

For Neat and Good Printing of

EVERY DESCRIPTION  
ARTISTIC AND COMMERCIALWe are specially equipped to give you  
PROMPT SERVICE

A trial will convince

THE SAIVA PRAKASA PRESS

PHONE 56

JAFFNA.

# THE Hindu Organ.

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

JAFFNA FRIDAY, APRIL 21, 1950

VOL. LXIII.  
NO. 4PRICE  
10 CENTS

## PLACE NAMES IN EASTERN PROVINCE

III

(By A. V. M.)

IN this article I shall deal mainly on the villages which the Roman Catholic Missionaries occupied in early days for the dual purpose of educating the villagers and making them more religious minded.

**Vakalai**—Vakai+Karai. This village is known after the innumerable trees of the 'vakai' species that abound the outskirts of the inhabited areas.

**Panichankeni**—Abounds in 'panicha' trees around the irrigable tank in the village.

**Mankeni**—is named after the village tank from which herds of deer quench their thirst.

**Kayankeni**—This village contains a large number of Kaya trees which produce beautiful blossoms used on festive occasions. The Kandyan flower is so important that it has found a place in the sangam works also.

**Kinnaiadi**—This also derived its name from the Kinnai trees that grow wild in the village.

**Kalkuda**—When S. S. Lady Blake and S. S. Lady McCullum were playing round Ceylon, this little harbour became very important as one of the places of anchor in this side of the island.

**Pankudaveli**—This is now a vast stretch of paddy fields but in former times this was muddy land full of the grass called 'pan' and hence the name. This was once famous for its mats.

**Thannaimunai**—This is a corrupt form of Thennaimunai. *தென்மூலை*—where groves of coconut palms abound this promontory.

**Thandavanoli**—is the open space which is the abode of Siva the dancer of the great dance celestial called *Tiruthandavam*.

**Pulidakkuda**—This is a small gulf surrounded by tamarind trees.

**Putumugatuvaram**—This is the new harbour of Batticaloa. The old one has been abandoned as a result of inundation and erosion along the coast.

**Mankadu**—This is a village full of mango groves.

**Arasadivu**—This perhaps was an island where there was a Bo-tree.

**Kadukkaimunai**—A promontory full of the chelulic Myrcabalam or ink-nut trees.

**Thetativu**—This is another village full of the clearing nut trees which are of medicinal value.

**Palaimunai**—This is a promontory abounding in saigwood trees.

**Karunkottivu**—is another island which contains the black

variety of *Arumtilo batum* used in the preparation of medicines.

**Ambalamurai**—This a harbour with an open space as its background. Hence the name; some say that one Ambalavan lived here.

Now we come to a few villages in the Trincomalee district.

**Kathiraveli**—This was probably an abode of herd Muruga *கதிரவேலி*. But people say that one Kathiran established and named it after him.

**Verugai**—Verugu a kind of root medicinally known as *datura alba* is grown along the banks of this river.

**Anaithu**—A place where we find herds of elephants. This becomes an island in winters.

**Mavdichenai**—also resembles *mankadu* in the numerous mango trees it is famous for.

**Ichilampattai**—This village is full of the jungle called phoenix *farinifera* out of which an intoxicating juice is extracted and used for medicinal purposes.

**Kilivetti**—This is derived from the Sinhalese word *Kiripatti* and was a place famous for its cattle.

**Ilantiturai**—This is a corrupt form of *இலந்திதரை*—as the name suggests this was a harbour in ancient times and tradition says that this was the abode of Kavan Tissa. There were three tanks, three castes and three religions in this town. There are ruins of Hindu and Buddhist temples. This is a Veddha village.

**Maddapukali**—In the E. P. there are many marshy regions which are known as *(மது)*. *Kali* means a small river. *Amirtakali* and *Mattikali* are other examples of these village names. In the above, a kind of grass called *மட்டைப்பூ* grows in abundance and hence the name *மதுபூ*. *மதுபூ* வாசம் ஒலியிழப்பது, *மதுபூ* வாசம் ஒலியிழப்பது *மதுபூ* is an ancient stanza which has the word 'Kali' meaning a small river.

**Ilakande**—This is the Sinhalese name for the eastern hills—*இலகண்ட*—but has become an entirely Tamil District.

**Kottiarattu**—This literally means the tiger district. Probably the neighbouring jungles were cheeta-infested in days gone by. *Mootur* is in this pattu.

**Mootur**—This is a new Muslim Village and literally means an ancient town. Robert Knox's historical tamarind tree may be seen in front of the present Government school here.

**Salapaiaru**—This is known after the grass 'salapai' that grows here. Fish and crabs in

## New Machine To Test Lung-Troubles

Colour As Index

Simply by having a person exhale into a new apparatus developed in the United States, doctors can tell whether the lungs are functioning properly and whether abnormalities are present that may lead to serious disease.

The apparatus records the speed and evenness with which oxygen mixes with other gases present in the lungs. If the lungs are functioning properly, the oxygen combines with lung gases instantly and evenly. If the lungs are not functioning properly, irregularities are recorded by the machine.

The apparatus is costly and requires specially trained operators. Its developers believe, however, that it eventually may be adapted to mass-screening procedure and that it may be especially valuable for use in testing employees of industries where dust hazards are high.

The machine is said to consist of an electrical gas analyzer and a vacuum pump that sucks a small amount of gas exhaled from the lungs into a glass tube to which high voltage is applied. The high voltage causes the gas to glow with characteristic colors. For example, nitrogen in the tube gives a bright orange-pink illumination. Carbon dioxide shows up as a dim blue; oxygen glows green.

this river are said to turn into stone or are said to become hardened and hence the river is also called *Kallarp*.

**Kiniya**—This was a Malay settlement and was originally known as *கினியா* or *கினியா*—after the name of the locust *மணியா* which abounds this place in rainy season.

**Ramiai**—This is the place of the famous hot-water springs. There are seven small wells in an enclosure with water varying 80°c to 90°c even in dewy nights. It is said that in summer the temperature rises still higher.

**Koneswaram**—This has been the origin of the word Trincomalee. After having seen *Tiruktheswaram* in Mannar, one would normally expect to see another ancient temple of the varam fame, on these hills. But there is no temple now. Several stories are told about this protruding rock *Tirukonamalai* or *Swami Rock*, and these need clarification.

## Ceylon University Oratorical Contest

J. H. C. Old Boy Annexes  
Gold Medal

In the Tamil Oratorical contest held in the Ceylon University in March last Mr. T. Pathmanathan won the gold medal awarded to the best speaker.

In the English oratorical contest held in September last he was placed second and was awarded a silver medal.

Mr. Pathmanathan is an old boy of the Jaffna Hindu College.

## New Year Day At Tiruketheeshvaram

The Hindu New Year was celebrated at Tiruketheeshvaram on the 13th April. Hundreds of devotees from all parts of Ceylon had come to this time honoured and sacred shrine to participate in the celebrations specially arranged for the occasion and to usher in the New Year. Among the devotees from Colombo were Trustees of the Gintupitiya Siva Subramania. Swami Temple Messrs. K. V. S. Sundaram, A. S. S. Sangaralingam Pillai and K. Manickavasagam, and the Secretary of the Tiruketheeshvaram Temple Restoration Society, Mr. S. Sivasubramaniam.

At the auspicious hour. Mr. Sundaram recited the 21 sacred Thevarams sang by Thiruganasambantha Swamikal and Sundaramoorthy Swamikal. Two of our greatest Saiva saints, in praise of the Deity at Tiruketheeshvaram. Thereafter Mr. Sundaram spoke on the significance of the Hindu New Year and on the importance and urgency of the Tiruketheeshvaram Temple Restoration work. Messrs V. Kandapillai, D. R. O. V. K. Chellappa and A. Balasundaram also spoke on the necessity of the Temple Restoration work and appealed to the devotees present to extend to the Society their wholehearted co-operation and unstinted support.

The children of the Saiva School at Tiruketheeshvaram as usual sang Thevarams including the Tiruketheeshvara hymns and aroused devotional feelings in the hearts of the pilgrims.

Devotees were accommodated at the Thiruganasambanthamoorthy Nayanar Madam.

On the following day, a prayer meeting was held at the Vinayagar Temple, Mannar under the chairmanship of Dr. S. Ariaratnam, D. M. O. Mr. M. Ragunathan welcomed those present. Mr. Sundaram spoke on the message of Hinduism and the duties of a true Saivite.

## RENAISSANCE OF THE VEDIC ERA

## RESEARCH IN THE SCIENCE OF SELF

ON Sunday 3rd July, 1949, was celebrated a very happy function filled with joy and enthusiasm and none-the-less with deep significance for New India. It was the First Anniversary of the working of the YOGA VEDANTA FOREST UNIVERSITY, the only institution of its kind existing today. Amidst a forest clearing, on the slope of a hill leading down to the sandy bank of the swift yet majestic Ganges, just emerging from the base of the Himalayan hills into the plains nestles this model Spiritual University, co-existent with the World Head-Quarters of the Divine Life Society. Originally founded in the year 1936, the institution was functioning informally, without any definite curriculum or systematic classes until the above-mentioned year, when, under the auspices of its saintly Founder, Sri Swami Sivanandaji's Sannyas Silver Jubilee, regular classes with a definite syllabus commenced on the 3rd of July 1948. Since then it has progressed very satisfactorily and covered much valuable ground in the study of the different Yogas. Ananda Kutir manifested its 'anand' in celebrating the completion of the first year's work of this spiritual University. Richly did the event deserve rejoicing, as will be evident from the brief summary given below of the ideals and the significance of such forest universities to modern times.]

The Crypt of Civilization in America has preserved for posterity, in a sealed Capsule, a comprehensive cross-section in miniature of the essence of the cultural and scientific achievements of Modern Man at the opening of the Twentieth Century. But this precious wisdom Treasure is sealed. It may be opened and made available for man only after 2000 years hence. This is an outstanding example of a modern method of carefully preserving valuable information and precious data for posterity. Material things, earthly articles can be preserved in this way; for they are inert physical things. Far more important and indispensable to mankind are the idealistic essences of a race's inner culture in the shape of sublime Ideals, inspiring life-giving Ideals and enduring principles evolved by the race in its upward march towards the fullness of Life and Perfection. These elements constitute the core and essence of a nation's real culture, being rare gems of intuitive Truths experienced by the ancient stalwarts at the pinnacle-points of their inspirational flights. This peerless heritage handed down by them came to the race as a treasure, subtle and invisible yet vitally and indispensably essential to the very existence of the race. It becomes at once the sacred duty and joyous responsibility of each succeeding generation to safe-guard and preserve it carefully down the centuries.

This method of unbroken perpetuation of the Bharateeya Samskriti, the wise heads of yore sought to make fool-proof through a master move whereby this all important function was woven into the very fabric of the Social structure and system itself. Thus we came to have at the two terminals of the Hindu Social order the Brahmachari, the celibate student diligently acquiring and mastering the ancient wisdom, and the Sannyasin, the renunciate monk seriously striving to dive deep into and directly realise it as a tangible experience.

## Gurukula-Vasa

How did India do this? How have ancient Upanishadic ideals been kept intact and alive through all the violent vicissitudes of a nation's history? We have the answer in the Yoga Vedanta Forest University. The genius of Bharatavarsha designed neither capsule of rust-resisting metal nor crypt of concrete and rock. Adhyatmic scientists of the hoary past, the Rishis, who were research scholars in the Science of

## Life Blood of Bharata Matha

The budding brains of these bright-eyed brahmacharins and the mystic minds of the meditative monks became therefore so many living receptacles of the cultural life-blood of Mother India. These two sections were

(Continued on page 3)



## Hindu Organ

FRIDAY, APRIL 21, 1950

## Treasure These Thoughts

*I stay my haste, I make delays,  
For what avails this eager pace?  
I stand amid the eternal ways,  
And what is mine, shall know  
my face.*

—BURROUGHS

## INFLUX OF MUSICAL ARTISTES FROM INDIA

SKILL IN SOME FORM OR other is necessary for man to sustain himself, the degree of individual talent varying with the person's capacity for work. In the East particularly in India and Sri Lanka musical talent has been considered to be traditional. Certain groups of exponents of instrumental music have carefully preserved their distinctive vocational entity despite the modern conception of work. To mention a particular vocation, there is a class of people in South India and North Lanka who put to great advantageous use their ability in playing the musical instrument popularly known as 'Nathasuram' with its necessary accompaniments. The Land of the Yalpadi, true to its historical tradition, is proud of her artistes in this particular branch of music, who are reputed to be as skillful performers as, if not better than, those in South India. We will not be overstating a fact if we express the view that the cultural aspect of this instrumental music has been raised to a very high standard in the Peninsula. The adage that Pandits are seldom honoured in their own country is equally true of our land. Local musical artistes whatever their professional attainments may be, are not given the credit legitimately due to them by the music-loving masses. South-Indian artistes are preferred to indigenous exponents with the result that the latter are forced into a situation of abject poverty. The uncomfortable position of a group of people who have traditionally preserved one significant feature of Eastern Culture being driven to desperation and destitution cannot be passed over by any Government with unconcern. There is the economical question of the son of the soil starving to death while others rush in to thrive luxuriously. The Government is now faced with a problem which it ought to solve with deliberation. The Nathasuram Artistes and others realising the growing menace of the influx of Indian Musicians into Sri Lanka have formed a Co-operative Thrift Society and have appealed to the Government and Representatives in Parliament for swift and sure action to be taken to safeguard the interests of the

BHAGAWAN  
SRI RAMANA MAHARISHI

(By Saravanamuthu Kandiah)

Sri Ramana Maharishi of Thiruvannamalai was born on a great day 72 years ago—Markali—Thiruvathirai. He attained Samadhi on a great day last Saturday (16-4-50). His disappearance from this material world was indicated by a star in the firmament, not observed before at any time by astronomers. His loss is an irreparable one to the spiritual world. MAHARISHI is no more: "We have to face sorrows and pleasures alike, as we see travellers. It is the same to us if we see them or not" says Krishna Bhai of Ananda Ashram.

Mother India had to face the tragic loss of Mahatma Gandhi, the light of Bharatna Nad, she is now forced to bear with fearing eyes the loss of one of her saints who did shed the spiritual flame and did direct the millions of India and other countries towards the spiritual path.

Bhagavan 'Namo Namah' Sri Ramana 'Namo Namah' MAHARISHI 'Namo Namah' Thiruvannamalai Guru 'Namo Namah'.

To all those who have not got a 'Dharasani' of the Maha Rishi, to all those who wish to drink the spiritual ambrosia of his sayings, it is suggested to pay a visit to Thiruvannamalai and pay homage to his ASHRAM and to the 'fountain' of spiritualism he has left behind. It is also suggested that his 'Yayanthi' be celebrated all over India and Ceylon.

On this occasion, I am reminded of the following from Rabin-

dranath Tagore's Sadhana.

We are enjoined to see what-



*ever there is in the world as being enveloped by God.*

*I bow to God over and over again who is in fire and in water, who permeates the whole world, who is in the annual crops, as well as in the perennial trees. Can this be God abstracted from the world? Instead, it signifies not merely seeing Him in all the objects of the world. The attitude of the God-conscious man of the Upanishad towards universe is the one of a deep feeling of adoration. His object of worship is present everywhere. It is the one living truth that makes all realities true. This truth is not only of knowledge but of devotion. 'Namonamah'. We bow to him everywhere and over-and-over again. It is recognised in the outburst of the RISHI who addresses the whole world in a sudden ecstasy of joy:*

*Listen to me, Ye sons of the immortal spirit, Ye who live in the heavenly abode, I have known the supreme person whose light shines forth from beyond the darkness."*

*Thought of Liberation is bound with Sense of Bond (Maha Rishi)*

Annual General Meeting  
of the Manipay Hindu  
College Old Boys  
Association

The Annual General Meeting of the Manipay Hindu College Old Boys Association was held on Saturday the 8th instant at 4 p.m. in the Vakeer Hall, Manipay Hindu College with Mr. V. Veerasingham, the President in the chair. After the confirmation of the minutes of the previous Annual General Meeting, the Committee report and the Treasurer's Audited statement of accounts were read and adopted.

The following Office-bearers were elected for the ensuing year.

President: Mr. V. Veerasingham, B.A., J. P.,

Vice-Presidents: Mr. A. Nagalingham, Mr. C. Navaratnam, Mr. V. Makesan.

Hony. Secretary: Mr. P. Selvaratnam.

Hony. Asst. Secy: Mr. T. Tharmaratnam.

Hony. Treasurer: Mr. Siva Muttucumarasamy.

Committee Members: Messrs R. Sivadasan; D. Meadows; S. Navaratnam; S. Rajendram; J. P. Nagalingham and S. Rajah.

Hony. Auditors: Mr. S. Sarasananda Rajah, K. K. Nadarajah.

The meeting was followed by the President's Tea Party.

The Annual Dinner of the Manipay Hindu College Old Boys Association took place on the same day at 8 p.m. in the Hutchinson Hall, Manipay Hindu College, presided over by Mr. V. Veerasingham. Among those who spoke were Mr. C. Ponnampalam, Mayor of Jaffna, Messrs K. Shanmugam; A. Nagalingham; S. Pathmanathan and Dr. Chelliah.



## Immigration of Indian Musicians into Ceylon

Sir,—The musicians of Jaffna Nathasuram and its accompaniments are agitating for some years past against the unlimited entry into Ceylon of their counterparts from India. These musicians are usually got down by certain non-musicians purely as a business and hired out during the festival season between April and September every year. Consequently the local musicians are deprived of their only means of livelihood. This state of affairs has gradually undermined the prosperity of the local musicians many of whom are today forced to neglect their art in preference to other walks of life where they could get a better income. If things are allowed to go at this rate, unchecked, the culture of Nathasuram music might disappear from this country. We cannot be proud of being a free nation if we do not preserve this culture at any cost.

The businessmen referred to above, though they profess that the Indian musicians are got down for cultural purposes, are purely business minded. As the custodians of this class of music we can emphatically say that the present practice of getting down Indian musicians has in no way raised the standard of the culture to such a level as in India. During their six months' stay these Indian musicians only satisfy a section of the public who are interested in these Indian musicians. They do not in any way help the local musicians to develop their faculties.

In the past it was the practice amongst the local musicians to get down some Nathasuram and Thavil experts and engage them along with the local men for performances in festivities. During their stay these experts help the local young musicians to develop their faculties without much extra cost. Owing to the interference of outsiders this practice has to be abandoned now as the experts are offered higher rates by these businessmen.

We hope that our representatives in Parliament, to most of them be have represented our case personally will do everything possible to safeguard our interests.

Some of the suggestions put forward by our Society for consideration by Government are as follows:—

(a) Talented Indian musicians may be allowed to enter Ceylon and practice their profession provided their stay in Ceylon is limited to a minimum period not exceeding a week.

(b) For cultural reasons talented musicians may be permitted to practice in Ceylon more than the period specified under (a). Such musicians should always be engaged on a ratio of two Ceylonese to one Indian so that the local musicians may not be deprived of their employment

(c) In the interests of the

Palar-Gnanothaya-Sangam  
Myliiddysouth-Kadduvan

## 27th Annual General Meeting

The 27th Annual general meeting of the Palar-Gnanothaya Sangam Myliiddy South Kadduvan took place on the 14th and 15th April 1950. Mr. S. Natesapillai, B. A., B. L., presided. There was a large gathering of men, women and children.

Mr. K. Ponnampalam Secretary read the annual report of the sangam. Therein it was stated that as result of representations made to Government by the Sangam, the Hon'ble C. Sittampalam Minister for Post and Telecommunications, and the Hon'ble S. W. R. D. Bandaranaike Minister for Health and Local Administration opened a Sub-Post-Office and a Maternity clinic in September 1949 and February 1950 respectively. The Sangam also received donations of Rs. 120/- and Rs. 25/- respectively from the Local Government Department at the Myliiddy V. C? for the Gnanothaya-sports club and Reading room maintenance. The Rural Development Department also promised to give the Sangam a Radio Set for education purposes of the masses.

Mr. S. Natesapillai in the course of his presidential address congratulated the Sangam for its various activities its long existence and the good work it had done for the welfare of the public. He also said that the present Government realised the necessity of this kind of societies in rural areas, and has created a Rural Development Department to foster Rural Development societies. He said that he was greatly pleased to know that the Government had recognised this Sangam, and was paying prompt attention to the various wants of this locality asked for by the Sangam, without the slightest prejudice against the Tamils, or of the communal cry by certain section of the public. He said that this occasion was a unique one in the history of the Sangam, since a great Tamil scholar and a Saivite from South-India, Vidvan M. Samarapurimudaliyar was there that day to part-take in the annual celebration. He urged the public to co-operate and work together, sinking all party difference for the advancement of the sangam, by which great good can be done for the Rural Development of this rural area.

Then Pulavar. N. Sivapathasuntharam Tamil lecturer Mahajana-College Tellippalai, and Vidvan. M. Samarapurimudaliyar of Tharmapura-Atheenam in South India spoke on "Education and Civilisation" and "greatness of Saivism" respectively.

Mr. V. Sangarappillai Hony Secretary of All Ceylon Saiva-

local musicians all cases of entry of Indian musicians into Ceylon, with the exception of talented musicians got down for occasional engagements under (a) above, should be with the co-operation of the Jaffna Musicians' Co-op. Thrift and mutual Improvement Society which safeguards the interests of the entire local musicians.

"ISAYALAN"

April 1950

Youth Mahasabai addressed the gathering on the aims and objects of the Mahasabai. Mr. S. Natesapillai patron of the Sabai distributed prizes to those young boys and girls who took part in the ratorical and Devaram contests recently held by the Mahasabai. There was also musical entertainments by Radio Singers Misses. U. Tharmavathy and U. Rasamay.

The following resolutions were unanimously passed at the meeting.

## Resolution

1. Since the wells in this part of the locality are very deep, and irrigation problems very hard and wearisome, this Sangam requests the Hon'ble Minister for Industries and Industrial Research, to formulate a scheme to facilitate irrigation by installing motor and pumps in garden wells and connect same with the electric current available at the Kanke-santurai Cement factory."

2. The cultivators in this part of the locality entirely depend on the cultivation of Malayalam Tobacco, and the export to Travancore of this tobacco in future has become impracticable owing to various restrictions on the other end, the cultivators are economically affected by such restrictions. This Sangam earnestly requests the Rt. Hon'ble Prime Minister to interfere in this matter and take early action to redress the grievances of the poor cultivators.

3. The recent decision of the Government to reduce the current buying price of Jaffna onions will cause great hardships to the cultivators, and as such this Sangam requests the Hon'ble Minister for Agriculture and Lands, not to reduce the current buying price of Jaffna onions.

4. This Sangam requests the Hon'ble Minister for Health and Local-Govt. to establish early the central-Dispensary and the Maternity home which this Sangam is asking for, for the past 20 years.

5. This Sangam also requests the Hon'ble Minister for Posts and Telecommunications to upgrade early the Kadduvan 'C' grade sub-post-office and provide facilities for money orders and Telephone services.

On the 2nd day of the meeting, the Secretary's and Treasurer's reports were read and confirmed. The following were elected office bearers for the ensuing year.

President: Mahavidvan Fira-ma Sri, S. Kanesa Iyar.

Vice-Presidents: Messrs. R. Namasivayam, K. Kandiah and S. Kandavanam.

Joint-Secretaries: Messrs. K. Ponnampalam and A. T. Subramaniam.

Treasurer: Mr. T. Selvadurai.

Asst. Treasurer: Mr. A. Kandiah.

Committee Members. Messrs. T. Sivakolunthar, V. Muttucumar, P. Pathinathar, N. Nagalingam, S. Nagalingam, S. Visayasundaram, K. Kathirgamar, S. Kandiah and A. Kandiah.

## RENAISSANCE OF THE VEDIC ERA

(Continued from page 1)

made part and parcel of Hindu Society; and it was thereby ensured that as long as the society existed so long the ancient knowledge and culture could never perish. Their preservation and perpetuation was guaranteed.

wealth-earner. With the decimation of that type of the Gurukula Brahmanas, that section of inspired order became fractionalised.

### Living Ideals

Time has rushed on like a mighty tide; centuries have rolled on. Yet Brahmanas continue to be taught—'Mattu devo bhava.' Pitra devo Bhaya Acharya devo Bhava 'Atitibi devo bhava' & 'Satyam vada', 'Dharmam chara'; and Sannyasins to this day strive to practise, and realise—'Ahimsa paramo dharma', 'Satyam eva jeyate naaritam', 'Ekam sat viprah babudaa vadanti', 'Isavasyam idam sarvam', 'Na karmanna prajaya dhanena tyagenaikena amritatvam manushu', 'Sarvam Vishnumayam' jagat. This is one aspect of the matter. There is another aspect of the matter, however, which is equally important from a historic point of view and which we should not fail to note. The passage of time has wrought great changes. The basis of our society was once out and out spiritual, but now economic values have begun to hold sway. The chief aim of life, too, has altered. Instead of self-perfection and realisation, it has come to be maximum material prosperity and physical comforts. Consequently, the forest Gurukula fell out of vogue; for, its purpose was to preserve a culture that was based, not on commercial values, but on values more enduring than the merely material. The Brahmanas were gradually required to educate himself, not so much into a worthy representative of the cultural genius, as into a capable

The Brahmanas today fight for seats in metropolitan colleges and commercial institutes. The forest academy is deserted in favour of the modern university. But with what result! The university utterly fails to supply situation and surroundings suitable for the actual living of the ideal life. The urban university, of course, succeeds in filling the student's mind with a plethora of dead facts and figures. When the student emerges from the university and enters into social life, his university knowledge sticks to him only as a superfluous accretion. Fundamentally he remains unaltered inside. The transforming effect of the Gurukula contact is totally absent in the product of urban universities. On the other hand, the Forest University nourished the aspirant and seeker with living ideals and literally transfigured his life. The personality of the Guru, close and constant with whom was an essential feature of the forest academy, and an expansive & elevating environment provided exact setting and the correct conditions for the free blossoming of the young student's talents and the unhampered development of all that was pure, noble and best in the juvenile scholar. It is said that the battle of England was won on the playing-fields of Eton; but, whether this is so or not, there is no doubt that the victory of our vital culture over ravaging

### "Give me a Husband"

A 40-year-old Chinese woman here wants a husband, and claims she can support him.

Wearing a man's felt, the size too smaller for her, she stalked into the Social Welfare Department's Public Assistance section and asked them to find her a husband immediately.

"I am fairly well off. I own a coconut plantation and a five-roomed house," she said. "But I have sub-tenants who bully me."

"They beat me, and I think that the best way I can protect myself and my property is to find a husband."

Time was won in the forest glades of India. The birth, the growth and the fruition of our civilization has ever been in sequestered spots surrounded by the vastness of Nature, remote from the artifice and cunning of the artificial life of cities, safe from the depravity and the grossness of sensuality of sophisticated society. And what is the knowledge that the pupil acquired here? It was practical applied knowledge in contrast to the ornamental knowledge that a fashionable collegian now picks up in imposing lecture halls to enable him to roll out glib answers at a viva voce or to secure a rank in competitive examinations. The result of this is to make the acquisition at the modern university purely quantitative in its import, whereas a highly qualitative education was the gift to be had from the vibrant environs of the forest academy. The youth stepped out of the latter illumined intellect, sound powers of reasoning, discrimination and judgment, pure in character and, withal, courageous, strong and self-reliant.

(Sri Swami Chiddananda in Divine LIFE)



BY YALPADI

### Rain to Order—Not in Order

The farmers of New York would seem to fear that the proverb "it never rains but it pours" might prove inconveniently true if the Water Commission of that city proceeds to make "artificial" rain in the cat-skill mountains to fill the city's half-empty reservoirs. Scientists had devised a system of firing ice-pellets into inactive clouds to make them rain down. New York city had been having a water famine. That may be alright for the city, but what the farmers fear is that this kind of rain-making may not be stopped easily once the switch is turned on. What then? Floods. And too there is the fear that bringing down down rain in one area may deprive other areas of legitimate sources of rain. Nature has limited supply of everything. Others apprehend other troubles from this rain-making enterprise. If a downpour on order in a locality helps Jones and James and Jack, the fall may not suit the needs of Fred and William and John nearby. Result, ruin to their interests and law-suits raining fees on advocates and attorneys. Heaven sends down rain equally on the just and the unjust, and nobody can take writ on God, but with artificial rain you can claim damages. Great heavens!

advocate pleaded for lenience because he was already undergoing imprisonment on a bigamy charge, and the burden of these wives would be sufficient punishment for the man who fancied plural marriage. Cornelis, it would appear was really a triganist, though if he persisted in his career he would give lexicographers quite an anxious time. Be that as it may, I think, when Cornelis was charged for the first bigamy his lawyer suggested that the imposition of two mother's-in-law would be enough punishment for him. But Cornelis takes wives and mothers-in-law in his stride easily. Anyway if such burdens of misdeeds are to be taken as their own awards, why, the world can get along swimmingly on mischief. Advocates!

### Opening of Reading Room at Suthumalai

The above Reading Room was declared open by Mr. V. Maheswari Chairman, V. C. Manipay on 14th inst. He plained the importance of the Reading Room and requested to co-operate and make the best use of it. He appealed to the Public to convert that into a Library soon and have Public Lectures delivered by eminent men.

Messrs S. Subramaniam, Saba Anandar and others also addressed the meeting.

### Karainager Hindu College Diamond Jubilee Celebrations

Date: 29th to 31st May 1950.

A Committee of 33 gentlemen has been appointed which includes the following: President: Mr. A. V. Kulasingham, Advocate, Jaffna. Vice Presidents: Mr. A. S. Kandiah, V. C. Chairman, Karainager and Mr. V. Arunasalam Jewel Merchant, Jaffna. Joint Secretaries: Mr. V. Kandappu and Mr. M. Arumugam, Karainager. General Treasurer: Mr. M. Velupillai Pensioner, Karainager. Regional Treasurers for Jaffna: Mr. K. A. Kanagasabai, "Yappan", Jaffna and Mr. A. Velupillai, Wine Merchant, Jaffna.

It has been decided to raise a diamond jubilee fund of Rs. 100,000/- in aid of the College. All old boys and well wishers are kindly requested to contribute liberally towards the fund. Further information can be had from the undersigned. Suggestions are welcome.

V. Kandappu  
Sgd. M. Arumugam  
(M. 15, 21 & 25).

### Wrong-doing its own Punishment?

Wives are in the news. P. W. Don Cornelis Wijenayake of Panala having been charged for bigamy before the Additional District Judge of Colombo, his

## IMPORTANT ANNOUNCEMENT

Messrs, Hoare & Co. (Engineers) Ltd, Colombo, have pleasure in announcing that their engineering representative, Mr. K. A. Sanders, will be available in the Jaffna Rest House from 12 to 1 p.m. and 5 to 6 p.m. on Mondays for the purpose of dealing with trade enquiries and giving advice on engineering problems. All assistance will be gladly given FREE AND WITHOUT OBLIGATION.

(M. 264, 4 to 25 T)

### ORDER NISI

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction No. 1149

Ratnam widow of Kanapathipillai Muttevelu of Chulipuram Petitioner.

1. Parepoornam daughter of Muttevelu and  
2. Perampalam Vaitilingam both of Chulipuram. The 1st Respondent is a minor appearing by her guardian ad litem the 2nd Respondent.

In the matter of the Estate of the late Kanapathipillai Muttevelu of Chulipuram. Deceased. This matter coming on for disposal before T. Muttusamy Pillai Esq., Acting District Judge, Jaffna on the 9th day of February 1950, in the presence of Mr. A. K. Navaratnam, Proctor on the part of the petitioner, and the affidavit of the above-mentioned petitioner dated 7th February, 1950, having been read.

It is ordered that the 2nd respondent, be appointed guardian ad litem over the minor the 1st respondent and that the said petitioner be declared entitled to have Letters of administration to the estate of the said intestate as his lawful widow and that he is entitled to have Letters of administration and the same issued to her accordingly unless the respondents or others interested shall on or before the 5th day of May, 1950, show sufficient cause to the satisfaction of this court to the contrary.

It is further ordered that the Petitioner do produce the minor before this court.

This 9th day of February 1950,  
Sgd. R. R. SELVADURAI,  
District Judge.  
(O. 6, 21, 25)

### ORDER "NISI" DECLARING WILL PROVED &c.

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction No. 1150

Chellammah widow of Ponnampalam Muttukumaru of Chulipuram Petitioner.

1 Muttukumaru Sathanathan 2 Parameswari daughter of Muttukumaru 3 Puvaneswary daughter of Muttukumaru 4 Muttukumaru Sachchithanathan 5 Muttukumaru Paramanathan 6 Rajeswary daughter of Muttukumaru 7 Maheswary daughter of Muttukumaru 8 Muttukumaru Vivekanandhan all of Chulipuram 9 Muttukumaru Nadarajah and 10 Muttukumaru Ratnasabapathy of do. The 2nd to 8th Respondents are minors by their guardian-ad-litem the 9th respondent Respondents

In the matter of the Last Will and Testament of the late Ponnampalam Muttukumaru of Chulipuram. Deceased.

This matter coming on for disposal before T. Muttusamy Pillai Esq., Acting District Judge, Jaffna on the 9th day of February 1950 in the presence of Mr. A. K. Navaratnam Proctor on the part of the petitioner and the affidavit of the above-mentioned petitioner dated 7th February 1950 having been read.

It is ordered that the Last Will and testament dated 12th May 1937 and attested by Mr. E. Murugesampillai Notary Public under No. 1260 and filed of record in this case be declared proved.

It is further ordered that the said 9th respondent be appointed guardian-ad-litem over the minors 2-8 respondents and that the said petitioner be declared entitled to have Letters of Administration to the estate of the said intestate with the copy of will annexed and that he is entitled to have Letters of administration with the copy of will annexed and the same issued to him accordingly unless the respondents or others interested shall on or before the 5th day of May 1950 show sufficient cause to the satisfaction of this court to the contrary.

It is further ordered that the Petitioner do produce the minors in court on or before the said date.

This 9th day of February 1950  
Sgd. R. R. SELVADURAI,  
District Judge.  
(O. 7, 21 & 25)

### Our Astrological Feature

## WEEKLY FORECASTS

"SRIPATY"

FROM 23RD APRIL TO 29TH APRIL 1950

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

A fairly good week except for minor health troubles. You will not have the desired mental peace also. You will have to face much opposition in new ventures first part of week. But it will melt away week-end.

**TAURUS** Kartikai 2, 3, 4, Rohini, Mithuna Rasi 1. 2—[Idapa Rasi]

Professionally not a favourable week. Domestic troubles also shown. Avoid pleasure hunting and stick to routine work if you want to gain anything substantial.

**GEMINI** Mithuna Rasi 3, 4, Thiruvathirai, Punarvasu 1. 2, 3—[Mithuna Rasi]

A very favourable week. Domestic harmony and financial success shown. Health also will improve. You can go ahead with your plans.

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

Misunderstanding and quarrel with members of the family shown this week. Health of children also is likely to suffer. Expenditure will be on the rise and you will find it difficult to make both ends meet.

**LEO** Maha, Pooru, Uttira 1, part—[Singha Rasi]

A good week professionally and financially. Ruin to enemies and fame also indicated. But a quarrel with a friend of the opposite sex will upset you a lot.

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

Family and financial affairs will require greater attention this week. If you tread your path with care you are bound to succeed. Avoid misunderstandings with friends.

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

You can anticipate great improvements and professional affairs. Domestic harmony and mental peace also shown. New ventures will bring in the desired results.

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

A favourable week. Triumph over competitors and mental harmony shown. A change of place or a small trip also indicated. Spend the first two days with care.

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

A very trying week. If only you mind your business and not indulge in avoidable activities you will escape misunderstanding and defeat. Loss of money and ill-health shown Monday, Tuesday & Wednesday.

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

You will be seen in a joyful mood first part of the week. Success in new undertakings and fame indicated. But spend Thursday and Friday with care. Matters will be alright again from Saturday.

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

Improvement in personal and financial affairs shown this week. But there will be some rupture in the domestic circles. Spend the last day of the week with care.

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

You will have to face with much opposition this week. Petty official troubles and misunderstanding with friends also indicated. But your enemies will not triumph at the end.

## MARVELS OF MEDICAL SCIENCE

### Childbirth Hazards Reduced

A new machine developed by a United States gynaecologist promises to reduce some of the hazards of childbirth. It warns a doctor in advance if his patient is about to have difficulty in delivering her child, thus enabling him to take immediate remedial actions, either through drugs or surgery.

The machine, called an "electro-hysterograph", measures the pattern of labor pains of the mother. Used at the very onset of labor, it tells a doctor instantly whether the labor is real or false. During real labor it keeps a constant check on the activity of all muscles involved in the labor process, recording plainly any deviation from normal.

The "electro-hysterograph" is similar in operation to the "electro-encephalograph", which brain surgeons use to chart brain wave patterns. It operates by means of small electrodes fastened to the body by adhesive tape. These electrodes measure the electrical activity produced by the contraction of the uterine muscle by fine wire to six recording pens which trace on to sensitized paper the

## LAND KACHCHERI NOTICE

The Assistant Government Agent Vavuniya will receive up to 15th May, 1950 applications from Middle Class Ceylonese for allotments of land from an extent of about 240 acres situated at Iratperi-yakulama about 5 miles to the South of Vavuniya Town.

For further particulars, please see the notice appearing in the Govt Gazette of 21-4-50 or apply to the Assistant Government Agent, Vavuniya.

N. MANICKA IDAIKKADAR  
Asst. Govt. Agent, Vavuniya  
20-4-50  
(G 9 21)

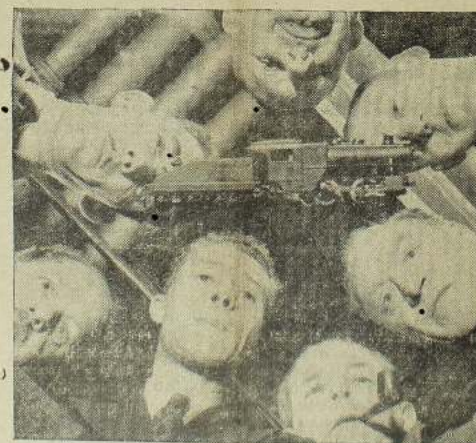
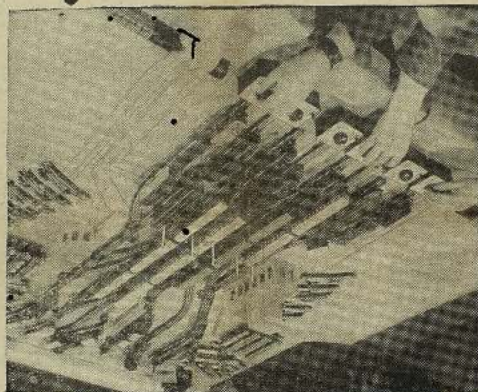
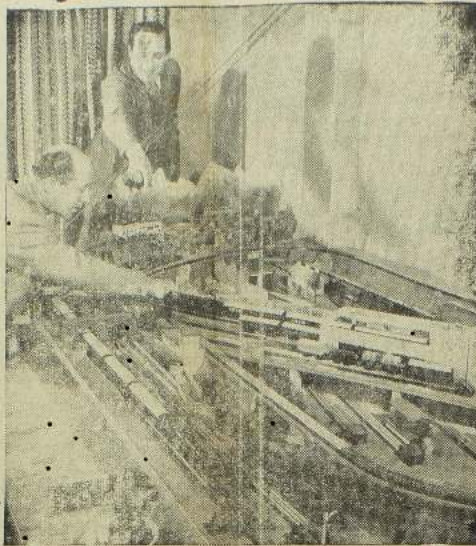
pattern created by the impulses.

A "normal" or standard pattern of the birth process has been obtained from records made of hundreds of births at the Sloane hospital for Women in New York City, where the new machine has also been successfully tested on more than 200 women.

The "electro-hysterograph" was invented after four years of experiment by Dr. Charles M. Steer of the College of Physicians and Surgeons at Columbia University in New York City. Its successful use at the Sloane Hospital for Women was described in an article by Dr. Steer in the American Journal of Obstetrics and Gynaecology.

The machine used at Sloane is large, standing about six feet high, but smaller models that can be wheeled to the patient's bedside are planned for general use in hospitals.

## BRITAIN BUILDS THE WORLD'S TRAINS



THE mass produced "OO" Miniature Train ceased to be merely a toy when the manufacturers of Trix Trains brought out their Twin Railway, the famous electric railway system which allows two trains to run simultaneously on the same stretch of line under independent remote control. Sir Brian Mountain, Chairman of the Eagle Star Insurance Company, with a complicated layout at his country home near Winchester. He has been a Trix Train enthusiast since the firm's first products appeared in 1935. He originally bought two German made locomotives in 1935 and by 1937 had amassed 9 complete trains, a cupboard filled with accessories and a layout on which he could run four trains simultaneously, with two other sectioned circuits, able to carry four more locomotives.

## Bank of Ceylon

(Incorporated by Ordinance No. 53 of 1938)

Bankers to the Government of Ceylon

Subscribed Capital Rs. 4,500,000.00  
Paid up Capital Rs. 3,000,000.00  
Reserve Fund Rs. 2,600,000.00

Head Office Foreign Department  
Bristol Street, G. O. H. Building  
COLOMBO. YORK ST. COLOMBO

London Branch: 4-6-8 LUDGATE HILL,  
LONDON. E. C. 4.

BRANCHES—PETTAH (COLOMBO), KANDY, GALLE, TRINCOMALEE,  
PANADURA, KURUNEGALA, BADULLA, BATTICALOA,  
AND

LOCAL BRANCH OFFICE

242 HOSPITAL ROAD, JAFFNA

The Bank offers special facilities to Customers

**Current Accounts** Cheques payable in all principal towns in Ceylon (except Trincomalee, Badulla and Batticaloa) collected free of charge.

**Savings Deposits** Maximum Rs. 10,000/- Interest 1½% per annum. Withdrawals on demand.

**Fixed Deposits** Rates on application.

**Loans & Overdrafts** Against approved securities.

**Foreign Exchange** Our Foreign Department is specially equipped to undertake all classes of foreign exchange business. Agencies established all over the world. London Agents—Barclays Bank Ltd, New York Agents—Irving Trust Co. Special facilities for T. T. and draft on India and Malaya.

T. S. Muttulingasamy  
Agent

## THE JAFFNA MUTUAL BENEFIT FUND Ltd.

(Established 1918)

BANKERS.

Authorised Capital Rs. 800,000.00  
Amount of Calls made Rs. 134,367.00  
SHARES: 8000 shares of Rs. 100/- each. 75 monthly instalments of Rs. 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. Interest charged at 9% per annum (Part payments accepted.)

FOR FURTHER PARTICULARS APPLY TO:

S. KANAGASABAI,  
(T's) Shroff.

## SUBSCRIPTION RATES

"HINDU ORGAN" & "INTHUSTHANAM"

	Town Delivery	Ceylon	Malaya & India
	Rs. Cts.	Rs. Cts.	Rs. Cts.
Hindu Organ	6-50	9-50	10-50
Inthusthanam	6-50	9-50	10-50
Both Editions	10-50	13-50	15-00

RATES OF ADVERTISEMENT ON APPLICATION

Please make remittances to the Manager and not to the Editors or individuals.

Matter for publication should be addressed to the Editors, legibly written or typed on one side of the paper.

MANAGER,  
Hindu Organ & Inthusthanam.

Printed and Published by S. P. KANDIAH, F. I. S. A. (Lond) residing at 245, Navalar Road, Jaffna, for and on behalf of the Proprietors the Saiva Paripalana Sabha, Jaffna, at their Press, the Saiva Prakasa Press, Vannarponnai, Jaffna on Friday April 21, 1950.

Chief Editor T. MUTTUSAMPILLAI

## SAIVA PARIPALANA SABHAI

### ASHIRAMA FUND

Previously acknowledged	12,809 24
A Saravanamuttu	10 00
S Gopalapillai	25 00
C M Visuvalingam	10 00
M Mylvaganam	10 00
K Chanmugam	10 00
V E A Kanagasivam	25 00
N Kanagasabapathy	1 00
A Sellamuttu	250 00
M Balasingam	25 00
K Nagalingam	10 00
V Somasunderam	50 00
Somasundaram	5 00
K Kanagasivam	20 00
R N Chinniah	10 00
K Sinnadurai	10 00
S Ambalavanapillai	10 00
S Ambalavanar	25 00
	13,315 24

T. RAJANAYAGAM,  
Hony. Treasurer.

11-4-50.

## SALE OF TODDY RENTS, VAVUNIYA DISTRICT—1st JULY, 1950 TO 30th JUNE, 1951.

Sale of rents of the undermentioned toddy taverns for the period 1st July, 1950 to 30th June, 1951 will be held at the place and times mentioned below.

Prospective tenderers are referred for full particulars to the notice published in the Government Gazette No. 10,091 of 5th April, 1950.

N. MANICKA IDAIKKADAR,  
Assistant Government Agent, Vavuniya.

Vavuniya, 31 March, 1950.

### List of Taverns Referred to:

No. & Division.	Local Area	Time tenders close	Place
1 Maritime Pattus	Vadduvakal	27-5-50—10.00 a. m.	
3 .....	Puthumattalam	27-5-50—10.15 a. m.	Circuit
4 .....	Puthukudiyiruppu	27-5-50—10.30 a. m.	Bungalow
7 .....	Chilawatte	27-5-50—10.45 a. m.	Mullativu
8 Vavuniya North	Katchilaimadu	27-5-50—11.00 a. m.	
11 Vavuniya South	Vavuniya Town	23-5-50—11.00 a. m.	Kachcheri Vavuniya

(G. 8. 21.)