

ENGLISH MUST REMAIN SINGLE PARTY IN SOLE POWER**RAJAJI REITERATES HIS VIEW**

In the course of a lecture delivered in Madras on "The Medium of Instruction in Schools" Shri Rajagopalachari strongly pleaded for the retention of English.

Madras, was now in the throes of the controversy as to whether the students should be taught in English or in Tamil. The students were concerned in this. It was no use calling it politics, although grown-up persons might be engaged in it. The question was about what was to be done with the students. Students should not, however, imagine that he was asking them to join force with the university or the Madras Ministry. There seemed to be some difference of opinion among the two. Students should not take sides but should examine the matter critically.

It was wrong to imagine that the mother tongue was not suitable for teaching. The mother tongue was best suited for teaching and the most appropriate medium for teaching. When the mother tongue was used, the gap between the word and the idea was narrowed down. But the position was slightly different where they had to deal with a mass of knowledge which had come from abroad and which they wanted to acquire. They should use the words which had come with the new knowledge. If the students should acquire the new knowledge without waste of time and energy, they should use the English terms which had come along with the new knowledge. It would be sensible to use terms like bicycle, post office, money order, policeman, etc., as they were, instead of attempting to use elaborately translated words in Tamil, Sanskrit, or any other language.

Some people argued that if they used academic terms which had come from abroad, then the

teaching should also be done in the foreign language. There was nothing wrong in teaching in Tamil, at the same time using English terms. Only, it might not appear homogeneous and at the beginning they might feel strange about the mixture of the language. But then, he pointed out, their aim in this was to acquire the new knowledge and not the English language. He would, therefore advise teachers to drop all prejudice against the use of the mother tongue. There was no use in trying to get dictionaries prepared in haste. So also, he felt that students should not depend on translations of text books made in a hurry. They should have an adequate knowledge of English to make use of the original text books to supplement what they had learnt in the classroom.

Dr. Radhakrishnan's Tribute To Premier Srimavo

In the course of his reply to an address by the Salem Municipality Dr S. Radhakrishnan referring to the appointment of Mrs. Srimavo Bandaranaike as Premier of Ceylon said:

She was not only a symbol of greatness of womanhood, but also an embodiment of Pathi Bhakthi. It was a pointer to them, if women were to progress in this country also, they would have to give greater chances to the women of India. It was true that Indian women were occupying high positions in the country, but they could achieve

When they reached the higher realms of science and technology, the mother tongue alone was not sufficient. Their knowledge of English should be such as to enable them to cope with the work of learning from the original text books. If they developed an aversion for the use of English, they would be handicapped when they came to the higher branches of science and technology.

English was now the accepted academic medium of communication throughout India. A beginning was now being made to have another medium. The Hindi people were trying to make it in a quiet way. To those who fanatically wanted English to go, he would say one thing let all English newspapers in the country be stopped, say, for a month. People would certainly get tired of the situation. They would not understand what was going on in the country or in the other parts of the world. "If English is necessary for newspapers, it is much more necessary for official work and for scientific and technological study", he said.

far greater results, if they took greater interest in the affairs of the country. In this context, he quoted verses from the Upanishads and Kalidasa to show the greatness of Indian womanhood and stated that the high tradition of our country had always been one of loyalty, perseverance and sacrifice on the part of Indian women. Men treated women with great courtesy. Now, they were in a similar era and if our women progressed, then he was sure, the nation would also progress and they would have a bright future,

March Mobility Displaced By July Rigidity

The lessons of a General Election cannot be easily understood, particularly when they tend to be conflicting where the period between two such elections is reckoned in terms of months. In March 1960 the people cast their votes in a manner that puzzled all political parties. But in July 1960, ironically enough the self-same voters indicated their choice in an extra-ordinary way.

The analysis of the March results when viewed along side of that of the July results must surprise even the veteran politician. To have a clear view of the statistics, one should take into account the fact that the political ideology of this country is not composite. There are the two natural groups, the Rightists and the Leftists. Of course there is a third formation that consists of those who cannot be whole-boggers either in the Right or the Left. As for the Leftists, it cannot be denied that they are mainly the L. S. S. P. the C. P. and the voters of the Phillip persuasion. Now let us examine the trend of the development of the Leftist School of thought in the affairs of Lanka as revealed by the results of the General Elections held from 1947.

How glaring is the disparity in the voting figures of the L. S. S. P., the C. P. and the M. E. P. of March 1960 and July 1960:

L S S P 322352—223993;
C P 141857—90219

M E P 325832—102833
What does this downward trend signify: A willing sacrifice by the former two and for what?

Then there are the (1) U N P in increased strength from 908996 to 1,143290; (2) S L F P 648094 to 1,022154, the F P 176492 to 218753 and

the T C from 38315 to 46803.

One has to infer from the voting in July and March that the S L F P has regained its pride of place among the Rightist Parties and that the U N P has not been totally rejected. The choice was between Dudley and Srimavo. As against these parties the Leftist parties have dwindled in the backing they received from the voters. Even in the number of seats; the L S S P, the C P and the M E P taken together have fallen from 23 to 19.

In the Tamil speaking areas, the F P heavily increased its voting strength from 17649 to 218753 and its number of seats from 15 to 16. While the T C also pushed its poll of 38315 to 46803 it remained with only one seat as in March.

Thus July materially altered the complexion of the strength of parties and particularly placed the S L F P in the convincing position of single-handed power. So much so that Premier Srimavo Bandaranaike need not depend on the assistance of any other party for the S L F P's existence as the ruling party throughout the full term, not even on those parties which helped the S L F P beat the U N P. This is stability in the general sense.



தமிழ் பத்திரிகை, தஞ்சை. நமசிவாயவே ஜானாரணம் கல்வியும் கமச்சிவாயவே நானாதி விசுவசயம் நமச்சிவாயவே நானாதி நேத்துமே நமச்சிவாயவே நானாதி ஊட்டுமே தஞ்சை.

Hindu Organ

FRIDAY, JULY 29, 1960

Treasure These Thoughts

God is a reality. He is our intimate friend. It is by constant association with Him that we experience our oneness with Him.

THE TREND OF TRIUMPH!

Having led her Party to great triumph at the polls, Mrs. Srimavo Bandaranaike has assumed, in a blaze of glory, the big responsibility of ruling this country. Certainly womanhood will hold in high honour the name of Lanka.

The entire world has set its jubilant attention on the first woman Premier anxious to see her ably guiding her country to peace and prosperity and helping beneficial development in international affairs.

True it is that Lanka's Premier is a woman, but withal a woman that a former Premier took to wife. Here is a Premier who has readily accepted the stupendous task of restoring the country to normal conditions after the severe setback it had received during the past few years. And above all here is a Premier who stands pledged to unity, fairplay and justice by the several declarations she had made time and again from the hustings.

Between the U. N. P. on the right extreme and the Marxist Parties on the opposite end, the S. L. F. P., though Rightist in composition and conduct, has acquired the credit of being the Centre Party. This situation in the middle, if maintained according to accepted democratic practice, will enable the new Premier steer clear of the extremists and lead the nation to harmony, goodwill and progress.

The pattern of the administration that is contemplated by Premier Srimavo Bandaranaike cannot be anticipated before the Speech from the Throne is delivered. But

ABOUT URUTHIRAKSHA

(By NISHKINCHIN)

Devout people all over the world use some sort of a rosary for the purpose of japa. The beads of the rosaries used by Hindus are made of rudraksha, tulasi or spatika (crystal) for the most part.

Rudraksha, literally meaning 'the eye of Rudra,' consists of the berry of a kind of tree of the same name growing in the mountainous regions of Nepal and Java. (Of course, counter-feits, as in all other cases, of this berry too are flooding the market which experienced persons, however, can quickly detect.)

Now, this rudraksha has been considered as the holiest of the holy paraphernalias in India from very ancient times.

In this connection, it is rather strange to see that the rudraksha and spatika (crystal) are presently used by devoties of Siva alone while the tulasi beads appear to be a favourite with Vaishnavites!

The Padma-Purana unequivocally says.

'Be he a Saivaite, Vaishnavite, of the Sakti, Ganapati or San cult—whoever wears it on his head at the time of his death will be free from all sins and will enjoy a happy after-life and get moksha in time.'

This has apparently become popular with the Saivaite and not so popular with others because of the later identification of the term Rudra with Siva, although originally the word connoted the One Great God in his aspect as a 'Giver of Knowledge'.

Now, the legend about this rudraksha is as follows:

In the Krita Yuga, an asura by name Tripura

we are confident that the policy of the New Government will reflect feminine grace, sobriety and sense of justice.

The Indo-Lanka problem and the legitimate demands of the Tamil-speaking people must necessarily engage the Premier's first attention. It may be that Premier Srimavo Bandaranaike by her natural qualities of greatness can succeed where men failed miserably in solving these questions to the satisfaction of all concerned. To enable the Premier bring about mutual understanding, let all parties and leaders do their utmost to create a congenial political atmosphere. That is our wish.

played havoc by killing Brahmanas and Devas by virtue of a gift from Brahma from his headquarters in the sky. Requested by the Devas, Lord Siva killed him by means of his deadly arrow. The giant fell down dead on the earth like a bolt from the blue. During that skirmish, a few drops of perspiration from Siva fell down on the earth out of which grew the rudraksha trees and hence the sanctity of its fruits which provide the beads of the Hindu rosary.

In the Padma, Lord Siva explains the greatness of rudraksha to his son, Karttikeya, of which the following is the substance:

If seeing rudraksha carries a lakh of units of punya, wearing it will fetch ten-crore units. Performing japa with its aid brings untold punya. Even a casual wearing of it on the body gets one title for virtue. Why, even an animal which dies with the beads on it attains rudrabhood!

There are different types of rudrakshas based upon the 'faces' it contains. The one faced rudraksha is called 'Siva'. Wearing it destroys even sins like brahma hatya. Those who desire for moksha should wear it. The two-faced one is called 'Deva-deva'. That too annihilates all sins including the one accruing from the killing of the cow. It will ultimately take one to Swarga.

The three-faced one is called 'Anala'. One who wears it will have all his accumulated sins burnt like faggots in a forest fire. He will be courageous and unconquerable by foes. He will live like Brahma in this world, brilliant of intellect. He will have no stomach diseases. His home, etc., will be safe from fire accidents. In short, nothing inauspicious will occur to him. Ultimately, he will attain heaven.

The four-faced rudraksha is called 'Brahma'. One who wears it will become greatly learned in the Vedas. His knowledge of dharmas and tatvas and shastras, puranas, etc., will be amazing. He will be wealthy. Of course, it will kill all sins including those of human murders etc.

The five-faced one is called 'Kalagni'. Wearing it will protect one from all imponderables and the sins of eating forbidden things etc. The five names of Siva: Mahesa, Sadyojata,

Isana, etc., represent the five faces. Hence it is the best of the lot to wear on one's body. One who does so becomes dearest to Siva. He will be very rich, happy and successful in this life and in after-life will be worshipped by the Devas.

The six-faced one is called 'Karttikeya'. Wearing it on the right arm, one becomes released from all sins beginning from brahmahatya. He will be valorous like Karttikeya. He will know no defeat. He will be an ocean of good traits. He will be young and charming. All the four fold varnas will be suitably benefitted by wearing it. Mother Parvati will be particularly gracious to these people. He will be a gifted speaker who can hold large audiences for long. He cannot be intimidated. Finally he will attain Swarga.

The seven faced one is called 'Ananta'. This, being greatly pleasing to the King of serpents, protects its wearer from all poisons. Lord Siva is also greatly pleased with it. It kills all sins accruing from brahmahatya, drink, theft, illicit love, etc. Its wearer will enjoy all the comforts in all the three worlds.

The eight-faced one is called 'Vinayaka'. Its wearer will not be a dullard for several births to come. He will never encounter setbacks in his life. He will be an excellent writer, artist or an executive. No kind of sin can attach to him. After enjoying life to the full, he will reach heaven.

The nine faced one is called 'Bhairava'. Wearing it on the hand will absolve one from millions of brahmahatyas ultimately becoming one with Siva. He will be worshiped in heaven like Indra.

The ten faced one is so powerful as to make serpents perish at its sight!

The eleven faced one should be worn on the head. It will fetch the merit of the performance of thousands of Asvamedha sacrifices and the giving away of thousands of cows to a learned Brahmin. He will have no after-birth and will become one with Hara.

One must wear the twelve-faced one on the neck. The Sun-god is pleased by its wearing. It will fetch the merit of great Yagnas. He will be free from the infliction

COMING !!
AN EXHIBITION
OF
ARTS, CRAFTS, & SCIENCE
at
Jaffna College
Vaddukodai
on
October 6, 7, & 8
Please keep these dates free
(M 84, 29, 5 & 12)

of calamities like thunderbolts. He will have no fear from fire or illness. He will never feel the pinch of poverty. He will be free from the sin of all animal slaughter.

The thirteen faced one is called 'Rudra.' It is a veritable treasure, as it will give all one desires. He will achieve miracles. He will be freed even from sins like the killing of one's own blood relations, ultimately reaching heaven.

One should wear the fourteen-faced one always on the head or on the arm. One who wears it will be worshipped by Devas.

Now, the rudraksha should not be worn on the body without the utterance of certain mantra, when it becomes ineffective. The mantra differs with different types.

Now, the rosary should consist of perfect beads, i. e., free from blemishes like broken faces or parts thereof, malformations, lack of seat nor eaten upon by worms. It must have the holy-knot called Brahma-granthi made by using the proper mantra. One should hook the beads by ones own hand after purifying oneself in the prescribed manner.

The japa should have the correct count, otherwise it will become fruitless. Any holy act done while wearing rudraksha—the worship of God or the manes, used in prayer, etc., will yield hundred times more results. Rudraksha is the tirtha of all great tirthas!

For counting beads of rudraksha, one should seek a clear place, Japa of Vishnu-Mantra, Siva or Ganapati or Sun may be performed in the vicinity of living places. Devi-Mantra may be uttered in unfrequented places. But all Veda Mantras, Puranas, Agamas, etc. uttered wearing rudraksha will acquire very high potency. The water sanctified by the beads should be sprinkled on the head. In short, its wearing will cleanse one of all sins.

(Reproduced from the Bhawan's Journal of June 1960)

Astrological

WEEKLY FORECASTS

'SRI PATHY'

FROM 31-7-60 TO 7-8-60

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

Quarrels and misunderstandings in the domestic circle likely this week. Monday night Tuesday and Wednesday must be spent with care. Rest of the week will be comparatively favourable. Friends will help you out of difficulties.

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

Younger brothers and sisters will be very helpful this week. But there will be no mental peace. Wednesday night, Thursday and Friday must be spent with care. Weekend will bring in some good results.

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

Financially a good week. New ventures will be successful. But minor health upsets likely. Spend the last day of the week with care.

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

Your health will not be very satisfactory this week. But financially a

good week. You will be able to steer clear of all obstacles. Gains through landed properties also promised.

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

Health a problem this week. Quarrels and misunderstandings with friends likely. There will be no mental peace. But financially a fairly good week.

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

A good week for new undertakings. You will get much help through your friends. Financial gains and ruin to enemies also shown.

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

Minor health upsets likely this week. But professionally a good week. Friends and relatives will help you out of difficulties. Gains through agricultural pursuits also promised.

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

Financially a good week. New ventures will be delayed but successful. Some

troubles and upsets in your working place indicated. Minor health upsets and domestic troubles also shown.

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

Ruin to enemies promised this week. Financially a fairly good week. You will have to work hard for your success. Domestic affairs will not be very harmonious.

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

Your mind will not be at rest. Health too will not be satisfactory. Domestic upsets also shown. Expenses will soar. Avoid arguments for some time.

AQUARIUS *Avittam 3, 4, Satayam, Pooraddati 1, 2, 5 [Kumbha Rasi]*

Domestic conditions will be far from satisfactory. But financially a good week. Ruin to enemies and success promised.

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

Gains through agricultural pursuits promised this week. Ruin to enemies also shown. Professionally a good week. But mind your health.

Order Nisi

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction No. 771

In the matter of the intestate estate of the late Sivamany wife of Kanagasabapathy of Vaddukodai East Deceased

Packiam widow of Thamboo Senathirajah of Vaddukodai East Petitioner

Vs

1. Thilagamany daughter of Senathirajah of do
2. Vallipuram Kanagasabapathy of Industries Department, Colombo Respondents

This matter of the Petition of the abovenamed Petitioner coming on for disposal before P. Sri Skanda Rajah, Esquire, District Judge, Jaffna on the 4th day of July 1960 in the presence of Mr. N. Ehamparam, Proctor on the part of the Petitioner and the affidavit and Petition of the abovenamed Petitioner having been read:

It is ordered that Letters of Administration be issued to the Petitioner to the intestate estate of the abovenamed deceased unless the Respondents or others interested shall appear before this court on or before the 8th day of August, 1960 and show sufficient cause to the contrary.

This 4th day of July 1960
Sgd. P. Sri Skanda Rajah
District Judge
(O 85 29 & 5)

ORDER NISI

IN THE DISTRICT COURT OF JAFFNA

No. 840/ Testy.

In the matter of the intestate estate of the late Thambiah Appuththurai of Chankanai West Deceased Ponnammah widow of Thambiah Appuththurai of Chankanai West Petitioner.

Vs.

1 Thambiah Chelliah.
2 Thambiah Assimuttu.
3 Achehippillai widow of Elayathamby Krishnar, all of Chankanai west. Respondents.

This matter coming on for disposal before P. Sri Skanda Rajah, Esquire, District Judge, Jaffna on the 24th day of June 1960 in the presence of Mr. T. Sangarappillai, Proctor on the part of the petitioner and the affidavit and the petition of the petitioner having been read.

It is ordered the petitioner be declared entitled to have letters of administration the estate of the said intestate issued to him as of the heir and that the letters of administration be issued to him accordingly, unless the said respondent abovenamed or any other person or persons interested shall appear before this Court on or before the 8th day of August 1960 and show sufficient cause to the satisfaction of this Court to the contrary.

Jaffna, this 24th day of June 1960.
District Judge

Drawn by,
Sgd. T. Sangarappillai.
Proctor for Petitioner.
(O 86. 29 & 5)

Transformation Of Sea-Water Into Fresh Water

Two sea water evaporators, each with an output of 750,000 gallons of fresh water a day, have been ordered by the Government of Qatar from a firm in north-east England.

The order follows one for two 150,000-gallon-per-day evaporators, installed last year at Doha. The four evaporators together could provide fresh drinking water for a town of about 40,000 people.

The new evaporators will be installed at the Ras Abu Aboud power station. They will be operated on low pressure steam from pass-out-turbo-alternator sets and will be able to provide high purity water at a low cost for both domestic and boiler feed purposes.

The evaporators are of

ORDER NISI

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction No. 843

In the matter of the intestate estate of the late Annapillai wife of Sinnathamby Subramaniam of Mallagam Deceased

Arumugam Thambipillai of Mallagam Petitioner

1. Vallar widow of S. Arumugam
2. Sinnappah Sellar and wife
3. Thangam all of Mallagam Respondents

the vacuum flash type pioneered in Britain by the Richardsons Westgarth group, with headquarters near Newcastle upon Tyne, who have secured the orders.

The group have made similar evaporators for Kuwait and Ecuador. Two more evaporators are being installed at Kharg island and one is under construction for Abu Rahbi in the Persian Gulf.

U. K. I. S.

4 Arumugam Appakuddy of do now of Selangor
5. Sinnathamby Arumugam and wife
6. Sellachchy both of do now of No. 166 A; Brickfield Road Kuala Lumpur
7. Sinnathamby Subramaniam of Mallakam Respondents

This matter coming on for disposal before P. Sri Skanda Rajah Esquire District Judge Jaffna on the 5th July 1960 in the presence of Mr. S. Kanagasabapathy Proctor on the part of the petitioner and the affidavit of the petitioner dated the 30th May 1960 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 her brother and one of her heirs and directing that such letters of administration be issued to him accordingly—unless the Respondents or any other person or persons interested shall appear before this court on the 29th day of August 1960 and state objection or show sufficient cause to the satisfaction of this Court to the contrary.

Sgd. P. Sri Skanda Rajah
District Judge, Jaffna
5th July 1960.
(G 87 29 & 5)

ORDER NISI

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction No. 842

In the matter of the Intestate Estate and effects of the late Ponnammah wife of Kathiravelu. Deceased.

Parupathipillai widow of Kandar Arumugam of Palagadu, Karainagar Petitioner

Vs.

Sinnathamby Kathiravelu of Palagadu, Karainagar. Respondent.

This matter coming on for disposal before P. Sri Skanda Rajah Esquire District Judge, Jaffna on the 2nd day of July 1960 in the presence of Messrs. Selvarajah, Rudrasingham & Mahesan, Proctors on the part of the petitioner and the petition and affi-

davit of the petitioner having been read.

It is ordered that the petitioner be and she is hereby declared entitled to have Letters of Administration to the estate of the deceased abovenamed issued to her as the sole heir of the deceased unless the respondent or any other person interested in the subject matter of this application shall appear on or before the 8th day of August 1960 and show sufficient cause to the satisfaction of this Court to the contrary.

This 2nd day of July 1960
Sgd. P. Sri Skanda Rajah
District Judge, Jaffna
Drawn by,
Sgd. Selvarajah,
Rudrasingham & Mahesan
Proctors for Petitioner.
(O 84 29 & 5)

Departments Regrouped Under Different Ministries

Prime Minister and Minister of Defence and External Affairs

Department of Defence; Police Department; Department of External Affairs; Department of Ceylon Government Representatives Abroad; Department of Immigration and Emigration; Department for the Registration of Indian and Pakistani Residents;

Department of Foreign Aid, and Department of Information.

Minister of Finance

Treasury; Store Department; Department of Inland Revenue, Customs Department Widows and Orphans' Pension Office; Department of Census and Statistics; Department of National Savings; Loan Board, Department of Government Printer, and (a new Dept.) Department of National Planning.

Minister of Justice

Department of the Attorney-General; Department of the Legal Draftsman; Department of the Custodian of Enemy Property; Fiscoals' Departments of the Provinces of the Island; District and Magistrate's Courts; Courts of Requests; Rural Courts and Department of the Headquarters Officers, Rural Courts; Department of the Bribery Commissioner; and Debt Conciliation Board.

Minister of Industries, Home and Cultural Affairs

Government Agencies (Kachcheries); Department of the Government Analyst; Department of Elections (Parliamentary and Local Bodies); Department of Prisons, Department of the Registrar-General; Department of Rural Development and Cottage Industries; Department of Mosques and Muslim Charitable Trusts; Department of Social Services; Department of Probation and Child Care Services; Department of the Public Trustee; Department of Industries; Department of the Government Mineralogist, Department of Salt, Department of Excise; Department of Cultural Affairs; Department of the Government Archivist; Department of National Museums; Archaeological Department

and Government College of Fine Arts.

Minister of Agriculture, Land Irrigation and Power

Department of the Land Commissioner; Land Settlement Department; Survey Department; Forest Department; Irrigation Department; Valuation Department; Land Development Department; Department of Agriculture; Department of Agrarian Services; Tea Control Department; Department of Coconut Rehabilitation; Department of Wild Life; Department of Fisheries and Department of Electrical Undertakings.

Minister of Labour and Nationalised Services

Department of Labour; Department of the Port Commissioner; Department of Coast Lights; Department of Motor Traffic, and Department of Road Transport,

Minister of Health

Department of Health and Department of Indigenous Medicine.

Minister of Education and Broadcasting

Education Department; Ceylon Technical College Department; UNESCO Secretariat Ceylon; Department of Examinations, Education Publication Board, Department of Official Languages, Department of Broadcasting and Department of Meteorology.

Minister of Commerce Trade, Food and Shipping

Department of Food Commissioner (Supply and Control) Department of Co-operative Development and Registrar of Co-operative Societies. Marketing Department, Department of Commerce, Department of Registrar of Companies, Department of Commodity Purchase; Department of Controller of Imports and Exports, Department of Tea Exports, Tea Control Department and Department of Merchant Shipping.

Minister of Transport and Works

Railway Department; Civil Aviation Department; Basic Technical

ORDER NISI

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction No. 814

In the matter of the intestate estate of the late Agnes Thangaoutty wife of Rasiyah Rajaratnam of 10, Temple Road, Jaffna.

Deceased.

Anthony muttu Vethanayagam of 36, Beach Road, Jaffna.

Petitioner.

Vs.

1 Marie Stella wife of A. Gnanapragasam

2 A. Gnanapragasam both of 10 Temple Road, Jaffna.

Respondents.

This matter coming on for disposal before P. Sri Skanda Rajah Esquire, District Judge of Jaffna on the 16th May 1960 in the presence of Mr. T. Arianayakam Proctor on the part of the Petitioner and the affidavit of the petitioner dated 13th May 1960 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 her son and one of the heirs, and directing that such letters of administration be issued to him accordingly unless the Respondents or any other person or persons interested shall appear before this Court on 4th July 1960 and state objections or show cause to the satisfaction of this Court to the contrary.

This 16th day of May 1960 Sgd. C. Thanabalasingam District Judge.

Jaffna
4th July 1960

Time to show cause extended to 5th August 1960

Sgd. P. Sri Skanda Rajah District Judge.
(O 83 22 & 29)

Training Institute, Government Tourist Bureau, Zoological Gardens; Public Works Department, and Department of Posts and Telecommunications.

Minister of Local Government and Housing

Department of Local Government; Department of Local Government Service; Department of Town and Country Planning, and Department of National Housing.

Letters to the Editor

Some Preliminary Reflections On The General Elections

Sir,

The outcome of the General Elections has invested the S. L. F. P. with power to form the country's government. An absolute majority has been obtained by the Party. This power could be made use of for the good of the country if justly and wisely exercised. The S. L. F. P. has formed the government and it could be said that no Government from the inauguration of the Soulbury Constitution has had such an untrammelled opportunity for service. All lovers of the country's welfare would naturally wish the Party well in its undertaking.

So far as the Tamil speaking people are concerned, the Federal Party as was expected has been returned to power. Our good wishes would naturally go to this Party.

It would be the earnest desire of large sections of the people of the country that attempts at reconciliation and co-operation are seriously made by all political parties and personalities and that

a start is made immediately. Conferences (public and private) and propaganda are indispensable if the task of national unity and intercommunal co-operation is to fructify. Past failures need not deter us from making attempts; we could learn lessons from them and profit.

An international statesman of the highest stature very recently said that *numbers is Mathematics but not Politics*. The idea underlying the statement is patently clear. It will be very good if the various communities and parties and particularly the leaders learn to act in a statesmanlike manner without merely relying on the strength of numbers. That alone will lead the country into an era of happiness and prosperity which the people sorely need. This adage here quoted is applicable not only to the mutual relationship of the various communities and parties, but is equally applicable in an internal sense as well in the

(Continued on page 5)

Sri Munneswaram Temple Mahothsavam

Flag Hoisting	Tuesday	9th Aug. 1960
Bhakthothsawa	Wednesday	31st " "
Bhikshadanothsawa	Thursday	1st Sept. "
Nadarajothsawa	Friday	2nd " "
Mriga Yathra	Saturday	3rd " "
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Theerthotsava		
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Letters To The Editor

(Continued on page 3)

case of every community. The greater the numerical strength of a community or party, the greater its obligations to consult and act in unison with the numerically weak. Great also is the responsibility to avail of the services, and talents of individuals who have lost at the polls and of those in retirement, even as the obligation is heavy on such persons to readily make themselves fully available for service without any reservation whatsoever in these critical days.

Yours etc.
S. Sivasubramaniam

103/2, Hultsdorf Street,
Colombo 12.

A Noble Gesture

Sir,—It is not often that we hear of young men of the type of Mr. A. J. Gunawardena, a Sinhalese, who has scorned the idea of accepting a Scholarship on the ground that it should have been given to another (A Tamil student) who had done better than he, at the final examination in Engineering.

This gesture of a young Ceylonese deserves the admiration of all who value a sense of justice and fair play. One recalls two similar inspiring historic examples.

Bharathan, we read in the Ramayana, realising the injustice done to his elder brother Rama offered him his Crown and Kingdom. Aristides the Just, a noble Greek, we are told, when he was selected for the highest office in the armed forces of his country, rejected it on the score that there was a better man than he for the office.

The example set by Mr. A. J. Gunawardena is all the more remarkable as the one in whose favour he has stood down is neither his blood brother nor a member of his community.

Yours etc.
S. J. Gunasegaram

Translations

Sir,
The news appearing in the Times of 4-7-60, of the proposed translation of the Mahavamsa in Tamil and of the Kural in Sinhalese is a most welcome one. It is hoped that the translation will be based

on the original Pali text rather than on either the English version of Geiger or the Sinhalese translation of Mr. Wijesinghe. Those who undertake the task should not merely be acquainted with Sanskrit and Pali but know their Tamil as well. It would be helpful if the Translators could refer to the recent work on 'The Sanskrit Language' by Prof. T. Burrow of Oxford who has devoted an entire chapter on Dravidian particularly of Tamil words, found in Sanskrit, words hitherto considered to be of Sanskrit or of Pali origin.

In Buddhārata Thero of Ambalangoda we have a Sanskrit-Pali scholar of eminence and one who is an authority on the Mahāvamsa. The corrections of the texts and the notes made by him of Geiger's Mahāvamsa, I submit, would need further amendments in the light of the philological researches of Prof. T. Burrow and of the American Professor Emeneau.

This Kural, on the other hand, is one of the most difficult ethical treatises in Tamil poetry. It contains much in a little compass. 'Idaikgadu, a friend of Valluvar, and, a Sangam poet, declared. 'Such is the ingenuity of the author that he has compressed within its narrow limits all the branches of knowledge, as if he had hollowed a mustard seed and enclosed all the waters of the seven seas in it.' (Translated by Edward Jowitt Robinson in 'Tamil Wisdom,' 1874)

Hearing this comparison, Auvvay, the poetess traditionally believed to be a sister of Valluvar retorted that it would be more appropriate to liken her brother's Kural to an atom which is even smaller than a mustard seed."

If the distilled essence, the beauty and the high poetic excellence of the original is to be retained, at least in some degree, in Sinhalese, the translator should not merely be a scholar in Tamil and Sinhalese but a poet as well, with a deep knowledge of the religious and philosophical literature of the Tamils—Saivite, Vaishnante, Jain and Buddhist

Yours etc.
S. J. Gunasegaram

1. கடுகைத் துணைத்தேழ் கடலைப் புலம்பிக் குறுகத் தறித்த குறள்.
2. அணுவைத் துணைத்தேழ் கடலைப் புலம்பிக் குறுகத் தறித்த குறள்.

RIGHT TO STRIKE, TO BAN IT

A CLEAR CONTRADICTION

Commenting on the recent strike in India, Sri J. P. Narayan, the Socialist Leader, suggested the acceptance of the principle of arbitration by both sides. He said:

"Prohibition of strikes would not be in any sense a restriction of democracy or curtailment of the rights of labour. As far as the essential services are concerned, even in the present situation there is a virtual prohibition of strikes. Straightforward, honest prohibition, understood and accepted by both sides with an outlet provided for labour to appeal to arbitration against Government intransigence and unreasonableness would be far better a position for all concerned than the present one which is fraught with such dire consequences."

"I feel", "I must break my silence now over the recent disastrous general strike—disastrous alike for labour, the people and the country. There are two aspects of the situation

that I should like to touch upon, one of which is of profound significance to the country's future. The lesser aspect, though it also is of considerable importance, is how the Government should deal with its defeated and dispirited employees.

"The large scale victimisation that seems to be contemplated, will I am afraid, sow seeds, the fruits of which will perhaps plague the country for a long time to come. I plead, therefore, for an enlightened policy that will be swayed neither by considerations of prestige nor of partisanship nor be vindictive. Even where violence and sabotage are concerned, it is necessary to make a careful and impartial examination of each specific case before justice is meted out. I

Seventh Anniversary Of Sri Shivapadasundaram Day



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also suggest that while proved violence on the part of labour should be punished, violence on the part of authority should not be overlooked. I have heard of cases where employees' quarters have been forcibly broken into and goods as well as women and children known out on the street. It would be wrong to connive at violence on one side and punishment on the other."

"This question, however, as to how the Government should deal with the ex-strikers is of far less importance than the question as to what should be done to save the country from similar disasters in the future. The present situation in this respect is full of contradictions. The people of this country through their law and institutions have permitted all labour, including even those employed in the essential services, to form unions and strike work in order to protect and further their conditions and terms of employment. At the same time the people have empowered their Government to take away this right by emergency legislation and punish those who dare exercise it in order that the essential services might be kept unimpaired. This clearly is an impossible situation and unless the contradiction is reconciled, the country will repeatedly be brought to the brink of disaster. Each side, will be victim to its own logic. Labour will feel compelled and quite rightly, to resort to its last weapon, the strike, when negotiations fail and Government on its side will feel compelled, and again quite rightly, to illegalise the strike and order mass arrests and dismissals. It should be obvious that apart from the hurt it would cause the nation this would mean a very unequal struggle as far as labour is concerned."

Democracy Requires Great Deal Of Restraint

Declaring open the Shell Maris College new building in Madras Dr. S. Radhakrishnan, Vice-President of India, referred the maintenance of discipline in schools and said:—

"We cannot say that the students who are now going out get a very good example from their elders about the way in which they have to behave. Here is a country which is trying to make itself modern, and which is trying to introduce a democratic pattern of life. In doing so, the young people look to the elders. But if the elders do not set a good example, that is no justification why the young people should indulge in activities which are unworthy of us."

"Youth," is an adventure. It is the spirit of renewal. It is something which does not rest content with mere stagnation. One of the famous thinkers of the world said 'life is a perpetual offensive against mechanical repetitions of the past. If you do not make progress on the past, if you merely imitate what your elders have done and not advance on them, it will not be possible for you to make any kind of progress at all. The spirit of youth is the spirit of hope. The welcome song by the students embodied the words that the youths felt an ardour and they wished to make a new country of the motherland and they would be guided by the message of truth, charity, satya and dharma. They should deepen their awareness in the pursuit of truth, and widen the objects of their compassion. That was the pursuit of dharma. If every one was affected by the ideal of seeking the truth and practising the good, they would be able to do something very, substantial towards the growth of the community.

Democracy was something which required a great deal of restraint. It asked them to be modest when they were meeting in opposite view and think that they might be wrong perhaps. It wished that they should have some kind of consideration for other people. It wanted them to adjust themselves to the majority will in the hope that the present minority might become a majority. "Democracy," does not mean mediocrity. It

does not mean corruption. It does not mean nepotism and abuse of power and privilege. Democracy is ruled by moral standards. If you do not have moral standards it might lead this country into chaos. Every one must feel that he is a trustee for this country and in whatever he does he should try his utmost to subordinate his own interest to the national interest."

"We are living at a time", "when things are

happening in this country which will make us ashamed of ourselves. We cannot call ourselves civilised in the way in which some of us are indulging in anger, passion and violence on account of our adherence to certain ideals. A cynic said 'the only thing we learn from history is that we learn nothing from it'. This country in the past suffered a great deal on account of sectarian controversies—national weakness so as to say—provincial jealousies, caste spirit and local patriotism that has been the ruin of this country for ages. If still we are alive, it is because some of us were able to stand beside or above these things and stand up for the right ideals.

—Madras Hindu

Democracy And Direct Action - Two Different Things

Speaking at the 108th anniversary celebration of the late Dr. C. Vijayaragavachariar in Salem, Dr. S. Radhakrishnan said that (direct action) was inconsistent with 'democracy'.

Democracy was after all a political arrangement, an economic arrangement and an ethical way of life. Certain economic conditions must be assured to the people so that they could lead a decent, and a complete kind of life. That was why they had fixed universal education as the target in the Constitution. They also talked so often of a socialistic pattern of society.

Socialism, did not mean equalising the abilities of all the individuals which was an impossible task. It meant equalisation of opportunities to everyone. It was necessary therefore to understand the economic aspect of the democratic ideal. They must remove poverty and raise the living standards of the people. So long as they allowed the people to go without a square meal or a shelter to sleep under, it was a challenge to all of them. They must face the challenge if they wanted to call the country a truly democratic one.

Democracy was only an ideal. They were trying to put some social and economic content into this ideal of democracy. A Socialistic pattern of society was nothing more than a persistent and consistent attempt to give the citizens the wherewithal to keep body and soul together. Democracy required them to adopt persuasion, restraint and consent in the

settlement of all problems. But now whenever they had a quarrel, they resorted to direct action and exhibited anger, passion and violence. When they emphasised the political character in a democracy, they meant that every human being was a rational element. It must be their endeavour to act in a civilised manner. They must try to effect a reasonable kind of settlement. Democracy and direct action were inconsistent with each other.

They had enough troubles all these days and they could resolve these troubles only by making the proper approach leaving no bitterness behind. It was only that sense of approach, and humility and restraint that democracy required of them. Freedom meant restraint. Freedom would not be worth while if they mixed it up with licence. Freedom did not mean throwing out men through violence. It was a great misfortune that not merely this country, but other countries also were confronted with similar problems. With the spread of tolerance and goodwill, these misfortunes would be overcome. It was no use preaching co-existence if they themselves did not follow that principle in solving many issues in political, linguistic and the like.

(Madras Hindu)

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