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NO. 33

JAFFNA MUNICIPAL ELECTIONS

MR. MANMATHARAYAN WINS BY THUMPING MAJORITY

COMMUNISTS OUT COMPLETELY

There was tense excitement, keen rivalry, and controlled temper at the Jaffna Municipal Elections on Saturday November 23, the heavy downpour of November rains notwithstanding. Except in wards nos 12 and 14 where Quazi M. M. Sultan and Mr. R. C. Manmatharayan had magnificent triumph, in the other wards there were close contests.

A political analysis of the results reveals the exit of the Communist Party and the added strength of the L. S. S. P. The other parties that figured in cognito in the scene have had ups and downs.

Ward 1	
Mr. Alfred Swampillai (Sitting member)	284
„ I S Rasanayagam	260
„ A G Rajasooriar	210
„ K Kulasegarasingham	94
„ K S Chelliah	57
Ward 2	
„ A Joseph	1,200
„ P M John	1,136
Ward 3	
Senator G Nalliah	1,023
Mr M Jacob	997
„ D James	406
Ward 4	
„ Alfred Duraiappa (Sitting member)	971
„ K Sathianandasivam	690
Ward 5	
„ P Casipillai (Uncontested).	
Ward 6	
„ S Nadarajah	911
„ S C Mahadeva (Sitting member)	779
„ S Sivkoludu	279
Ward 7	
„ K Thuraisingham	820
„ A Nadarajah (Sitting member)	754
„ P Sivagnanasundaram	73
Ward 8	
„ A Thurai Rajasingham (Sitting	

member)	875
„ V Kanagasabapathy	715
„ C T Navaratnam	91
Ward 9	
„ S S Navaratnam (Mayor)	768
„ N Devapala-sundaram	533
„ K Aiyadurai	300
Ward 10	
„ A J Kasipillai	1,194
„ M Karthigesan (Sitting member)	1,100
„ V Ponnudurai	318
Ward 11	
Hadji N M M Aboo Sali (Deputy Mayor)	601
Mr R Veerasingham	

alias Joseph	531
„ Mohamed Kaleel alias Shiar	382
„ A Habib Mohammed	286
Ward 12	
Quazi M M Sultan (Sitting member)	1,132
Mr V M Masilamani	448
„ M Abdul Cader	66
Ward 13	
„ S Rajaratnam	846
„ M Balasingham	427
„ S Veerasingham alias Thiagarajah	190
„ K V Devendiran* (Sitting member)	34
Ward 14	
„ R C Manmatharayan	1513
„ S Seevaratnam	367
„ S Nadarajah	358
Ward 15	
„ A Visvanathan	843
„ J S Nicholas (Sitting member)	384
* Withdrew	

'SINHALA ONLY' IN COURTS

AND THE B-C-PACT

(BY. S. J. GUNASEGARAM, M. A.)

The Minister of Justice is reported to have ordered the drafting of legislation to introduce "Sinhala Only" in the Law Courts. The Minister of Agriculture and Food has decided to submit his Draft Bill in "Sinhala Only". These moves on the part of P.M's colleagues in the Cabinet have come as a shock to the complacency of all Tamil speaking peoples who have lived in hope and patience, in the belief that the Bandaranaike-Chelvanayagam Pact would justify the abandonment of

Satyagraha. The Government still continues as though Tamil speaking peoples do not exist at all any where in its domains, and that the Tamil Language has ceased to be spoken in Ceylon! It is time now that the Tamils through their representatives in Parliament and through their leaders demanded from the P. M., his interpretation of the language aspect of the Pact. The 'Sinhala Only' fanatics must be

(Continued on page 3)

FOOD & RELIGION

(By DR. S. RAMANATHAN)

Food of man varies with the environment he lives. To the sun worshipper that is cultivated by man is due to the benevolence of the sun directly or indirectly by rain etc. Hence the first gathering from the fields is offered to the Sun God, later to the God of the Universe. The pious man offers what is precious to him to his god hence the best bundle of plantain, the best grains, the best lamb or goat, the best fowl etc depending on the cult of the individual. In cannibalistic times it is said that pious people offered their first born sons and later the best young man or woman to the God they worshipped. If the deity was worshipped with fear and dread then he turned out into a devil who has to be appeased by these bloody offerings but if the worship was with love then it was a thanks-giving offering in gratitude for favours conferred. These deities were often tribal duties who were magnified chiefs of the tribes to whom super-human qualities were attributed. The worship of ancestors too was done with offerings that the departed person was fond of when alive. Food of the tribes too varied. The Jews were prohibited from eating the flesh of the pig. Indians who believed in the avatar of Vishnu as a boar refrained from eating the flesh of the boar (pig). Similarly the turtle too was spared as it was also a form in which Vishnu appeared as an avatar. Although the Aryans were celebrating yagnas in which cows were slaughtered later the cow became a sacred animal among all Hindus and eating of beef was looked down upon as a heinous crime for which no remedy was available and the offender became a chandala. As a rule the animals and birds that were eaten were those which did not have any connection with the Hindu pantheon as a vehicle etc. With the advent of Jainism and Buddhism, ahimsa became the rule

and killing of living beings was not favoured and yagnas with offerings of animals and birds receded into the background that such yagnas have now become almost extinct. Only those in which grains and other vegetarian fare are offered are in vogue at present. Animals and birds that were regarded as sacrificial objects were all called pasus and the most popular of them were sheep goats bulls (cattle) and horses, though camels and elephants were rarely made use of. What was probable is that the meat of the animal was placed in the sacred fire and clarified butter (ghee) was poured as libations with appropriate mantras for the deity invoked to reside on the sacred offering which becomes a vehicle of the spirit of the deity and the celebrant by partaking of this sacramental offering (prasada, imbibed the qualities and spirit of the deity, the flesh and blood of the god as it were. Later when coconuts were substituted for these animals when ahimsa became the law, the kernel and the water of the coconut represented the flesh and the blood of the animal. A no better substitute could have been selected for the pious devotee to give vent to his spirit of sacrifice by breaking numbers of coconuts instead of slaying as many lambs or goats. The Vedic Rudra became the pasupathi of the yagna and later the leader of the pasus (Nandi) the Vahana of Siva was placed in front of the altar. Nandi became the chief devotee and disciple of Siva. Offering cooked food especially grains such as rice wheat etc should be warm and not stale and when the lid of the vessel containing the offering is opened warm fragrance should come off. Food subject to covetous glances of the un-pious should not be offered to the deity nor partaken of by the pious as it is said to be polluted

(Continued on page 6)



தெளிந்த மனம்:
நமச்சிவாயவே சூரமும் கல்வியும்
நமச்சிவாயவே நானறி விச்சையும்
நமச்சிவாயவே நானென் றேத்துமே
நமச்சிவாயவே நன்னெறி காட்டுமே
தெளிந்த மனம்.

Hindu Organ

FRIDAY, NOVEMBER 29, 1957

Treasure These Thoughts

"Truth is always a duty
with the good"

SOCIALISM THAT IS
NOT SOCIALISM

A political structure to command the attention of the text-writer will have to be raised on a social philosophy. But the Common man who really counts when the actual worthiness of the structure of society is judged pays more attention to the social content of the set-up.

Both Mr. S.W.R.D. Bandaranaike and Dr. N. M. Perera who addressed journalists at the luncheon of the International Press Institute on successive days, expounded theories of socialism from different planes but away from that of the ordinary man. The growth of power whether in the state or in the hands of leaders is a dangerous development and a serious threat to the freedom of the common man, that is, human freedom. A political party that has been entrusted with the responsibility of governing the people can hardly be said to rule in accordance with the accepted principles of Socialism if it seeks to do so by sheer weight of numerical superiority. Mr. Bandaranaike made a great effort to create the impression in the minds of the foreign Journalists who attended the I. P. I. Conference in Kandy, that the 'strike' storm in this country did not indicate that his government was not based on the Socialist concept. On the other hand Dr. Perera made it appear that the restiveness which led to strikes was suggestive of the march towards socialism.

The passion for social justice is not confined to those who strike work to obtain their demands of increased wages and

RAMANATHAN DAY—NOV. 27

Powerful Personality Of Pre-Independence Period

Sir Ramanathan The Symbol Of Dignified Leadership

Twenty eight eventful years have passed since the passing away of that powerful personality, the hero of a hundred wordy duels in the Legislative Council. But the student of politics has still to see a like of this masterly debater. The public have yet to find an equal of this accomplished legislator.

Sir Ramanathan's leadership was unique. He became leader by sheer brilliance, and by the people fully acknowledging his leadership. Championing the cause of the ruled at a time when the ruling power was imperial in its strictest sense, Sir Ramanathan fought for the rights of people of Lanka on an elegant level, dexterously availing himself of his power of speech, a weapon that left neither injury nor abrasion but nevertheless left its effect behind.

The speeches that were delivered by Sir Ramanathan in the Legislative Council both as official member and unofficial Leader were of a lofty standard where even interludes in which invec-

salaries, better conditions of work and more secure terms of employment. The demand for equality of status for one's language is also based on the passion for social justice. The unrest in this Island is not merely among the working classes and the Public Servants. The dissatisfaction of a substantial section of the people that their fundamental rights have not been recognised is another grave symptom of uneasiness. Social justice and economic freedom go together so much so that unless there is a good government there cannot be prosperity in the country. It may be that in this age of intercontinental ballistic missiles, the plea for social justice cannot be heard. But Premier Bandaranaike must in his superior wisdom know that 'Sinhala Only' in a country where there is also another national language of equal status and traditional greatness, cannot indicate anything but social injustice. The country to be really Socialistic must 'awake into that heaven of freedom where words come out from the depth of truth.'

tives were used bore the stamp of decorum. In this connection the following interlude that occurred during the debate on the Constitutional Reform motion in the House of Representatives on Tuesday Nov. 26, is in sharp contrast.

"The Prime Minister said there were several instances when Mr. Senanayake discriminated against Mr. Suntharalingam and even "slated" him.

Mr. Suntharalingam said Mr. Bandaranaike had left the Cabinet in 1951 like a rat in order to become Prime Minister.

Mr. Bandaranaike: You damn, low scoundrel, if you dare to say that outside I will rub your face in the dust. You are a disgrace to the community to which you belong. Mr. Speaker, we have listened to this type of thing for four hours—personal accusations against members of the Government.

Mr. Speaker: Order, please, I think the honourable Prime Minister will have an opportunity of replying later. *I think the dignity of the House has been brought to a low level.*

(Reproduction of a speech delivered by Mr. P. Ramanathan as Acting Attorney General in the Legislative Council on October 31, 1894)

I beg Sir, to move the first reading of "An Ordinance relating to the publication intended sales of immovable property effected by the The sa-valamai of the Northern Province of Ceylon." This Bill is the outcome of representations made by the Government Agent of the Northern Province that the practice of pub-

(Continued on page 4)

IN PARLIAMENT

Premier's 'Constitution' Motion Passed

Constituent Assembly; Federal Form, Royal Commission—All Rejected

The suggestion by Mr. C. Suntharalingam that a Royal Commission should be asked for was rejected *in toto*, only the mover of the Amendment voting for it. The request for a Federal Form of Government, the subject of the briefly worded Amendment proposed by Mr. S. J. V. Chelvanayakam, was turned down without a division on the said Amendment. Mr. G. G. Ponnambalam's demand for a Constituent Assembly had five other supporters but suffered the same fate.

The Premier was on the horns of a dilemma. However he formally rejected the Federal idea and informally *promised* to consider it. In the same predicament was the Federal Party who having moved an Amendment to which the Ruling Party vociferously said 'no' went on to vote for the Premier's motion. Both parties to the P-C Pact had thought alike in adversity. Another notable event was the tabling of the Paddy Lands Bill.

In the Upper House, however there was something unusual. The motion for 'Sinhala only in Courts' was withdrawn.

Mr. S. J. V. Chelvanayakam's Amendment

Mr. Chelvanayakam moved an amendment proposing that the Constitution be changed to a federal one, and that citizenship be granted to Indian workers on plantations.

Mr. G. G. Ponnampalam's Amendment

"I move to delete all words in the motion after the words "that it is expedient" and substitute therefor the following:

"That early steps be taken to convene a constituent assembly elected on the free and equal vote of all adults who have been ordinarily resident in Ceylon for a continuous period of not less than 10 years to frame a constitution under which Ceylon shall be a democratic and independent State and which, inter alia, shall expressly provide for—

of opportunity for all citizens.

2. political, economic and social justice for all citizens and communities based on the principle of non-domination of minorities.

3. parity of status throughout the Island for the Tamil and Sinhalese languages and the continued use of the English language for a reasonable period for those purposes for which the indigenous languages are not capable of being used efficiently.

4. the conferment of citizenship on all persons domiciled in Ceylon and (a) who have been born in Ceylon, or (b) either of whose parents has been born in Ceylon, or (c) who have been ordinarily resident in Ceylon for a continuous period of not less than ten years prior to the commencement of the constitution.

5. the freedom and protection to all religious, racial and linguistic minorities.

6. the right of any such minority to take before the United Nations any act of the Government which threatens the fundamental rights of freedom of any minority.

7. the recognition of the right of self-determination of the Tamil-speaking people of the Island occupying a well defined and contiguous territory and the exercise of that right on a verdict to that effect by a referendum of the Tamil-speaking peoples by the convening of a separate constituent assembly".

1. equality of status and

Socialism Of The M. E. P. Structure

Is There Equality Of Opportunity?

By way of answer to a pointed question by an admirer of his, Mahatma Gandhi exclaimed "I too claim to be a socialist". But the admirer continued to listen to a full exposition of Socialism and at the end was satisfied that Gandhiji's Socialism was deeper than the advertised socialism in which ideologists took immense pride.

Mr. S. W. R. D. Bandaranaike, Premier of this country, who often takes pleasure in keeping company with distinguished political leaders of international reputation, also claims to be a Socialist. How far his claim is justified, the common man only can say:

Sri C. Rajagopalachari the veteran disciple of Gandhiji in a speech delivered by him recently explains the conditions necessary for socialism to thrive:

"The experiments in socialism in countries like Britain and Scandinavia depend on a degree of administrative efficiency and a pervading sense of honesty and responsibility among all the people actively or passively engaged in the task. Wishful thinking cannot be a substitute for the sense of responsibility, integrity and national efficiency on which socialism must rest.

Socialism can rest only on character, not force, and it would be chaos if we depended on socialism itself to produce the character on which it should rest. What is true of socialism in general is true of every broken part of it that we put into isolated operation. Wherever we attempt to substitute personal interest by public ownership management, success depends on the measure of the sense of civic responsibility and energy that prevail among those who work and those who receive the services rendered. If these are lacking the change will lead to grievous loss and not to better social welfare.

Everyone may admit the importance and desirability of certain qualities, but there is a difference between intellectual acceptance of such a proposition and the actual possession of the qualities which alone can support the extinction of the property interest on which the old political economists and statesmen so firmly depended.

Any 'ism' tends to replace the old tyrants by new ones wherever the essential condition of

a high level of civic responsibility and integrity and efficiency of administration is wanting. After nationalisation of any workshop or factory, economics are not thought of and the buying of raw materials and the spending are done with far from strict frugality. Co-operatives (Continued on page 4)

'Sinhala Only' In Courts

(Continued from page 1)

great opportunists if they continue to hug to their delusion that the Tamil speaking peoples would submit tamely to the insults hurled at them, at every turn.

Let Mr. Bandaranaike give, his 'Sinhala Only' supporters 'Sinhala Only' law courts, 'Sinhala Only' lawyers and 'Sinhala Only' educationists. He must not forget that there is an overwhelmingly large body of Tamil speaking people who will not tolerate long the suppression of one of the most cherished and fundamental of all human freedoms.

Acts of this nature in spite of honeyed words to the contrary, can only help to heap contempt and ridicule on the community and on the language and culture which the coterie in power seek to represent. The M. E. P. Government's desire would appear to be to force the Tamils to abandon their request for a Federal Constitution and demand an independent Tamil State—so that the Tamil speaking peoples may once and for all get rid of the pin-pricks of a majority community, apparently new to the art of Government, and hence utterly indifferent to the rights and liberties of sister communities.

ORDER NISI

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction No. 388

In the matter of the Last Will and Testament of the late Dr. P. Varatharajah of Vaddukodai West. Deceased.

Visalakshi widow of Dr P. Varatharajah of Vaddukodai West.

Vs: Petitioner.

- Minor 1. Leelavathy daughter of Varatharajah
- " 2. Sarojini daughter of Varatharajah
- " 3. Varatharajah Sreekanthan
- " 4. Varatharajah Sreetharan
- " 5. Sathyabama daughter of Varatharajah
- " 6. Varatharajah Sreerangan, all of Vaddukodai West, minors appearing by their proposed Guardian-ad-litem
- 7. Arumugam Perumynar, D. R. O. Jaffna.

Respondents.

This matter coming on for disposal before P. Sri Skanda Rajah Esquire, District Judge, Jaffna on the 12th day of November 1957 in the presence of Mr. M. R. Karalasingham, Proctor on the part of the Petitioner and on reading the Last Will of the abovenamed deceased dated 1st February 1951 and attested by M. R. Karalasingham Notary Public under No. 2016 and now deposited in this Court and of the affidavit of the Petitioner and on the attesting Notary and of the witnesses thereto

It is ordered that the abovenamed 7th Respondent be appointed Guardian-ad-litem of the minors the 1st to 6th Respondents.

It is further ordered that the said Last Will be and the same is hereby declared proved.

It is further ordered that the Petitioner be and is hereby declared executrix for the said Last Will and that as such she is entitled to obtain Probate thereof and the same be accordingly issued to the Petitioner unless the abovenamed Respondents or any other interested shall appear before this Court on the 12th day of December 1957 and show cause to the satisfaction of this Court to the contrary.

It is further ordered that the Petitioner do produce the minors the 1st to 6th Respondents in Court on the same date.

Jaffna this 12th day of November 1957

Sgd. P. Sri Skandarajah District Judge

Drawn by Sgd. M. R. Karalasingham Proctor for Executrix.

(O.131 22 & 29)

Appeal Of Communists For Ban On Nuclear Arms

Representatives of 64 Communist parties have called for an end to the arms drive, unconditional prohibition of nuclear weapons and an end to military blocs in a "manifesto" signed in Moscow.

The manifesto, was addressed to "all people of good will". It called on them to demand from their Governments "that in the United Nations they pursue a policy of peace and opposition to the cold war."

Countries with different social systems should compete "not on the field of battle but for progress and rising living standards" it said.

Another new force had grown up in the world arena—the Colonial Powers—the manifesto said. They had already overthrown or were overthrowing "the yoke of age-long dependence" and pursuing a policy of peace and neutrality.

It was not only the Socialist and Eastern countries who did not want war, the manifesto said. "The peoples of the capitalist countries of the West also detest war. They experienced it twice".

The forces of peace were enormous—"but we Communists consider it our duty to warn all peoples that the danger of a monstrous, murderous war has not passed". The manifesto said the threat to peace came from "the capitalist monopolies who have a vested interest in war". The ruling circles of some capitalist countries, under pressure of the monopolies and especially those of the U. S. had rejected proposals for disarmament, prohibition of nuclear weapons and other measures aimed at preventing a new war.

"The destiny of the world and of future generations hinges on the solution of these problems", the manifesto said.

The Socialist countries did not intend to enforce their social or political systems on other nations. They were firmly convinced Socialism was bound to win but knew that Socialism could not be implanted from without. That was why the Socialist countries did not want to interfere in

other countries, internal affairs. The manifesto concluded by calling on "all people of goodwill" to demand:

The manifesto was signed by Communist and Workers' Party representatives of Albania, Algeria, the Argentine, Australia, Austria, Belgium, Bolivia, Brazil, Britain, Bulgaria, Canada, Ceylon, Chile, China, Colombia, Costa Rica, Cuba, Cozechoslovakia, Denmark, the Dominican Republic, Ecuador, Finland, France, East Germany Greece, Guatemala, Honduras, Hungary, India, Indonesia, Iraq, Israel, Italy, Japan, Jordan, (North) Korea, Luxembourg, Malaya, Mexico, Mongolia, Morocco, the Netherlands, New Zealand, Norway, Panama, Paraguay, Peru, Poland, Portugal, Rumania, San Marino, Soviet Union, Spain, Sweden, Switzerland, Syria, Lebanon, Thailand, Turkey, Uruguay, Venezuela, (North) Viet Nam and Yugoslavia.

—Madras Hindu

ORDER NISI

IN THE DISTRICT COURT OF JAFFNA.

Testamentary Jurisdiction No. 384

In the matter of the intestate estate of Saravanamuttu Mylvaganam alias Mahalingam of Navaly South

Deceased Vallipuram Saravanamuttu of Navaly South presently of 121/5 Serpentine Road, Borella, Colombo

Vs. Petitioner Thankammah wife of Saravanamuttu of Navaly South Respondent

This matter coming on for disposal before P. Sri Skanda Rajah Esquire, District Judge, Jaffna on the 28th day of October 1957 in the presence of Mr. S. Tirunavukkarasu Proctor on the part of the Petitioner and on reading the affidavit and Petition of the Petitioner dated 12th day of October 1957:—

It is ordered that the Petitioner abovenamed be and he is hereby declared entitled to have Letters of Administration over the estate of the deceased issued to him as father and heir of the deceased and that Letters of Administration be issued to him accordingly unless the Respondent abovenamed or any other person or persons interested shall appear before this Court on or before the 2nd day of December 1957 and show sufficient cause to the satisfaction of this Court to the contrary.

This 28th day of October 1957

Sgd. N. Sivagnanasunderam District Judge, Jaffna (O.127 22 & 29)

JAFFNA MUNICIPAL COUNCIL
**Supplementary Budget
No 2 of 1957**

Notice is hereby given in terms of Section 214 (2) (b) of the Municipal Councils Ordinance No. 29 of 1947 that the Supplementary Budget No. 2 of the Jaffna Municipal Council for the year 1957, will be open for public inspection at the Office of the Jaffna Municipal Council, for seven days commencing from 2nd December 1957.

S. S. NAVARETNAM
Mayor,
Jaffna Municipal Council
Municipal Office,
Jaffna, 25.11.57
(M 171 29)

JAFFNA MUNICIPAL COUNCIL
Budget-1958

Notice is hereby given in terms of Section 212 (b) of the Municipal Councils Ordinance No 29 of 1947 that the Budget of the Jaffna Municipal Council containing an estimate of the available Municipal income and details of the proposed expenditure for the year 1958, will be open for public inspection at the office of the Jaffna Municipal Council for seven days commencing from 2nd December, 1957.

S. S. NAVARETNAM
Mayor
Jaffna Municipal Council
Municipal Office,
Jaffna, 25-11 57
(M. 172 29).

**Socialism Of The
M. E. P. Structure**

(Continued from page 3)
throw up a new class of managerial magnates not less oppressive than the old private proprietors and money-lenders. After nationalisation of Life Insurance we have reason to think that the medical examination and reporting of insured persons has been lax.

Neither internal politics nor foreign affairs should be a battle of 'isms'. In the international field what is needed is tolerance of all 'isms' with an assurance of peace and non-aggression. Instead of assurances being accepted at face value, international politics has launched a scheme of so-called deterrence which costs far too much ever to be deemed wise or permissible. This should be terminated in favour of co-existence, and a peaceful competition between

Ramanathan Day

(Continued from page 2)

lishing notices of intended sales in Jaffna and the entire system of granting what are called schedules for the sale of land, should be abolished.

It has been reported that some Headmen have proved unfaithful to Government by unlawfully granting schedules in respect of Crown Lands to parties; that dismissed headmen have had in their possession copies of extracts for the purpose of granting schedules whenever opportunities afforded themselves, and that incessant complaints have been made that schedules have been granted by the Headmen irregularly, and withheld without just cause. For those and other reasons which I need not go into to-day, the Government Agent thought that the time had arrived for dispensing with the duty of publishing intended sales of land in the Northern Province and for repealing the whole system of granting schedules. But in view of the circumstance that it was reported the Government Agent by himself that it was the desire of the people that the present system of publication by granting schedules under Ordinance No. 1 of 1852 should be continued as affording some safeguard against the execution of false deeds, the Government have felt reluctant to give effect to his proposal to repeal the system. Upon consideration of the question, it appeared that publication was an essential part of the customs of the people of Jaffna, and that the mode of publication has been changed from time to time. For example the Dutch Governor Bloom required that publication should be made in the parish church of the parish in which the land in question was situated, and in the early part of this century that mode of publication was dispensed with and another substituted, namely, that Udaiyars should be vested with the duty of making these publications through the intervention of the schedules I have referred to.

the various ways of life to develop an increasing measure of human welfare."

The M. E. P. Premier of Lanka will do well to review his claim in the context of the above.

ORDER NISI

IN THE DISTRICT COURT OF
JAFFNA

Testamentary Jurisdiction
No. 386

In the matter of the intestate estate of the late Nannithamby Sanmugam of Vannarponnai Deceased

Saraswathy widow of Rajah of Vannarponnai East, Jaffna
Petitioner

This matter coming on for disposal before P. Sri Skanda Rajah, Esquire, District Judge, Jaffna on the 29th day of October 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 abovenamed Petitioner.

It is ordered that Letters of administration be issued to the Petitioner to the intestate estate of the abovenamed deceased unless any person or persons interested shall appear before this Court on the 2nd day of December 1957 and show cause to the satisfaction of this Court to the contrary.

Jaffna this 29th day of November 1957

Sgd P. Sri Skanda Rajah
District Judge

Drawn by
Sgd. M. R. Karalasingham
Proctor for Petitioner

(O. 130 22 & 29)

ORDER NISI

IN THE DISTRICT COURT OF
JAFFNA

Testamentary Jurisdiction
No. 387

In the matter of the intestate estate of the late Ambalavanar Sundarampillai of Sandilipay Deceased

Vadivambikai widow of A. Sunterampillai of Sandilipay

Vs. Petitioner.

Sundarampillai Paramjothi of Sandilipay presently of 45, Scarsdale Villas, London W. B.

Respondent.

This matter coming on for disposal before P. Sri Skanda Rajah, Esquire District Judge, Jaffna on the 12th day of November 1957 in the presence of Mr. M. R. Karalasingham, Proctor on the part of the petitioner and the affidavit of the petitioner dated 11th day of Novem-

ORDER NISI

IN THE DISTRICT COURT OF
JAFFNA

Testamentary Jurisdiction
No. 351

In the matter of the estate of the late Suppar Vettivelu of Karainagar East Deceased

Vettivelu Arumugam of Karainagar East

Vs. Petitioner

1. Vettivelu Kandiah of Karainagar East, 2. Kulandaivelu Kandiah and wife, 3. Letchumipillai, 4. Sanmugam Thillaiampalam and wife, 5. Ponnammah, all of Karainagar East

Respondents

This matter coming on for disposal before P. Sriskandarajah, Esquire, District Judge, Jaffna, on the day of November 1957 in the presence of Mr. S. James Proctor on the part of the Petitioner, and the affidavit of the Petitioner dated the day of November 1957 having been read: it is declared that the petitioner, as son and heir of the deceased abovenamed, is entitled to have letters of administration to the estate of the said deceased Suppar Vettivelu issued to him, unless the Respondents abovenamed or any other person, shall, on or before the 18th day of December 1957 show sufficient cause to the satisfaction of this Court to the contrary.

This 18 day of November 1957

Sgd. P. Sriskandarajah
District Judge.

(O. 129 22 & 29)

ber 1957 having been read.

It is hereby ordered that Letters of Administration over the estate of the said deceased be granted to the petitioner unless the respondent or any other person or persons shall on or before the 20th day of January 1958 appear before this Court and show sufficient cause to the satisfaction of this Court to the contrary.

This 12th day of November 1957,

Sgd. P. Sriskandarajah
District Judge.

Drawn by
Sgd. M. R. Karalasingham
Proctor for Petitioner

(O. 132 22 & 29)

**Jaffna College—
Admissions 1958**

An admission examination for those seeking admission to enter the College next year will be held on the 27th and 28th of December of this year. For application forms and other details please contact the Senior Vice-Principal. These forms must be returned to him duly perfected before the 9th of December. There are no vacancies in our G.C.E. Ordinary Level and H.S.C. Second Year classes.

PRINCIPAL
(M 168 22 & 29)

Order Nisi

IN THE DISTRICT COURT
OF JAFFNA

No. 389T/

In the matter of the Intestate estate and effects of Sinnadurai Parajasingham of Urelu, Chunnakam. Deceased.

Chellammah widow of Sinnadurai Pararajasingam of Urelu Chunnakam. petitioner.

vs

1. Pathmarani wife of
 2. Sabaratnam Vithuvaratnam,
 3. Yogarani daughter of Pararajasingam,
 4. Selvarani daughter of Pararajasingam,
 5. Pararajasingam Jayarajah,
 6. Pararajasingam Jayadevi,
 7. Pararajasingam Ravirajah all of Urelu, Chunnakam; the 5th, 6th and 7th minors appearing by their G. A. L. the 1st Respondent;
- Respondents.

This matter coming on for disposal before P. Sri Skandarajah Esquire District Jaffna, on the 5th day of November 1957 in the presence of Mr. R. Sivasubramaniam, Proctor on the part of the petitioner and the affidavit of the petitioner dated the 30th day of October 1957, having been read.

It is ordered that the petitioner abovenamed be and she is hereby declared entitled as widow of the deceased abovenamed to have Letters of Administration to the estate of the deceased issued to her accordingly:

It is further ordered that the 1st respondent be and she is hereby declared appointed Guardian-ad-litem over the person of the 5th, 6th and 7th respondents abovenamed unless the respondents abovenamed or any other person or persons interested shall on or before the 9th day of December 1957 show sufficient cause to the satisfaction of the Court to the contrary.

It is further ordered that the 5th, and 6th and 7th respondent minors be produced in Court on the 9th day of December 1957.

This 5th day of Novr. 1957,

Sgd. P. Sri Skandarajah
District Judge, Jaffna.
(O. 128 22 & 29)

WINTER SOLSTICE- ITS SIGNIFICANCE

(By S. R.)

For those of us in the Northern hemisphere the nights get longer as the sun goes south. For those in the arctic regions it is one long night from the autumnal equinox (22nd Sept) when the sun enters the southern hemisphere till it returns to the northern hemisphere on the spring equinox (22nd March). The mid night of this long night is at the winter solstice (22nd Dec.) when the sun reaches the southern most point in the heavens. The turning back north wards of the sun is a great event in this world and for those in northern latitudes, particularly in the arctic regions, it is an event of great joy worthy of being celebrated with a feast. Their difficulty was to fix the moment when this turning back took place so that the auspicious moment may be observed as moobootha for celebrating it. By observation they found that the stars and the moon were their best guides in this dark, dreary and long night. They found that the autumnal equinox occurred when the sun was in the sign of virgo. The guiding star was mirgasiras or the three starred orion belt which is ahead of Virgo by 90°. Naturally the moment of turning back has to be on the middle of this long night when this orion's belt or mirgasiras is still overhead, at its zenith. This turning back of the sun northwards was likened to the birth of a divine child who was to bring them light and warmth so dear to them in the cold dark arctic regions round the North pole (Meru). Since every event is a child of Eternity in terms of Time, a philosophic and poetic interpretation was given to this event by regarding it as the birth of a son out of mari, the cold dark wintry night. Later on, as the event occurred when the sign of Virgo (Kannya) was the rising sign in Eastern horizon (Lagna) the child was regarded as a Virgin child. The worshippers of the sun (Sauras) observed this event with solemn rites and devotion and sacrifices were offered with libations.

3. The date of this turning back was fixed as the midnight of the 24th December as the Sun is said to arrive in the southern most point in a day and

(solstice) stay there for a day and turn back on the midnight of third day as taught by later teachers. It is very significant that the birth of Jesus out of Virgin Mary coincides with this auspicious moment. Whatever happens in the midnight when the sun is in Danu (December-January) it must occur in Kannya Lagna as the rising sun or ascendant. Soltice means sun stays. For the Hindus this season is very sacred as it was in this midnight of the Gods that Lord Siva as Nadarajah revealed to the Rishis, Patanjali and Vyagramapada, His cosmic dance at Chidambaram when the moon was in the constellar relationship to Arudra Nadchetra. This event has for its harbinger Vaikunta Ekadasi sacred to Vishnu and observed at Sri Rangam. Of the six apishelams performed to Nadarajah annually, the arudra apishekam done in the midnight is regarded as the most important. The sacred Thiruvagasam hails Siva as the midnight dancer "நள்ளிருளில் நடும் பயின்றுடும் நாடகனை". The constellation of Arudra being next to mirgasiras or the orion's belt the time could be easily fixed when they are overhead. Mirgasiras is Deer's head of vedic lore in which the divine hunter Siva shot Prajapathi who had turned into a deer which is symbolised by the deer in Siva's hand.

5. If the birth of the Sun dispels the darkness of this night then the Gnana conferred by Siva dispels the darkness of ignorance from the devotees' minds, where intellect and intention merge in the pure Chit akasa to the entire satisfaction of the devotee's head and heart. This mystic dance in one's intuitive consciousness is represented by the Chit Saba at Chidambaram. If a yogee could rouse his Kundalini, making it go through the six adaras to the Saharadara and make her to unite the Lord then one should be able to gain that illumination which confers full awareness of Sat Chit Ananda, and to fully appreciate the five fold acts of Creation, preservation, destruction: embodiment and release which are represented by Sri Nadarajah's cosmic dance (Pancha Kritya),

6. Exoterically this dance is performed in the

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(M. 170 29, 6 & 13)

Order Nisi

IN THE DISTRICT COURT OF
JAFFNA

Testamentary Jurisdiction
No. 394/T

In the matter of the intestate estate of the late Suppiah Visuvalingam of Tirunelvely, Jaffna.

Deceased.

Thevanayagy widow of Suppiah Visuvalingam of Tirunelvely, Jaffna.

Petitioner.

Vs:

1. Visuvalingam Jayaratnam,

2. Visuvalingam Gunaratnam,

Minor. 3. Visuvalingam Rajaratnam,

Minor. 4. Selvasothy daughter of Visuvalingam,

5. Sadayar Muthiah, all of Tirunelvely, Jaffna.

Respondents.

This matter of the Petition of the Petitioner praying that the 5th Respondent be appointed Guardian ad litem over the 3rd and 4th named Respondents and that Letters of Administration be issued to her accordingly coming on for disposal before P. Sri Skanda Rajah, Esquire, District Judge, Jaffna on the 18th day of November, 1957.

vast space of Infinity and the limitless time of Eternity. This is represented by the Lord Siva subduing Kali, who represents Infinity and Eternity, by His Nadanta நாதாந்த Nadana which has no beginning nor end. St. Manikavasagai's Thiruvagasam refers to this cosmic dance and festivals are celebrated for ten days in the temples of Siva terminating with Arudra apishekam and Darsana in the midnight and early hours of Markali Thiruvathirai or Arudra of Mirgasiras month, close to the Winter Solstice. It is significant that both the equinoxes and the solstices are taken into account in fixing vedic sacrifices.

Ramanathan Day

AT VIVEKANANDA
SOCIETY

Ramanathan Day was observed at the Colombo Vivekananda Society. At the public meeting presided over by Mr. S. Sivasubramaniam, President of the Society.

Sir Kandiah Vaithianathan, Senator A. M. A. Azeez, Mr. A. Amirthalingam M. P. and others paid tributes to the memory of the distinguished patriot.

IN JAFFNA

Ramanathan Gurupoojah was observed at the Ramanathan College.

November, 1957 in the presence of Mr. S. Visuvalingam, Proctor for Petitioner and the Petition and Affidavit of the Petitioner having been read.

It is ordered that the 5th Respondent be appointed Guardian ad litem over the minors the 3rd and 4th named Respondents, that the Petitioner is hereby declared entitled to have Letters of Administration to the estate of the abovenamed deceased as his lawful widow and that Letters of Administration be issued to her accordingly unless the Respondents or any others shall show sufficient cause to the contrary on or before the 20th day of December, 1957.

It is further ordered that the 5th Respondent do produce the minors the 3rd and 4th named Respondents in Court on the said date.

This 18th day of November,
1957

Sgd. P. Sri Skanda Rajah
District Judge, Jaffna

Drawn by
Sgd. S. Visuvalingam
Proctor for petitioner,
(O.133 29 & 6)

Letter to the Editor

REASONABLE USE OF TAMIL

Sir,

As from 1960 telephone directories will be printed in Sinhalese. Legends on sign boards at Railway Stations and railway carriages will also be in Sinhalese only. Presumably railway time tables also will be in Sinhalese only. Legislation is being prepared to make Sinhalese only the language for the administration of justice. That means that all who use telephones, travel by train, practice in Courts of Law, function as Judges and may be even litigants, will have to know Sinhalese in and after 1960.

But the Prime Minister is always talking about making provision for the reasonable use of Tamil and the Minister of Food recently assured the Tamils that the language rights of the Tamils will suffer no injury from the M. E. P. Government. The Federal Party chiefs are going about asking the Tamil-speaking people to abide in patience till their Pact with the Premier is implemented and that all will be well for the Tamils once this panacea for all ills sees the light of day. Strangely they have not raised a murmur of protest against these outrageous steps towards the unmodified implementation of the Sinhala Only Act. In the light of these developments can the Tamil people place any confidence in the Prime Minister's good intentions or in the Federal Party's capacity to secure for the Tamil people their language rights?

S. H. Perinbanayagam

Kokuvil
27-11-1957

English Is Vital

"The value of English not only for Commonwealth and other international purposes but also for the unity and well being of India itself" was emphatically stressed by Dr. S. K. Chatterji, Chairman of the West Bengal Legislative Council, in the course of an interview in Madras with a representative of the "Madras Hindu."

Astrological

WEEKLY FORECASTS

'SRI PATHY'

FROM 1-12-57 TO 7-12-57.

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

There will be some conflicts in the domestic circle this week. But you will be able to steer clear of them. Health also will not be very satisfactory. Financially a good week.

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

There will be no mental peace. Troubles through secret enemies shown. Avoid quarrels with relatives. Misunderstandings with superior officers also not ruled out.

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

A good week. Your financial conditions will improve. Personal problems also will be solved. Domestic conditions will be satisfactory. Go ahead with your ventures.

CANCER Punarpoosa 4, Poosa, Ayilya [Kataka Rasi]

Clashes with relatives likely this week. You will find it difficult to make both ends meet. Health upsets shown. Abdominal complaints likely.

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

The first two days of the week will be very unsatisfactory. Clashes with friends and troubles in office likely. Rest of the week also will not be very favourable. Do not trust others in a hurry.

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

The first two days will be favourable for new deals. Tuesday, Wednesday and Thursday may cause you some troubles. Rest of the week will turn favourable again.

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

You will find some improvements in your personal affairs this week. Friends will help you out of difficulties. Thursday evening Friday and Saturday must be spent with care.

SCORPION Visaka 4, Anusha, Kettai [Vrischika Rasi]

You will have no peace of mind this week. Health upsets and eye troubles likely. You will find it difficult to steer clear of obstacles and misunderstandings.

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

A good week for finances. You will have to shoulder some new responsibilities. But health will not be very satisfactory. Troubles in the eyes shown.

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

Some changes in your routine likely in the near future. Work will be heavier and you will have no peace of mind. But financially a good week.

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

A good week. You will find a vast change for the better in your personal as well as your professional affairs. Friends will be very helpful. Ruin to enemies also shown.

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

Domestic upheaval shown. Health too will be unsatisfactory. Relatives will be the cause of many clashes. Keep your temper under control lest you get into serious difficulties.

FOOD & RELIGION

(Continued from page 1)

hence the necessity of cooking and offering the food away from the vulgar gaze of the public. Food eaten in evil company will not agree with the supersensitive spiritual folk too and they have their cooking meals in secret unseen. These practices lead to various taboos which appear ridiculous to the uninitiated who call this as 'Kitchen religion'. Even the primitive Veddas of Ceylon who lived on wild honey, millet and meat from the chase had their taboo when they made offerings to their god by avoiding the meat of cattle, wild pig, monkey, peafowl and the alligator. The reason for this selection is not understood; their favourite meat was veni-

son. The meat over that part of the body which the deer could not lick with its tongue was ceremoniously offered to their god. As to whether vegetarian food or animal food is good for man has been discussed by many learned people from various angles. Milk is animal food obtained by not killing an animal and is the food of all young ones of mammals including man. Some people eschew even milk as animal food though one cannot condemn it too strongly when it is obtained by starving the calf. Biologically one finds that life lives on life and cannot thrive as inanimate objects hence the law of sacrifice but discerning people discrimi-

nate between primitive life and advanced forms of life by using vegetables etc. Uncivilised barbarians even eat human beings, so repugnant to all religions. There have been instances where pious and holy men have sacrificed their only son to offer to their God who cannot be questioned but it has to be conceded that the God was pleased and conferred favours on the sacrificer and the victim. One cannot explain these phenomena. Religion has always entered intimately into the lives of the Hindus that it had its hold in the food they ate as regards not only its nature, source and preparation but also the conditions under which they ate. Their fasts and feasts will explain all details of their food etc. from the religious point of view.

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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FOR FURTHER PARTICULARS

APPLY TO:

S. KANAGASABAI, Shroff.

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