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FOR YOUR FUTURE  
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## LAND REFORMS IN KASHMIR

### Liquidation of Feudal Rule

(The Constituent Assembly of Kashmir has decided that expropriation of land should be without compensation. This article deals with the entire question of land reform in Kashmir and will be of interest to those who attack the Indian Congress on untrue grounds.)

The system of land revenue in the State of Jammu and Kashmir owes its origin to practices inherited from the most decadent and chaotic period of monarchic rule in the past. The structure of the revenue system derives from changes effected slowly and not without mistakes by men who were mostly aliens and could hardly understand the needs or the feelings of the people. This system which determines only the nature of the relations between the cultivator, the landlord and the State, has merely succeeded in creating feudal holdings; it has besides ushered in a class of intermediaries, who live on the labour of the tiller of the soil. Thanks to parasitic exploitation by intermediaries, the agrarian community, which forms an overwhelming proportion of the State's population and contributes a sizable sum to the State revenues, lived until recently under the perpetual threat of death from starvation. The illiterate peasantry have just managed to preserve life under the crushing burden of life-long indebtedness. It is an unquestioned commandment of social ethics that no citizen in a modern state should enjoy undue power by virtue of his ownership of properties. Private property should, if at all, be limited and should be the product of personal labour; it should not offend against the canons of social welfare.

### Removing Economic Disparity

The leaders of the National conference, ever since the inception of their struggle for the emancipation of the people of the State, have realized that suffering in the State was mostly due to excessive disparity in the economic conditions of the various classes. Rack-renting, the arbitrary ejection of tenants by landlords, the appropriation of the major portion of the produce by absentee proprietors, who had spent any money to improve their estates, and the chain of

middlemen who left the cultivator and his large family hungry for the most part of the year are some of the features of the feudal land system. They also felt that the old Government, and its machinery, the laws of the State and its vested interests, all combined and served to weigh the balance of advantage in favour of the big proprietors of land and against the emaciated peasants on the field. They realized that the system of landlordism stood in the way of increased agricultural production and improvement in the standard of peasant life. It was natural,

From 'the Kashmir'

therefore, that almost the first task undertaken by the present Government has been the passing of legislation for improving the lot of the tenants and for the abolition of big landed estates.

Early in 1948, the Government resumed all assignments of the Government revenue known as *jagirs* and *muafis* and fixed cash grants called *mukarraries*. Some of the *jagirs* were in cash and some in kind; some were tenants during the pleasure of the ruler and some were held in perpetuity or were dependent on service to the State. The *jagirdar* had the power, in some cases, to recover his assignment in kind, either wholly or in part, calculated at a fantastically low commutation price which worked out to less than 20 per cent of the market rate. He enjoyed a number of privileges, such as the levy and realization of grazing fees on cattle, forest rights and prior claim to appropriate cultivable land within the estate assigned to him. In case he relinquished his share of the *Jagir* in favour of any of the representatives of his parent branch, he received a compensatory *Jagir* in cash of double the value of land revenue relinquished plus an assignment of residential unit to a maximum of 12.5 acres

## J. H. C. Parliament

### Homage To Dead Leader

"The news of the death of our late Premier, Mr. D. S. Senanayake, indeed came as a profound and grievous shock to the nation and by this death Ceylon had been bereft of one of her illustrious sons" said Mas. K. Paramanathan, the speaker of the J. H. C. Parliament, initiating the proceedings of an Inter-collegiate debate held between the Jaffna Hindu College Parliament and the H.S.C. Union of Jaffna Hindu Ladies College on Sunday, the 30th of March 1952 at 6.30 p.m. in J. H. C. Quadrangle. Continuing he said "Mr. Senanayake steered the ship of state clear of turbulent waters and let it be our constant prayer that the moderation and statesmanship, the sense of fair play and patriotism which our dead leader always preached will ever remain to guide the nation in the troublous times that lie ahead. The House responded to the appeal of the speaker to observe two minutes silence as a mark of respect for the late Premier."

### Debate on U. N. P - T. C. Alliance

"The interests of the Tamil people in Ceylon have been harmed rather than advanced by the co-operation of the Tamil Congress with the U. N. P." The Proposition consisted of Mas. S. Thanajayarajasingam, Mas. M. Ramasathan and Mr. A. Vaidialingam. B. A. (Cantab) B. Sc. (Lond) to represent J. H. C. The Opposition was led by Miss T. Sathiroopavathy of J/Hindu Ladies College and supported by Miss S. Ratnadevy and Mr. M. Balasundaram, M. A. (Cantab) Advocate. Mas. M. Manoharanathan proposed a vote of thanks.

of land in the province other than the one in which the original *jagir* was situated. The *muafidars* more or less enjoyed the same privileges as the *jagirdars*. They used to derive all benefits from their assigned lands and yet paid no land revenue. The *mukarrari-dar* was yet another privileged class, who received fixed cash grants every six months from the State.

### Freed From Medieval Autocracy

The number of *jagirdars* and *muafidars* in the State

(Continued on page 4)

## IDEOLOGICAL PERVERSIONS

### Unity At Level Of Human Life

CONFLICT in the modern world is not wholly ideological. Ideology, though undoubtedly a force in shaping the conduct and character of nations, does not by itself constitute the immediate or the final cause of conflict in the modern world. Behind all ideology, there is man, the 'great unknown'. Nature has been conquered on many fronts but not on the human front. Notwithstanding all our advance in the science of human psychology, we are yet to know what the soul of mankind is and where it lies.

Science and technology, in the evolution of time and in the process of history, have brought all countries and peoples nearer and nearer, so that today they have become almost next door neighbours. No nation or country, whatever may be their system of thought, ethics, and religion, can any longer remain isolated and self contained, each in its own shell. Clash and collision, however inevitable in that process, cannot now offer any solution to the present-day problems of humanity. The world has reached a stage in the evolution of humanity; a stage which humanity never experienced before. It is a new condition, a new status in which the problems facing humanity cannot be considered in isolation. They can be solved only by taking the whole world as one single unit. We need a new philosophy of life, a philosophy which must shape itself to suit this new condition of next-door neighbourliness.

### The Content of Life

The universe is one but its content is multiple; it is a synthesis of multiples. The unity of mankind is never lost but is unseen and unnoticed in the rich diversity of its content. Life is one, but is lived in a bewildering variety of ways. While there is unity in that di-

versity, we see only conflict, and we lack wisdom to see the necessary harmony inherent in the multiplicity of existence. Many is a necessary complement to the One, and neither can have any significance without the other. Differences only add richness and beauty to the real content of life which is ever the same inherently. Just as the riches and beauty of the clay-stuff used by the artist lies in its variety of manifestation in unlimited models of shape and colour even so the richness and beauty of 'life-stuff' consists in its variety of manifestation. The value and appreciation of the content of life can only be seen and recognised in its variety of manifestation in form, colour, and quality. Any arbitrary reduction of physical or mental diversity into unity of variety into oneness, will only result in drab uniformity and dull monotony, in regimentation, in restraint of individual liberty, and a denial of individual rights. What is needed is not regimentation and ironing out of differences in human life and human existence, but reconciling and harmonizing of all human relationships. What the world needs is a philosophy of tolerance, a philosophy which would harmonize and finally integrate all human diversities on the basis of the underlying unity hidden deep in the soul of man.

### Human Emotions

Human emotions play a much greater part in human conduct than what is generally recognized. In any country or nation, the level of culture and civilization is the level where human emotions have their sway, however high may be the developments in science, technology, and other branches of learning. Culprits of culture are a much greater menace to humanity than culprits of

(Continued on page 3)



## Hindu Organ

TUESDAY, APRIL 8, 1952

### Treasure These Thoughts

Is there not a Lord to protect all beings?  
Is He not Omnipotent and Omniscient?  
Is He not Compassionate and merciful?  
Why Covet, Wrangle and Worry O Man?  
Whatever must come, of itself will come

### VOTERS' VERDICT

THE enfranchised people of Sri Lanka have been called upon to exercise their birth right and to provide the wherewithal for the Second Parliament of this free nation to be constituted within the all-too-short space of eight weeks. The first General Elections called for a long interval for the various steps in the polling to be arranged because of the fact that the party system was being introduced just then. The voters need not, therefore, be alarmed at the brevity of the period within which they have to arrive at a decision as to the choice of their candidates. Even the candidates need not be nervous about the extraordinary pace of affairs; for well-developed parties have to be on the alert always.

The voter much more than the candidate has an arduous task to perform and a grave responsibility to discharge. He has to find the material for the edifice of the next Administration to be built. If he falters in his step or neglects to perform his responsibility without giving any serious thought to it he only makes himself a traitor to the land. The House of Representatives must have honest, sincere capable and trusted leaders if a powerful and efficient Cabinet has to be formed.

The voter, therefore, has to follow the election campaign with an open and clear mind, unbiassed by personal prejudice and unworthy motives and should be able to study comparatively the merits of each candidate in the context of the national welfare. To be able to do this the voter will have to understand the present political situation in its proper

## FIRST STEP IN SNAP ELECTION

### Dissolution of Parliament Today

Parliament is dissolved from today.

Nomination of candidates has been fixed for 28th instant between 12 noon and 1 p. m.

Polling is expected to commence on May 26 ending before May 31.

The U. N. P. the largest single party in Parliament has already issued a list of nominations for 58 seats.

Mr. K. V. Nadaraja who sought election in 1947 as an independent has been

perspective, assess the capabilities of the candidates seeking his suffrage and arrive at a decision.

The voter should not wait for the candidates to see him. He should be able to tell the candidates that transport facilities need not be arranged for him and that he of his own free will and in the discharge of a sacred duty would reach the polling station himself unescorted and record his choice true to his conscience and according to his view of things. The Indian General elections received universal approbation because of the fact that the provision of transport facilities by the candidates had been banned by law. In the absence of this salutary provision in the Election Laws of this Island the same result could be obtained if only the voters would refuse to accept transport facilities being arranged for them.

On the other hand the candidates, whatever the complexion of their banners may be, should agree on one thing—that the elections should be conducted in the most democratic manner without bringing any pressure to bear on the voters. Beyond placing before the voters all facts necessary for a decision to be arrived at, the candidates should agree not to make the platform and the press vehicles of vituperation. The personal element has to be subordinated to the higher aspect of fundamental principles. If this can be successfully attempted the verdict of the voters can be acclaimed as the true voice of the people

nominated as U. N. P. candidate for Bandarawela. Mr. S. Sivapalan who won the Trincomalee Seat in 1947 on the Tamil Congress ticket and later joined the Federalist Party has accepted nomination as U. N. P. candidate.

Mr. V. Nalliah and S. U. Edirmanasingham (Independents) have been nominated by the U. N. P. for Kalkudah and Padiruppu respectively.

### T. C. Nominations

The Tamil Congress Committee at a meeting held on Sunday last decided on the following nominations.

Jaffna: Mr. G. G. Ponnambalam, Q. C.

Vaddukoddai; Mr. K. Kacagaratnam

Point Pedro: Mr. T. Ramalingam

Chavakachcheri: Mr. V. Kumarasamy

Kayts: Mr. A. L. Thambyayah

Kopay; Mr. C. Arulambalam

The Parliamentary Board of the T. C. will decide on the other nominations.

### The Federalist Party

The Ilankai Tamil Arasu Kadchi nominations as far as known are:

Kankasanturai: Mr. S. J. V. Chelvanayakam, Q. C.

Jaffna; Dr. E. M. V. Naganathan

Kopay: Mr. C. Vanniasingham

Chavakachcheri: Mr. N. Arunasalam

Vaddukoddai: Mr. A. Amirthalingam

Trincomalee: Mr. N. R. Rajavarothayar

Kayts: Mr. V. Navaratnam.

### L. S. S. P.

Jaffna: Mr. A. Viswanathan.

Kopay: Mr. C. Dharmaratnam.

## KNOW HIM FIRST AND THEN THE WORLD

What the Lord wills is fulfilled; it is invariably so. He is all good and does everything for good alone. We do not realize this by reason of our selfishness. Otherwise there is no other motive whatever in His action; it is always inspired by good motives alone.

'I am. His'—if this feeling can be made unwavering, life becomes successful indeed. After that, whatever may be the state in which He may keep one, nothing will matter. After this awareness comes it will not matter wherever one may be. Then the world will not be able to harm one much. There is nothing more to do than to pass the remaining days of life by humbly submitting to Him and remaining satisfied as He chooses to keep. He is the all in all here and hereafter. Fix the mind on Him and look towards Him alone.

That life which is spent in ease, but which does not make Him the aim, cannot be called a good life. He who looks to Him even though he works hard is really blessed.

'Seekers after happiness should cultivate perfect

### Prabuddha Bharata

contentment and be restrained. For contentment is the root of happiness and its contrary is the root of misery'.

Actions cannot be judged by seeing their results here there is no peace in that. Peace can be attained by gaining conviction in the words of the Lord—that He is the ocean of mercy and the saviour of the world. He (the Brahman) has duly allotted to the eternal world creators their respective duties.'

'Knowing me to be the enjoyer of *yajna* & *tapasya*, the Great Lord of all the worlds, and the friend of all beings, one finds peace.'

Peace can be had only in the knowledge that He is the benefactor of all beings and is preserving all justly

What the Lord wills will happen. Everything came by His will; if it all goes, it will go also by His will. There is no use

thinking in any other manner than this. 'Let Thy will be done'—firmly thinking thus we have been able to banish all worries. There is no other way to be free from worries. Divine peace fills the heart as the attitude that everything is happening according to His will becomes predominant. In fact everything is under His will. It all happens as He wills—whether we realize it or not. This alone is the invariable truth. Peace will reign in the heart if this can be realized through His grace. If not, then either loss or gain, either joy or sorrow will continue to agitate the mind. One can be really happy if one can actually depend on Him. But it is by no means possible to attain that state without His grace. There is no doubt that His grace can be had if one can make Him the only refuge and stay. He listens to one's prayer if it is done sincerely from the heart. If one can dedicate one's all—wife, children, and wealth, and one's own self even—at His feet, life becomes blessed. Complete self-surrender to the Lord is the final good and ultimate goal of human life.

'Those virtuous persons whose demerit has been exhausted worship me with firm resolve, being free from all dualities and delusion.'

Disease, sorrow etc. are inevitable in this embodied existence, but he, who in spite of all these, can contemplate God with firm resolve, being free from dualities and delusion, is alone the one whose demerits have been exhausted, that is to say, he will never more be subject to dualities and delusion. This is what the Lord is indicating in the above verse

It is necessary to hold on to Him; looking to Him alone. If it is so, He Himself will get things done. He is all good—this faith brings peace and happiness. To try to understand the ways of the world with the help of ordinary reason creates only confusion. That is why the Master (Sri Ramakrishna) used to counsel to know God first and then the world. Hold on to the Lord and you will be heir to all good.

Letter to the Editor

**Appreciation of the Services of Our Representatives**

Sir,—The people of the North have just reason to be proud of their Representatives in Parliament. M P's have, one and all, including those for Mannar and Vavuniya, tried and succeeded in a large measure, to serve the interests of the people whom they represented.

Though they had held divergent political views, yet they formed a team of brilliant men who stood out very prominently from the rest in Parliament.

It is, therefore, nothing but fair that our leaders should organise a reception to our out-going Members of Parliament and publicly thank them for all that they had done for the people.

In my opinion, the gentlemen best fitted to take the initiative in this public matter are our distinguished Mayor, Mr. Sam Sabapathy, Mr. S. Sivasubramaniam, the well-known and liberal minded Tamil leader of Colombo.

I, therefore, call upon these gentlemen to take immediate action in the matter.

Yours etc,

M. SABARATNASINGHE.  
Vannarponnai,  
5-3-52.

**Wife Murder Charge**

**Insanity Plea Succeeds**

In the case in which Ramalingam Mani Asary of Kathankulam in Mannar was charged with having on the 25th of November 1951 committed murder of his wife Kuppamma by having cut her with a koduwa knife into pieces and then set fire to her by pouring kerosene oil over her body, the defence Counsel raised the plea of insanity before Justice St. Clair Swan.

At the time of her death, the deceased was seven months in pregnancy.

The Jury, by a unanimous verdict found the accused to be of sound mind and incapable of making his defence and the Judge remanded the accused to the Lunatic Asylum.

Mr. Ananda Perera, Crown Counsel appeared for the Crown.

Mr. T. Ganesalingam, appeared for the accused.

**Jaffna College—Vaddukoddi**

Inter Arts and Science classes preparing for 1953 London University External Examinations will be started on Monday, June 2, 1952. Application for admission should be addressed to the Deputy President, Jaffna College, Vaddukoddi. M. (2-8-52).

**Ideological Perversions**

(Continued from page 1)

ignorance; the latter are much easier redeemed. There is always a certain loss of equilibrium and balance when emotions have their play in human individuals, however high-placed they may be in the councils of nations. Suspicion, fear, greed, discontent, sense of humiliation, and a desire for revenge, all these latently or patently govern the temper and shape the conduct of individuals as well as of nations. It is this emotional content in man, not his ideological content alone, that is mainly responsible for all that is disruptive and chaotic in this world. Often the ideological dice is heavily loaded with the emotional content. World's sickness is thus neither solely political nor solely economic; it is a moral and spiritual sickness, resulting from the misuse and abuse of the emotional content in man. What the modern world needs is a philosophy of life which would elevate and sublimate human emotions and take away all the vestiges of the brute still lurking in the heart of humanity. Man is not civilized because he comes to know a few secrets hidden in the atom. He is civilized because he comes to know more and more of all that is humane and divine that lies hidden in his soul. Prophets and saints have contributed more towards this consummation of human evolution than any organized religion or codified ethics which every country or nation has possessed in some form or other. What the world needs is an honest and increasing application of the truths revealed in the lives of prophets and saints.

Ideology is a thought-form of the means and method of human betterment, and it should be carefully distinguished from 'idols' or patterns or modes of manifestation in actual practice. The evil that any ideology does, lies not so much in the ideology as in its perversions. It is the perversions that bring any ideology into disaffection, disrepute, and decay. Perversions in capitalism, perversions in socialism, perversions in communism, and perversions even in democracy, these are the evils of our civilization. Miscarried capitalism, miscarried socialism, and miscarried

democracy, these are the great misfortunes of humanity. They are the resultants of misuse and abuse of the emotional content in man. They arise when greed, monopoly, exploitation, and power politics enter into any ideology and dominate it. Capitalism, socialism, or communism are not ideals, but only methods and means in the evolution of human economy. Capitalism becomes an evil when simple profit motive is replaced by dishonest profiteering, when free competition and free enterprise are replaced by monopoly grab, unholy exploitation, and brute imperialism. Socialism becomes a menace when it degenerates into an indiscriminate State-monopoly, killing all individual enterprise and individual liberty. Communism becomes atrociously wicked when its doctrines are associated with ruthless purge of all opposition, sabotage, add indiscriminate expropriation of all private rights. Democracy becomes a farce and a tyranny when it degenerates into a steam roller majority and power-politics. Whether one is a capitalist, a socialist, or a democrat, he himself is responsible for all the perversions in his ideology. Power-politics is only another name for political vandalism, and is present more or less in every country whether it is a democratic State, a socialist State, or a communist State.

In this age of 'one world' order just emerging, the concepts of national freedom and sovereignty have lost their old charm and significance in the philosophy of politics. This new order demands a new spirit, a spirit of interdependence, and of international co-operation. Man has many facets to his life on this planet—religious, social, political, and economic—all being equally important. World unity, if it is to endure, must be achieved at all these levels of human life and activity. All are interconnected and interrelated. Religious unity is possible when there is political equality; economic equality. World unity demands that we must create conditions and provide opportunities for this equality to prevail in all the facets of human life and human existence.

**J. H. C., O. B. A.**

**Board of Governors For College**

The Annual Meeting of the Jaffna Hindu College Old Boys Association adopted a resolution moved by Mr. A. Saravammuttu that a Board of Governors consisting of two representatives from the O. B. A. and two from the Staff of the J.H.C. be appointed to look after the welfare of the College. A sub-committee was appointed to meet the Board of Directors in this connection.

The report of the Carnival Committee was adopted. According to the balance sheet of the Carnival Account (excess of income over expenditure) showed Rs. 46,324 which amount has been set apart to complete the Jubilee Block of College) buildings. A Building Committee consisting of Dr V. T. Pasupathy, Messers V. Navaratnarajah, S. Nadarajah, A. Somaskandar and K. V. Mylvaganam was appointed.

**OFFICE-BEARERS**

The following office-bearers were elected:

President: The Principal (*ex-officio*).

Vice-Presidents: Mr. R. Sivagurunathar M. B. E., Mr. T. Muttusamypillai, Mr. C. Coomaraswamy, Mr. A. Arulambalam; Dr V. T. Pasupathy and Mr N. Sangarapillai.

Secretary: Mr. S. Nadarajah; Asst. Secretary: Mr. P. S. Coomarasamy.

Treasurer: Mr. A. Somaskandar; Asst. Treasurer: Mr. T. Senathirajah.

**ORDER NISI**

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction No. 1429

In the matter of the intestate estate of the late Howland Saravammuttu Somasundaram of Manipay Deceased Alice Pooranam widow of Howland Saravammuttu Somasundaram of Manipay Vs Petitioner

- 1. Somasunderam Victor Rajendram
  - 2. Somasunderam Arthur Kulendram
  - 3. Somasunderam Regina Poopathy
  - 4. Somasunderam Samuel Jayasunderam
  - 5. Somasunderam Thapanithy
  - 6. Somasunderam Kamalopathy
  - 7. Somasunderam Christy Theivendram
  - 8. Somasunderam Rita Karnanithy all of Manipay
  - 9. Ambalavanar Gunanayagam of Vaddukoddi Respondents
- The 1st to 8th respondents are minors appearing by their G.A.L. the 9th respdt.

This matter coming on for disposal before K. D. de Silva Esquire District Judge, Jaffna on the 10th day of March 1952 in the presence of Mr. M. Kathiravelu Proctor on the part of the petitioner and the affidavit of the petitioner dated 10th May 1952 having been read:

It is ordered that the above-named 9th respondent be appointed as guardian ad litem over the minors the 1st to 8th respondents and that letters of administration over the estate of the said deceased be granted to the petitioner unless the respondents or others interested shall on or before the 19th day of May 1952 appear before this court and show sufficient cause to the satisfaction of this court to the contrary.

And it is further ordered that the petitioner do produce the said minors the 1st to 8th respondents in court on the said date.

This 10th day of March 1952  
Sgd. K. D. de Silva  
District Judge

(O 2, 4 & 8)

**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 Re. 1/- per share will earn Rs. 100/- for each at the end of the period. Shares issued all times.

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

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

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

INDIAN MONEY bought and sold

LOANS on the security of Jewels a speciality. Interest charged at 12% per annum (Part payments accepted.)

FOR FURTHER PARTICULARS APPLY TO:  
S. KANAGASABAI,  
Shroff.

# LAND REFORMS IN KASHMIR

(Continued from page 1)

was 396 and among them they used to appropriate Rs. 5,56,313 annually of the land revenue. The *mukarraidars* numbered 2,347 and received Rs. 1,77,921 by way of cash grants every year. Leaving out the religious assignments and grants, the resumption of assignments and the abolition of feudal privileges not only saved the State about Rs. 7 lakh per annum but also relieved the peasants of the crushing burden of payments in kind to the tune of Rs. 3.25 lakh and released 4,250 acres of land, formerly granted to the *jagirdars* for their private use, for distribution among the cultivators. In the case of religious assignments, the practice of the recovery of assigned land revenue in kind was discontinued and recovery in cash alone was recognized as lawful. The subsisting pockets of feudal rule within the State, called jurisdictional *jagirs*, were liquidated, and a population of about 4.5 lakhs was freed from the clutches of medieval autocracy.

## Tenancy Reforms

In October, 1948, the Government amended the State Tenancy Act of 1924 and amongst other things provided for maximum rental payable by a tenant to his landlord for grant of protected tenancy in respect of holdings between 2.125 and 4.125 acres of land and between 4.125 to 8.125 acres of dry land and for restrictions on ejections. The tenant is no longer liable to pay his landlord more than a fourth of the produce in the case of wet land (including those growing wheat, maize, sugarcane and linseed) and more than a third of the produce in the case of dry land in respect of tenancy-holdings exceeding 12.5 acres, and where the latter does not provide seed, implements and cattle for purposes of cultivation, he takes the entire fodder himself. In case of tenancies not exceeding 12.5 acres the landlord is not entitled to receive more than half of the produce, and where the existing rent is less than the maximum rent prescribed by law, it cannot be enhanced. The law also provides for summary reinstatement of a tenant, who has been unjustly ejected after April 1947 and prohibits the execution after November 18, 1948, of ejection orders or decrees passed by any court against a tenant who has acquired the right of protected tenancy. The eviction of tenants by means of notices has been stopped and the order will now have to be secured from a regular court of competent jurisdiction. The tenancy reforms have benefited nearly three-fifths of the peasantry, cultivating about 7 lakh acres out of 22 lakh acres of the total culti-

vated area of the State.

On July 13, 1950, the Government announced its policy of giving land to the tiller and on October 18, 1950, was enacted the Big Landed Estates Abolition Act, which has revolutionized the whole agricultural system of the State and is a big experiment in moulding the whole structure of village life on the basis of new socio-economic relation. Under this law, every proprietor, whether he cultivates himself, or not, retains only 22.75 acres of land (besides orchards, grass-farms and fuel reserves, and the right of ownership of the remaining land is transferred right to the actual tillers (subject to the maximum that the individual cultivator can possess) free from encumbrance and without payment of compensation. The tiller owner is, however, liable for payment of land revenue and cesses assessed on the land that is transferred to him together with a surcharge of four annas per rupee of land revenue as "land development cess", which is earmarked for use in the rehabilitation of the cultivators and the improvement of lands given them. The ownership of all the land belonging to a proprietor in excess of 22.75 acres found to be untenanted is vested in the State. Such land is made available for settlement of landless peasants and field labourers. Some compact blocks, it is proposed, will be turned into agricultural experimental farms while others are intended to be developed by co-operative farming. With a view to checking and safeguarding against the evasion and circumvention of the law, the Big Landed Estates Abolition Act declares all transfers of land made after April 1948 to be null and void. This includes transfer of land consequent on partition, whether the transfer is affected by an order or decree of any court or by an act of the parties, if it is found that such transfer has been made *malafide* or with an intention to defeat the object of the enactment. All holdings between 2 and 12 acres of self-cultivating properties are made inalienable, while in other cases transfer of land or any interest therein can take place only with previous permission. The interest of the ex-proprietor in any land which has been transferred to the tiller, is not liable to attachment or sale in execution of a decree or any other process of any court, civil or revenue, and any attachment existing at the date of transfer or any order for attachment passed before such date ceases to be in force. Similarly, all suits and proceedings pending in any court of law at the date of the transfer of land, and all proceedings upon any decree or order passed in any such suit,

or proceedings previous to the date of transfer, in respect of any interest in the land so transferred are stayed.

The new law gives the proprietor the right to choose is retainable unit of 22.75 acres of land. If any owner or tiller dies intestate, or transfers his land or any interest therein in contravention of the provisions of the law or being a tiller sublets his land continuously for two harvests the right of ownership is extinguished and the land lapses to the State. No proprietor can at any time hold more than 22.75 acres and no tiller-owner more than 20 acres of land and any interest or right in land devolving upon him by custom or law for the time being in force, is to the extent that it exceeds 22.75 or 20 acres as the case may be, extinguished and it escheats to the State.

## Compensation

The question of compensation for expropriated land under the Act has been left to the Constituent Assembly of the State for final determination. The Assembly has since appointed an eleven-member committee to examine and report within three months on the question of the desirability or otherwise of the grant of compensation to the ex-proprietors. The committee has commenced work and has invited suggestions and opinions on a questionnaire adopted by it and circulated throughout the State. It has also undertaken tours in the countryside to examine witnesses and study local conditions on the spot. Till the question of compensation is finally settled, the Government is paying an annuity to the ex-proprietors equal to three-fourths of the land revenue assessed on the land from which expropriation is taking place for the first year, two-thirds of such revenue for the second year and a half for the third and subsequent years.

## A Bold Step

In no case, however, can this annuity in one single case exceed Rs. 3,000 per annum.

The Big Landed Estates Abolition Act is, as already pointed out, a big and bold experiment. We do not claim logical completeness or simplicity for it. It has to be subjected, during the various stages of its implementation, to considerations of practical expediency rather than of abstract symmetry or scientific perfection. The Government has tried to lay down broad and generous principles, consistent with the traditions and circumstances of a particular locality. We believe that the new land system, if pursued along the lines that have been indicated, is both suited to the present conditions of our State and compatible with its future development. We have 1.5 lakh absentee landlords holding 11 per cent and cultivating peasants numbering about 8 lakhs holding just 32 per cent of the total cultivated area of the State. There are three lakhs of peasants who have no land

and cultivate 10 per cent of the total cultivated area. These figures reveal how large an area is held by the absentee land owners and how little (far less than they need) is with those who cultivate themselves. Four hundred and seventy-two proprietors own among themselves about 1,45,000 acres and 1,886 owners hold 1,40,760 acres of land. There are about 9,000 proprietors whose holdings exceed 20 acres and among themselves own about 6,63,000 acres of land, out of which about 5,62,000 acres are being transferred to the tillers under the provisions of the Abolition Act.

Till now, about 80,000 acres of land have been registered throughout the State in the name of about 70,000 tillers, with about three lakh dependents.

## Words of Wisdom

1. National progress was not to be judged by achievements of a few at the top.
2. Freedom must must bring about the renewal of the vitality of the whole nation.
3. There could be no genuine political stability, no peace or prosperity unless the conditions which give rise to hopelessness and despair were removed.
4. If we are to face the future with some degree of confidence, radical and drastic changes require to be introduced.
5. 'Complacency and not Communism is our great enemy.'

—Dr. S. Radhakrishnan

## ORDER NISI DECLARING WILL PROVED

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction No. 1424

In the matter of the last will and testament of the late Kathiravelu Nagalingam of Changanai West.

Deceased. Marimuthu widow of K. Nagalingam of Changanai West.

Petitioner.

Vs.

1. Thangamuthu widow of Vinasithamby Kathiravelu of Vaddukodai East.
2. Sinnachchi widow of Kandappu Ramalingam of do.
3. Sinnathamby Vythilingam and wife.
4. Theivanaipillai both of Aththiyady Jaffna

Respondents

This matter coming on for disposal before K. D. de Silva Esquire District Judge Jaffna on the 3rd day of March 1952 in the presence of Mr. M. Kathiravelu Proctor on the part of the petitioner and the affidavit of the petitioner dated 26th February 1952 having been read;

It is ordered that the last will of Kathiravelu Nagalingam dated 26th May 1945 attested by P. Canapathipillai Notary Public under No. 5572 be and the same is hereby declared proved unless the respondents or others interested shall on or before the 25th day of April 1952 appear before this court and show sufficient cause to the satisfaction of this court to the contrary.

It is further declared that the said Marimuthu the petitioner is the executrix named in the said will and that she is entitled to have probate of the same issued to her accordingly unless the respondents or others interested shall on or before the 25th day of April 1952 appear and show sufficient cause to the satisfaction of this court to the contrary.

This 3rd day of March 1952.

Sgd. K. D. de Silva.

District Judge.

(O. L. 4 & 8).



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