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NO. 7

Ramanathan Centenary Celebrations

JAFFNA'S HOMAGE TO HER HERO

Maker of Modern Lanka

THE Ramanathan Centenary Celebrations came to a close with the Ramanathan Memorial Lecture by Sir P. V. Rajamannar, Chief Justice of the Madras High Court in the spacious pandal of the Tamil Festival in the Parameshvara College premises on Saturday.

Mr. C. Ponnampalam Mayor of Jaffna welcomed Sir Rajamannar.

Mr. T. S. Avinashalingam Chettiar, former Minister of Education in the Madras Govt, Sir Kanthiah Vaithianathan and Mr. K. Kanagaratnam Acting Minister of Education paid eloquent tributes to the memory of the national leader.

Mr. S. Natesan Principal, Parameshvara College proposed a vote of thanks.

The Memorial Lecture

As I stand before this large and distinguished gathering, I am overwhelmed by diverse emotions. I feel I am among a new people, and in a new country. And yet, I do not feel entirely so as I might have felt if I were in Italy or Japan or Mexico. I feel I am among my own people. I feel like a man who goes to visit in a distant place members of his family who are related to him closely but whom he has never met before. Geographical or political frontiers may separate the peoples of two countries; but such frontiers will disappear in the world of Culture. There, the frontiers are different. From almost prehistoric days there have been many intimate contacts between Ceylon and India, a continuous interchange of ideas and faiths. This continuity of India artistic tradition is to be found in Ceylon as much as in any part of India itself. It is therefore difficult to think of Ceylon as an entirely strange country for an Indian. I am sure the Ceylonese will feel equally at home in India whether they be Hindu or Buddhist. One of your great sons, probably the greatest critic of Indian Art Sir Ananda Coomaraswami once said, Ceylon is the cultural project on of India. At the same time, I must confess that there is a diversity present here in your country, which may be parallel to, a but not identical with the diversity one finds in India. I am therefore filled with all the excitement and eagerness of a visitor to a new land.

I feel greatly honoured by your invitation to preside on this occasion. My thanks are in particular due to Sri S. Natesan, Principal of the Parameswara College. I am

not vain enough to think that this invitation implies any special merit in me. But I am happy at the idea which I believe really underlies the invitation, namely, a gesture of friendliness from Ceylon to India.

A Great Patriot

We are assembled here today to pay our homage to a great man, Sir Ponnambalam Ramanathan, one of Ceylon's greatest men. Carlyle remarked "Great men are in spired texts of that Divine Book of Revelations, whereof a Chapter is completed from epoch to epoch and by some named History". If the history of a country is to a large extent the biography of its great men, then surely, from what I have heard and read of Sir Ponnambalam Ramanathan the history of modern Ceylon is the biography of Sir Ramanathan and a few other patriots like him. The significance of a man's life, his worth and influence vary when viewed from different standpoints. What a man means to those nearest to him, say to his wife and to his children, may not be exactly what a man means to the fellow-citizens of his city or to the entire people of his country. The greatness of a man with reference to his country will be appreciated by his country most. But people of other countries will admire him for his patriotism. Great men have their own appeal even to peoples of other countries. But that appeal, though founded on their lives, most perforce be different in its nature from their appeal to their own countrymen. Tributes have flowed generously from many quarters in Ceylon recently on the occasion of the centenary of Sir Ponnambalam

Ramanathan. Statesmen, politician leaders of all sections of the community, the press and the member of the public, have all joined in a chorus of praise and reverential appreciation. Your worthy Prime Minister described him as one of the pioneers of the movement for the attainment of freedom in your country, as a leader of rare quality and highest service and said that he will always find a lasting place in your national gallery of great men. Your Home Minister, my esteemed friend, Sir Oliver Goonetilleke said that so long as Ceylon History is read and understood, the action of Sir Ponnambalam Ramanathan in placing the case of the Sinhalese people before the British Government will be an outstanding act of courage. The Speaker of your House of Representatives, Mr. Peris, called Sir Ramanathan a National Institution, and said that the political history of the country was made up considerably of the struggle between him and the British Colonial Government. He also said, Sir Ramanathan was an apostle of unity of all races and communities and brought all the people of the Island together. His untiring work and devotion to the cause of the country won for him an abiding place in the hearts of the people. A contemporary of his, Sir Gnan Wijeyekoon in an article in the Ceylon Daily News had no hesitation in saying that Sir Ramanathan was the most outstanding figure during the last 75 years in Ceylon History.

Fearless Fighter

There can be no doubt that Sir Ponnambalam Ramanathan deserves all that has been said of him. First and foremost, he was a great patriot. He was always a great champion of the peoples' rights and privileges; and the people meant to him the people of Ceylon and not this or that section. He started his political career at a very early age. When he was barely 23, he became a member of the Legislative Council to represent Tamils. He continued as a member of the Legislative Council till 1892 when he was appointed Solicitor General, one of the highest law officers in the country. He also acted as Attorney-General in 1894; and as such he was an official member of the Council for sometime. Again in 1911, he

(Continued on page 2)

In Communist China

FIRST FRUITS OF RED VICTORY

DIVORCE MADE EASY

PEASANTS DISAPPROVE

The new marriage Law declares the "abolition of the feudal system" (of arranged compulsory marriages and "superiority" of men over women) in favour of the "new democratic marriage system" (of marriage and equal rights for men and women).

General opinion is that the complete breaking-down of the old marriage system is, in the nature of things, likely to prove an even more difficult task than the achievement of land reform, and it is expected that some time will elapse before the law may be regarded as being generally in force.

The Peking correspondent of the *Sing Tao Jih Pao* (Hongkong) of January 29 reports: "Thousands of lovers got married by breaking through feudal restrictions, and thousands of oppressed women obtained their freedom."

Feudal Barriers

The correspondent revealed that from May to October 1950, 1,279 women were granted divorces in the city of Peking alone, which has a population of under a million. Statistics based on 15 large and middle cities (including Harbin, Peking, Tientsin, Hankow, and Nanchang) and 11 countries show that between May and August the people's Courts heard 23,538 divorce cases which represented an increase of 100 per cent over the four months preceding the promulgation of the Marriage Law. Of the civilian cases heard 74 per cent were connected with divorce, and 98 per cent of the divorce suits were granted.

One Party Affair

Like its earlier Soviet prototype, Chinese Marriage Law has made divorce easy by turning it into an one-party affair. Any husband or wife obtain a divorce at will or on grounds of emotional incompatibility. Mediation by the Local Government is suggested by the Marriage Law, which adds that a divorce will be granted if mediation fails. To show to what simplicity the Chinese Marriage Law reduces this matter of far-reaching social effect, the article concerned is

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C/o Hindu Organ

reproduce here in full, "Any couple who mutually agree to a divorce shall be granted when the local Government and the judicial organisation fail in their mediation" (Article 17).

Absolute equality between men and women is assured. Where the Marriage Law shows any bias, it is by way of protection of pregnant women who can be divorced only one year after confinement.

Servicemen An Exception

The only persons to whom the divorce facilities are not available are servicemen's wives. Article 19 of the Marriage Law reads: "Servicemen in the People's Liberation Army who maintain correspondence with their families shall not be divorced by their wives unless with their own consent" This, obviously, is intended to protect the interests of soldiers who may be far away from their homes, and shows that what is good enough for the civilians is not good enough for the Communist Army. On the other hand, servicemen are warned that they must write to their wives, who are given the privilege of divorcing their absent husbands if they do not hear from them two years after the Marriage Law has been given effect to.

Latest Opposition

Although the Peking correspondent of the *Sing Tao Jih Pao* rejoiced for the Chinese housewives who no longer had to follow the humorous traditional injunctions of "following the dog if you married a dog, and sticking to the chicken if you had a chicken for a husband", the Chinese Marriage Law, which could be more appropriately called the Divorce Law, has met a violent wave of opposition in the country. Apparently aiming at giving freedom to women who were betrothed without their personal consent, it throws the last straw on a society of fast-disintegrating families whose land has been split up and whose young men have been called one after another to serve in the armed forces. Divorced women in Honan

(Continued on page 4)



Hindu Organ

TUESDAY, MAY 1, 1951

Treasure These Thoughts

He who runs from God in the morning will scarcely find Him the rest of the day.

—BUNYAN

LEXICON OF TAMIL WORDS

THE fact that Mr. K. S. Arulnandhy, former Deputy Director of Education, in the course of his lecture on 'Psychology' at the Tamil Festival was able to use Tamil terms which in their expressiveness and clarity did not lag behind their English equivalents nails to the counter the commonly held view that the Tamil Vocabulary will have to accept several words and phrases from other languages if it should claim universal recognition. The Tamil language judging by the commercial use to which it has been put by writers and publishers has been subjected to several changes very much in the manner in which sartorial reforms or tonsorial tastes are arbitrarily determined by individuals according to their whims and fancy and passed on to the world as authorised fashion.

Now that Tamil and Sinhalese have been accepted as the State Languages of this Island it is very important that the necessary ground will have to be prepared by scholars to enable the early implementing of the Government decision. The publication of text books in the different branches of science, art, astronomy, astrology, political science, philosophy, psychology and allied subjects is a matter that has to be entrusted to a competent board of men and women learned in the various subjects. To enable such a body of scholars to write and publish suitable text books the compilation of a standard lexicon is preliminarily necessary.

The standard works of the Sangam age themselves treasure in their pages words and phrases

answering every description of science and art. If however modern scientific developments call for new words and phrases, enrichment of the Tamil language will have to be considered and effected by an authorised and competent board of scholars. The harm that has been done to the Tamil Language by the direct adaptation of words from other languages by individuals without the approval of a regularly constituted board of scholars is incalculable and has to be undone at the earliest.

The wholesale importation of English words by writers and speakers has been done, unnoticed by men of learning, with the result that the common man has now become so used to them that he cannot be made accept any other. A board to control publications is urgently needed to prevent the use in schools of books which tend more to destroy the language than to preserve it.

Mr. C. R. Srinivasan the veteran journalist of India in the course of his presidential address at the Fourth Tamil Festival announced that the Madras Government has appointed a Committee to consider the need for a reform of the Tamil script. This is a matter that requires detailed examination. The Tamil language having the unchallenged reputation for purity, elegance and heritage was jealously preserved by the scholars of the Sangam era and was passed on to succeeding generations as their patrimony. Now more than at any other time, it needs the attention of all Tamil Scholars. Will they fail in their task? We do not think so.

Balangoda By Election

L. S. S. P. Bid Fails

The sustained efforts of the U. N. P. High Command secured a victory for the U. N. P. candidate. The results, however indicate that Leftists have gained ground at Balangoda a U. N. P. stronghold, having polled more votes now than at the General Election.

The Voting

Mr. J. Kuruppu (U. N. P.) 22,165

Mr. P. Jothipala (L. S. S. P.) 13,440

Mr. Sri Skandam 960

JAFFNA'S HOMAGE TO HER HERO

(Continued from page 1)

was elected to the Educated Ceylonese seat which he retained till 1920. From 1921 to 1924, he was a nominated member. Finally, in 1924, he became an elected representative of the northern division of the Northern Province. Whether he was an elected representative or a nominated member, he was always fearless and independent. He never flinched and never lost the courage even in the face of most adverse circumstances. He was a great Parliamentarian, a formidable figure in debate. He was ever courteous and considerate but he was capable of giving hard blows and capable of receiving hard blows. Only, there was never anything of malice in him, never anything underhand about him. He was the open chivalrous foe when it came to a fight. He was never a partisan. He was always ready to criticise if he thought criticism was necessary. But he never criticised just for the sake of criticism just to give trouble to the opposite party. His was the courage of conviction and when he was convinced that he was right, he was not afraid to say so; in fact he felt it was his duty to express what he thought was right regardless of consequences. In one of his speeches he declared his guiding principle thus:

"It is enough that I am able to say to myself 'I have done what I feel to be right; that will be my comfort'. His fearless advocacy on behalf of the Sinhalese people during and after the riots of 1915 is a glorious example of his patriotism, his courage and his impartiality.

'Spoke No Slander'

Both in his private and public life, a sense of loyalty, a deep and abiding loyalty in the highest sense of the term, infused all his actions—a supreme loyalty to everything that he honestly believed to be right and best. Loyalty to his family, to his friends, to his colleagues and co-workers, to his people and to his country, was an outstanding characteristic of his. He never let a man down. And he "spoke no slander, no, nor listened to it".

Sir Ponnambalam Ramanathan had all the gifts that God could give to any man. He came of a most distinguished family; he had wealth; he filled high offices, he represented his people in the Council and outside. As an educationist, his name will ever be remembered by grateful generations of students of the land, for he founded two Colleges in Jaffna. All that he did for Ceylon will ever be remembered by the Ceylonese. But, to a stranger like me, what is of far more significance is the fact that he embodied in himself all that of permanent value in the genius and wisdom of the East. In the words of Emerson, he was a great man because it is only great men who realise that

spiritual values are more important than material things. Sir Ramanathan was a source of that Light from the East of which the world has always been in real need—probably today more than ever. If one looks at the history of the world without pride or prejudice, one will discover that Light always came from the East—the Vedas and the Upanishads and the Zend Avesta, Buddha and Mahavira, all came from the East. Likewise the Hebrew Prophets and Jesus and Muhammad, Confucius and Lao-Tze are of the East. In fact, there is no great religion in the world which did not come from the East. Sir Ponnambalam Ramanathan knew that all faiths could not be one and that there were differences. But he realised that the eternal foundations of all religious experience and spiritual development were fundamentally the same. This realisation he shared with all the great spiritual leaders who have lived in India. This idea of universal tolerance in the matter of religious belief not based on indifference but on profound wisdom and understanding, which is one of the characteristic features of Indian Culture is probably nowhere more clearly expressed and emphatically asserted than in the famous verse of the Gita:

"Yo Yo yam yam tanom bhaktah sraddhayarcitu mich-chati Tasya tasya chalam sraddham tameva vidadhamyamham".

The Lord Says

"Whatever may be the form which devotee seeks to worship with faith in that form alone do I make his faith steadfast".

The universal tolerance in the matter of religious faith receives a practical exposition even in the edicts of that great King Asoka, probably the greatest monarch who ever ruled in any part of the world. In one of his Edicts we have the following:

"All sects deserve reverence for one reason or another. By thus acting, a man exalts his own sect and at the same time does service to the sects of other people".

Spiritual Core of Culture

This tolerance is only a facet of the spiritual core of all Indian and Asiatic culture. The essence of Indian spiritual experience is to be found in an instinctive realisation of the immanence of the transcendent; a constant intuition of the unity of all life. As one of your great writers, Coomaraswami, points out, the science of the self (Adhya, tmavidya) which is the religion and philosophy of India recognises the unity of all life one source, one essence and regards the realisation of this unity as the highest good, bliss, salvation, the final purpose of life. This is for Hindu thinkers eternal life; not an eternity in time, but the recognition here and now

of All Things in the Self and the Self in All. This inseparable unity of the material and spiritual world is made the foundation of the Indian culture, and determines the whole character of her social ideals".

Religion - An Integral Part

Religion for India and for Ceylon, or for the matter of that, for any Asiatic country, is not a separate compartment of life, a separate department of activity. Religion is not a periodical affair, like playing golf or going to cinema, to be confined to special days or hours. It is not as though one could be religious for some time and on certain occasions and need not be so at other times and on other occasions. Religion is not to be found only in temples and places of worship. It is an integral part of life. It is 'like an act of breathing, like the circulation of the blood, like the silent growth of stature; a process that may be going on simultaneously with all our actions. What matters is that religion should sway our motives, sustain our principles, surround and bathe our spirits like a secret atmosphere as we go about doing work.'

As the sages said, the householder shall have his life established in Brahma, shall pursue the deeper truth of all things and in all activities of life dedicate his works to the Eternal Being. Brahman is Satyam, Joanam, Santam, Sivam and Advaitam.

All this is only a part of the traditional wisdom of India, of all Asia. And Ramanathan was a truly wise man, a sage; he was a Jnani an Atma Jnani, a Brahma Jnani.

Ramanathan was not content to keep his joanam to himself. He spread far and wide the message of the East. In 1905-1906, he made an extensive tour of the United States of America on invitation, and delivered several lectures to the American people on Indian philosophy religion and culture. He made a deep impression on the American intelligentsia, and easily gained the reputation of spiritual illumination. He was a true missionary, only he never believed in proselytising.

Ramanathan was an exponent not only of Hindu religion but of other religions as well. He made a special study of the gospels and wrote very original commentaries on them. His book on "The Culture of the Soul among western nations, which dealt with the Christian religion's from the Hindu view point was greatly appreciated by eminent scholars & theologians of America and elsewhere. It was reviewed as a great guide to spiritual enlightenment and Ramanathan was described as a "great teacher, one of those enlightened ones who see and feel God."

Versatile Scholar

Sir Ponnambalam was a great scholar and his accomplishments reveal a versatility

(Continued on page 3)

THE FOURTH TAMIL FESTIVAL

TEN THOUSAND TAMILS
IN FESTIVAL MOOD

Plenitude of Language Culture

"The scorching sun of the tropics was held to scorn by the teeming thousands of men and women, old and young who kept streaming into the specially erected Vipulananda pandal in the premises of the Parameshwara College and soon were seen overflowing both in volume and vigour.

The 'Culture' flag of the Tamil Festival waved gently over and brought under its shadow a huge crowd who were anxious to know about their language and culture.

The 'saree' section impressive numerically indicated the awakening in Lanka among them for a cultural revival.

Testimony of Cultural Tie

In mellifluous language, Mr. S. Natesan, Chairman of the Reception Committee welcomed Sir Krishnan, Mr. C. R. Srinivasan, the President of the Festival and the distinguished speakers, delegates and visitors and told the big gathering that the cultural bond that has for ages kept Bharat and Lanka together was beyond historical record and needed no proof but if however testimony were required, the Fourth Tamil Festival bore it.

Calling upon Sir Krishnan to declare the Festival open, Mr. Natesan said that Sir R. K. Sanmugam Chetty who was to have been there with them had suddenly fallen ill and had to cancel his journey. In Sir Krishnan he could see the eastern splendour of the sun of science and was sure that the Festival would glitter in his radiance.

Lanka's Glory

Dr. Krishnan, rising amidst applause said it was fitting that the Fourth Festival should be held in Sri Lanka where the Tamil language has been cherished and nurtured so jealously and recalled to memory that Mahatma Gandhi after his tour of Sri Lanka had said that real Indian culture could be seen in this beautiful Island.

Language Awakening

Delivering the presidential address, Mr. C. R. Srinivasan, Editor of the

Madras 'Swadeshamitran' said that during his school days English held pride of place in the country and commanded respect relegating the national languages to the limbo of obscurity and furthermore the protagonists of the English Language went to the extent of alleging that the Tamil language was not capable of accommodating modern thoughts and giving adequate expression to them. But continued the President, the hollowness of the unwarranted charge was laid bare to him by his own career—a career which started in the establishment of the Tamil Daily 'Swadeshamitran' in 1915 and he was gradually introduced to the vastness and majesty of the Tamil language by the greatest National Poet of all times Subramania Bharathi by his regular contributions to the Swadesha Mitran.

Mr. Srinivasan then explained how the political struggle for the emancipation of India helped the leaders gain contact with the masses by means of the language of the people and thus compelled them to pay greater attention to the study of the national language.

After referring to the events that led to the formation of the Madras 'Tamil Valarchi Kalakam', the President dwelt on the need for all round development of their cultural and educational resources, and said that Science should have as great a place as Art in their language activities.

In conclusion Mr. Srinivasan also suggested that certain changes in the writing of the Tamil script to fit into the new requirements of speed and efficiency in printing now being adopted by the 'Swadeshamitran' might be accepted by whole Tamilagam with advantage.

Indo-Lanka Unity

Presiding at the literature section, of the Tamil Festival Mr. R. P. Sethupillai, Reader in Tamil, Madras University quoted from the standard works in Tamil profusely to establish the fact that the cultural contact between

Jaffna's Homage
To The Hero

(Continued from page 2)

which is remarkable. He wrote several treatises on philosophy, theology, ethnology, sociology and oriental literature. At the same time, he was immensely interested in modern scientific research. Though he was not himself a university man, he took great interest along with his distinguished brother Sir Ponnambalam Arunachalam in the establishment of a University in Ceylon.

Any account of Sir Ramanathan will be incomplete without reference to his devoted and worthy spouse, Lady Ramanathan, who is happily still with us. In his introduction to the Ramayana rendered into English by her he described her as his 'Sahadharmini' (helpmate in good works). There could not be better and happier description. She was his helpmate, a valuable helpmate in all his activities. To her he was the one great friend, Beloved Teacher and Everlasting Light of Grace and Truth.

Men like Ramanathan make their appearance in the world very rarely. When a country is in danger of deterioration or disintegration, they infuse a living spirit of courage, they revivify dying ideals and strengthen crumbling foundations of the social structure. They are the great leaders, the great men of vision, seers and sages, the prophets and the Mahapurushas. With the poet, we can render our homage to men like Ramanathan thus:

"Then in such hour of need
Of your fainting, dispirited race,

Ye, like angels, appear,
Radiant with ardour divine,
Beacons of hope, ye appear
Langour is not in your heart,
Weakness is not in your word,
Weariness not on your brow.
Ye fill up the gaps in our files,
Strengthen the wavering line,
Stablish, continue our march,
On to the bound of the waste,
On, to the City of God."

Bharat and Lanka has been from very early ages and that if commercial contacts were there, they were because of the cultural affinity and not for exploitation.

Speaking about the Kannagi Festival Mr. Sethupillai referred to the visit of King Gajabahu to India and his admiration for the power of feminine chastity as expounded by Kannagi.

In conclusion Mr. Sethupillai said that the grandeur of the Tamil Festival reflected the greatness of their language and hoped that all Tamil speaking people wherever they might seek their livelihood would not forget the fact that the language tie bound them all culturally also.

ORDER NISI

IN THE DISTRICT COURT OF
JAFFNATestamentary Jurisdiction
No. 1284

In the matter of the Last Will and Testament of the late Arunasalam Veeravagu of Navaly Deceased.

Nagarathinam widow of Arunasalam Veeravagu of Navaly. Petitioner.

And

1. Subramaniam Ramalingam
2. Ramasamy Nagalingam
3. Thiruchittampalam Sellappah and wife
4. Maniccam,
5. Sellappah Subramaniam all of Araly South
6. Sellappah Sinnadurai of Araly South now in Madras, and
7. Sellappah Velautham of Araly South Respondents

This matter coming on for disposal before S. S. J. Goonasekera Esquire District Judge of Jaffna on the 8th day of March 1951 in the presence of Mr. M. K. Subramaniam Proc.

tor on the part of the petitioner and the affidavit of the petitioner dated 20th day of December 1950 and the affidavit of the attesting Notary dated 31st January 1951 having been read:

It is ordered that the last will and testament of the said A. Veeravagu deceased bearing No. 174 dated 19th April 1944 and attested by M. Mathiaparanam Notary Public the original of which has been produced and deposited in this Court be and the same be declared proved and that probate of the said Last Will and testament be issued to the petitioner as the executrix named in the said Last Will and testament, unless the respondents or persons interested in the estate shall appear before this Court on or before the 24th day of May 1951 and show sufficient cause to the satisfaction of this Court to the contrary.

This 8th day of March 1951.

Sgd. V. S. Jayawickrama,
District Judge.

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JAFFNA HINDU COLLEGE
DIAMOND JUBILEE CELEBRATIONS

&

GRAND CARNIVAL

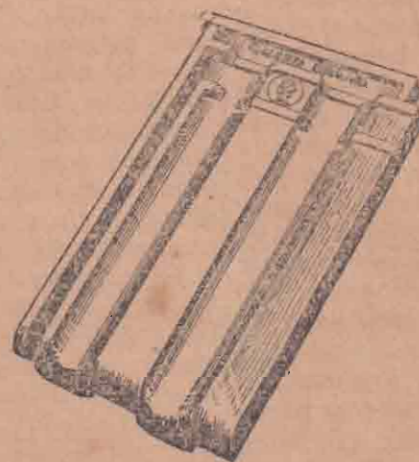
MAY 2ND - 13TH

Attractions Include

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JAFFNA.

First Fruits of Red Victory

(Continued from page 1)

Province are reported to have been scorned by the villagers, who let off fire-crackers by dissipating the bad luck on encountering them.

No Decorum

One representative of the peasants complained at a County People's meeting that "marriage was becoming too free and easy" and demanded that the Government take the necessary action to restore decency and order. He was said to have been warmly supported by the majority of the representatives present at the meeting. Some husbands in the country complained that the Marriage Law was an "unequal treaty", for men. The sanest comment, however, comes from the *Sing Tao Pao* itself: "There is not much to say against freedom of marriage, but the world will go to the dogs if freedom of divorce is provided."

Official Reluctance

Opposition to the Marriage Law came not only from the so-called feudal peasants; even official cadres have refused to carry it out. In reviewing its work in the past year, the Supreme Court of the Central South Area admitted that its various subordinate courts failed to enforce the Marriage Law largely owing to the "backward mentality" of Government cadres. "They paid not enough attention to women who asked for divorces", said the Supreme Court. Village cadres in Hunan looked upon divorce as an "infamous thing"; cadres of Euyang County in Hunan Province found some female divorce-seekers "tricky" and wanted to "give them reformatory education".

Elsewhere, continued the Supreme Court report, cadres worried about "letting society turn upside down" and suggested detaining divorcees-to-be and "teaching them a lesson with the horse-whip". A more considerate cadre held up the Marriage Law for fear that the poor people might lose their wives, and asked for permission to introduce modifications in the light of local requirements. One county in Kiangsi is reported to have introduced on its own initiative five supplementary articles to the Marriage Law. Some judges dispensed justice by asking women seeking divorces to compensate for the loss to their husbands by providing them with funds for remarrying.

There were excesses as well as defects. County courts were known to grant divorces without hesitation to couples who quarrelled on momentary impulses over very trivial grounds. Twenty-one families in the Yungchow County group in Hunan were allowed to break up, although the court had heard the appeals only of the com-

plainants. The Supreme Court quoted the masses as saying, "The judges grant divorces in far too easy a manner."

Peasants Sceptical

By ordering brides and bridegrooms to obtain a marriage license from local government authorities, the Marriage Law earned the disapproval of peasants as "meddlers in private affairs". Simple and sceptical of any official direction, the peasants have more faith in the traditional marriage vows than in any official certificate. To say the least, the Marriage Law puts brides and bridegrooms "to the unnecessary trouble of visiting the local government", as one peasant remarked. "What!" another exclaimed. "I'll be damned if I let the officials have a good look at my bride before I get a chance myself".

Though not required by the Marriage Law, pre-marital medical examination has been advocated by over-enthusiastic cadres as a necessity conforming to the spirit of the law. On this point the Communists will find that they will never succeed. Not only is this impossible from the point of view of facilities, the peasants are bound to oppose it to the last from custom. "Such a thing is unheard of in the thousands of years in our history", shouted one infuriated bridegroom who was quoted by the *Yangtse Daily* (Hankow) of January 22. Boastful of their grasp of reality, the Communists can be the most impractical of reformers.

Let alone the extremist details of the Marriage Law, which in many respects marks a more thorough break with the past than the land reform programme, the new style of wedding ceremony which the Communist reformers are trying to popularise in the country is repugnant to the peasants. The *Shanghai News*, an English language paper published in Shanghai, reported on January 12 that "young couples take their marriage pledge before a portrait of Mao-Tse-tung".

Ramanathan Celebrations in K. Lumpur

A largely attended public meeting was held on 22-4-51 at the premises of the Ceylon Tamils Kalavirthy Sangam to commemorate the Centenary of the late Sir P. Ramanathan.

A full-sized photo of the illustrious leader was mounted on the platform tastefully decorated and garlanded when the audience rose to observe silence for a minute in memory of the departed

ORDER NISI

IN THE DISTRICT COURT
OF JAFFNA

Testamentary Jurisdiction
No. 1256

In the matter of the intestate estate of the late Bastiampillai Daniel Rasiah of No. 7, first cross st., Jaffna

Deceased.

Rosalino widow of Bastiampillai Daniel Rasiah of the same place Petitioner.

Vs.

1 Florence Thiraviapathy daughter of Bastiampillai Daniel Rasiah and

2 Albert Williams Arasaratnam son of Bastiampillai Daniel Rasiah both of the same place

Respondents

This matter coming on for disposal before T. Muttusamipillai Esquire District Judge, Jaffna on the 14th day of December 1950 in the presence of Mr. A. Amirthalingam Proctor on the part of the petitioner and the affidavit of the petitioner having been read: It is ordered that the petitioner be declared entitled to have letters of administration to the estate of the said intestate as his lawful widow and directing that such letters of administration be issued to her unless the Respondents or any other person or persons interested shall appear before this Court on the 14th day of March 1951 and state objection or sufficient cause to the satisfaction of this Court to the contrary.

Jaffna this 14th day of Dec 1950

Sgd S. S. J. Goonesekera,
District Judge.

17-4-51

Time to shew cause extended to 8th May 1951.

Sgd. J. H. V. S. Jayawickrama,
District Judge,
(O. 7, 27 & 1)

leader followed by three songs specially composed for the occasion and sung to the accompaniment of music.

Mr. V. Nadarajah, President of the Ceylon Tamils Kalavirthy Sangam presided.

Mr. S. Sinnaduray, M.B.E. briefly sketched the career of the illustrious leader, extolling his services in the Legislative Council of Ceylon for over fifty years and his contribution to the cause of education by the establishment of the Ramanathan College and the Parameshvara College.

Mr. N. Thamothersampillai, speaking next recalled to memory the enthusiastic reception given to Sir Ramanathan on his arrival from England.

Mr. M. Kanagasabai proposed a vote of thanks.

Kasturba Women's Colony

Kasturba Niketan a women's colony at Lajpat Nagar, Kilokri was opened by Dr. Rajendra Prasad before he proceeded on his tour to Travancore. The President commended the work done and praised the

idea of work-cum-production centre of the colony. The colony has eight sheds and will house 1200 women and children when all the buildings are completed. The colony is being supervised by the Delhi State Women's (Rehabilitation) section which aims at making it into an ideal women's colony.

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