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PUBLISHED EVERY FRIDAY

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Book Depot

Estd. Sept. 11, 1889, 1

[PRICE 10 CENTS]

VOL. LXX

JAFFNA, FRIDAY DECEMBER 26, 1958

NO. 37

## WHITHER CEYLON?

(BY S. KUMARAKULASINGAM B. A.)

At a time when 'Free Asia' is supposed to utilise western political institutions to modernise its economy, Ceylon is going all out to put the clock back. However there is some consolation in the fact that there is trouble all around us. Free Asia has taken Democracy one step further and has evolved a new brand of same in the form of 'Military Democracy'. Ceylon too has reached the stage of carrying on Day-to-Day administration with the help of the armed forces and above all she is unique in making use of ultra-modern political institutions to create (5th B. C. atmosphere.) What a combination of East and West and what a blend of past and present! The future of the country will be tragic unless external forces take a hand which they will (sooner or later) partly due to developments outside Ceylon.

Recent events have succeeded in dividing the country in the minds of the people. Individuals have been forced to confine choice of residence and employment to certain areas only. The Minister of Education recently spoke to the effect that the 20 Sinhalese areas years behind Tamil areas in the sphere of Education and that this anomaly must be rectified. The Sinhalese have been all along jealous of educational facilities found in 'Tamil areas' and they also resented increase in number of Tamils in the public services. Even in the Pre-M. E. P. era, with the British there to check lawlessness, feelings were suppressed and the presence of professional people of one community in the areas inhabited mainly by members of another community was tolerated. Except in Colombo social intercourse between Sinhalese and Tamils was very limited. To this one must add the neo-national consciousness of the Sinhalese and the infection of a

'Death Phobia' among them. The Tamils have been trying to put off facing the inevitable—what I mean is they knew that sooner or later the majority community would attempt to be the ruling race and have at times expressed their fears in various forms. What we have today is communal discord on top of other grave problems like party-strife, labour unrest, bribery and corruption etc. The tragic element of the situation lies in the fact, that even the presence of problems common to all communities have failed to bring them together—so absorbed are they in problems peculiar to themselves. It looks as though satisfactory inter-racial relations could be brought about only through the intervention of a third party and it is not unlikely that the country may soon have to choose between being either a country protected by the so called true nations of the West or an Asian unit of a (so-branded) international totalitarian empire. This is the fundamental question facing Asia and Africa. In short whatever elaborate and sincere plans the various communities in the Island may have for their respective upliftment, the importance of development outside Ceylon must be borne in mind. We can't afford either to live or think in isolation.

### Omkaara Swami's Message

His Holiness Sri Paramahansa Omkaara Swami, who visited Ceylon recently to attend the Parliament of Religions held last month at Colombo, in a farewell message to the people of Ceylon, prayed for the development of unity, amicability and spiritual growth in our midst.

The Swamiji who is

## LET US BE TRUSTEES OF OUR TREASURED CULTURE

WE reproduce below what Mahatma Gandhi said in his time about 'India's Mission'. Lanka's Mission cannot be anything different. Will those who dabble in politics in this land care to follow the principles referred to by Gandhiji.

I feel that India's mission is different from that of others. India is fitted for the religious supremacy of the world. There is no parallel in the world for the process of purification that this country has voluntarily undergone. India is less in steel weapons; it has fought with divine weapons; it can still do so. Other nations have been votaries of brute force. The terrible war going on in Europe furnishes a forcible illustration of the truth, India can win all by soul force. History supplies numerous instances to prove that brute force is as nothing before soul force. Poets have sung about it and seers have described their experiences.

Everything in India attracts me. It has everything that a human being with the highest possible aspirations can want.

India is essentially karmabhumi (land of duty) in contradistinction to bhogabhumi (land of enjoyment).

That Indians are not a nation of cowards, is proved by the personal bravery and daring of her material races, whether Hindu, Musalman, Sikh or Gurha. My point is that the spirit of fighting is foreign to India's soul and that probably she has a higher part to play in the evolution of the world. Time alone can show what is to be her destiny.

India must learn to live before she can aspire to die for humanity.

I would like to see India

popularly known as the Blissful Saint of Jnanodaya Alayam, Madras, is an exponent of the great spiritual efficacy of the Mystic word Om, a symbol of the Formless Absolute through constant absorption in which he himself experienced Nirvicalpa Samadhi and attained Self-realization.

free and strong so that she may offer herself as a willing and pure sacrifice for the betterment of the world. The individual being pure, sacrifices himself for the family, the latter for the village, the village for the district, the district for the province, the province for the nation, the nation for all.

India's freedom must revolutionize the world's outlook upon peace and war. Her impotence affects the whole of mankind.

I am humble enough to admit that there is much that we can profitably assimilate from the West. Wisdom is no monopoly of one continent or one race. My resistance to Western civilization is really a resistance to its indiscriminate and thoughtless imitation based on the assumption that Asiatics are fit only to copy everything that comes from the West.

India has never waged war against any nation. She has put up, sometimes, ill-organised or half-organised resistance in self defence pure and simple. She has, therefore, not got to develop the will for peace. She has that in abundance whether she knows it or not. The way she can promote peace is to offer successful resistance to her exploitation by peaceful means. That is to say, she has to achieve her independence.....by peaceful means. If she can do this it will be the largest contribution that any single nation will have made towards world peace.

I venture to suggest, in all humility, that if India reaches her destiny through truth and non-violence, she will have made no small contribution to the world peace for which all the nations of the earth are thirsting and she would also have, in that case, made some

slight return for the help that those nations have been freely giving to her.

Nothing can be further from my thought than that we should become exclusive or erect barriers. But I do respectfully contend that an appreciation of other cultures can fitly follow, never precede, an appreciation and assimilation of our own. It is my firm opinion that no culture has treasures so rich as ours has. We have not known it, we have been made even to depreciate its study and deprecate its value. We have almost ceased to live it. An academic grasp without practice behind it is like an embalmed corpse, perhaps lovely to look at, but nothing to inspire or ennoble. My religion forbids me to belittle or disregard other cultures, as it insists under pain of civil suicide, upon imbibing and living my own.

I am no indiscriminate superstitious worshipper of all that goes under the

(Continued on page 6)

### Meeting of Secondary Trained Teachers

A meeting of the Secondary Trained Teachers will be held at Vaidheeswara Vidyalaya on Saturday 27th instant at 10 a.m. to consider the following:

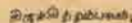
(a) The action of the A. C. U. T. Executive in submitting a memorandum to the Salaries Commission without consulting even the Branch Associations.

(b) The failure of the said executive to inform members, even afterwards, through the press or any other medium.

(c) Discriminating against majority of these Trained Teachers in placing the First Class Trained before 1-1-46 along with graduates in Group I and the rest in Group II.

(d) Resolutions (1) protesting against the action of A. C. U. T. Executive referred to and (2) representing grievances to the Salaries Commission.





# Kinda Quran

Treasure These Thoughts

Learn to make the whole world your own. No one is a stranger, to you. The whole world is your own.

STRIKING  
TRANSITION

THE apparent impotence of the Government to deal with situations that are created by vested interests tending to interrupt the routine of day-to-day life in this country will only lead others to measure their strength with the authorities even on less important issues. The lot of the common man has become unfortunate. He has to live in perpetual uneasiness, uncertainty of civic needs baffling him every now and then. Administrative arrangements that go to make a normal daily routine are dislocated with impunity. This state of affairs has become a matter of course, so much so that the authorities seldom express concern over such developments. How long have the people to endure this irritating interference in their right to live as citizens of a free country? One does not know when circumstances will conspire to stop trains from steaming out of the yard or to prevent omnibuses making their appearance on the road. The common man may not feel the colossal loss to Government in revenue but he certainly feels the pinch of personal frustration.

As against all these disturbing developments, the Government feel secure in the statement of Minister of Posts about the M. E. P. holding the floor for ever and in the satisfaction of the Minister of Education in the relief afforded by stars and soothsayers.

Premier Bandaranaike can no longer refuse to pay heed to the repeated expressions of dissatisfaction.

# Training the Sense of Social Responsibility

Mr. K. S. Saiyidain, Indian Educator and Lecturer at Teachers College, Columbia University delivering the second of two sachs lectures at Teachers College said:

Education is a single continuous process which covers the mind as well as the emotions and aspires to train the intellect, the character, as well as the sense of social responsibility.

All educational and mass media resources must be summoned to produce an integrated personality by enabling the youth to seek order, significance and purpose in various fields of their activity.

Battles of methods and curricula are of importance in education, purposes are of basic importance.

Unless these purposes are defined with care and imagination and in a spirit of humanism, the improvement of means cannot bring about a healthy and far-reaching revolution in education.

Above all, I have tried to elucidate the thesis that though the world in which we are living is primarily a world of science and technology, Even more important than the accession of knowledge and the quest for power is the right and humane ordering of social relations, that man is the common denominator in the scheme of things, that the qualities of sympathy and kindness and charity and compassion which sweeten the sorrows and heighten the joys of life are more important than anything else, more important than everything else.

tion over the happenings in this country. He cannot ignore the dismal gloom that is covering this Island. Nor can he avoid the issue by drawing the red herring of alleged *coups* across the track. The people demand certainty of civic routine as the irreducible minimum. To assure this barest requirement Premier Bandaranaike must begin to govern the country. If he cannot do so then the obvious course is for him to give up power. Neither soothsayers nor commissions can save the situation.

### Letters to the Editor

## Publication Of Hindu Encyclopaedia

Sir,

It appears urgently necessary that the publication of a Hindu Encyclopaedia be taken in hand. As is well known, an Encyclopaedia gives important information through the medium of one publication. Of course, the publication might run into several volumes. Religion is a very important item in our life. To the Hindus, Hinduism is important. Other religionists are also interested in the study of Hinduism. The study of comparative religion is daily becoming more important for purposes of spiritual enlightenment and general knowledge as well as for international peace and understanding. It is difficult for the average Hindu or non-Hindu to obtain knowledge of Hinduism by reading many books. It is a physical impossibility.

The utility of Encyclopaedias has been recognised generally as would be seen by publication of Encyclopaedias on certain subjects from time to time.

It is high time preparation is made to publish a Hindu Encyclopaedia.

In the first instance, the book could be published in English, Tamil and Sanskrit. Later on, publications could be issued in other languages.

The Government and the Hindu Public and Hindu organisations could take the initiative in this important matter.

S Sivasubramaniam  
103/2 Hultsdorf Street,  
Colombo 12  
19th December 1958

Sir,

The A. C. U. T.  
Memorandum and the  
First Class Trained (Eng.)  
after 1-1-46.

May I request you to  
be good enough to give  
publicity to the following  
(Continued on page 5)

## Spiritual Values Must Be Restored

Speaking at the Centenary Celebrations of the Bangalore Central College Sri C. Rajagopalachari said:—

The nineteenth century had enthroned rationalism, ousting all traditional beliefs regarding a Supreme, Almighty intelligence. But after a hundred years of the age of reason, we had found that knowledge without restraint was a disastrous possession. The sacred myth about Eve and the trees of knowledge in the Garden of Eden was acquiring a new and terrible meaning of the doctrine of temptation of knowledge which in course of time unless a miracle saved us, would end in the annihilation of civilization.

The Council of the Federation of American Scientists had recently found that the stockpiles of nuclear bombs in the possession of nuclear powers were now sufficient to wipe out the entire human race and that there was no likelihood of any defence being discovered against massive atomic attack.

The very process of experimentation in the making and improving of these nuclear weapons had led to a poisoning of the whole world along with its future children, even if no war broke out and we were saved from atomic battles. The hereditary material of the human race was being poisoned and damaged by the fallout of these experimental explosions. The poisonous character of some of the elements thrown out in these tests— isotopes of carbon—would continue according to scientists of eminence, for thousands of years after each fallout producing mutations in the hereditary cells which would cause congenital deformities.

All these factors were known, but rationalism could only reason, it could not restrain. What restrained men was religion, but religion had been so seriously undermined that selfishness and irresponsibility persisted even though grave doubts had come upon us about the superior claims of rationalism.

In this our present position, we must restore the spiritual values. It was a case of "must" if we wished to live. The young should be brought up so as to accept values other than material. But religions should be cleared

of all rigidity which did not suit the condition produced by two centuries of mutual attacks over and above the general impact of reason on all religions. Religion should be made gentle and easy like what a mother is to her children.

But in doing this myths could not be discarded without taking the heart out of the faiths whose essence the myths conveyed. All the sweetness of religion was conveyed to the world by storytellers and image-makers. Without their fiction, the truths of religion would be neither intelligible nor even apprehensible. And the prophets would prophesy and teachers teach in vain.

Myth and icons were indispensable for expressing as much as we could of the Ineffable.

It was possible to devise and through trial and error establish a working scheme of primary and high school education wherein religious ideals and disciplines formed a substantial part. Mahatma Gandhi's central theme was that equal respect for all religions could become part of our way of life, notwithstanding one's whole hearted adherence to one's own faith.

It should be possible for a Government that revered Gandhiji to evolve a scheme of education in which religious conflicts were avoided and yet we did not fall into the error of avoiding trouble by a formless artificial synthesis that had no holy tradition or myth or ancient ritual to support it.

Godlessness, spread and encouraged among the people led, not to self-reliance and industry as reformers thought, but to greed and dishonest exploitation all round. It was piety and the restraints developed therefore that bred self reliance and industry and co operation.

All plans can succeed if men are generally good and no plan can succeed if men are generally dishonest. The stable foundation for honesty and co-operation and diligence is religion which we have banished from our ideas of upbringing the young. Our hope lies only in the young and so we must take this to heart.



# HUMAN RIGHTS

(By V. VEERASINGAM)

The General Assembly of U. N. O. proclaimed the Universal Declaration of Human Rights on the 10th. of December 1958. The member states have pledged themselves to achieve the promotion of universal respect for and observance of human rights and fundamental freedoms. Though all member states stand pledged to uphold the human rights of every one in their territories, quite a number of nations have gone counter to the Declaration while a few have violated with impunity the human rights embodied even in their Constitutions. As it is, the Universal Declaration of Human Rights is only an idealistic moral code for the nations with no indication as to how these are to be implemented. The Declaration was to be followed by a Covenant which has not yet seen the light of day. Unless the Covenant at last gives a clear indication as to the method of implementation of the rights, the U. N. O.'s sanction to the rights will not be of much use to national minorities in the Member States.

Human Rights are two numerous to mention. Surely it is not necessary to include in the Declaration the right of eating bread when one feels hungry. So the thirty articles that comprise the Declaration emphasise only the social nature of man and the rights he is generally entitled to in any part of the civilised world whether he is a citizen or not, provided the law of the land does not specifically withhold any such right. The 'Apartheid' regulation of the Union of South Africa withhold some of the important rights. Even some of the freedom loving nations in the U. N. O. failed to condemn the Action of the African Union on the plea that the U. N. O. cannot by its Charter interfere with the internal government of a country. Though the preamble to the Declaration states that the human rights should be protected by the rule of law there is no indication of the way of preventing any country from passing a law denying such human rights to its citizens.

The influence of the Declaration is clearly seen in the Constitutions of countries that became

independent of late. Most of the present Constitutions guarantee almost all the rights in the Declaration, and some, while so guaranteeing make a distinction between rights available to citizens and rights available to all. The influence of the Declaration is best illustrated in the Indian Constitution which however makes the latter distinction and in addition or devotes a special Part III of the Constitution to seven freedoms and other rights designating them as fundamental rights. The seven freedoms are:—Freedom of speech and expression, freedom of movement, freedom of assembly, freedom to form associations, freedom to acquire hold and dispose of property, freedom to reside and settle in any part and occupational freedoms. In addition to the above which are specifically mentioned as rights of citizens, non-discrimination on grounds of religion, race etc., equality of opportunity in matters of public employment and Cultural and educational rights are reserved for citizens. Equality before law, personal liberty and freedom of Religion are guaranteed to all citizens as well as non-citizens. Untouchability, Child labour and slavery are prohibited under Fundamental rights. The importance of the Fundamental rights is stressed by article 13 which prevents the State from taking away or abridging in any way the Fundamental rights and article 32 which prescribes remedies for enforcement of rights. Prevention of untouchability is a special feature of the Indian Constitution. All other rights mentioned above except the special remedies for violation of the rights come under one or the other of the thirty articles of the Universal Declaration of Human Rights. In addition to the above rights, the Declaration provides for the right to work, pay for equal work and the right to an adequate standard of living. The economic rights are not among the Fundamental Rights of the Indian Constitution but are included in the Directive principles which form Part IV of the Indian Constitution.

About forty countries have constitutionally guaranteed most of the rights mentioned above. Britain

has no written Constitution but the rights are nowhere more jealously guarded as in Britain, whereas among the forty nations noted in the above. There are countries which have violated the constitutional guarantees either in spite of the Constitution or by amending it. Following the example of Britain, the Dominion Governments have not embodied the rights in their Constitutions except where necessary as in the case of Canada where the language rights of the French and the English are safeguarded and in Ceylon where section 29 provides for the right of non-discrimination among the Communities. In Britain and the older dominions and the Rule of the Law and independence of the judiciary are held sacred and the rights of citizens are safe in spite of the fact that the Parliament is sovereign and can make or unmake any law. In countries of South East Asia who became partners in the Commonwealth of Nations, there is reason to believe that lack of strong traditions, absence of true spirit of democracy and an atrophied civic sense have weakened Rule of Law. In some countries even the Constitutionally guaranteed Fundamental Rights have been encroached upon by amending the constitution itself, in some laws are made in utter disregard of the Constitution without even the necessary amendment of the Constitution. Ceylon is guilty in the above respect. In U. S. A., the Rule of Law is absolute. A law duly passed and approved by the President can be questioned in Court of Law. Neither the Constitution nor the Rule of Law, not even the justiciable Fundamental Rights can by themselves secure for the people their rights, unless the social atmosphere of the country is impregnated with the aroma of the sweetness of the Rights and is highly sensitive to the evil of withholding any right to any member of the society.

The rights affirmed in the thirty Articles of the Declaration are based on the sense of equality and freedom inherent in every individual and sublimated by culture to appreciate their limitations in certain respects in the interest of social harmony. Influ-

ence of religion kept alive in Ceylon the sense of right in the upper and middle classes of the past while it connived at and sometimes even sanctioned differential treatment to some castes who were denied by custom absolute equality with the high castes and suffered a corresponding curtailment of freedom. There was however righteous indignation and resentment, public and private, when the rights were interfered with. During the period of foreign domination, the sense of moral indignation weighed down by consideration of sheer utility and utterly selfish individualism succumbed to the process of atrophy. There were other causes too, the chief among which was a growing sense of frustration. The Sense of Right still persists among the unsophisticated many who form the real backbone of Ceylon. Their resentment to the loss of their rights is genuine; they are quick in any action purporting to restore their rights, but they fall easy victims to wily politicians. They are more alive to the seven freedoms mentioned above among Fundamental Rights. They are so sensitive that if any obstructs the path, he is not slow to support his arguments by slinging blows, but the sophisticated from considerations of utility meekly surrender but plans in secret his deadly vengeance even without resorting to legal remedy. Future of Ceylon depends on them and they are to be reminded what their rights are and how to defend them without recourse to violence.

The obligations of Government in a democracy and the corresponding rights of citizens in the preservation and fulfilment of democracy need special emphasis in a determined effort to impart education for democracy. Teaching

of Civics in our schools generally is a travesty of democratic education, and a tragedy. Moral indignation over loss of democratic rights and resentment resulting in action require a finer feeling untrammelled by considerations of mere utility. In the case of the unsophisticated, the virgin soil is fruitful of such noble sentiments, but the little taste of democracy they have had is one of the weeds that thrive in corruption and another the seedlings of the true democracy. Among the sophisticated power-hunters there is enough of lip service to democracy to mislead the masses a total lack of any action to help the growth of democracy and open encouragement of communalism at the expense of democracy. The Declaration has also enunciated a series of economic rights, such as the right to work, the right to an adequate standard of living, right to education, right to social security, Trade Union rights etc. for which Socialism stands. These rights are more concrete and more easily understood and appreciated by the masses. These socialistic rights are more in demand in Ceylon: thanks to the leftist parties—and the more abstract rights of democracy are not presented to the masses as the foundation for Socialism and are in danger of being relegated to the background in favour of dictatorship of some kind.

The decline of democracy in Ceylon started with the removal of the right of franchise of the Indian Community of Ceylon. The acquiescence of the Indian leaders and the false hope that they would all become Ceylon citizens under Indian and Pakistani Residents' Citizenship Act, made them lose the protection under Section 29 of the

(Continued on page 4)

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# HUMAN RIGHTS

(Continued from page 3)

Ceylon Constitution as a Ceylon Community and they are now termed "stateless". Article XV of the Declaration states that every one has the right to a nationality. Who is responsible for the loss of their nationality? It is a moral obligation of Ceylon who is a member of the U. N. O. to see that the stigma of Statelessness is removed immediately. Encouraged by the lack of proper resistance on the part of the Indians, the right of the Tamils and their language which enjoyed absolute parity with Sinhalese have been done away with. The recent Act legalising some concessions to the Tamil language is to a great extent in keeping with Article XXII of the Declaration guaranteeing Social Security and the rights of education which article XXVI speaks of, but there is the fear that these rights are in jeopardy of a time limit Article XXI gives the

right of equal access to the public service, but the Official Language Act and the regulations made under it, deny to Tamils equal access to the permanent service of Ceylon. The right of access to high education on the basis of merit conferred by Article XXVI is openly denied to Tamils by the Education Minister. Democratic equality of opportunity is not only denied to the citizen of Ceylon, but a communal theory of equality of opportunity advocated by some of the best brains of Ceylon strikes at the very root of democracy and paves the way for the dismemberment of Ceylon. There is clear indication that democracy is on the wane owing to the apathy of the leaders to democratic ideals and their greed and power. If freedom is to thrive in Ceylon and democracy become a success. It is incumbent on all to give a new orientation to a re education of our people to understand and appreciate the value of democracy.

## IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction  
No. 527

In the matter of the Intestate Estate of the late Periyar Manickan of Vannarponnai West

Deceased

Sinnapoddy Periyar of Vannarponnai West

Petitioner

Vs.

Sinnammah wife of Sinnapoddy Periyar of Vannarponnai West

Respondent

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

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

Jaffna this 13th day of October 1958

P. Sri Skantha Rajah  
District Judge

Drawn by  
M. R. Karalasingham  
Proctor for Petitioner

Time to show cause is extended to 12-1-59

Sgd. P. Sri Skanda Rajah  
District Judge

(O 145 19 & 26)

## NOTICE

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

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

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

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

## NOTICE

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

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

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

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

## ORDER NISI

IN THE DISTRICT COURT OF JAFFNA

No. Testy/529

In the matter of the Intestate estate of Nallan Kuppen of Kilinochchi Deceased  
Thambiappah Tharmalingam of Saravanai Petitioner

Vs

Minor 1. Rasammah daughter of Kuppen  
2. Kundammah daughter of Kuppen  
3. Kuppen Nadarajah all of Kilinochchi—minors appearing by their guardian-ad-litem  
4. Pappu widow of Kuppen of Kilinochchi Respondents

This matter coming on for disposal before P. Sri Skanda Rajah, Esquire, District Judge of Jaffna on the 23rd day of October, 1958 in the presence of Mr V. Navaratna Rajah, Proctor on the part of the petitioner and the petition and affidavit of the petitioner dated 22-9-1958 and 10-7-1958 respectively having been read.

It is ordered that the 4th respondent be and she is hereby appointed guardian-ad-litem over the 1st to 3rd minor respondents and that the Petitioner be and he as creditor of the deceased is entitled to have Letters of Administration to the estate of the deceased unless the respondents or others interested shall on or before the 8th day of December, 1958 show sufficient cause to the satisfaction of this Court to the contrary, this Order Nisi will be made absolute.

It is further ordered that the 4th respondent do produce the said minors in Court on 8th December 1958.

Sgd. P. Sri Skanda Rajah  
District Judge

8-12-58

Time to show cause extended for 12-1-1959

Sgd. P. Sri Skanda Rajah  
District Judge  
(O 149 19 & 26)

## IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction  
No. 526

In the matter of the Intestate Estate of and effects of Kanagasabai Veerasingham of Maviddapuram, Tellipallai, Jaffna

Deceased

Selvanari daughter of Veerasingham of Maviddapuram, Tellipallai, Jaffna

Petitioner

Vs.

1 Sellammah widow of Veerasingham  
Minor 2 Veerasingham Jayarajasingham, minor son appearing by his Guardian-ad-litem the 1st Respondent

Respondents

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

It is ordered that the 1st Respondent abovenamed be and she is hereby appointed Guardian-ad-litem over the 2nd minor Respondent.

It is further ordered that the Petitioner be and he is hereby declared entitled as the daughter of the deceased

abovenamed and an heir of the deceased, to have Letters of Administration to the estate of the deceased issued to her accordingly, unless the Respondents or any other person or persons interested shall on or before 24th day of November 1958 show sufficient cause to the satisfaction of this Court to the contrary.

And it is further ordered that the minor be produced in Court on the said date.

Jaffna this 13th day of October 1958

Sgd. P. Sri Skanda Rajah  
District Judge

Drawn by

Sgd. M. R. Karalasingham  
Proctor for Petitioner.

Time to show cause is extended to 12-1-59

Sgd. P. Sri Skanda Rajah  
District Judge.  
(O. 146 19 & 26)

## ORDER NISI

IN THE DISTRICT COURT OF CHAVAKACHCHERI

Testamentary Jurisdiction  
No. 76

In the matter of the Intestate Estate of the late Nagalingam Tharma Ratnam of Chavakachcheri who died in Government General Hospital, Jaffna.

Deceased

Nagalingam Tharmenthiram of Chavakachcheri

Petitioner

Vs

Minor 1. Radha Nagalingam

2. Sathya Bhama Nagalingam both of Chavakachcheri

3. Chellappah Balasubramaniam of do now at the Labour Office Colombo.

Respondents

This matter of the petition of the petitioner abovenamed praying that the 3rd Respondent be appointed Guardian-ad-litem over the 1st and 2nd minor Respondents and that Letters of Administration to the Estate of the deceased be issued to the Petitioner abovenamed as younger brother and an heir of the deceased coming on for determination before S. Thamby Durai, Esqr District Judge, Chavakachcheri on the 4th day of November 1958 in the presence of Mr. S. Siva Rajah Proctor on the part of the Petitioner and his affidavit and petition having been read.

It is ordered that the above named 3rd Respondent be and he is hereby appointed Guardian-ad-litem over the 1st and 2nd Respondents for the purpose of watching their interests in these proceedings and that Letters of Administration be issued to the Petitioner as younger brother of the deceased and an heir, unless the Respondents shall appear before this Court on the 2nd day of December 1958 and show sufficient cause to the satisfaction of this Court to the contrary.

It is further ordered that the said minor Respondents be produced before this Court on the said date i.e. 2nd day of December 1958.

The 4th day of November 1958  
Sgd. S. Thamby Durai  
District Judge

Drawn by,

Sgd. S. Siva Rajah  
Proctor for Petitioner

2-12-58  
Time to show cause extended to 20-1-1959

Intd. S. T. D. J

(O. 150 19 & 26)

## NOTICE

IN THE DISTRICT COURT OF JAFFNA

No. P/283

1. Ponnambalam Subramaniam and

2. wife Nagammah both of Evinaai

Plaintiff

Vs.

1. Velupillai Chelliah and wife

2. Chellamma both of Punnaikkadduvan

3. Thamper Sankarappillai and wife Sarawathy both of do

4. Sinnathamby Chellathurai of do

5. Sinnathamby Sinnathurai of do

6. Kasinathar Nagamuttu of do

7. Nagamuttu Thirunavukkarasu of do

8. Chinniah Kandavanam of do

Defendants

It is hereby notified that action No. P/283 has been instituted in the District Court of Jaffna under the partition act No. 16 of 1951 for the partition/sale of the land/lands called Mariappulam in extent 3 Lms. V. C. situated at Evinaai in the Parish of Mallakam Valigamam North East, Jaffna District Northern Province.

The defendants in the aforesaid action are summoned to appear in Court on the 27th day of January 1959 at 10 O'clock of the forenoon.

By order of Court,  
Secretary/Chief Clerk.  
This 18th day of December 1958

(O 152 26 & 2)

## ORDER NISI

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction  
No. 545/T.

In the matter of the intestate estate of the late Balasubramania Kurukkal Sunthara Raja Kurukkal of Nallur, Jaffna

Deceased

Rajeswaryammah widow of Balasubramania Kurukkal Sunthara Raja Kurukkal of No. 12, Wyman Road, Nallur Jaffna

Petitioner

Vs

Minor 1. Sunthara Raja Kurukkal Balasubramania Sarma of Nallur, Jaffna

2. Balasubramania Kurukkal Swami Ratna Sarma of Nallur, Jaffna

Respondent

This matter coming on for disposal before P. Sri Skanda Rajah, Esquire, District Judge, Jaffna on the 20th day of October 1958 in the presence of Mr. S. Visuvalingam, Proctor on the part of the Petitioner and the Petition and Affidavit of the Petitioner having been read.

It is ordered that the 2nd Respondent be and he is hereby appointed Guardian ad litem over the minor the 1st Respondent abovenamed, that the Petitioner be and she is hereby declared entitled to obtain Letters of Administration and that Letters of Administration be issued to the Petitioner accordingly, unless the Respondents shall appear before this Court on or before the 26th day of January, 1959 and show sufficient cause to the satisfaction of this Court to the contrary.

And it is further ordered that the said Petitioner do produce the said minor in court on the said day.

This 8th day of December, 1958

Sgd. P. Sri Skanda Rajah  
District Judge, Jaffna.

Drawn by  
S. Visuvalingam

Proctor for Petitioner  
(O 151 26 & 2)



# Religion Is An Imperative Requirement

(By SRI C. RAJAGOPALACHARI)

If anyone believes that in the course of time the mass of the people in India will give up religion, it would be a mistaken forecast. No community in India, as a result of progress and education, is likely to give up religion, whether it be Hinduism or Islam, or Jainism or Christianity or Sikhism. The people of India in general will not settle down to the business of life without some form of worship or reverent approach to the unseen Divine Power.

If the question is about what will happen to the intellectual and educated section of the people, perhaps it may be a different matter. I believe it would be unfortunate if enlightened people drift from the mass of the people of the country. It is very doubtful if really enlightened men and women would deem it good to convert themselves into a different community and be cut off from the main stream of life in the country. It would be most reprehensible desertion and it would be a very bad day for India if the most enlightened among us leave their posts of public duty in the shepherding of the people and convert themselves into a separate caste. The enlightened may be expected to understand this. I believe therefore that this will not happen.

Apart from what will or will not happen, what would wisdom dictate? Can we dispense with religion and hope to carry progress forward or keep India in the map of the civilized world? If our four hundred millions strike out religion from their lives, India will be wiped out.

In the highest sense, and from the point of view of truth, religion is an intensely individual issue. Every man and woman must find the answer in his or her own heart. But there is a national question may be deemed to be always a question of high expediency though not a question of conviction or conscience. We must hold together. And we cannot hold together only on the strength of police regula-

tions. An internal regulator of conduct is absolutely necessary. Will men and women be good and wise without the aid of religion, i.e., without an attempt in their lives to practise the presence of God? Have we become self-sufficient by reason of scientific knowledge and become capable of maintaining character without the sanctions and discipline of some religion or another?

I do not believe it. I believe the truth is far from it. Enlightened concern for society's welfare and for humanity's welfare has not taken the place of religion and become a fixed quasi-religion as people hoped in the nineteenth century. Far from this having happened, what do we see in the whole world? We see the most advanced people preparing, for so-called defence, new weapons that when used will surely end in disastrous injury to humanity. Is any further demonstration necessary to show that human welfare does not appear to appeal with any degree of force as a result of greater scientific knowledge? Whatever honesty or compassion or nobility remains in the world, it is due to other causes, not the advance of science.

Forgetting world politics and thinking in terms of our own people, the enemies of good character, of humanity, of equanimity, of tolerance and kindness, of purity of thought and rectitude, are avarice, lust and anger. Modern life has not simplified but multiplied desires and with that multiplication the greed and anger that are associated with those desires have assumed varied and intensified shapes.

As desires are multiplied without the corrective of a sense of spiritual values, without developing the inner ear for the voice of conscience, knowledge of modern science or technology does not reduce either greed or lust. Indeed, scientific and technological knowledge has nothing to do with these criminal disturbances of the mind. On the contrary, it finds fresh

## Letter To The Editor

(Continued from page 2)

about a section of the Teaching Profession.

The Memorandum of the A. C. U. T.,—rather the English Teachers' Union, as the Swabasha Teacher calls it,—submitted on 4th Aug. 1958, is in the limelight only now. As a representative body, they should have, in keeping with their tradition, discussed the memorandum with the Branch Associations before submitting it to the Commission. Again, they could have, at least, communicated the text of their recommendations to the members through the medium of the press, if they had been in a mighty hurry.

May I, please, ask what this arbitrary division according to date is based on? As far as I am aware, there have been Academic, Technical, and Special one-year Trained—all issued the same certificate, carrying the same scale of salary.

If the distinction had been made on the basis of service all Trained men, including posterity, would have a chance of getting into "their Group I". As it is, the Trained Teacher would be wiped out of this group with the disappearance of the men of "before 1.1.46". Normally, a classification is made on the basis of professional qualification or service or both. But, this savours of neither.

Yours faithfully,  
M. Seevaratnam

tools for evil and actually facilitates greater indulgence in all forms of greed, lust and anger.

The only thing that can prevent or restrain these evils is the religious sense. Out of reverence and awe for the Divine Power that rules the universe, man developed a sense of spiritual values. This sense has taken the shape of civilization. It can be maintained in effective potent condition so as to shape man's thought and action, only by religion, by the continuous practice in our lives of the presence of God.

## THIRUVATHIRAI THIRUNAAL

Thillai Nadaraja Moorthy



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Sankar Sankar Jaya Parameswara  
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IN THE DISTRICT COURT  
OF JAFFNA

Testamentary Jurisdiction  
No. 549 T

In the matter of the intestate estate of the late Arumugam Thampu of Puttur.

Deceased

Muttachchy widow of Arumugam Thampu of Puttur.

Petitioner.

Vs

Santhanayagam daughter of Arumugam Thampu of Puttur.

Respondent.

This matter coming on for disposal before P. Sri Skanda Rajah, Esquire, District Judge, Jaffna on the 8th day of December, 1958, in the presence of

Proctor on the part of the Petitioner and the Petition and Affidavit of the Petitioner having been read.

It is ordered that the Petitioner is hereby declared entitled to obtain Letters of Administration and that Letters of Administration be issued to the petitioner accordingly, unless the Respondent or any others shall appear before this Court on or before the 30th day of January, 1959 and show sufficient cause to the satisfaction of this Court to the contrary.

This 19th day of December, 1958

Sgd P Sri Skanda Rajah  
District Judge, Jaffna.

Drawn by  
S Visuvalingam  
Proctor for Petitioner  
(O. 154 26 & 2)



Astrological

## WEEKLY FORECASTS

'SRI PATHY'

FROM 28-12-58 TO 3-1-59

**ARIES** Aswini, Bharani, Karthikai 1st part [Medha Rasi]

Health will be unsatisfactory this week. You will be quick to lose your temper. New ventures will be delayed. There will be opposition in your affairs but you will be able to steer clear of them.

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

Improvements in your financial as well as personal affairs promised this week. You will be able to overcome all your difficulties. Friends will be very helpful. Go ahead with your ventures.

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

There will be no mental peace. Troubles with maternal relatives likely. Domestic affairs will be unsatisfactory. You will have to work hard for your success.

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

A good week. You will be able to negotiate your ventures with ease. Opposition will melt away. New ventures will bring in good results. Triumph over competitors also promised.

## Let Us Be.....

(Continued from page 1) name of 'ancient'. I never hesitate to demolish all that is evil or immoral, no matter how ancient it may be, but with this reservation. I must confess to you that I am an adorer of ancient institutions and it hurts me to think that people in their mad rush for everything modern despise all their ancient traditions and ignore them in their lives.

It (Indian civilization) is a mingling of the cultures represented by the different faiths and influenced by the geographic and other environments in which the cultures have met. Thus Islamic culture is not the same in Arabia, Turkey, Egypt and India, but it is itself influenced by the conditions of the respective countries. Indian culture is, therefore, Indian. It is neither Hindu, Islamic nor any other wholly. It is a fusion of all, and essenti-

**LEO** Maha, Pooram, Uttirai 1, [Singha Rasi]

Some of your personal problems will be cleared this week. Your friends will help you out of difficulties. Be careful in your dealings with your father's relatives.

**VIRGO** Uttirai 2, 3, 4, Attai, Chittirai 1, 2 [Kanni Rasi]

Health will not be very satisfactory. Clashes with relatives likely. New ventures will bring in fairly good results but only after initial difficulties. Beware of minor accidents.

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

Financial gains promised. You will be able to steer clear of all difficulties and opposition. You can go ahead fearlessly in all your affairs.

**SCORPION** Visaka 4, Anursha, Kottai [Vrischika Rasi]

An unsettled week. But there will be some comparative improvements in your personal affairs. You will be able to triumph over your competitors. Progress will be slow but steady.

ally Eastern. And everyone who calls himself or herself an Indian is bound to treasure that culture, be its trustee and resist any attack upon it.

## ORDER NISI

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction No. 547

In the matter of the Intestate Estate of the late Thangammah widow of Kanapathipillai Mylvaganam of Achevely South

Deceased Sivagurunathan Rajadurai, Police Station weliveriya

Petitioner Vs.

1. Sellathurai Sanmugam Achevely South  
2. Kathiresu Nadarajah of P. W. D. Office, Norwood  
3. and wife Navaratnam of Achevely South

**SAGITTARIUS** Meenam, Pooradam, Uttiradam 1, [Thanu Rasi]

The first two days of the week will be unsatisfactory. You will have to be very careful in all your dealings. Health will be very unsatisfactory.

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

Clashes with relatives likely. Tuesday and Wednesday must be spent with care. Rest of the week will be favourable again. You will succeed in your undertakings. But health will be unsatisfactory.

**AQUARIUS** Avittam 3, 4, Sathayam, Pooraddati 1, 2, 5 [Kumbha Rasi]

The first half of the week will be favourable for your new deals. Financial gains also promised. But spend Thursday, Friday and Saturday morning with care.

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

A good week for professional deals. New ventures will be successful. Father's relatives will be very helpful. Financial gains also promised. Spend Saturday afternoon with care.

Respondents This matter coming on for disposal before P. Sri Skanda Rajah Esquire District Judge, Jaffna on the 12th day of December 1958 in the presence of Mr. T. Gunaratnam Prosecutor on the part of the petitioner and the affidavit of the petitioner dated 26th October 1958 having been read.

It is declared that the said Petitioner Sivagurunathan Rajadurai as one of the heirs is entitled to have Letters of Administration of the estate of the deceased abovenamed and that the same be issued to him accordingly unless the respondents or others interested shall on or before the 30th day of January 1959 show sufficient cause to the satisfaction of this court to the contrary.

This 12th day of December 1958.

Sgt. P. Sri Skanda Rajah District Judge, Jaffna  
O. 123 45 & N

## S.S.C. Tamil Text Commentary

BOON TO BOTH  
TEACHERS AND STUDENTS

Scholarly Commentary

ON

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VATHAIPPADALAM

BY

Vidwan K. Vandanar

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சைவ சமயத்தின் பரம்பரை மனவகு சபையினர்

Printed and Published by Suppliah Ponnambalam Kandiah, residing at 247, Navalur Road, Jaffna, for and on behalf of the Proprietors, the Saiva Paripalana Sabhai, Jaffna, at their Press, the Saiva Prakasa Press, 450, K. K. S. Road Vannarponnai, Jaffna, on Friday, December 26, 1958  
Editor: R. N. SIVAPRAKASAM.