group are similar as regards Industrial and Technological development schemes are concerned. All are in want of capital. Therefore we will have to look to highly developed countries like America and Canada for help. But at the same time we prefer aid without strings.

What I feel or any economist will say is
(Continued on page 5)

the sooner it is done the better for all concerned. What our society needs today is religious leaders who can really lead their people in an enlightened path of Dharma, Artha, Kama and Moksha which should be the common lot of every human being irrespective of colour or caste, race or tribe, rich or poor.

U.N.P.'s NEW LEADER

VERY few will regret that Sir John Kotelawala has found it necessary to relinquish his leadership of the U. N. P. in favour of Mr. Dudley Senanayake. For, more than any other member of the party, Sir John is mainly responsible for its debacle at the last general election. The one quality which was at the same time his strength and weakness was his decision of character. If he had set his heart on a course of policy, no consideration of public sentiment or decency deterred him from his purpose. He made his presence felt everywhere in spite of any opposition. But he was seldom swayed by lofty ideals and even when he took the right decision he left the impression of taking a personal view of the affair. He lacked imagination and tact and was the most un-

By
N SANGARAPILLAI,
B. A. (Lond.)

popular figure in the party. Of the three Prime Ministers who held office since the death of Mr. D. S. Senanayake, Sir John was pre-eminent in decision of character, Mr. Dudley in idealism, and Mr. Bandaranaike in supple-intellectualism. Mr. Dudley's previous record as Prime Minister may be said to be a real asset and some sort of liability. That record is not tarnished by any self-interest, jobbery or sacrifice of principle, yet he generally left things to drift and took no serious steps to check inefficiency, corruption and extravagance in the administration. Whether due to his inherent suppleness or to the dyspepsia which later on affected him, the Hartal on August 12, 1953 broke his nerves and he relinquished his high office rather than confront the situation with courage and tact.

The near extermination of the party which his father founded has now called him from political

wilderness, and it remains to be seen whether the situation will call forth in him latent powers of discussion, resource and dynamism which alone can sweep the party into power. His sincerity, public spirit and devotion to the Buddhist faith and his father's prestige in the country are real assets. But whatever his determination to succeed, he cannot altogether undo nine years' bad record of his party. It is far easier to build up a new party from scratch than to revive a fallen party. The new professions of the old leaders will seldom be taken at their face value. The growing unpopularity of the M. E. P. Government and the communal discord it has created may be seized upon with advantage by the U. N. P.

But it is extremely difficult for the U. N. P. to succeed in seizing power under the existing circumstances. The Sinhalese rabble of Bikkhus, Swabasa teachers, Ayurvedic physicians and communal diehards is a forward child that has been humoured to the top of its bent and too much fondled by the M.E. P. political opportunists. They have undermined respect for law and order, encouraged communal discord and destroyed the prestige of the Public services and the Police in the stupid desire to be all things to all sections of the Sinhalese mob. It is possible that the M.E.P. party led by Mr. Dahanayake and Mr. Philip Gunawardene may have to face the day of reckoning eventually if not immediately.

But at present the Sinhalese community is in no mood to listen to any policy of sobriety, fairplay and communal justice. It will insist on having the pound of flesh. The unwisdom of such a policy will be realised by the M. E. P. leadership only when their measures of discrimination and the big stick have proved futile. But the U. N. P. itself last year at Kelanya had adopted the Sinhala

(Continued on page 6)



தமிழ்நாடு

தமிழ்நாடு நான்மூலம் கல்வியும்
தமிழ்நாடு நான்மூலம் விஞ்ஞானம்
தமிழ்நாடு நான்மூலம் நேத்துமே
தமிழ்நாடு நான்மூலம் காட்டுமே

தமிழ்நாடு

Hindu Organ

FRIDAY, FEBRUARY 15, 1957

Treasure These Thoughts

You must understand that all beings have their cause and seed in God. One must endeavour to see all this as Gods, form. One must fix once for all in mind that all creatures have their residence in God.

CONFER TO CONQUER?

The M. E. P., in its practical make-up, is a cynical contradiction in terms. True to this incongruousness, the ruling party has incompatible views on men and matters. Having released the formidable forces of chaos and confusion, misgivings and mistrust, ill-will and hatred, from the very moment of its acceptance of power, the M. E. P. has been hoping against hope to obtain security of administrative authority and tenure. But reaction coming on as suddenly as the recoiling of evil acts, has set in with a vengeance that not even the ingenuity of the M. E. P. can help stop it. This change in the course of affairs has made Premier Bandaranaike think afresh and certainly not in the M. E. P. way! He now proposes to sit at the Common Conference table with those whom he and his colleagues have strived hard to discredit as unwanted strangers in their own land. However, it is heartening to observe that this power-hungry party has been compelled to acknowledge the fact, within a few weeks of the formal launching, by the Tamil-speaking people, of Civil Resistance to the Regulations under the unjust Sinhala Only Act, that movements for the redress of real grievances cannot be ignored with contempt.

But we are not at all convinced by the explanation that is offered along with the suggestion for the need to summon a Round Table Conference to reconsider the Official Lan-

guage Act in conjunction with the M. E. P. policy of allowing a 'reasonable use' of Tamil. The absurdity of the idea of defining the term 'reasonable use' of Tamil in the context of Sinhala Only may be entirely ignored at present in the interest of general good will. But Premier Bandaranaike does not seem to have grappled with the situation in any statesman-like manner. Perhaps in his anxiety to reduce the present political tension, Mr. Bandaranaike thinks that the Tamil-speaking people can be lulled into a state of lethargy by making insignificant concessions. If on the other hand the Premier is earnest about the entire question of the rights of the Tamil-speaking people being discussed freely with leaders, then we applaud the enterprise and wish it all success. For it is imperative in the interest of the entire nation that a high-level discussion should take place between the Government and the Tamil-speaking people without any unnecessary delay.

More and More About The M.E.P.

Better Understanding— Brain Wave

The S. L. F. P. has been commissioned by the Premier to bring the M. E. P. into line with the appearance of 'Democracy'. Hence the 'Fundamental Rights' resolution on minorities and the bid for a clarification of 'reasonable use'. What is overdue is a clarification not of the 'reasonable use' of Tamil but of the 'unreasonable use' of Sinhala alone. If this is done that may become the basis for 'better understanding' talks between leaders!

Shortage of Rice Scandal

The scandal that has been associated with the Food Ministry since the take over by the M. E. P. is not limited to the worm laden worthlessness of quality of rice alone. There has been detected a systematic inroad into quantity also. Minister Philip Gunawardene, has a scheme to arrest this 'shortage from within' by making the Government take over the work of private landing companies. It may be that the Cabinet itself will have to do the

work to be assured of complete accuracy.

Police 'Atrocities' Probe

Born with a mind ever-ready to probe into anything anywhere, Minister Dahanayake is anxious that the Police 'Atrocities' under the auspices of the M. E. P. should be enquired into early. 'Atrocities', is a term that suggests something foreign to the political theory of the M. E. P. But Minister Dahanayake in his varying moments of free and frank expressions has however accepted that the M. E. P. Government also has atrocities to answer for. The Galle Hospital incident on Monday may be tickling the Minister's mind unusually. But the Trincomalee 'affair' on February 4 has not tickled any M. E. P. Minister so far? Why?

'Power Shortage' in the M. E. P. Govt.!

Even 'electricity' has become unkind towards M. E. P. Shortage of this stuff has begun in a serious way and the all-powerful M. E. P. is already smarting under it so much that it has been obliged to cut 'power' though un-willingly. It is not suggested here that this reduction of power may extend beyond the sphere of 'electricity' and cover the current beneath the 'language problem'.

Mid-day Meals 'Shortage' in the M. E. P. Govt.

From electricity to flour is an amusing turn; but believe it or not there is a bread-break down in the midday meals system. But Minister Dahanayake has already warned the public that he should not be held responsible for such sudden shortage of flour.

Passing Away Of Mr. Peri Sundaram

We regret very much to record the death which occurred on February 4, of Mr. Peri Sundaram, M. A., LL.M., veteran political leader, former Senator and Minister and Law Lecturer.

Mr. Peri Sundaram was one of the Ceylon Indian Leaders who worked hard for the independence of Ceylon and played a leading part in the State Council and the Senate.

We convey our condolences to the bereaved family.

Cow Dung As Fuel

By E. N. NAIR

In olden times in villages the wealth of a farmer was usually judged by the cattle he possessed. Even now in some remote villages the agriculturists give a greater importance to their cattle wealth. The use of cattle and the benefits derived out of them are:

1. Ploughing
2. Milking
3. Beef in common food stuff
4. The dung is the best natural manure for all kinds of cultivation.
5. The urine hastens the decomposition and revitalizes the compost manure.
6. The dry dung and urine have got medicinal and curing properties.

The 'Panchagavya' which is a mixture of 5 ingredients, namely milk, curd, ghee, urine and dung of the ratio in the descending order is considered by the Hindus as an offering to deity and a specific for certain ailments.

The main uses of the dung so far have been confined to (a) as a manure (b) as a disinfectant when used for paving floors and grounds (c) as a medicine (d) as firewood when dried (e) as ash after burning, which is used by the Hindus for religious purposes.

The Indian Agricultural Research Institute has opened as an experiment a plant for utilising cow-dung as a fuel, in the residence of Shri Chondhury Saheed Ram in Nangoli situated about 10 miles from Delhi. This has recently attracted special attention of the farmers in the nearabouts and has become the subject matter for their discussion.

Cow dung has already taken an important place among fuels. Those people who are unable to purchase firewood generally use dried cow-dung cakes for firewood. There is a great demand for these cakes in rainy season. It is a common feature in South India, especially in Tamilnad that women and children collect the dung from roads, paths, fields and elsewhere and prepare cakes with a layer of paddy husk on both sides, dry them in the sun and stock them for the rainy season. Because of this importance the cow dung has now become the object for intensive research as a fuel. The success of this research has reached such a stage that a certain type of gas produced from the dung has been found to possess high calorific value and

can be used as a fuel for burning.

A pit or well about 15 feet deep made of cement is the main item required for this experiment. On the top of this pit a metallic sheet cylinder 5 feet in diameter and 4 feet high is fixed to prevent or restrict the passage of air. The wet or fresh dung is stored in this pit. When decomposition and chemical action takes place, a certain gas which burns with a blue flame is evolved. This gas is named Methane. By means of measuring weights, arrangements can be made for stocking the gas inside the metallic cylinder at a fixed time.

The gas can be taken or transmitted to different places through tubes. The dung which has been used or from which the gas has already easily comes to the top of the pit. There are special trenches to take it out.

This Methane gas which is highly combustible can be used for cooking food. It has been found that a cubic foot of gas can be produced out of 1 lb. of dung. The dung obtained from 6 cattle in one day is sufficient to produce 100 cubic feet of gas and this quantity is sufficient for the cooking for a family consisting of 5 to 6 members.

The scientist, who discovered this gas claim that by utilising this gas electric power can be generated just enough for small scale industries. By producing this gas the dung does not materially lose its manuring power.

A unit for the generation of this gas from dung costs Rs. 20/- approximately and such a unit can be worked without any repairs normally for 20 years. Such plants can be established in villages which are economically underdeveloped with Government aid through Co-operative Societies for the benefit of the Public or as a public utility. This will meet the requirements of electricity as well as firewood. Such plants can also be started in farms by the Co-operative Unions and in Milk Centres. Further researches on the ways and means of reducing this expenditure and to make it a utility plant are still in progress.

Such a plant meeting the requirements of power will be a great blessing in village life. Further details of this plant can be obtained from the Indian Council Agricultural Research Institute, New Delhi, India.

ORDER NISI

IN THE DISTRICT COURT
OF JAFFNATestamentary Jurisdiction
No. 271/TIn the matter of the intestate
estate of the late Thangam
mah wife of Kumaravelu of
Vaddukkodai East.

Deceased.

Arunasalam Kumaravelu of
Vaddukkodai East.

Petitioner

Vs

Minor 1. Kumaravelu Kana-
geswari
2. Kumaravelu Nada-
raja and
3. Arular Arumugam all
of Vaddukkodai East
Respondents.This matter coming on for
disposal before N. Sivgnana-
sundaram Esquire District
Judge, Jaffna on the 16th day
of January 1957 in the presence
of Mr. S. Rajendran Proctor
for the petitioner and the affi-
davit and Petition of the Peti-
tioner having been read:-It is ordered that the above
named 3rd Respondent be
appointed Guardian-ad-litem
over the minor 1st and 2nd
Respondents for the purpose
of protecting their interests
and of representing them in
these Testamentary Proceed-
ings and that Letters of
Administration to the estate
of the abovenamed deceased
be issued to the petitioner as
the lawful husband of the
said deceased unless the above-
named Respondents appear
before this Court on the 18th
day of February 1957 and
state objections to the con-
trary.The 16th day of January 1957
Sgd. P. Sri Skanda Rajah
District JudgeDrawn by
S. Rajendran
Proctor for Petitioner.
(M. 320. 8 & 15)IN THE DISTRICT COURT
OF JAFFNATestamentary Jurisdiction
No. 277In the matter of the intestate
Estate of the late Vaira-
muttu Karthigesu of Vaddu-
kkodai East. late of Engger
Kuala Kangsar in the Feder-
ation of Malaya.

Deceased

In the matter of the British
Courts Probate (Resealing)
Ordinance chapter 84 of the
Legislative Enactments Cey-
lon.Nagaratnam widew of Vaira-
muttu Karthigesu of Vaddu-
kkodai East. formerly of
Taiping.

Petitioner

Notice is here by given that
after the Expiry of fourteen
days from the date hereof ap-
plication will be made to the
District Court of Jaffna under
the British Courts Probates
(Resealing) Ordinance chapter
84 of the Legislative Enact-
ments for resealing of the
letters of administration in re-
spect of the Estate of Vaira-
muttu Karthigesu of Vaddu-
kkodai East. late of Engger
Kuala Kangsar deceased grant-
ed by the Supreme Court at
Taiping. in the Federation of
Malaya under Petition No 7 of
1956 unto the said Petitioner
on the 3rd day of October 1956.Jaffna this 28th day of January
1957V. Eliyathamby
Proctor for Applicant
(O. 321. 8 & 15)

STORY OF A SHOE AND HALWA

Once a shoe and Halwa (a sweetmeat) approached a sage and placed before him their grievances. The shoe said, "O, adorable sage, here my pitiable lot. I carry my master day and night over dirty, stony and thorny surfaces, and on account of his heavy weight and overwork I daily wear out. But my master does not have the courtesy of taking me inside his house; he leaves me always outside the door. I am not able to bear this insult. My master does not appreciate my service even a bit."

The sage replied, "O, beloved shoe, you are indeed a great Karma Yogi. You serve your master at great personal sacrifice. You protect the masters feet from thorns & stones, by carrying him and your-

By
SWAMI SIVANANADA

self moving on thorns and stones and enduring all hardships. You are certainly an embodiment of self-sacrifice. All glory to thee! But you do not seem to have correctly understood the technique of Karma Yoga. A Karma Yogi

should perform his work in a spirit of Divine worship; without the least expectation of any personal gain, not even appreciation for the work. A Karma Yogi should feel that he is serving the Lord in the person whom he is serving. Far from expecting appreciation from the person served, the Karma Yogi should be thankful to him for having an opportunity to serve the Lord in him. Do not feel that you are serving the master as such, but feel that you are serving God in the master. God is in all forms; all are manifestations of God only. Further, shun honour and respect as poison. A Karma Yogi should treat honour and dishonour alike. He should be equanimous under all circumstances. If you continue your work; treating it as worship of God Himself, expecting no fruits, not even recognition, and treating honour and dishonour, pain and pleasure, gain and loss, alike, you will doubtless earn God's Supreme Grace and enjoy Bliss Eternal. Therefore, go back, O shoe, and continue your work."

The Halwa then laid its complaint before the sage.

The Halwa said, "O revered sage, kindly listen to my pathetic tale. I look very beautiful, sweet-smelling and attractive in the sweetmeat sellers shop. No passer-by goes away without casting a fond look upon me. People like me so much that my scent or the very mention of my name makes their mouths water. No important feast or festival takes place without my presence. But, alas! a great transformation takes place in me, once I am eaten by people. A few hours after I am eaten, I am objected out in secluded places in a changed form, very and foul-smelling. People shun to look at me. They spit on the ground or close their nostrills when they see me. I am unable to bear this insult."

The sage replied, "O, beloved Halwa, you too are a greatest Karma Yogi like the shoe. You serve those who eat you with your nutritive elements. You sacrifice your beauty, sweet smell, honour and your very form itself in order to nourish and sustain people and also to satisfy their palate. What an embodiment of selfless service you are! But, O Halwa, do not weep over the change that comes to your physical form. For, you are not this physical form. You are neither the beautiful, attractive Halwa nor the foul-smelling excreta. You are ever the changeless, pure Spirit. You are the Nitya Suddha Atman. You are not affected by the changes and impurities of your physical form. Identify not with the material form. Stand as a witness to the functions of your physical form, and continue to serve people with your nutritious and taste-giving elements. Service done without the idea of agency, but with Sakshi-Bhav (witness-spirit) will lead you to Illumination and Moksha eventually. Identification with the physical form is the cause of all pains and sorrows."

Thus comforted, both the shoe and the Halwa returned to their abodes, served people with worship-Bhav and Atma-Bhav and attained Kaivalya or Eternal Bliss.

ORDER NISI

IN THE DISTRICT COURT OF
MANNARTestamentary Jurisdiction
No. 833In the matter of the Last Will
and Testament of Anthoni-
pillai Lawrence Savundra-
nayagam late of Pettah,
Mannar,Deceased.
Chelliah Reginald Edward

ORDER NISI

IN THE DISTRICT COURT
OF JAFFNATestamentary Jurisdiction
No. 273 T.In the matter of the Last
Will and Testament of
the late Nallathamby
Shanmugathan of
Chundikkuly, Jaffna

Deceased.

Annaledchumy widow of
Shanmugathan of
Chundikkuly, Jaffna,

Vs. Petitioner

1. Shanmugathan Sri
Ranganathan and
2. Shanmugathan Kama-
laranee both of Chun-
dikkuly, Jaffna
Respondents.This matter coming on
for disposal before P. Sri
Skandarajah Esquire, Dis-
trict Judge, Jaffna on the
23rd day of January 1957
in the presence of Mr.
S. Rajendran Proctor for
the Petitioner and the affi-
davit of the Petitioner
having been read:-

It is ordered that the
Last Will and Testament
of the abovenamed, de-
ceased be declared proved
and that Probate thereof
be issued to the Petitioner
as Executrix named there-
in unless the abovenamed
Respondents or any other
persons appear before this
Court on the 25th day of
February 1957 and state
objections to the contrary.
The 23rd day of January
1957

Sgd. P. Sri Skanda Rajah
District JudgeDrawn by
S. Rajendran
Proctor for Petitioner
(O 326 15 & 22)Jeyarajah of Pettah, Mannar,
Petitioner.

Vs.

1. Anthonipillai Rasiah James
of Sirunavetkulam in Man-
tai South,
2. Bastiampillai Swampillai
Christopher of Sinnakadai,
Mannar,
3. Patricia Chrisby wife of
Jayarajah,
4. Chelliah Arthur Sydney
Balarajah and,
5. Chelliah Anthony Victor
Pathmarajah all of Pettah,
Mannar,

Respondents.

This matter coming on for
final disposal before R. Para-
makuru Esquire, Addl. Dis-
trict Judge, Mannar on the
25th day of January 1957 in
the presence of Mr. Anantham
Seemampillai, Proctor on the
part of the petitioner and the
petition and affidavits of the
petitioner, attesting notary and
attesting witnesses having
been read:

It is ordered that the Last
Will and Testament dated
8th October 1954 be proved
and that the petitioner be ap-
pointed Executors of the said
Last Will and Testament and
that Probate of same be issued
to him unless the respondents
or any other persons shall on
or before the 5th day of March
1957 show sufficient cause to
the contrary.

The 25th day of January
1957.Sgd. E. F. de Zilva
Addl District Judge.
(O. 323 15 & 22)

S.S.C. Tamil Text Commentary

BOON TO BOTH
TEACHERS AND STUDENTS

Scholarly Commentary

ON

KUMBAKARNAN

VATHAIPPADALAM

V

BY

Vidwan K. Vendanar

JAFFNA SAIVA PARIPALANA SABHAI
PUBLICATIONAVAILABLE AT
THE HINDU ORGAN OFFICE.

Astrological

WEEKLY FORECASTS

'SRI PATHY'

FROM 17-2-57 TO 23-2-57

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

Health will be far from satisfactory. You will have to be careful in your undertakings lest you be made a scapegoat. Friends will be very useful. But don't be quick to pick up quarrels with them. Follow their advice. Thursday Friday and Saturday morning must be spent with care.

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

Health will not be very satisfactory. Domestic affairs will be in a muddle. But you will be able to triumph over your enemies. New ventures will bring in good results but you will be confronted with lot of opposition. Spent Saturday afternoon with care.

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

You will find it difficult to make any decisions in important affairs. Changes in routine likely. Ruin to enemies and fame also shown. Financial tension will also ease.

CANCER Punarpoosa 4, Poosa, Ayilya [Kataka Rasi]

Beware of troubles in office this week. You will be at logger heads with your boss. Troubles through relatives and misunderstanding among friends shown.

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

Friends of the opposite sex will give you some trouble this week. Misunderstandings with relatives also shown. Some clashes in the office also likely. But you will come out of these triumphantly.

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

Financially a good week. New ventures will bring in good results. Financial gains also promised. Opposition will melt away and you will be able to steer clear of most of your difficulties.

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

Health will be far from satisfactory this week. Expenditure too will be on the rise. But friends and relatives will be very helpful. Week end will bring in some financial gains.

SCORPION Visaka 4, Anusha, Kettai [Vrischika Rasi]

Some burdens will be taken off your shoulder this week. Triumph over competitors also promised. You will gain some money through lands and properties.

SAGITTARIUS Moolam, Pooradam, Uttiradam 1, [Than Rasi]

Health upsets likely this week. You will find it difficult to attend to your duties due to ill health. But financially a good week. Social success also promised.

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

A good week for finances. You will gain much from foreigners and strangers. Health too will improve. Go ahead with your ventures.

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

The first two days will be upsetting. You will have to be careful in all of your dealings. Rest of the week will be quite favourable. Financial gains fame and social success promised.

PISCES Pooraddati 4, Uttiraddati, Revati [Meena Rasi]

The first two days will be favourable for business deals. Tuesday and Wednesday must be spent with care. Rest of the week will turn favourable again.

ratnam of Violet Cottage, Kondavil.

Respondents.

This matter coming on for disposal before P. Sri Skanda Rajah, Esquire, District Judge of Jaffna, on the 14th day of December 1956 in the presence of Mr. V. Navaratna Rajah, Proctor, on the part of the petitioner dated 13th December, 1956 having been read.

It is Ordered and Declared that the said 6th respondent be appointed guardian-ad-litem over the 1st to 5th minor respondents, and that the said Petitioner is entitled to have Letters of Administration to the estate of the deceased and the same issued to her accordingly, unless the respondents or others interested shall on or before the 8th day of January 1957 show sufficient to the satisfaction of this Court to the contrary.

And it is further Ordered that the Petitioner do produce the said minors on the said date.

This 14th day of December, 1956

Sgd. P. Sri Skanda Rajah District Judge.

Drawn by Sgd V. Navaratna Rajah. Proctor for petitioner.

2-1-57

Time to show cause extended for 18-2-57

Sgd P. Sri Skanda Rajah District Judge. (O. 325. 15 & 22)

ORDER NISI

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction No. 284

In the matter of the estate of the late Muttu Ponnampalam of Moolai Chulipuram.

Deceased.

Letchumy widow of M. Ponnampalam of Moolai Chulipuram.

Petitioner.

Vs.

1. Dr. P. Ratnasabapathy of Moolai Chulipuram, presently, Medical Officer of Health, Balangoda.
2. Saraswathy wife of Ambalavanar Somasundaram of Moolai Chulipuram.
3. Ponnampalam Canagasabapathy of do.
4. Ponnampalam Nadanasabapathy of do, presently of Technical College, Colombo.
5. Ponnampalam Balaratnam of Moolai Chulipuram.
6. Ponnampalam Wijeratnam of do
7. Puvaneswary daughter of Ponnampalam of do. The 5th, 6th and 7th Respondents are minors appearing by their guardian-ad-litem the 1st Respondent.

Respondents

This matter coming on for disposal before P. Sri Skanda Rajah, Esquire, District Judge, Jaffna, on the 22nd day of January 1957, in the presence of Mr. A. Arulambalam Proctor on the part of the petitioner, and the affidavit of the Petitioner dated the 22nd day of January 1957 having been read; it is ordered that the 1st Respondent be appointed guardian-ad-litem over the 5th, 6th and 7th minor Respondents for the purpose of representing them in this action and that the Petitioner is entitled to have letters of administration to the estate of the said intestate issued to her

FAILURE OF STATESMEN

Need of Vision for Setting Up Democratic Standards

Great statesmen of the world, placed in responsible positions, had failed to make use of the opportunities offered to them for solving modern problems like abolition of war and diminution of economic inequalities. I do not believe the modern world has made any great contribution towards solving these problems.

The concept of democracy was evolved in ancient Greece and found its fulfilment in the City-States of that country. This was the form of Government best suited to those small States, where it could be worked to the fullest extent so that it could benefit the maximum number of people. But, as the size of the States increased, the concept of democracy got corrupted and more often than not a small minority gained control, who finally allowed their conscience to yield place to their self-interest.

One of the factors that led to the success of democracy was an intelligent and enlightened voter. However, in the modern age, with the franchise being given to the masses, democracy was to some extent diluted and the inexperience and illiteracy of the voter was utilised by a small minority to put itself in positions of power.

It was here, that the role of the statesmen possessing vision, moderation, perseverance and patience was more important. If at the same time the world leaders possessed a zeal to abolish war and diminish economic inequalities in the world, democracy could work. But unfortunately even great statesmen in influential positions had been unable to make use of the opportunities that had offered themselves to solve their problems said Professor Arnold Toynbee while addressing the Indian Council of World Affairs which met in Bombay on the first instant.

unless the Respondents or any other person shall on or before the 25th day of February 1957 show sufficient cause to the satisfaction of this Court to the contrary.

This 22nd day of January 1957 Sgd. N. Sivagnanasunderam District Judge

Drawn by, A. Arulambalam Proctor for Petitioner, (O. 324 15 & 22)

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Order Nisi

IN THE DISTRICT COURT OF JAFFNA

No. 262 Testy.

In the matter of the Intestate Estate of Joseph Jeyaratnam Kanagaratnam late of Violet Cottage, Kondavil. Deceased.

Lily Gnanaratnam Kanagaratnam of Violet Cottage, Kondavil.

Petitioner.

Vs.

1. S. J. Balaratnam Kanagaratnam of St. Patrick's College, Jaffna.
2. Jeyarani Kanagaratnam of C. M. S. Girls College, Jaffna
3. Daniel Thiagaratnam Kanagaratnam of St. Johns College, Jaffna.
4. Benjamin Pathipan Kirupairatnam Kanagaratnam of do
5. Catherine Thevarani Kanagaratnam of Violet Cottage Kondavil. The 1st to 5th respondents are minors appearing by their guardian-ad-litem
6. James Albert Nava-

Minors

Minors

Minister Dahanayake And Maharagama

(Observations made by the Editor of the "Ceylon Teacher" in reply to Minister Dahanayake's press note on Maharagama and Palaly Training Colleges).

The Minister says that there appeared an article taken from a Teachers' Journal published in Jaffna, where the new set up at Maharagama Training College had been criticised.

To describe the Ceylon Teacher, the journal of the All-Ceylon Union of Teachers, as 'a Teachers' journal published in Jaffna' is to give it a communal slant, unworthy of a minister. It is unfair and irrelevant to the point at issue.

It is inaccurate to say that we criticised the new set up at Maharagama. We did not. We referred to the new set up as democratic education and said that duplication was the price we had to pay for it. The Minister admits that the Palaly Institution will be a duplicate of the Maharagama Training College.

The point of our criticism was that this duplication should have been sited at Maharagama, and that the policy of separating teachers in training was unimaginative and unstatesmanlike in so far as it encouraged the growth of separatist tendencies. Also that an already existing avenue of friendly understanding between the trainees of the two language groups was being closed by this segregation.

The Minister has not met this criticism. He has only enumerated the difficulties he has had to face in equipping the trainees to be able to teach in the national languages. In our comments we admitted the difficulties we said. "The collocation of courses in two media would have undoubtedly entailed considerable duplication of staff and library facilities, and some extra transport from Maharagama to some Tamil medium Practising School at Colombo.

But these difficulties could not have been insurmountable. Even with a solely Sinhalese stream, the Practising School at Maharagama cannot serve all the trainees and transport has to be provided to schools out of Maharagama.

Our point was that the damage to national unity

consequent on the segregation of teachers ought to have weighed with him more than the administrative difficulties of collocating the two streams at Maharagama especially as it was the only training centre where the two language teachers could live and learn together.

It is also misleading to describe Palaly as 'another existing Training College'. The Maharagama Training College was the only secondary Training College and all others were either Primary Junior Training colleges, unless Palaly had been converted overnight into a secondary Training College.

Nor is it correct to say that the course at Maharagama prior to 1956 "had been a general one". Even then groups of trainees were trained in specialist courses in Science and some other subjects.

Economic Freedom

(Continued from page 1)

that Capital is essential for any national development but the period of national planning on economic basis should not be more than five years. A long term scheme of development will not bring the desired result soon. For example, scrutinise the economic state of India before World War II and see how the Economic Planning Committee of India has successfully built up the economic structure of India with Indigenous Capital within five years of its laborious work. We need not look up for foreign loans. In other words, private enterprise and private capital came to their aid. We always in this country look up for state aid and foreign aid whereas in progressive countries it is not the case. That is the contrast. The importance of private enterprise need not be stressed on and on. It is regretted in this country private enterprise is hardly forthcoming and not sufficiently encouraged.

(To be continued)

ORDER NISI

IN THE DISTRICT COURT OF CHAVAKACHCHERI
Testamentary Jurisdiction
No. 61

In the matter of the intestate Estate of the Late Sinnaththamby Subramaniam of Nunavil West, Deceased.
Sinnammah alias Sivakaman widow of S. Subramaniam of Nunavil West.

Vs.

Petitioner

1. Nageswary Ammah daughter of S. Subramaniam.
2. Rajeswary daughter of do
3. Ratneswary daughter of do
4. Kanaleswary daughter of do all of Nunavil West
5. Kandiah Kanagasabai of Nunavil East, G.A.L. over the minors the 2nd, 3rd, and 4th Respondents

This matter coming on for disposal before S. Thamby Durai Esqr. District Judge Chavakachcheri on the 22nd day of January 1957 in the presence of Mr. C. Balakrishnan Proctor for Petitioner and the Affidavit and Petition of the Petitioner having been read.

It is ordered that the abovenamed 5th Respondent be appointed as Guardian ad Litem over the minors 2nd, 3rd and 4th Respondents for the purpose of watching their interests in these Administration Proceedings and that Letters of Administration in respect of the Estate of the abovenamed deceased be issued to the Petitioner as his widow, unless the said Respondents or any other person or persons interested shall appear before this Court on the 26th day of February 1957 and show sufficient cause to the satisfaction of this Court to the contrary.

This 22nd day of January 1957
Sgd. S. Thamby Durai
District Judge

Drawn by
Sgd. C. Balakrishnan
Proctor for Petitioner
(O 329 15 & 22)

IN THE DISTRICT COURT OF JAFFNA
Testamentary Jurisdiction
No. 260

In the matter of the Last Will and Testament of the late Sangarapillai Thamboo Kanagaratnam of Tellippalai west, Deceased.

C. Vanniasingham of Chundikuly, Jaffna Petitioner
This matter coming on for disposal before G. C. Niles, Esquire, Acting District Judge, Jaffna on the day of December 1956 in the presence of Mr. M. Sithambaranathan, Proctor on the part of the petitioner and the affidavit of the petitioner dated 3-12-56 and the affidavit of the Notary and the subscribing witnesses dated 3-12-56 having been read.

It is ordered that the Last Will and Testament No. 1631 of 15th November 1947 and attested by M. Sithambaranathan Notary Public and made by the abovenamed deceased, the Original of which has been produced and is now deposited in this court be and the same is hereby declared proved and that the petitioner as the executor named therein be and is hereby declared entitled to have Probate thereof issued to him accordingly.

This 28th day of December 1956
P. Sri SkandaRajah (Sgd.)
Drawn by District Judge
M. Sithambaranathan (Sgd.)
Proctor for petitioner
(O 328 15 & 22)

Learning Necessary For Leadership

And To Prevent Misrule

[Extracts from a speech delivered by Shri C. Rajagopalachari in connection with the Madras University Centenary Celebrations at Tiruchinappally.]

The ultimate goal of all forms of government or religion. One can be a very good Sanskrit scholar but still be far from religion or the pious life. Piety makes for the grace of God, makes you good. Scholarship makes only for pedantry to feed ambition or to satisfy some other lower instinct. We can teach a monkey to play the gentleman. But though dressed well and though doing things just like a well-bred person, perhaps sometimes even better, the monkey is still a monkey. There is no real and full integration between the things done, the external and the mind that brings it about. The monkey does it all not because it knows it is good, but because it is compelled to do it and has learnt it. One's external equipment and learning may be all just that of a religious man, but the question is whether your mind is devoted to God, apart from learning.

Popular forms of Government are possible only when individual men can govern their own lives on moral principles and when men consider duty more important than pleasure and justice of greater consequence than material expediency as well as that morals cannot stand on their own feet, but must be based on religion. He cannot make new religions in cold blood but must stick to traditional religions, clearing out non-essential accretions, and that "the concept of democracy gets corrupted when it comes to be applied to big States. Small groups often get into positions of power by exploiting the inexperience of the voters and allow their consciences to yield place to self-interest. We want for successful democracy statesman possessing vision, moderation, perseverance and patience. University students should not waste or misuse their period of education, but become not only men of knowledge, but men of character with a loathing for improper conduct and selfishness. University education was nothing, but Bramacharya, brought up to date.

We have many problems facing us in our new life as a nation. There is great need for reviving moral and spiritual values and developing a fresh internal sanctions for good conduct as distinguished from external regulations. But let us not confound scholarship in the Gita o

This is why the Rishi said, "not by disquisitions, not by keenness of intellect, or by much learning can you see God, but only when your heart truly yearns for it and you obtain His Grace." We have many scholars and philosophers. But what we want is that we should be good and pious men.

Let us not read the scriptures for display of learning but turn our minds to God. Wherever we are, whatever we are doing we are in the presence of God who is Father and Mother to us all. Let us give that Great Father and Mother our love. Make God our constant companion and guide. Whatever work we may be doing, let us remember God all along. This is the lesson of the Gita.

(To be continued)

UNITY IS ONE THING

Super-imposed Uniformity is Another

[Extracts from a speech delivered by Dr. C. P. Ramasamy Iyer in Madras.]

The human personality of human personality was one of the most valuable adjuncts of human life and anything that tended to obscure, eliminate or keep it in the background was wrong. That was why, they in India were in favour of such things as liberty of expression and liberty of thought which were different from liberty of action.

Democracy was a difficult art. It had not succeeded everywhere. Even in countries where it had succeeded, the success was not on similar lines to that achieved in England. This was due to the Britisher's sense of recognising leadership. Democracy had not pursued a uniform course in the world. They in India had adopted the British system, which was different from the American

The point he wished to mention was that uniformity was one thing but it was and should be different from unity. It was perfectly true that in India there was an underlying unity, not withstanding that they do not always have uniformity. For instance, they had differences in regard to State, languages and various incidental and accidental factors but underneath all that, there was unity of purpose and ideal. As the world advanced they saw around them tendencies, actions and reactions, tending towards accentuation of seeming differences, for one do not lament this. The purpose of life, the purpose of politics and the purpose of social adjustments was founded upon the need to develop, foster and enhance human personality. To the extent to which each man was the product of his particular environment background, tradition and culture was he entitled to think for himself and express his thoughts fearlessly and openly. Uniformity in the sense in which people were asked to think alike and to have the same set of ideas was bound to crush and to destroy human individuality. Regimentation was the very negation of the doctrine

of individuality.

They were intent upon producing unity of effort because certain work had to be done. They had been many centuries behind time in the race of life. But this could be said of India that her heroes had been men of thought and men of renunciation, never the plutocrats. They had certain mental attitudes developed but they were dependent upon directness and freedom of thought. Courage and fearlessness were equated with the Supreme as one of their Upanishads put it. Therefore, whatever methods they adopted, the goal was one. The rule of majority and the rule of Government applied only to the sphere of action. The question of uniformity did not and could not be equated with unity. The best way of dealing with human affairs was by allowing the fullest freedom of thought, discussion and investigation. Unity was necessary for attaining the goal whether in politics or religion, but that unity was different from the superimposed uniformity and that was why they were not able to see eye to eye with their Communist brothers.

U. N. P's NEW LEADER

(Continued from page 1)

Only policy to save itself from disaster. Mr. Dudley himself had preached in favour of this policy. Even the Leftist parties seem to have realised the necessity for not opposing the Sinhala Only Act and co-operating with the M. E. P. So all talk by U. N. P. leaders of restoring Communal harmony without material alteration of the Sinhala Only Act is moonshine. They have to outbid, as things at present are, the M. E. P. in a policy of communal discrimination and extravagant extension of social services. This the U. N. P. can never hope to achieve without destroying the confidence of the minorities. The Tamils have no reason to feel any enthusiasm for the success of the U. N. P. as things at present are.

BOOK REVIEW

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By

SWAMI DESHIKANANDA
Salem, S. I.

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The contents of the book fully justify the title. It would be both interesting and instructive to Sadhakas.

ORDER NISI

•Testamentary Jurisdiction
No. 275

In the matter of the Last Will and Testament of the late Ponnampalam Kasipillai Thamotheampillai of Alaveddy

Deceased

Thaiyalnayaki widow of P. K. Thamotheampillai of Alaveddy, Jaffna.

Petitioner

Vs.

1. Thamotheampillai Thirunavukkarasu
2. Thamotheampillai Ponnambalam
3. Thamotheampillai Sabaretnam all of Alaveddy the 2nd and 3rd Respondents are minors appearing by their Guardian ad litem the 1st Respondent.

Respondents

This matter of the Petition of the abovenamed Petitioner praying that the abovenamed 1st Respondent be appointed Guardian ad litem over the minors the 2nd and 3rd Respondent and the Last Will and Testament of the abovenamed deceased No. 3546 dated 15th August 1956 and attested by M. R. Karalasingham Notary Public be proved and that Probate be issued to the Petitioner as Executrix named in the said Will coming on for disposal before P. Sri Skanda Rajah, Esquire, District Judge, Jaffna on the 24th day of January 1957 in the presence of Mr. M. R. Karalasingham, Proctor on the part of the Petitioner and the affidavit of the Petitioner and that of the Notary and witnesses to the said will having been read.

It is ordered that the said 1st Respondent be appointed Guardian ad litem over the 2nd and 3rd Respondents and that the Last Will and Testament of the said deceased dated 15th August 1956 and attested by M. R. Karalasingham N. P. under No 3546 be proved and that Probate be issued to the Petitioner as the Executrix named there in unless the Respondents or any other person or persons shall appear before this Court on the 25th day of February 1957 and show sufficient cause to the contrary.

The minors are to be produced on the said date.

Jaffna this 24th day January 1957

Sgd. P. SriSkandaRajah
District Judge

Drawn by
Sgd M. R. Karalasingham
Proctor for Petitioner
(O. 322, 15 & 22)

Order Nisi

IN THE DISTRICT COURT OF
POINT PEDRO

Testamentary Jurisdiction
No. 578 T

In the matter of the Estate and effects of the late Mankayatkarsy wife of Mappanar Kanagasabapathy alias Sittampalam of Puloly South Deceased

Mappanar Kanagasabapathy alias Sittampalam Thirugnanasambanthamoorthy of Puloly South Petitioner

Vs

1. Kanagasabapathy alias Sittampalam Sambasivam of Puloly South
2. Kanagasabapathy alias Sittampalam Aramasundaram
3. Valavanthanayagi daughter of Kanagasabapathy alias Sittampalam
4. Mappanar Kanagasabapathy alias Sittampalam of do Respondents

This matter coming on for disposal before V. M. Cumaraswamy, Esquire, Additional District Judge, Point Pedro on the 26th day of December 1956 in the presence of Mr. T. Ponnambalam Proctor on the part of the Petitioner and the Petitioner and affidavit of the Petitioner dated the 26th day of December 1956 respectively having been read;

It is ordered that the Petitioner be and he is hereby declared entitled to have Letters of Administration and that Letters of Administration be issued accordingly to the Petitioner as son of the deceased Mankayatkarsy, unless the Respondents shall appear before this Court on or before the 21st day of February 1957 and show sufficient

Notice of Application

IN THE DISTRICT COURT
OF JAFFNA

No. 265 Testy

In the matter of an application for the re-sealing of Letters of Administration granted to Sivahamippillai widow of Thambu of Tellippalai West by the Supreme Court of the Federation of Malaya.

Notice is hereby given that after the expiry of fifteen days from date hereof application will be made to the District Court of Jaffna under the British Courts Probate (Re-sealing) Ordinance for the sealing of the Letters of Administration in respect of the estate of the late Arumugam Thambu deceased of Kluang granted by the Supreme Court of the Federation of Malaya.

This 7th day of January 1957.

M. Sithambaranathan (Sgd.)
Proctor for Sivahamippillai widow of Arumugam Thambu.
(M. 327, 15 & 22)

cause to the satisfaction of this Court to the contrary.

This 26th day of December 1956

Sgd. S. ThambyDurai
District Judge

Drawn by
Sgd. T. Ponnambalam
Proctor for Petitioner
(O 330 15 & 22)

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