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NO. 23

SELVACHCHANNATHY THE SANCTUM OF SRISKANDA

(BY MUFANDIRAM E. P. RASIAH)

During the early part of this month, the name "Selvachchannathy" was on the lips of most Hindus, on account of the High Festivals conducted in the Temple there. Divorced from the din and turmoil of Towns, hugging the southern coast of Palk Strait, midway between Pt. Pedro and Kankesanurai stands this Temple—a replica of Kathirgamam—held in sacred awe by Hindus all over Ceylon. The Vel, the Divine Weapon, symbolising Lord Murugan, remains housed inside the sanctum sanctorum, in a small unpretentious building resembling the one at Kathirgamam.

The High Festivals came to a close with the Car and Theertham festivals on 8th and 9th inst, when streams of people, pilgrims and devotees from the four corners of the Peninsula went to swell the huge crowd. Brahmin priests, generally found officiating in most Hindu temples, had no place here. The stalwart sons of Selvachchannathy officiated here and performed the pujas. They knew not and chanted not any mantrams. As in Kathirgamam, they bandaged their mouths with a saffron dyed cloth and mounam (silence) appeared to be the mantram sanctioned here. The still voice of silence was perhaps more eloquent than the spoken word. Devotees burnt camphor as a token of their earnest desire to burn their sins.

Ever since his creation, man has been groping for an insight into the reason of his existence and for an understanding of that Power which had assigned him the role on earth. Early in his long history, ere the dim day-break of civilisation, the mystery of life had baffled and amazed him; but he had learnt that it was very

difficult to get a human birth. Even though many had been blessed with this human birth by virtue of their previous samsaras, very few amongst them aspired to realise the Absolute, the goal of human existence, the majority having forgotten their goal due to the illusory play of Maya. Thus when sense desires became too strong to be easily mastered by a devotee, a prayer to God went forth from his heart—a prayer, like the cry of the child to his mother, filled with all the force of spiritual ardour. Such a prayer here seemed to open up a channel, as it were, between the devotee and the Divinity within him. When one humbled himself before God realising the fact that His Will alone was supreme, then the devotee reached a state of self-surrender that eliminated his ego-sense and brought him a vision of Muruga. He then became an expression or reflection of God—nay, he became a miniature Murugan. He danced, he cried, he rolled on the ground and he sang here unreservedly.

Here caste-barriers dwindled and disappeared, authority gave way to a shout of 'Harohara.' All were equal here, all became Murugan's children worshipping the One Divine in various modes.

(a) While one danced another swirled himself or herself in a frenzy uttering Murugan's name.

(b) The insouciance of the devotee walking on a spiked *மிதியடி* represented another state which had temporarily mastered "the slings and arrows of outrageous fortune."

(c) Some votaries who believed in the efficacy of the mortification of the flesh, thrust needles into their bodies, and hooks on to their backs and

subjecting themselves to many a torment, went round the temple carrying Kavadis, amidst shouts of Harohara.

(d) On the banks of the river there was seated a devotee with a flowing beard in a yogic pose, lost to the excitement around him, his mind apparently fixed on the Unseen God.

(e) Another set of devotees were seen feeding the poor true to the idea that "where devotees were served, the Lord Murugan was served, but when the idols in the temple were served, the Lord in the heart of devotees was not served."

The modern man deeply involved in the vortices of anxiety and worry, in his vanity, imagined that the paths these devotees pursued were devoid of purpose and that he alone knew the secret of making a success of life; but the true bhakta was in possession of a greater secret by which he was likely to attain a higher spiritual level.

My friend Mr. C. T. Arasu and myself taking a detached view stood aside and watched this panorama of life flow past us. We were struck, by the piety of men who under the merciless tropical sun rolled on the stony uneven ground, while women forgetting themselves danced in a frenzy incanting Murugan's name, and came to the irresistible conclusion that all these were part of the Lord's THIRUVILAYADAL.

"வெள்ளிமலை திருத்தணிகை வயலூர் செந்தி மயூரகிரி மறைக்காடு மயிலம் மாவை புள்ளிவனம் கழுக்குமலை வேலூர் நல்லை வேத வெற்பு சுவாமிமலை விராவி குன்றம் புள்ளி மணிகிரி கதிரை பழனி தில்லை பூந்துருத்தி பரங்குன்றம் புகலி நாகை துள்ளி இவைதனில் வினையாட்ட யர்ந்தாய், என்றும் தொய்ந்து நின்று சந்தியில் தரிய வாழ்வே."

(Continued on page 5)

Legislation That Makes Us 'Lesser Breeds'

Let Us Hinder Its Implementation

(BY S. H. PERINPANAYAKAM B. A. Lond.)

A Tamil speaking people have lived in Ceylon from very early times. Such a group is living here now. More need not be said. Research about priority of occupation or about the origins of the two linguistic groups, however fruitful from a scientific point of view, are wholly irrelevant in politics. In politics present alignments, associations, self identifications and loyalties are more meaningful than historical origins. That some people who are now reckoned as Sinhalese derive from Tamil-speaking ancestors or that some who are counted among Tamils are descended from a Sinhalese speaking stock has less meaning than what group these persons are identifying themselves with. Perhaps the very tenuousness of the grounds on which this identification is based invests the identification with a highly emotional—often verging on the hysterical—overtone.

Let us therefore confine ourselves to present realities. One of the two linguistic groups that regard Ceylon as their homeland is numerically larger. Therefore by perverse application of the principle of majority rule, this group has imposed its own language as the official language of the whole country. Whatever concessions may have been made in the pact between Mr Bandaranaike and the Federal Party the fact remains that Tamil is relegated to an inferior position and that those citizens whose mother tongue is Tamil are also likewise reduced to an inferior category. As long as this inequity remains unredressed, no concessions can satisfy the Tamil speaking people. I submit the language demand of the Tamil speaking people is a demand for

the recognition of a fundamental human right and not for any concession or favour. The Tamil speaking group is the largest minority in this Island, and recognition of their language as also an official language is the one imaginative tolerant and friendly gesture the Sinhalese speakers could have made in the interest of National Unity. In no other field has there been any manner of concession or accommodation made to minority sentiment in this country. But here too the majority has insisted on more than the pound of flesh. Therefore one can in despair, like Mr. Suntharalingam, cry out that the only realistic solution is for the two groups to part company once and for all. I, however have not yet arrived at this depth of despair. My views may sound mystical or metaphysical to hard headed Marxists or even harder headed racialists. A price must be paid for freedom. We did not pay at the proper time. We are paying it now. The upheaval in the country today would have belonged more properly in the struggle for independence. Steam must be let off. Suspicions and suppressed bitterness must come to the surface. A freedom for which we had not paid the price, found us unprepared for its demands. Far too many problems, all demanding immediate solution, emerged all at once, producing a bewildering chaos of partial successes, failures, evasions of responsibility, sheer helplessness, and frustrated hopes. Freedom is not so rosy as we dreamed. A scapegoat must be found for our failures and a minority has throughout history fulfilled this purpose admirably. The treatment

(Continued on page 6)



தருக்கி நற்பலம்,
நமச்சிவாயவே ஞானமுங் கல்வியும்
நமச்சிவாயவே நானறி விச்சையும்
நமச்சிவாயவே நானறி நேத்துமே
நமச்சிவாயவே நன்னெறி காட்டுமே
தருக்கி நற்பலம்,

Hindu Organ

FRIDAY, SEPTEMBER 20, 1957

Treasure These Thoughts

God is your over-watch-ful guardian. It is God's grace that makes you stick to the spiritual path. God-realisation is possible only when Divine grace backs up personal effort. Love for God comes only by His grace.

ABUSE OF FREEDOM!

Minister Marikkar may have made much ado about an incident that need not have been given any attention by him. But the fact that a Minister of State had been the target of a despicable insult remains to be studied in the context of growing political passions with a view to finding out a remedy for this wicked aberration of the minds of miscreants who rush to obtain cheap publicity under the guise of political fervour. The regrettable incident at Mannar in which more than one Minister figured was dismissed by the public as an isolated instance in the hope that even infuriated supporters of political parties would soon learn to behave better. But all reckonings have gone wrong.

It is true that Ministers and M. Ps. of the Government Party, by tactfulness, can avoid sailing in stormy waters; but if some of them neglect to employ a reasonable measure of discretion in such matters it cannot mean that thugs and the riffraff have sufficient freedom to break the law and bring disrepute to the country as a whole and discredit to the political parties to which they belong.

All political parties must accept responsibility for the prevalence of disorder and indiscipline in the rank and file because so far no serious attempt has been made by any party to enforce the discipline of civilised conduct by preventing refractory elements from having anything to do with

J. H. C. AND AFFILIATED SCHOOLS

BOARD OF DIRECTORS MEETING (13-9-57)

Secretary's Report

In the last year's report we mentioned the great disadvantage placed on Tamil students by the passing of the Sinhalese only Act. We are somewhat relieved by the assurance made by the Government that all students would be educated in their mother tongue from the Kindergarten to the University. However laudable the objects of education may be, in an underdeveloped country as ours, especially in Jaffna, education means the way of earning a livelihood. So when the Government makes it compulsory for a Tamil to qualify himself and reach a high standard of proficiency in the Sinhalese language before he is confirmed in a Government post it is discriminatory and places the Tamil students at a great disadvantage. The policy of the Government that even for professional training—such as Law and Medicine—a high standard of knowledge in the Sinhalese language should be made compulsory is not understandable. Again there is much talk of the State taking over all schools. In a country where there is only one religion and one language this suggestion may not meet with much opposition. But in Sri Lanka this would mean the gradual if not the immediate erasure of denominational schools and all that we hold in reverence and piety. It may also result in lowering of standards and efficiency in education. What is required in a re-orientation of the educational policy of the Island is to make it more realistic so that it can meet the problems of un-employ-

the party. If it has become necessary that the abominable activities of hirelings and hooligans should be encouraged in the struggle for establishing democratic rule in this country, then the people must be prepared either to willingly bear the resulting woe or to mobilize the forces of commonsense and fairplay in order to annihilate the agency of the vicious who intrude into the political field.

ment especially among the educated. Education should be directed more and more and without any loss of time in the fields of Agriculture, Industry, and Commerce. Unless this is done with speed and intelligent planning students would follow the beaten track and not only swell the ranks of the unemployed but create new problems for the country. We trust that the Education Minister and all educationists who have the well being of the country at heart would address themselves to this task with sincerity and without loss of time.

To summarise we require more and better buildings and furniture. We have to evolve a system of education which would not only add to the knowledge of the students but which would at the same time be practical and useful. Religious instruction should find a place of greater importance in the curriculum. We have faith in Providence and Divine guidance, we also believe that labour should give its just rewards. Let us therefore bestir ourselves and work unitedly for the well-being of the educational institutions with the same zeal and with the noble objectives which the founders placed before them when they established these temples of learning.

Office Bearers

President Mr. C. Cumaraswamy, former High Commissioner in India.

Vice President: Dr. K. Rajah.

General Manager: Mr. T. Muttusamypillai, Crown Advocate.

Secretary: Mr. A. Arulambalam J. P.

Asst. Secretary: Mr. V. Manickavasagar J. P.

Treasurer: Mr. A. Thanabalasingham Proctor.

Committee

Dr. V. T. Pasupathy, Dr. T. P. Thamotheram and Mr. C. Arulambalam J. P.

69th ANNUAL MEETING

SAIVA PARIPALANA SABHAI.

DECISION TO HOLD RELIGIOUS KNOWLEDGE EXAMINATIONS AND TO ESTABLISH VEDA SIVAGAMA COLLEGE

The following resolutions were passed by the Jaffna Saiva Paripalana Sabhai at the 69th Annual General Meeting held on the 14th of September 1957, with Mr. T. Muttu samipillai, the President, in the Chair.

1. The Sabhai resolves to take steps to conduct Saiva Religious knowledge Teachers' Certificate Examinations: (Ilang Saiva Pulavar and Saiva Pulavar).
2. The Sabhai resolves to take the necessary steps to establish a Veda Sivagama College. The Committee is authorised to take the necessary steps to establish the above College.
3. This Sabhai resolves to request the Indian Government to issue visas to the heirs or their representatives of Saiva Temples, Saiva Madams and Schools in India, the original founders of which were Ceylonese in order to enable them to manage these establishments efficiently in accordance with the wishes and objects of their founders.
4. This Sabhai reiterates the demand for Parity of Status for Tamil with Sinhalese.

A sub-committee was appointed to implement the above resolutions.

The election of office bearers for the following year resulted as follows:

President: Mr. T. Muttu samippillai, Crown Advocate.

Vice Presidents: Dr. K. Rajah and Mr. S. U. Somasegaram E. O.

Hony. Secretary: Mr. A. Thanabalasingham Proctor.

Hony. Asst. Secretary: Mr. V. Karthigesu Teacher

Hony. Treasurer: Muhandiram E. P. Rajah.

Religious Propaganda Officer: Mr. M. Mylvaganam Teacher J. H. C.

Hony. Auditor: Mr. A. Thuraisingam.

MERDEKA CELEBRATION

The "Merdeka" Celebrations, the most important of this country, was celebrated with much enthusiasm and rejoicing at the Kandaswamy Temple, Scott Road, Kuala Lumpur.

The memorable day was celebrated with much of religious significance and prayers. The temple its tower, outer precincts and the approaches were gaily decorated befitting the occasion, with the national flags majestically flying aloft. Banners, streamers, buntings and evergreens were profusely used in the decoration and the temple area was floodlit, while garlands of coloured lights adorned the approach road and the "Gopura", giving the appearance of a fairyland. A big signboard in bold letters "Merdeka" formed an archway 100 yds. from the temple and welcomed the visitors.

The religious ceremonies composed of a grand "bishegam" special "Poojah" and Shanmuga Archana with chanting of 1008 Mantras by seven priests, synchronised with the time of Proclamation of Independence. Prayers were conducted for the continued health and long life of His Majesty the Paramount Ruler and His Consort and for the prosperity and welfare of the country and its people.

After the prayers, the President of the Association, Mr. Sevantly Nathan spoke on the significance of the great occasion. He exhorted the congregation who were in good numbers, to be loyal to the Government as they had been hitherto and cultivate friendly contacts and maintain the present feelings of harmony and goodwill with other races inhabiting this country. He said that in a fast-

(Continued on page 5)

HINDU CHRONOLOGY

Some Inferences

I have read in 'Chetana' and some other Hindu magazines more than one article dealing with Hindu Chronology, criticizing the western attempts to reduce considerably its span, while at the same breath denying as a myth the undeniable fact of Aryan Immigration.

These are two very different things which should not be confounded, one may wholly agree with the first thesis, i. e., a chronology having a greater regard with the Hindu own traditions

By
PROF. A. LAVAGNINI
 Secretary-General
 Association Biosofica
 Universal, Mexico

and wholly disagree with the second point. There are, indeed, no autoch'one peoples on the whole earth surface: migration, often wholesale, has been a universal rule more so in pre-historic times owing to changes in the climate and other causes, frequently the only one means of surviving. If there had existed some people who had never migrated, it had certainly perished, since there is no land which has not witnessed some natural catastrophe, such as to wholly obliterate for some time the life existing on its surface. Scarcely there may be one race that has not circled the whole globe: the only possible question is when they may have reached their actual abode.

In the light of modern science, those mythical 4000 years B. C. of the Hebrew Bible have become 4000 millions years for the existence of our planet while on the other hand, proofs of the early existence of the human genus are continually discovered. In this new perspective the late historical trend to shorten the time and duration of the early civilization should be revised, and probably reversed.

On astronomical grounds that one chief landmark of Hindu chronology known as the Kali Yuga era, i.e., some 3100 years B. C., is wholly acceptable and should be above doubts. Then the

equinoctical or Gamma Point was in the middle of the Taurus constellation, which was also considered the first zodiacal sign. Even from an astrological view point the equinoctical axis aligned with Aldebaran Antares and the solstitial point between Maha and Purva Phalguni, is entirely in harmony with the catastrophic times depicted in the Mahabharata

Probably those 3000 years should be doubled to reach the times described in the Ramayana: then the Equinox coincided with a point intermediate between Gemini and Cancer, or the beginning of the last one, which may explain the emphasis on such sign as prominent in the Rama nativity. Since at such remote time the Hindu civilization was in its flower, the properly Vedic Age, depicting more primitive times in more archaic language, must be still earlier: no less than one or two thousand years, i. e., about 8000 years B. C., or ten thousands years for the beginning of the properly Hindu civilisation. But other races of men, those called Yaxasas, Raxasas, Vanaras and Nagas have probably lived in India from a still more remote time, may be thousands or ten thousands years previously. And much of what is told in the Purana literature may refer to those relatively aborigena.

The fact that there is no record, or rather direct reference, in the existing Hindu literature of an Aryan descent and invasion can well be explained by such remoteness: neither have the Greeks not the Italic peoples preserved such a record, or a direct reference, of their later coming in their Mediterranean abode. There are, however, many hints in the Rigveda and we have to reckon with both racial and linguistic facts which cannot be explained otherwise.

From the very earliest times we find the distinction made between *aryas* and *anaryas*, even if it may not have been a properly racial one, and the still more unmistakable one between men (i. e. their own kind and race, those who acknowledged their descent from Manu) and those other

races called Yaxasas and Raxasas. Nagas and Vanaras, who were also men in the modern sense, since they acted and spoke as such. Even after these ten thousand years of contact and inevitable admixture—notwithstanding the the early prohibition—several distinct racial strains or backgrounds are still recognizable among Hindu people or peoples. Even while the Caucasian traits are predominating, neither the *negroid* nor the *mongoloid* ones are wholly absent. And that long-standing tabu of the untouchable ones may only be explained on racial ground, as an effort to prevent intermarriage in land where several races have made their abode.

It is another well known fact that there are in India several unrelated families of languages, the two chief of them being the Dravidian and Indo-European ones: they are different both in their grammar and basic vocabulary. What they have in common is what they have taken from one another during such a long standing association. Still, all the while they have remained fundamentally distinct, and on the other hand they have preserved their affinity with other languages, to the point that a common origin with them is unmistakable, notwithstanding their apparent remoteness.

It was an Italian from Florence, Filippo Sassetti, who, having come to India four hundred years ago, first acknowledged the similarity of Sanskrit with Latin and Greek, which has since been wholly demonstrated, relating these Classical languages furthermore with Old German, Old Slav, Celtic Persian, Tocharian and Hittite. If a people speaking a Indo-European language is found in India among other peoples speaking other wholly unrelated languages, while many other similar languages have been and are spoken beyond the Himalaya, evidently such a people must have come in India from an earlier Trans-himalayan abode.

On the other hand, the Dravidian languages show characters common with the aboriginal Australian ones, so that these languages may be comprised in a Dravidian-Australian group. This means that the Raxasas are not autoch'one Indian peoples, but must have come in India from the South—a fact which, to some extent,

is confirmed by the Ramayana.

The conclusion is natural and obvious: while it must have happened no less than five thousand years ago and no more than ten thousands—from the viewpoint of the languages similarity and differences—the Aryan immigration into India is a fact undeniable. It is doubtful if the Vedas are entirely a product of the Indian soil: some or many of its hymns, partly lost, may have been composed in an earlier abode, to the North of the Himalaya. While, on the other hand, many elements of the Hindu religion and many early traditions must have originated from the earlier inhabitants of the sub-continent.

Chetana

NOTICE

IN THE DISTRICT COURT OF POINT PEDRO

No: 5734

Kumarasamy Kandavanam alias Kethappar of Karaveddy West. Plaintiff

Vs.

1. Kumarasooriar Sivasubramaniam, 2. Muttupillai widow of Ramanathar, 3. Kumarasooriar Nadesu, 4. Eliapillai widow of Kadirgamar Sinniah, 5. Kailayar-Veluppillai, 6. Kanagamah daughter of Kanapathippillai, 7. Kasinathar Kailum, 8. wife Nagammah, 9. Chithamparappillai Ramalingam, 10. wife Rasammah, 11. Veluppillai Nadesu, 12. wife Pathinippillai, 13. Kadirgamar Karthigesu, 14. wife Chithamparam; Minor) 15. Murugesu Thevarajah appearing by his G.A.L. Yettivelu Murugesu all of Karaveddy North, 16. Nadesu Selladurai, 17. wife Swakolunthu, 18. Nagapillai widow of Sinnathambiar Subramaniam, 19. Sinnathambiar Ponniah, 20. Vaithilingam Balasingham, 21. Kandavanam Rasaratnam, 22. wife Sivapakiam, 23. Thilagawathy daughter of Vaithilingam, 24. Thavamalar daughter of Vaithilingam, 60th are Minors appearing by their G. A. L. Swakolunthu widow of Vaithilingam, 25. Vallipuram Kanapathippillai, 26. wife Paththinippillai, 27. Veluppillai Arumugam, 28. wife Swahamy, 29. Parameshwary daughter of Arampu, 30. Parameshwary daughter of Arampu 60th minors appearing by their G. A. L. Maheswary widow of Arampu, 31. Chinniah Mailvaganam, 32. wife Paththinippillai of Karaveddy North, 33. The Nelliady Central Cooperative Stores Society Ltd. Nelliady, Karaveddy North. Defendants.

It is hereby notified that actions No. 5734 has been instituted in the District Court of Point Pedro under the partition act No. 16 of 1951 for the partition / sale of the land / lands called Pandarathoddam in Extent 14 5/8 Lms V. C. and situated at Karaveddy Vathirikurichy.

The defendants in the aforesaid action are summoned to

NOTICE

IN THE DISTRICT COURT OF POINT PEDRO

No. 5800

1. Sunderampillai Kanthavanaththan of Karaveddy North
 2. Sunderampillai Shanmuganathan of do a minor appearing by his Next-Friend Chinammah widow of Kandiah Sunderampillai of Karaveddy North
 Plaintiffs
 Vs.

1. Chinnathambiar Karthigesu of Chandilippai. 2. Veluppillai Kathiresu 3. wife Annam, 4. Chinnammah widow of Chinniah. 5. Vallipuram Kanthasamy 6. wife Maheswari 7. Thinnakarippillai Vyramuttu. 8. Muttiah Thirunamam 9. wife Chellapackiam all of Karaveddy North. 10. Vallipuram Veluppillai of Karaveddy West. 11. Krishnapillai Arumainayagam. 12. Nallathambiy Kandapper. 13. wife Rasammah 14. Chinniah Ramalingam 15. wife Sivaccclunthu. 16. Arumugam Kanthasamy. 17. Arumugam Krishnapillai all of Karaveddy North. 18. Arumugam Ratnam of Karaveddy West 19. Chittamparappillai Kanapathippillai 20. wife Thangamuttu 21. Chinnathambiy Ponniah, 22. Chittamparappillai Subramaniam, 23. wife Chinnammah all of Karaveddy West Defendants.

It is hereby notified that action No. 5800 has been instituted in the District Court of Point Pedro under the partition act No. 16 of 1951 for the partition/sale of the land/lands called Parayanseema in extent 10 Lms. V. C. and situated at Karaveddy Vathirikurichy.

The defendants in the aforesaid action are summoned to appear in Court on the 30th day of October 1957 at 10 O'clock of the forenoon.

By order of Court,
 A. Sivasanmugam
 Clerk of Court

Drawn by
 Ratnasingham &
 Subramaniyam
 Proctor for Plaintiffs
 This 21 day of August
 1957
 (O. 82. 13 & 20)

appear in Court on the 2nd day of October 1957 at 10 O'clock of the forenoon.

This 10 day of July 1957.
 By order of Court,
 C. A. Sivasanmugam,
 Clerk of Court.

Drawn by
 C. Subramanyam
 Proctor for Plaintiff
 This 10th day of July 1957
 (O 84 13 & 20)

Astrological

WEEKLY FORECASTS

'SRI PATHY'

FROM 22-9-57 TO 28-9-57

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

You will find it difficult to make both ends meet. There will be troubles through secret enemies but you will be able to triumph over them. Misunderstandings with the domestic parties shown Friday and Saturday.

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

Domestic problems continue to be unsettled. Financially a good week. You will be able to realize good benefits from your old investments. Avoid arguments with friends and relatives middle part of week.

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

A good week. You will find much improvements in your personal as well as your professional affairs. Triumph over competitors also promised. Go ahead with your ventures.

CANCER Punarpoosa 4, Poosa, Ayilya [Kataka Rasi]

A good week for personal affairs. Your professional affairs too will be fairly favourable. Gains through lands and landed properties promised. But beware of secret enemies.

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

A good week. Personal problems will be solved. Financial gains and social success also promised. But some indication of some minor accidents week end.

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

Your professional as well as personal affairs will be confused for some time. You will find it difficult to come to any settlement or solution. Health too will be far from satisfactory.

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

Expenditure will rise. You will have to face much opposition and criticism in your affairs. Mind your health for some more time. Friends will help you out of difficulties.

SCORPION Visaka 4, Anusha, Kettai [Vrischika Rasi]

A very favourable week from the financial point of view, You will be able to settle some outstanding debts. Gains and favours from superiors also promised.

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

Except for some minor troubles through relatives. this week promises to be a favourable one. Success in most of your undertakings shown. Fame will be easy to obtain more than money.

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

Beware of trouble-making female relatives this week. The first two days must be spent with care. Rest of the week will turn favourable. Financial gains also promised.

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

Mental worries shown. You will be busy with other people's affairs this week. Monday night Tuesday and Wednesday must be spent with care. Rest of the week will be fairly favourable.

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

The first half of the week will be fairly favourable. Financial gains promised. But some domestic upsets likely. Wednesday evening Thursday and Friday morning must be spent with care.

ORDER NISI

IN THE DISTRICT COURT OF CHAVAKACHCHERI

Testamentary Jurisdiction No. 63

In the matter of the Intestate Estate Anna Emily Hunt widow of E. B. Hunt of Chavakachcheri Deceased James Barton Hunt of Chavakachcheri

Vs. Petitioner

1. Caroline Huldah Hunt
2. Abbie Gnanammah Hunt and
3. Thomas Pyage Hunt all of Chavakachcheri Respondents

This matter of the petition of the Petitioner coming on for determination before S. Thamby Durai, Esqr District Judge, Chavakachcheri on the 5th day of March 1957 in the presence of Mr. S. SivaRajah Proctor on the part of the Petitioner and the affidavit and petition of the Petitioner having been read.

It is ordered that the Petitioner be and he is hereby appointed Administrator to the Estate of the deceased as one of the sons of the deceased abovenamed unless the Respondents shall appear before this Court on the 7th day of May 1957 and show cause if any to the satisfaction of this Court to the contrary.

The 5th day of March 1957

Sgd. W. M. Kumaraswamy Addl. District Judge.
Drawn by
Sgd. S. SivaRajah Proctor for Petitioner.
3-9-57

Time to show cause extended to 1-10-57.

Intd. S. T.
D. J.
(O. 80. 13 & 20)

on the part of the petitioner and the affidavit of the said petitioner having been read.

It is ordered that the abovenamed petitioner be declared entitled to take out letters of administration to the above Estate and that he be granted letters accordingly unless the respondents or any other person shall on or before the day of October 1957 shew sufficient cause to the satisfaction of this court to the contrary.

This 28th day of August 1957
(Sgd) S. Thambydurai District Judge.

Drawn by
(Sgd) S. Appadurai Proctor for Petitioner
(O. 81 20 & 27)

ORDER NISI

IN THE DISTRICT COURT OF JAFFNA

Testy Juris No. 360

In the matter of the intestate estate of the late Arunthathy wife of K. Nagalingam of Kankesanthurai.

Deceased.

Nagalingam Somasundaram of Kankesanthurai

Petitioner.

Vs.

1. Achchimuthu widow of Vallipuram
2. Vallipuram Nadarajah

3. Tharmalingam Sivakanthan
4. Vasanthakokilam daughter of Tharmalingam
5. Tharmalingam Pavalkanthan
6. Tharmalingam Santhirakanthan
7. Ratnammah widow of Tharmalingam The 3rd to 6th respondents are Minors appearing by their Guardian ad-Litem the 7th respondent

8. Vallipuram Thambiah
9. Vallipuram Ponnambalam all of Alaveddi North

Respondents.

This matter of the petition of the petitioner coming on for disposal before P. Sri Skandaram Esquire District Judge, Jaffna on the 30th day of August 1957 in the presence of Mr. A. V. Sathasivam, Proctor on the part of the petitioner and the affidavit and petition of the petitioner having been read and it appearing to Court that the 7th respondent is a fit and proper person to be appointed Guardian ad-Litem over the minors the 3rd to 6th respondents and the petitioner is a fit and proper person to be appointed Administrator over the estate of the said deceased;

It is ordered that,
(a) the 7th respondent as mother of the 3rd to 6th respondents abovenamed be appointed Guardian ad-Litem over the said minors,

And

b) letters of administration over the estate of the said deceased be issued to the petitioner abovenamed unless the respondents abovenamed or any other person or persons shall appear before this Court on or before the 4th day of October 1957 and show sufficient cause to the satisfaction of this Court to the contrary.

It is further ordered that the 7th respondent do produce the 3rd to 6th respondents minors before this Court on the 4th day of October 1957 at 10 a. m.

The 30th day of August 1957.

Sgd. P. Sri Skandaram District Judge.

Drawn by:-
Sgd. A. V. Sathasivam Proctor for Petitioner.

(O. 81 13 & 20)

Notice of Application

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction No. 361

In the matter of the estate of the late K. Kanagaratnam of Vaddukodai West, Jaffna late of No. 10-B, Guan Chuan Street, Singapore.

Deceased.

And

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

Kanapathippillai Sinnathambay of Vaddukodai West Jaffna, the attorney of Pakiam Kanagaratnam and Pathmathevi Kanagaratnam of No. 10. B. Guan

Chuan Street, Singapore Applicant.

Notice is hereby given that after the expiry of 14 days from the date hereof, application will be made to the District Court of Jaffna under the British Courts Probate (Re-sealing) Ordinance, Chapter 84 for the re-sealing of Letters of Administration in respect of the estate of K. Kanagaratnam late of No. 10, B. Guan Chuan Street, Singapore granted by the High Court of the Colony of Singapore on the 24th day of September 1954.

Sgd. V. Nagalingam Proctor for Kanapathippillai Sinnathambay of Vaddukodai West Attorney of Pakiam Kanagaratnam and Pathmathevi Kanagaratnam of No. 10. B. Guan Chuan Street, Singapore. Applicant.

(O. 85 13 & 20)

ORDER NISI

IN THE DISTRICT COURT OF POINT PEDRO

No. 591 T

In the matter of the estate of the late Varataipillai widow of Alvappillai of Imaiyanan Deceased Sinniah Ramalingam of Imaiyanan

Petitioner.

Vs.

1. Saraswathy wife of S. Ramalingam of Do
2. Alvappillai Ramachandran
3. Thamboe Kandiah
4. and wife Cheetha they all of Do

Respondents.

This matter coming on for disposal before S. Thambydurai Esquire District Judge, Pt. Pedro on the 28th day of August 1957 in the presence of Mr. S Appadurai Proctor

Selvachchannathy

(Continued from page 1)

Police Arrangements

During the High Festival days, all the roads leading to this temple were barricaded in proximity to the temple and several policemen did a difficult duty with a courteous and a pleasant smile—controlling vehicular traffic—regardless of caustic comments by certain non-co-operative motorists. This eliminated traffic jams and facilitated the free flow of pedestrian traffic.

A madam on the northern side of the temple had been converted into a Police Post—the nerve-centre of all controls—where Mr. V. Moorthy, the Inspector of Police performed multifarious duties functioning as 'guide, philosopher and friend' to all congregating there. His clear, commanding voice rang through the mike calling the crowd to attention at frequent intervals. He notified them details of articles found and lost children brought to the post, etc.

His eagle-eyed policemen, in uniform and mufti, patrolled the temple and the roads and prevented even hardened criminals from trying their pranks. Unlike previous years, the fact that there were virtually no cases of theft or unruly or disorderly conduct here seemed proof positive of the supervisory eyes of Ipr. Moorthy and the vigilance of his rank and file. The thanks of the temple-goers are due to them.

Sanitary Arrangements

Despite several temporary cadjan enclosures erected for 'public convenience' and the herculean efforts of the Public Health Inspectors, the crowd failed to co-operate, with the result a foul, nauseating odour greeted one as he approached the temple, even overpowering the scent arising from the huge quantities of camphor burnt in and around the temple.

One wonders how the Health Authorities in Jaffna Town tackle this problem at Nallur, where larger crowds congregate there for nearly a period of a month in August every year.

General

This spot has become a cheap health resort and ranks high among the few finest spots in North

Lanka. The sandy beach, the indescribable splendour of sunrise and sunset, the invigorating breeze from the Palk Strait and the exhilarating sea and well-water baths—all these combine to make this an attractive rendezvous of health-seekers, the sick and the worshippers. Many a madam is available here for stay to pilgrims and worshippers.

The narrow approaches to the Veedhis round the temple were lined up by hawkers, gram and sweetmeat-sellers proving an obstruction both to worship and the easy flow of pedestrian traffic. We entertain the earnest hope that the temple authorities, the Police, Headmen, Rural volunteers and the members of the public would put their heads together and solve this problem and eliminate this nuisance before the next festival season and make Selvachchannaty more attractive.

ORDER 'NISI' DECLARING WILL PROVED

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction No. 358 T

Sivapakkiam widow of Nagalingam Amirthalingam of Koddady, Jaffna. Petitioner.

- vs.
1. Sivakuru Pasupathipillai.
 2. Ponnambalam Adcharamoorthy and wife
 3. Parameshwari
 4. Nabalingam son of Kandiah and wife
 5. Pushparany, all of do.
 6. Thuraiappah Vaithilingam of Velanai

Respondents. In the matter of the Last Will and Testament of the late Nagalingam Amirthalingam of Koddady Vannarponnai West, Jaffna Deceased.

This matter coming on for disposal before P. Sri Skanda Rajah Esq., District Judge, Jaffna on the 22nd day of August 1957 in the presence of Mr. S. Rasiah Proctor on the part of the petitioner and the affidavit of the above mentioned petitioner and of the Witnesses of the Last Will dated 22 August 1957 having been read.

It is ordered that the Will of the abovenamed deceased dated 25th October 1952 and numbered 428 and attested by S. Rasiah, Notary Public be and the same is hereby declared proved and that the Petitioner be declared entitled to have Probate of the same issued to her accordingly unless the respondents or others interested shall on or before the 30th day of September 1957 show sufficient cause to the satisfaction of this court to the contrary.

This 22nd day of August 1957.

Sgd. P. Sri Skanda Rajah District Judge.

(O.86 20 & 27)

ORDER NISI

IN THE DISTRICT COURT OF JAFFNA

No. T. 349

In the matter of the Intestate estate of the late Dr. Appiah Pathmanathan of Kondavil Jaffna Deceased

Rajeswary widow of Dr. Appiah Pathmanathan of Kondavil, Jaffna Petitioner

Vs

- Minor 1. Sharmala daughter of Dr. Appiah Pathmanathan of Kondavil, Jaffna, minor appearing by her guardian-ad-litem
2. Velupillai Appiah of Kondavil, Jaffna

Respondents

This matter coming on for disposal before P. Sri Skanda Rajah, Esquire, District Judge of Jaffna, on the 30th day of July, 1957 in the presence of Mr. V. Navaratna Rajah, Proctor, on the part of the petitioner and the affidavit of the petitioner dated the 30th day of July, 1957 having been read.

It is ordered that the 2nd Respondent be and he is hereby appointed guardian-ad-litem over the 1st minor respondent.

And it is further ordered that the Petitioner be and she is hereby entitled, as widow of the deceased, to have Letters of Administration to the estate of the deceased issued to her accordingly, unless the respondents or other interested shall on or before the 6th day of September 1957 show sufficient cause to the satisfaction of this Court to the contrary

And it is further ordered that the said minor be produced in Court on the said date.

This 30th day of July, 1957
Sgd. P. Sri Skanda Rajah
District Judge

6-9-57. Time to show cause is extended for 27.9-57

Sgd. P. Sri Skanda Rajah
District Judge
(O 90 20 & 27)

Order Nisi

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction No. 359 T

In the matter of the intestate estate of the late Karthigesu Thillaiampalam of Vannarponnai West Jaffna Deceased

Thaiyalnayaki widow of K. Thillaiampalam of Vannarponnai West Jaffna Petitioner

Vs.

1. Kamalasanani daughter of K. Thillaiampalam
2. Meenalosani daughter of K. Thillaiampalam
3. Gnanaranjani daughter of K. Thillaiampalam
4. Gowri daughter of K. Thillaiampalam
5. Thayapari daughter of K. Thillaiampalam
6. Jegatheesan son of K. Thillaiampalam
7. Karthigeyan son of K. Thillaiampalam, all of

Minors

Merdeka

(Continued from page 2)

changing world one should be prepared to adjust oneself to the conditions as they arise, having rock-like faith in the ever-lasting Grace of Lord Murugan. He also said that those who are indifferent to the aspirations of the people of this country have no moral right to live here. Loyalty and service should be given ungrudgingly to this country before claiming rights. After a short prayer hundreds of men, women and children were sumptuously fed.

A small token amount of \$100/- was contributed towards the "Merdeka Celebration Fund".

Kaddudai Community Centre

Speaking at the Annual Meeting of the Kaddudai Community Centre, Mr. S. Rajendram J. P. Proctor appealed to the Youth to devote more attention to rural reconstruction work.

Mr. S. Kanagaratnam J. P. presided.

Mr. S. H. Perinpanayakam, Mr. C. Arulambalam J. P. and R. N. Sivaprakasam addressed the gathering.

Vannarponnai West Jaffna. The 3rd to 7th respondents are minors appearing by their guardian-ad-litem the 1st respondent

Respondents

This matter coming on for disposal before P. Sriskandarajah Esquire, District Judge Jaffna, on the 29th day of August 1957 in the presence of Mr. T. Vannianathan Proctor on the part of the petitioner and the affidavit and petition of the petitioner having been read; it is ordered that the 1st respondent be appointed guardian-ad-litem over the 3rd to 7th minor respondents for the purposes of this testamentary action and it is declared that the petitioner as widow is entitled to have letters of administration to the estate of the abovenamed deceased issued to her unless the respondents or any other person shall on or before the 30th day of September 1957 show sufficient cause to the satisfaction of this Court to the contrary.

This 29th day of August 1957.

Sgd. P. Sriskandarajah
District Judge.

Drawn by
Sgd. T. Vannianathan
Proctor for petitioner

(O.88 20 & 27)

TENDER NOTICE

George V. Silver Jubilee Memorial Society Ltd.
Pannai, Jaffna.

Tender for the construction of an overhead tank, pipelaying as per drawing No. 84/A of Public Health Engineering Division. will be closed at 5. P. M. on 1st October 1957 at the Bungalow of Dr. V. T. Pasupathy, Kasturiar Road, Jaffna.

The plan specification and tender form will be available for inspection at the Residence of Mr. K. Sathasivam, No. 41 Chapel street Jaffna between 3. P. M. and 5. P. M. daily.

C. Canapathipillai
Hony Secretary

Jaffna 12-9-1957.
(M. 109 20)

ORDER NISI

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction No. 357 T.

In the matter of the intestate estate of the late Savitiri Devi wife of Kandiah Ratnavel of Chulipuram

Deceased.

Suppiah Ganesan of Chulipuram

Petitioner.

Vs.

1. Kandiah Ratnavel of Chulipuram,
2. Elagupillai Suppiah of Chulipuram presently at Kuala Lumpur in Malaya, and
3. Suppiah Sundarampillai of Chulipuram.

Respondents.

This matter coming on for disposal before P. Sri Skanda Rajah Esquire District Judge of Jaffna on the 22nd day of August 1957 in the presence of Messrs Subramaniam and Somasundram proctors on the part of the petitioner and the affidavit of the petitioner dated 31st July 1957 having been read;

It is ordered that the petitioner abovenamed be and he is hereby declared entitled as one of the heirs to the estate of the deceased abovenamed to have Letters of Administration to the estate of the deceased issued to him accordingly unless any person or persons interested shall on or before the 30th day of September 1957 show sufficient cause to the satisfaction of this Court to the contrary.

This 22nd day of August 1957.

Sgd. P. Sri Skanda Rajah
District Judge.

(O. 89 20 & 27)

Legislation That Makes Us 'Lesser Breeds'

(Continued from page 1)

of the Christians in pagan Rome, and the Jews in Hitlerite Germany and of the Tamils in free Sri Lanka are illustrations of this very strong tendency in human nature to find a scapegoat on whom its failures may be blamed. If the Buddhists in the Portuguese, Dutch, and the British times were kept out of their rightful place in Ceylon, it was due to the wicked machinations of the Tamils. If the Sinhalese language has not kept pace with modern developments Tamil must be suppressed. The foreigners who wrought all these evils are not here to receive punishment. Therefore let us vent our wrath on the Tamils who are here. All this though psychologically intelligible is neither morally justifiable nor logically valid nor historically true. This is a dark and frightening picture. But I believe that this frantic phase too will pass away and a more reasonable temper and a more realistic appreciation of historical facts will emerge out of this chaos. We cannot on that account remain quiescent or inert. Such of us as believe in a united Ceylon where every one's rights will receive fair and scrupulous regard should go on proclaiming our faith and protesting against the monstrosities and iniquities that are threatening the unity of this country.

As far as we Tamils are concerned we should not by deed or word lend countenance to this monstrous piece of legislation known as the Sinhala Only Act which makes us our children and children's children "lesser breeds without the Law". We may not have the power now to have it abrogated. We can at least in our minds resolve not to accept it. We can go on protesting against it and hinder its implementation by concerted action. We should at least persist in proclaiming to the country and the World at large that we will never of our own accord reconcile ourselves to its implementation. Our persistent outcry will at least keep whatever Government is in power uneasy and anxious.

To my knowledge even

within the ranks of the M. E. P. there are persons whose conscience are troubled with doubts about the wisdom and justice of this act. Outside the M. E. P. there are more people who see the justice of our demand, and who too are uneasy in their conscience. Any sign surrender on our part will take a heavy load off their minds and condemn ourselves to perpetual helotage. But an agitation by the Tamils, however necessary, is not the whole of our responsibility. The solution when it comes can come only through a group that thinks in terms of ultimate socio-political values in relation to a united Ceylonese Nations. Communal parties like the M. E. P. which shoves its policy on personal ambition or on mere immediate expediency or the Federal Party which obviously has no coherent political philosophy, but has thriven on war cries that has an emotional appeal to a group profoundly embittered and humiliated by the Sinhala Only Act, cannot lead us to the promised land of a United Sri Lanka. It seems clear to me that for Tamils who care for heirlself respect in this land, there are only two alternatives either to struggle to the bitter end for parity or an equally determined struggle for a separate Tamil Nad. The latter alternative is tragic and should not be thought of until we have exhausted all resources to secure parity. In the struggle for parity it seems to me that it would be foolish for us to deny ourselves that benefit of association with others who share our faith and are willing to pay the price for their championship of justice. There is only one national political party in Ceylon, the L. S. S. P. that has so far proclaimed its unequivocal adherence to party for both Sinhalese and Tamil. I see no reason why these Tamils who too long to see this country united and are pledged to parity to both Sinhalese and Tamil should not work in collaboration with this parity. What organisational and practical shape this cooperation will take, is a matter for future decision. At the moment, I am only suggested that we give earnest and honest thought to this suggestion.

BOOK REVIEW

Bhumandaleshwar
Sri Swami Sivananda

Compiled by
Sri Swami Venkatesananda

Published by The Yoga-Vedanta Forest University Anandakutir Sivanandanagar Rishikesh (Himalayas).

Price per Copy Rs. 5/-

The greatness of the Swamiji is depicted in this publication. Photographs illustrating several noteworthy instances aid to convey the idea.

ORDER NISI

IN THE DISTRICT COURT
OF JAFFNA

No.347/ Testamentary.

In the matter of the intestate estate and effects of Sengamalayar Canagasabapathypillai of Velanai West Deceased. **Thamboo Sivagnanasampanthan of Velanai West. Petitioner.**

Vs.

1. Angayatkannamai widow of Canogasabapathypillai of Velanai West, 2. Yogunayagi wife of Yogavanam Chelliah, 3. Yogavanam Chelliah, 4. Vethanayagi daughter of Thamboo all of Velanai West. **Respondents.**

This matter coming on for disposal before F. Sri Skanda Rajah Esquire, District Judge, Jaffna on the 23rd day of August 1957 in the presence of Mr. N. T. Sivagnanam, Proctor on the part of the Petitioner and the affidavit and Petition of the Petitioner from which it appears that the Petitioner who is the heir and nephew of the deceased is entitled to have Letters of Administration to the state of the above-named having been read:

It is ordered that the Letters of Administration to the estate of the above-named be issued to the Petitioner unless the Respondents abovenamed shall appear before this Court on or before the 27th day of August, 1957 and show cause to the contrary to the satisfaction of this Court.

This 23rd of July 1957.
Sgd. P. Sri Skanda Rajah.
District Judge.

27 8.57

Order Nisi extended for 17.9.57.

Inltd. P. S.

D. J.

17.9.57

Order Nisi extended for 25.9.57

Inltd. P. S.

D. J.

(O.83 13 & 20)

S.S.C. Tamil Text Commentary

BOON TO BOTH
TEACHERS AND STUDENTS

Scholarly Commentary

ON

KUMBAKARNAN

VATHAIPPADALAM

V

BY

Vidwan K. Vendanar

★

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