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NO. 65

TRAINING FOR HINDU PRIESTHOOD

Colombo Conference Of Hindus

A Conference of Hindus interested in giving support to the movement for providing facilities for Hindu religious education and for the training of students for the priesthood was held on Friday 23rd November 1951 at 5.30 p.m. at the Colombo Hindu College Hall, Bambalapitiya, with Mr. S. Natesan, Principal, Parameshwara College, Jaffna in the chair. The conference started with the singing of Thevaram. Brahma Sri S. Kumarasamy Kurukkal of Atchuvelli, High Priest and Temple and School Manager and Sri La Sri S. Kumarasamy Kurukkal of Karanavai, former Trustee of the Varani Atheenam and the Vedaraniyam Temple, Mrs. M. Tambiah, Manager and Trustee of Tambyah Mudaliyar Chattram and Pillaiyar Temple, Sea Street, Mr. R. Dorasamy, M.M.C., Manager and Trustee of Muttuvinayagar Temple Sea Street, Mr. and Mrs. S. Thambiah Trustee of the Pillayar Temple, of Matwal, Mr. K. V. S. Sundaram, Trustee Supramania Swami Temple of Gintupitiya, Mr. C. K. Ratnam, Trustee, Sivasupramania Swami Temple, Slave Island Mrs. K. Sathasivam, President, Saiva Mangayar Kalagam, Mrs. S. Nallanathan, Hon. Secretary, Saiva Mangayar Kalagam, Sir K. Vaithianathan and Dr. T. Nallanathan were among those who were present.

Ponnambalam Ramanaathan, Mr. Sathasiva Aiyar and Mr. Pasupathypillai and mentioned that the conference was fortunate in having in its midst Brahma Sri S. Kumarasamy Kurukkal and S. K. Kurukkal two eminent and pious priests whom he invited to address the audience.

Need for Training

Brahma Sri S. Kumarasamy Kurukkal of Atchuvelli in the course of his address mentioned that Sanskrit and Tamil were like two eyes for the Hindu religion and that these two languages, the Vedas, Agamas and Rituals should form part of the curriculum of studies for intending priests and add that it was desirable to establish training centres in Jaffna, Colombo, Batticaloa and Trincomalee and prayed for Divine Blessings on the undertaking.

Sri La Sri S. Kumarasamy Kurukkal of Karanavai thereafter spoke on the duties of Hindus to practice their religion, the nature of the soul and faith in God and the duty of the priesthood.

The following resolution moved by Mr. K. Ramachandra, Editor, Athma Jothi, and seconded by Sri S. Sundaram Moorthy, Manager, Sir Kanagasabay Vidhalayam, Pannalai, was accepted. Pandit Thana Murugesupillai of Pulo-li spoke in support.

"This conference of Hindus resolves that steps be taken to provide facilities for Hindu religious education and for the training of students for the Priesthood"

Committee

A Committee with power to add to their number and consisting of the following persons was formed for giving effect to the resolution.

Brahma Sri S. Kumaraswami Kurukkal, Sri La Sri

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Ironing Out Indo-Lanka Differences

Lord Mountbatten Likely to Succeed

[By S. Sivasubramaniam]

INTERESTING information is given by Mr. John Hockin about Earl Mountbatten's share of responsibility for the visit of the Soulbury Commission to Ceylon. We quote Mr. Allen Campbell Johnson, former member of Lord Mountbatten's staff, in support of his statement that it was on the advice of Earl Mountbatten in consultation with Admiral Sir Geoffrey Layton and the Governor that the Commission was sent. This statement revealed that Lord Mountbatten was partly responsible for Ceylon regaining its Independence.

It is well known that Lord Mountbatten was also largely responsible for the regaining by India of her Independence. Thus both India and Ceylon have benefitted by Lord Mountbatten's efforts and advice. It may be the same case with Burma as well.

Welcome Mediator

It is a significant fact and a common factor that both India and Ceylon have benefitted by the good offices of one individual. I venture to think that it may be worthwhile to obtain the friendly advice of Lord Mountbatten in ironing out the differences between India and Ceylon and adjusting the difficulties of Indians in this Country. The reason for my making this suggestion is that he knows India and Ceylon well and is a friend of both countries. He is also gifted with a wide and liberal understanding of the world situation.

We get advice and assistance from outsiders in many walks of life. We avail ourselves of the services of foreign experts in many departments of activity such as in the carrying out of industrial projects and other nation-

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APPEAL FOR A CO-OP. DEMOCRATIC PARTY

Complicated Political Situation Needs It

(BY V. VEERASINGHAM B. A.)

CEYLON has too many Parties. Parliamentary democracy cannot function satisfactorily with so many Parties. Programme and policy of the different parties in all democracies are becoming more and more identical with little differences in the method and time of achieving their objects. Desire for permanent power exists in all the parties. The parties in search of the power naturally are not free from questionable practices. Communalism in different degrees is becoming more prominent. Ceylon is not very different from other democracies, but the defects of democratic government keep on growing for want of true democratic spirit. The rise of three new parties after Ceylon became independent is an index of the growing defects and discontent. The parties in Ceylon centre more round personalities than principles with the exception of the Leftist parties which also revolve round Russia. If the parties agree on common principles of action, there is the possibility of a number of parties merging into one and making parliamentary democracy workable in Ceylon.

co-ordination by the federal body will help the growth of true nationalism and make administration more efficient. Decentralisation and federation are principles of co-operative administration intended to eliminate corruption and increase efficiency.

Moral Approach

Allegations and counter-allegations are made in Ceylon against political parties and personages. On ultimate analysis, these allegations reveal a violation of moral principles accepted by all religions. Justice will prevail in the land, whatever the party in power, if the people and their representatives have moral habits ingrained in them. There is more of morality among the illiterate peasants of Ceylon, but the literate have the power of nationalising even non-moral actions of theirs and deceiving the people. It is therefore necessary that Parties should explicitly undertake to test all their actions by a few moral principles viz. unselfishness, truth, honesty and "ahimsa". These again are the morals emphasised in Co-operation.

To Combat Communalism

There is an increase of communalism as a result of the Soulbury Constitution. If proof is wanted the national flag is there. The proof of its subtle workings is the imperfect solution of the language problem. The rise of the Federal Party is another proof of the rising tide of communalism. Messrs. Bandaranayake and Ponnampalam will not be true to their nature unless they begin to raze communalism when the election fever is on. Communalism is a fact of nature. It has to be faced and satisfied before it is merged into nationalism. The Federal Party's proposal to have two provinces, one Tamil and one Sinhalese, is impractical and will perpetuate communalism and hatred. The Donoughmore report envisaged the formation of provincial councils, Provincial autonomy and a federal government at the centre is a workable solution. The administration will be decentralised and the

Mutual Help As Basis

Democratic principles of equality and liberty have to be zealously protected and

(Continued on page 2)

North Ceylon Tamil Teachers' Union

Annual Meeting

At the annual meeting of the North Ceylon Tamil Teachers' Union held at the Jaffna Central College Hall last week the following office-bearers were elected:

President: Mr. N. Thambiratnam.

Secretary: Mr. A. E. Ratnasamy.

Treasurer: Mr. A. D. Subramaniam.

Mr. Thambiratnam bitterly criticised the method of the levy of facilities fees as going against the basic principle of free education.

Union College, Tellippalai

New Admission for 1952

1. Students seeking admission to the College for 1952 should apply in forms obtainable at the College Office on or before 5th, December, 1951.

2. Admissions to classes from the Kindergarten to the H. S. C. will be made according to the vacancies that occur in each class. Selected applicants will be asked to sit for an admission examination on Saturday 15th, December, 1951.

I. P. THURAIRATNAM,
Principal,

(M. 145. 27 & 30)



Hindu Organ

FRIDAY, NOVEMBER 30, '51,

Treasure These Thoughts

That man who lives devoid of longing abandoning all desires, without the sense of 'I' and 'mine', he attains to peace.

OFFICIAL LANGUAGES

THE Commission appointed to examine the question of making Sinhalese and Tamil the official languages in Ceylon is said to have in its third interim report made the recommendation that within the next five years Sinhalese ought to be the official language in all the provinces other than the Northern and Eastern provinces where alone Tamil will be the State Language. There can be no worse calamity for the Tamils in the Island than the implementation of this recommendation; it is therefore time they wake up from their slumber and safe-guard themselves.

The Tamils have a heritage of which they can be legitimately proud. In Ceylon they have contributed as much as any other community to the economic and social prosperity; among them were stalwarts like Sir Ponnambalam Ramanathan who led the freedom movement. It will be a sad story to relate that Tamil leaders toiled to make Ceylon free and thereby confined Tamil to two out of the nine provinces. Tamils and Sinhalese have alike equal rights to insist on

their respective languages being recognised as the official languages in every part of the country. If the Sinhalese refuse to concede their Tamil brethren equal rights in this regard, the Tamils need have no cause for fear or alarm; they have sufficient brains and brawn to look after themselves.

The implementation of the recommendation cannot but lead to either federation or independence against both of which we have in the past consistently pleaded. Ceylon in our view is too small a country to be divided into two different units. We therefore advocated national solidarity and unity. If, however, Tamil is not wanted in seven out of nine provinces, the matter has to be examined afresh. It is the duty of the elder statesmen of both the Sinhalese and Tamils to consider the whole question dispassionately and arrive at some agreement. Both languages ought to have equal status everywhere within the Island; if that be not possible, Tamils cannot be satisfied with merely the Northern and Eastern Provinces; they ought to be conceded more territory: wherever they are in the majority their language alone should be the official language. Should Sinhalese refuse to learn or recognise Tamil as an official language there can be no reason to compel Tamils to study or recognise Sinhalese as an official language.

Tamil is probably the oldest spoken language on Earth; its grammar, Tholkapiyam, is the best and oldest; and its literature is rich, varied and second to none. It will be unwise to delimit the provinces where Tamil will be recognised as an official language. Both languages ought to be given the same pride of place everywhere within the Island. If the Sinhalese cannot concede to Tamils this birth-right of their (Tamil) language being recognised as an official language, it is the duty of the Tamils to look after themselves. Many Tamil leaders have opposed up to now Federation, for which the Federalists have been working after the All Ceylon Tamil Congress divided into two camps. We think that if our mother tongue be not recognised as much as Sinhalese in every nook and corner of our little Island, Independence is more desirable than Federation. As we have always supported national unity and solidarity in the past we even now plead for the same policy but if our language is to be discarded

we cannot but change. It is to be hoped that in the end the leaders of both communities will reach agreement and concede to both languages equality of status and recognition as official languages.

PANDIT V. T. SAMBANDAN

The Diamond Jubilee of the Hindu Organ and Inthusathanam were celebrated last year and it is gratifying to note that Pandit V. T. Sambandan has been Editor of the Inthu Sathanam from 1912 up to date. He has witnessed the Silver, Golden and the Diamond Jubilees of the Journals. May God bless him with long life. The time has come for him to lay down office and it is our duty to refer to the excellent work he has done as Editor. He is the eldest son of the late Maddavil K. Velupillai Upathiyayar who was a great Tamil Scholar and teacher and is a brother of Messrs V. Manickavasagar, J. P., V. Kandasamy, V. Nadarajah B. Sc., and the late Pandit V. Mahalinga Sivam. After Sri la Sri Arumuga Navalar who is considered the father of modern Tamil prose Pandit Sambandan was peerless as a prose writer. His words were simple and chaste. There is hardly a single Tamil home within the Island which has not enjoyed reading or listening to his stories under the caption 'Ulakam Palavitham'. His sparkling wit and humour have been remarkable.

Pandit Sambandan maintained the dignity and high tradition of the office he held. Besides having been Editor he was Tamil Pandit, Jaffna Hindu College for over quarter of a century. It is regrettable that he did not qualify himself for pension as a teacher because he was only a part-time teacher.

From December 1, 1951 Pandit Sambandan will cease to be Editor, Inthusathanam. He will not however, sever his connexions with the Saiva Paripalana Sabha. He will be in charge of revising, printing and publishing the Sabha's Tamil School Text Books. We wish him all happiness, peace and prosperity.

It may not be out of place to state that Mr. R. N. Sivaprakasam who was Assistant Editor Hindu Organ has been appointed Editor of both the Hindu Organ and Inthusathanam with effect from 1st December, 1951. We wish him all success.

IS INDIA IN FACT NEUTRAL?

Answer By One Who Knows

IT is strange how a phrase can obstinately stick, however much you may try to be rid of it with reason and argument. India's 'neutrality' in foreign affairs is one such phrase.

I have tried hard to understand precisely how such a phrase came to be coined in regard to India's foreign policy, and what it could possibly mean against the background of developments in the world since India became free in 1947.

Neutrality means an unwillingness to take sides, or to be positive in the statement of one's attitude and policy. Has India been so unwilling, with respect to problems on which we have felt keenly, to express herself about the rights and wrongs involved in the solution of such problems?

It has been my privilege to be a member of India's Parliament for some years and to listen to Mr. Nehru's expositions of his Government's foreign policy. It has

By

B. SHIVA RAO

also been my privilege to be, for the last four years, a member of the Indian Delegation to the U. N. and to participate in many of its deliberations and decisions. Neither in New Delhi nor at Lake Success, did I feel that the Government of India was being neutral on any matter on which it had positive views and proposals.

The Actual Voting

To appreciate this latter point, one must analyse the voting in the General Assembly of the U. N. during any session on the numerous problems, political, economic and social, which are placed on its agenda. Frequently one comes across a vote which to a layman seems odd, if not almost fantastic; on a problem for decision by the U. N. you may get six or eight votes for; four to five against and about forty abstaining. Occasionally, it may be that India has been among the abstainers—but on far fewer occasions than a great many other countries in the world.

Sometimes, a problem may come up for debate and decision in a far-off region of the world. Strong views would be expressed by the participants, some for one side and others against it. Now, India, as a young nation in the international world—after all, it is only four years ago that we achieved Independence—has not the facilities and resources for ascertaining the facts of a case which has arisen far away. Where the facts themselves are in dispute and the problem is one of no direct or intimate concern to us, India has found it neces-

sary to abstain from taking sides. On such occasions, for sheer lack of reliable facts on which a positive decision could be based, India has remained neutral; but those occasions, as I have said, are comparatively few and none of them of any great importance.

Certain Circumstances
There is, perhaps, another
(Continued on page 3)

Appeal For Co-operative Democratic Party

(Continued from page 1)

acted upon in every sphere of life subject to the limitation imposed on moral grounds. Economic equality and economic slavery make political equality and freedom in nations and among nations a farce. True spirit of equality and liberty cannot be crushed, neither can it be poured into individuals and nations from outside. It has to find expression through self-help and mutual help. Democracy will not be a government of the people unless sufficient personal touch is provided by adequate decentralisation of functions and administration through smaller political and economic units centralised in a federation. The principles of a Co-operative Democratic party are the democratic principles of equality and liberty limited only by the moral principles common to all religions and applied in the economic sphere also. The method of action is based on self-help, mutual help, decentralisation and co-ordination. The policy in all spheres will be based on the above principles and methods. The programme guided by these principles have to be socialistic as in the case of all parties in Ceylon. The application of the method of decentralisation and federation in the political and economic spheres to prevent corruption and exploitation while increasing efficiency gives the degree of difference that justifies the formation of such a party. Most of the parties in Ceylon will find in this party a community of interest and room for co-operation.

Co-operative Opposition

Co-operative democracy is different from parliamentary democracy in spirit. Parliamentary Democracy makes much of opposition, the Co-operative democracy emphasises co-operation even in opposition. Consequently the Co-operative Democratic party will give its co-operation to all parties as long as the principles are not violated. Its aim is not power but service. Adherence to the principles above outlined and the formation of the Co-operative Democratic party will be conducive to stable government in Ceylon.

Is India In Fact Neutral?

(Continued from page 2)

standpoint from which the impression of Indian neutrality may have arisen and has gained ground. In the U. N. such factors as territorial, political or ideological affiliations exercise a great influence on Member-States. Hence have sprung up such groupings or combinations as that of the Latin-American Republics, or the Western European Powers, or the Soviet bloc, or the countries of the Middle East. India, from the start of her career as a member of the U. N. has steadily refused to align herself permanently with any particular bloc or group. Sometimes, we have voted with one group, sometimes with another, in accordance with our judgment of what is right in every instance. Our Prime Minister has often said it is possible, on a fuller appreciation of a particular situation, that we have sometimes proved to be in error. But our claim is that in our assessment of the various issues involved in a problem, we have always been moved by considerations of scrupulous fairness.

Expediency No Safety Move

It is not an easy role to play in international affairs. Especially in a world torn by controversies, with a future which seems uncertain and sometimes even dark, prudence dictates that it would be safer to walk in reliable company than alone. Under the strain of difficult circumstances, many Powers may jump to the conclusion that those who are not with them are against them. And we have sometimes paid the penalty of such misunderstanding. But regardless of that danger, India has not chosen the path of safety first, if it means preference of expediency to principle.

More than once, Asian members of the U. N. have tried to impress on India's Prime Minister the desirability of forming an Asian bloc; 13 powers working together in a world organisation of sixty members can of course influence its decisions a good deal. Such regional alliances have been formed in other parts of the world, and they are entirely valid within the provisions of the Charter. Nevertheless, India, under Mr. Nehru's leadership, has refused to encourage such a grouping on a permanent basis. There have been joint consultations, even conferences on specific occasions with very fruitful results; as for instance in regard to the freedom of Indonesia or the solution of the Korean dispute. There was an Asian Conference on Indonesia in New Delhi in the early part of 1949, to which were specifically invited Australia and Egypt, though they are not Asian Powers. It took important decisions from which

followed a series of developments culminating finally in the freedom of Indonesia and her admission to the U. N. as a member. That was a proud day for India, when she could welcome a great sister nation, until recently a colonial dependency like herself, into the world organisation of independent and sovereign states. Similar—though the similarity is only in respect of procedure, and unfortunately does not extend to the results achieved—the Asian members of the U. N. have had a series of joint consultations at Lake Success on the restoration of peace in Korea. These consultations and the tentative conclusions therefrom have at least served to localise the conflict in the Far East and to keep alive the hope of enduring settlement.

Spirit Of The Charter

But as a cardinal feature of her foreign policy, India has steadily kept before herself the thought of transcending regional or racial grouping as incompatible with the spirit of the Charter. On any particular occasion, she may choose to work in collaboration with one or more groups or even with powers drawn from a single continent. One exception needs to be remembered in making this assertion; India despite her independent status has chosen to remain a member of the Commonwealth of Nations, as the British Commonwealth has come to be described. She has not served the historical ties of the last two centuries, though she has adopted the republican form of Government for herself. This commonwealth is a remarkable association of countries drawn from every continent and representing many races and it may play a significant part in building a new world free from the scourge of war to quote the opening words of the preamble to the Charter of the U. N. Membership involves no commitment in regard to policy. India has had sharp differences at the present moment with two other members, Pakistan and South Africa. But in reality, membership of the Commonwealth does not more than underline the moral obligation to hold joint consultations on problems of common concern and imposes no restrictions on one's domestic proforeign policy.

Neutrality though it has been called by many who have not taken the trouble to understand the principles of India's foreign policy, is in reality the exercise of an independent judgement on all international problems from the standpoint of a permanent world peace.

Ironing Out Indo-Lanka Differences

(Continued from page 1)

building undertakings. We look to America and Britain for assistance in economic and other spheres. Let not the people of Ceylon and their leaders be reluctant to obtain advice on suitable occasions from suitable persons, even if such persons happen to be non-nationals.

Early Settlement Essential

Indo-Ceylon relationship including the position of Indians in Ceylon is pre-eminently a matter which requires satisfactory adjustment. No harm could result by seeking the assistance of a person like Lord Mountbatten in this connection. So far Indian and Ceylonese leaders have not been successful in solving their difficulties and differences to an appreciable extent. It is time we get independent friendly advice. There would be no loss of prestige and there could be no

Training For Hindu Priesthood

(Continued from page 1)

S Kumaraswami Kurukkal, Brahma Sri S Ananda Nadarajah Kurukkal, Sri la Sri S Vaithianatha Kurukkal, Brahma Sri N Balasubramania Kurukkal, Brahma Sri S Kailasanatha Kurukkal, Mr S Natesan, Sir Kanthiah Vaithianathan, Mr S Somasundaram, Dr S Subramaniam, Mrs M Thambyah, Mrs K Sathasivam, Mrs S Nallanathan, Messers T Rama-

lingam, C Vanniasingham, S Sivapalan, V Kumaraswamy, Spencer Rajaratnam, K Kumaravelu, R Doreswamy, K V Nadarajah, K V S Sundaram, S R M Valliappa Chettiar, R M Palaniappa Chettiar, K Alvapillai, Dr C Gurusamy, Mr V Pasupathypillai, Dr T Nallainathan, Messers R Sivagurunathan, S T M P Sithamparamathan Chettiar, M Mailvagaram, K V M Subramaniam, S Ambalavanar, S K Wijayaratham, V Ramaswamy, S Sivabramaniam

Messages were received from various persons including the following:-

His Holiness Issana Sivachariya Swamigal of Palani, His Excellency Hon. C. Coomaraswamy, High Commissioner for Ceylon in India, and the Vivekananda Ashrama, Kuala Lumpur, and the Selangor Saivites Association.

Messrs. S. Somasundaram and S. Sivasubramaniam acted as Secretaries for the conference.

The meeting ended with the singing of Thevaram.

Our Astrological Feature

WEEKLY FORECASTS

"SRI PATY"

FROM 2-12-51 TO 8-12-51

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

A good week for new undertakings. But you will have to labour hard and spend much before achieving anything substantial. Beware of domestic troubles week end.

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

You will find it difficult to make both ends meet this week. The first day of the week must be spent with care. Avoid argumentative dispositions. Good news from distant relatives promised after Wednesday. Ruin to enemies also shown.

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

Spend the first 3 days of the week with care. Improvements should occur later. Fame and success promised Wednesday. Go ahead with new plans.

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

The first 3 days of the week favourable for new undertakings. But Tuesday afternoon Wednesday Thursday must be spent with care. Things will improve after Thursday again.

LEO *Maha, Poora, Uttira 1, [Singha Rasi]*

You will have to be careful in all your dealings this week. Avoid quarrels and misunderstandings; the last two days worst out of the lot. Indication for some accidents.

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

You will be able to go ahead in your new ventures this week. Interesting adventures and profitable changes shown. Some good news from foreigners promised week end.

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

You will find it difficult to make both ends meet this week. Personal relationships also will be stormy. Keep aloof from relatives who interfere in your affairs.

SCORPION *Visaka 4, Anusha, Kettai [Vrischika Rasi]*

A good week financially. But petty official troubles and mental worries shown. Health needs better care for some time. Don't trust your new friends much.

SAGITTARIUS *Moolam, Pooradam, Uttiradam 1. [Tharu Rasi]*

You must be very tactful if you want to get things done this week. Financially a good time but you will spend whatever you make. Some happy news concerning your nearest relatives promised before week end.

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

You will find it difficult to have peace in the family circle this week also. Unless you are careful every likelihood of things taking a crucial turn. Avoid argumentative disposition.

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

You will see the downfall of one of your enemies this week. Professional success and fame also promised. You will make some vital changes in your personal affairs before week end.

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

Your new ventures may tax you a good deal this week. But you are sure to reap some good gains soon. New friends will help you a good deal. Improvements in domestic affairs also promised.

STRUGGLE AGAINST JUVENILE DELINQUENCY

Singapore's Significant Answer

SINGAPORE appears to have the answer to its struggle against juvenile delinquency and crime.

On an 18 acre site about nine miles north of the city centre, 70 South-East Asian boys ranging in age from seven to seventeen—destitute starvelings who came without a friend in the world, puzzled and distrustful youths who had never known a kind word—are emerging as responsible free men, some with a trade, others ready for college or professional careers.

Moreover, from their life in a mixed group of Chinese, Indians, Malays, Siamese and Eurasians, the youngsters have learned a lesson in racial tolerance that is unique.

Model Boys Town

Boys Town, Singapore, conceived and patterned after American Father Flanagan's famous American Boys Town, Nebraska, is no more establishment of brick and dollars. It is a home for homeless, troubled, abandoned and neglected Asian boys—based on Father Flanagan's belief that there are no bad boys and that any boy can be saved for himself and the community if given proper affection, attention, food, shelter, training and security.

Father Flanagan's famous work, with boys, which has been spread the world over by motion pictures, radio, stage plays, churches, in magazines and newspapers became recognised in Malaya by W. T. Mc. Dermott, an Australian who planned Singapore's Boys Town early in 1948. It was later decided to adopt as many of the ideas of the American champion of youth's ideas as possible.

Training Home

His basic purpose, like Father Flanagan's, was to make Singapore's Boys Town a training place, a comfortable home to develop good character and to turn out useful, loyal and reliable citizens in Asia—just like Boys Town, Nebraska.

Letters began to flow to the U. S. Department of State in Washington, D. C. and were soon followed with background material and an exchange of correspondence between Sin-

gapore's Boys Town Director, Brother Vincent, and Monsignor Wegner, who succeeded Father Flanagan as Director of Boys Town, Nebraska, after the latter's death.

No Discrimination

No restrictions of race, creed or colour have ever been imposed in this fast-growing town of homeless and luckless youngsters. This town which, in its future, hopes to become self containing and self-earning is not a reformatory. It has no walls, fences, gates, locks or bolts.

It is a charitably financed and privately operated home and school for boys out of reach of opportunity for a normal life.

Chinese and Malays work at its machine shop benches, plant pineapples, raise chickens and turkeys in the field and sit in classrooms as companions with Indians, Siamese and Eurasians.

And every one of the boys is being coached by experienced instructors in work performance, neatness, personality, learning the lesson of sportsmanship and getting along with each other. Some are little orphan wanderers who, until they came to Boys Town by direction of juvenile authorities had never eaten a decent meal or slept in a comfortable bed.

Self Contained Community

Boys Town, Singapore, is a complete community in itself-supervised under a self-elected programme, patterned after its American predecessor.

With its own Mayor, 17 year old Siamese Chalu Guna Tilaka and seven boy commissioners, Boys Town conducts annual elections based on lessons learned in classrooms about civics.

Brother Vincent points out that election campaigns are just as spirited and just as colourful as some of those of any free country, city or town. The Mayor is the official granter and is responsible for good government and seeing other elected boy-officials do a "well-done" job.

Brother Vincent and his staff of six instructors

are credited by many in Malaya with their ability to transform the meekest or the toughest of juvenile delinquents or orphans into socially adjusted and co-operative youth of integrity and experts in many fields. This is largely due to the simplicity with which kind men handle young men

The boy's training at Boys Town, Singapore, begins with his schooling and offers one of the most complete elementary curriculums to be found in any schools of comparable size in South East Asia.

Schooling in Trade

Because boys like to work with their hands and like to make things the town offers a splendid trade school programme and boys are taught any of the following trades:

Printing, mechanical and sheet metal work, woodcraft, car mechanics, bookbinding tailoring, baking, electric welding, barbering, brickmaking and a limited amount of farming (since this area offers little agricultural opportunity.

And there are other activities to keep boys busy too. Among these are social hours, motion pictures, athletic events and many other recreational activities.

Singapore's Boys town was officially started in 1949 with 23 boys—some from the juvenile courts and a few from the street. Within two years, the homes has swelled to nearly 70 youthful inhabitants.

It has grown from two grass-hutted shacks to

five large modern buildings which include a mess hall, machine shop, printing shop, carpentry shop, sleeping quarters (Hostel) and an office building. Adjacent to Boys Town is a community chapel which conducts worship services for boys, instructors and the public.

Plans are moving for the organisation of a choir (glee club) with the help and co-operation of the United States Information Service in Singapore.

This 'town' is supported entirely by free will (public) donations that come from big-hearted people who believe that every boy has a right to a chance to make the most of life.

On its (adult) Council sit men and women busy in their own fields of activity but with sufficient faith in the youth of today to give what spare time they have

to further the objectives of Boys Town, Singapore. The Council representatives assist in placing many of the boys who become trained craftsmen in employment in industry and trade in Malaya.

Public Donations

Boys Town is adding its own page in the history of Singapore. Community leaders proudly boast that the training and care received in that home has already enabled about 113 graduates to go out into the community to take their rightful place as useful members of Society.

The Town has spent \$48,500 (Malayan dollars) for operating costs from a total of \$90,000 raised through public appeals and by charity balls, shows and other fetes. The town is also the proud owner of two large buses used for transporting the young men, an ambulance and a moving picture projector.

OPTICAL NOTICE

It's safe to get your Prescription for Spectacle dispensed by a

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A large stock of Frames and Lenses have arrived from England and America. Glasses can be supplied in a day or two (or even within a few hours)

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