

SAIYA CULTURE IN SIAM

RELIGIOUS OBSERVANCES OF THE PEOPLE

IN the course of a discourse at Mayavaram, His Holiness Sri Sankaracharya of Kanchi Kama kotipeadam explained how the Siamese observe festivals very much like the Hindus of South India.

Books on the history of Siamese ceremonies reveal a startling fact that a national festival conducted by the State in its capital from ancient times till the present day has been designated "Triyembavai-Tripavai". In a land which is more than 2,000 miles away from our Tamil speaking country, our Tiruvembavai-Tiruppavai has given its name to an institution which has survived through the ages to the present times. The festival commences on the 7th day of *suklapaksha* (bright half in the commencing month of winter solstice. This month corresponds to our Margazhi Sri T. P. Meeakshisundaram Pillai, a renowned Tamil scholar of Madras, has been doing research in this direction and is publishing a book on this subject.

The people of Siam today do not know what the meaning of the word "Triyembavai-Tripavai" is, nor even that it is a Tamil name but from the evidence of orientalists, it is gathered that they recite on this occasion the word *Loripavoy*. The prevalence of this festival in that far off land with such combined name and in the first month of winter solstice (Margazhi) for 10 days ending with the day after the full moon and 5 days afterwards suggests three important and useful points.

Both the words Triyembavai and Tripavai unitedly connote one single festival observed by the same agency, the festival coinciding with the Ardra Darshanam festival in which Unjal Tirunal or swinging festival is a part. While in India the Ardra Darshanam festival where Tiruvembavai is actually recited, the festival is not

called Tiruvembavai festival, a country which had not heard even the name of Tamil for centuries calls the festival "Triyembavai-Tripavai." This is a proof that in ancient times devotional Tamil had a strong hold on the minds of the people far removed from its home. Moreover, that Hindu devotional culture flourished in the countries of Indo-China is attested by the extant chaste Sanskrit epigraphical records which surpass in extent and elegance the contemporary ones all over the world not excepting India.

The discovery of the name "Triyembavai Tripavai" brings to light the further fact that that not only devotional Sanskrit literature but also kindred Tamil literature had an important place in those lands unifying Siva and Vishnu in one function in "Triyembavai-Tripavai" festival in Siam, the swinging part of which is conducted as a national state festival, the powers of the person who plays the divine role on the festival occasion are for the time being unlimited, even surpassing the powers of the monarch. That the festival is not only conducive to a spiritual surge in the land but also an occasion to further social economic, military and cultural development, is revealed from the fact furnished by the western chroniclers of Siamese ceremonies.

The "Triyembavai-Tripavai" festival is dedicated to Siva during the first 10 days and to Vishnu during the next five. The festival closely follows our Ardra Darshanam festival. Siva is described as a jovial god, a description which fits his Ananda Nataraja aspect. The main

'Extreme Dictatorial Powers' In S. Africa

Some idea of the nature of what are called "martial laws" which the South African Government will seek from the Parliament to control the Passive Resistance movement has been given by the official Press. One law would empower the Government to declare a state of emergency in any area where there are disturbances and immediately intern the leaders of the African and Indian Organisations. The Political Commentator of the *Johannesburg Star* says that the Martial Law Bill confronts the Union with entirely a new situation. If the Bill is passed, the Government would be free to exercise extreme dictatorial powers over many facets of life without further reference to the Parliament.

Meanwhile, the Passive Resistance Campaign is going ahead quietly, but effectively. The participation of eleven Europeans in the Campaign last week has created a new spirit which is now spreading.

features of the ceremony are as follows: A high State officer is made to impersonate Siva. He is carried in a palanquin to the arena where the swinging takes place. He is received with all honours in the north east corner of the arena (*Easanya dik*) and conducted to the northern side. There he takes his seat sitting with his right leg touching the ground and the left crossed over the right knee. If both the feet touch the ground his property is confiscated. This represents the Dakshinamoorthy aspect of Siva. Both Nataraja and Dakshinamoorthy face south saving devotees from Yama and both trample under their foot Apasmara, the cause of the lapse of enlightenment. Dakshinamoorthy is Gnanamoorthy and Nataraja Anandamoorthy. Both symbolise our emancipation from ignorance and

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EDUCATION IN THE ANCIENT TAMIL COUNTRIES

By VIDVAN, PANDIT K. P. RATNAM, M.A., B.O.L.

(Continued from the issue of 5-12-52.)

The civilisation of the Tamils and their language influenced greatly the Aryan civilisation and the Sanskrit Language and the dialects of the North Indians too. In course of time the Aryans gradually incorporated the indigenous people in their communities and became the predominant race of North India. But in South India their attempt at subjugation of the South Indians by force never succeeded. Asoka, one of the greatest Emperors of North India, extended his Maurya Empire only as far as Kalinga. The attraction of the fertile plains of Kavery and Tampaparni was so great that the Aryans could not resist it. Infiltration by Aryans took place and they entered Tamilakam as colonists, tutors and priests and gradually influenced the Kings of the Tamil countries. As a result of this peaceful penetration Aryan culture introduced a vigorous element into the body politic of South India and superimposed its religion and to some extent its institutions on the South, though it could not deprive it of its individuality. The structure of society, language and custom remained essentially Tamilian.

Caste Distinction

The majority of the Aryans who entered Tamilakam were Brahmins and these Brahmins were mainly responsible for the worst caste distinctions now found in the Tamil countries. Claiming themselves as the highest caste in the world—the Gods of this world—they successfully introduced the caste distinctions even into Saiva religion for their own ends. They also went to the extent of calling their language Sanskrit as the language of the Gods. They reduced the Tamil language to a position of a dialect of their language purposely hiding its independent origin.

Sanskrit authors like Kshemendra and others spitefully called the Tamil language as "Paisachi" the language of the demons. The Brahmins also had their own settlements which were named as "Sathurvethiwangalam" and "Piramapuram" in the South Indian inscriptions. These settlements were the seats of vedic studies in the Tamil land until very recently.

Buddhism and Jainism also found their way to the South from early times, introducing the Aryan culture and modifying that of Tamilakam. The literary works of the Buddhists and Jains have no doubt enriched the Tamil Literature.

Foreign References

The history of the Tamils who lived in the Tamilakam of South India from ancient times cannot be traced easily due to the paucity of evidence available. Yet the three South Indian Kingdoms seem to have been well known in ancient times. The rock Edicts of Asoka belonging to the IVth Century B. C. mention them. Megasthenes, Greek ambassador to the Courts of Chandra Gupta Mourya speaks of the Pandyan kingdom, its wealth and the strength of its armies. The Sanskrit grammarian Katyayana whom Dr. Bhandarkar places in the 4th Century B. C. refers to them. Valmiki's Ramayana and Mahabharata too describe them. Strabo (22 B. C. mentions a king "Pandio". Periplus (81 A. D.) and Ptolemy (180 A. D.) give details of the principal ports and marts of South India and indicate that they were places of great antiquity.

Apart from these foreign references the Sangam works are the only evidence now available in the Tamil country for a

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Hindu Organ

FRIDAY, DECEMBER 19, '52

Treasure These Thoughts

'The infinite library of the universe is in the mind.'

SATYAGRAHI'S
SUPREME SACRIFICE

WITH a death-defying determination Mr. Potti Srimulu of Andhradesa set about to vindicate what he considered a righteous cause when he decided to go on a fast unto the end on the issue of the immediate separation of Andhra from the Madras State. The true Satyagrahi he was Mr. Srimulu had the courage of his conviction and made the supreme sacrifice. We regret to note that the precious life of a great Satyagrahi should have been lost unfortunately, particularly after Premier Nehru's reassuring statement reiterating his Government's policy on the subject of a separate State for Andhra had been made in the Council of States. Mr. Srimulu, trained in the school of Gandhian discipline, could not resist the inner urge and eventually succumbed to fate but only as a hero. If the noble cause for which this true Satyagrahi had immolated himself should be assured of success, then all those followers of the dead leader should respect his farewell request for peaceful continuance of the campaign.

Fasting as a weapon for the winning of a struggle for the achievement of a purpose has not been accepted except in the most extra-ordinary circumstances. And we do not propose to dwell on that aspect of fasting here. All that we can say is that the use of the weapon of 'fast' must be left to persons of the moral stature of Mahatma Gandhi and should not be availed of for forcing the hand of authorities on questions that require to be solved in the best democratic manner.

Let the separatists remember the tragic events that followed the partition of India and refrain from rousing the sentiments of the masses. The great sacrifice of Mr. Srimulu should be viewed from its moral significance. We, there-

VIEWING SOCIAL PROBLEMS
ON GLOBAL LEVEL

THE GANDHIAN METHOD

AT the inaugural session of the 6th International Conference of Social Work held at Madras on December 14, prominent Social Workers expressed their views on the question of raising the standard of living.

Rajakumari Amrit Kaur on the Philosophy of Social Work.

The philosophy and methods of social work today face a challenge for they have to synthesise the speed of revolution with a democratic regard for the individual. Rapid technological development has created complex relationships and world economic interdependence. Our social relationships, however, have not kept pace with technical achievements. A great many of our problems arise because the vehicles of civilisation have outstripped our social understanding and our ability to lend concrete shape and direction to our ideals of peace and social security for all. Society has to evolve a growing capacity for co-operation and such co-operation is best attainable by securing the perfect functioning of the individual within the group. Much depends on our ability to understand the changes that surround us so that we may take our part in a conscious evolutionary process. Social workers, through their human contacts with individuals as well as groups, have a special contribution to make in understanding this evolutionary tendency. If social work is to justify its survival as a profession or, as I would prefer to name it a calling, it must strive toward providing to every individual social security measures, adequate material necessities of food, clothing and shelter, health services, opportunity for education and facilities for voluntary cultural association. It must also move towards the practical realisation of the ideals of racial equality and world understanding and peace.

Madras Governor on the Gandhian way.

If we put forward as our objective what may be regarded as a fairly high standard of life in accordance with the ideals and ambitions of western civilisation, and seek to achieve that for every person in the world, I fear we shall be attempting what is

impossible because it is impracticable in the inevitable limitations in which life is cast; and I am doubtful if that would be a very good ideal either to work for. It however in our attempt to be too practical, we come to the greatest common measure, then, we might be pulling down every one, and thus destroy the very foundation of the great civilisation that man has raised through centuries of patient endeavour. It would thus be good to come to a compromise so that extremes might be avoided; and while certainly putting our foot down on unnecessary luxuries for the few on the one hand, and while attempting to do our best to eliminate want of even necessities for the very many, on the other, we should come to a mean where reasonable comforts and conveniences could be provided for all in conformity with the requirements and temperaments of varied groups, so that all may be helped to find their proper work in life and encouraged to labour hard and cheerfully; and none be permitted to laze because he has too much and so has, according to the laws and conventions of society, apparently no need to work.

Mahatma Gandhi's objectives and the methods he employed to achieve them, may perhaps very greatly help us in keeping clear of all contradictions and complexities that life seems to present and get the best that each man can give in the service and for the welfare of his brother man, regardless of his position or his profession. The great Master stood very definitely for simplicity, purity and generosity in personal life; for fearlessness, harmlessness and utmost kindness in the relationship of man with not only his brother man but with the whole of sentient creation. Gandhiji lived and died for his sublime idealism undeterred and undaunted; and has indeed left behind a great example of the highest and the noblest form of social service that we can think of. The great thing is that he moved, about simply, and performed all his wonderful deeds without apparently needing any paraphernalia such as we deem essential, and still he was among the foremost practical and successful workers in the service of mankind, and put his indelible stamp on varied aspects of our earthly existence, himself free from all anger or passion, free from all pride or prejudice, maintaining his equanimity alike

in joy and in sorrow, in victory and defeat whether he worked with loving colleagues and followers ever ready to do his bidding, ever happy to partake of his labours or faced the most serious and hostile opposition with a sad understanding smile of sympathy. The passing generation of my land having been reared under auspices such as these, and anxious that the Master's work should be carried on in the Master's way, however unworthy we might be; and feeling also sure that if his methods were adopted by the world at large, we would all have happier and better lives, I cannot help commending to this Conference a careful study of all that he stood for, so that we might ourselves always have a beacon light to show us the true and righteous path, whenever our feet might stray in the darkness that enshrouds us; so that we might ever have a haven of refuge to go to, whenever we might be weary of toil or bereft of hope.

Presidential address by Dr Jivraj Mehta:

Social workers of the world have been among the foremost to realise the basic oneness of the human race. The intellectual awareness that poverty & misery anywhere are a danger to prosperity and happiness everywhere has prompted them to undertake concerted efforts towards creating conditions that would discourage the assault of undesirable social forces. However, till recently this war on social problems has been a "Cold War". In order that this be turned into an all out war on social evils with all the weapons of creative peace an emotional touch is necessary. Thus while the intellectual conviction is the motivating factor, the dynamo of action is the emotional charge of the awareness. May we hope that the deliberations of this conference help us to deepen that awareness into a conviction and further to draw inspiration to sustain the faith that is intrinsic to the heart of every genuine social worker? In this task each one of us has a contribution to make. Both from the ethical as well as material points of view, world social problems have now to be tackled on a global level by the One Free World.

With this principle in mind, if one reviews the world situation one finds that the world population is growing at an accelerating rate. It was about 2.4 billions in 1951 and it is increasing at the rate of about 68,000 persons every day or about 25 million per year. It is estimated that the peak rate of growth in the economically more advanced countries has now passed and the general world position in respect of population in future would be governed by the trends in the under-developed countries. As they also come under the influence of demographic re-orientation the situation in respect of the land-resource-economic differentials prevalent in different parts of the world should improve.

Food supplies have been

Where Hindu
Culture Lays
Stress

Suffering, Sacrifice
And Service

Dr. S. Radhakrishnan, Vice-President, in the course of a speech at Allahabad last week made the following observations on 'Spiritual Values'.

"We have maintained continuity of our culture and yet made progress. We have laid more stress on spiritual obligations than on social traditions. So long as we preserve that spirit I think India will live and her future is secure."

I am one of those who believe that India has many contributions to make to the world. I do not think these contributions are likely to come by scientific inventions, industrial progress, or military glories. India has always laid stress on spiritual values. Our rishis never vied for wealth, power and prestige, but gave value to suffering, sacrifice and service.

It was in the spirit which kept up the uniformity of Indian culture that India would make her contributions to the world. We aim at unity, we have respect for differences. That has been the great characteristic of this country. We have never made distinctions between the civilised and the barbarians so far as fundamental values are concerned. We want to settle all quarrels and disputes in that spirit."

hardly keeping pace with the increase in world population. This was so even before the late war. But since, due to the dislocations caused by the war or such instances as the partition of India, first by the separation of Burma 15 years ago and more recently of Pakistan, from the mainland, and also due to the un-economic methods of food production, the conditions in the war-devastated and under-developed countries have deteriorated and widened the gap between the best fed and the worst fed populations. As against the steady improvement in North America and Oceania, in the Far East there has been a decline of about 10 per cent in the available food supply. Even in the available quantity neither the protein content nor the caloric value is anywhere near adequate. This naturally subjects the vast masses of under-nourished and malnourished populations to deficiency diseases in particular, and other mass diseases in general.

HINDUISM IN A NUTSHELL

By S. SANMUGANATHAN

HINDUISM is a way of life. India is a land of religion. Life has all ways centred round religious beliefs, thoughts and practices. Not a single week passes without a day of fasting. It may be even said that one-third of a year is spent as days of fasting. Everyday life is inextricably woven in the tapestry of spiritual beliefs, ideas and ideals.

Includes Highest Philosophy

To some Hinduism is more than one religion. To others it is ancestor worship combined with animism. In a way all this is true. Hinduism includes within itself, the highest philosophy of the quality of the identity of the soul with Brahman and at the same time includes crude animistic worship of our contemporary ancestors. It preaches the one only God-head; formless, all-pervading, attributeless immanent

and omniscient. It encourages the worship of many manifestations of God with forms and a multitude of names for each aspect for the Hindu Scriptures say "worship him in temples and sacred places". In the same strain the Vedas say there is no place where He is not found. In its diversity it has a unity rarely found elsewhere. It is this remarkable unity that has kept Hinduism alive in spite of other forces of religious and social upheavals through almost six thousand years.

The material wealth of a Hindu can be as great as that of any other people of any religion. For to the Hindu it is due to divine dispensation and its culmination is due to divine spiritual efflorescence.

This spiritual efflorescence and perfection are attained in various ways.

It depends on the Shastras such as Srutis, Smritis, the six-darshanas or the systems of philosophy, the Puranams and the Itihisasas.

Catholicity of Outlook

The strength of Hinduism lies in its intrinsic understanding and its catholicity of outlook. It permits fusion of cultures. It is most tolerant with other creeds and faiths. It has no creed, no dogma; it is only a way of life a way of life based on the greatest truths known, changing almost unseen through these centuries by omissions and additions in unison with progress.

There may be some shortcomings in the way of life that is lived to day. One ebb of the tide has receded. With the Independence another has started. With it greed, aggrandisement, savagery, jealousies and strife should also disappear. For, harmony is the hinge on which life must revolve and not in any rigid formula or uniformity. Such is the great law of nature.

Test Of Character

Purity Through Total Abstinence

"To preach morality is easy, to find a foundation for morality is hard."

—Schopenhauer

"Make laws as though all men were good: the wicked triumph, the good are crushed."

Make laws as though all men were evil: the wicked slip through them or circumvent them. Only the good obey them and suffer."

—Maerlinck

Once again during this century, citizens of Jaffna are getting a golden opportunity to test their character. Twenty-five years ago the Government banned by law the use of liquor, home-made or foreign. During the short years of Prohibition when Jaffna remained Dry by law there was a marked decrease in Crime. Kanther drunk became Kanther sober, and a life of peace flowed in even tenor. But, sophisticated Poothar profited through bootlegging. And legislators got Prohibition lifted through getting the

Saiva Culture In Siam

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delusion and consequent perpetual suffering, through gnana and ananda.

His Holiness then mentioned the coincidence that to-day was Saptami, the commencing day of the said famous festival in Siam. Another coincidence is, His Holiness observed, that the august pose of Siva as Dakshinamoorthy which is the centre of attraction in the Siamese Triyembavai-Tripavai is also the source of inspiration of the Tiruvembavai-Tirupavai movement here at Mayavaram. The Dakshinamoorthy pose which is beautifully described by Poygai Alwar in his *Anthathi* in the verse preceding the famous verse in which he asserts the oneness of Hara and Narayana, is explained in the Sanku'pa Suryodaya of Vedanta Desika as the ca'm pose in the spell of rest of Nataraja after his divine dance on the Marsazi Poornima day.

NOTICE

This is to inform that Share Certificates Nos 39-43 of 30-12-20 in favour of Mr. Waitbylingam Wijayaratham of Ananda Manai, Karaveddy have been lost.

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

V. Venasitamby,
Secretary,

Jaffna Co-operative Stores Ltd.,
150, Hospital Street, Jaffna.
12-12-52.

(M. 200. 16, 19 & 23.)

guidance, it behoves that every one who gives himself up in the service of his fellow-beings to take a vow of total abstinence. The leaders of Society must impose upon themselves a life of austerity and of their own accord ban all banquets and cocktail parties the serving of spirituous or alcoholic drinks in any social function or in any election campaign.

Once they dedicate their lives to service to the Community through a conscious life of purity in thought, word and deed nothing will stand in their way to introduce Prohibition by Law, for during the next few months if only a dozen young men and women leading a life of spotless purity go round preaching the Gospel of Purity through total abstinence, the general run of the people of Jaffna who are innately or inherently Good & Pure will readily follow their Lead and make Prohibition not only a Statutory Law but a Law of Life for all time.

—Seras Servorum

Our Astrological Feature

WEEKLY FORECASTS

"SRI PATY"

FROM 21-12-52 TO 27-12-52

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

You will probably undertake something new which will bring some profits in the beginning of next year. Friends will help you much. But domestic harmony will be very far away from you.

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

You will find it difficult to negotiate things this week. Petty official troubles and mental restlessness shown. You will be quick to pick up quarrels and misunderstand others.

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

This week will bring in some good news. Friends and relatives may tax your purse a bit but you will make enough to meet the expenses. Go ahead in your new ventures.

CANCER Punarpoosa 4, Poosa, Aayilya [Kataka Rasi]

There is an indication for some minor accidents, or you may have to pick up some quarrels within the first 3 days of the week. But no serious consequences shown. Business deals will be normal except that you will have to work hard.

LEO Maha, Poorai, Uttira 1, [Singha Rasi]

Beware of secret enemies this week. Scandals will upset you much. Tuesday, Wednesday and Thursday must be spent with care. Week end will favour new deals.

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

You will be able to triumph over your competitors this week. Except for the last 3 days this week is likely to brighten things up. Better times promised ahead.

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

You will find it easier to negotiate business deals this week. Social ventures also will be successful. But minor health worries will upset you. Especially abdominal complaints.

SCORPION Visaka 4, Anusha, Kettai [Vrischika Rasi]

This week you will make some new acquaintances who will help you later. A good week generally except for minor domestic worries. Vehicles also must cause you some expenditure.

SAGITTARI US Moolam, Pooradam, Uttiradam 1, [Thanu Rasi]

New acquaintances will prove more helpful than friends this week. Business deals will be easy to make. An indication for a small trip or change week end.

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

Financial transactions must be handled with care this week. Better you negotiate things personally than trusting things with a third party. Don't be in a hurry to pick up quarrels.

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

Your time is changing for the better. Professional success and mental peace promised. Domestic conditions also should improve. But minor health upsets likely.

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

Do not negotiate anything that will implicate yourself on a long term binding. Some changes or transfers likely. You may have to shoulder heavier responsibilities from the beginning of the new year.

SIVATHONDAN

Government to introduce the Tree Tax System, thus converting every Palm into a Tavern.

The citizens of Jaffna, have, therefore, to address themselves to two tasks: one arduous in that it involves self-discipline and the other fairly easy when the workers for the cause attain self mastery. 'Good behaviour is the cement of Society.' Wicked are those men who fail to restrain their desires for place and power, just for self-glorification. Society becomes corrupt and criminal only when men make themselves slaves of unholy desires and passions. Those men who fail to achieve what they want take themselves to be votaries of Bacchus or Drink Demon just to forget their worries and woes. These fondly believe that the sweet beverage, toddy strengthens and enlivens them, little knowing that intoxicants, borrow energy at compound interest and never repay the loan. And the poor man, to be fair by him never gets himself drunk for pleasure just as his rich and educated counterpart does all for the sake of pleasure and company in high society. And it is the 'leaders' of society hunting for legislative honours or working to advance the cause of others seeking places of power, who are parading today in the streets as Temperance Workers.

Particularly now, some saintly workers are in the field warring under spiritual

Education In The Ancient Tamil Countries

(Continued from page 1)

history of the early Tamils and their civilisation.

Tradition, Tamil literary and grammatical works make mention of three Tamil Sangams which are said to have existed successively for a long time almost before the Christian era. Interesting details of these Sangams are given in the commentary on Irayanar's Ahapporul. It fixes the beginning of the First Sangam about ten thousand years before the Birth of Christ. The existence of these Sangams is seriously challenged by critical scholars as the accounts of them are full of improbabilities and inconsistencies. Even though it is very difficult to decide the beginning of the first Sangam and the duration of the three Sangams, it is now almost certain that they existed for a long time before the third century A. D. The traditions and the puranic versions as well as the copious references in the ancient Tamil works to the existence of these Sangams cannot be easily ignored. Moreover, the traditions of India are not wholly devoid of historical element.

The ancient history of Deccan and its inhabitants has not yet been traced fully and the archaeological surveys of South India are yet in their in-

fancy. When the surveys are completed we can reasonably hope that there will be enough material to throw light on the existence of the Sangams and on the activities of the ancient Tamils in the sacred field of education.

The Ancient Tamils who had a flourishing trade about 4000 B. C with the Chaldeans and other ancient tribes and kings like Solomon should have certainly had a high standard of education and an advanced civilisation so as to enable them to cross the high seas at a time when the Mariner's compass was not known. Besides, trading is a complicated business demanding accurate calculation correct book-keeping and last but not least business acumen of first class order. Hence, those traders had not only the prerequisites of their calling but also a working knowledge of the language of those races with whom they conducted their business. It is a fact that advance in trade and commerce with foreign lands follows the advance of education in a country.

Therefore, it is not improbable that the Ancient Tamils who were undoubtedly great sea fares and big merchants had an advanced system of education in their own land.

(To be continued)

Community Centres-Union

Annual Meeting

Presiding over the Third Annual General Meeting of the Jaffna District Community Centres Union on the 13th instant, Gate Mudaliyar C. Thiagarajah, President, said that the sense of importance of the work of which they were engaged and the conviction that, in spite of difficulties and discouragement on the part of certain Chairmen of local bodies, they would go on was evident among a large number of Community Centres.

Mr E. P. Rasiyah, Secretary, presenting a report on the activities of the Union during the past year, said the Union's activities during the past year included propaganda against the evils of drink and dowry system. The Union encouraged Art and sports by awarding shields and prizes.

Mr, K. P. Muttiyah, Editor "Samooka Thondan" read his report on the conduct of the monthly paper published by the Union.

Mubandiram V. Mahesan submitted a statement of accounts duly audited.

Mr. C. Suriyakumaran, Asst. Commissioner of Local Government, said he was much impressed by the Union's achievements, and paid a tribute to the Committee for publishing monthly a very useful paper called "Samooka Thondan".

Mr. K. Kailasapillai also spoke.

The election of office bearers resulted as follows:—President: Gate Mudaliyar C. Thiagarajah, Vice Presidents: Mr C. Arulampalam and Mr. K. S. Selliah, Secretary: Mr. E. P. Rasiyah, Asst. Secretary: Mr. S. Navaratnam, Treasurer: Mubandiram V. Mahesan, Auditor: Mr. V. Chundarampillai. A committee was also elected.

Parameshvara College Jaffna

All students seeking admission to Parameshvara College are requested to meet the Principal, at College, between 9 a m and 12 noon on Monday 12th January 1953 with their birth, and School leaving certificates.

(M. 202-19, 23 & 26)

INDIAN PLAN FOR KOREA

Nehru's Exposition

Following is the text of Prime Minister Nehru's statement on the Korean issue in the House of the People on 15-12-52 in answer to a short notice question:

"The Government of India have been deeply interested in a settlement in the Far East and have viewed with great concern the continuance of hostilities in Korea. They had hoped that the negotiations at Pan Mun Jon would lead to a cease-fire and armistice. Although much progress was made in these that while the Chinese Government insisted on the application of the Geneva Convention and repatriation of all prisoners, the U.N. Commande it clear that they could not agree to a forced repatriation of any prisoner. Between these two approaches, no meeting ground was found.

"The principles of India's Plan were based on the Geneva Convention which lays down the well-established principles and the practice of the international law on the subject. While voluntary repatriation would have been against these principles and was ruled out, it was stated that force shall not be used against the prisoners of war to prevent or effect their return to their homelands and no violence to their persons or affront to their dignity or self-respect shall be permitted in any manner or for any purpose whatsoever. The prisoners of war were to be treated humanly in accordance with the specific provisions of the Geneva Convention and the general spirit of that Convention.

"Various other provisions were laid down in these principles to facilitate the speedy return of the prisoners of war to their homelands. It was intended that an immediate cease-fire should take place and be given effect to in accordance with the

terms of Armistice Agreement.

"There was no commitment by the Chinese Government but there was no disapproval indicated at that stage to these principles. We were given to understand that the Chinese Government appreciated our attempts to help in bringing about a peaceful settlement. They made it clear however that they were entirely opposed to voluntary repatriation.

"On November 23, the Soviet Delegation put forward a proposal that the U. N. should recommend an immediate ceasefire in Korea and appoint a eleven-nation Commission to solve the Prisoners of War problem. On November 24 the Soviet delegate rejected the Indian proposal.....

"On 25th November we received an *Aide Memoire* from the Chinese Government dated 24th November informing us that they were unable to accept our proposal

"The Soviet delegate had criticised our resolution on the ground *inter alia* that it did not bring about a cease-fire. It was pointed out by our delegation that the whole purpose of our resolution was to bring about a cease-fire. However, in order to make this perfectly clear, a small amendment was incorporated in the preamble to the effect that immediate cease-fire should result.

"No material change was made in this resolution after its original introduction. Some points were clarified as a result of discussions.

"The resolution is not a mandate. It is the earliest attempt to find solution of a problem which is endangering the entire peace of the world and the continuation of which has brought uttermost ruin and misery to the people of Korea."

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