

THE  
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## THE GENERAL ELECTION

### CHOICE OF CANDIDATES —A SPECIAL RESPONSIBILITY

IN about a month's time from now the General Election will be over which will put a party or a combination of parties in control of the Government for the next five years. For in the absence of a well-organised party system based on clear-cut economic and social principles, candidates at elections in Ceylon have too much personal stakes to risk a dissolution earlier. So it behoves the electorate to exercise their cool and dispassionate judgment before giving their votes in favour of a particular candidate and a particular line of policy.

In England under the two party system the elector's task is fairly clear and easy. The election issue is never communal and is clearly placed before the elector. He may be taken up by misrepresentation or catch phrases, but seldom by personal influence or private interest. A Conservative elector almost always gives his vote to the Conservative party, and a Labour elector to the Labour party. The fate of a party is decided generally by a floating middle class population who are neither decidedly Conservative nor Labour. These are not interested in free private enterprise or in nationalisation, but have their interests in economic stability and imperial prestige.

At the forth coming General Election unfortunately the state language promises to be the only issue to the exclusion of all others. "Singhalese only" is the cry of the moment, as the "Haug the Kaiser" cry on which Lloyd George rode to power was immediately after the close of the First World War. Sir John Kotelawaia, not to be out-

ing leaders of his community has asked at the Kelaniy Conference for a mandate from his community for his Singhalese only policy and for a clear two-thirds majority. Power, personal and party, alone counts at this election, and nobody seems to consider the communal tension and bitterness that the language issue has set in motion and the difficulty of bridging the gulf later on. The Singhalese

By  
**N. SANGARAPILLAI,**  
B. A. (Lond.)

leaders and the masses hope and fondly hope to bear down all future minority opposition by sheer weight of numbers and perhaps by political patronage.

The U. N. P. has been in power for over eight years, and has all the advantages of undisputed sway and unbroken prestige and of the continuous possession of the spoils system. The nation must take stock of its achievements and its record for the past eight years. This record is one of sheer waste, extravagance, inefficiency and mismanagement. Opportunism seems to be the guiding principle of the Cabinet and of individual members of the party. The main ideal is to keep the party united and the Government in power. The Government has done nothing to increase industrial production, to check inflation or to make a better distribution of wealth and very little to create new employment. The administration carefully imitates the main forms of British Parliamentary system, but without the spirit that informs

that system. The result is the Parliamentary party of the U. N. P. has done nothing to criticise, check or guide the Cabinet administration, but has surrendered its functions to a Fascist Government and stood by its policy even when its wisdom or fairness is open to question. If the country is to progress on sound lines men of ideas and initiative and the decision and earnestness to translate those ideas into action must replace the present leaders of the U. N. P. By its unanimous adoption of the language cry the party has forfeited it claims on the support of the minorities.

The Leftist parties are bound to suffer eclipse at the ensuing election. In areas with a predominantly Singhalese electorate no Leftist candidate will have a chance unless he takes up the "Singhalese only" cry. While we do not appreciate their doctrinaire outlook and demagogic exploitation of class war for political purposes, the Parliament will miss their outspoken criticism.

The electorates in the Tamil-speaking areas have a special responsibility in the choice of their candidates. Even now there are candidates who speak in terms of co-operation and compromise, though they have resigned from the U. N. P. The electorate should not be misled by lip-service to parity of status, but should scrutinise the credentials of candidates and return to Parliament only candidates of outstanding ability and proved sincerity who can be trusted to resist all official temptation and patronage and not to barter away their birthright for office and political concessions. While every one will admit that the social disabilities under which the untouchable classes

### For Daily Living

Here are ten resolutions which will be helpful to everyday living.

To get the most out of every day by planning ahead.

To look forward instead of brooding over what is past and cannot be undone.

To keep eyes open for the happiness which lies in the common daily round instead of dreaming of that which might be mine if only things were different.

To do the small kindness near at hand instead of missing in the hope of doing something very big, some other time.

To rejoice with those that rejoice, which is often so much harder than weeping with those that weep.

By  
**V. E. Willis Maladeniya**

To stop 'snapping' at friends because you happen to be worried.

To feel kind and virtuous a matter of course whenever you do a little service.

To remember that happiness is a duty, and not to think that a worried look and a short temper are signs that you are working hard.

To raise your standard of conduct, and make sure that your standard is higher or no less than others.

Labour are a serious blot on Tamil society we do not favour the attempt made by Leftist candidates to set up class against class for their personal ends, ignoring the larger issue of parity of status. The elevation of the depressed classes must proceed on the lines taken up by the Indian Government and people. Untouchability in any form must be made a statutory offence as in India. Candidates and their supporters have a special responsibility to keep elections clean and free from corruption. The U. N. P. in particular must contribute to the setting up of a tradition of clean elections and must check the excessive enthusiasm of Government officers and Headmen.

### FOR YOUR FUTURE

CONSULT  
**SRIPATHY (JR.)**  
C/o. HINDU ORGAN

### YOGA

Yoga is an auxiliary path to knowledge or Jnana.

The chief aim of Yoga is to control the unruly senses and the wandering mind.

Yoga is one of the ancient systems of Hindu culture which leads man to eternal happiness and blissful union with the Lord.

Yoga is a system of spiritual and mental self-development.

Yoga seeks to release man from the clutches of matter and restore him to his original state of divine glory and immortal bliss.

The practice of Yoga makes the body and mind free from defects and

By  
**SWAMI SIVANANDA**

diseases. It bestows physical and mental efficiency through the practice of Asana, Pranayama and concentration.

Yoga makes a man free from suffering, pain and old age and confers longevity. It helps one to attain perfection and freedom.

Yama and Niyama afford preliminary moral training. They consist in giving up vices and acquiring virtues.

Asana, Pranayama and Pratyahara are aids for controlling the mind indirectly through physical discipline, steadiness of body, regulation and stoppage of breath and the withdrawal of the senses from their objects.

Dharana, Dhyana and Samadhi are different stages in concentration. They help directly in controlling the mind.

When the mind is subdued, when the thought waves are stilled, the veil is lifted and the Real is attained easily.



## NOTICE

The Saiva Prakaia Press and the office of the 'Hindu Organ' and 'Inthusathanam' will be closed on Saturday, the 10th instant on account of the Maha Sivarathiri Festival.

MANAGER.



சமஸ்தவியை ஞானமுதல்வியும்  
சமஸ்தவியை ஞானவிசேஷமும்  
சமஸ்தவியை ஞானவிசேஷமும்  
சமஸ்தவியை ஞானவிசேஷமும்

திருச்சிதம்பரம்.

## Hindu Organ

FRIDAY, MARCH 9, 1956

## Treasure These Thoughts

Emancipation means the realisation that you are the eternal Atman. You are always That. Only you have to know it. That is freedom.

## THE FALLACY ABOUT THE MANDATE

THE pre-nomination-day 'cold war' has ended. Wishful thinking and rumour-mongering, to some extent, have ceased to add to the difficulties of the simple-minded voter. Candidates have come out into the open with their formal appeal for a mandate.

Now, what is this mandate for and how is it arranged to be obtained. The Sinhalese speaking people's demand is that 'Sinhalese only' should be the State language of this country. But the Tamil speaking people want both Sinhalese and Tamil to be the state languages. In these circumstances those electorates that have preponderating Sinhalese speaking voters will naturally return members who champion the 'Sinhalese only' cry and the verdict of the rest will be obviously in favour of those candidates who want parity of status for both languages. And is this the method that has been prescribed by pandits of political science for obtaining the consent of the citizens of a heterogeneously peopled country to effect constitutional changes that aim at the exclusion of a substantial section of the people from participation in the affairs of the nation? Racial segre-

## SAHASRANAMAHS—THE SIGNIFICANCE

India seems to be a vast laboratory wherein perpetual experiments are conducted in varieties of religious experience, and pioneer forms of religious literature are created. No wonder that the credit of introducing to the world that species of composition known as the Sahasranamah goes to her.

The origin of the idea must be traced to the Rudram and the Purusha Sukta. Readers may be aware of that splendid hymn in the Yajur Veda wherein Lord Rudra is praised by double salutations before and after His name: "Salutations unto Him, Rudra, who wear the golden bracelets, and to the leader of hosts salutations unto the Lord of all the quarters of the Universe salutations again and again." Out of these appellations has been composed the Rudra Thrisoti or "three hundred names" The Purusha Sukta hymn which treats of the creation of the Universe starts with the statement "God, the Purusha (the individual in excelsis inside every being) hath a thousand heads a thousand eyes,

a thousand feet. He pervaded the entire Universe and stood 10 inches over and above." That is, God is all created beings and the Universe, but in his transcendent nature he is above and beyond creation. What is more logical then that the being who hath a thousand heads and eyes and feet should have a thousand number of names? Whom could it have struck to introduce such a novel form of composition into the world but that polymath of learning, Sage Vyasa, who is the most representative genius of India? He appended a Vishnu and a Siva Sahasranamah to the

By

T. R. RAJAGOPALA IYER

Anusasana Parva of his Mahabharata epic. Vyasa closed the Itihasa or epic age in India and inaugurated the Puranic age. The end of the Itihasa period set the fashion of the Sahasranamahs; the succeeding Puranic age developed them.

There is not a single compilation in favour of Indra, Surya, Soma, Varuna, Vayu or Agni. Even among that trinity who supplanted them there is none to Brahma. The Puranas are the great storehouse of the thousand names and all the popular Puranic deities have one or more of such works in their honour. The sanctity and growing importance of temples, especially in South India have along with the fervour of individuals added to the lists until there are now more than a score of them. Chidambaram, Srirangam and Thirupathi have their own temple Sahasranamahs. So far as I am able to ascertain there are extant the following Namahs; one on Vishnu, two on Siva, (one in the Bhara-aham and the Vedasara in the Padma Purana), two on Lakshmi (one in Skandam and one in use in Srirangam) one each on Subramania (in the Skandam), on Lalitha and on Sudarsana in the Brahmandapurana. There are besides Namahs on Ganapati, Hanuman, Durga, Bhavani, Annapoorani, Kali, Gayatri, Lakshmi Narasimha, Rama, Krishna, Gopala and Dattatreya. There is one on Sita in the Adibutha-Ramayana which treats of her as a manifestation of Parasakti and another one admirably summarising the entire Ramayana by one Subramanya Sastri of Pudukkottai who died in 1901, which is yet to be published. There is one on Sankara Bhagavadpada and one on Saibaba, both of them holding them up as avatars of God.

The Sahasranamahs proceed on the assumption that God

is both personal and impersonal. When the Supreme and undifferentiated One becomes differentiated and creates the Universe, for whatever reason, it assumes personality and is the first of personal beings the Adipurusha and the Purushottamah. All qualities emanate from Him and He is the acme and perfection of all lovely and desirable qualities.

The lines on which the names will proceed are usually as follows: One portion will be taken up with describing the birth or avatar or particular manifestation of the Deity, the reasons for such necessity, usually at the request of the Gods, and the form or figure with the ornaments, and the weapons or articles it wears about its body and on its hands. Then follow the exploits of the Deity against the Asuras. (As Sankara is never tired of reminding us in his commentaries on the Upanishads these fights between the Gods and the Asuras are veiled allegories shadowing the eternal conflict between the forces of light and of darkness, both in the cosmos outside and within us. 'La ita is our very self, the innermost shining and immortal personality in us, and Banda Asura is the shameless Ego in whom we are enmeshed, and the victory of Lalita is the victory of the higher self over our lower self', states Bhaskara. Then some names proceed to state that the deity performs the three fold functions of the creation of the universe, of its preservation, and finally its destruction; that is to say, the particular deity is equated with the highest power and all the other Gods are stated to be subsidiary to it and to worship it. This does not shock the conscience of the Hindus, since owing to their philosophic training, they are at liberty to worship any Ishta Devata they please, and that particular form must be worshipped as the manifestation of the absolute God. It is not meant as a censure or derogation of the others. The remaining core in all the Sahasranamahs is a two-fold one, denying personality form and attribute to God in keeping with the highest teaching of all philosophies, for example Amartibi, Achintyaha, Nirlepa, Nirmala, Nirguna, etc. The other portion is conferring Iswara or Iswarhood on God, a personality responding to the hopes and fears, remonstrances and prayers of man. These are the most interesting and intimate portions of the Sahasranamahs, which endear them to us. But the main object of all the Sahasranamahs, as of Hinduism, is to gain that clarified vision which sees God or divinity everywhere in the universe.

It follows from what has been stated above that these

## British Press on Communism

A study of the leaders' speeches at the Soviet Communist Party Congress impelled both the Foreign Secretary and the Prime Minister in the House of Commons on Monday to underline the fundamental difference of the philosophy between Communism and the free world.

Mr. Selwyn Lloyd said: "We believe Communism, in fact, to be abhorrent to people who are free, with uniformity enforced from the top, with pressures applied to those who do not conform, whether they be the labour camp or political execution, as recently happened to leaders in Georgia who were at odds with the regime. We detest the single list of candidates at elections, the denial of the right of opposition and the domination imposed upon the Satelliteites. Who has ever seen a Satellite representative at an international gathering differ upon any issue from the Soviet Union?"

Contrast the action, for example, of the British Commonwealth in the United Nations where the free and equal partners in that Commonwealth differ and vote as they please. What mockery it is to talk about British Imperialism in the face of the facts on the Communist side. We are proud of our freedoms to dissent, to vote, to criticise and to write and speak as we like. We believe in the rule of law impartially administered, and a Communist police state is singularly unattractive to our people. I think their whole materialist conception is repellent."

Mr. Selwyn Lloyd added: "I repeat, if it is to be a battle of ideas fairly waged, we fear nothing and it is deeds and not soft words which will persuade us that a battle of words is to be fairly waged. We must not be thought to be unfriendly if we defend ourselves when we are attacked. We are as anxious as anyone for peace."

Sir Anthony Eden said that though this was not a reason for not meeting and discussing with the Soviet leaders, it must be accepted that our philosophies in respect of freedom were poles apart. "They have one party one trend of thought and one speech with many variants. That is all that many can even imagine, and yet that is the antithesis to what we believe in."

Later in his speech, Sir Anthony drew a contrast between Soviet treatment of countries under their sway and the progress of many countries towards self-government, culminating in their taking their place, by their own free will and own decision, within the British Commonwealth. He asked: "Can we conceive of the Kremlin willingly agreeing that the Baltic States, to take one example, should be free self-governing entities or, for that matter, any of the greater and more ancient States behind the Iron Curtain?"

(Continued on page 5)



"If any member of the coalition is unable to accept any decision of the executive on the ground of conscience, the member shall not speak or vote against the decision in public and if required by the head of the coalition, shall submit his resignation from the coalition and/or of Parliament and seek reflection, if he so desires, freed from allegiance to the coalition.

## VANNARPONNAI



# THE INDIAN NATIONAL EVOLUTION

## Aspects For Study By Sponsors Of 'Resistance Movements'

(The portrait of the pioneers in the Indian National Evolution as depicted in the 'March of India' is continued from the issue of the "Hindu Organ, of February 10, 1956).

Between 1906 when the venerable Dadabhai Naoroji raised the cry of Swaraj (thus reconciling Liberalism associated with him, Ranade, Mehta and Gokhale and the political idealism represented by Tilak, Lajpat Rai, Bipin Chandra Pal and Aurobindo) and 1919 when the Mahatma arrived on the scene and released new forces for the liberation of India, history took swift and precipitous turns both at home and abroad. If in the intervening years the first Great War rocked the nations of the earth and brought in its wake a world-wide demand for the survival and safety of Democracy, in India, national aspirations for self-government reached a new stage, indissolubly bound up with the memory of a celebrated woman-warrior of both the pen and the tongue. Dr. Annie Besant's unqualified opposition to the Gandhian philosophy should not in any way blind us to the significance of her own role in history and the impact of her many-sided personality on the public mind.

Irish by birth and Indian by adoption, the first woman to preside over the Congress.... and one of the greatest women of all times.... Dr. Besant roused the national consciousness of Indians first by her religious gospel and then by her political crusade. As a girl of seven she recited Milton's 'Paradise Lost' while swinging in a cradle; as a young woman she fought alongside Brandlaugh a great campaign; later she launched Bernard Shaw in literary life while as a Theosophist she led a world movement. A powerful writer, a superb orator, and a born organiser, she made the dead bones in the Indian political valley instinct with life and planted the national banner on mountain-tops. Editor of fourteen papers and contributor to each of them, and speaker that knew no rest, she was, even in her eighties, a dynamo in action. India owes much to her, and she

lit in our national life many a fire to which no extinguisher could be applied. Among persons whom she inspired were men like Dr. Arundale and Mr. B. P. Wadia who and the privilege of being interned with her, and Sir S. Subramania Iyer, who, after retirement from the Madras Bench, surrendered his knighthood and wrote a famous letter to President Wilson, in the cause of India. Incidentally the versatile Dr. C. P. Ramaswami Aiyar was one of Dr. Besant's excellent discoveries and staunch political associates.

Among Dr. Besant's contemporaries, and with the solitary, if inevitable, exception of Gandhiji, there was no Indian leader, with a longer record of public service or a greater patriarchal pre-eminence than the Pandit of Prayag. Pandit Madan Mohan Malaviya was a host in himself. In his twenties he left an abiding impression on the Congress; in his thirties he distinguished himself in the triple capacity of teacher, lawyer and journalist; in his forties he nominated the legislatures and presided over the Congress; in his fifties he built single-handed the Hindu University at Banaras and presided over the Congress for a second time; in his sixties, he faced the rigours of incarceration and organised the Hindu community, and in his seventies he persuaded himself to leave for England to attend the Round Table Conference. Later, even when he was bent by advancing years he retained the optimism of youth. He was often on the losing side; sometimes perhaps on the wrong side but never on the side of wrong. A life-long Congressman grown grey in the service of India and a devout Hindu steeped in ancient lore, Pandit Malaviya was so universally respected for his political probity and personal purity as to be hailed as 'the central sun of Hindustan'.

If Gokhale was Gandhiji's 'guru' in a spiritual

Astrological

## WEEKLY FORECASTS

'SRI PATHY'

FROM 11-3-56 TO 17-3-56

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

A week full of worries. You will have to shoulder some new responsibilities. But financial luck promised. Friends will help you out of difficulties.

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

Conditions in the domestic sphere will improve gradually. You will be able to clear some misunderstandings. Educational success and triumph over enemies also shown.

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

You will be worried over some others affairs this week. Unexpected financial gains promised. Gains through lands and landed properties also shown.

**CANCER** Punarpoosa 4, Poosa, Ayilya [Kataka Rasi]

Some unwelcome changes in the office shown this week. All is not well in the domestic sphere also although you are sure to have your way. There is bound to be unpleasantness and misunderstanding. Sunday and Monday the worst out of the lot.

sense, V. S. Srinivasa Sastri was the former's gift to India. The efflorescence of the former Headmaster of the Triplicane High School into a Right Honourable gentleman is one of the romances of Indian public life. He represented India at several international conferences, enthralled the most cultured circles in the English-speaking world by his matchless eloquence, and won the Freedom of the City of London. As Gokhale's successor and Gandhi's friend, as India's cultural ambassador and the Empire's silver-tongued orator, Sastri won fame and made history. All over the world he was received as a humanitarian agent who combined the breadth of a statesman with the depth of a scholar, and the fervour of an evangelist and was as much respected for his character as admired for his calibre. The 'Nation' and 'Athenaeum' claimed him as a representative of all that is best in Indian

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

You will have to face much criticisms this week. Health too will not be very satisfactory. Financially a good week. Spend Monday night Tuesday and Wednesday with care.

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

Clashes with relatives likely this week. But you are not going to be affected much. Health should improve. Financially also good week except for the last three days.

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

A good week. You are sure to go ahead with your plans. But beware of scandal mongers. Beneficial changes in the office as well as at home promised after midweek.

**SCORPION** Visaka 4, Anusha, Kettai [Vrischika Rasi]

There will be no peace of mind this week. Your enemies will be upsetting your plans frequently. All is not well on the domestic side also. Be careful in all your undertakings.

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

You will be able to steer clear of most of your difficulties this week. Relatives and friends will be very helpful. Financial gains also promised.

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

Beneficial changes in your affairs promised this week. But work will be heavier. You will be forming some new friendships which will help you much later.

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

You will be able to clear some misunderstandings this week. Triumph over rivals promised. There is also scope for favourable changes and romantic experiences.

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

You have to be careful in every step that you take this week. There will be no mental peace. Domestic upsets and financial worries also shown.

national aspirations... Till he drew his last breath he retained great enthusiasm for political and constitutional problems and commanded a respectful hearing. 'A really great man', Montagu called him, and rated him high as an astute and independent thinker.

In the twenties of the century there were two other redoubtable men from the South whose Presidential association with the Congress was a landmark in Indian politics—Mr. C. Vijayaraghavachariar, the Grand Old Man of Madras and Mr. S. Srinivasa Iyengar, once the leader of the Madras bar. C. Vijayaraghavachariar, the hero of Salem riots and one of the stalwarts of Indian public life, enjoyed a great reputation for unyielding independence and incisive logic. He was one of our greatest constitutional pundits. He presided over the Nagpur Congress in 1920 and the Unity Conference in 1932.

The Gandhian scene was (Continued on page 5)



# APRIL ELECTION CANDIDATES

CONTESTS EVERYWHERE

## CHALLENGE TO ALL LEADERS

Nomination day excitement yesterday was greater than expected. Not one seat had the honour of a no-contest decision. Five women candidates have entered the Battle of the Ballot. Particulars regarding Northern and Eastern Provinces are given below.

### Symbols

FP	House
UNP	Elephant
LSSP	Key
CP	Star

### Jaffna:

Mr G G Ponnambalam (Tamil Congress) Bicycle
Dr E M V Naganathan (Federal Party)
Mr M Karthigesan (Com- munist Party)
Mr A Viswanathan Lanka Sama Samaja Party)

### Kankasanturai:

Mr S J V Chelvanayagam (FP)
Mr S Natesan(Independent) Umbrella
Mr V Ponnambalam (C P)

### Kopay:

Mr C Vanniasingam F P)
Mr C Arulambalam (I) Umbrella

### Vaddukedai:

Mr A Vaidialingam (C P)
Mr A Amirthalingam (F P)

### Kayls:

Mr A L Thambiayah (I) Scales
Mr V A Kandiah (F P)

### Chavakachcheri:

Mr V Kumarasamy (I) Scales
Mr V N Navaratnam (F P)

### Pt. Pedro:

Mr P Kandiah (C P)
Mr K Thuraiatnam (FP)
Mr M Sivasithamparam (I) Umbrella

### Vavuniya:

Mr C Suntharalingam (I) Tree
Muhandiram P Tharmalin- gam (I) Cartwheel

### Mannar:

Sir Kandiah Vaithianathan (I) Umbrella
Mr C Sittampalam (I) Bicycle
Mr V A Allegacone (FP)

### Trincomalee:

Mr N R Rajavarothayam (F P)
Mr A I Rajasingham (I) Bicycle.
Mr M James Appabamy (I) Umbrella

### Mutur:

Mr M E H Mohamed Ali (I) Scales
Mr A H Alwis (I) Aeroplane

### Kalkudai

Mr P Manickavasagar (FP)
Mr V Nalliah (I) Scale
Mr S Sivagnanam(I) Bicycle
Mr A H Macan Markar (I) Umbrella

### Batticaloa

Mr R B Kadigamar (I) Scales
Mr S Rajadurai (FP)
Mr A Sinnelbbe (I) Tree
Mr A Thavarajah (I) Bicycle

### Paddiruppi:

Mr S U E hirmanasugbam (I) Lamp.
Mr SM Rasamanikam (FP)

### Kalmunai

Mr Abdul Majeed I Tree
Mr M S Kariapper (FP)
Mr Francis Xavier (LSSP) (NM's group)

### Pottuvil

Mr M S A Jaward (I)Um- brella.
Mr M I M Majeed (I) Chair
Mr M M Mustapha (FP)

### Puttalam

Mr H S Ismail (I) Cart- wheel
Mr A Y L Mohamed Mun- soor (LSSP—NM's Group)

### Balangoda:

Mr M P Jothipala (NM's group) Key
Mr E W Mathew (UNP). (Second Member) Aeroplane
Mr A F Molamure (UNP) (First Member) Elephant
Mr V T G Karunaratne (SLFP)
Mr S Srikanandan (Universal Party)

## IN MEMORIAM

THE LATE

Mr ST. M. PASUPATHY CHETTIAR

BORN: 21-4-1856  
DIED: 9-3-1906

FIFTY years have passed since you threw off  
The mortal coil and sought the feet  
Of the Lord with a thousand names;  
Thy earthly name, a symbol of  
The blissful union of soul  
And God, had been thy holy aim,  
Till death, grim monster though it seem,  
Released thee from the thralls of sins  
And set thee free, the greater joy  
To task, through all eternity—  
Our earthly grief must shed a tear  
To one so dear, a hallowed name  
Enshrined in hearts that ne'er forget  
The thousand deeds of affection  
Thy life-work was to raise the hall  
Of light that men may see the light  
The Truth, the unspeakable love,  
The growing piles will e'er proclaim  
Thy noble heart and noble work.  
The HINDU COLLEGE and thy name  
Shall live in association  
In grateful hearts through years to come.

(Inserted by  
His Loving GREAT GRANDCHILDREN)

## The Indian National Evolution

(Continued from page 4)

conspicuous by the pre-situations, there was  
sence of some Muslim something dramatic in  
stalwarts, the foremost him, and even his last  
among them being the famous utterance at the  
Ali Brothers—the two Round Table Conference  
greatest brothers in our was shrouded in drama.  
recent history, not exclud-  
ing the Patel brothers.  
They were in the grip of  
the same idea and worked  
in unison till death parted  
them. Shaukat Ali seemed  
to have no politics of his  
own, and if he had any,  
he always relied on his  
younger brother's text and  
direction. In the days  
of the Khilafat agitation  
and Hindu-Muslim frater-  
nity, Shaukat Ali, with  
his breeziness and swagger,  
had his own way of deal-  
ing with the crowds that  
Gandhi drew to his em-  
barrassment. Mohammed  
Ali had had his triumphs  
in the intellectual domain.  
Brilliance was, so to say,  
his handicap, for he was  
far too brilliant. A great  
journalist and speaker, he  
had a wonderful command  
of the English language  
which was a supple instru-  
ment in his hands. He  
was famous for his lively  
epigrams. A passionate  
believer in freedom, his  
vision was ostentatiously  
Pan-Islamic, and he was,  
in the Congress politics  
of the day an uncertain  
customer. By his side,  
one was always on the  
edge of a volcano which  
might explode any moment.  
With his love for piquant

## Sahasranamahs— The Significance

(Continued from page 2)

component parts are or  
should be inherent in any  
proper apprehension of the  
deity in any religion or philo-  
sophy worth the name and  
hence one can expect, that  
omitting the history or  
legend peculiar to particular  
manifestations of it, all the  
other things are in common  
the world over, and there is  
very little or nothing that  
a tolerant and broadminded  
votary can object to in the  
names of others, or that he  
cannot use with regard to  
his own deity, as Abul Fazl,  
Sufi Minister of Akbar did.  
And herein lies, to use a  
Vedic phrase, the essential  
sahasranamatvam or quintes-  
sence of all Sahasranamahs,  
the Golden thread that runs  
through all religions and  
binds all mankind to the  
throne of God.

All words have got the  
power of bringing the object  
denoted by them before our  
mental apprehension. The  
words relating to God similar-  
ly should and do bring  
God before us, provided our  
mental vision is cleared. The  
votaries of the Bhakti cult  
maintain that Sakti or Power  
recites in the mere names of  
God independent of the fact  
whether the person who  
utters them uses them  
wittingly or unwittingly.

The Ajamil episode of the  
Bhagavata is cited in support.  
It is the mere repetition of  
God's name without really  
meaning Him is so potent,  
how much more would it be  
if done deliberately in faith  
and prayerfully? The Sahas-  
ranamahs are a standing  
challenge to every one of us  
to coin words be fitting one's  
unique savour of God.

— Madras Hindu

## NOTICE TO CREDITORS AND SHAREHOLDERS

Case No. C. O. 15 of the  
District Court, Jaffna.

The Youths Social Service  
League Syndicate Ltd Jaffna

Notice is hereby given that  
all the shareholders and  
creditors of the abovenamed  
Youths' Social Service  
League Syndicate Ltd Jaffna  
are required to prove their  
claims in the said case No.  
C. O. 15 D. C. Jaffna on or  
before the 6th day of April  
1956. In default thereof they  
will be excluded from the  
benefit of distribution.

Dated this 28th day of  
February 1956.

V. A. DURAIYAPPAN  
Liquidator.

Malar Vasam  
Chundikuly, Jaffna.

(M 240 9)



## Premier Nehru On Parliamentary Democracy

(Continuation)

Unlike in the nineteenth century, when Governments performed more or less "police functions only," Government and Parliaments nowadays had to tackle social problems. These problems had become so vast and grown so enormously that sometimes one began to doubt if the normal parliamentary procedures were adequate to deal with them. All kinds of suggestions had been made to have powers transferred to committees, etc., in order somehow to get over the difficulty of finding time to deal with some of the problems Parliament had to face.

I do not know whether any satisfactory solution has been found. But I know that Parliament has to work harder, much harder, nowadays than it used to before. Members get a lot of papers which they, probably, hardly find time to read and spend a lot of hours grappling with problems. You can then imagine the burden that members of the Government have to carry. They have not only the burden of the private member but the burden of decisions which are part of day-to-day governance. This business of Government becomes more and more complicated and it becomes a little doubtful how far parliamentary democracy can in the old way carry on its work and solve these problems in time; and unsolved problems are very dangerous things.

The industrial revolution in Europe brought about a great change in the texture of the world. In the same way, the French Revolution came about sixty years ago with a mighty shake-up. It created innumerable ways of thoughts which affected Europe. While these revolutions brought in their wake tremendous changes, the minds of the people lagged behind and did not keep pace with these events.

The functions of parliamentary governments had increased enormously during the last 30 to 40 years. The responsibilities of the Government under this system were so great that most of the time of Parliaments was taken in transacting Government business with the result that the private members were completely "squeezed out". In the 19th century, in Britain private members played a very important role in the House of Commons but under pressure of circumstances, this part of the private members' activity became narrower and narrower. The result was that private members were nothing but "merely private".

### Order Nisi

IN THE DISTRICT COURT  
CHAYAKACHCHERI

Testamentary Jurisdiction  
No. 53

In the matter of the Last Will and Testament of the late Anthonippillai Stanislaus Rasiah of Usan.

Deceased.

1. Altia Nesamalar widow of A. S. Rasiah of Usan and
2. Anthonippillai Balathazhar Chinnai Doray, Beach Road Jaffna.

Petitioners.

Vs.

1. William Miller Sathaseelan Kingsbury and wife
2. Mary Pushpam of Usan presently of 56/26 Ratnakara Place, Dehiwela
3. Samuel Pararajasingham Rasiah of Usan presently of Government Central College, Hanwella
4. Albert Ratnasingham Rasiah of Usan presently of St. Johns College, Nugegoda and
5. David Jayasingham Rasiah of Usan presently of 37 Marris Hall, Ceylon University, Peradeniya.

Respondents.

This matter coming on for disposal before S. Thamby-Durai Esqr. District Judge Chayakachcheri on the 1st day of December 1955 in the presence of Mr. S. K. Thiravaniyagam Proctor on the part of the Petitioners and the affidavit of the abovenamed Petitioners and witnesses to the Last Will dated 19th day of June 1955 marked X filed in this case having been read.

It is ordered that the Last Will of the abovenamed deceased dated 19th day of June 1955 filed in the case be declared proved and that the Petitioners as Executors named in the said will be entitled to have Probate of the same issued to them accordingly, unless the said Respondents or others interested shall on or before the 31st day of January 1956 show sufficient cause to the satisfaction of this court to the contrary.

This 1st day of December 1955

Sgd. S. ThambyDurai  
District Judge

Drawn by  
Sgd. S. K. Thiravaniyagam  
Proctor for Petitioner

Extended and Reissued for  
6th March 1956

Sgd. S. T.  
District Judge  
(O 161 2 & 9)

## Donation To Temple Society

Mr. M. Karthigasu, Advocate and Solicitor, Singapore, has donated to the Sri Senpaga Vinayagar Temple, Ceylon Road, Singapore Building Fund the sum of one thousand dollars in memory of his late parents, the late Dato Doctor N. Mootatamby of Singapore and Johore Bahru and Mrs. Mootatamby.

### ORDER NISI

IN THE DISTRICT COURT  
OF JAFFNA

Testamentary Jurisdiction  
No. 139

In the matter of the intestate estate of the late Trevlyn Koch Toussaint of Beach Road Jaffna.

Deceased.

Travise Koch Toussaint of Mandaitivu in the Division of Islands Jaffna.

Petitioner.

Vs

- 1 Miss Linda Rosellyn Toussaint of Beach Road Jaffna

- 2 Mrs Muriel Leembruggen of Jaffna presently residing with Hettiarachi, Kolanaya.

- 3 Mr. Rex Leembruggen and wife.

- 4 Rachel both of Jaffna presently of No. 56 Mitchley Avenue Purnly Surrey England and

- 5 Miss Mirian Toussaint of Jaffna presently residing with Campbell of St Ann's No. 43 Allen Avenue Dehiwella

Respondents.

This matter coming on for disposal before P. Sri Skanda Rajah Esquire District Judge Jaffna on the 8th day of February 1956 in the presence of Mr. Thiru Ariyanayagam, Proctor, on the part of the petitioner and the affidavit of the petitioner dated the 7th day of February 1956 having been read; It is ordered that the petitioner be declared entitled to have Letters of Administration to the estate of the abovenamed deceased as his brother and one of his heirs and directing that such Letters of administration be issued to him accordingly-unless the Respondents or any other person or persons shall appear before this Court on the 23rd day of March 1956 and state objection or shew cause to the satisfaction of this Court to the contrary.

Jaffna this 8th day of February 1956.

Sgd P. Sri Skanda Rajah  
District Judge Jaffna.

(O, 160, 2 & 9)

### ORDER NISI

IN THE DISTRICT COURT OF  
POINT PEDRO  
Testamentary Jurisdiction  
No. 557 T

In the matter of the intestate estate of the late P. Velupillai Seenivasagam of Puloly East Deceased  
Seenivasagam Dhanabalingham of Puloly East  
Petitioner

Vs

- 1 Parupathipillai widow of Seenivasagam
- 2 Parameswary daughter of Seenivasagam
- 3 S. R. Ariaratnam all of Puloly East Respondents

This matter coming on for disposal before V. M. Cumaraswamy, Esquire. Additional District Judge, Point Pedro on the 27th day of January 1956 in the presence of Mr. S. Nagalingamudaly, Proctor on the part of the Petitioner and the Petitioner and affidavit of the Petitioner dated the 27th day of January 1956 and 8th day of December 1955 having been read:—

It is ordered that the petitioner be and he is hereby declared entitled as son of the abovenamed deceased to have Letters of Administration to the above estate issued to the Petitioner accordingly, unless the Respondents abovenamed or any other person or persons interested shall on or before the 15th day of March 1956, show sufficient cause to the satisfaction of this Court to the contrary.

This 27th day of January 1956  
Sgd. V. M. Cumaraswamy  
Additional District Judge

Drawn by  
Sgd. S. Nagaling mudaly  
Proctor for Petitioner  
(O 162 9 & 16)

### ORDER NISI

IN THE DISTRICT COURT  
OF JAFFNA

Testamentary Jurisdiction  
No 147

In the matter of the estate of the late Kathirappillai widow of Cumarupillai Velupillai of Mallakam  
Deceased

Arumugam Swaminathan of Mallakam  
Petitioner

Vs

Velupillai Visuvanathalingam of Mallakam presently 35 Scott Road Kuala Lumpur  
Respondent

This matter coming on for disposal before N. Sivagnanasundram Esqr. District Judge, Jaffna on the 27th day of February 1956 in the presence of Mr. R. N. Sivapragasam Proctor for petitioner and the affidavit and petition of the petitioner 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 her brother and that Letters be issued to him accordingly unless the said Respondent or others interested shall on or before the 26th day of March 1956 show sufficient cause to the satisfaction of this Court to the contrary.

This 27th day of February 1956

Sgd. Sri Skanda Rajah  
District Judge  
(O 163 9 & 16)

## THE JAFFNA MUTUAL BENEFIT FUND Ltd.

(Established 1918)

BANKERS.

Authorised Capital Rs. 800,000.00  
Amount of Calls made Rs. 616,313.00

SHARES: 8000 shares of Rs. 100/- each. 80 monthly instalments of Re. 1/- per share will earn Rs. 100/- for each at the end of the period. Shares issued all times.

CURRENT ACCOUNTS opened and interest allowed at 1% per annum on the average monthly balance when it does not fall below Rs. 500/-.

FIXED DEPOSITS received for periods of 3, 6, 9 and 12 months and interest allowed at 1, 2, 4 and 6 % respectively.

DRAFTS issued on the National and Imperial Banks to Colombo and the Principal cities of India. Remittances to and from F. M. S. by special arrangements.

INDIAN MONEY bought and sold

LOANS on the security of Jewels a speciality. Part payments accepted.

FOR FURTHER PARTICULARS APPLY TO:

S. KANAGASABAI,  
Shroff.

வாங்குதல் வழங்குதல் பெயர் மலிவானது காக்க மண்ணை  
கொண்டு வரக் கொடுத்தல் குறைவிலா துயர் வராத  
காங்குதல் யற்கம் கொடுக்க குறைவிலா வேண்டி மக்க  
மேன்மைகொள் ளைவா நீதி விளங்குதல் வகை மெல்லாம்.

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