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X

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X

NO. 36

CEYLON AND HUMAN RIGHTS THE SAIVA SAINTS

(By MUHANDIRAM E. P. RASIAH,
Secretary, Jaffna Dt. Community Centres' Union)

It was ten years ago, on Decr. 10, 1958, that the General Assembly of the United Nations, where representatives of 58 member countries were present, adopted the Universal Declaration of Human Rights — 48 voting for, and without a single dissident—and proclaimed it as "a common standard of achievement for all peoples and all nations. The Assembly accordingly called upon all Member countries, inter alia

(a) to publicise the text of the Declaration, which consisted of 30 Articles covering both civil and political rights, and economic, social and cultural rights with a view to encouraging the promotion and protection of Human Rights throughout the world.

& (b) to observe, every year, as part of the programme in all schools and public Organisations, the 10th of December, as the Human Rights Day and thereby render homage to the principle of freedom and of the dignity of man.

Accordingly, the tenth year of this Declaration, which fell on 10-12-58 was celebrated in most parts of Ceylon, and in Jaffna in a Community Centre in the Manipay Parish, where distinguished persons like the Solicitor-General, the M. P. of the area, an ex-M. P. and an eminent Educationist dwelt exhaustively on the various aspects of Human Rights. In commemoration of this Day, the Ceylon Govt has issued a special Stamp.

In Ceylon at this tense period, it is the bounden duty of all, who profess to guide public opinion to think, say and act in such a manner as not to rouse the latent and

active forces of discontent, hostility or bitterness. In such a contingency, the pen should be used to assuage rather than to wound and to soothe rather than to kindle a conflagration. Yet we have to state the true facts, however unpleasant they may be.

Where Freedom, Justice, Truth and the sanctity of the pledged word do not exist, Peace and Contentment cannot be found. Education, culture and civilisation, instead of broadening our views and making us treat all mankind as members of a Universal Brotherhood seem to be creating situations, whereby Ceylon is being broken up into fragments by narrow communalistic walls of discord and disunion.

We have witnessed solemn treaties discarded like mere scraps of paper and wars waged without an actual declaration of war. We have seen even Pacts repudiated unilaterally. The lust of power, whipped up by conflicting ideologies has compelled our leaders to exploit even science for the discovery of weapons of warfare and destruction, rather than those that could harness the powers of Nature for the benefit and progress of mankind.

At such a time, this contribution of the United Nations—the Universal Declaration of Human Rights—comes as a soothing, healing balm to helpless humanity. It is not a Covenant or Law by itself, but it has the force of a moral law and is binding on all who respect the moral code.

In view of the happenings in Ceylon during May last, the following Articles of Human Rights, need special emphasis.

"All human beings are

born free and equal in dignity and rights. They are endowed with reason and conscience and should act towards one another in a spirit of Brotherhood."

Everyone is entitled to all the rights and freedoms set forth in this Declaration without distinction of race, colour, sex, language or religion.

Everyone has the right to life, liberty and security of person."

These conceptions embodied in these Articles are not something new. Great men have, even in the past, given expression to these Truths.

Alexander Pope had remarked "Seas should join the regions that divide now".

Lord Tennyson had dreamt of a world "Where the war drum throbbed no longer And the battle flags were furled In the Parliament of Man The Federation of the World."

Victor Hugo had said a hundred years ago,

"I represent a party which does not exist, A party of revolution—civilisation This party will make the 20th century There will issue from it first, The United States of Europe Then the United States of the World."

Seneca had spoken over a 1000 years ago

"Man is daily in danger of man."

Pope John XXIII (the present Pope) had said "Freedom can come only from the tranquility of Peace. Peace comes from inside the soul."

Henderick Guernsey had remarked

"Treaties are written by (Continued on page 5)

Now turning to St. Sambandar who is reputed to have largely followed the Kriya process in attaining salvation we see another heavenly inspired soul. Kriya is the worship of God both with and without form. In Bakthi yoga too there are two ways—ritualistic worship and mere contemplation. In the worship of God with form, rituals such as offering of flowers are used. In the worship of God without form there is only contemplation which is devoid even of words. This way of worship is called Sat-pura Marga or the way by which a devoted son serves his father. In Kiriya Marga mantras or holy words possessed of great hidden powers are used. St. Sambandar's Thevarams have the great power of mantras. He used them on many occasions to perform a number of miracles. To mention a few he brought back to life a trader who was bitten fatally by a poisonous snake. He transformed the ashes of Poombavai who was cremated several years before into human form and gave it life and he cured King Pandiya of an incurable affliction.

St. Sambandar also emphasised the greatness of the holy ashes in his famous Tiruneetupathigam. The holy Panchadchara was made doubly potent by the reverence St. Sambandar gave to it. St. Sambandar in short gave to Saivism a lofty place in a world where there are many conflicting ideologies.

Coming to St. Sundarar we see a person who appears to be worldly in his desires but who in reality is a true spiritualist and servant of God. He followed the Saha-Marga where the soul moves with God as with a friend. He has implicit trust in God and makes requests of him as we would make requests of an intimate friend. Strange to say all his requests were granted because he did not ask

any one else other than the Supreme one to help him. However he was punished when he violated his promise to his partner Sangiliyar and lost his eyesight. This shows that God is just and all have to reap the fruits of their actions however exalted they may be. In the Thevaram—

"மீளாஅடிமை உமக்கேஆளாய்
பிறை வேண்டாதே....."

St. Sunderar even rebukes his God as a friend would sometimes speak out with his close associate. He may be said to have practised Bakthi Yoga and received all what he desired from Iswara.

The other great Saiva Saint who has an appeal even to persons professing other faiths is St. Manickavasagar. His Tiruvavagam is unique in Tamil devotional literature. He is said to have followed the Gnana Marga or the path of true knowledge in God realisation. Here the soul enters into complete spiritual communion with God. One could see the awareful search and the coming of God's grace when St. Manickavasagar sings — "Who am I?, what is my mind?, what is my knowledge and who would know me if the Lord of the Devas did not bestow his grace on me? Go you the king beetle and sing at the lotus feet of the Supreme one, the dancer, who eats from the skull bones of the dead."

"நானார் என் உன்மனார்
ஞானங்கனார் என்னையாரறி
வார் வானோர் பிரானென்கை
ஆண்டிலனெல் மதிமயங்கி
ஊனார் உடைதலையில்
உன்பலிதேர் அம்பலவன்
தேனார் கமலமே
சென் னுதாய் கோதும்பி"

In the heart-melting songs of the Tiruvavagam St. Manickavasagar relates many a spiritual experience. In one fine stanza he says jocularly that in a deal with God he (Manickavasagar) was the better bargainer because in his association with God he achieved Godliness and

(Continued on page 3)

NOTICE

The Saivaprakasa Press and the offices of the Hindu Organ and Inthusathanam will be closed on Friday the 26th inst on account of Thiruvathirai Festival.

Manager



சென்னை, தமிழ்நாடு.

தமிழ்நாட்டில் உள்ள அனைத்து தமிழ் மக்களையும் இணைத்துக் கொண்டு, தமிழ்நாட்டின் நலனைப் பேர்துதலும், தமிழ்நாட்டின் தன்னிலை எட்டத்தும் உழைப்போம்.

Hindu Organ

FRIDAY, DECEMBER 12, 1958

Treasure These Thoughts

The darkest night is succeeded by the bright day. So do not despair. Look within for the dawn of divine light and freedom

TRIFLING WITH THOSE IN THEIR TEENS!

The result of thirty three months of M. E. P. Administration can be seen in the chaos that is distressing the country. To make confusion worse confounded, the Government Parliamentary Party is reported to have decided to invite several thousands of boys and girls between the ages of eighteen and twenty one to give a disturbing hand in the choosing of representatives of the people. In other words, the ruling Party has offered to those in their teens the most attractive form of distraction from their legitimate duties of learning.

How ironical it is, that a party that has consistently and persistently refused to enfranchise a substantial section of the people whose claims for enfranchisement cannot be denied, should endeavour to give the franchise to those who do not have the capacity to be burdened with the responsibility of the right to vote. In an indecent haste to alter the pattern of the vote before the hour of trial is reached for the doings of the M. E. P. to be assessed, the Parliamentary Group by a majority vote, indicative of its inherent diversity of opinion, has ventured to de-

vise legislation by which majority may be accelerated in the case of minors. It is true that the State can assume the prerogative of conceding majority to minors. But where the State is considered to be the super Guardian of minors, particularly in this age of democratic socialism, it cannot be in the interests of the country to create allurements to the underaged to wander away from their literary or vocational pursuits. The Premier and his colleagues who support the extension of the franchise beyond the boundary of prudent practice, that has been accepted the world over, to quarters that do not need it, cannot deny the fact that the age for higher education falls within the ages of eighteen and twenty one and that the duty of the State as guardian of minors should be to provide for the proper education of the minors and not afford easy facilities for dissipation in the political field that will tend to extinguish enthusiasm for studies. The scheme of education that has been thrown into disorder by the rapid changes that have been rushed through is in further danger of worse deterioration. It will be trifling with those in the teens if they are enfranchised for it will be only crying halt to higher education!

Somavaaram Festivals At Thiruketheeswaram

Several hundreds of devotees congregated at Thiruketheeswaram for the Somavaaram Festivals. There were five festivals this year and the attendance of devotees was greater. As many as a thousand participated in the final festival on December 15.

There was a Sangabishekam in the morning followed by a festival in the night.

Sir Kandiah Vaithianathan presided at a prayer meeting that was addressed by Mr. Mailvaganam, President of the Malayan Branch of the Thiruketheeswaram Society.

PERSONAL

Mr. T. Mailvahanam, Retired Education Officer, Malaya and President of the Thiruketheeswaram Temple Restoration Society (Malayan Branch) is on a short holiday in his home village, Moolai.

Character-Building Training For Co-operators

Address by Mr. V. Veerasingham, President of the N. D. C. F. to the out going students of the Jaffna Co op. School.

Co operative Movement was started for the purpose of fighting the exploitation of the poor by the Capitalists. Now exploitation has become a hydra-headed monster holding world-wide sway over individuals and nations. Now Labour exploits Capital both exploit Government. The tendency to exploit the weak without compunction is gaining ground in individuals, societies, unions and nations. The worst part of it is that clever exploitation is being considered a worth while feat winning the plaudits of the like-minded who are legion. In Ceylon before the advent of democracy, it was generally accepted as a moral crime to take advantage of the weakness of another. Now exploitation is the rule of the day and is the prime cause for the increase of corruption and crimes. The Co-operative societies are not immune from exploitation. What a travesty that these societies originally meant to fight exploitation succumb to it, condone and connive at it.

The pioneer societies thrived on account of the moral and religious atmosphere then prevalent. Now every one is more or less an exploiter. The moral and religious climate has become vitiated and weakened. There is no hope for the Co-operative Movement in such an atmosphere. The task before it is to devise ways and means of revitalising the moral climate. It is not an easy task. It is usually said that the church and the school are socialising agents. When exploitation has become the rule of the day, it has become almost impossible for schools and churches to perform efficiently their function as moral agents. Character building as the chief aim of schools has become outmoded as one finds from the Principals' reports on the prize days. It is now practical and vocational training, indirectly and therefore more forcibly emphasising money-making and exploitation. Character-building is an art and there is science behind it. Russia and Germany

succeeded in building the character of the young in their own way. Religion is the matrix of morals. Religion has been a popular subject of the curriculum of Ceylon schools for more than 15 years or so, a period during which the moral climate of Ceylon deteriorated rapidly. The moral decline cannot be attributed to the popularity of religion as a subject for school examinations; but there is room to believe that it is not taught properly. Character building and religious instruction are the most important items in the education of our children, but I have not heard of a training school for teachers where the methods of building character and teaching religion are taught. Even if a teacher succeeds in building good character the chances are that the youth will become compelled to unlearn what they have learnt because the society outside is such.

There are cases where youths ran the risk of losing their jobs for refusing to be dishonest and untruthful. The people who are honoured and looked upon by society, the youths know, are among the worst sinners and exploiters. Naturally they throw to the four winds all moral precepts and practices they learned at school and are the leaders in every way. What is the solution for reforming the society? Where man-inspired reforms don't succeed, triumphant nature or God will make the society reform itself after paying the penalty for its recalcitrance.

An effort therefore has to be made to introduce first and foremost a practical training in the teaching of religion to teachers whose aptitude for the job has been scientifically determined. A difficult task for our all-knowing Government to do! but it has to be done. In the countries of the West, there is a rising tide of religion after the World wars with indications that they might rise to spiritual heights which East has forgotten. We

(Continued on page 5)

BOOK REVIEW

TAMILS AND CEYLON

by

C. S. NAVARATNAM

(late of the Tutorial Staff of Manipal Hindu College)

Price: Rs. 5/-

Printers:

THE SAIVA PRAKASA PRESS

A lucid and comprehensively arranged presentation of a learned and analytical survey of the history of the Tamils in Lanka, this instructive book portrays the pre-eminent part that was played by the Tamils in the development and progress of this lovely little Isle. This volume cannot be regarded as a mere supplement to the previous works on history that deal with the contribution of Tamils to the general growth of this country; it, in addition, has brought together all available particulars and logical inferences in the context of the History of Tamil in the proper perspective.

The Author has done exceedingly well in co-ordinating important events to trace an ancient civilisation and to show the true value of the vast influence that was exerted by Tamils in all spheres of activities relating to the general good of the Island.

The chapter on 'Pre-Vijayan Period' is of particular significance. Historical accounts may differ in vital points but events that did happen according to records when co-ordinated after careful research cannot but constitute the background for a reasonable inference to be gathered.

Another striking example of the author's grasp of fundamental factors is his narration of the influence of Hinduism, as the earliest religious faith, on the History of Lanka.

Here is an exquisitely produced book of great value to students of history and teachers. Politicians who raise controversial issues will find in this publication plenty of material to review their notions of the Early History of Lanka and arrive at correct conclusions.

THE SAIVA SAINTS

(Continued from page 1)

therefore boundless happiness whereas God received only a humble soul bound by the 'malas' or impurities.

"தந்ததுன் தன்னைக் கொண்டது என்னைச் சங்கரா ஆர் கொலோ சதூர் அந்த மொன்றிலவா ஆனந்தம் பெற்றேன் யாதூர் பெற்றது ஒன்று என்பால் சிந்தையே கோவில் கொண்ட எம்பெருமான் திருப்பெருங் துறையுறை சிவனே எந்தையே சரங்கடவிடக் கொண்டாய் யான் இதற்கு இவன் ஓர் கைமமாற்றே."

Here he refers to the purification of the soul from the malas and the complete and indistinguishable union of the soul with God called Sayuchya stage of Mukthi or Perennial Bliss in Saiva Sidhanta.

The Saiva Saints whose glories have been sung in the Periapuranam belonged to different ages and different castes. Among them, there were Brahmins, Kings, Vaisias, Sudras and even the so called untouchables. They were drawn from different occupations and they adopted even different forms of worship. There were women Saints too. But all of them without exception had one great common bond viz the love of God and the path of virtue. St. Kannappar was a hunter, St. Thiru Korippu Thondar was a washerman, St. Thirunalaipovar was a panchama and yet their praises have been sung by St. Sundarar the Brahmin Saint and they are all worshipped in our temples because they were all true devotees of God.

What do we learn from the lives of Saints? Have they a message for the modern world? They have taught us that God's love is infinite and just. Whatever happens in the world or to us proceeds from His love. Divine meditation gives us perennial joy and nothing worldly or heavenly gives us greater happiness than being the devotees of God. St. Manickavasagar says that even if the positions occupied by Indira, Vishnu and Brahma are offered to him he would decline them and seek the company of the followers of God. He says—

"கொள்ளேன் புரந்தரன் மால் அயன் வாழ்வு குடி கெடும் நன்னைச் சிந்தையே யாரோடல்லால் நரகம்புகிலும்."

They measured all their actions by asking the simple question— "To what extent will my life lead me to the ultimate goal of God realization"? Pomp and power, rank and riches, fame and

fashion have no appeal to them. They have taught us to have unbounded faith in the creator and to do our work without attachment or reward. A life with desire (Malam) is the life of the materialist living for himself and his wife and children. A life without Mala or desire is the life of the unselfish person who lives the noble life for others. The secret of happiness of some true social workers lies in this. Their outlook on life is not self centered but broad based and universal.

We in the modern world live in perpetual fear and suspicion of our neighbours. That is because we are untruthful and cowardly. We have developed our worldly knowledge at the expense of spiritual things. Religion has become a formality—going to temple or to a church once a week or whenever we find it convenient. Religion has to become a part of our daily life and doings without a break permeating all our actions if we should survive in the future. Work and worship should go together. We fondly imagine that we can conquer force by force, hate by hate and ignorance by ignorance. The Saints have shown that this is not possible. They have shown that true happiness lies in universal unattached love, for as St. Tirumalar says God is the quintessence of love and grace. "அன்பும் சிவமும் இரண்டென்பர் அறிவினார்." They feared none because they owed obedience to none but the Supreme one. They had no misgivings or suspicions because their love was universal and their knowledge was perfect. They saw unity in diversity.

Firstly the individual should purify himself. The Hindus should remove the barriers of caste. Racial hatred should end. A one world ideal should prevail among the nations. Let us live as friends and brothers. Can we not make a start in our own homes and in our own country the land that was blessed by the coming of Sri Rama and Lord Buddha—the land of the holy mountain—Adam's Peak to Christians, Sri Pada to the Buddhists, Siyan Oli Padam to the Hindus and revered by the followers of Islam? Friends, let us pause and reflect. Let us by following the life of the saints remove untouchability and class and racial hatred. Let us lay emphasis on the common points and

NOTICE

This is to inform you that the Share Certificates relating to shares numbers 258 to 262, 282, 283, 315, 316, 317, 1184 & 1185 in favour of Mrs. Nagammah Suppiah of Colombo have been lost.

A Duplicate Certificate will be issued, unless objection is lodged within one month from the date hereof by a person duly entitled to do so.

A. Subramaniam,
Secretary,
The Jaffna Co-operative
Stores Ltd.
420 Hospital Road,
Jaffna.

8-12-58
(M. 199. 12 19 & 26)

ORDER NISI

IN THE DISTRICT COURT
OF JAFFNA

Testamentary Jurisdiction
No. 638

In the matter of the intestate estate of the late Kanapathipillai Ambalavanar of Karainagar West

Deceased
Ambalavanar Thambirajah
of Karainagar West.

Petitioner
VS
Ponnu widow of Ambalavanar of Karainagar west.

Respondent
This matter coming on for disposal before P. Sri Skanda Rajah, Esquire District Judge, Jaffna on the 18th day of November, 1958 in the presence of Mr. M. M. Sultan Proctor on the part of the petitioner and the affidavit of the petitioner dated the 15th day of November, 1958 having been read. It is ordered that the petitioner be declared entitled to have Letters of administration to the estate of the said intestate as his only son and sole heir unless the Respondent or any other person or persons interested shall appear before this Court on the 22nd day of December 1958 and state objection or show sufficient cause to the satisfaction of this court to the contrary.

18th November, 1958.
Sgd. P. Sri Skanda Rajah
District Judge, Jaffna
(O. 148 12 & 19)

not stress the differences. According to Saiva Sidhanta there is salvation to all, but each soul is bound by its karma and has to go through the life process according to its deserts before it reaches the ultimate goal. Let us live and let live and immerse our differences, if any, in the fountain of universal brotherhood and love.

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COLOMBO.

Representatives wanted in Northern and Eastern Provinces

(M. 204 3, 28 & 2)

ORDER NISI

IN THE DISTRICT COURT OF
JAFFNA

Testamentary Jurisdiction
No. 534

In the matter of the Last Will and Testament of the late Swaminathan Appiah of Annalocottai, Jaffna. Deceased

1. Muttachchi widow of Swaminathan Appiah now wife of
2. Vyramuttu Kuddithamby both of Annalocottai
Petitioners

Vs.
1. Muttachchi wife of
2. P. A. Thambiah both of Dikwela, Matara.
3. Manonmani wife of
4. Sanmugam Nadarajah both of Tinnelvally
5. Kamalarathi wife of
6. Sanmugam Muttulingam both of Amman Road, Jaffna
7. Mahes daughter of Pon-nambalam
8. Tilakam daughter of Pon-nambalam both of Tinnelvally
9. Ponnambalam Sivgnanam of do
10. Arumugam Negalingam of Annalocottai
11. Thangammah wife of
12. S. R. Kathirgamanathamby both of Amman Road, Jaffna
Respondents

This matter of the Petition of the abovesaid Petitioners coming on for disposal before P. Sri Skanda Rajah, Esquire, District Judge, Jaffna on the 4th day of November 1958 in the presence of Mr. A. Shunmuganathan, Proctor on the part of the Petitioners and the affidavit and Petition of the Petitioners and the affidavit of the Notary and of one witness having been read.

It is ordered that the Last Will and Testament No. 2680 dated the 7th day of September 1954 and attested by S. Rajendran Notary Public, Jaffna be declared proved and that Probate be issued to the said named Petitioner as the executrix named in the said will unless the respondents or others interested shall appear before this Court on or before the 22nd day of December 1958 show sufficient cause to the contrary.

Jaffna this 4 day of November 1958
Sgd. P. Sri Skanda Rajah
District Judge

(O. 139 12 & 19)

ORDER NISI

IN THE DISTRICT COURT OF
POINT PEDRO

Testamentary Jurisdiction
No. 620

In the matter of the intestate estate and effects of the late Gnanappu alias Gnanamma widow of Philippupillai of Karaveddy West

Deceased

1. Nallathamby Neekilappillai Joachimpillai
2. wife Gnanappu both of Karaveddy North
Vs. Petitioners

1. Anthonippillai Thevasayagam of Karaveddy West
2. Chantiappillai Anthonipillai
3. wife Anasippillai both of Karaveddy West
Respondents

This matter coming on for disposal before S. Thanbydurai, Esquire, District Judge, Point Pedro on the 12th day of November 1958 in the presence of Messrs Ratnasingham & Subramaniam, Proctors on the part of the petitioners having been read.

It is ordered that the 2nd respondent as an heir of the deceased be declared entitled to take out Letters of Administration to the estate of the said deceased and that Letters of Administration be issued to her accordingly unless the respondents abovesaid or any other person shall on or before the 19th day of December 1958 appear and show sufficient cause to the satisfaction of this Court to the contrary.

The 12th day of November 1958

Sgd. S. Thanbydurai
District Judge

Drawn by
Ratnasingham &
Subramaniam
Proctors for Petitioners
(O. 140 12 & 19)

NOTICE

IN THE DISTRICT COURT OF
JAFFNA

No. P/290

Sinnathamby Muthu-
thamby of Achevely
South Plaintiff
Vs.

1. Kumarasamy Kanaga-
ratnam and wife
2. Jeyamalar of Ache-
vely South
1. Nagesu Velupillai and
wife
4. Thangaminah both of
Sandilipay South

Defendants

It is hereby noticed that action No. P. 290 has been instituted in the District Court of Jaffna under the Partition Act No. 16 of 1951 for the partition of the land called 'Ilanthaikaddaiyady' in extent 90,5/8 Lms. V. C. situated at Achevely South.

The defendants in the aforesaid action are summoned to appear before this court on the 3rd day of February 1959 at 10 O'clock of the forenoon.

By Order of Court

Sgd.
R. E. M. Navaratnam
Clerk of Court
This 9 day of December
1958
(O 143 12 & 19)

IN THE DISTRICT COURT
OF JAFFNATestamentary Jurisdiction
No. 527In the matter of the Intestate
Estate of the late Periyar
Manickan of Vannarponnai
West

Deceased

Sinnapoddy Periyar of Vannar-
ponnai West

Petitioner

Vs.

Sinnammah wife of Sinnapoddy
Periyar of Vannarponnai
West

Respondent

This matter coming on for disposal before P. Sri Skanda Rajah, Esquire District Judge, Jaffna on the 13th day of October 1958 in the presence of Mr. M. R. Karalasingham, Proctor on the part of the Petitioner and the affidavit of the petitioner having been read.

It is ordered that the petitioner be and he is declared entitled as the father of the deceased abovenamed, to have Letters of Administration to the estate of the deceased issued to him accordingly, unless the respondent or any person or persons interested shall on or before the 24th day of November show sufficient cause to the satisfaction of this Court to the contrary.

P. Sri Skantha Rajah
District Judge

Drawn by
M. R. Karalasingham
Proctor for Petitioner
Time to show cause is extend-
ed to 12-1-59

Sgd. P. Sri Skanda Rajah
District Judge
(O 145 19 & 26)

ORDER NISI

IN THE DISTRICT COURT
OF JAFFNATestamentary Jurisdiction
No. 532In the matter of the Last Will
and Testament of the late
Velupillai Sinnathamby of
Vannarponnai East

Deceased

Sinnathamby Pathmanathan
of 41, Oddumadam Road,
Vannarponnai

Vs. Petitioner

1. Nesammah widow of
V. Sinnathamby
2. Vallipuram Sivapala-
singham and wife
3. Pathmavathy
4. Thangarane daughter
of V. Sinnathamby
5. Sinnathamby Sanmu-
galingam

Minor-6. Sinnathamby Siva-
nathan all of, 41
Oddumadam Road,
Vannarponnai, the
6th Respondent being
a minor represented
by his mother the
1st Respondent

Respondent

This matter coming on for disposal before P. Sri Skanda Rajah Esquire, District Judge, Jaffna on the 3rd day of November 1958 in the presence of Mr. M. R. Karalasingham Proctor on the part of the Petitioner and the affidavit of the abovenamed petitioner and of the witnesses to the Last Will dated 3rd day of November 1958, having been read.

It is ordered that the Will of Velupillai Sinnathamby deceased 24th December 1957 be and the same is hereby declared proved unless the respondents or any other person or persons shall, on or before the 19th day of December 1958 show sufficient cause to the satisfaction of this court to the contrary.

It is further ordered that the said 1st Respondent be appointed Guardian-ad-litem over the minor the 6th Respondent, and that the petitioner, the executor named in the said Will and that he is entitled to have Probate of the same issued to him accordingly.

It is further ordered that the said Petitioner do produce the minors in court on the said day.

This 3rd day of November
1958

Sgd. P. Sri Skanda Rajah
District Judge

Drawn by
Sgd. M. R. Karalasingham
Proctor for Petitioner,
O. 147. 12 & 19

ORDER NISI

IN THE DISTRICT COURT OF
JAFFNATestamentary Jurisdiction
No. 541In the matter of the Last Will
and Testament of the late
Dora Muttammah Benjamin
of Jaffna Town

Deceased

William Edmund Ratnarajah
Benjamin of Jaffna Town

Petitioner

Vs.

1. Nallammah widow of Daniel
Thambiah of Irupalai
2. Katie Chellammah widow of
A. W. Abraham of Irupalai
3. A. R. T. Chinnadurai of
Head Office P. W. D.
Colombo

Respondents

This matter coming on for disposal before P. Sri Skanda Rajah Esquire District Judge, Jaffna on the 26th day of November 1958 in the presence of Mr. D. Rajadurai Proctor on the part of the petitioner and the affidavit of the

petitioner and the affidavit of the attesting Notary and one of the attesting witnesses of the Last Will and Testament of the deceased Dora Muttammah Benjamin having been read.

It is ordered that the Last Will and Testament of the deceased Dora Muttammah Benjamin No 261 of 7th October 1938 attested by J. F. Ponnambalam Notary Public of Jaffna and marked letter "A" and now deposited in this Court be and the same is here by declared proved and that the petitioner is the executor named in the said will and that he is entitled to have probate of the same issued to him accordingly unless the respondents abovenamed or any other person or persons interested shall on or before the 23rd day of January 1959 show sufficient cause to the satisfaction of this court to the contrary

The 26th of November 1958

Sgd P. Sri Skanda Rajah
District Judge

Drawn by
Sgd D. Rajadurai
Proctor for petitioner
(O. 142 12 & 19)

Order Nisi

IN THE DISTRICT COURT
OF JAFFNATestamentary Jurisdiction
No. 525In the matter of the
estate of the late Chella-
mmah widow of Saba-
pathipillai Karthigesu
of Suthumalai

Deceased

Sabapathipillai Maha-
lingam of Suthumalai
Vs. Petitioner

1. Karthigesu San-
muganathan, 2. Saratha-
manai daughter of V.
Karthigesu both of Suthu-
malai

Respondents

This action coming on for disposal P. Sri Skanda Rajah Esquire, District Judge, Jaffna on the 5th day of November 1958 in the presence of Mr. M. R. Karalasingham, Proctor, on the part of the Petitioner and the affidavit of the petitioner having been read.

It is ordered that the Petitioner abovenamed and he is hereby declared entitled to have Letters of Administration to the estate of the deceased issued to him accordingly unless the respondents or any other person or persons interested shall on or before 22nd day of December 1958 show sufficient cause to the satisfaction of this Court to the contrary.

Jaffna this 5th day of
November 1958

Sgd. P. Sri Skanda Rajah
District Judge

Drawn by
Sgd: M. R. Karalasingham
Proctor for Petitioner
(O. 144 12 & 19)

The Vivekananda
Ashrama Kuala Lumpur

Fiftyfourth Annual Report

The above report presents information which would make the readers really happy. The success achieved by the Ashrama in the educational field is remarkable. May the institution continue to do the great service it is doing to the Tamil Community and the land they live in with added vigor.

ORDER NISI

IN THE DISTRICT COURT
OF JAFFNATestamentary Jurisdiction
No. 537

In the matter of the Last
Will and Testament of
the late Valliamma-
pillai widow of Muthu-
kumaru Kanapathipillai
of Vaddukoddai west

Deceased

Sithamparapillai Appu-
thurai of Vaddukoddai
west

Petitioner

Vs.

1. Kanapathipillai Aru-
mogam and wife, 2. Than-
gammah, 3. Vythialingam
Arunasalam and wife, 4
Sarawathy all of Vaddu-
koddai west

Respondents

This matter coming on for disposal before P. Sri Skanda Rajah Esquire District Judge, Jaffna on the 14th day of November 1958 in the presence of Mr. N. Ebamparam, Proctor on the part of the Petitioner and the affidavit of the Notary and one of the attesting witnesses to the will having been read:

It is ordered that the Last Will of Valliammaipillai widow of Muthukumaru Kanapathipillai, the deceased abovenamed dated 15th day of January 1952 be and the same is hereby declared proved and the Petitioner is hereby declared entitled to have the Probate of the same as Executor named therein and the same be issued to him accordingly unless the Respondents or others interested shall on or before the 22nd day of December 1958 show sufficient cause to the satisfaction of the Court to the contrary.

The 14th day of November
1958

Sgd. Sri Skanda Rajah
District Judge.

(O. 138 12 & 19)

NOTICE

This is to inform you that the Share Certificates relating to shares numbers 1699 to 1708, 1791, 1792, 2304, 2305, 2306 & 5509 to 5515 in favour of Mrs Lily Sugirtharatnam Selvadurai of Colombo have been lost.

A duplicate Certificate will be issued, unless objection is lodged within one month from the date hereof by a person duly entitled to do so.

A. Subramaniam.
Secretary,

The Jaffna Co-operative
Stores Ltd.,
420 Hospital Road,
Jaffna

8-12-58
(M. 198 12, 19, 26)

ORDER NISI

IN THE DISTRICT COURT OF
POINT PEDROTestamentary Jurisdiction
No. 621

In the matter of the in-
testate estate of the
late Kasi Iyer Marai-
gnana Iyer of Thunna-
lai North.

Deceased.

1. Karthigesu Iyer Aru-
muga Iyer
2. and wife Navaratnam-
mah
of Thunnalai North

Petitioners

VS

Sanmugam Iyer Sivasam-
bukurrukkal of do.

Respondent.

This matter coming on for disposal before S. Thambidurai Esquire District Judge on the 21st day of November 1958 in the presence of Mr. M. Esurapadham Proctor on the part of the Petitioner and the Petition and Affidavit of the Petitioner having been read.

It is ordered that the 2nd Petitioner abovenamed be declared entitled to obtain Letters of Administration to the estate of the abovenamed deceased as his heir that Letters of Administration be accordingly issued to the Petitioner unless the Respondent appears before this Court on or before the 19th day of December 1958 and show cause to the satisfaction of this Court to the contrary.

This 21st day of Novem-
ber, 1958

Sgd. S. Thamby Durai
District Judge.

(O. 141 12 & 19)

Letter to the Editor.

FEDERALISM OR INDEPENDENCE

Sir,—Our grateful thanks are due to your esteemed journal and to the 'Student of Politics' for the fine series of articles entitled 'Revision of the Constitution.' In it the problems of minorities the world over and constitutional safeguards for same have been clearly analysed historically and impartially presented. The final sentence in the last of the series—"it appears to us that the chief cause for the Tamils at this critical period in their history would be to unite and fight for the right of self-determination without bothering as to the choice they will eventually make"—is very sound advice for it is a well-known fact that though the Tamils recognise the need for collective action, they are not sure as to their ultimate goal. In this letter I wish to place before the Tamil community certain ideas and suggestions.

Canada has been often quoted to strengthen the claim of the Ceylon Tamils for a federal state in Ceylon. It is true that Federation provided for greater unity between French and English but I feel that the presence of a third party viz the British Imperial Govt. facilitated the establishment of a federation. Further the parts played by the rebellion of 1839 and certain external factors like the growing might of the United States have to be taken into consideration. In Canada the demands of the French settlers were viewed by the English settlers as part of the problem of self-govt. and relaxed Imperial Control and so they were willing to share power and in fact proposed the Federal solution with the double objects of economic development and self-govt. in view (both would be greatly hampered without racial harmony). Thus the relations between the races on the eve of Federation were similar to the relations between Sinhalese and Tamils prior to Independence.

I also feel that developments regarding the Cyprus question needs watching especially so if the Cypriots are left to themselves to work out a solution (which of course is highly unlikely if not impossible as circumstances are.)

Here in Ceylon we have a majority (Sinhalese-Buddhists) which fears domination by the minorities. A new development has come in—the demand for Federalism by the Kandyans. This demand has economic factors as

the basis and it must be noted that this is a demand for special treatment in the economic sphere. The Kandyans look upon the Tamils as special beneficiaries of British Imperialism and regard themselves as choice victims. The problem of the Ceylon Tamils at the moment is freedom from violence and they have also to devise methods for successfully putting across their just demands to the majority community so that discrimination through governmental measures may be ended. The majority community overcome by sentiment and emotion has made emotional fear look realities to themselves. Dr. Mendis has pointed out that in rural areas of the South science and materialism have made little impact. Above all the problem of the Indians in Ceylon must be effectively settled if there is to be real understanding between the Sinhalese and Ceylon Tamils. The Ceylon Tamils should bear in mind that neither under a Federal set up nor under Independence can they afford economic generosity.

Yours etc.

S. KUMARAKULASINGHAM,
Vannarponnai,
16th Dec. 1958.

Ceylon And.....

(Continued from page 1)

diplomats, but lasting peace must be written in the hearts of men." How superb the declaration of Socrates

"I am not an Athenian nor a Corinthian, but I am a citizen of the world."

Cicero thought that "This Universe was rightly regarded as one Commonwealth of men." Therefore, let everyone strive in his own way for International Fellowship and International Peace in one warless world with its motto "Under Heaven, one Family."

Whatever the future may hold, the Universal Declaration of Human Rights represents the aspirations, perhaps the highest aspirations of common men and women of the present age. It is a statement of what ought to be, not necessarily of what is, as a standard of achievement, it presents a challenge and a goal. To meet the challenge and reach that goal requires the common efforts of all peoples of all nations.

Should not everyone from the North too join this

Treatment Of Pasternak Condemned By Indian Writers

Deploring the Soviet Governments treatment of Boris Pasternak, winner of the 1958 Nobel Prize for Literature, the following statement was issued by leading Indian writers.

As persons who have served literature for years to the best of our light, we feel we must express our sense of shock and indignation at the treatment meted out to Boris Pasternak. We believe it to be the fundamental and inalienable right of an artist to be true to himself; to express truth and beauty through forms of art as he sees them, and to unfold the richness of his inner experience unlettered by what the society or the rulers of his day might consider political, social, economic or moral good.

We strongly believe that but for such freedom recognised and accepted by society, the richness of human experience will remain undiscovered; the spirit of man in its creative effort will be clouded by fear, and truth and beauty will be smothered by the passing passions of society for the current policies of States, and art will degenerate into a skill employed in the service of expediency.

We further believe that these fundamental principles of creative art can only be disregarded by mankind at its peril. In this age, Governments, armed with mass media of communication, tend to grow omnipotent, and public opinion cap, to a

large extent, be dragooned to support current policies as the highest good. If, because of this concentrated power, the right is conceded to the rulers of any country to sit in judgment on artistic creations solely from the point of view of immediate need or advantage, we feel darkness will descend on the human spirit. Naot to challenge any such arrogation of authority would, be for us, the writers, a betrayal of our trust.

We therefore think it necessary to assert the fundamental principles on which the right of the creative artist is based. We share the humiliation which has been imposed on Pasternak, for the world of art has no national frontiers, and we feel it our duty to guard against the dangers involved in surrendering ones art to the increasing pressure of social opinion and governmental policies on the realms where complete freedom of the spirit ought to reign.

Signatories of the joint statement among others, R. M. Munshi, former High Official of the Congress Party;

Other signatories included Warerkar, Jainendra Kumar, Burga Bhagavat, Sundar G Betai, Niranjan Bhagat, Jayanthi Dalal, Yotindra Dave, Harivallabh Bpayani, Golabdas Broker, Umashankar Joshi, H Barua, P Y Deshpande, Sivaram Karanth, Dharmavir Bhrati, R. Vishvanatha Sastri P. Padmamaraj, and Tara-shankar Banerjee.

Character-Building Training For.....

(Continued from page 2)

in the East imitate the West in things material and social but we don't usually hear the voice of the West which condemns gross materialism and the dangers the society is exposing itself to through loose morals. We have forgotten the ways of our fathers and don't realise that the progress of the West is not a little due to the continent and celebrate life of many a savant and religious teacher. East progressed and attained great heights of civilisation through its religion which emphasise the ideal of control. The young men of the present day do not realise that 'Bramacharia', a life of control, opens the way for success in life. The morals and the religion of our forefathers are not to be dispised. They are to be revived and lived over again if our race and culture are to survive.

Cooperative societies have been playing a very important part as educative and civilising agents. The spread of socialistic philosophy in the West has been to a great extent due to Co-operative societies. The pioneer societies in Ceylon did appreciable work in that direction. The appearance of Multi-purpose societies in our midst is an indication of the capacity of Co-operative societies to rehabilitate and vitalise our nation. This cannot be done without morals and religion. The staff of the Jaffna Co-operative School have felt the necessity to co-ordinate morals with the subjects they teach. If principles of Co operation are acted upon, that will be enough religion for our country. The students who graduate from the Jaffna Co-op. school should by their example and endeavour make every Multi-Purpose society an efficient socialising centre whose main purpose should be to achieve their purpose without sacrificing in any way the noble morals which have stood the test of time.

WANTED

Wanted Tamil Trained with S. S. C. (English) for Jaffna Hindu College Tamil Mixed School. Apply to Manager, Jaffna Hindu College & Affiliated Schools, Jaffna before 20-12-58. (M. 200 12 & 19)

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