

## DHYAKAPAMA

(By S. R.)

Dhyakapama is the term used by the Sinhalese for the Rites performed in water of a river at the conclusion of the perahera and corresponds to the 'theertham' in our Temples at the end of the festivals. It is probable that the yagasnanam done at the close of the yagna in Vedic religion is represented by these Rites. Owing to close similarity of the word Kapama, which means "Rites" to the word "Kapama" meaning the act of cutting, the compound word Dhyakapama is used in a loose sense to mean 'water cutting'. Water cannot be cut and fanciful accounts are given about golden swords being used for cutting the water before filling the pitchers etc.

Among the Hindu Temples in Sinhalese areas the Ruhunu Maha Kataragama Devale takes precedence and its example is followed by the rest. This Temple, going beyond historical times, has its own system of Rites rigidly followed from beyond preVijayan times, the God of Kataragama having been worshipped by the ancient Veddhas the aborigines of Ceylon. The Consort Valliamma was born a princess among the Veddhas and later married to Sri Skanda and worshipped them in their own jungle manner. After all the peraheras and processions are over the God is taken from the maha devale covered by talepots on a palanquin to Valliamma Devale from where He is taken in a similar fashion to an enclosure on the Banks of the Menik Ganga high up the stream. There, at the auspicious hour, the Dhya Kapama or water Rites are performed without being seen by any others by the Kapurala in charge of the God. No evidence of a sword or cutting of the water could be detected. After these Water Rites or Theertham the God is brought back to Valliamma Devale still covered by talepot leaves and left there for adora-

tion by the devotees who drink the holy water squeezed from the silken cloth used in wrapping the God's emblem. The Kapuralas and the serving maids of Valliamma or alathiammas, remain at Valliamma Kovil till the Lord returns to the Mahadevale where further Rituals and pujas are performed according to traditional custom. In all these Rites and Rituals there seems to be the absence of words and only silent adoration and prayer alone find a place. The Kapurala ties a cloth over his mouth; this prevents him from speaking and also from sputtering of saliva. The average Hindu used to worship in Temples with lights, music, dance, manthra tantra

Sastra stotra etc. all of which appeal to the different senses, will find the service at Kataragama as a manna sadana or the way of silence followed with simplicity and direct appeal to the heart. This form of worship at Kataragama is unique in the whole world. When pious pilgrims are questioned they say that one needs the Lord's Grace to understand them. They should know better than the merely curious casual visitor. It is a pity many a pilgrim often upsets the arrangements of the Kapuralas who are taxed to almost breaking point by keeping the enthusiastic crowds out of their way when performing the sacred Rite of Dhyakapama. It is the bounden duty of every true pilgrim to help the Kapuralas in their difficult task. Aro-

## KATARAGAMA

Haro-Hara to the Lord of the Seven Hills! thus hails the pious pilgrim as the range of Kataragama hills with its seven peaks comes to view. When the pilgrimage is done on foot the sight of these sacred hills sends a thrill through the pilgrim's body. Was it not on these hills that Devas performed mahapuja to the mighty Son of Siva after He had defeated the Asuras in battle. It is said that some lucky ones even now hear divine music in the stillness of the night when the Devas celebrate their puja to their saviour Sri Skanda. From a purely sylvan shrine Kataragama has become now a pilgrim

is the Maha Devale dedicated to Sri Skanda. On His Right is Maha Ganapathy Temple.

Within the court yard is an ancient Bo tree, said to be one of the earliest shoots from the Bo tree at Anuradhapura. Under this is a shrine dedicated to Sri Vishnu with a Vihara for the Buddha also. There are other minor shrines too. Just outside the court yard to the East is the Temple of Theivana Amman with the Kalyana natha madam in charge of Bhramin Sanyasins—who look after the temple and its properties.

During the festivals the Karanduva with a curtain over it and containing the mystic emblem is taken on an elephant's back by a Kapurala with the usual accompaniment of music, first within the courtyard and then along the Veedis to Valliamma once a day at night time and brought back to the temple and customary Rites performed. On the night previous to the Theertham the perahera is taken to Kiribbena about a quarter mile north of the Mahadunah before it comes to Valliamma Devale. The significance of the Rites and Rituals is not easily understood by all. The Kapuralas are not expected to divulge these to others. The Veddah, the Tamil, the Sinhalese, the Moor, the Malay, the German, the Britisher, the Australian all were represented in the pilgrim crowd and each prayed in one's own tongue and no doubt the Lord heard them all. If it is remembered that the language of prayer is the thought and not the word it would be easy to understand that in the midst of all this diversity of the languages spoken by the pilgrims there was unity of purpose. It would be well if all politicians too take a lesson from this and allow every citizen the freedom to use one's own language as long as all are for a United Sri Lanka.

By DR. S. RAMANATHAN

town at least during the festivals. A motorable road leads one to the very banks of the sacred Menik Ganga, on the left bank of which Kataragama shrines are situated. A modern concrete bridge spans the River below Valliamman Temple. The Hills are on the Right bank of the River about three miles away. As one crosses the concrete bridge one comes to the Valliamman temple erected to the memory of the Veddha princess who became Virgin spouse of Sri Skanda - one met a modern Veddah here with his loin cloth, and a hatchet on his shoulder paying his obeisance to the goddess if not for whom Sri Skanda would not have come to Kataragama. The Kapuralas claim descent from the Ancient Veddhas and their rites are the simple sylvan rites mentioned by Arunagiri in his Tirupugal. The serving maids of Valli who do service at the Maha devale where Sri Skanda resides and at Valliamman Kovil still wear their primitive dress while on duty. On the Left of Valliamman is Muthulingaswamy's Samathy and on Her Right is the Samathy of a Muslim saint who had come to the God of Kataragama in the quest of immortality. Straight north

## SAIVA PARIPALANA SABHAI JAFFNA

The 69th Annual General Meeting of the above Sabbai will be held on *Saturday the 14th September 1957 at 3-00 p.m.* at the Ashrama Navalar Mandapam, College Road, Neeraviady.

Notice of resolutions should reach the Secretary on or before 30th August 1957.

A. Thanabalasingham,  
Secretary.

(M. 91 23)

## Retiring E. O. A. Feted

The officers of the Batticaloa Kachcheri organised a three day programme to bid goodbye to Muhandiram P. Subramaniam E. O. A. Kachcheri who retires from the Public Service after 40 years of service.

A friendly football match between Muhandiram P. Subramaniam's team and Mr. A. B. S. N. Pullenayagam's team was played at the Batticaloa esplanade Mr. L. C. Arulpragasam, A. G. A. in presenting a cup to Muhandiram referred to

the keen interest he took in the field of sports and wished him a happy retired life.

Mr. A. B. S. N. Pullenayagam G. A. Batticaloa unveiled the portrait of Muhandiram P. Subramaniam in full uniform at the Kachcheri. Before unveiling the portrait the G. A. said that Muhandiram P. Subramaniam was an ornament to Public Service in that he combined in himself integrity, intelligence, efficiency and hard work. He advised the officers present to emulate the example set by Muhandiram P. Subramaniam. This was followed by a group photograph.



## NOTICE

The Saivaprakasam Press and the offices of the Hindu Organ and Inthasathanam will be closed on Saturday the 24th instant on account of the Nallur Kandaswamy Temple Car Festival.

Manager.



திருச்சிற்றம்பலம்.

தமிழ்சிவாயவே ஞானமுந் கல்வியும்  
நமச்சிவாயவே நானறி விச்சையும்  
நமச்சிவாயவே நானறிந் தேத்துமே  
நமச்சிவாயவே நன்னெதி காட்டுமே  
திருச்சிற்றம்பலம்

Hindu Organ

FRIDAY, AUGUST 23, 1957

Treasure These Thoughts

*'In whatsoever way men approach Me, even so do I reward them; for it is my path, O Partha, that men follow in all things'.*

—Gita

### SETTLEMENT WITHOUT SACRIFICE

THE amazing theory has been advanced by the Premier that a substantial section of the people whose fundamental rights have been denied by the rest could still be assured of goodwill and friendship without the latter sacrificing anything of fundamental value. This surprising attitude of mind of Mr. Bandaranaike is, however, understandable. The inner uneasiness that has been caused by equivocal declarations could not but induce the Premier to seek a little mental relief by releasing reassuring statements.

The Sinhala Only Act appropriated for the Sinhalese the entire rights of the people of this country or in other words misappropriated for a section of the people the rights of the rest. Any adjustment that is intended to allay the fears of those who had been wronged by the Sinhala Only Act must necessarily mean a sacrifice of something of fundamental value for those who secured an advantage by that piece of legislation. But

the Bandaranaike basis for adjustment contemplates no sacrifice of anything material. The position of Sinhalese has been preserved, according to the Premier, as the only Official Language of the whole country. This extraordinary achievement certainly deserves to be praised by the Press of the world.

The Bill for the use of Tamil, as aptly described by the Premier, remains to be drafted. Imagination requires to be stretched according to capabilities to find out the unknown. Similarly with the legislation that proposes to establish Regional Councils. How successfully has the Premier laid the foundation for goodwill and friendship between the Sinhalese and the Tamils by deliberately repeating that, not even a mark of punctuation in the Sinhala only Act had been removed.

Verbosity may stand a statesman in good stead when he is driven to desperation in defending the Annual Appropriation Bill. But where the fundamental rights of people are concerned and particularly where those who have misappropriated the rights of others are determined not to sacrifice their illgotten advantages, loquacity cannot serve any purpose.

The Premier and his colleagues are certainly correct in their statement that the people whom they represent have welcomed the Agreement. And Mr. R. G. Senanayake has frankly stated that the Tamils have accepted the Sinhala Only Act. Yes, it has been a mighty triumph for those whose interests have been secured by the Sinhala Only Act. The reaction of the Tamil speaking people to the adjustment will be discernible when the Unknown Concessions become known. Suffice it to remind the Premier that apart from parties and political leaders, seven Tamil speaking Professors of the University of Ceylon, not long ago, rejected the Four point proposals of the Premier as being absolutely unacceptable to the Tamil speaking people.

# THE BOER LANGUAGE IN SOUTH AFRICA

## How The British Assimilation Policy Was Thwarted

(By "A STUDENT OF POLITICS")

The hundred years-old struggle waged by the Boers or Africans, as they are now called, of South Africa for the preservation of their language and their way of life constitutes an inspiring chapter in the history of Nationalism.

The Africaners are mainly descendants of the Dutch who settled in the Cape Colony of South Africa in the middle of the 17th century. The Dutch East India Company ruled the Cape Colony from 1652 to 1795. During this long period, the settlers evolved not only a spoken language of their own, the Afrikaans, based on 17th century Dutch but also their own way of life, isolated from Europe and the world.

Great Britain annexed the Colony in 1806. At that time the Dutch settlers were in possession of a Dutch public school system. The English conquerors very soon decided against the continuation of the Dutch schools with the purpose of making the whole population English. In 1822 a law was passed forbidding the use of any language other than English in the schools of Cape Colony. In order to speed up the assimilation of the Africaners Presbyterian Ministers from Scotland were got down and appointed to all vacancies in the Dutch Reformed Church. The Africaners were compelled to attend English schools and to listen to Sunday sermons delivered in English by their Scottish ministers. But this policy was sternly resisted by the Africaners. They refused to send their children to English schools. Instead they taught their children to read their Dutch Bibles at home. Moreover many Scottish ministers learned Afrikaans and preached in the language of their parishioners. But the Africaners soon realised that as long as they remained within British control there was no safety either for their language or for their way of life. The only course

open to them was to escape from British rule.

So the Great Trek of the Africaners into the vast interior started in 1836. It was a folk migration of a people numbering about ten thousand who left the Cape in search of wider horizons and unlimited freedom. They went with the words of their leader Piet Retief ringing in their ears.

"We are now leaving the fruitful land of our birth, in which we have suffered grievous losses and continual vexations & are about to enter strange and dangerous territory. But we go with a firm reliance on an all seeing just and merciful God, whom we shall always fear and humbly endeavour to obey."

To the Africaners who are a Bible reading people their Trek was reminiscent of the journey of the children of Israel in search of the Promised Land.

The Trekkers succeeded in founding two independent Republics the Orange Free State and the Transvaal beyond the frontiers of Cape Colony. They were at last in a land where they could live as they had been accustomed to live "Money and machines, stocks and shares had no meaning for them. They had other values and were not interested in money. They knew that there were things money could not buy and that material luxury and wealth were not the beginning and end of life."

One of the matters which engaged their attention was the education of their children. Here they were faced with certain initial difficulties. Afrikaans was still only a spoken language. There were no text books in that language. They were also handicapped for want of Afrikaans teachers. So they were compelled to import Dutch teachers from Holland and establish their new school system in High Dutch. But this arrangement could

not give them satisfaction. In 1875 an Afrikaans Language movement was started with a view to introducing it in the schools. But at that time it appeared to impartial observers that the Afrikaans were engaged in a losing fight. The influence of the English language was increasing so rapidly in South Africa that Olive Schreiner prophesied in 1859 that Afrikaans would soon disappear. These were her words.

"In fifty years, fight and struggle against it as we wish there will be no Boer in South Africa speaking the Taal, save as a curiosity, only the great English-speaking South African people. The movement cannot be hindered it cannot be stayed, it is inevitable."

Olive Schreiner's words did not come true. The movement was stayed because Britain became impatient and tried to force the pace. The peaceful process by which the Africaners were losing their separate identity was stopped abruptly by war. The Boer War (1899-1902) led to the annexation of the two independent Republics by the British. The British Government it appeared had learned nothing from its earlier failures. It once again enforced an English school system throughout South Africa but with the same results as a hundred years before. The Boers were shocked into reaction awakened to national consciousness and to a determination to be themselves and to fight for their freedom.

In 1906-7 the two former Boer Republics were granted self-government and three years later they along with Cape Colony and Natal formed the Union of South Africa with the status of a full-fledged Dominion.

As Afrikaans was still undeveloped the Act constituting the Union declared the linguistic equality of

(Continued on page 5)



# SWAMI SIVANANDA A FELICITATION

BY DR. HOWARD JOHN ZITKO, Ph. D.  
(Co-ordinator, World University Roundtable  
Los Angeles, U. S. A.)

From across the sea, as its world headquarters, the world University Roundtable in the city of Los Angeles takes cognizance of the seventy first birthday of His Holiness Swami Sivananda and wishes this modern saint an ever increasing abundance of health for himself and an ever greater outreach for his universal message of light, life, and love, for encircling the earth. May God give him the strength to endure, the vision to aspire and the love to conquer all things that are yet to be done.

The world needs spiritual guidance as never before in its history. Swami Sivananda is providing that guidance. The world needs loftier ideals if it is to survive its own self-generated destructions. Swami Sivananda is giving these higher ideals divine expression in his world ministry. The world needs to know God as Perfect Presence and a Perfect Power in human affairs, an ever available Helper, a wonderful and effective Counsellor, a masterful and resourceful Partner, and a Healer who stills the mind in peace, calms the emotions in reverence, and renders the body immune to harm, suffering, and death. Swami Sivananda in voicing classic utterance to the intent and purpose of the Supreme Creator is bringing mankind to a perfect manifestation of its divine possibilities.

The peoples of the world suffer only from a lack of love in the human heart. The hope to solve the problems of war, famine, disease, insecurity, and affliction by ignoring the cause which stems from human selfishness. His Holiness has provided the one and only realistic answer as demonstrated in his own consecrated life, namely, the cultivation of an illumined mind, a loving heart, and a selfless dedication to the service of all.

I am proud to have a place in the saintly life of this great humanitarian. My respect, indeed my devotion, to this universal soul knows no

bounds. Even as I go humbly about my daily duties on the other side of the earth, I feel his presence in my home and office and know that the God we mutually worship is the link which binds us inseparably in brotherly concord. Somehow, the daily responsibilities are easier to bear, the daily problems easier to solve, when I know that there are saintly men like His Holiness who stand firm in the tempest of global affairs, while bathing the world in a love and a peace that is both indescribable and inexhaustible.

While he has not asked for recognition or reward, to Swami Sivananda, the towering giant of the Himalayas, goes all honor and fidelity. May his exemplary life be a continuing inspiration to all mankind.

(Swami Sivananda was born in a South Indian Brahmin family of eminent scholars on 8th September, 1887, in the southernmost district of the Deccan Peninsula, Tirunelveli. He had his education in the Madras Presidency and chose the medical profession. From 1912 to 1923 he served as a doctor in rubber plantations of Malaya, where he specialised in tropical diseases and pathology. Prior to that, in India, he had edited for sometime a medical periodical, entitled *Ambrosia*. He renounced the world in 1923 returned back to India, and travelled about for a year, as a mendicant. He came to Rishikesh in 1924 and received Sanyasa initiation. There he settled down in seclusion and devoted himself to rigorous spiritual practices for a period of about ten years. In 1936 he decided to enter the active field of public service and founded the Divine Life Society to disseminate the spiritual heritage of India. It soon established numerous branches in many places in this country and abroad. Its main field of service is propagation of the knowledge of Yoga and universal principles of religion and spirituality, and service of the sick and the needy. Swami Sivananda is the author of a number of works on religion and philosophy, Yoga and Vedanta, medi-

## ORDER NISI

IN THE DISTRICT COURT OF  
JAFFNA

Testamentary Jurisdiction  
No. 280

In the matter of the intestate estate of the late Sinnammah wife of Ponnampalam Kanagasundaram of Kopay South. Deceased.  
Thambiah Subramaniam • of Kopay South. Petitioner.

Vs.

Minors  
1. Pathmavathy daughter of P. Kanagasundaram  
2. Thanabalasundaram son of P. Kanagasundaram  
3. Ponnampalam Kanagasundaram — proposed guardian ad litem over the 1st and 2nd minor respondents, all of Kopay South.

Respondents.

This matter coming on for disposal before P. Sri Skanda Rajah, Esquire, District Judge, Jaffna, on the 3rd day of July 1957 in the presence of Mr. W. Muttukumaraswamy Proctor on the part of the petitioner and the affidavit of the petitioner having been read and filed of record; from which it appears that the 1st and 2nd respondents abovenamed are minors and that the deceased died intestate.

It is ordered that the 3rd Respondent abovenamed be appointed guardian-ad-litem over the 1st and 2nd minor Respondents abovenamed to represent them in this action and that the petitioner be appointed administrator of the estate of the deceased abovenamed and that letters of administration be granted to him accordingly unless the Respondents or any other person shall show sufficient cause to the satisfaction of this Court to the contrary on or before the 5th August 1957.

This 3rd day of July 1957.

Sgd. P. Sri Skanda Rajah  
District Judge

This Order Nisi is extended and reissued for 2nd September 1957

Sgd. P. S.  
District Judge  
(O 62 23 & 30)

cine and social ethics. To give a further impetus to his ideal of the propagation of the spiritual culture of this country, he founded, near Rishikesh, the Yoga-Vedanta Forest University in 1948, which has now about a dozen branches in Europe and North America. His Ashram has grown into a large colony of spiritual seekers and Sanyasi-workers, dedicated to the service of the sick through the means of a well-equipped General Hospital and an Ayurvedic Pharmaceutical Works, as well as to the dissemination of Yogic culture through theoretical and practical classes of the Yoga-Vedanta Forest University, and its publications and films division. Swami Sivananda organised a world 'parliament' of religions in 1953 to foster the spirit of religious unity and spiritual understanding.)

## The Interim Arrangement

The differences that have arisen relating to the arrangement between the Government and the Federal Party are, no doubt, unfortunate. Such differences, however, are not unusual and are at times unavoidable. The process of negotiation between the leaders of parties and communities has not reached any state of finality; this process of negotiation cannot be immediately terminated, but will have to be continued for a considerable period of time perhaps running

BY

S. SIVASUBRAMANIAM

into a few years, before Ceylon could see the consummation of our efforts for national unity based on a suitable constitution and buttressed by inter-communal goodwill and co-operation. The evil legacy of years cannot be removed at once by arrangement between two leaders or groups of leaders however influential and eminent they might be. Misunderstandings, deviations and setbacks will arise from time to time; our efforts cannot avoid them entirely; they could only minimize them.

The vital thing is to continue the method of negotiation in a spirit of goodwill, co-operation, and unyielding patience, free from emotion as far as humanly possible.

It is superfluous to state that the great Sinhalese community has lost nothing by the arrangement between the Government and the Federal Party. The Sinhalese community can never lose in such matters. The arrangement if properly pursued is capable of laying the foundation or rather the small beginnings of the foundation for the future happiness and prosperity of the country, mainly because the method of intercommunal co-operation and negotiation has been followed.

The situation in the past, nearly for thirty years, and the present conditions affect the Tamil people prejudicially. For this state of affairs, the Tamil people themselves have made their distinctive contribution. The part of the statesmanship would be not to blame any one, but

to make efforts to rectify the anomalous situation.

For achieving this object, the Tamil people would have to labour hard. For one thing, the co-operation of the Sinhalese community and the other non-Tamil communities is required at every stage and is indispensable.

It would also be prudent for all sections of the Tamil Community to make further attempts to achieve a certain amount of unity on certain matters including the language problem without attempting to force maximum amount of unity in all matters. The best results cannot be achieved by any party or group of leaders acting without the co-operation, at least tacit of other groups among the Tamils at this juncture. The burden and responsibility are too heavy for unilateral action on the part not only of any single Community but also of any particular section of any particular Community.

If it is alleged that certain Sinhalese leaders have resiled from the interim arrangement and if it is also further thought that those Sinhalese leaders cannot be persuaded to adhere thereto, then the occasion pre-eminently and urgently requires consultation with the Tamil community in general not excluding those who are opposed to the arrangement itself.

In his latest pronouncement in India on the Language problem, Sri Jawaharlal Nehru expresses his hope as follows:

"the Language agitation in the Punjab will be ended so that the passions that are being aroused should subside and all questions should be considered calmly and on merits with a view to national and communal unity, our cultural growth and the healthy development of not only Hindi but our other languages also.

He further says:

"A mature nation or Community decides differences of opinion in a co-operative and peaceful ways and not by agitations which inevitably become violent and which are meant to coerce".

The substance and idea behind these observations of a world Statesman is applicable to Ceylon as well.



Letter to the Editor

## Two Railway Requirements

Sir,

Apropos the Budget Debate, among many other requirements and needs, there are two matters which require immediate attention in the interest of the travelling public.

(1) A suitable Railway Station at Tiruketheeshvaram. The present railway halt is thoroughly inadequate to meet the requirements of the public. Tiruketheeshvaram is one of the biggest pilgrim centres in Ceylon. People are going to the spot in increasing numbers from year to year. A suitable Railway Station will help the public very greatly and at the same time bring substantial revenue to the Government.

(2) There is no train service in the night from Talaimannar to Colombo,

Jaffna and other places and vice versa. The usual night mail service has been dispensed with on Sundays. It is high time that this is resumed for the convenience of the public. There are important centres like Mannar, Tiruketheeshvaram and Madhu on Talaimannar - Madawachchi line. It would be a great boon to the travelling public if the night train service on Sundays is resumed. Pilgrims from all parts of Ceylon would desire to spend Sundays at Madhu and Tiruketheeshvaram and return by the Sunday night mail.

These are two matters which require the immediate attention of the Minister of Transport and works. It is gratifying that the M. P. for Mannar, Mr. Alegaone, has brought to the notice of Government both these matters. The public is confident that he would pursue them with his usual earnestness till success is achieved.

S. SIVASUBRAMANIAM

156, Hultsdorf Street,  
Colombo.

17th August 1957.

## 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  
PUBLICATION

AVAILABLE AT  
THE HINDU ORGAN OFFICE.

## BOOKS REVIEW

**Sivananda Vani**

Sri Swami Sivananda's Immortal practical instructions on the Yoga of Synthesis in his own handwriting.

Published by Sri Swami Swami Chidananda for The Yoga-Vedanta Forest University Ananda Kutir Sivanandanagar Rishikesh Himalayas.

Price per Copy **Rs. Two**

This book is intended to help aspirants in respect of Yoga Sadhana.

### Moral and Spiritual Regeneration of the World

by

*Sri Swami Sivananda*

Published by Sri Swami Chidananda

for

The Yoga Vedanta Forest University Ananda Kutir Sivanandanagar Rishikesh Himalayas.

Price per Copy **Rs. 2! only**

It is commonly admitted that the present world has degenerated very badly in the moral and spiritual field. This book shows the path of regeneration.

### ORDER NISI

Testamentary Jurisdiction  
No. 588

In the matter of the Intestate estate of the late Meenadchippillai wife of Samundippillai Nagalingam of Point Pedro Deceased

Samundippillai Nagalingam of Point Pedro  
Vs. Petitioner

1. Murugupillai Namasivayam of Point Pedro.  
2. Mangayathkarasy daughter of Samundippillai Nagalingam of Point Pedro,  
3. Nagalingam Kandasamy of Point Pedro,  
4. Nagalingam Mahendran of do,  
5. Nagalingam Ganendran of do  
Respondents

This matter coming on for disposal before S. Thambydurai Esquire District Judge of Point Pedro on the 7th day of June 1957 in the presence of Mr. V. K. Subramaniam Proctor on the part of the Petitioner and the affidavit of the Petitioner dated the 26th day of May 1957 having been read.

It is ordered that the Petitioner abovenamed be

and he is hereby declared entitled as widower of the deceased to have letters of administration to the estate of the deceased issued to him accordingly.

It is further ordered that the 1st Respondent be and he is hereby appointed Guardian-ad-litem over the persons of the 4th and 5th Respondents (minors) unless the Respondents abovenamed or any other person or persons interested shall on or before the 23rd day of August 1957 shew sufficient cause to the satisfaction of this Court to the contrary.

It is further ordered that the 1st Respondent abovenamed do produce the 4th and 5th Respondents (minors) before the Court on the said date.

The 7th day of June 1957

Sgd. S. Thambydurai  
District Judge  
(O 61 16 & 23)

IN THE DISTRICT COURT OF  
JAFFNA

Testamentary Jurisdiction  
No. 348

In the matter of the Last Will and Testament of the late Vytalingam Vettivelu late of Seremban in Malaya. Deceased.

Vytalingam Vettivelu Bopalasingam of 5 A Hindu College Square, Kandawela Road Ratmalana.

Petitioner  
Vs.

1. Vettivelu Sivagurunathapillai of Muthur and  
2. Vettivelu Thuraiasingam of Anuradhapura  
Respondents.

This matter coming on for disposal before P. Sri Skantha Rajah Esquire District Judge Jaffna on the 25th day of July 1957 in the presence of Mr. A. Subramaniam Proctor on the part of the petitioner and the petition and affidavit of the petitioner, the certified copy of the probate issued by the High Court at Seremban and the certified copy of the Last Will of the deceased having been read.

It is ordered that the petitioner is declared entitled to have Probate of the Last Will and Testament of the abovenamed deceased as attorney of C. K. Kathiravelu, the executor mentioned in the Will and the said Last Will be declared proved, unless the respondents or

### ORDER NISI

IN THE DISTRICT COURT OF  
POINT PEDRO

Testamentary Jurisdiction  
No 580 T

In the matter of the intestate estate and effects of the late Arulammah wife of Saminathan of Point Pedro. Deceased

Mahalingam Saminathan of Point Pedro presently of Kuala Lumpur, by his attorney M. M. Mariampillai of Point Pedro  
Petitioner.  
Vs.

1. Saminathan Edmund of Kuala Lumpur, 2. Saminathan Francis of do, 3. Saminathan Andrews of do, 4. Saminathan Elizabeth Thavamani of do, 5. Saminathan Lilian Dorothy of do, 6. Saminathan Anna Theresa of do, 7. Mariampillai Mathiaspillai of Point Pedro.  
Respondents.

This matter coming on for disposal before S. Thambydurai Esquire, District Judge, Point Pedro on the 5th day of February 1957 in the presence of Mr. S. Nagalingamudaly, Proctor on the part of the Petitioner and the petition and affidavit dated the 5th day of February 1957 having been read,

It is ordered that the 7th Respondent be and he is hereby appointed Guardian-ad-litem over the minors the 1-6 Respondents for the purpose of representing them in these proceedings, that the petitioner be declared entitled to have Letters of Administration and that Letters of Administration be issued accordingly as husband of the said deceased, Arulammah unless the Respondents shall appear before this Court on or before the 21st day of March 1957 and show sufficient cause to the satisfaction of this Court to the contrary. This 5th day of February 1957.

Sgd M Esurapadham  
District Judge.

Drawn by  
Sgd S. Nagalingamudaly  
Proctor for Petitioner.

Time to shew cause  
extended to 30 8 57.

Intled S. T.  
D. J.  
(O. 64. 23 & 30)

any other persons shall appear before this court on the 30th day of August 1957 and show sufficient cause to the satisfaction of Court to the contrary.

This 25 day of July 1957  
Sgd P. Sri Skantha Rajah  
District Judge.  
(O. 63. 23 & 30)



## The Main Significance Of Multi Purpose Co-op. Societies

(Extracts from the speech delivered by Mr. P. E. Weeraman, Ag Commissioner of Co op. Development at the N. D. C. F. Conference in Jaffna.)

Therefore we are forced to the conclusion that although the societies which we have are of great benefit to their members, in their limited fields, they have not made a sufficient impact upon the people as a whole. Our business therefore is to see how this could be brought about.

The answer no doubt lies in the integration of credit with purchase and sale activities. In India, an all-India Rural Credit Survey in 1954 revealed that the position of Co-operative Credit was quite unsatisfactory. Only 3 per cent of the country's credit needs were being met by Credit Co-operatives. The Rural Credit Survey Committee therefore recommended the integration of credit with marketing. This is being implemented there in two ways. Either a single multi-purpose society purveys credit and handles purchase and sale or there are two societies - a "Larger Primary Society" for credit and purchase activities and a separate marketing society for sale activities. There is a tendency has been to form large credit societies covering several villages and a marketing society for the area of several such large credit societies. The reasons for this are the need to form economic units and the difficulty of finding the knowledgeable personnel required to run them. Now the rate of literacy in India in general is only 4 per cent whilst in Ceylon it is 63 per cent. (Of course, the literacy rate in Madras State is very much higher. I have given only the All India figure). Therefore the lack of well-informed persons to hold office is not a problem here. The need to form economic units has led to the formation there of what are called Larger Primary Societies for several villages. The need for mutual knowledge and trust has been overlooked in their effort to make the societies economic units.

Fortunately in Ceylon, there are ways and means of making a Co-operative that is confined to a particular village an economic unit. The operation of a rationing scheme, and of a scheme of purchasing certain commodities at a guaranteed price by Go-

vernment, and of a scheme of subsidising fertilisers, all afford the village Co-operative a way of functioning as an economic unit whilst operating in only one village. There is no need here to forgo the advantages of mutual knowledge and trust. That is why the Hon Minister of Agriculture and Food desires that a multi-purpose society should be formed in every village of Ceylon.

### THE BOER.....

(Continued from page 2)

High-Dutch (and not Afrikaans) with English. Both Dutch and English were recognised as official languages. Steps were immediately taken to improve Afrikaans language. In 1914 Afrikaans was recognised as the medium of instruction for Afrikaans-speaking children. Finally by an Act of Parliament in 1925 the status originally given to Dutch was given to Afrikaans as well.

Today English and Afrikaans are compulsory for all children in South Africa except in Natal. In Natal which is purely an English province, Afrikaans though not compulsory is taught as a second language. This mother tongue is the medium of instruction in all the four provinces.

An important factor which helped the Africans to reach their present dominant position in South Africa was their ability to produce outstanding leaders. This small nation has produced in Kruger, Hofmeyr, Botha, Smuts and Hertzog leaders who can hold their own with any modern statesman.

The situation in which the Ceylon Tamils find themselves today is not dissimilar to the one in which the Boers found themselves at the turn of the century. The Tamils were blissfully sleeping leaving Destiny to shape their future. Like the British attempt to force the pace in the case of the Boers it was the Sinhala Only Act which awakened us to national consciousness and to the determination to take a hand in the shaping of our destiny. Today we can truly say, "Thank God, for the Sinhalese", because it was they who put forward the challenge which has called forth our response.

## Elections Without Symbols

By A. E. GUNAWARDENA

All would like the next general election to be without symbols. There are three years to go for the next elections and that would be sufficient time to prepare for the elimination of the use of symbols by voters. Symbols though they have been useful in assisting supposedly illiterate persons are something defective in an electoral system for they can bias or influence a voter in a wrong way for the symbol and the candidate are not one and the same. Symbols and colours are used in countries with a preponderance of illiterate persons. Ceylon used the colour system formerly and now has

resorted to symbols. In the meantime Ceylon's literacy has progressed considerably and much political experience has been gained by the people. Therefore it is time that the use of symbols is removed from the electoral system.

Elimination of symbols will have a very salutary effect on the political and social life of the people. The voter will employ more thought and discretion when casting his vote without a symbol and further an election without symbols will induce prospective candidates and political parties to educate voters at least to read the

## OBITUARY

Mrs. Maheswary  
Namasivayampillai

We regret to record the untimely death that occurred on August 11, 1957 at Vannarpannai, of Mrs. Maheswari Namasivayampillai, wife of Mr. Namasivayampillai of Telecommunications Department, Colombo and daughter of Dr. K. Rajah of Vannarpannai. The funeral which was very largely attended took place on August 12.

candidate's name or the party initials. It is nothing but proper that candidates pledged to the welfare of the people should make an effort to educate them at least to read their names. The enthusiastic may even conduct literacy classes  
(Continued on page 6)

### Astrological

## WEEKLY FORECASTS

'SRI PATHY'

FROM 25-8-57 TO 31-8-57

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

Health upsets will continue. Excessive heat in the system likely. You will have to face many criticisms and unnecessary blames will be laid at your door. Domestic affairs also will continue to be unsatisfactory. Spend the last day of the week with care.

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

Financial gains promised this week. You will stand to gain much through your old friends. Ruin to enemies also shown. New ventures need careful handling for sometime.

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

You will find opposition melting away. Friends will go out of the way to help you. Financial conditions too will improve. Go ahead with your ventures without being upset by initial obstacles.

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

Quarrels with friends and relations likely this week. You will have no mental peace. Troubles through maternal relatives shown. Health also will be far from satisfactory.

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

Health upsets shown. You will lose your temper in a hurry. Financially a good week. Outstanding problems will be cleared. Clashes with relatives likely week-end.

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

Expenditure will be heavier than usual this week. Health will continue to be unsatisfactory. Conflicts in the mind likely. You will find it difficult to solve problems either way.

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

Expenditure will rise tremendously. Misunderstandings in the family circle shown. New ventures will not bring in the desired results. Troubles through relatives also likely.

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

Father's relatives will cause you some annoyance this week. Except for that this week will prove to be a fairly favourable one. Financial gains, and fame promised.

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

Financially a good week. You will find it easy to negotiate new ventures. Work will be heavier but you will gain sufficiently. Relatives likely to be troublesome.

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

Troubles in the office shown. You will be confronted with many problems. But you are sure to come out of it successfully. Be patient in your dealings the first two days of the week.

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

Domestic affairs will tax you much this week. Your mind will not rest. But financially a good week. Gains and favours from friends from opposite sex promised. Tuesday and Wednesday must be spent with care.

**PISCES** Pooraddati 4, Uttaraddati, Revati, [Meena Rasi]

A good week except for Thursday and Friday. You will be able to negotiate your ventures with much ease. Ruin to enemies and fame promised.



## ORDER NISI

IN THE DISTRICT COURT OF  
POINT PEDROTestamentary Jurisdiction  
No. 581 T.In the matter of the last will  
and Testament of the late  
Kathirithamby Vyramuttu  
of Point Pedro

Deceased

Kanagambihai widow of  
Vyramuttu of Point Pedro.  
Petitioner.

Vs.

1. Vyramuttu Thanabala-singam
2. Vyramuttu Kulaveera-singam
3. Vyramuttu Subramaniam
4. Vyramuttu Thangavadi-velu
5. Vyramuttu Ratnasingam
6. Vyramuttu Guanenthiran
7. Vyramuttu Athrisda-seelan all of Point Pedro.

Respondents,

This matter coming on for disposal before S. Thamby Durai Esquire, District Judge, Point Pedro on the 5th day of February 1957 in the presence of S. Nagalingamudaly Proctor on the part of the petitioner and the Last Will No. 1131 dated the 9th day of September 1955 and attested by S. Nagalingamudaly Notary Public and the petition and affidavit of the petitioner dated the 5th day of February 1957 and 31st day of December 1956 and the affidavit of the Notary who attested the Last Will and of the witnesses attesting thereto dated 31st day of December 1956 having been read.

It is ordered that the 1st respondent be and he is hereby appointed Guardian-ad-Litem over the minors the 3-7 Respondents for the purpose of this case, that the said Last Will be declared proved, that the petitioner be declared entitled to obtain probate thereof as Executrix appointed there under and that Probate thereof be accordingly issued to the petitioner, unless the Respondents shall appear before this Court on or before the 21st day of March 1957 and shew sufficient cause to the satisfaction of this Court to the contrary.

It is further ordered that the 1st Respondent do produce the said minors 3-7 Respon-

## Notice of Application

IN THE DISTRICT COURT  
OF JAFFNA  
No. 350In the matter of the intestate estate of the late  
Chellappah Thedchanamoorthy of 12A Hicks Road Kulalampur in  
Federation of Malaya.

Deceased

And

In the matter of the British Courts Probate (Re-sealing) Ordinance ch 84.

Chellammah widow of  
Sellappah Thedchanamoorthy of 12A Hicks Road. Kula Lumpur by her attorney Murugasu Rajaratnam Karalasingham of 361, Kankesanthurai Road, Jaffna Applicant

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 under the British Courts Probate (Re-sealing) Ordinance Ch 84 for the sealing of Letters of Administration in respect of the estate of Sellappah Thedchanamoorthy the deceased abovenamed granted by the Supreme Court of the Federation of Malaya at Kuala Lumpur on the 21st day of September 1956.

Jaffna this 31st day of  
July 1957Sgd. V. Venasitamby  
Proctor for Chellammah  
widow of Sellappah  
Thedchanamoorthy  
Applicant

(O 65 23 &amp; 30)

dents before this Court on the  
said date.This 5th day of February 1957.  
(Sgd) S. ThambyDurai  
District JudgeDrawn by  
(Sgd) S. Nagalingamudaly  
Proctor for Petitioner  
Time to show cause is  
extended for 30-8-57Intld. S. T.  
D. J.

(O. 65 23 &amp; 30)

Elections without  
Symbols

(Continued from page 5)

in the process of standing  
for election.

At the last general election the colossal waste of money and energy in making symbols attractive was clearly seen. Thousands of real umbrellas were hung over the highways in inverted fashion exposed to the sun and rain. Thousands of yards of cloth of various hues were also used especially because symbols had to be displayed prominently. After the elections a few prudent persons will use the cloth as dusters and household linen but very often the cloth continues to hang on to the string until it is blown to tatters by the sun, wind and rain.

In the Western Province and the Northern Province where the standard of literacy is high symbols could be eliminated without any hesitation and in the Colombo City elections the use of symbols is quite unnecessary. The Home Minister should properly go into the question of use of symbols and declare areas where the use of symbols could be dispensed with. Areas like the city of Colombo and Jaffna would only be too proud to be freed of symbols. It is 26 years from the time of the Donoughmore constitution and 9 years since independence and it is time that even a few parts of of Ceylon should be able to elect representatives without resorting to symbols.

When the British Reforms Commissioners granted universal franchise they did it with some reluctance as they were not impressed with the standard of literacy of the people but they could not nevertheless withhold it as it would appear reactionary and deny any opportunity for better political experience. At each stage they were pleased with the political capacity that prevailed but never found it complete enough according to Western standards. The policy of the Ceylonese now should be not merely to snatch independence from the British and allow politics to stagnate but actually continue from where they stopped and make perfect election standards in this country.

IN THE DISTRICT COURT OF  
JAFFNATestamentary Jurisdiction  
No. 312In the matter of the  
intestate estate of the  
late Saravanamuttu  
Selvadurai of Alaveddy,  
Jaffna.Sinnathambar Sellasaras-  
wathy widow of the  
deceased of Alaveddy

1. Selvadurai Mahalingam
2. Selvadurai Aruthavanayagi
3. Selvadurai Vigneswary
4. Selvadurai Sivaneswary
5. Selvadurai Senthilnathan
6. Selvadurai Sivakumaran
7. Selvadurai Selvakumaran
8. Sinnathambar Sivapathasundaram all of Alaveddy appearing as Guardian-ad-litem over the said minors the 1st to 7th respondents.

Respondents.

This matter coming on for disposal before P. Sri SkandaRajah, Esquire, District Judge, Jaffna, on the 22nd day of May 1957 in the presence of Mr. K. V. Navaratnam, Proctor on the part of the Petitioner and the affidavit of the abovenamed petitioner dated 10th day of May 1957 having been read.

It is ordered that the  
8th respondent be appoint-

ed Guardian-ad-litem over the 3rd, 4th, 5th, 6th and 7th minor respondents and the petitioner abovenamed be declared entitled to have the Letters of Administration to the estate of the deceased as his widow and directing that such Letters of Administration be issued to her unless the respondents abovenamed or any other person or persons interested shall on or before the 26th day of June 1957 show sufficient cause to the satisfaction of of this court to the contrary. It is further ordered that the petitioner do produce the minors in court on the said date.

This 22nd day of May 1957

P. Sri SkandaRajah (Sgd)  
District JudgeDrawn by  
K. V. Navaratnam (Sgd)  
Proctor for petitioner

Time to show cause extended till 24-7-1957

P. S. (Intd)  
D. J.

1-8-1957

Time to show cause extended till 30-8-1957

P. S. (Intd)  
D. J. Jaffna.

(O. 67. 23 &amp; 30)

THE JAFFNA MUTUAL  
BENEFIT FUND, Ltd.

(Established 1918)

BANKERS.

Authorised Capital Rs. 800,000.00  
Amount of Calls made Rs. 616,313.00

**Shares** 8000 shares of Rs. 100/- each 80 monthly instalments of Re. 1/- per share will earn Rs. 100/- for each at the end of the period. Shares issued all time

**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.

**Loans** on the security of Jewels a speciality. Part payments accepted.

FOR FURTHER PARTICULARS

APPLY TO:

S. KANAGASABAI,  
Shroff.

வாங்குபவர்களுக்கு பெரிய மலிகைகளைக் கொடுக்கின்றன  
கோட்டுறை யாகச் செய்கு குறைவிலா துயர்களை வாங்கு  
நாள்மறை யறங்க ளோங்க நற்செய் வேண்டி மலிகை  
மேன்மைகொள் சைவ ரீதி விளங்கு வகை மேல்பாடும் .

Printed and Published by Suppiah Ponnambalam Kandiah, residing at 245, Navalar Road, Jaffna, for and on behalf of the Proprietors, the Saiva Paripalana Sabha, Jaffna, at their Press, the Saiva Prakasa Press, 450, K. K. S. Road, Vannarponnai, Jaffna, on Friday, August 23, 1957.  
Editor: R. N. SIVAPRAKASAM

THE HINDU ORGAN  
&  
INTHUSATHANAM

## SUBSCRIPTION RATES

	(Post) Rs. cts.	(Delivery) Rs. cts.
English	9 00	6 00
Tamil	9 00	6 00
English & Tamil	13 00	10 00

## Outside Ceylon.

	Rs. cts.
English	10 50
Tamil	10 50
English & Tamil	15 00

Manager