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WORLD UNITY -- AN : : ATTAINABLE GOAL

Dr. Radhakrishnan's Views

ANSWERING questions during his talks on the inauguration of the London School of Religion on February 27, Prof. S. Radhakrishnan, Indian Ambassador to Moscow, said that world unity was an attainable goal—not a utopian dream.

The Professor said anyone who was writing about the history of the present generation 50 years hence, would not talk about the wars and catastrophes which filled the front pages of newspapers. The historian would speak instead about the growing unity of mankind—how in this generation parts of the world had come together and become a close neighbour-hood.

Scientists and engineers had contributed to it every effectively with steam, electricity and nuclear fission. They had put into our hands an overwhelming power which could be utilised for developing a happy human society or could end in violence and chaos.

Provincial-Mindedness

We must either learn to work together or face catastrophe. That is where the world stands. We know the United Nations Organisation had not been able to make us believe that we are members of one human community. We are still provincial-minded."

The international pattern of life was being imposed upon people who felt themselves members of particular racial, religious, national or ideological groups. That was where conflict arose.

Mahatma Gandhi had said, "The world is one in truth in the minds and hearts of man."

Need For Cultural Unity

The world was one in fact. Materially and mechanically people had got together. Spiritually and culturally however they had not got together. The problem which faced the present generation was how to bring about unity on the psychological, cultural and spiritual planes.

How were religions contributing towards this unity? What was necessary to his mind was an affirmation of religion that it was a matter of spirit and not of form; that its allegiances were not to members of a community but to the world as a whole.

"Tolerance has a negative and a positive side. Negatively, it means surrender of the

aggressive claim that we are the processors of an exclusive, universal, absolute final truth.

Open-Mindedness

"Positively it means open-mindedness, a sensitivity to new ideas, enrichment and an enlargement of one religious thought by the acceptance of ideas and theories considered to be worthy of adoption in other religions. This is what the world needs", he said.

Prof. Radhakrishnan said that Western philosophy was created by the Greeks and developed by the Jews and the Romans. To-day, this cultural development had suddenly expanded. New vistas of religions—those of China, India and Japan—had come closer.

If Christianity continued its old process of development, it would be able to assimilate that which was of value in other religions.

Organic Assimilation of Religions

He said he was not talking about a fusion of religions but about a kind of organic assimilation, a growing enrichment, retaining the structure of a particular religion, while using whatever new material could be assimilated without spoiling the master plan.

He believed that it was possible for the world to develop a universal perspective of religion.

Prof. Radhakrishnan said they asked for a commonwealth of religions in which men could cease to express ideas through exclusive dogmas, and would work towards the same goal and wish to possess the joy divine.

If they were able to recognise this ultimate fact, they would understand that even to-day religions could come together, work together, supply the needed basis for the United Nations Organisation, and make it feel that this was the soul for which the world was in search.

Communism—Not A Dogma

Replying to the question, (Continued on page 3)

NALLUR KANDASAMY TEMPLE

(By E. P. RASIAH)

Introduction

Unlike other parts of Ceylon, Nature has not blessed Jaffna with any of her bounties; and, therefore, there is nothing here that could afford an attraction to a tourist, nor is there any scenic beauty for a casual visitor to feast his eyes on. Barring minor amenities dispensed by an Infant Municipality, such as a few Talks and a puny park, Jaffna looks as old-worldly as its dull, drab, Dutch Fort—the sleepy, silent, sentinel here. The bullock cart still continues to lazily wend its way side by side with high-powered cars. The cadjan fence continues to claim pride of place in providing the privacy needed by the conservative citizens. There is nothing of the bustle and hurry of modernity, characteristic of rising Towns elsewhere. The clocks in Jaffna, as of old, continue to move lazily, and functions invariably commence late. However, its sentimental sons, wherever they may be, continue to boast of Jaffna's sterile sands and palmy wine and fail not somehow to spend all their available holiday here.

But to the religious-minded throughout the length and breadth of not only Ceylon but also India, THE KANDASAMY TEMPLE AT NALLUR (within the Jaffna Municipal Limits) is a centre of intense attraction and veneration. There is a steady flow of pious pilgrims to it morning and evening, particularly during the months of August—September, when the High Festivals are conducted annually. This period of about 26 days brings about a radical change in the general conduct, mode and manner of living of most Hindus here. During this time, the order of the day is Vegetarianism, which is not only preached but put into practice everywhere. Gardens and even roads are swept and kept scrupulously clean. Fights turn out to be typical temple-goers. Drunken and disorderly conduct gives way to sensible and satisfactory behaviour. Bare-headed and bare-footed, men, women and children do treks from distant places, untroubled of the almost boiling asphalted roads below and a merciless tropical sun overhead. Many literally roll round the temple in keeping with their vow of self-mutilation, singing and shouting the name of the Lord. It is after this, that these devotees get back home and break their fasts for the day. Most of them subsist on only one rice meal a day, during this period of 26 days.

Let us therefore go into the origin and history of this Temple, "that has achieved considerable celebrity..... and is something of a household word among Hindus".

Object of Building Temples

Enlightened persons have felt that "God is beyond conception and perception. He is unseen and beyond mind and the senses... nor could God be apprehended

by logical or mathematical reasoning—God transcends human reason as such—He is unknowable. The world by reason knew not God.... However penetrating may be one's intellect it is unable to break 'its own limitations and reach God, who is beyond those barriers—Beyond my mind, beyond mind is my MASTER—unfathomable is knowledge of Him".

That being so, difficulty is frequently experienced in describing to the uninitiated the nature of this God, who transcends our comprehension and is in fact an unknowable entity. But in the mental sphere, the main factors that help us to recognise a thing under the law of association of ideas are contiguity, similarity and contrast; so devotees and religious leaders thought it desirable to build temples and house



therein idols and images, as symbols of that Unseen God, to cater to the religious needs and spiritual development of persons of various grades of religious knowledge and advancement, so that they may have ocular objects to see with their eyes and then to concentrate their minds in worship of that DIVINE EXISTENCE that is incomprehensible to the senses.

Perhaps mostly with this object that the innumerable temples were built and some at stupendous cost. One such temple is the Kandasamy Temple at Nallur.

Triple Gems

In the Hindu world, there are 3 temples of great importance and antiquity. They are the Triple Gems popularly known as முக்தியை அல்லவோ, or தீர்த்தங்கள்.

- (1) Chithira-Kailayam in N. India
 - (2) Dakshina-Kailayam or the Konesar Temple on a Rock at Trincomalee.
 - (3) The other is the Kandasamy Temple at Nallur.
- "...நந்திரத்தி லுத்தி கைலாசம் முதல் தென் கைலாசம் வரையில் முக்தியை அல்லவோ யாக நல்லவோ முக்தி கொள் முக்தித தக்க கைலாசம் தீர்த்தம் தருகிறது." The Lord God, with different designations, is said to permanently reside and radiate His Sanctity from all these three places.

Date of Construction of Temple

Though some writers are of opinion that this Temple was built somewhere in SAKA 870, yet

(Continued on page 4)

In the House of Representatives

SRI LANKA'S NATIONAL FLAG

Saffron-Green Striped Lion

SINHA KODIYA REJECTED

MOVING that the recommendation of the Flag Committee be accepted Mr. D. S. Senanayake, Prime Minister, said that the decision of the Committee was a compromise and that compromise meant agreement. Waxing dramatic the Premier declared that discrimination or difference in their view of things according to communities was only imagination and that if an outward symbol of communal tolerance were needed the national flag provided it.

A Monstrosity

The Member for Vavuniya who has made the Flag question a first class political issue would not be a party to the perpetuation of a fraud and the foisting of a fraud flag on an unwilling people. He would rather have the Sinha Kodiya the world's most beautiful flag but would not witness the tragedy of the famous flag being degraded into an ugly abomination without protest. Mr. Suntheralingam described the production of the Committee as a 'Saree Flag' where the pole end strips were so placed as to be rolled unaware round the flag staff.

The unflinching Member for 'Adanka pattu' became heroic with his concluding threat "I shall not sit under this flag. I shall not serve under it. I shall not be loyal to it. I shall resist it to the best of my ability."

Apple of Discord

The Member for Bandarawela threw an apple of discord in the form of an amendment requesting the adoption of the pure and simple Sinha Kodiya amongst the Government Party Members but only the Member for Matale who perhaps is no longer in the Government Party, touched the forbidden fruit along with the Member for Kurunegala.

Ignored, Now Insulted

The Federalist Member for Kankesanthurai saw in the Flag decision that the complete unconcern for the Tamil community shown earlier in the proposal for the Lion Flag had been worsened by the addition of stripes that insulted the Tamil Race. Self respect and honour were to his race great principles

Mr. Chelvanayagam opposed the Compromise Flag because the majority community had failed to remove the fears of the minorities in this particular question.

Political Publicity

The Tamil Congress Minister directed his attention on three sides, the Federalists, his Personal opponent and the mover of the amendment. The last mentioned, Mr. Ponnampalam dismissed as one hunting for cheap political publicity; to the Member for Kankesanthurai the Minister of Industries could only say that in a Central Legislature in a Federation which Mr. Chelvanayagam was visualising the Federalist spokesman and his truncated borders would be crushed to oblivion. Mr. Ponnampalam impressed on the members that neither a plebiscite nor any other suggestion could have solved the Flag Problem so satisfactorily as the one recommended by the committee.

Anxious Consideration

Mr. S. W. R. D. Bandaranaike traced the labours of the committee and said it was after careful consideration of all shades of opinion the recommendation was made.

Mr. C. Sittampalam (Minister of Posts and Telecommunications) said he was personally opposed to the Lion Flag as it was not suited for a democratic country and disapproved of the suggestion for a plebiscite.

'Shabby Compromise'

Dr. N. M. Perera taking upon himself the cause of the minorities deprecated the compromise as shabby and offered his party's co-operation if the Government could tell the house that the entire minority communities accepted the Green Saffron striped Lion Flag.

Summing up Mr. Senanayake made no secret of the fact that his chief concern was the suppression of the Red Flag and incidentally paid a glowing tribute to the Tamil Congress Leader than whom no greater stubborn fighter the Island knew that he was equal

Continued on page 4



Hindu Organ

TUESDAY, MARCH 6, 1951

Treasure These Thoughts

Prayer presupposes faith. No prayer goes in vain. God answers prayers in His own way, not ours. His way is different from the way of mortals. Hence they are inscrutable.

—GANDHIJI

'NEGATIVE CRITICISM'

TRAINED IN THE Gandhian School of Discipline, Premier Nehru has been working for his country for the sake of service unimpaired of the most uncharitable motives attributed to him by a group of politicians who have made a hobby of fault-finding. But even Nehru has a limit for patience. Speaking at a function in Bombay on Sunday last the Indian Premier declared in characteristic manner.

"I do not care what happens to me as Prime Minister. This does not mean that I shall retire to the Himalayas. I shall continue to work, according to my light, to achieve the objective I have in mind. I shall throw my entire strength, physical and mental into it.....I am not prepared to follow those who merely talk. What is wanted is action, constructive action."

Frankness of expression distinguishes the sincere worker from the pretender. And appropriately has Premier Nehru refused to walk into the trap—the continuous carping criticism—set by a band of mischief makers. Heroically the great international statesman declares that he would continue to work. The critic in Sri Lanka has acquired a professional status very much similar to the role played by his counterpart in India. Criticism is absolutely necessary, particularly in a democracy. What we take exception to is that form of fault-finding which in intention and expression clearly traces the source to malice.

Leaving the Legislature and other similar bodies alone, let us take the ordinary village society for example and see whether unbridled and provocative expression of censure helps growth or quickens destruction. Modern society despite democratic deliberations rests on one or more individuals for administrative and executive purposes. Popular elections grant the responsibility to certain persons who as President, Secretary and Treasurer undertake to guide the institution for a definite period. Those who concede the authority to a select few do not surrender their rights. In such a set up if real progress has to be

achieved the office-bearers and the rest will have to work in complete confidence of one another the latter assisting the former by offering helpful suggestions for the conducting of affairs of the society. If on the other hand the very persons who constitutionally delegate powers to a chosen few immediately afterwards set about to condemn the actions and activities of the executive body what would result would be chaos and eventual extinction. This spirit of negative criticism has become a universal tendency particularly after the forging ahead of revolutionary ideologies. 'Revolution'! The term by close association with the Reds has acquired a sinister meaning. But this word in the hands of Mahatmaji represented a conception in marked contrast with what is commonly attributed to it. With the speedy advent of Marxism in this Island that species of critic notorious for creating a nuisance value has taken root in the body politic.

Helpful suggestions can be expected only where there is no greed for personal power. Village welfare and social progress depend, to a large extent, on the work done by rural development societies, community centres and by Local Government institutions. Several such associations have had to be abandoned owing to the intransigent attitude of opposing factions fighting for the capture of power. Numerous other associations have become dormant with the result that the common man who has little time to understand the manoeuvre of designing leaders finds to his utter dismay that society is on a retrograde move. This analysis of the present social condition of the people points to one thing positively, namely, the urgent need for national training of welfare workers. It is not a school with massive buildings and modern outfits, nor the manning of it by richly paid staff that we visualise; what is suggested is the search for men of character and common sense, tact and tolerance and above all patriotism and godliness, for social work in every village in order that the edifice of rural administration based on the highest ethical principles could be built to ensure the growth of a truly social democratic nation.

Vavuniya M. P. Forces By-Election

Mr. C. Santhalingam, M. P. for Vavuniya has decided to absent himself from the meetings of the House of Representatives for a period of three months and to recontest the seat when it becomes vacant.

The by-election will be fought by him on the flag issue among others; official languages and electoral registers are some of the other important issues for the electorate to decide at the by-election.

Vadukhkolai News.

Confidence of Denominational Schools Restored

"A New Education Bill, which is acceptable to a large majority of schools has been framed, and has passed the stage of the third reading in Parliament, and Jaffna College has decided to enter the Free Scheme from the Kindergarten to the Higher School Certificate. This has not been an easy decision to make, and we have entered it in the faith that we will not at any time be called upon to sacrifice our larger loyalties, our traditions, or our denominational character," declared Mr. K. A. Selliah, Principal, Jaffna College in presenting his report on the occasion of the Annual Prize-Giving, held on Friday last.

Mr. H. A. J. Hulugalle, Information Officer, and Mrs. Hulugalle were the chief guests.

Mr. Hulugalle in the course of his address said he was glad to learn that Jaffna College was entering the national scheme of education. "It has been said that the only way to learn to play the flute is to play the flute. So also we cannot judge the merits of the new scheme, except by going into it and seeing how it works," he said.

Continuing he said it was not difficult to appreciate the attitude of the schools which sought greater freedom to shape their own destinies. For there were many incalculable factors. Would the State be able to find as much as 200 million rupees a year when the whole national income was not more than 2000 million rupees? Was there any sign that this national income would increase proportionately with the increase of population?

"The New Education Scheme is a great act of faith. There is no need to be pessimistic about the future. The future has to be shaped according to the resources and the needs of the country," he added.

Mr. Hulugalla was of the opinion that in the days of prosperity the Government should be able to put aside a good sum of money which could be used exclusively for training men as educationists, engineers, economists, and other experts.

Sir Oliver Becomes Senate Leader

Dr. L. A. Rajapakse, Minister of Justice, having resigned his leadership of the Senate, Sir Oliver Goonetilleke has been appointed Leader of the Senate.

PERSONAL

Mr. A. C. Sundrampillai, who retired recently from the staff of Jaffna College, after 32 years of service, has been elected to the Board of Directors, for a period of three years.

Can The Leopard Change its Spots?

Mao Reveals His Mind

When Mussolini wished to needle the French, he would issue a postage stamp showing Corsica as an Italian possession. The Argentines have done the same thing about the Falkland Islands, and the Indonesians about Dutch New Guinea.

Mao Tse-tung, top Chinese Communist, is doing much the same by means of a map. It claims for China key territories considered as theirs by some of China's neighbour countries. Chinese children are studying it in their geography classes, and it has been published in the Peiping Communist paper, "People's China".

On November 24, 1950, "Worldover Press" reported Red China's claim to a section of Assam, north-east province of India, reaching far south of the line drawn between India and Tibet by Sir Henry McMahon in 1914—a line

THE INDIAN SOCIAL REFORMER

accepted by Tibet and Britain, but rejected by the then ruling Chinese government. If Mao had some historic precedent in the case of Assam, he has none for his new claim to northern Burma.

The part of Burma now wanted by Mao includes the Kachin Hill country, inhabited by tribes called Kachins. save when they are near the Assam border, where they are referred to as Singphos. Already, Chinese Communist agents have been active among the Kachins, stirring them up to a more vigorous role in the Burmese Communist rebellion. Traditionally the Kachins are "natives" for expansion southward, for since the middle of the 19th century they have extended their southerly habitations 200 miles below their former southern border.

Threat to India

Both the Burmese and the Assam claims of Red China are a menace to India. The McMahon line was drawn purposely along high mountain ranges at 14,000 feet above sea level, where crossing it was difficult. The southern border claimed by Mao runs only 600 feet above rich valleys which contain strategic highways, thus facilitating troop movements. Prime Minister Nehru, despite his efforts to secure a seat for the Chinese Communist regime in the United Nations, has stated flatly that India will not tolerate any encroachments over the McMahon line, and is reported to have sent moderate-sized Indian forces to the northern Assam region.

Sinister Move

On another Chinese Communist map, printed at Shan Road.

No Running Away From Responsibility

Inaugurating in Bombay the dairy of the Bombay Government's Aarey milk colony in North Bombay Premier Nehru said on March 4.

"I am absolutely convinced that in a democratic society, criticism should be encouraged. That criticism can be destructive or constructive and can be both. But I find in India to-day far more destructive criticism than constructive ones," he said.

"I do not care two pence as to what happens to me as Prime Minister of India to-day or tomorrow. This does not mean that I will retire to the Himalayas. I shall continue to do the work according to my light to achieve the objective I have in mind. And in doing so, I shall throw my entire strength, physical and mental, into it," he declared.

Mr. Nehru said: "Perhaps free from the restrictions of office, protocol and what not, I may be able to work better. But that does not mean that I am running away from my responsibility."

"It is no good telling this conflict-ridden world always to think in terms of high principles. We have to work for the betterment of the community and I have accepted those principles which stand for the happiness of the community. People want to be socialised without plans? We have to think in terms of and produce positive schemes which are practicable and all those schemes must be related to the work of to day or to tomorrow."

OBITUARY

DR. A. KANDIAH

We regret to record the sudden death in Colombo on Friday last of Dr. A. Kandiah, Dean of the Faculty of Science in the Ceylon University. Professor Kandiah was speaking at a meeting of the University Senate when suddenly he was found drooping. Immediate medical aid was rendered but without success.

Dr. A. Kandiah was the second Ceylonese to obtain the Doctorate of Science, the first being the late Dr. Ananda Coomaraswamy. He was Vice-Principal of Parameshwara College, Jaffna before he joined the University as lecturer in Chemistry.

Prof. Kandiah is the president of the Ceylon Association of Science and was the founder President of the Ceylon Chemical Society.

MRS. C.K. SWAMINATHAN

We regret to record the death of Srimathi Sivapakkiammal wife of Mr. C. K. Swaminathan B. A., former Headmaster of the Ramnathan College, on Wednesday last at the residence of her nephew Mr. S. Thangarajah, Advocate, Colombo.

ghai, all Indo-China is given the name of "Southeastern Chinese Peninsula." Time will tell whether this is a device of propaganda or has more sinister implications. At any rate, Burmese Communists have accepted Mao's claim, perhaps in the hope of getting in return either arms or direct military intervention. And the map claiming part of Assam and North Burma has been circulated in Calcutta among Chinese residents. China has also repaired the wartime Burma Road.

Jaffna Agricultural Production And Sales Society

The third annual general meeting of the above Society was held at about 4.30 p.m. on 3rd inst. at the Mangayarkarasy Vidhyasalai, Nallur with Mr. E. P. Rasiab the President in the Chair.

After the preliminary items, the following resolutions were unanimously passed:-

1. To transfer the profit accruing from the business of the Society, to the Building Fund.

2. A sub-Committee consisting of 5 persons was appointed to report on a suitable site for constructing a go-down and office for the Union with the Rs. 50,000 that the D. L. P. was prepared to lend for the purpose.

For the year 1951, Mr. E. P. Rasiab was re-elected President and the vacancies caused by the retirement of two other members were filled by the election of Mr. Sinnadurai for Kockuvil and Mr. Shanmugaretnam for Kondavil.

Appellate Court Allows Arbitration

Justice Mr. C. Nagalingam made order refusing the application with costs to the Registrar of Co-op Societies and the N. D. C. A. P. Union, in the case in which Mr. W. R. Murugesu (the ex-manager of the Union) made an application in the Supreme Court for a writ of prohibition on the Arbitrators preventing them from inquiring into an action for the N. D. C. A. P. Union claiming a sum amounting to Rs. 42,000/ from him.

Power of Bhakti

Those immaculate souls in whose heart ever resides Bhakti, which is of the nature of love, see not the God of death even in a dream. The Lord is won neither through austerities nor through a study of the Vedas, not even through knowledge nor through action, but through devotion alone. The cow herd damsels of Vraja stand as testimony to this fact. It is after thousands of births that a liking for Bhakti develops in the heart of men. It is Bhakti that avails in the Kali age, it is Bhakti that triumphs in the Kali age. Krishna Himself stands at one's door attracted by Bhakti. Those who bear antipathy towards Bhakti suffer in all the three worlds. Of yore the sage Durvasa came to grief for reviling Bhaktas. Have done with fasts, have done with Tirthas (sacred places), have done the various forms of Yogas and sacrifices and enough of discourses on spiritual topics. Bhakti alone is capable of bestowing Mukti.

—Padmapurana

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K. Ponnudurai, C. B. V. C., Veterinary Surgeon, Vavuniya. (M 236 6 & 9)



Letters to the Editor

The National Flag

Sir,—It was with great interest that I read the Correspondence between the Prime Minister and Mr. C. Suntheralingam published in your issue of 27-2-51. The final decision of the government regarding the National Flag has aroused the a cry, passions and feelings of the minorities. The government has imposed its will on the people by its majority in Parliament and this action of the government is not at all surprising as this is not the first time that the government is depriving the people of their rights by legislation.

The Prime Minister who now speaks of a compromise in this matter knows very well that the Lion Flag did not have a place in Jaffna even at the time of his visit. If the Premier really wants to know the views of the minorities on this issue, let him once again pay a visit to the electorate of the minorities accompanied by Mr. G. G. Ponnampalam, the veteran Tamil leader and ask the people whether the design of the Flag is acceptable to them. It is absurd on the part of the government sitting in Colombo and trying to know the views of the minorities through those members of Parliament who have surrendered their rights for portfolios. The fact that the so-called representatives of the minorities in the Committee have appended their signatures to the report with the exception of Senator S. Nadesan does not reveal that the design of the Flag is welcomed by the minorities.

The National Flag of a country should be the symbol of the nation as a whole and not that of a community or a section of the population—that is what our politicians on both sides of Parliament also said. The National Flag should also be acceptable to all the communities and should be respected by all. So, would it not have been possible for our Govt. which frequently speaks of democracy and socialism, which is averse to a dictatorial form of government, which is conducted by national leaders of outstanding ability and high attainments to pay some heed to the appeals and requests made by the minorities even at the last moment?

Yours etc.

Mylany, M. SATHIAMOORTHY,
Chunnakam.
4-3-51.

Tellippalai Co-op. Hospital Society

Annual Meeting

Presiding at the Annual meeting of the Tellippalai Co-operative Hospital Society on Sunday last at Tellippalai Mr. S. J. V. Chelvanayagam K. C. M. P. appealed for greater efforts to establish a full fledged Hospital for Valigam North on co-operative basis.

Mr. Chelvanayagam was elected President. Messrs T.K. Rajasekaram and G. U. Chelappah were elected Secretary and Treasurer respectively.

Messrs T. T. Jayaratnam S. Swaminathan and S. Kandavanam were elected Vice-Presidents.

ORDER NISI

IN THE DISTRICT COURT OF JAFFNA
Testamentary Jurisdiction No. 1258

In the matter of the estate and effects of Muthubamby Nadarajasingham of Nallur late of Ratnapura.

Deceased.

Kanageswari widow of M. Nadarajasingham of Koddady, Jaffna.

Vs. Petitioner.

Minor 1. Piramakumari daughter of Nadarajasingham
2. Nadarajasingham late Kantha Kumar both of do
3. Eliathamby Muthubamby of Nallur Jaffna

Respondents

This matter coming on for disposal before T. Muttusamy Pillai Esquire District Judge, Jaffna on the 6th day of January 1951 in the presence of Mr. S. Visuvalingam Proctor on the part of the petitioner and on reading the affidavit and petition of the petitioner,

It is ordered that the above-named 3rd respondent be appointed guardian ad-litem over the minors the above-named 1st and 2nd respondents that Letters of Administration to the estate of the above-named deceased be issued to the petitioner as the lawful widow of the above-named deceased, unless the above-named 3rd respondent appear before this court on 14th day of March 1951 and show sufficient cause to the satisfaction of this court to the contrary. It is further ordered that the said minors the 1st and 2nd respondents should be produced in court on the said date.

This 25th day of January 1951

Sgd, S. S. J. Goonasekara
District Judge

(O. 127 6 & 9)

ORDER ABSOLUTE IN THE FIRST INSTANCE

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction No. 1267

In the matter of the Last Will and Testament of the late Lucy Jaya Hensman of Chundikuly.

Deceased.

William Rajaratnam Cumarasamy of Chundikuly

Petitioner

This matter coming on for disposal before S. S. J. Goonasekara Esquire District Judge Jaffna on the 17th day of January 1951 in the presence of Mr. D. Rajadurai Proctor on the part of the Petitioner and on reading the affidavit of the petitioner and the affidavit of the attesting Notary and the subscribing witnesses dated 10th January 1951 having been read.

It is ordered that the Last will and Testament No. 1561 made by the deceased above-named and attested by Mr. D. Rajadurai Notary Public on the 2nd day of November 1950 the original of which has been produced and now deposited in this Court be and the same is hereby declared proved and that the petitioner above-named is the executor named therein and he is hereby declared entitled to have the probate thereof issued to him accordingly.

This 17th day of January 1951

Sgd T. Muttusamy Pillai
District Judge

Drawn by
Sgd D. Rajadurai
Proctor for Petitioner.
(O 125 6 & 9)

ORDER NISI

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction
No. 1259

In the matter of the intestate estate of the late Thambiah Muthuvilasamiar of Chulipuram, Deceased

Sinnachchippillai widow of S. Vaithalingam of Chulipuram,

Vs. Petitioner

1. Somanathar Selvanayagam of Chulipuram,
2. Muthupillai widow of Eliathamby of Kantherodai,
3. Sapathayappillai Kaithirapillai wife
4. Theivanaipillai.

Minor, 5. Maheswari daughter of Muthukumar aged 18 years,

6. Muthachchippillai widow of Muthukumar, and
7. Gnanamuthu Thambipillai of Chulipuram. Respondents

This matter coming on for disposal before T. Muttusamy Pillai Esquire Acting District Judge Jaffna on the day of December 1950 in the presence of Mr. S. V. Somasundaram Proctor on the part of the petitioner and the affidavit and petition of the petitioner having been read;

It is ordered that the 6th respondent be and she is hereby appointed guardian ad-litem over the 5th respondent for the purpose of representing her in his proceedings and Letters of Administration to the estate of the above-named deceased be granted to the petitioner as a lawful heir to the estate of the deceased unless the respondents or any other person interested in the above estate shall appear before this

World Unity—An Attainable Goal

(Continued from page 1)

"Can Communism be regarded as a religion?" he said that Communism was first and foremost an economic doctrine. It was a tool and an instrument and not a dogma. It did not satisfy the hunger of the human individual for a full life which meant the satisfaction not only of the body but also of the spirit.

He said that they had been told on great authority that the Marxist principle of Communism was a methodology in metaphysics. It might be a technique but it was not a final philosophy of life. If the human being was a trinity, Communism could not be regarded as adequate so far as the satisfaction of the true spiritual needs were concerned.

In the Supreme Court

Nelliady Murder—

Jail Sentence

K. Chittampalam of Thunnalai and T. Arumugam of Alvai who stood charged with the murder of T. Selvakulasingham of Thunnalai pleaded guilty to the lesser charge of culpable homicide not amounting to murder before Mr. Justice H. A. de Silva.

The Crown accepted the plea and His Lordship sentenced both the accused to 12 years and 10 years R. I. respectively.

Mr. V. Joseph instructed by Messrs. K. Ramesingham and S. Kanagaratnam defended the accused.

Acquittal in Anaicoddai Murder Case

One Sinnathamby of Anaicoddai who was charged with having committed murder by stabbing one Rappiah of the same place in July 1950 was acquitted and discharged by Mr. Justice H. A. de Silva when the Jury indicated, after the close of the prosecution, that they did not wish to proceed with the trial as no case had been established against the accused.

Mr. S. Kanagaratnam Proctor (assigned Counsel) defended the accused.

Court on or before the 14th day of March 1951 and show sufficient cause to the contrary.

This 18th day of December 1950.

Sgd, S. S. J. GOONASEKARA,
District Judge,
(O. 126. 6 & 9.)

How To Create Atmosphere Of Peace

(BY SWAMI RAMDAS)

THERE is talk of war, fear of war and feverish attempt to dispel the clouds of war that seem to hang over us. In fact, nobody in the world wants war. In the innate nature of man there is hunger for peace. Still among a certain section of people there is a passion for war and the panic caused by it has spread all over the world. It is said rightly that the modern civilisation is on its trial. If the moral and spiritual values and standards should cease in the minds of its protagonists. An universal uprising of a flaming aspiration for peace counteracting the war mentality can alone save the situation. Any day moral force is the greatest of all. This force can triumph over all violent forces that work in nature. Such a force can be conserved and released for producing unity and harmony among the nations of the world. When man's hearts are free from the ambition for earthly power and suzerainty, the light of God shining in them will surely dispel the clouds and create an atmosphere of peace and goodwill. So, let all of us raise our thoughts to the throne of the Most High and realise our spiritual kinship with one another thus establishing a foundation for world peace.

Message Of Saints

The message of Saints is today relegated to the background. It is they who have plumbed the depths of life and have found and solution to the complexities in it. They have dived to the very source of all things and beings. They speak from the experience of their identity with this source. Their words are pregnant eternal truths. To follow with them means to elevate, illumine and divine life. They teach how to live in amity and harmony with people in the world. They prescribe

disciplines for eradicating evil thoughts from the mind and fill it with pure and holy thoughts. They strive to take the soul to its goal—God—God of love, power, peace and wisdom. When the world reorganises the greatness of Saints and honours them, acting up to their words, it will enter upon a path of regeneration that will bring true freedom and prosperity to all beings. Instead of self-aggrandisement, the people will then be imbued with a spirit of self sacrifice and will derive joy in giving rather than receiving, in helping rather than exploiting, in serving rather than domineering, in constructing rather than destroying.

God is the One Great Help

For all those who are struggling to be free from the clutches of misery, fear and despondency, produced by a disorderly or chaotic life, when difficulties and disappointments crowd round and poison the roots of life, there is only one way to find relief, and that is to take refuge in God. There is no saviour in the entire world more real than God. When everybody fails, this fact is actually tested and proved in the lives of great souls, whose sheet-anchor was faith in God. When storms of passions rage enveloping you in their furious blasts and the world appears to you to be a hot-bed of burning coals, when failure and despair stare you in the face, one healing thought of God and His unbounded mercy and grace can at once bring you tranquility, sunshine and cheer, thereby transform your entire outlook upon the world and make your life blessed and glorious. So God is the great help. He is the one great refuge in all moments of crisis. This is true of the life of every individual and humanity as a whole.

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(Carnival Committee)

Jaffna,
12-2-51.

NALLUR KANDASAMY TEMPLE

(Continued from page 1)

we have to make some allowances for anachronisms generally committed by these historians and poets. We may however safely presume that the original Temple at Nallur was built between 1400 A. D. and 1500 A. D.

Founders

It is believed that a Tamil by the name of SAPUMAL—KUMARAYALA alias SENBAPAL PERUMAL, who ascended the throne at Jaffna, under the name of BHUVENKA Babu and bore the Singhalese title of SRI SANGA BODHI, constructed a town at Yalpanam and built the Temple at Nallur.

This Senbapal Perumal was so powerful that he had intentions of even invading Madura and seizing and bringing "SOCKANATHAR and MEENATCHI" from the famous Meenatchi Amman Temple there and installing them here. Having been however, reminded in a dream that his newly built Temple could rather be a fitting abode to KAILAYANATHA—SWAMY, he changed his mind and installed KANDAYAL and thereby earned for Nallur the everlasting honour of being one of the Triple Gems.

"இலைய சகாப்த மென்றுத் தெரு
பதாமைக்கு தந்தீர்
லவர் போலி மால் மால்புறம் புல
தேய வரது
நல மித்தித் துயர்ப்பாந் நகரீ கடற்
சித்த நலிகை
தலைய கத்தெடுத்த கோயிலும்
புதித்தோனே".

The surprise of Dr. Paul E. Peiris (now Deraniyagala) retired C. C. S., and once D. J. at Jaffna, that Bhuvnaka Babu, who is daily invoked in the Kattiyam during the days of festivals at this Temple was Senbapal-Perumal is correct. The actual wording of a portion of the Kattiyam which even this day is rattled off by one of the Assistant Priests, without perhaps realising its historical significance, lends added proof to this belief:—

"Sriman Maharajati Rajaya Ahanda Pumanadala Pratiyati Kundara Visvanta Kirithi Sri Gajavalli, Mahavalli Sameta Subramanya Padara Vinda Janatiruda Sodasa Mahadava Suryakula Vamsotbhava Sri Sangabodhi Buvaneka Babu Smuha".

Demolition of Temple

It is said that about October 1560 A. D., the Portuguese who invaded Jaffna under General Constantine De Braganza, first landed near about Columbuturai and fought their way to Nallur, the then Capital. After they had seized the country known as Yalpanam or Jaffna Patto they are said to have razed this Temple to the ground.

Some maintain that the original Kandasamy Temple was situated on the land known to this day as "SANGILI THOPPU" where the King's Palace was also located.

It is believed that almost adjoining the temple and just North of it was the well named "Jannur"—so called from the fact of the Sacred Waters from the river Jamuna, (a tributary of the river Ganges) being brought all the way from North India and poured into this Kery first. A tank built for the purpose of bathing by Devotees (Navanar-Kattu-Kulam) is still in existence within Nallur. It is also believed that the Portuguese built a Church exactly on the ruins of the original Kandasamy Temple and that, that Church exists even today adjoining the Nallur—

Chemmani Road. The building that served as the Residence of the Portuguese General, Philip Olivera is said to be now used as the Training School, adjoining the church.

These are matters for students of Archaeology to scrutinise, verify and express an authoritative opinion. Under the Portuguese and early Dutch Rule, this and other Hindu Temples remained dormant or unattended or uncared for, for nearly a 100 years, through fear of Government action against the devotees and worshippers.

Rebuilding of Temple

However about 1742 A. D. one Don Juan Mappana Mudaliyar, who was holding an appointment as Shroff under the then Dutch Government, appears to have used his influence and manoeuvred to obtain permission from Government and commenced the re-building of this Temple, where one K. Subbaiyar began officiating as its First Priest. The two granite stone statues in existence now on either side of the inner entrance to the Sanctum Sanctorum are those of this Don Juan Mappana and his spouse. They continue to get their share of the praise in the Kattiyam; and annually, on the month of January on Punarpoosam day (the day before Thai Poosam) the offerings out of which is first placed before the Deity and then presented to these two, as founders of this Temple.

The following inscriptions show the part played by the members of the Mappana family in building portions of the temple fabric.

Inscription on the Bell

"This Belfry was erected by S. Arumugam Mappana who has been and is the proprietor and manager of this temple.

5th day of Vaikasi of the Hindu year Vibari of the Era Kaliyuga 5001."

Inscription on the Wall of the Inner-Court-yard

"The buildings connected with the inner-court-yard of this temple were put up by S. Arumugam Mappana Mudaliyar, the proprietor.

3rd day of Chittrai of the Hindu year Savmiya of the era Kaliyuga 5010"

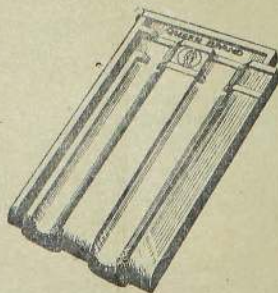
Inscription on the granite pavement inside the Holy of Holies

"The Samburodchana Dedication Ceremony was performed on this 20th day of Vaikasya of the Era Kaliyuga 5004, after completing this pavement with granite stones at the expense of the second S. Arumugam Mappana Mudaliyar, the proprietor and the 6th Descendant of Ragunatha Mappana Mudaliyar by whom this Temple was originally built."

Litigation

To clarify the conflicting accounts that now and then appear about the origin, history and management of this Temple, I propose to recapitulate authoritative details quoting relevant extracts from (a) the voluminous but learned Judgement in D. C. Jaffna Case No 1970 of an eminent Judge, the late Mr. J. C. W. Rock, C. C. S., and D. J. at Jaffna and (b) from the order of the Honourable the Supreme Court made in appeal in that

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case. It would be seen that this case—a triangular contest—was fought out by (I) the Descendants of this Don Juan Mappana on the one hand (II) the descendants of Subbaiyar, the original officiating priest on the other and (III) a few public spirited worshippers representing the Hindu Public of Jaffna. The contending claims of these 3 parties were exhaustively inquired into by the learned District Judge, the litigation commencing on or about 4-8-22 and finally ending in appeal on 2-9-30—after 8 long years!!

They reveal some interesting facts about the origin and history of this temple and throw light on the mode and manner of managements or rather mis-managements of Hindu Temples in general and the canker of everlasting and opposing claims of managers and officiating priests in particular. Public indifference to the administration of these temples and the quixotic if not blind donations of worshippers are also shown in their proper perspective.

(To be continued)

Small Pox In Pungudutive

According to a Communique issued by the Medical Department, Small-pox has occurred in Battawate in Badulla District and in Pungudutive.

The small-pox patient in Pungudutive succumbed to the disease. Free Vaccinations are being done at the Office of the M. O. H. Jaffna and the Hospitals in Pungudutive.

Sri Lanka's National Flag

Continued from page 1.

ly a loyal fighter in the cause of the country.

The amendment was lost only the mover, the seconder and the Member for Matale voting 'aye'.

The recommendation of the Committee was accepted by 51 Votes to 21, 8 declining to vote.

The Indian members and the Revolutionary L. S. S. P. party abstained from voting.

ORDER NISI

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction No. 1243

In the matter of the Last Will and Testament of the late Murugesar Subbiah of Vaddukodai West, Jaffna.

Deceased.
Apputhurai Veluppillai of Vaddukodai West.

Petitioner.

Vs.

1. Subbiah Murugesapillai of do.
2. Chinnachippillai widow of Murugesar Subbiah of do.
3. Chelliah Kandiah of do.

Respondents.

This matter of the petition of the above-named petitioner coming on for disposal before S. S. J. Gunasekera, Esqr District Judge, Jaffna on the 20th day of November 1950 in the presence of Mr. V. Nagalingam, proctor for petitioner and the affidavits of the petitioner, the notary and witness having been read; it is ordered that the above-named 3rd respondent be appointed guardian ad-litem over the 1st respondent, and that the Will of the above-named deceased dated the 8th day of October 1938 be and the same is declared proved, and that letters of administration with the will annexed be granted to the petitioner, unless the said respondents shall appear before this court on or before the 8th day of February 1951 and show cause to the satisfaction of the court to the contrary.

This 20 day of November 1950.
Sgd. S. S. J. Gunasekera
District Judge.

Extended to
8-3-51

(O. 124. 2 & 6)

ORDER NISI

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction No. 1229

In the matter of the estate of the late Kandiah Rajaratnam of Kondavil, Jaffna Deceased
Karanakar Kandapillai of Kondavil East Jaffna

Vs.
Sellappah Kandiah of Kokuvil East, Jaffna

Petitioner Respondent

This matter coming on for disposal before S. S. J. Goonesekere, Esqr. District Judge, Jaffna on the 2nd day of October 1950, in the presence of Mr. C. Arulampalam, Proctor on the part of the petitioner and the affidavit of the above mentioned petitioner dated 2nd October 1950 having been read;

It is ordered that the said petitioner be declared entitled to have letters of administration to the estate of the said intestate as the maternal grand-father of the deceased and that such letters of administration be issued to him accordingly unless the respondent or any others interested shall on or before the 6th day of December 1950, show sufficient cause to the satisfaction of this Court to the contrary.

This 2nd day of October 1950

Sgd. S. S. J. Goonesekere
District Judge

Drawn by
Sgd. C. Arulampalam
Proctor for petitioner

Time to show cause extended to
14th March 1951.

Sgd. S. S. J. Goonesekere
District Judge

21st February 1951
(O 123 2 & 6)

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EDITOR-IN-CHIEF: T. Muttusamipillai