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THE TRADITION BEHIND THE TAMIL WAY OF LIFE

"Culture might be called the sublimation of civilisation, which in its turn simplifies itself into the way of life. Therefore in discussing and talking about Tamil Culture, we will have to get down to the Tamil way of living", said Mr. Manieam Saravanamuttu, till recently Ceylon Commissioner in Malaya and Indonesia in a public address on "Tamil Culture" delivered by him on 25.9.57 under the auspices of the Vivekananda Society, Colombo.

Continuing Mr. Saravanamuttu said: "Tamil civilisation is pre-Aryan and therefore must be counted as one of the oldest in the world. In our immediate past we have had the flourishing of Aryan civilisation both in India earlier and more latterly in Europe, though it is now amply evident that this Aryan civilisation is entering, if it has not already entered, into a state of decline. The pendulum is swinging back to the East from where it started after having gone to the West."

Tamil civilisation, in the speaker's opinion, was probably the oldest in the world, older than even the generally accepted Chinese civilisation. In justification of this claim, he pointed out that in the works of the third and last Sangam of Tamil literature which are still extant mention was made of the first and middle Sangams. The works of these earlier Sangams have disappeared and he suggested that this disappearance took place in the last upheaval of the world's surface when the Lemuria Continent was submerged and land became sea. These cataclysms took place every twenty or twenty-four thousand years according to scientists. In support of this he pointed out that the Mayans in South America made perfect carving of elephants although no elephants were

found in South America. This substantiated the theory that at one period of the world's existence land stretched from Asia and Africa to South America.

He then went on to give further evidences of the Tamil way of life as mentioned in the contemporary writings of various periods in the world's history. The most recent evidence of the antiquity of Tamil civilisation was provided by the Mohanjodaro excavations in the Northern Punjab. The excavations went down four layers and showed that in the fourth millennium B. C., i. e., the period between 3000 and 4000 B. C. a people lived in that district who built houses in the modern style and had also installed the present form of sanitation, i. e., the water carriage system, and according to Pandit Nehru himself, as stated by him in his book "Outlines of History", the civilisation that existed in North Punjab in those days was undoubtedly Dravidian or Tamil. Tamil civilisation and Tamil culture therefore, formed a precious heritage that the Tamils of today must nurture and not allow to die like so many other ancient cultures & civilisations. "The virility of Tamil civilisation and culture is amply borne out by the fact that the Tamil Language today is the only classical language that is alive. Babylonian, Egyptian, Greek, Latin and even Sanskrit as such are today dead languages not in active day to day use. Tamil survives and no number of "Sinhala Only" Bills will be able to bring about its elimination," observed Mr. Saravanamuttu.

The speaker then exhorted the Tamil members of his audience to take active measures not only for the survival but also for the spread of Tamil culture. It was quite true that there were forty million Tamils in South

India who would see to this but it was equally the duty of the Tamils of Ceylon to take an active part in this propagation of Tamil culture. Tamil culture has something to give to the world—something worthwhile, its beautiful language, more musical than which there is no other language in the world. The simple Tamil way of life in which emphasis was on cleanliness and the unpretentious mode of dressing which by

(Continued on page 6)

All-Ceylon Thirukkural Test

The Tamil Maraik Kalagam is organising its Third All-Ceylon Thirukkural Test to be held in March 1958 at 50 centres in Ceylon. The test has four grades: Upper, Intermediate, Lower and Preliminary. The last date for sending applications for the test is 1-11-57.

The candidates for the Upper grade will have to know the whole of Thirukkural (1330 stanzas) by heart. Those who sit for the other grades will have to know certain portions of Thirukkural. There are age limits too for the lower grades.

Four gold medals and two silver medals are offered by the Tamil Maraik Kalagam to the candidates who obtain the first four places in each grade. There are also many consolation prizes. Certificates will be given to those who reach a satisfactory standard in the test.

The prizes and certificates will be distributed at the Sixth Annual Thirukkural Conference of the Tamil Maraik Kalagam to be held in Batticaloa on the next Thiruvalluvar Day, June 1st, 1958.

THE SINHALESE

(Continued from last Issue)

If a Tamil dictionary is consulted it will be seen that "Kammalar" in Tamil is a general term used to refer to artificers—blacksmiths, goldsmiths, sculptors etc and 'Navindars' are described as 'skilled workmen'.

That these were Dravidians and not Aryans in origin, though they came from the region of the Punjab, has been shown by reliable scholars.

"The purest representatives of the Dravidian race are probably the Coorgies, a well built and sturdy peo-

By S. J. GUNASEGARAM

ple, not very different from the Punjabi tribe; living in the mountains they had no occasion to mix with the people of other races. In the very traditions of South India, the Coorgies are said to be imbued with the essence of the spirit of the Pandus."

Cole "Cromlecks in Maisor"

Indian Antiquity VII, 88 "The Aryans never reached the mountains of Kashmir nor settled in the Punjab on their way to Madhya desa. When Alexander the Great invaded India the Dravidian tribes were still peacefully living along the Indus"

Heras Proto — Indo — Mediterranean culture P. 13. Risely in his Castes and tribes of Bengal 1 p XL says

All along the eastern and northern portion of Bengal we meet with a fringe of compact tribes of the short headed brachycephalic type, who are beyond question Mongolian. Starting from this area and travelling up the plains of India the Punjab. We observe a gradual but steady increase of the dolichocephalic type of head. Bengal itself is mostly Mesaticephalic, and 'dolichocephalic' only appears in some of the Dravidian tribes. In Behar,

dolichocephalic averages are more numerous; in Oudh and the Northwest provinces this type is universal and it reaches its maximum in the Punjab" This is perhaps one of the reasons why Dr. Chatterji has suggested that the Buddha himself was an Arya-Mongoloid while there are others who point out that he was a Dravidian-Mongoloid. The Aryan races of old had rarely displayed any high degree of Maitriya or a partiality to non-violence.

In his 'Indo-Aryan and Hindi', p 42, Dr. Chatterji says—

...all these would make it a plausible assumption that it was the Dravidian who had built up the great city cultures of the Punjab and Sindh before the Aryans came" Vyasa, the supposed author of the Mahabharata (Vyasa who is referred to in Mr. Wright's article as he who collected the Vedas) himself was the son of a Matsya (Mina) Princess, of an undoubted Dravidian family'. Purukusta of Rgvedic fame was...connected with the Dravidians.

Mahabharatta 'Adi Parva' 4222-4273, "The Pandavas and Krishna are said to be descendants of a Naga King called Ariaka" Adi Parva'

We are told that certain Ceylonese historians are determined to prove that the Harrapa—Mohenja Daro civilisation itself was Aryan. The world of scholarship will have to wait before they could further assist us to revise our views. Finally that the Dravidians derived their civilisation from Sumer or Egypt is not generally accepted.

"It is very likely that this great Tamil civilisation slowly spread from South India to Punjab and then westwards from Punjab to Asia minor and resulted in the Sumerian civilisation. Dr. Hall thinks

(Continued on page 5)



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Hindu Organ

FRIDAY, OCTOBER 4, 1957

Treasure These Thoughts

To frequent the company of saints, sages and seekers after Truth is the bounden duty of man. Association of this kind will help to awaken his interest in that which is Real.

HANDS OFF HOLIDAYS

Having demonstrated to the world by that iniquitous Sinhala Only Act that Lanka was concerned with racialism more than humanism, the M. E. P. Government have now announced the curtailment of Public Holidays tending to exalt one religion to a privileged pedestal and to assign ordinary status to the other religions. Legislation that aims at the deprivation of rights and privileges cannot be found in countries that conform to the real requirements of democratic Government. But Lanka, under the U. N. P. earlier and now the M. E. P., by strange behaviour, has slowly yet deliberately drifted towards totalitarianism of the Nazi nature.

Public Holidays are granted by the Administration to enable the observance of days of national and religious significance. The distribution of these Holidays must be equitable so that the requirements of all races and religions receive due recognition. The discriminatory decision that has been taken by the Government in curtailing the number of holidays thus depriving the people of certain well-established national holidays such as Thai Pongal and Christian New Year is calculated to create misgivings in the minds of the people about the security of religious freedom in this country. The strange suggestion that certain days of religious observance, need be treated merely as 'off days' for officers professing that religion can only be propounded by the the

M. E. P. as such an interpretation is well in keeping with the narrow nationalistic tendencies of this communal organisation.

The fact that a day of religious significance is in effect a national holiday creates the necessary broadness of concept which is required for forging fundamental unity amidst numerous diversities such as Hindu, Christian, Muslim and Buddhist. On the other hand to deprive the national nature of a day of religious significance will be only segregating public officers and the people into various denominational groupings thus fostering discordant sectionalism. Thai Pongal of the Hindus New Year Day of the Christians and the Prophet's Day have acquired a national significance creating a Harmony of Holy Faiths a unity of different peoples of diverse languages. The Government cannot hope to fool the people by enacting laws that will eventually mar the ancient heritage of Lanka of mutual understanding and destroy the cultural ties of race, religion and language.

Buddhist Mainly after Sinhala Only is suggestive of many more sinister changes of similar significance. But the non-Buddhists cannot be expected to take these insults lying down.

Public Holidays For 1958

- January 5; *Full Moon Day—Sunday.
- February 3; Full Moon Day
- February 4; Independence Commemoration Day.
- February 16; *Hindu Maha Sivarathri Day—Sunday.
- March 5; Full Moon Day.
- April 3; Full Moon Day.
- April 4; Good Friday.
- April 14, Sinhalese and Tamil New Year.
- April 21; Day following end of Ramazan.
- May 1; May Day.
- May 2; Wesak Day.
- June 1; *Eoson—Sunday.
- June 30; Full Moon Day.—Hadji Day.
- July 29; Full Moon Day.
- August 28; Full Moon Day.
- September 27; Full Moon Day.
- October 26; *Full Moon Day—Sunday.
- November 10, Hindu Deepavali Festival.
- November 25; Full Moon Day
- December 25; Full Moon Day and Christmas.

*No holiday given as the festival falls on a Sunday. The same holidays will apply to the postal, customs, broadcasting and meteorology departments and Bank except that December 31st and June 30th will be additional bank holidays.

WHAT'S ON

U. N. P. March

The March has started and so has violence. Looting, assault, arson and the attendant mischief are there unchecked in this U. N. P. is M. E. P. challenge for championship!

Bus Bill

The Motor Transport Bill was read a second time in the House of Representatives and was referred to a committee of the whole House. Political example of unity in diversity!

SALUTATIONS TO THE MAHATMA HE PURIFIED POLITICS AND SANCTIFIED SOCIAL SERVICE.

Vote of Condolence

At a meeting of the Board of Management of the Jaffna Saivaparipalana Sabhai held on Sunday the 29th ultimo at the Navalar Mandapam a vote of condolence was passed on the death of the late Mr. C. Nagiah which took place on 21-9-57. The president Mr. T. Muttusamippillai who presided over the meeting while proposing the motion said that Mr. S. Nagiah belonged to the orthodox school of Saivites, that he was sincere and consistent in his religious convictions, that he was a keen and careful student of Saiva Sidhantha philosophy and that he was capable of expressing his ideas in a logical manner. Mr. Nagiah rendered honorary service to the Sabhai by conducting Saiva Sidhantha classes at the Navalar Mandapam under the auspices of the Sabhai. All the members stood up for two minutes and observed silence just after the motion was passed.

"The Jaffna Saivaparipalana Sabhai expresses its deep regret over the demise of the late Mr. S. Nagiah which took place at his residence on the 21st ultimo. Mr. Nagiah who was a keen student of Saiva Sidhantha philosophy and Saiva religious worker and lecturer had served the cause of Saivism in several ways. The Jaffna Saivaparipalana Sabhai is particularly indebted to him for his conducting Saiva Sidhantha classes under the auspices of the Sabhai at the Sabhai's Navalar Mandapam until the time of his death.

It was resolved to send a copy of this resolution to the members of the bereaved family.

Vivekananda Society and The Hindu Advisory Committee

(Statement issued by Mr. S. Sivasubramaniam the President and Mr. S. Rajadurai, the Secretary.

In June 1957, the Vivekananda Society received a communication from the Hindu Federation informing that a Committee had been set up by the Ministry of Local Government and Cultural Affairs to draft a Constitution for a Hindu Religious Affairs Advisory Committee "to advise the Department of Cultural Affairs on the action that Government may take with regard to the promotion of Hindu Religious Affairs". The Council of Management of the Society informed the Federation that with regard to the quota of representation of the Society in the proposed Advisory Committee the number should be fixed in consultation with the Council and that with regard to the personnel of the Society's representation the selection should be confined to those nominated by the Council and requested the Federation to consult the Council in these matters. No reply to this letter was received by the Society. Instead, by letter dated 16th July, 1957, the Federation requested the Society to recommend for their consideration the name of ONE of its members suitable for nomination to the panel of names from which the Drafting Committee would make its own recommendation for appointment to the proposed Advisory Committee of 25 members resident in Colombo. The Council of Management at its meeting held on the 20th July, 1957 was of the opinion that the proposal for one member to represent the Society in a Committee of 25 was utterly inadequate and highly prejudicial to the interests of the Hindu Community and passed the following resolutions unanimously:

1. The Council of Management of the Vivekananda Society, Colombo, at its meeting held on Saturday 20th July, 1957 expresses its appreciation of the intention of the Ministry of Cultural Affairs in seeking to assist in the promotion of Hindu Religion as evidenced by the proposed appointment of a Hindu Religious Affairs Committee.
2. The Council considers that the Vivekananda Society, Colombo, merits adequate representation in

the said Committee by reason of:-

- (a) its (the Society's) long existence running for a period of 55 years being the oldest Hindu Religious Society in Colombo duly registered according to law, having centres of activity at more than one place,
- (b) the valuable services rendered to the Hindu Community and general public of Ceylon during this long period,
- (c) the varied character of its combined activities—religious, cultural, educational and social—which has invested the Society with a unique status among the Hindu organisations in the City of Colombo as well as in Ceylon,
- (d) its functioning as the centre of revival of Hindu religion, culture and learning,
- (e) its association with a distinguished and long list of Hindu leaders including Sir Ponnambalam Ramathan, Sir Ponnambalam Arunachalam and Srimath Swami Vipulananda,
- (f) the training and inspiration which it has given to a large and continuous flow of Hindu workers who have served not only their religion, but the entire country in various walks of life,
- (g) having been and still being the source of inspiration to various Hindu Associations and Movements from time to time so as to have earned the status of being the mother of all other Hindu Associations within the City of Colombo as well as of many Associations and Institutions throughout Ceylon,
- (h) its present service which includes, among many things, the management of two educational institutions at Colombo and Negombo, the Colombo School considered to be the biggest Tamil School in the Island,
- (i) its assistance to the Government including the tendering of advice on Hindu religious affairs for a long number of years,
- (j) the recognition given to it by the Government as being the authentic source of information and guidance on Hindu religious affairs,
- (k) its co-operation with the Government in giving religious instruction in jails, hospitals and other institutions and in building shrines for worship at Government institutions.

(1) its efforts directed

(Continued on page 5)

NAKSHETRA AND RASI— THEIR SIGNIFICANCE

When we look up into the sky, preferably on a moonless dark night, we see groups of stars in various patterns. We can discern these different patterns all arranged to form a belt in the heavens far off round the earth as if it formed a boundary to the space of which the earth appears to be the centre but beyond our solar system. It will also be noticed that the Moon is in close relationship to one of these groups every

By

DR. S. RAMANATHAN

night. These groups of stars are called Nakshetras and form twenty seven groups from Ashwini to Revathi. It will be noted that the relationship of each of the groups to each other is always the same with the distance from one group to another being always constant. The relationship of each Nakshetra to the Moon in its daily progress is the nakshetra for the day and is important for astrological purposes for determining the nakshetra under which an event occurs. These nakshetras can be distinguished by their shape. The most important ones from the point of astronomy are Chitra (Spica) Tharishtha and Mirgasiras each of which is 120° distant from the other two. The other nakshetras which are easily discernible are, Barani, Karthikai or Puides, Rohini, Pushya etc. The belt formed by these twentyseven nakshetras is divided into twelve Rasis or houses. So that each Rasi has 2½ nakshetras and 30° degrees. These Rasis are named Mesha (aries to Meena. The beginning of Mesha is said to be 180° opposite to Chitra nakshetra which lies on the boundry line between Kannya (Virgo) and Thula (Libra). Virgo begins 90° from Mirgasiras (orions belt) and Chitra through 30° to point 120° from Mirgasiras. When Mirgasiras is exactly overhead (zenith) the sign of Virgo will be found rising in the Eastern horizon. Whatever rises in the eastern horizon is regarded as the rising sign or ascendant (Lagna) for that moment. Lagna is important in casting a horoscope for any event in time. What has been discussed above is the celestial zodiac or Rasi mandala as determined by the position of the Nakshetras

(constellation). Some fix the zodiac in relation to the earth and the sun so that Mesha (Aries begins) at the point where the Sun crosses the equator in its northerly progress (utharayana) after the spring equinox. There is a vast difference between these two methods, as the equinox never takes place at a point 180° opposite Chitra nakshetra, but much earlier, so that in practice one occurs on 13th April and the other on 2nd March. The equinoxes determine the duration of the arctic day and night so that after the vernal or spring equinox when the Sun enters the Northern hemisphere the day of the Gods begins and ends with the autumnal equinox on 22nd September. All Vedic sacrifices begin with the spring equinox and end with the autumnal equinox. In short Mesharamba or beginning of Aries as determined by Nakshetras is far behind the Mesharamba as determined by the spring equinox. The question is which is the correct method to be followed by us for our civil and religious purposes. It is clear that the Mesharamba according to the equinox ushers in the Vasamtha Rithu suitable for Vedic sacrifices but it will not suit categorical purposes unless the Mesharharma is determined according to the Nakshetras of which Chitra is the fixed point from which the heavens are measured. The Gregorian Calendar, in general vogue now, is more adaptable to the method in which equinox (spring) determines the new year i. e. on 2nd March, as it has the four cardinal points (Kendras) of the two equinoxes and two solstices fairly fixed. Whereas this cannot be said of the other in which the Nakshetras determine Mesharamba, as these do not coincide except once in several thousand years owing to the precession of the equinoxes. The uniform calendar brought out by the Indian Government recently takes into consideration the Vasantha following the Spring equinox on 22nd March which is fixed as the New year. Whereas the one determined by the Nakshetras falls due on 13th April and is acceptable to all orthodox people for whom Nakshetras are more important than the equinoxes which depends on the crossing of the earth's equator by the Sun, however convenient it may appear to be. There

ORDER NISI

IN THE DISTRICT COURT OF CHAVAKACHCHERI

Testamentary Jurisdiction No. 66

In the matter of the intestate estate of the late Kandiah Vythialingam of Periyamavady in Chavakachcheri.

Deceased.

Karunage Rammalhamy Vythialingam of Periyamavady in Chavakachcheri

Petitioner.

Vs

- 1 Vythialingam Vaiteeswaran of do nowof Government Hospital Anuradhapura.
- 2 Vythialingam Viakesan of Chavakachcheri.
- 3 Kumaraswamy Sandirasegaram and wife.
- 4 Sivapakkiam both of Uduppiddy
- 5 Arumugam Nadarajah and wife.
- 6 Makeswary both of Velanai East.
- 7 Saravanamuttu Suntharalingam and wife
- 8 Thaiyalnayagy both of Nunavil.
- 9 Ponniah Pararajasingham and wife.
- 10 Parameswary both of Kakkuvil East.
- 11 Vythialingam Kamaladevi.
- 12 Vythialingam Kamalasanay.
- 13 Vythialingam Suntharalingam.
- 14 Vythialingam Nadarajah.
- 15 Vythialingam Panchadharam all of Periyamavady in Chavakachcheri. and
- 16 Kandiah Ponnambalam of Chavakachcheri presently Chief Clerk Magistrate's Court Colombo.

This matter coming on for disposal before S. Thambidurai Esquire District Judge Chavakachcheri in the presence of Mr. V. Canagasabai proctor on the part of the petitioner and the affidavit of the petitioner having been read; It is ordered that the abovenamed 16th respondent be appointed guardian ad litem over the minors the 11th 12th 13th 14th and 15th respondents and that the petitioner be declared entitled to have Letters of administration to the estate of the abovenamed deceased as his widow and directing that such letters of administration be issued to her accordingly unless the Respondents or any other persons interested shall appear before this Court on the 15th day of July 1957 and state objection or shew sufficient cause to the satisfaction of this Court to the contrary.

June 1957.

Sgd. S. Thambidurai District Judge Chavakachcheri.

Drawn by

V. Canagasabai Proctor for petitioner Extended to 27. 8. 57.

Sgd. S. Thambidurai D. J.

Extended to 1. 10. 57 Sgd. S. Thambidurai D. J.

(O. 96 27 & 4)

is room for deep thought and proper application of the principles of Vedange Jotysha of the Ancient Rishis.

The Teachings Of Karaikal Ammaiyar

(Continued from the issue of 13-9-57)

அறிவானுந் தானே யறிவிப்பான் றானே யறிவா யறிவின் றுள் றானே—யறிவின் ற மெய்ப்பொருளுந் தானே விரிசுடர்பா ராகாச ம்ப்கொருநுந் தானே யவன்.

He knows all future and He intuits everyone, He the Intelligence that knows the present, He is the Truth that knows. And He is all This Earth and Akas and effulgent sun.

அவனே யிருசுடர்தி யாகாச மாவா னவனே புவிபுனல்காற் றுவா—எவனே யியமா னனுயட்ட ழூர்த்தியுமாய் றான மயனாகி நின்றனும் வந்து.

He is the fire, Akas and the twin lights, The earth and air and the water is He, He is Ejaman and Ashtah-murti And the Intelligence that transcends all.

நூலறிவு பேசி நுழைவிலா தார்திரிக நீலமணி மிடற்று னீர்மைமே—மேலுலங்க தெக்கோலத் தெவ்வுருவா யெத்தலங்கள் செய்வார்க்கு மக்கோலத் தவ்வுருவே யாம்.

Let alone what fools with bookish lore declare About the Nature of our blue-necked God In whatever form and figure one worships In that same form and figure He shows grace.

பிரானவனை நோக்கும் பெருநெறியே பேணிப் பிரானவன் றன் பேரருளே வேண்டிப்—பிரானவனை யெங்குந் று னென்பீர்க ளெனபோலவார் சிந்தையினு மிங்குந் றுன் காண்பார்க் கெளிது.

If one desires the path leading to God And wishes to deserve His grace and asks Where He dwells sure—Even in the heart of those Like my poor self, It is easy to find.

அன்றுந் திருவுரு வங்காணு தேயாட்பட்டே னின்றந் திருவுருவங் காண்கிலே—என்றுந்தா னெவ்வுருவோ றும்பிரானென்பார் கட்டுகென்னுரைக்கே னெவ்வுருவோ நின்றனுவ மேது.

I did not know thy form the day I was Thy own, Nor do I know it now. "Of what form is Thy Lord." They ask. To them what reply shall I give? Which is Thy form? What is It? Oh my Lord!

ஏதொக்கு மேதொவ்வா தேதொகு மேதொகா தேதொக்கு மென்பதனை யாரறிவார்—பூதப்பால் வல்வே டனாகி விசயனே டேற்றநாள் வல்வே டனய வடிவு.

What form will fit and what will not, What It will be, what It will not, Who will know? That form that became The bowman strong whom Arjun met.

கண்டெந்தை யென்றிறைஞ்சிக் கைப்பணியான் செய்யேனே லண்டம் பெறினு மதுவேண்டேன்—துண்டஞ்சேர் விண்ணுநுந் திங்களாய் மிக்குலக மேழினுக்குந் கண்ணுளா விதென் கருத்து.

If I cannot see Thee and serve and pray I will not care to dwell even in Heaven Oh, Moon, Lord of skies and the seven worlds Oh, my dear! This is my sole desire.

பணிந்தும் படர் சடையான் பாதங்கள் போதால் அணிந்து மணிந்தவரை யேததத்—துணிந்தென்று மெந்தையார்க் காட்செய்யப் பெற்ற விதுகொலோ சிந்தையார்க் குள்ள் செருக்கு.

Bowing, adorning with flowers the Feet Of the Lord with spreading braids and uttering His praise

With constant devotion fixed on my Father true, Is this not what makes His devotees proud?

காலனையும் வென்றோந் கடுநரகக் கைகழன் றே முலையிரு வினையும் வேறுறுத்தோம்—கோல வரணர் அவிந்தழிய வெந்தியம் பெய்தான் சரணா விந்தங்கள் சார்ந்து.

We conquered death. We lost our hold on Hell. The roots of Twin karma we did tear up When we did reach the lotus Feet of Him Who with fiery dart the Triple forts did shoot.

—J. M. Nallaswami Pillai

ORDER NISI

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction No. 369/T

In the matter of the intestate estate of the late Suppiah Kanapathipillai of Kopay North.

Deceased.

Kathiresu Karthigesu of Kopay North.

Petitioner.

Vs:

- 1 Kandiah Nadarajah, Hindu College, Chavakachcheri.
2 Kandiah Kathiresu, Teacher, Allupolla Group, Ratnapara.
3 Nalliah Sivapiragasam and wife
4 Meenadchy, Land Development Office, Pavat. kulam.
5 Kandiah Balasundaram, Chest Clinic, Puttalam.

Respondents.

This matter of the petition of the Petitioner praying that he be declared entitled to have Letters of Administration to the estate of the deceased and Letters issued to him accordingly, coming on for disposal before P. Sri SkandaRajah, Esquire, District Judge, Jaffna on the 12th day of September, 1957 in the presence of Mr. S. Visuvalingam, Proctor for the Petitioner and the Affidavit and Petition of the Petitioner having been read.

It is ordered that the Petitioner be and he is hereby declared entitled to have Letters of Administration to the estate of the deceased abovenamed as maternal uncle and that Letters issued to him accordingly, unless the Respondents or any others shall show sufficient cause to the contrary on or before the 14th day of October, 1957 at 10. A. M.

This 17th day of September, 1957.

Sgd P. Sri SkandaRajah District Judge, Jaffna.

Drawn by S. Visuvalingam, Proctor for Petitioner. (O. 91. 27 & 4)

ORDER ABSOLUTE

IN THE DISTRICT COURT OF POINT PEDRO

No. 592 Testy.

In the matter of the Last Will and Testament of the late Sittampalam Coomarasamy of Nediakardu, Valvettiturai.

Deceased.

Parvathaparthiniammal widow of Sittampalam Coomarasamy of Nediakardu, Valvettiturai. Petitioner.

The matter coming on

for final disposal before S. Thambydurai Esquire, District Judge, Point Pedro on the 5th day of September 1957 in the presence of C. Mahesan Proctor on the part of the petitioner and the affidavit of the petitioner dated 29th August 1957 having been read,

It is ordered that the will of Sittampalam Coomarasamy, the deceased, dated 20th January 1935 (and now deposited in this Court) be and the same is hereby declared proved.

It is further declared that the said Parvathaparthiniammal is the executor named in the said will and that she is entitled to have probate of the same issued to her accordingly.

This 5th day of September 1957.

Sgd. S. Thambydurai District Judge.

Drawn by Sgd. C. Mahesan Proctor for petitioner. (O.92 27 & 4)

ORDER NISI

IN THE DISTRICT COURT OF JAFFNA

No. 345 Testy

In the matter of the intestate estate of the late Ratnammah wife of Sinnathamby Thurai of Vannarponnai East, Jaffna.

Deceased.

Sinnathamby Thurai of Vannarponnai East, Jaffna.

Petitioner.

Vs

- 1. Rasaledchumy wife of Sellathurai Navaneethan and her husband
2. Sellathurai Navaneethan both presently of Chavakachcheri.
3. Thurai Yoganathan.
4. Sornapoopathy daughter of Thurai
5. Koilathevy daughter of Thurai
6. Kothanayagy daughter of Thurai all of Vannarponnai East, Jaffna, the 5th and 6th respondents are minors appearing by their guardian-ad-litem the 3rd respondent.

Respondents.

This matter coming on for disposal before P. Sri SkandaRajah, Esquire, District Judge of Jaffna, on the 16th 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 15th day of July 1957 havig been read.

It is ordered that the 3rd respondent abovenamed be and he is hereby appointed guardian ad-litem over the 5th and 6th minor respondents.

It is further Ordered that the petitioner be and he is entitled, as husband of the

'All Risk' Insurance

For Farmers

Thanks to a report compiled by a United Kindom member of the Staff of the F. A. O., Ceylon may soon have an "All Risk" insurance scheme to give farmers protection against physical looses of crops arising from all natural hazards over which they have little or no control. The recommendations were presented by Dr. P. K. Ray, who spent a few months in Ceylon last year studying cultivator's problems

The maximum insurance protection he has suggested is fifty percent of the average yield, and the insurance will apply only in the case of large-scale losses when the loss at any time is more than thirty percent of the crop. The Government of Ceylon is at present studying the report and the scheme is expected to be introduced during the next financial year.

The report gives details about the working of the scheme and recruiting and training of staff. The premium suggested is ten or twelve rupees per acre. Other recommendations are that coverage and premium should be determined and indemnities paid separately for the two principal paddy crops - Maha and Yala. There should be provision for the granting of discounts and rebates of premiums in cases where the district, division or tract, or even the individual farmer, reports no loss or only a small loss over a specified number of years in succession. Land as well as individual farmers involving very high or undesirable risks may be excluded from insurance coverage. They may however be included either with a higher premium or with lower coverage.

deceased, to have Letters of Administration to the estate of the deceased abovenamed issued to him accordingly, unless the respondents or others interested shall on or before the 28th day of August 1957 show sufficient cause to the satisfaction of this Court to the contrary.

It is further ordered that the petitioner do produce the said minors on the said date.

This 16th day of July, 1957, Sgd. P. Sri SkandaRajah, District Judge

Time to show cause is extended for 25.10.57. Sgd. P. Sri SkaddaRajah, District Judge.

(O 93. 4 & 11)

ORDER NISI

IN THE DISRICT COURT OF JAFFNA

Testamentary Jurisdiction No. 362

In the matter of the Last Will and Testament of the late Navamany wife of Veluppillai Chinniah of Vaddukodai West, Jaffna.

Deceased.

Veluppillai Chinniah of Vaddukodai West.

Petitioner.

Vs.

- 1 Thuraisamy Sabaratnam of Vaddukodai west.
2 Thuraisamy Chelliah of do.
3 Thuraisamy Theivendram of do.
4 Vaitilingam Murugesapillai.
5 and wife Manomany of do.
6 Rajah Thirugnanasampantner.
7 and wife Gnanambikai of Vannarponnai East.

Respondents.

This matter of the petition of the above-named petitioner coming on for disposal before P. Sri SkandaRajah, Esqr. District Judge, Jaffna on the 12th day of September 1957 in the presence of Mr. V. Nagalingam, Proctor for petitioner and the affidavits of the petitioner, notary and witnesses having been read; it is ordered that the Last Will of the above-named deceased dated the 29th day of May 1952 be and the same is hereby declared proved unless the said respondents shall appear before this court, on or before the 14th day of October 1957 and show cause to the satisfaction of the court to the contrary.

It is further declared that the said petitioner is the executor named in the said Last Will and that he is entitled to have probate of the same issued to him accordingly unless the said respondents shall appear before this court on or before the said date and show cause to the satisfaction of the Court to the contrary. This 12day of Septmber 1957

Sgd. P. SriSkandaRajah District Judge. (O. 94 4 & 11)

Order Nisi

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction No. 366

In the matter of the intestate estate effects of Subramaniam Chellappah of Valiammai widow of Subramaniam Chellappah of Analaitivu South

Deceased

Deceased

Petitioner

- 1. Chellappah Seevaratnam
2. Chellappah Sabapathy
3. Chellappah Thambiah
4. Chellappah Yogarasa
5. Chellappah Kanagasabai all of Analaitivu by their Guardian-ad-litem 6th Respondent
6. Nagamany Sangarapillai of Eluvativu

Respondents

This matter coming on for disposal before P. Sri Skanda Rajah Esquire, District Judge, Jaffna on the 9th day of September 1957 in the presence

NOTICE

No. 5793

- 1. Ponnambalam Kandapper and
2. wife Sinnathangam both of Karanavai North presently of Malaya by their attorney Thambiah Sinnadurai of Karanavai North

Plaintiffs

- 1. Aruny Sinnadurai 2. Ponniah Kanagaratnam, 3. wife Maheswari, 4. Kathiravelu Kanapathippillai, 5. wife Rasamani, 6. Elaiyathamby Ayathurai, 7. wife Thangaratnam, 8. Murugesu Kandiah, 9. wife Ammah, 10. Kandiah Kathiravelu, 11. wife Parupathy, 12. C. Kiddinar Vallipuram, 13. wife Sivappy, 14. Kandiah Thambiah, 15. wife Eladchumy, 16. Elaiyavy Mailu, 17. Veluppillai Thamar, 18. wife Walliar, 19. Kunchu ww/o Kandiah Vairamuttu, 20. Sinnan widow of Vyravy Kander, 21. Velu Ratnam, 22. wife Ponnammah, 23. Chempar Thirunavukkarasu, 24. wife Sinnammah, 25. Valliapper Krishner, 26. Krishner Sinnathamby, 27. Thanchammah d/o Kasiar, 28. Poologar Thamar, 29. wife Kathirasipillai 30. Kanapathippillai Nadarajah, 31. wife Thangammah, 32. Kandiah Murugesu, 33. wife Packiam, 34. Kanapathippillai Thillaiyampalam, 35. Valliapper Nadarajah, 36 wife Eladchumy all of Karanavai north

Defendants

It is hereby notified that action No. 5793 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 called Chalampaapulam and other parcels in extent 49 7/8 Lms. V. C. and situated at Karanavai Navindil-kurichy.

The defendants in the aforesaid action are summoned to appear in Court on the 30th day of October 1957 at 9 O'clock of the forenoon.

By order of Court Sgd. A. Sivasanmugam Clerk of Court

This 26th day of August 1957 (O 98 4 & 11)

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 6th Respondent is a fit and proper person to be appointed Guardian-ad-litem over the minors the 4th and 5th Respondents and that the Petitioner who is the widow of the deceased is entitled to have Letters of Administration to the estate of the abovenamed deceased having been read;

It is ordered that the 6th Respondent be appointed Guardian-ad-litem over the minors the 4th and 5th Respondents and that the Letters of Administration to the estate of the abovenamed deceased be issued to the Petitioner unless the Respondents abovenamed shall appear before this Court on or before the 14th day of October 1957 and show cause to the contrary to the satisfaction of this Court, The Petitioner to produce the minors before this Court on the said date.

This 18th day of September, 1957, Sgd. P. Sri Skanda Rajah District Judge

(O 97 4 & 11)

Letters to the Editor.

Hindu Religious Affairs. Advisory Committee

Sir,

With regard to the proposed Hindu Religious Advisory Committee to assist the Minister for Cultural Affairs it would appear very desirable if the following representation is given in that body in addition to those who have been already invited:

1. More representation for the Hindu Priesthood to enable the religious section to have a substantial voice in a Committee of this nature.

2. Inclusion of the Hindu Members of Parliament (both Houses) who are resident in Colombo.

3. The Gujaraty community in Colombo which consists of pious, cultured and public spirited citizens.

4. The Sindi community which is likewise in its composition.

5. The Nattukottai Chettiar community which is famous for its devotion to Hindu Religion.

6. The Saiva community associated with the Hindu Temple at Gintupitiya.

7. The Mudaliyar community associated with the management of the Kathiravelu Swami Temple and Pillayar Temple at Wellawatta.

8. The Vysia community which manages important temples.

9. More representation for the Hindus in Negombo, Panadura, Kalutura and Hunupitiya.

10. Sir Kandiah Vaidyanathan; Messrs. C. Sittampalam and V. Kumaraswamy former M. P.s.

11. Representatives of the Hindu Professors at the University resident in Colombo

Attention to the above points would prove beneficial to the deliberations and weight of the proposed Hindu Religious Advisory Committee.

The draft Constitution could be amended. It is good to have a fully representative Committee to render service in the Metropolis of Ceylon to the Hindu public. It is admitted that the composition of the Committee already

proposed is good so far as the draft recommendations and other circumstances permitted.

S. Sivasubramaniam
Colombo.

Ceylon and the Greeks

Sir,

In the Ceylon 'Daily News' and in the 'Observer' of 25.9.57, a correspondent who styles himself 'Ruhunite' has put forward a new theory which was suggested by Mr. D. V. A. S. Amarasekera, a lecturer in the University of Ceylon, of a possible connection between 'Sinhalese culture' (Ceylonese?) and that of the Greeks.

That such a suspicion though it appears to be somewhat far-fetched, is not entirely unfounded may be shown by reference to the opinion of M. Legrand, a French research worker in Classical and Biblical antiquity.

I quote M. Legrand's exact words:—

"When reading Greek classical authors as well as the Bible in the Greek text, I have been surprised many times by number of words that look more or less like Tamil, or to be precise, seem to be of Dravidian Origin.

"In several instances the similitude is so striking, since the meaning for the word is absolutely the same in both languages"

"Tamil Culture" Jan, 1954. ("Tamil Loan words in Greek") by M. Legrand.

The writer then proceeds to give a number of Tamil loan words in Greek and adds, "The list of Tamil words is by no means exhaustive..... moreover, as we have seen before, all the words are so ancient in Tamil as well as Greek that they seem original in both languages".

Having discussed this similarity he concludes.

At any rate, I have no doubt about their ultimate Dravidian origin. Later on I propose to show that even historically, the fact

The Sinhalese

(Continued from page 1)

that the Tamils may have gone up to the mouths of the Indus and even up to the valley of the Euphrates and the Tigris in Mesopotamia"

Hindu Culture and The Modern Age p.33 by K. S. Ramaswami Sastri.

Dr. Chatterji (vide Modern Review, Dec. 1924) agrees with this view.

The assumption repeatedly emphasised, that the Aeneas of Ceylon was of Aryan origin — a problem that appears to be still worrying, judging from a recent article of his on the Royal Asiatic Society Journal — requires a comprehensive discussion and cannot be attempted here.

ORDER NISI

IN THE DISTRICT COURT OF
JAFFNA
Testamentary Jurisdiction
No. 368

In the matter of the intestate estate of the late Nadarajah Velmurugu of Alaveddy North Deceased
Thaiyalambal widow of N. Velmurugu of Kilner College Lane, Jaffna

Vs Petitioner
Minor 1. Velmurugu Ithayakumar
do 2. Velmurugu Vasanthakumar both are minors appearing by their proposed Guardian-ad-litem
3. Ratnasabapathy Sathavel of Van. East Respondents

This matter of the Petitioner coming on for disposal before P. Sri Skanda Rajah Esquire, District Judge, Jaffna on the 24th day of September 1957 in the presence of Mr. M. R. Karalasingham, Proctor on the part of the Petitioner and on reading the affidavit and Petition of the Petitioner.

It is ordered that the abovenamed 3rd Respondent be appointed Guardian-ad-litem over the minors the 1st and 2nd Respondents and that Letters of Administration be issued to the Petitioner as the widow of the said deceased and the Respondents or any others interested shall appear before this Court on or before the 25th day of October 1957 and show cause to the contrary.

The minors are to be produced on the said date.

Jaffna this 24th day of September 1957
Sgd: P. Sri Skanda Rajah
District Judge

Drawn by
Sgd. M. R. Karalasingham
Proctor for Petitioner
(O 9 4 & 11)

of a Dravidian settlement along the Mediterranean is becoming more and more probable and is admitted now a days by many scholars.

The inference is obvious, though some of the Ceylon Daily Papers have not thought it fit to publish the opinion of a living scholar, which I had communicated to them.

S. J. Gunasegaram.

Vivekananda.....

(Continued from page 2)

towards the dissemination of Hindu religious knowledge in educational institutions throughout the Island consistently for a long number of years by holding appropriate examinations commencing from a period anterior to the Government introducing Religion as a subject in the educational curriculum of the country,

(m) its potentiality for continued service of such character in the future,

(n) the numerical strength of its membership,

(o) the universal recognition in which it is held in Ceylon, India and Malaya, and

(p) the landed interests and other assets which it holds.

(3) The Council, being informed that the proposed Committee is to consist of 25 members resident in and near Colombo is of the emphatic and clear opinion that a minimum number of twelve (12) nominated by the Council of the Society out of the 25 places in the Committee or a like proportion is the Society's due share.

(4) The Council requests the Ministry of Cultural Affairs, the Drafting Committee and the All Ceylon Hindu Federation to give due regard to the above expression of opinion by the Council and to assist in its implementation

Order Nisi

IN THE DISTRICT COURT OF
JAFFNA
Testamentary Jurisdiction
No. 367

In the matter of the estate of the late Suppiah Kanapathippillai of Kopay north Deceased.

1. Nalliah Sivapirakasam and wife
2. Meenadhiamma both of Kopay North, Petitioners.

Vs

1. Katiresu Karthigesu of Varampaththai, Kopay North

2. K. Kandiah Nadarajah of Kondavil East, Kondavil

3. K. Kandiah Katiresapillai of Allupollai Group Ratnapura.

4. K. Kandiah Balasundaram of Chest Hospital, Puttalam.

Repondents
This matter coming on for disposal before P. Sri Skanda Rajah Esquire, District Judge, Jaffna on the 10th day of September 1957 in the presence of Mr. C. C. Somasegaram Proctor on the part of the petitioners and on reading the affidavit and petition of the petitioners.

It is ordered that Letters of administration to the estate of the abovenamed deceased be issued to the petitioners as the heirs of the abovenamed deceased, unless the respondents abovenamed or any others interested shall appear before this court on or

ORDER NISI.

IN THE DISTRICT COURT OF
JAFFNA

Testamentary Jurisdiction
No: 374.

In the matter of the intestate estate of the late Razeena wife of Mohamed Lebbe Zainul Abdeen of Vannarponnai West

Deceased.
Mohamed Meera Mohideen Nachchiya widow of Mohamed Meera Sahip of Vannarponnai West.

Petitioner.

Vs:

1. Mohamed Lebbe Zainul Abdeen, 2. Hazeena wife of M. M. Meeran Mohideen, 3. Marzoonah daughter of Mohamed Meera Sahib, 4. Sithi Nabeea daughter of Mohamed Meeran Sahit, 5. Mohideen Abdul Cader Mohamed Abdul Careem, all of Vannarponnai West, the 4th Respondent being a minor represented by her proposed Guardian-ad litem, the 5th Respondent.

Respondents.

This matter coming on for disposal before P. Sri Skanda Rajah, Esquire, District Judge, Jaffna on the 23rd day of September 1957 in the presence of Mr. M. R. Karalasingham, Proctor on the part of the petitioner and the affidavit of the petitioner dated 23rd day of September 1957 having been read

It is ordered that the 5th respondent abovenamed be and he is hereby appointed guardian-ad-litem over the 4th minor respondent.

It is further ordered that the petitioner abovenamed be and she is hereby declared entitled as the mother of the deceased abovenamed, to have Letters of Administration to the estate of the deceased issued to her accordingly, unless the respondents or any other person or persons interested shall on or before the 29th day of October 1957 show sufficient cause to the satisfaction of this Court to the contrary.

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

Jaffna this 23rd day of September 1957
Sgd. P. Sri Skanda Rajah
District Judge

Drawn by
Sgd. M. R. Karalasingham
Proctor for Plaintiff.
(O. 100 4 & 11)

before the 14th day of October 1957 and show sufficient cause to the satisfaction of this court to the contrary.

This 10th day of September 1957
Sgd. P. Sri Skanda Rajah
District Judge

Drawn by
Sgd. C. C. Somasegaram
Proctor for Petitioner.
(O. 102 4 & 11)

Astrological

WEEKLY FORECASTS

'SRI PATHY'

FROM 6-10-57 TO 12-10-57

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

You will be able to steer through opposition this week. Domestic affairs will improve after midweek. There will be no mental peace. Avoid arguments with friends.

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

There will be no peace of mind this week. Health upsets shown. Abdominal complaints likely. Domestic affairs too will be troublesome. But financially a fairly good week.

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

You will have to clash with your relatives this week. Disputes in the domestic circle also shown. There will be troubles through secret enemies but you will be able to overcome them.

CANCER Funarpoosa 4, Poosa, Ajiya [Kataka Rasi]

Clashes with brothers and sisters likely this week. The first two days will be irksome. Rest of the week will be fairly favourable. But there will be no mental peace.

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

Financially a good week. Monday, Tuesday and Wednesday will be somewhat unsettled. Second half of the week will be favourable for new deals.

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

Your problems continue to be unsolved. But there will be some improvements in your official affairs. Thursday and Friday must be spent with care. Beware of minor accidents.

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

Expenditure will be heavy this week. Quarrels and misunderstandings in the domestic circle also shown. Spend the last day of the week with care.

SCORPION Visaka 4, Anusha, Kettai [Vrischika Rasi]

A good week. You will find much improvement in your professional deals. Expenses will be heavy but you will get enough to meet them. Friends will be very helpful.

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

A good week for professional deals. But work will be heavier and you will have no rest. Scandals likely week end. Avoid misunderstandings in the domestic circle.

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

A good week. You will be able to steer through opposition with much ease. Financial gains and social success also promised. Beware of fathers relatives who will be troublesome.

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

There will be no peace of mind this week. But financially a good week. Strangers and foreigners will be helpful in your transactions. Health will not be satisfactory.

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

Professional success promised. But there is bound to be some domestic troubles. Ill health in the family also shown. Expenses will rise and you may have to get into debts.

S.S.C. Tamil Text Commentary

BOON TO BOTH TEACHERS AND STUDENTS

Scholarly Commentary

ON

KUMBAKARNAN VATHAIPPADALAM

BY

Vidwan K. Vendanar

JAFFNA SAIVA PARIPALANA SABHAI PUBLICATION

AVAILABLE AT THE HINDU ORGAN OFFICE.

THE JAFFNA MUTUAL BENEFIT FUND Ltd.

(Established 1918)

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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

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FOR FURTHER PARTICULARS

APPLY TO:

S. KANAGASABAI, Shroff.

வாணிகரத்தில் வழிநடையுள்ள மலிவானது சர்க்காரின் காரணமாக யாசு செய்க குறைவிடா தயர்வின் வாழ்க நன்மறை யாங்கு சேரங்க நற்றவம் வேள்வி மல்க மேன்மைகொள் சைவ நீதி விளங்குக லுலக மெல்லாம்.

Printed and Published by Suppiah Ponnambalam Kandiah, residing at 245, Navalar Road, Jaffna, for and on behalf of the Proprietors, the Saiva Paripalana Sabhai, Jaffna at their Press, the Saiva Prakasa Press, 450; K. K. S. Road, Vannarponnai, Jaffna, on Friday, October 4, 1957. Editor: R. N. SIVAPRAKASAM.

The Tradition...

(Continued from page 1)

divesting all frills and fripperies brought out beauty in all its truth.

In introducing the lecturer to the audience, Mr. S. Sivasubramaniam, the President of the Vivekananda Society, said that Mr. Saravanamuttu, by a rare combination of scholarship and experience as a sportsman, traveller, writer, journalist, soldier and diplomat was one of Ceylon's great assets and a sturdy and honoured representative of some of the best traditions of Tamil culture. In addition to his knowledge of ancient Western classics for which he was famed from the time of his school days in Ceylon and his career at Oxford, he is possessed of knowledge of modern languages and this knowledge had been enriched by vast reading and travel.

added that the revered Swami Vivekananda, with whose hallowed name the Society was connected, had in his gospel emphasised among other things the virtues of Universal Brotherhood and Courage. The great religion, for the spreading of which the Swamiji travelled through Continents, had enjoined on its followers the observance of several virtues including the two mentioned above which were among the chief characteristics of Tamil culture.

Mr. K. Alvapillai, C.C.S. proposed a vote of thanks.

NOTICE

IN THE DISTRICT COURT OF JAFFNA.

No. P/106

Vallipuram Kandiah of Thavady Plaintiff Vs

1. Rasamalar wife of 2. Appukkuddy Chellappah (O 95 27 & 4)

of Urumpiray

3. Ariyamalar wife of
4. Chivasithambaram Senathirajah of Vannarponnai East

Defendants

It is hereby notified that action No. P/106 has been instituted in the District Court of Jaffna under the partition act No. 16 of 1951 for the partition/sale of the land called Paddappulo and other parcels and situated at Manipay.

The defendants in the aforesaid action are summoned to appear in Court on the 2nd day of October 1957 at 10 O'clock of the forenoon.

By order of Court,

Sgd. R.E.M. Navaratnam Chief Clerk.

This 28th day of August 1957