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FOR YOUR FUTURE

Consult

SRIPATHY (JR.)

C/o Hindu Organ

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JAFFNA. TUESDAY MAY 29, 1951

NO. 15

SUPPRESSION OF COMMUNIST TERROR

MALAYA'S POLITICAL AND ECONOMIC PROGRESS

IN Malaya the campaign against Communist terrorists has priority over everything. Yet Malaya's primary industries are setting new records, the export trade is monthly reaching new peaks, a vast programme of resettlement is under way and a six year development plan has begun. Political progress also continues, the most notable development being the introduction of a Ministerial form of Government in the Federation and the decision to hold local government election in all urban areas with a population of over 20,000. Obviously the campaign against Communism is much more than a "jungle-bashing" affair by troops and police. Troops hunt down the gun gangs, but only political and economic progress can defeat the ideological appeal of communism.

Small-holders Prosper

The boom in rubber and tin and in trade in general is not just a windfall for big plantations and big industrial companies. It is being pretty generally shared, and indeed, the record production of rubber is due to an increase to which the small-holder has contributed more than the estate company. The smallholder is now producing nearly half of all Malaya's rubber. His share last year was 328,000 tons, and the steady climb in price to over two Malaya dollars a pound (actually over five shillings) has brought real prosperity to a quarter of million small-holding families.

Favourable Trade Balance

Malaya's rubber crop in 1950 was worth 1,810 million Malayan dollars, three times the 1949 exports of Malayan rubber grown. Exports of tin and tin ore were valued at 423 million dollars, against 291 millions in 1949. Production rose from 67,000 tons

to 75,000. These figures provide their own evidence of hard productive work in the face of Communist threats and Communist violence. The record rice harvest of 1949-50, over 400,000 tons, tells the same story. More land was brought under cultivation, and further agricultural expansion is featured in the six year development plan which the Federal Legislative Council recently approved. Smaller but still significant increases in the subsidiary crops, such as pineapples, coconuts, and copra and palm oil, have all added their quota to the rising total of trade which in 1950 aggregated 6,851 million dollars, with a favourable balance of 1,068 million dollars. All three main figures were records—exports, imports and the favourable balance.

New Features

But the boom has not distracted attention from the necessity of diversifying Malayan production, of finding baskets other than rubber and tin for the economic egg. The present boom will follow the world commodity spiral, and prices fall, as they must in end, new cash crops such as cocoa, and subsistence crops including rice and vegetables, will have to be encouraged. The development plan keeps this prospect in mind, though temporarily this part of the plan is attracting less public attention than the social benefits of education, better medical services and new housing which are among its other features.

The 'Squatter'

The outlook has also been radically changed by the vast settlement programme begun as an attack on Communist banditry. This now has absolute priority, and it is hoped that long before the end of the year the back of the job will be broken and nearly half a million squatters will have been resettled. The squatter problem would have demanded solution even had there been no Communist emergency. It would have been impossible to have left half a million people—about one-tenth of the population—to their own devices, outside

(Continued on page 3)

Indigenous Medicinal Research—Progress In India

Valuable results have been obtained by research on medicinal plants carried on under the auspices of the Council of Scientific and Industrial Research.

Three hundred plants of medicinal interest have so far been investigated.

Cultivation of belladonna, hyoscyamus and digitalis is now being carried out on a large scale and experimental cultivation of various medicinal plants has been started. Alkaloids and active principles have been isolated from plants used in indigenous systems of medicine such as garlic, bechi seeds, bakayan fruits, chaksu seeds, chota chota chand gandar gilo and scientific studies of them are proceeding.

For co-ordinating malaria research in India, the Council has set up a Committee. Under the auspices of this Committee vigorous research for anti-malarials from indigenous raw materials is being made and paludrine-like compounds and eight-amino quinolines are now being synthesised for pharmacological tests.

Anti-biotic research centre has been opened in in Bombay where active principles isolated from indigenous medicines are being examined for anti-biotic activity. Process has also been developed for extraction of dulcitol expensive chemical from indigenous plant.

The Council is compiling a glossary of Indian pharmaceutical plants and a publication containing information on medicinal plants recognised in British Pharmacopoeia and their substitutes grown in India is under print.

Indian Newsfile

Cultural Mission To U. S. A.

Senator S. R. Kanaganayagam who has been invited to proceed to U. S. A. on a cultural mission will be leaving the Island on June 1st.

Mr. Kanaganayagam will be away from the Island for about four months.

LIVING IN COMMON AS PURPOSE OF EDUCATION

Tagore On Himself

YOU have asked me to speak to you on my school and the principles which underlie my method of teaching children. I founded my school twenty years ago, but, truly speaking, I had then neither method nor experience of teaching. I had gone ahead, however, in the confidence of having a kind of instinctive understanding of the child in which I have not been disappointed. Today I have undoubtedly acquired some experience but that experience is still, in a manner of speaking, fluid; it has not yet crystallized into a structure with sharp edges, the straight lines of which could be taken for guiding principles.

I have just told you that when I started my school I had no experience whatsoever. That is not strictly correct. I had at least acquired a negative experience in the course of my

[From A Translation by
SASADHAR SINHA
from L'Educateur]

own school days. I had learnt how not to treat children. What I had particularly suffered in my childhood was to feel that the education that I had received was separated from life. I admit I had a certain special sensibility which others did not share with me in the same degree, otherwise I would undoubtedly have more easily resigned myself to my suffering and would, in the course of those days at school, have succeeded like the others in stifling in me that passionate zest for life, for nature from which every day I had to be dragged away as from a mother in order to enter the classroom.

The Western Method

I recall it, the door of the classroom, gaping each morning like a big mouth, its bare walls, its wooden benches, its wooden desk

Wesak Day In Jaffna

'The friendship of Jaffna Tamils is indispensable to us Sinhalese. We cannot do without them and they cannot do without us' said Mr. H. Sri Nissanka K. C. M. P. speaking from the chair at a Wesak day meeting at the Jaffna Sri Naga Vihare.

Mr. C. Ponnambalam, Mayor of Jaffna said that the fact that thousands of Sinhalese pilgrims were visiting Jaffna to worship at Naga Vihare indicated that a better understanding between the Tamils and the Sinhalese was being created.

at which the teacher stood giving his lesson like a living phonograph. I still know it by heart, and I can hear it, the repetition of the same which had neither the beauty of melody nor rhythm, which every morning we chanted in chorus on the wooden verandah of the school before entering the class. It spoke of many good things no doubt, that it was necessary to be wise, not to steal, nor borrow. But it was, nevertheless, a bad beginning for the day. I do not know how it is with your schools in the West; I do not know much about them, but I am told by people who should know that all is not well with them either. I also know that it is to you that we owe these methods of education. You have brought them to us with many beautiful things: liquors, soldiers, etc., etc.

In that school, I learnt my grammar, my arithmetic, many things which I have completely forgotten, and how not to give lessons.

Thus when at the age of forty I felt the urge to

(Continued on page 2)



Hindu Organ

TUESDAY MAY 29, 1951

Treasure These Thoughts

'He who restrains (merely) his organs of action, but continues to dwell in his mind (which is not yet free from desires) on the objects of the senses, deludes himself and is called a hypocrite.'

—GITA

RESEARCH ON WORLD PEACE

DR. A. Whitney Griswold of the Yale University acknowledging the gift by the late Henry L. Stimson, U. S. A. Secretary for War during World War II for the establishment of a foundation for research work in world affairs at the University has declared that the gift "lays the cornerstone for a sound and productive research programme, one that will enable our teaching scholars to press their investigation as deeply in any of the various fields of knowledge as their imagination may lead them and as their labours may have relevance to world peace." It may seem ironical for efforts on the possibility of peace to be made in the same globe in which the concentration camp and the atomic research centre do find a place of authoritative recognition and at the same time when President Truman wishes to start a war lest his *vis a vis* Comrade Stalin forestalled him. Peace like religion cannot be the subject of research unless people do not believe in its existence.

There must be peace within for peace to be sought without. Acharya Vinobha Bhave disciplined in the Gandhian school of life has brought peace to Telengana once the most ignitable point of vantage for the Communists in India met by delving deep into the vast historic, scientific and philosophic potentialities of peace, nor by summoning to his aid the administrative might of India, but by facing the problem himself in heart to heart talks with the villagers and living the life of a true social worker. It was after the Noakhali method of his master the Mahatma. Landless Harijans in Telengana have been gifted with lands by

the rich and middle class land owners not because a U. N. Peace Research Commission has suggested it but because the propriety of the measure has been made clear to them by one who by his exemplary living has been able to gain their attention.

The quest for a panacea for all world's political, social and economic ills is ridiculous. The purification must start from within. Nature has a cure for it and it can be availed of by those who have faith in it. Examining the conditions closest to us we find Sri Lanka dispute-ridden in a manner that is out of proportion to its geographical size. There are no definite views on religion. The Hindus quarrel on the authority of the Vedas and Agamas, the Buddhists cannot agree on the principles of their faith, Marxists are opposed to the U. N. P. but are individually opposed to one another. The Tamil Congress and the Tamil Arasu Kadchi declare that they work for the welfare of the Tamils but are at each other's throats. In other words there is more agreement to disagree than otherwise. How could there be peace and harmony in the world if the people of a tiny isle cannot agree among themselves on social and political questions?

The search for a better understanding among nations can be made only by those nations that have harmony in their own lands. Truman and Stalin do not hold the international situation in their charge, nor do Mao and Tito. It is the silent social worker who can bring about peace and harmony. If only each hamlet will produce a Vinobha Bhave then war clouds will disappear as if by magic and mankind will begin to breathe free and invigorating air. It is not research on 'peace' that is wanted but a search for a few Vinobha Bhaves.

M. P. At Factory Workers Meeting

Mr. S. J. V. Chelvanayakam K. C., M. P. was one of the speakers at the meeting of dismissed workers of the Kankesanthurai Government Factory held last week at Kankesanthurai.

Mr. Chelvanayakam reiterated the demand previously made for a commission of inquiry into the circumstances that led to the dismissal of workers.

LIVING IN COMMON AS PURPOSE OF EDUCATION

(Continued from page 1)

come out of the little corner where I had lived in retirement until then on the banks of the Ganges and its sand flats, in order to do something useful. I resolved to teach children. It was not, however, that I believed that I had any special gift for teaching, but it seemed to me that I had the secret of making them happy.

To tell you the truth, nobody had any faith in me. I had neither a university degree nor distinction of any kind. I passed for an extremely unpractical man, who knew nothing except writing verse. It was now a matter of finding blankets and sheets and of procuring food and lodging for the five boys who had been entrusted to my care.

I tried to live their daily life. Education, properly speaking, was a secondary matter. What was of the first importance was that our life was lived in common—our comradeship.

Contact of Nature

For me, indeed, a child up to his twelfth year lives much more in the sub-conscious than in clear consciousness and what is important during these first years is not to burden his memory with knowledge which taxes his mind, but to see that his sub-conscious is saturated with beauty through the contact of living nature.

In my school, I myself have never taught anything but languages and literature. I cannot produce any certificates for you but I can assure you that I taught them well. My pupils have told me that they have never had a better language teacher. It goes without saying that I love words. A word for me is as living as a flower or a butterfly. Each word has its lustre, its sparkle, its subtle charm. That helped me to teach well all the languages that I know. I have had that experience with one pupil, namely, my wife, whom I taught English in six months. An inspector of the University of Calcutta came to see me one day. He had seen me reading with my twelve-year-old boys Shelley's *Hymn to Intellectual Beauty* and he was surprised to see me reading with these children a text which is included in the curriculum of colleges and universities. Nevertheless, I do not believe in being able to make things childish in order to give them to children. I respect children and they understand me.

Love of Work

It must be said also that I have been remarkably well

supported. At the beginning of my school, a young poet of nineteen had voluntarily come forward to offer me his collaboration. If he had not died at the age of twenty, today he would have been one of the great poets of the world. He read Browning with his little pupils in a manner that made them feel the beauty of his poems. One can only teach what one loves. If one does not love what one teaches, one had better be silent. Also, you must teach only what has an element of mystery for you.

I have said this to my mathematician friends. They will be able to teach the multiplication table well only if they love it. There are undoubtedly some who have a love for it. For me, it is inscribed in the petals of flowers and in the veins of leaves. Without knowing it, the butterflies carry it on their wings. I have said this to my friends, the mathematics teachers, and offered to share their teaching. They have shrugged their shoulders and dismissed my ideas as madness. It is probably because they are not poets just as I am not a mathematician. Nevertheless, I am convinced that one teaches best whatever has a touch of poetry for him.

Modern Methods

Of course I well know that one must make concessions to current orthodoxy. The children must go to universities; they must take the examinations, follow a curriculum. The parents insist on it. (The parents are their great enemies) And since you must tread this road, you are lost...

When I teach anything, I always do it with love I put myself heart and soul into it. And my friends tell me: "You could have obtained the same result with less effort; children must be given nourishment in rationed portions such as canned food." I know it well. But that is to kill the mind. We have had to do it in our school also. But I know that I am guilty of a crime. I hope that I shall be forgiven this in the other world, because truly I am not responsible for it alone, I have committed the crime in spite of myself.

As for me, I spent twelve years in the same school without ever receiving a prize. I have not had any prize except the Nobel Prize, but that too came late, when my days at school lay far behind me. Each year, all my friends brought books and other different things home as prizes. I never had anything, although my form master was one day moved to pity by my fate and asked the Headmaster to find out whether a prize could not be given me all the same. The Headmaster had his moral scruples. "No," he said, "it wouldn't be fair, because he hasn't deserved one." But my

For Rejection Of Hindu Temporalities Report

At a meeting of the Hindus of Chavakachcheri Constituency held at the Hindu College Hall on Friday, the 18th instant a resolution requesting Government to reject the report of the Special Committee on Hindu Temporalities for the following reasons was passed.

1. The Special Committee has rejected the true and accepted scriptural authorities which have existed from very ancient times and has recommended instead a set of new books for the Saivites to follow.

2. Saiva scriptural authorities have definite statements with regard to the questions of temple entry and animal sacrifice. They were for ever regarded by the Saivites as religious questions, yet the Committee has ruled them out as social questions perhaps with a view to facilitate future legislation.

3 That Saiva temples cannot be run as Government authorities owing to the intrinsic nature of their ceremonies, rituals and modes of worship and yet the Committee has recommended that all Saiva temples should be taken over and controlled and Managed by Government.

teacher felt such pity for me (I wasn't unhappy at all) that he fetched a book which he himself had written on Bengali metre and gave it to me. Finding nothing else to say for this prize, he wrote on the fly leaf: "For good conduct." You should know this in order to realise that I have no right to talk of school and its curriculum.

Meeting Life

For indeed I have never myself followed its curriculum. I should be incapable of passing an examination on my own poems, although my pupils, I feel sure, would score full marks.

Thus one leading principle, and one only, emanates from my ideas: Go to meet life where it is supreme. Come out of the school room. Do not bring the trees into the classroom. Take the classes out under the trees. Undoubtedly, it is easy to have a tree trunk in the school room, it can be cut up into planks; but these planks are dead, it is not in the classroom that the tree will bear flowers and fruit.

Do not be pre-occupied with method. Leave your instincts to guide you to life. Children differ from one another. One must learn to know them, to navigate among them as one navigates among reefs. To explore the geography of their minds, a mysterious instinct, sympathetic to life, is the best of all guides.

Foreign Political Forum

Stalin and Mao In
A Dilemma

"Anxious as the people of Britain may be", writes the *London Daily Express*, "their worry is nothing compared to the fear that must now be gripping the hearts of the men of Teheran, Peking and Moscow".

In Teheran "what would happen if the Persians chanced to succeed in their folly? What would happen if there were no British or American technicians to take the oil out of the ground? What would happen if there were no British or American tankers to carry its markets overseas? The Persian state would collapse in chaos. With it would collapse the people who now call for Britain's blood.

"Mao Tse-tung has his troubles too. Into Korea he has flung his hordes in an act of wanton aggression. And out of Korea he has got nothing but death and destruction. Chinese slaughtered in their thousands; the wails of the wounded and the dying; that is all he can show from his disastrous Korean adventure. That, he must now know, is all he ever will have to show against the terrible power of America. Must not that thought make Mao fearful?"

The *Daily Express* continues: "Then there is Stalin. He is the least foolish of Britain and America's enemies. For he at least has the sense to sit back and do nothing while his Chinese do the dying. Even so fear must grow at Stalin's heart—that one day Russia will make a slip and be left face to face with the might of America.

"Stalin knows that no matter how great the intermediate havoc, there could be only one end to such a struggle; his regime and Russia would crumble into rubble.

"Against this background of Eastern doubts and fears is there any sign that the East may at last be willing to talk terms with the West? Not yet, but there be seen.

These may yet appear in the Paris talks on a Foreign Ministers' conference, observes the newspaper. Gromyko now knows what has happened in Korea. He knows the Chinese are doomed. And it may be that in these circumstances he will get the order to arrange talks between the Kremlin and the West. If that should happen let it be acclaimed for what it is—a triumph of Western strength, a sign of Eastern weakness. If it does not happen there is no cause for despair. Never forget our enemies' troubles are greater than our own."

Suppression Of
Communist Terror

(Continued from page 1)

any form of government administration whatever. Largely the squatter is a legacy of the Japanese occupation. There were squatters before but they were few in number and they did no one any harm. Since the outbreak of the emergency, however, they have been at the mercy of the terrorists, who have turned some squatter settlements into Communist communities and who have usually been able to get both food and shelter from them if only at the muzzle of the gun.

Getting the squatter out of reach of Communist intimidation has been the spur to resettlement. But there is more to it than this. The squatter was fast creating a number of problems. Much of the land the squatter had taken was unsuitable for cultivation, and where suitable the squatter's method of cultivation had led to considerable erosion. It is hard to visualise tropical Malaya ever being turned into an American type dustbowl. The effects of erosion, however, are not really much different on the edge of Malayan jungle or on the topsoil of an American prairie.

New Malayan Spirit

Resettlement will mean the introduction of modern, unwholesome methods of agriculture. It will also bring half a million people into the Malayan community, creating townships and villages in more accessible parts of the country. And, in addition to the benefits which come from settled colonisation, such as schools, medical clinics, roads, drainage and law and order, the squatters are getting a proper legal title to their land. Most of these people are Chinese. That the Malaya State Government are sponsors of the scheme speaks volumes for new Malayan spirit. It is Malaya-owned land which the squatters are getting.

The scheme is no fly-by-night plan. It is not just a temporary expedient, a tactical move to cut the terrorist gangs off from their food supplies. It does that too of course but this is now almost incidental to the broader objective of permanent colonisation. As a Government spokesman has put it. "We want model villages and townships built to last. We don't want settlements that degenerate into rural slums." Suspicious at first, and often unwilling to move, the squatter attitude has changed even in the past few weeks as these settlements spring up and word spreads of what is really happening. As protection there are wire perimeters for all settlements in the trouble spots. There are police posts, there is military support if necessary and the squatters are encouraged to form Home Guard units. The remarkable success of the Home Guard scheme in all parts of the country is an even better reply to the Communist propagandist than

ORDER NISI

IN THE DISTRICT COURT OF
JAFNATestamentary Jurisdiction
No. 1292

In the matter of the intestate estate of the late Karthigesu Veluppillai of Erlalai Jaffna who died at Singapore
Deceased
Manickam widow of Karthigesu Veluppillai of Erlalai Jaffna

Vs. Petitioner

1. Veluppillai Vairanantham and
2. Veluppillai Perinpanathan both of Erlalai. They both being minors by their proposed guardian-ad-litem
3. Karthigesu Nallathamby of Erlalai Jaffna

Respondents

This matter coming on for disposal before Wm. Gunam Spencer Esquire Additional District Judge of Jaffna on the 27th day of March 1951 in the presence of Mr. C. Ramalingam Proctor on the part of the petitioner and the affidavit and petition of the petitioner having been read.

It is ordered that the petitioner be and she is hereby declared entitled, as widow of the deceased abovenamed, to have letters of administration to the estate of the deceased issued to her and that the 3rd respondent be appointed guardian ad-litem of the 1st and 2nd respondents who are minors unless the respondents or any person or persons interested shall on or before the 5th day of June 1951 show sufficient cause to the satisfaction of this Court to the contrary.

This 27th day of March 1951
Sgd V. S. Jayawickrema
District Judge

Drawn by
C. Ramalingam
Proctor for Petitioner
(O 31 29 & 1)

WANTED

Applications are invited from graduates who have offered English as a subject for their degree (Ceylon/London) for immediate appointment to Kokuvil Hindu College. Apply to S. H. Perinpanayagam, Principal, Kokuvil Hindu College.

Wanted Lady Principal with at least five years Teaching experience for Jaffna Hindu Ladies' College from September, 51. Apply Manager, Jaffna Hindu College before 30th June (M 21- 25, 29 & 6)

Wanted a teacher for the Jaffna Hindu College to teach Zoology in the University Entrance classes. Application close on 5-6-51. Apply Manager. (M. 24, 25, 29, 1 & 5)

are the rising records of industrial production.

Another welcome results of this resettlement is the merging of new young leaders of all races Malay Chinese and Indian. They are helping to fill the thin ranks of government administrations. Resettlement has posed many problems and accentuated many shortages both of manpower and material. It has also produced pleasant surprises, and when the bulk of the scheme has been completed within a few months time, the way will have been prepared not only for the final suppression of the Communist terror, but for the developments approved in the six year plan.

The Cant About Free
and Forced Labour

The following note in the "Modern Review of May 1951 makes in eres ing the recent probes into the mystery of concentration camps in certain Republican countries

Soviet Union's propagandists have started the campaign of charging the United States with employing and profiting from "slave labour". This we find recorded in *News and Views from the Soviet Union* dated April 17 last. The writer is M. B. Medvedev. He flings contempt at American democracy's cant about "free labour system," "freedom of contract," and so on. He quotes Rowland Watts, Secretary of League of Defence of Workers' Rights, to uphold his charges which are various. One of these is the exploitation of Mexican labourers as "violators of the frontier."

As a foil to this, we have the charges of Dr. Margolin, who was a delegate to the Indian Congress for Cultural Freedom, from overseas. He had been "an inmate" for years of one of the "Soviet Slave Labour Camps," and is now settled in Israel. In an article he published in the *Bombay Chronicle*, dated April 13 last, the following quotations are made. It gives us an idea of the evil:

Guarded Secret

"I regret that my visit to India was too short to permit me to go beyond the limits of my special mission, namely, to supply evidence on Concentration Camps in the Soviet Union.

"The important point is this: 'The Soviet Government keeps as dead secret all data concerning 'L'Universe concentrationnaire'. Communism is your political and moral hope—not mine. So go ask them to answer three questions:

1. How many camps have existed and exist in the Soviet Union for the last 20 years?
2. How many people have been imprisoned and continue to live there?
3. How many have died?

"On the answer to these questions or on the lack of such answer or evasion, should in the first place depend your attitude to Communism".

Marriage

KANAGASABAPATHY—
JEEVARATNAM

The marriage of Mr. M S. Kanagasabapathy of P. W. D. Head Office, Colombo with Miss Jeevaratnam (Rajeswari) daughter of Mr. S. P. Rasiah of the Tutorial Staff, Jaffna Hindu College, will be solemnized according to Hindu rites at 6-30 A. M. on Friday, the 1st June, 1951 at the bride's residence "Sarasanandha Giri", Vannarponnai West. Reception on the same day 4-8 P. M. at the bride's residence. Friends and relations are cordially invited. No individual invitation.

Sarasanandha Giri,
Vannarponnai.

(M 28 29)

"Burn
The Shastras"Pottuvil Maha Sabha
President's
Alternative

"If the Shastras go against accepted principles of modern social justice and humanitarian outlook burn them so that they may not be a stumbling block to progressive Hinduism. If Hinduism were to be a world force making a substantial contribution towards the solution of world problems irrational dogmas and disgusting social customs should be wiped out of Hindu Society. Every Hindu however humble he may be by birth should be allowed to enjoy equal rights and privileges which a caste Hindu is entitled to enjoy. Hinduism has had no greater exponent than Mahatma Gandhi in the modern age. He not only preached progressive Hinduism but lived it. Let us Hindus follow him and not the exponents of the so-called orthodox Hinduism said Mr. Srinivasan President of the Pottuvil Hindu Maha Sangam speaking at a public meeting of Hindus on the last day of the festivals of the first newly built Hindu temple at Pottuvil

The President congratulated Mr. Mailvaganam, retired Overseer who built the temple, for his progressive views.

Mr. Krishnapillai E. O. Batticaloa and Mr. A. V. Mailvaganam Asst. E. O. congratulated the Sangam for giving a lead in granting equal rights in the temple to all Hindus.

Mr. Natarajan Head Master Ramakrishna Mission School Akkaraipattu delivered an inspiring speech on the evils of the caste system which he said was an Aryan curse foreign to the Dravidian mind.

Reward

Somapala a Sinhalese boy is missing for the last 10 days. 12 years old, of fair complexion he has a prominent mark in the left arm. Reward Rs. 10/- to anyone who informs Manager, Saiva Prakasa Press, Jaffna of the correct whereabouts of Somapala.

Ceylon Government Railway
Level Crossing Repairs

The Level Crossing at 89 miles 70½ chains (Railway mileage) on the Weligama-Akuressa Road between Aban-gama and Weligama Railway Stations will be closed for vehicular traffic as follows for effecting repairs:-

Totally closed from 10.0 p.m. on Saturday, 2-6-51 to 3.0 a.m. on Sunday, 3-6-51.

During the period of Total closure, traffic will be assisted over the crossing.

(G. 11, 29)

ORDER NISI

IN THE DISTRICT COURT
OF JAFFNATestamentary Jurisdiction
No. 1291In the matter of the intestate
estate of the late Nagenthirar
Vairamuttu of Punkudutive
West. Deceased
Vairamuttu Nagendiram of
Punkudutive West
Vs. PetitionerNagendrar Arumugam of Pun-
kudutive West RespondentThis matter coming on for
disposal before William Gunam
Spencer Esquire, District Judge
Jaffna on the 21st day of March
1951 in the presence of Mr. K.
V. Rasiah proctor for the
Petitioner and the affidavit of
the petitioner having been read:It is ordered that Letters of
Administration to the estate
of the abovenamed deceased be
granted to the petitioner as his
sole heir unless the Respondent
or any other persons appear
before this Court on the 31st
day of May 1951 and state ob-
jections to the contrary.The 21st day of March 1951.
Sgd. V. S. Jayawickrama
Drawn by District Judge.
K. V. Rasiah
Proctor for Petitioner
(O 30 25 & 29)

ORDER NISI

IN THE DISTRICT COURT OF
JAFFNATestamentary Jurisdiction
No. 1295.In the matter of the intestate
estate of the late Kanapathi-
pillai William George Seeni-
thamby of Pandateruppu
who died at Valaichchenai
DeceasedMargaret Nagammah widow of
Kanapathipillai George
Seenithamby of Pandater-
uppu.

Vs. Petitioner.

1. Alfred Sithamparapillai
Ponnuchurai and wife
2. Lily Blossom Jayamany.
3. Velupillai John Kanaga-
ratnam and wife.
4. Nesaratnam.
5. Seenithamby George
Ratnarajah
6. Seenithamby Edward Pon-
nurajah and
7. Seenithamby William
Thangarajah all of Panda-
teruppu.

7th named Minor by his
Guardian ad Litem the first
named respondent.

Respondents

This matter coming on for
disposal before V. S. Jaya-
wickrama Esq. District Judge
Jaffna on the 17th day of
April 1951 in the presence of
Mr. S. Canagasabai Proctor
on the part of the petitioner
and the petition and the affi-
davit of the petitioner having
been read.It is ordered that the peti-
tioner as widow of the above-
named deceased be declared
entitled to have letters of ad-
ministration to the estate of the
abovenamed deceased issued
to her accordingly and that the
first named respondent be
appointed Guardian ad litem
over the seventh named re-
spondent minor unless the re-
spondents abovenamed or any
other person or persons inter-
ested in the estate shall on or
before the 5th day of June 1951
appear before this Court and
show sufficient cause to the
satisfaction of this court to
the contrary.This 17th day of April 1951
Sgd. V. S. Jayawickrama
Drawn by District Judge
S. Canagasabai
Proctor for petitioner
(O 29 25 & 29)THE GENESIS OF THE
SIYA GNANA BODHAM

(BY A SCIENCE GRADUATE)

PART II

(Continued from our issue of 25-5-51)

It is conveniently forgotten by some critics that Tholkappiyar was himself a brahmin, at least that is what tradition says and what the commentators and others say. And they were certainly in a better position to know this than we of the present day are. And his master Agastya's name finds an honoured place both in Tamil and in Sanskrit literature. It may not be out of place to mention here that Agastiyar is reputed to be the Guru who initiated Sri Raman into the truth in the same way that in a later age the Rishi Upama- niyar performed a similar function in respect of Sri Krishnan.

As is only too well-known, the letters of the Sanskrit Alphabet with its different varieties of hard consonants (and the resulting words) &c, are much more difficult to pronounce than those of our own sweet Tamil. They involve the ex- penditure of much more effort and energy (breath). And this is what Tholkappiyar tells us in the words எழுத்து வளி யின் உறுதி வரத்து அத்து எழு வளினினை அறிந்தபாடி அன்பிற் கோடல் அந்தணர் மறைந்தே; and then he goes on to say that he is not discussing the genesis of all letters generally but only the more easily formed (Tamil) letters. Here a most natural question may crop up as to what need there is to refer to Sanskrit letters in a Tamil grammar. The fact is that the Vedas were so greatly prevalent in the Tamil land at his time (as indeed they were and are at all times) that a silent omission regarding their intonation might be con- sidered as a serious flaw by his clientele. That is why he suggests and the commentator expressly refers students de- siring to make a comprehensive study of the science of orthography to his master's book (which unfortunately for us is now lost).

Whatever some of them may say in their desperate quest for evidence, be it good, bad or indifferent, to prop up the untenable theories propounded by them, we are loth to believe that our learned Thanj-Thamil enthusiasts are really unable to grasp the simple self-evident fact that the words அந்தணர் மறைந்தே of Tholkappiyar refer to the (Sanskrit) Vedas and that Anthanar means brahmins the custodians of those Vedas. This will be apparent even to the most casual reader if he cares to read the Sutras that follow the one quoted above beginning with the words ஸ்ரீலோகம்... (the sacred thread, the water bowl), &c, which consti- tute the distinguishing marks of brahmins. The reader will then note that in these subsequent Sutras the ancient bird details the characteristics and privileges of the other castes, to wit: kings, traders, cultivators and the lower orders (அரசர், வணிகர், வேளாளர் and இழிந்தோர்). Without tiring our re- aders with too many of these quotations, we shall content ourselves here with citing the first only of these succeeding Sutras and proceed:

படையும் கொடியும் குடையும் முரசும்
கடைகளில் புரையும் களிதும் தேரும்
தாரும் முடியும் கோவண பிறவும்
தெரிவு கொள் செங்கோல் அரசற்கு உரிய.

Infantry, flag, umbrella, war-drum, the fleeting cavalry, elephants, chariots, garland, crown, and other similar appendages, these pertain to kings wielding the sceptre.

It is only an intellectual imbecile that will argue that these terms Anthanar, Arasar, Vaisiyar, &c, refer to any orders of society other than the Brahmanas, Kshatriyas, Vaisiyas, &c, or that the Anthanar Marai of Tholkappiyar is something other than the (Sanskrit) Vedas in the custody of the brahmins.

6. OUR ORIGINAL HOME

That the Tamils and Aryans are inhabitants of the Indian sub-continent known in our literature as Bharata Kadam (பரதகண்டம்) and that they have been there from time immemorial as far back as our extant literature, Tamilian as well as Sanscritic, would take us is a fact and this admits of no question. Theories have been put forward however, mainly by foreigners and to some extent by some of our own people with pre-conceived ideas that they came and settled down in India at different pre-historic times from various quarters of the Globe.

One theory put forward is that they came down to India from the north-west in different batches. The earlier batches who were pushed down into the extreme South of the peninsula by later groups and mingled with the abori- gines are said to be known as Dravidians or Tamils, while the later batches who spread throughout the northern, eastern and central parts of India are the Aryans (or Sanscritists). Another theory is that the Tamils resemble the Mongolians in their physiognomy and hence they must have come from the north-east. A third theory is that we have something in common with the Negroids and that our ancestors might have come from the ancient Lemurian con- tinent which was swallowed by the sea eons ago and of which the present Sumatra, Ceylon, Madagascar and East Africa, &c, are remnants. There are yet other theories such as the Mesopotamian theory, the Indonesian theory, &c. The most

predominant theory as regards the Aryans is that they came either from the Caucasian regions or from the Central Asian plateau. One wonders if this Caucasian theory in respect of both the Aryans (Sanskritists) and Tamilians (earlier Aryans) has some connection with the biblical story of Noah's Ark! If it is ethnological or anthropological or philological con- siderations that lead us to these theories, why say that our ancestors came from all or any of the four corners of the earth? What harm is there if we assume the contrary and say that India was their original home and that they spread out in all directions from India? If any ship floating on the top of the waters during a world deluge rested on high ground when the waters subsided, why should that high land be the Caucasian mountains and not the region of the Himalayas, the highest known point of the earth jutting out into the sky? All that we can take for certain is that the Tamils were a much more numerous race at one time and that a large part of Tamilakam has been swallowed up by the sea.

(To be Continued)

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