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(The Only Newspaper in Ceylon for the Hindus) PUBLISHED EVERY TUESDAY AND FRIDAY

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Sripaty Jr. Will help you in Life What does he predict for you for 1950? You will know it soon GOCHARA EFFECTS FOR 1950 IN PRINT. SRIPATY, Hindu Organ Office, Jaffna.

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ANOTHER MEMORANDUM ON HINDU TEMPORALITIES

To the Members of the Special Committee.

Gentlemen.

Although I cannot claim to be a prominent Hindu as understood in your terms of reference I can and therefore do claim to have for long given some thought to the questions which you have been appointed to consider and report upon, and therefore beg leave to submit the following views for your kind consideration.

They must necessarily be brief, but I shall be prepared and willing to meet you for a personal interview should you deem it necessary or desirable.

The question has been raised whether the state may interfere in these matters, and we may therefore dispose of it at once.

I. Is it right for the state to interfere in the religious affairs of a community?

This question will always be raised (and at the time of writing has already been raised) by two classes of people.

(1) Those people who call themselves orthodox and will and do resent any "interference" whatsoever even by their own coreligionists. Their attitude is like that of the man, who on finding that his child had fallen into a well, would not stir a hand to save it, saying that if it is the child's fate to live, it would come out of the well even if no one tries to take it out, but that, on the other hand, if it is destined to die, no human effort would save it. According to them Hinduism has survived many catastrophes in the past, and will be able to look after itself without any effort on the part of the "so-called reformers". Nothing more need be said of this class of people who are blind both to facts and to historical truths.

(2) The other class consists of people who being aware that state legislation and consequent reforms will mean loss of "illegitimate" income and even more of proud prestige would protest and protest vehemently from housetops against "state interference". Their motive alone is sufficient condemnation of their action, and no further comment is therefore necessary.

One can at least understand all such protests from these two classes were the state a sectarian one, and of its own accord tried to thrust its own religion down the throats of all the people living in the country, or were it even to take the initiative in the matter of legislation. Here, on the contrary, we are compelled to solicit state aid in the form of legislation to put our house in order, only because we are unable to organise ourselves as some other religionists have done. If to confess weakness is a crime, I shall unhesitatingly, though shamefacedly plead guilty to it on behalf of the general Hindu community, having been for the last

forty years a close student, and sometimes a helpless spectator of the manner in which our affairs are deteriorating, and having made my own efforts, however humble and insignificant, towards an improvement in the conditions prevailing.

I would therefore unhesitatingly say at once that the State will only be doing its duty by a large section of its citizens by passing legislation for effecting certain much-needed changes and reforms in the management of our Hindu temples.

A Saivite contributor to the Inthusathanam of 25-10-49 (page 3, columns 5 & 6), writing under the title "சமயத்தின் அரசியல் தலையீடுகள்" sarcastically remarks that legislation should first provide for the compulsory wearing of the holy ash by every Saivite, and secondly insist on everyone having a tuft of hair on his head, and gives minute details of what the first 1/2, the second 1/2 and the last 1/2 of this tuft stands for!

சமயத்தின் அரசியல் தலையீடுகள், the title he has used however admits of two interpretations (1) State interference in religious matters and (2) Government stepping-in at the right moment. Quite unconsciously perhaps the writer has indicated what is in the minds of most of the progressive Hindus to day by using a title which admits of this second interpretation.

If then the Government is "stepping in at the right moment", it goes without saying that we cannot be thankful to it for having acted promptly instead of waiting till the so-called "orthodox" Hindus appeal for state "interference" even on such matters as instanced by the contributor referred to above.

II Classification of Temples. Having seen the necessity for State "interference", we may proceed to a study of the problems that call for such legislation. And to do this, it would be helpful if we begin with a classification of the Hindu temples as they are found in Ceylon today. This can be done on different and various bases. But we shall confine ourselves to, (1) Classification according to their origin, and (2) Classification according to their present state (including financial matters)

A Classification according to their origin.

Hindu Temples may be divided into four classes.

- (i) Private Temples for private worship. (ii) Private temples for public worship. (iii) Public Temples for private worship and (iv) Public Temples for public worship. (v) Private Temples for Private Worship

These are found in certain homes and in some cases have

(Continued on page 3)

Removal Of Supreme Court To Bambalapitiya

Law Society's Protest

The President, Mr. Sam J. C. Kadrigamar, Presided at the November meeting of the Council. There were present Mr. A. C. Mohammado, Vice President and Council members from Avissawella, Chilaw, Dandegamuwa, Campaha, Hatten, Kalutara, Panadura and Tangalle.

The President welcomed the two new Vice-Presidents, Messrs. A. C. Mohammado and Merrill W. Percira and new members of the Council.

The Council adopted the Following Resolutions passed at the Sixth Annual General Meeting.

"This house resolves that a Proctors' Journal be published by the Law Society"

The Council decided that the Journal be called "The Ceylon Law Society Journal" and be published from 1951. Editor in Chief Mr. Sam J. C. Kadrigamar, Editor Mr. Valentine S. Perera.

"The Law Society of Ceylon protests against the removal of the Supreme Court alone to another site away from the District Courts and other Civil Courts of Colombo."

"The Law Society of Ceylon is of opinion that necessary steps be taken regarding the powers of Magistrates in ordering bail as at present great hardship and injustice have been caused to accused persons in criminal cases."

"The Law Society of Ceylon is of opinion that the Police exert greater vigilance in detecting and prosecuting intermeddlers with suitors in the Courts of the Dominion."

The following Resolution moved by the President was passed and referred to the Professional Purposes Committee for necessary action.

Police Prosecutions

"Police prosecutions particularly in murder cases or other important cases should be conducted by Police Officers of the rank of Superintendants or Asst. Superintendants or Public prosecutors."

The following announcements were made:

(1) That the reception for Proctors admitted in 1948 was held at the G. F. H. on 1st October, 1949. The Hon'ble Sir Arthur Wijewardena, Chief Justice was the Guest of Honour.

(2) That the Minister for Home Affairs and Rural Development has on representations made by the Law Society directed that a Proctor Notary who has passed in Sinhalese or Tamil in the Cambridge Senior or London

Death Mystery

Woman's Sudden End

One Mrs. Nadarajah of Aththiady, Jaffna is reported to have died suddenly. The cause of death is not known. Investigations are proceeding.

Valigamam North Teachers' Assn

A meeting of the Valigamam North Teachers' Association was held on Thursday 17-11-1949 at Union College, Tellippallai. Mr. P. Saverimuthu, M. A., (Lond), Dip. in Ed., F. C. P., of the Staff of St. Patrick's College addressed the gathering on the 'Function of a Teacher'. The speaker deplored the attention paid by teachers to syllabuses and examinations in Ceylon and emphasised that education should take into consideration the environment and the mental make-up of every child. He dealt with the subject in the light of his recent experiences in England. The talk was followed by a discussion.

Messrs C. Subramaniam, C. Sinnathambay and A. Ramasamy were elected President, Secretary and Treasurer respectively.

Matriculation or Senior School Leaving Certificate Examination be entitled to a Warrant to practice as a Notary in that language.

The Council adopted the following recommendations made by standing Committees:

Rural Courts—That steps be taken to amend the Ordinance to enable Proctors to appear in District Courts and argue appeals from Rural Courts.

Proctors Group in Parliament. To take steps to form a Proctors Group in Parliament.

Costs in Civil Proceedings. That the Minister of Justice be requested to engage the services of a Taxing Master from England to review the entire question of costs in civil proceedings and to draft a new Schedule of costs of modern equitable and scientific lines

The following were elected members of the Society:

Messrs. M. A. Van Rooyen, Colombo; A. M. Mohamed, Colombo; C. P. Mack, Colombo; S. Gunasekera, Colombo; H. S. A. Perera, Kurunegala and S. Sabathippillai, Jaffna.

The Council approved the recommendations of the Selection Committee as to the personnel of the Standing Committees of the Society for the new year.

GANDHIJI : : THE SANATHANA HINDU

He Worked For Harijan Uplift

THE subject matter of today's talk is the success of Gandhiji's efforts towards Harijan uplift. To understand clearly the nature of this task, it will not be out of place to depict the real and true picture of the conditions of the Harijans in India before Gandhiji undertook this as one of his life's missions.

The population of the Harijans in India is 60 millions consisting of 429 various communities. This number exceeds the number of great many nations in Asia and Europe. The Harijans as they are situated are scattered throughout India. Socially they are



lepers, economically they are worse than slaves religiously they are denied the houses of Gods. All public amenities of life are denied to them. Services of doctors and lawyers are not made available to them. In some places even their approach within the measured distance is a social crime.

The Harijans belong to the same culture of the Hindu community. They recognize the same sacred laws of the Hindus. They celebrate the same Hindu festivities; and yet a mere touch of these people is held to cause pollution. The orthodox Hindus treat this as a sin and so the Harijans are forced to live in a state of isolation from the rest of the community. From this curse of untouchability nobody is saved; nobody is cured. It is branded permanently on the forehead of a Harijan even from his birth. However clean he may be, however wise he may be, once a Harijan is always a Harijan. Even Death the Leveller, is not strong enough to remove this curse. The funeral rites of the Harijans have to be carried through the veil of untouchability. The miseries of these unfortunate human beings are further aggravated by the fact that the people other than the Hindus such as Parsis and Christians observe untouchability though their religions teach them contrariwise. This is the wretched and miserable lot of this sheet of humanity. It is really a wonder how they exist; only God above and Harijans below know it. This sort of hereditary untouchability of the followers of the same religion, of such a huge mass of population, observed for

centuries together is unparalleled in the history of the world. This type of untouchability among the Hindus stands in a class by itself.

Social Injustice

In the earlier times Buddha and Mahavir and later on the great saints like Dnyaneshwar and Tukaram raised their voices against this social injustice, but they were not heard. Brilliant men like Dr. Ambedkar tried in their own way to pierce through this knotty problem but their attempts also fell short. But I would unhesitatingly say, with my conscience clear, that it was Gandhiji and none else who with his persuasive speeches, powerful pen and untiring efforts succeeded in this task to a much greater extent of solving this age-old tyranny.

Gandhiji from his very childhood was conscious of this evil system of untouchability. For the sympathy he had shown to the untouchables, particularly to the sweepers, he had to encounter opposition from the members of his family. Gandhiji himself was a Hindu—and a Sanatani Hindu too—and he was proud to be called so. The Hinduism of Gandhiji's conception, of the Gita, of the Vedas, the Upanishads, the Bhagwata and the Mahabharata, taught him that all life was one and that in the eyes of God there was no superior and no inferior, and that man was high or low not by birth or the work he was called upon to do but by his own actions.

No Warrant in Shastras

The so-called orthodox section of the Hindu religion believes that the origin of untouchability is found in the Shastras. But Gandhiji was of the firm belief that untouchability, as practised today in Hinduism had no warrant in the Hindu Shastras. There was no such thing as untouchability attaching to birth and incapable of being cured by any penance or purification. Pandits did believe in untouchability attaching to acts and occupations, but this was no peculiarity of Hinduism; it was common to all religions and was based upon sound hygienic principles. Gandhiji's conviction was that the interpretation and practice of the present untouchability was contrary to all canons of morality.

Gandhiji was also alive to the fact that this practice of untouchability was leading to the destruction of the Hindu religion. He visualized that Hinduism was nearer to the scene of tragedy and that the canker of untouchability must die. Hinduism died, if untouchability lived. So Gandhiji advised the members of the Hindu religion that they must serve the Harijans to atone for the sins they had perpetrated

(Continued on page 3)





Hindu Organ

TUESDAY, NOVEMBER 29, 1949

Treasure These Thoughts

When desire binds the mind with delusion and dust, O Thou Holy One, Thou Wakeful, come with thy light and thy thunder.

—TAGORE.

GANDHIAN CONSTITUTION

ALTHOUGH DIFFERING FROM its American counterpart in flexibility and from the British model in conventional nature, the Indian Republican Constitution which was adopted by the Constituent Assembly almost unanimously, bears the stamp of a perfect democratic frame-work embodying the principles for which the most practical democrat ever, Mahatma Gandhi, lived and died. It was only natural that the Indian leaders who had been entrusted with the moulding of a constitution for well over three hundred and twenty millions of people professing various religions and belonging to different groupings of language and race should have assumed and discharged their responsibility with a sense of self-less service to their mother-land whose struggle for shaking off the shackles of foreign domination had been unique and instructive. This was made possible by the fact that the Indian leaders and the people alike had been disciplined by a rigid moral code of conduct in their social and political outlook ever since the Indian National Congress came under the powerful guidance of Gandhiji.

In its broadest principles, there may be no difference in the working of democracy in the East and in the West; but considering the peculiar social structure of the East, only a democracy that satisfies both the political and the social aspirations of the people can be expected to survive the test of practicability. It is gratifying to note that the architects of the Indian Constitution have endeavoured their utmost to provide for a socio-political democracy and have given ample evidence of this fact by embodying in the historic document the Gandhian principles of non-communal set-up and abolition of untouchability. The Indian Judiciary, a curious combination of the American and the British conception, has been made as efficient as it is independent.

Apart from the magnitude of the task in preparing a model constitution, the marvellous achievement of having secured almost a virtual unanimity of opinion, the solit-

Britain's Secretary of State for Commonwealth Relations wants to exchange 10,000 British cooks for 10,000 French cooks to boost Britain's tourist trade, as the French cooks would work wonders with food in Britain.

Meantime the British cooks would work havoc with French stomachs!

Seretse Khama, Chief of Bamangwato tribe of Africa, and his White wife, the former London typist Ruth Williams, have been declared prohibited immigrants by the South African government, and the Southern Rhodesian government was reported likely to issue a similar ban.

If Seretse wants to enter those territories he should be ruthless!

India Government Health Minister told pressmen that the 1949-1950 had been cut down absolutely to the bone, as an economy measure.

Save of skeleton budget?

If the system is sound it can put on flesh anytime.

Overcrowding in Ceylon prisons has presented a problem,

The queue system can't solve it!

COMMUNISTS HAVE COME TO STAY IN CHINA —Daily News.

That's what Anglo-America wants, that they shouldn't move South-West.

any dissentient note of Maulana Hasarat Mohani necessarily having no significance, in a debate confined to only eight days in a Constituent Assembly of big proportions, redounds to the credit of the Congress in that it has made the party system almost perfect in its working despite several obstacles. We are happy to be living in an age which has seen the re-establishment of Bharat of ancient glory as a nation whose power lies not in its physical prowess but in the greatness of her moral might. While joining with the rest of the democratic world in congratulating every single member of the Constituent Assembly, we pay our tribute to the stalwart nation-builders of India, Pandit Nehru, Babu Rajendra Prasad, Sardar Patel, Dr. Ambedkar, & Alladi Krishnaswamy Iyer, among others, for the sturdy commonsense, right perspective and realistic view these true and tested patriots have shown in framing a monumental charter of full freedom



(By Squint Eye)

INDIAN Affairs.

Republican Constitution Adopted

Only One Single 'No'

Shouts of "Vande Mataram" and "Baratmata-ki-Jai" greeted the approval of the Constituent Assembly of the Constitution Bill proposed by Dr. Ambedkar. Only one dissentient vote, that of Mouana Hasarat Mohani was registered against the adoption of the constitution.

Dr. Rajendra Prasad, in a 50-minute address to the House, said: "It is upto us to preserve and protect the independence that we have won and to make it really bear fruit for the man in the street". The House cheered him when he said: "Let us launch on this new enterprise of running our independent Republic with confidence, with truth and non-violence and, above all, with heart within and God above".

The Congress President, Dr. Pattabhi Sitaramayya, was cheered as he rose to speak. "We have achieved in practical conduct and in the development of the Constitution those principles which were advocated by Mahatma Gandhi", he declared.

Reception to Senator S R Kanaganayagam

At a public meeting held at the Jaffna Hindu College Tamil School it was decided to accord a reception to Senator S. R. Kanaganayagam in honour of his having been nominated to the Senate.

The following office-bearers were elected.

Chairman Reception Committee:—Mr. S. Patanjali.

Hony Joint Secretaries:—Mr. K. A. Kanagasabai and Mr. S. Thiagarajah.

Hony. Treasurer:—Mr. S. P. Rasiah.

Reception Committee

Messrs T. Muttusamypillai, M. R. Karalasingam, C. C. Somasegaram, V. Sivasubramaniam, C. A. Kanthapasegaram, V. M. M. C. S. Abdul-Cader M. M. Abdul Cader, M. M. Sultan, L. K. S. Meera Saibo, S. L. M. Theebay, K. Navaratnam, S. Anubigapakan, C. S. K. Namashivayam Chettiar, K. V. Navaratnam, G. Kanagasabapathy, A. Arulambalam, R. Manmatharajan R. Chelliah, P. Thiagarajah, V. Ramakrishnam, T. T. Sinnathambi, C. K. Kandam, V. Ponnuthurai, S. R. Thalayasingam, K. Nadarajah, M. Ambalavanar, V. Navaratnarajah, E. P. Rasiah, K. K. Nadarajah, A. Coomarasamy, S. Seemivasagam, M. Vairamuttu, S. R. Kandiah, V. Arunasampillai, Hadji V. M. M. S. Aboosally, A. Vellupillai, A. Nallathambi, A. L. Kasilingam, V. Sunderampillai, T. Sivapalan and T. Selladurai, Drs. E. P. Canagasabai, M. Kathiravelu and K. C. Sanmugaratnam.

It is understood that Sir John Kotelawala and Senator U. A. Jayasthane will be attending the reception and that Mr. T. Muttusamypillai, Crown Advocate will preside over the meeting which has been fixed for 4th December, 1949; the venue of the meeting will be the Jaffna Hindu College.



Letters to the Editor

Freedom of Worship in Hindu Temples Without Distinction of Caste

Sir,—As the above matter is engaging the attention of the Special Committee of both Houses of Parliament as well as of the Hindu public at the present moment, and as conflicting evidence has been, led by the Managers of Hindu Temples with the solitary exception of the enlightened respected-Manager of the ancient Siva Temple called Saddanathar Kovi of Nallur and some associations basing their objection to any interference by Government on the score that the institution of caste is based on the Saiva Agama and therefore no Government has the right to interfere in the basic principles of the Saiva Religion. In my article dated 19th November written and sent for publication in the இலங்கை நாளிதழ் I stated that the institution of caste was contained in the code of manu and was therefore man-made. When the Aryans overran South India and introduced their culture to the South they brought with them the Varna Achirama Dharma dividing Society into 4 castes and made the Hindus accept this classification as forming part of the Saiva Religion. The Aryan Brahmins calling themselves as belonging to the highest caste made the Sudras perform menial work for the and excluded them from worshipping in the inner courtyard of the temple. The Sudras from the nature of the work performed by them were classed as unclean and hence intouchables. Even their sight on the streets where the Brahmins went out was considered objectionable and the untouchables were compelled to flee at the sight of the Brahman as the very sight constituted bad omen.

As Mr. Balasundaram remarked at the public meeting held the other day on the Jaffna esplanade, some if not all of the Temple Managers and others who said that caste distinction was based on the Agamas could not have seen the Agamas, much less able to quote chapter and verse, not even the erudite Saiva Siddhanta Scholar Sivapathasundaram who said that caste distinction was a *Carvaka* of the Saivites of Jaffna. I say of Jaffna because the Indian Saivites do not admit that this distinction is part of the Saiva Religion they only say that it is a man-made institution, and if the majority of the Hindus desire the Government will have no objection to their abolishing this inhuman classification. For the information of our friends who insist that the institution of cast is part of the Hindu religion I give below an extract from the discussion that took place on 22 Nov. 1949 on the floor of the Madras Legislative Assembly as reported in the Hindu of 23-11-49 under caption—the caste system.

Mr. R. V. Swaminathan asked whether the Govt. would take steps to create public opinion in the matter if the Govt. were really interested in the abolition of the caste system.

The Minister (Mr. B. Gopala Reddi—Leader of the House) replied that the Govt were earnestly interested in the removal of the caste system and if the member prepared a programme in which he wanted

the Minister to participate, he (Minister) would certainly do so.

Mr. Sankera Subramaniya Mudaliyar asked whether the Govt. would encourage inter-caste marriages by giving preference to young men who had so married in the matter of appointments. The Minister said that it was a useful suggestion and would be considered

Mr. M. S. A. Majid enquired whether it was the intention of the Govt. to go against the Law of Manu as the caste system was based on that Law.

The Minister replied that what was desirable for the community was decided by the community itself. Govt. action was not called for. If the people did not want to follow Manu they were at liberty to do so and the Govt. would not discourage them.

Mr. N. M. Anwar inquired whether the Govt. would follow the policy laid down by the Commander-in-Chief that there be no more caste distinction in the army and adumbrate a similar policy in the matter of the services also.

The Minister replied that he had not seen the statement of the Commander-in-Chief.

From the above it will be clear that even a Mohamedan of India knows that the caste system had its origin from Manu. But here in Jaffna even the Manager of the Nallur Kandaswamy Temple labours under the delusion that it is agamic and had the effrontery to say so in evidence before the special committee. How much happier our land will be if people can put away self-interest in the interest of the community & general welfare of our religion.

V. VISWALINGAM

Kokuvil

24 November 1949

M. Ps & Temple Entry

Sir—The enlightened public is at a loss to know whether the memorandum submitted to the Special Committee on the Hindu Temporalities Ordinance by Mr. V. S. Karthigesoo, J. P., Proctor, and President, Thennaradchp Maha Jana Sabha, is individual embodying his personal opinion or he is voicing the sentiments of the Thennaradchy Maha Jana Sabha, as a President. It is stated "I have no objection to animal sacrifice on a large scale in a temple." By this it may be inferred that he has no objection to prohibition of animal sacrifice on a large scale in a temple. Again he states "Savites who are not initiated into the Saiva Religion by getting the "Diksha" have no right to enter any temple. A meat-eater and one who drinks alcoholic drinks and who manufactures the... will not be entitled to enter any temple." I concur with him in this respect. Therefore it is quite clear that anyone who has not been initiated and is addicted to meat eating and drinking should not enter the temple irrespective of caste. The term "Free Entry" into the temple is ambiguous, in this problem, I wish to remind that the politicians are not doing any agitation, but are sitting on the fence and receding into the background and some failing to do their duty without realizing their sense of responsibility. This may be attributed to the fact they do not want to displease any particular section of the people in view of the next Parliamentary Elections. It is

Sub-Post Office At Pappamottai

Minister Declares It Open

The New Sub Post Office at Pappamottai in Mannar District was declared open on Wednesday the 16th instant at 8 a. m. by the Hon'ble the Minister of Posts & Telecommunication Mr. C. Sittampalam, who is also the Member for the Mannar District in the Parliament. The Minister and his staff were, on arrival, received in the absence of the A. G. A. Mantai, Mr. Kandapillai and the leading residents of the place. In inviting the Minister to declare the Sub Post Office open, the D. R. O spoke in eulogistic terms of the good work that is being done by the Minister and the keen interest evinced by him (the Minister) in improving the Postal and Telecommunication Services of the Island. He said that they were grateful to the Minister for having come there that morning in spite of his heavy work and other important engagements.

The Minister in declaring open the Sub Post Office said that he was happy to be present there that morning and attend to that function. He said that the growth of that Sub Post Office to a higher grade entirely dependent on the residents of that place, he exhorted them to extend their patronage fully and see that it progressed speedily. He wished all success.

A vote of thanks to the Minister and the D. R. O. was proposed by the Head Teacher of the local Roman Catholic Mission School.

The Sub Post Master is Mr. O. V. Viyapuri.

OBITUARY

Mr. Vin. sithamby Veluppillai

The death occurred on the 16th of November 1949 of Mr. V. Veluppillai of Mirusvil, a great Tamil Scholar.

The late Mr. Veluppillai was a great Tamil and Saiva scholar having studied under the renowned poets Veluppillai Uparthiyayar of Madduvil, V. Kumaraswamy Pulavar of Puloly and A. Kumaramany Pulavar of Chunnagam.

He was 77 when he died. The funeral took place on Thursday morning the 2nd of November and was largely attended. The chief mourners are Mr. V. Ambalavanar, Station Master Vavunia Mr. V. Kanagasabai, Proctor Chavakachchery, and Mrs. Kandiah who are the children of the deceased.

May he rest in peace.

ridiculous at this stage for one to say that the majority of the so-called depressed classes are not for Temple Entry. A caged bird longs to be free. This is the law of nature. Is it sane to say that a criminal does not like to be released. It is amusing to know that the Harijans are not entering even in temples which belong to them. It is a pity that Thennaradchy is yet in the feudal age, clinging to the old, conservative order of things, when the world is in the Atomic Age. Enlightened people deplore the social structure and the state of civilization, that prevails in Thennaradchy. I am of firm conviction that it is the duty of humanitarians, social workers and Hindu leaders to advocate and work for temple entry.

Yours truly, A. Markandaa



# GANDHIJI THE SANATHANA HINDU

(Continued from page 1)

through centuries in observing untouchability. This service to the Harijans should not be a matter of bestowing patronage on them; they should go to the Harijans not as teachers or donors but as debtors going to their creditors to discharge their obligations. In order that untouchability should be wiped out earlier, Gandhiji advocated that each Hindu family should allow a Harijan to live in the family as one of its members and should liberally provide funds for the amelioration of the Harijans.

## Mabatma's Mission

The Harijans are Hindus and they are one and indivisible part of Hinduism. They are kith and kin. On this ground Gandhiji opposed the move of separate electorates to the Harijans; for it would throw an apple of discord between the untouchables and the orthodox, and this would lead to a miserable state of affairs for the Harijans in villages which are the strongholds of Hindu orthodoxy. Gandhiji, therefore, staked his life against the Communal Award in 1932 when he was in Yeravda Jail and he came out successful through this ordeal.

The deliverance of 60 million human beings from the age-long tyranny will not be brought about by mere showy demonstrations. A solid constructive programme on all fronts is needed. This requires concentrated energy of thousands of social workers actuated by the loftiest humanitarian principles. Immediately after the Poona Pact, an All-India Anti-Untouchability League with provincial units was formed in September 1932. Subsequently Gandhiji christened it as the Harijan Sevak Sangh. Since its inception, all the units of the Harijan Sevak Sangh are trying their utmost to remove every vestige of untouchability by persuasion among caste Hindus and educating and helping the Harijans. Gandhiji was the fountain head of inspiration to these social workers with whom service to the Harijans is service to humanity. India is deeply indebted to them.

## Gandhiji Staked His Life

In 1934 Mahatmaji toured throughout India and preached his mission of the removal of untouchability. He delivered thousands of speeches, gave interviews and wrote articles. He went begging from door to door for this cause and collected a sum of Rs. 8 lacs. Even the humblest citizens of India contributed to this fund and that counted with him the most. Since the word 'untouchable' evoked unpleasant associations of the past, Gandhiji substituted it by the sweet word 'Harijan'. To reform public opinion, Gandhiji started his own paper under the name Harijan. To act up to his own preachings Gandhiji himself many times did the work of the bhangis and lived in bhangi colonies.

If the darkness of ignorance in which the Harijans had been groping for centuries is once removed, they will have a proper perspective of the environments surrounding them. They will be conscious of their rights as human beings and will fight for them. They will be alive to the need of becoming free citizens by breaking through the bondage of Hindu orthodoxy. With this aim Gandhiji encouraged the opening of ashrams; hostels and schools for the Harijans and thus he kept the flame of knowledge

constantly burning in the hearts of the Harijans.

Gandhiji convinced his co-workers that special facilities should be provided to the Harijans to bring them to the level of the rest and that all the doors of administration should be thrown open to them. It is due to Gandhiji that we see now in all parts of India the responsibility of administration being shouldered by Harijans equally with others. It was the declared policy of the Congress that the observance of untouchability would be treated as a crime in Swaraj and this has now been adopted in the Constitution of India. It was at the inspiration from Gandhiji that all the provinces have now enacted Removal of Racial Disabilities and Temple Entry Acts and have provided more and more funds for the various ameliorative measures for the Harijans.

The success of Gandhiji's efforts towards Harijan uplift can be measured by applying the test which Gandhiji himself had laid down.

"The untouchables should be made to feel that their shackles have been broken, that they are in no way inferior to their fellow citizens, that they are worshipers of the same God as other Hindu citizens and are entitled to the same rights and privileges as the latter are enjoying."

On applying this test we find now that education among the Harijans is fast spreading, political consciousness is widely awakening and they are increasingly sharing the administration of this country. All public amenities have now been made available to them and all temples are thrown open to them.

The path which leads to the abolition of untouchability is sufficiently lighted by Gandhiji and if we follow the same path, surely within a short span of time, untouchability will become a thing of the past. It is because of Gandhiji that we are in a position to solve this age-long tyranny. In the eyes of the Harijans, Gandhiji was all in all.

Mabatmaji often said that untouchability and himself were the two competitors in the field. It was the condition of his existence—he lives and untouchability goes, or untouchability lives and he goes. Gandhiji has gone but untouchability is no longer going to live. And the prophesy of Gandhiji that 'it will be only out of the ashes of untouchability that Hinduism can revive and thus purified will become the vital and the vitalizing force in the world' will, I am sure, turn out true.

G. D. TAPAS  
(in the Harijan)

## WEDDING

The marriage of Mr. S. ARUMUGAM, Staff of Vayavilan Govt. Central College, Atchuvally, son of Mr. & Mrs. M. Sinnathambiyar of Uduvil, with Miss BHUVANESWARY AMBALAVANAR, daughter of Mr. N. K. Ambalavanar and the late Mrs. Ambalavanar of Uduvil will be solemnised according to Hindu rites on 30-11-49 at 8 a. m. at the bride's residence. All friends and relations are cordially invited. No individual invitations please. (M 185)

## NOTICE

I Mahayoga Easuvary wife of Kanagasabapathy Sivagnanam of Mahiyapiddy, Jaffna do hereby solemnly and truly affirm and declare as follows:-

1. My name is registered in the Register of Births kept in the Provincial Registrar's Office as Mahayoga Easuvary; but my name is described as Yogeswari in my Dowry deed No. 2676 dated the 26th day of August 1949 and attested by V. Navaratnarajah Notary Public and in my Marriage Register my name is described to the best of my knowledge and belief as Yogeswariamma.

2. I desire to retain my name as Mahayoga Easuvary as given in the Register of my birth and shall hereafter sign all documents as such.

3. All these names "Mahayoga Easuvary and Yogeswariamma" refer to me and to no others.

S MAHAYOGA EASUVARY.  
(M. 186. 29)

## PERSONAL

Mr. Sabaratnam Selvadurai who completed in full his A. M. I. C. E. Engineering from London arrived in Colombo yesterday. He is the son of Mr. A. Selvadurai, of Araly, Retired Engineer, P. W. D.

## NEWS

We want NEWS of popular interest from every quarter. Something happens, everyday, everywhere; if you can jot it down clearly, briefly in readable, interesting language, readers of the Hindu Organ will appreciate it. Let the News be authentic. When you have it please send it quick to The Editor, Hindu Organ, Jaffna.

Regular correspondents in important places are also welcome.

## WRIT OFFICER— VANNARPONNAI

The Fiscal, Northern Province, Jaffna, will receive applications up to Thursday, 15th December, 1949, for the post of Writ Officer, Vannarponnai.

2. The post carries no salary; but a monthly allowance of Rs. 15/- will be paid in addition to the usual commission on sales. The appointment is terminable without notice at any time whenever it appears to the Fiscal to do so

3. The application should be made in the applicant's own handwriting. The candidate should satisfy the following requirements:-

- (a) Should possess a good knowledge of Tamil and a working knowledge of English.
- (b) Should be between 30 and 45 years of age
- (c) Must be of good social standing and influence, copies of three recent testimonials should be attached.

4. The successful candidate will be required to furnish security in cash Rs. 200/- or in landed property Rs. 400/-.

S. SINNATAMBI,  
for Fiscal, N. P.  
Jaffna, November 22, 1949.  
(M. 181, 25 & 29)

## ORDER NISI

IN THE DISTRICT COURT OF  
POINT PEDRO  
No: 420. Testy.

In the matter of the intestate estate of Vaeragathiar Arumugam of Varathupalai Deceased.  
Muthammam widow of V. Arumugam of Varathupalai Petitioner.  
Vs.  
1. Indira daughter of V. Arumugam of do  
2. Sithira daughter of V. Arumugam of do  
3. Sivapakkallogeswari daughter of Arumugam of do  
4. Velayuthar Paramu of do Respondents.

This matter coming on for disposal before P. Srisakanda Rajah, Esquire, District Judge, Point Pedro on the 4th day of November 1949 in the presence of Messrs. Rajaratnam and Nadarajasingham Proctors on the part of the petitioner and the petition and affidavit of the petitioner having been read;

It is ordered that the 4th respondent be and he is hereby appointed Guardian ad-litem over the minors the 1st, 2nd and 3rd respondents abovenamed and that the petitioner be and she is hereby declared entitled as widow of the said deceased abovenamed to have Letters of Administration to the estate of the said deceased issued to her unless the respondents or any other person shall on or before the 23rd day of November 1949 show sufficient cause to the satisfaction of this Court to the contrary.

This 4th day of November 1949  
Sgd. P. Sri Sakanda Rajah,  
District Judge.  
Drawn by Rajaratnam & Nadarajasingham Proctors for Petitioner.  
23-11-49  
Extended and Reissued for 14-12-49  
Int. P. S.  
D. J.  
O. 99. 29 & 2)

## ORDER NISI

IN THE DISTRICT COURT OF JAFFNA  
Testamentary Jurisdiction  
No. 1108

In the matter of the intestate estate of the late Arumugam Nagesapillai Thangodai, Karainagar West Deceased.  
Arumugam Kasippillai of Karainagar West Petitioner  
Vs.

1. Theivanaipillai widow of Nagesapillai, 2. S. Arumugam Sanapathipillai and wife, 3. Valliamanipillai, 4. Kandiah Arumugam, 5. Kandiah Sellathurai minor all of Karainagar West, 6. Sangarapillai Murgusu and wife, 7. Manonmani of do presently at Meeasalai, 8. Murgusu Sivasubramaniam of Karainagar, 9. Kandiah Namasi-vayam and wife, 10. Kamaladehi of Nathandiya, 11. Sangarapillai Nadarajah and wife, 12. Meeandhi of Karainagar West, 13. Pakkiam daughter of Murgusu minor of do Respondents.

This matter coming on for disposal before S. S. J. Goonesekera Esquire District Judge Jaffna on the 2nd day of November 1949 in the presence of Mr. A. Kanagasabai Proctor on the part of the petitioner and the affidavit of the petitioner dated 28-10-1949 filed of record having been read:

It is ordered that the abovenamed 4th and 8th respondents be appointed as guardians ad litem over the minors the 5th and 13th Respondents respectively and that the abovenamed petitioner be declared entitled to have letters of administration over the estate of the abovenamed deceased and the same issued to him accordingly unless the respondents or any others shall on or before the 14th day of December 1949 at 10 o'clock in the forenoon appear before this court and show sufficient cause to the satisfaction of this court to the contrary.

It is further ordered that the said 4th and 8th respondents do produce the said minors in court on the said date.

This 2nd day of November 1949  
Sgd. S. S. J. Goonesekera District Judge

Drawn by Sgd. A. Kanagasabai Proctor for Petnr.  
(O 98 29 & 2)

# ANOTHER MEMORANDUM ON HINDU TEMPORALITIES

(Continued from page 1.)

been in existence for over two centuries. They are almost exclusively for the worship of the family deity by the members of the household and of the family however much it might be scattered, and do not solicit nor receive offerings &c from the public and not therefore under the ambit of this Special Committee's inquiry nevertheless this class also has to be specially mentioned, if only because some of the temples coming under the other sub-heads have had their origin in this manner.

## (II) Private Temples for Public Worship.

These are not many in number. These are private-owned and well-endowed so that the management does not feel the need or make public appeals for funds. either to meet their routine expenses or carry out renovations &c, to the buildings. While they do not depend on or appeal for public support by way of offerings, gifts, Upayam &c, they announce the important dates of festivals and are not averse to, and indeed gladly receive all such offerings &c, and as far as possible, try to "oblige" the donors &c.

Since the management does not solicit support from the public it feels that it is also not bound to consult them in any matters it does although as a matter of courtesy it tries to accommodate the wishes of the public as far as possible. The only adverse comment, but that a very important one, to be made about the management is that where the trusteeship devolves according to the trust deed on the members of the family according to, say, seniority it so happens that while one such trustee carries out the wishes of the founder quite faithfully, his successor may, and sometimes does either become indifferent and neglects the temple or puts the money into his own pocket and thereby not only fails to carry out the purpose of the trust, but also becomes a "sinner" in the eyes of God and man. It cannot be denied that the state, if it is so authorized by legislation can insist on the original wishes of the founder being faithfully carried out.

## (III) Public Temples for Private Worship.

Curiously enough a large majority of the temples claim to come under this category, but only in a Pickwickian sense can they be given this designation. Except in one detail, they are in every other respect exactly like those which come under the next subhead, the sole difference being that, when it comes to a question of management, someone produces a bundle of documents and attempts to prove that the particular temple was built by some long-forgotten forebear of his, and according to those deeds was intended for the exclusive worship of by his descendants only; and when confronted with the fact that he solicits and receives public support in various forms he avers in a condescending manner that he does so only to oblige such devotees as beseech his permission to contribute towards the expenses, cost of buildings &c.

Here I may mention the case of a temple which has a very large number of owners or shareholders with different fractional shares, so much so that one such "owner" is only entitled to a "Pooja turn" once in

some 240 days. The ownership is however so jealously guarded that at the end of any day, it is an interesting, were it not also a humiliating sight, to see that day's shareholder preparing for departure home with the half-burnt embers, the empty coconut shells &c, &c, too disgusting to mention.

The temples under this subhead may however quite justifiably be dealt with those which come under the next sub-head.

**IV. Public Temples for Public Worship.** The vast majority of the temples should, and as a matter of fact do, come under this category. In the years long past, a number of residents of a locality, with some common denomination and as being members of the same common denomination such as being members of the same caste sub-caste or sub-sub-caste or of the same occupation, or being cultivators in some particular uninhabited area, got together, made collections among themselves in cash and in kind, and erected a temple for common worship. There was probably an oral understanding among them or a notarial deed which in some cases later on led to the appearance of the type of temples mentioned under the previous sub-head; but in a large number of cases they have survived such calamity and continue to be public temples for public worship.

## B. Classification according to their present state (including financial matters)

From another point of view our temples may be divided into (a) those which see light, flowers and water only once a week or less often, (b) those which are perpetually struggling for their existence and are more or less dependent on the efforts of the official priest often a man with much energy but little learning, (c) those which have a limited but regular income and lead an uneventful austere life, enjoy no luxuries and therefore give no opportunities for mismanagement (d) those which have a comfortable income and have a paid staff &c giving their worshippers opportunities of acquiring merit and deriving mirth (e) those which have large incomes, but show little evidence of such prosperous circumstances and (f) those which have fabulous incomes which first go into the private pockets of those connected with their management. I use the word first advisedly, because what becomes of them later can be described at length, and can here be indicated briefly by reminding you of Addison's *Adventures of a Shilling*.

## III. Management of Temples.

From my remarks under the various subheads under classification it will be evident that my observations as regards future management of Hindu temples must necessarily be confined to those which, having an income in excess of their ordinary requirements are, either misused or misappropriated, because there is no executive and/or controlling body; on the other hand, my remarks apply to all temples open for public worship whether they are claimed to be for private worship only or not.

In mere outline I would say that all worshippers at a temple should have a voice in its management though not to the

(Continued on page 4)



# ANOTHER MEMORANDUM ON HINDU TEMPORALITIES

(Continued from page 3)

same extent as will be seen from the qualifications and conditions given below:—

1. All regular worshippers at particular temple—these two words *regular* and *worshippers* being carefully defined—should have the right to be entered in the register of worshippers (voters) on payment of an annual subscription.

2. To avoid "rush" membership at election times it should be provided that only those whose names have been in the register for a specified minimum period may vote at elections. [This will not of course apply in this exact form at the first election, as the registers would have come into existence only at almost the same time]

3. It should not be possible for the registering officer to refuse to register any person except for specified reasons for which proofs are available.

4. Those who are to be members of the managing body should possess certain additional qualifications, for instance, educational and/or connected with Hindu religious practices or receive the votes of a certain percentage of voters with such additional qualifications.

5. It should be made obligatory for all accounts to be audited by approved public auditors, and published in at least one newspaper [This provision becomes necessary in view of the fact that in some schemes drawn up by the Courts for the management of some temples, provision is made for a balance sheet being drawn up and produced, if and when called for. This is almost never done, and the scheme itself becomes a dead letter.

6. Heavy penalties should be attached to all cases of misappropriation, falsification of accounts & including imprisonment of either kind.

7. There should be a *Central body for All-Ceylon*, whose sanction will be necessary before certain forms of expenditure are incurred; for example, when a temple is in a dilapidated condition, it should not be permissible to spend Rs. 2000/- to Rs. 6000/- out of the temple funds for music on a single day or night.

These are only a few—extremely few—of the provisions which should be made by legislation for the management of the temples. The legal enactments of India in this connection should generally serve as a guide to our legislation.

Writing from sick-bed I am sorry I am unable to work out a fuller scheme.

## IV Animal sacrifices at the temples

Enlightened public opinion is entirely on the side of prohibition. Even the masses are, in the majority of cases, for prohibition; and the stubborn and vociferous opposition that still exists is due (1) to a very small extent to a fear that the Gods would be displeased and may even take vengeance if the "age-long" practice is not continued; and (2) to a very large extent to party feelings and that spirit of bravado which says "Let me be for animal sacrifice, not because I believe in it, but because I must oppose, unmindful of the conse-

quences, whatever Mr. X proposes or advocates or champions".

The fear-factor is fast fading away. People have found by experience that even even where sacrifices of the worst form had been discontinued there has been no revenge by the gods! The baneful influence of bullies and chandiyas is also waning as the result of police action in far off villages where a breach of the peace has been threatened the practice of animal sacrifice is bound to die, but it will be a slow, costly and painful death, and state legislation will therefore be welcomed as a great relief.

V. Temple Entry for all. Only those who will not see, will fail to see what is going on about them. Those who will not see what is taking place in India, and will only shout, "My bond upon my head! Our shastras, our only guide" cannot choose only what is favourable or convenient to them and reject whatever is not. I have only a very simple question to ask of them: Does that part of the Shastras which refers to the division of the Hindus into four castes—by whatever other name they are called—with all its disqualifying clauses apply to those Hindus who are in Ceylon or not? If it does then I submit that there is not a single Hindu Brahmin in Ceylon and this being the case, the whole *Varna Ashrama* structure, on which the question of temple entry is based, tumbles to the ground!

Where the sacred books can not be our guide, we must consider the question of temple-entry from other points of view, such as for instance, equity and justice, problem of hygiene and sanitation, and conversions by other religions. Taking all these and other similar factors into consideration, and not only any single isolated item forced out of its context, I submit that we can no longer object to the doors of our temples being thrown open to what in India are called Harijans.

The manner in which opposition, organized and otherwise, against equal-seating & in schools against members of the "oppressed classes" sitting with the others in the various public bodies from the village committees to the Houses of Parliament—the manner in which all such opposition is dying out shows clearly that time will have its reforming effect in the matter of temple entry also. But it cannot be left to the slow, the extremely slow process of time alone. The state must help those who are making an earnest effort in this direction and such aid will not by any stretch of imagination become "state interference".

Conclusion: I have already exceeded the space limit I had set before me when I began these observations and therefore must conclude repeating what I have said already that I shall be prepared and willing to meet you for a personal interview should you deem it necessary or desirable.

V. T. S. SIVAGURUNATHAN.

## Car—For Sale

Special Humber Super Snipe Tourer—in absolutely perfect condition—Tyres—Engine—Up-holstery and Hood excellent. Seen Office of the Supdt. of Police, Jaffna.

(M 179 25 & 29)

## ORDER NISI

IN THE DISTRICT COURT OF JAFFNA  
Testamentary Jurisdiction No. 1104  
Sithamparapillai Tillaiyampalam of Chulipuram.

Vs.

1. Nagamattu wife of Sinnatamby Manikam.
2. Sinnatamby Manikam of Chulipuram.

Respondents.

In the matter of the Estate of Sithamparapillai Tillaiyampalam Tharmalingam of Chulipuram deceased, of Kugla Lumpur. Deceased.

This matter coming on for disposal before William Gunam Spencer, Esq., District Judge, Jaffna on the 14th day of October 1949, in the presence of Mr. R. Candiah, Proctor on the part of the petitioner, and the affidavit of the above-mentioned petitioner dated 4th October 1949, 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 father and one of his heirs unless the respondents or any others interested shall, on or before the 1st day of December 1949 show sufficient cause to the satisfaction of this court to the contrary.

This 14th day of October 1949.

Sgd. S. S. I. GOONESEKERA,  
District Judge.

(O. 96. 25 & 29).

## ORDER NISI

IN THE DISTRICT COURT OF JAFFNA  
No. 1106 T.

In the matter of the last will and testament of the late Nallathamby Sapapathipillai of Vannarponnai West, Jaffna died in Colombo. Deceased.

Sugirthamalar widow of Nallathamby Sapapathipillai of Vannarponnai West. Petitioner.

Vs.

1. Sundareswari daughter of Nallathamby Sapapathipillai
2. Vimaladevi daughter of Nallathamby Sapapathipillai
3. Jegatheesan son of Nallathamby Sapapathipillai
4. Susila Devi daughter of Nallathamby Sapapathipillai
5. Sukunthala daughter of Nallathamby Sapapathipillai
6. Pathma Rane daughter of Nallathamby Sapapathipillai
7. Rukmani daughter of Nallathamby Sapapathipillai
8. Malinee daughter of Nallathamby Sapapathipillai all of Vannarponnai West minors
9. Mudaliyar Joseph Naganather Culanthavelu of Vannarponnai West. Respondents.

This matter coming on for disposal before S. S. J. Goonesekera Esq., District Judge, Jaffna on the 14th day of November 1949 in the presence of Mr. S. Kanagasabai Proctor on the part of the petitioner and affidavit of the petitioner having been read:

It is ordered that the Last will testament of the abovenamed deceased be declared proved and that the 9th respondent be appointed Guardian ad Litem over the 1-8 named minors respondents for the purpose of protecting their interests in these proceedings and the petitioner as executrix be declared entitled to have probate issued to her unless the abovenamed respondents or any other person interested in the estate shall on or before the 12th day of December, 1949 appear before this court and show sufficient cause to the satisfaction of this court to the contrary.

This 14th day of November 1949.

Sgd. S. S. J. GOONESEKERA,  
District Judge.

(O. 95. 25 & 29)

## Soccer In Jaffna

### Competition In Full Swing

A good number of teams are participating in the Jaffna Apothecaries Cup Foot ball Tournament in the North. The teams are divided into two groups A. & B. and winners of the respective groups will meet in the Championship Match. The first match of this competition was played on Wednesday the 16th inst in the Jaffna Schools Sports Association Grounds. When the Uduvil Stars drew with the Arialai Sports Club. Mr. E. S. Devasagayam refereed. Following are the teams in 'A' Group. Orients, Arialai, Uduvil Stars, Yarltons, Gurunagar B, St. Ant and Chavakacheri R. C.

Group B: Gurunagar 'A', Police, St. Nicholas, Jubilee, Victorians and Madura Bawana.

All the matches will be played in the Jaffna Schools Sports Association grounds on Wednesdays, Fridays, Saturdays and Sundays. There will be two matches on Saturdays and Sundays.

Past Champions:—

- 1944: R. A. F.
- 1945: Orients.
- 1946: Jaffna Sports Club.
- 1947: Jaffna Sports Club.
- 1948: Orients.

Arrangements have been made to work out this tournament on efficient lines by the Football Competition Committee of the Jaffna Sports Association consisting of Mr. C. S. Cooke (Chairman) Mr. N. Siva sithampararam, Secretary, Messers. R. Sivadasan, B. R. Motha, T. I. Abraham, E. Sabalingham and M. Rosario assisted by Mr. P. Selvaratnam, Hony. General Secretary and Mr. V. Kulasingham, Hony. Treasurer.

## ORDER NISI

IN THE DISTRICT COURT OF JAFFNA  
Testamentary Jurisdiction No. 1107

In the matter of the last will and testament of the late Kanapathipillai Subramaniam of Karampan Kayts. Deceased.

1. Nagammah of Karampan Kayts. Respondents.
2. Nagammah of Karampan Kayts. Respondents.

This matter coming on for disposal before S. S. J. Goonesekera Esq., District Judge, Jaffna on the 25th day of October 1949 in the presence of Mr. A. Kanagasabai Proctor on the part of the petitioners and the affidavit of the petitioners dated 11th September 1949 and that of the attesting notary and witnesses dated 10th September 1949 filed of record having been read:

It is ordered that the last will and testament of the deceased Kanapathipillai Subramaniam dated 15th September 1947 and attested by P. Ramalingam Notary Public under No. 3866 be and the same is hereby declared proved and that the said Nagammah wife of Nagammah of Karampan Kayts the 2nd petitioner as the executrix named in the said last will is entitled to have probate of the same issued to her accordingly unless the respondents or others shall on or before the 1st day of December 1949 at 10 o'clock in the forenoon appear before this court and show sufficient cause to the satisfaction of this court to the contrary.

This 25th day of October 1949.

Sgd. S. S. J. GOONESEKERA,  
District Judge.

(O. 97. 25 & 29)

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T. S. Muttulingasamy  
Agent

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\*MANAGER,  
Hindu Organ & Inthusathanam.

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Chief Editor T. MUTTULINGASAMY