

# THE Hindu Organ

## INDIAN AFFAIRS

## D. M. K. ON THE LANGUAGE PROBLEM

### Resolution Explaining Party's Attitude

(Below we reproduce the resolution passed by the Dravida Munnetta Kazhagam at a meeting of its Executive Committee held in Madras as reported in the Madras Hindu.)

The resolution passed by the Committee stated:

"The major decision on the language issue taken at the General Council of the DMK at Komarapalayam was motivated by the following factors:

(a) The imposition of Hindi on non-Hindi people openly and in subtle ways,

(b) the dateline for the switch over from English to Hindi,

(c) the place of English in that context,

(d) the assurances given by Mr. Nehru,

(e) the President's directive.

The General Council said that while the assurances of Mr. Nehru allayed to a considerable extent the apprehension in the minds of the non-Hindi people and more especially the people of Tamil Nad that Hindi would not be imposed as an official language on non-Hindi people to their detriment in all spheres and especially in the sphere of All-India services, the Presidential directive did not state categorically the views expressed by Mr. Nehru, and in its operative part did not formulate ways and means for the implementation of the assurances given by Mr. Nehru, while it showed the ways and means for the imposition of Hindi in the various departments.

The General Council felt that this was a set-back and it was the consensus of opinion of the General Council that the directive as it was did not incorpo-

rate the assurances of Mr. Nehru and formulate ways and means for the implementation of the same and was a device to a bypass the assurances of Mr. Nehru with a view to imposing Hindi.

Hence the General Council resolved that such a directive should be withdrawn and fixed August 30 as the deadline for the same and appealed to the

Tamilians to be prepared for anti-Hindi agitation if the resolution of the General Council was ignored.

The resolution was duly sent to the President and while the DMK was anxiously awaiting a reply from the President, it was announced that the President would be touring Tamil Nad extensively. This the Executive Committee felt would be misconstrued by interested parties as a form of submission to the imposition of Hindi and resolved to organise demonstrations when the

President was in Tamil Nad, to register their protest against the policy of imposition of Hindi with specific emphasis on the directive, which did not incorporate the assurances of Mr. Nehru.

At a special conference held on July 31 at Kodambakkam, the nature of demonstration was announced, namely to greet the President with black flags.

The DMK found not only its members, but also the general public interested in the language problem rallying round the resolution. While preparations were afoot, important pronouncements on this issue in the proposed agitation were made by those in authority. The Home Minister categorically stated on August 1 in the House of

## LESS AND MORE

Preach less, practise more  
Ask less, give more  
Talk less, pray more  
Indulge less, restrain more  
Hate less, love more  
Judge less, understand more  
Condemn less, appreciate more  
Sleep less, meditate more  
Constrict less, expand more  
Worry less, smile more  
Cavil less, praise more  
Eat less, feed more  
Sit less, serve more.

—Swami Sivananda

People that the Prime Minister's assurances have not been given up. He announced also that English would continue even after 1965. He added that a Bill to that effect would be brought forward.

The Finance Minister of Madras in his Press conference dwelt at length on the language issue and attempted to show that there was no discrepancy as between the directive and the assurances. But he said that if it was found necessary the directive could be modified.

The President declared

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## 'Madras Hindu' On Move In Lanka To Take Over National Newspapers

The following editorial comment appeared in the Madras Hindu of July 26.

Speaking at Salem on the changes that followed the introduction of a democratic political system, the Vice-President of India, Dr. S Radhakrishnan, referred to the emancipation of women and said of the election of Mrs. S. Bandaranaike as Prime Minister of Ceylon that she was not only a symbol of the greatness of womanhood but also an embodiment of Pathi Bhakthi. It is interesting to note in this connection that when Mr. F. D. Bandaranaike, the Finance Minister was asked if Mrs. Bandaranaike, might become the first President of Ceylon if a republican constitution were adopted he replied that it was very likely that the Sri Lanka Freedom Party would approve of such a move. It is surprising, however that while the new regime in Ceylon plans to uphold the democratic system even to the extent of republicanism. Mr. Bandaranaike has declared that it is thinking of "taking over" a group of newspapers in Ceylon or of converting the Press into public companies. The reason given is that they are monopoly interests but evidently the operative factor is that both these groups of English language papers opposed the SLFP before the elections. The Finance Minister is reported to have said that "it is vital that something must be done to remedy the unfair balance of ownership which gives advantage to capitalist interests. We do not want to deny them the right to express their views but we want to safeguard the liberty of the Press.

What the Minister seems to have in mind is that one group of papers should continue to speak for alleged "capitalist interests" while the other

goup will be compelled by Government action to speak for the public interest. This argument shows a basic misunderstanding of the role that private ownership plays in safeguarding the freedom of the Press. If a paper is privately owned it is obviously a capitalist enterprise but it does not follow that its purpose is to defend the interests of big business. Any newspaper with a considerable circulation has necessarily to speak in terms of the public interest since it is purchased by thousands of persons who are not capitalists. Some papers may be popular with a highly educated and well-to-do readership while others may have a circulation among the less prosperous. But in both cases there is no question of monopoly since it is open to anyone to stop buying a paper if it does not satisfy him. Established journals reach the stage of stable readership only after a long period of purveying news which is felt to be reliable by large numbers of people in the face of competition by other papers which may advocate different policies. If they offend against the law it is of course open to the Government to take action against them but the governmental control of the Press is not consistent with the democratic system. It is, of course open to any party to start a paper of its own to advocate its own policies, but to take over an existing paper is not on a par with taking over other forms of business in the "public interest." It is on a par with suppressing other political parties. The new Government of Ceylon should, therefore not fall into the error made by so many autho-

(Continued on page 5)





தமிழ் மொழி, தமிழ் மொழியே தாய்மொழி... மொழி மொழியே தாய்மொழி... மொழி மொழியே தாய்மொழி... மொழி மொழியே தாய்மொழி... மொழி மொழியே தாய்மொழி...

**Hindu Organ**

FRIDAY, AUGUST 12, 1960

Treasure These Thoughts

If you want to be active, be selfless. If you are selfless, be active. Be thus a light to those who need guidance.

**SUMMIT TALKS TO SETTLE PROBLEMS**

Now that the idea of an organised official Opposition to the present Government has been pooh-poohed by leaders of parties other than the ruling S. L. F. P., the climate appears to be congenial for an effort to be made for solving all outstanding political problems by the commonly accepted text-book method of conference, discussion and persuasion. We are not in a position just now to comment on the general policy of the Government as the contents of the Speech from the Throne can be known only during the course of the day. However, we feel that the best interests of the country can be served if only the leaders of all recognised parties get together in solemn resolve to urge upon the Premier the need for a Summit Conference. The problems that require immediate attention of the leaders have been outstanding ever since the country was freed from foreign yoke. And for that reason, only the joint and earnest efforts of the people as represented by the different recognised parties can bring about a basis for the solution of these questions.

The S. L. F. P. may have to honour the pledge it had given to the people during its election campaign in March and July this year. But it will be admitted by the ruling Party that it stands committed to the general views of the late Mr. S. W. R. Dias Bandaranaike. The first step that has to be taken by Premier Srimavo Bandaranaike will be to ascertain at a summit conference of all leaders the

issues for common discussion before the administrative machinery is set in motion to implement the declared policy of the Government. Such a move on the part of the Premier, we are confident, will be warmly welcomed by all parties particularly at this juncture when the impassioned feeling at the polls had given way to a sobered view of the new situation. We hope the Government will recognise the importance of this idea and pave the way for an early Summit Conference of political parties.

**GREAT GESTURE**

Premier Srimavo Bandaranaike deserves to be congratulated on her thoughtful act in having a translation of the Speech from the Throne read in Tamil. Though it would have been more appropriate for the Speech to have been read in both Sinhala and Tamil by the Governor-General, yet the compromise in procedure of providing for a translation in Tamil to be read by a senior Permanent Secretary came as a good and gentle gesture. It is to be hoped that this gesture will open the way for a real settlement of the question of Official Languages in this country.

**New J. P.**

Mr. S. T. Nadarajah, Proctor S. C. and Notary Public, of Sandilipay has been appointed a J. P.

Mr. Nadarajah is a keen social worker in Sandilipay and is the president of the Co-operative Society, the Community Centre and other welfare Associations of the area. He is also the valuer for the State Mortgage Bank.

**New Influenza Drug**

A new drug called Interferon, which may help to prevent influenza, polio, small pox and measles, is being tested at the British Government's germ warfare centre at Porton.

The drug prevents viruses from growing and has already been tested successfully by doctors serving with the Medical Research Council.

**Today's Ceremonial Opening of Fifth Parliament**

**Throne Speech Translation in Tamil**

The Governor-General mavo Bandaranaike hand- arrived at the Independence Hall at 10.15 A.M. Earlier a motorcade of 55 cars formed the procession of the M. P.s. This was followed by the procession of Senators. The Premier Mrs. Sri-

ed over the Speech from the Throne to the Governor General who read it in Sinhala. A Tamil translation of the Speech was read by Mr. K. Alvapillai, Permanent Secretary to the Food Minister

**Red China And Religious Genocide**

(Summary of the conclusions of the Legal Inquiry Committee of the International Jurists Commission).

The Committee found prior to the entry of that acts of genocide had been committed in Tibet in an attempt to destroy the Tibetans as a religious group. The Committee did not find that there was sufficient proof of the destruction of Tibetans as a race, nation or ethnical group as such by methods that can be regarded as genocide in international law. The evidence established four principal facts in relation to genocide:

(a) that the Chinese will not permit adherence to and practice of Buddhism in Tibet;

(b) that they have systematically set out to eradicate this religious belief in Tibet;

(c) that in pursuit of this design they have killed religious figures because their religious belief and practice was an encouragement and example to others;

(d) that they have forcibly transferred larger number of Tibetan children to a Chinese materialist environment in order to prevent them from having a religious upbringing.

The Committee therefore found that genocide had been committed against this religious group by such methods.

In considering the evidence in relation to human rights, the Committee took into account the position of human rights in Tibet

The Committee in considering the question of human rights took into account that economic and social rights are as much a part of human rights as are civil liberties. They found that the Chinese Communist authorities in Tibet had violated human rights of both kinds. Although economic and industrial development of Tibet in the past nine years appeared to be considerable, the living standards of ordinary Tibetans fell below their previous level. Progress in health, education, housing and modern amenities had been made but the Committee noted that progress in education was used as an instrument for Communist indoctrination. The developed economic resources of Tibet were directly related to the needs of the Chinese settling in Tibet. Housing developments also were linked with the needs created by this influx of Chinese.

The Committee examined evidence in relation to human rights within the framework of the Universal Declaration of Human Rights as proclaimed by

**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)

the General Assembly of the United Nations. They found that the Chinese Communist authorities in Tibet had violated most of these rights, the most important of which was the right to life itself. The Committee were satisfied that widespread killings have taken place which were unrelated to military action in suppression of the uprising. Chinese accounts alleging the absence of human rights in Tibet prior to the "peaceful liberation" and reforms were found to be distorted and exaggerated.

The status of Tibet was examined within the framework of the problem whether the Tibetan question is a matter essentially within the domestic jurisdiction of the Chinese People's Republic. The Committee was not called upon to consider into what precise legal category Tibet should be placed. On the status of Tibet in international law, the view of the Committee was that Tibet was at least a de facto independent State when the Agreement on Peaceful Measures for the Liberation of Tibet was signed in 1951, and the repudiation of this agreement by the Tibetan Government in 1959 was found to be fully justified.

Under that Agreement the Central People's Government of the Chinese People's Republic gave a number of undertakings, among them: promises to maintain the existing political system of Tibet, to maintain the status and functions of the Dalai Lama and the Panchen Lama, to protect freedom of religion and the monasteries and to refrain from compulsion in the matter of reforms in Tibet. The Committee found that these and other undertakings had been violated by the Chinese People's Republic, and that the Government of Tibet was entitled to repudiate the Agreement as it did on March 11, 1959.

U. K. I. S.



Letters to the Editor

# The Significance Of The Kandy Perehera

Sir,  
A faithful and fascinating description of the Kandy Perehera, as conducted in the Hill capital during Knox's time, in about the year 1680, is found on pages 125 to 127 of Knox's Historical Relation of Ceylon (Glassow Edition, MCMXI)

According to Knox, there were two annual solemn festivals held in the Kandyan Districts - the one in honour of the 'Gods that Govern the Earth and all things referring to this life', and the other 'belonging to Buddou whose Province is to take care of the soul and future well-being of Men'.

Knox classes the Perehera under the festivals of 'the former sort that is to honour the 'Gods and procure their aid and assistance'. In Knox's time the Perahera appears to be held 'early in the month of June or July, at a New Moon'. Though it was a Solemn festival and General meeting none were compelled'. Some went to one Pagoda and some to another. 'The greater Solemnity', he adds, is performed in the City of Kandy.

### The Painted Stick

The most sacred object of worship was the Painted Stick hung with flowers and 'wrapped in branched silk, some part covered and some not. The people bowed down and worshipped this and each one presented it with an offering. After receiving the free will offering of the people 'the Priest takes the painted stick on his shoulder, having a cloth tied about his mouth to keep his breath from polluting the pure piece of wood, and also upon an Elephant all covered with white cloth which he rides with all Triumph that King and Kingdom can offer through all the streets of the City. But before him go, some forty or fifty Elephants with brass bells hanging on each side, which tingle as they go.'

### Giants

Next in order followed men dressed up like giants: after these 'a great multitude of Drummers, and Trumpeters and Pipers; then followed a company of men dancing. After them came women of such casts and trade as are necessary

for the service of the Pagoda'. Among the latter were potters and washer-women in different groups by themselves 'three and three in a row, holding one another by the hand'. Between each of these groups 'go Drummers, Pipers and Dancers.

### Kataragama Dio And Pathhini

Within a yard of the Priest with the Painted Stick on his shoulder, two other Priests one on the left and the other on the right followed on mounted Elephants. One of them 'represented' the Kataragama deity and the other the Goddess Pathhini. 'These three Gods that ride here in Company' says Knox, 'are accounted of all other greatest and chiefest, each one having his residence in a several Pagoda'.

### Ladies

The Elephants which carried these Gods were followed by cook women with 'things like whisks in their hands to scare away flies dressed in all their finery. After these walked thousands of Ladies and Gentlemen such as of the better sort of the inhabitants of the land arrayed in the bravest Manner'. As in our own day, Knox is faithful to add, 'all the beauties of Zeylone in their bravery go to attend their Gods in their progress about the City'.

The streets were decorated gaily with flags and pennons adorned with 'boughs and branches' of coconut trees 'hanging like fringes'. The roads along which the procession wended its way were lit with lamps 'both day and night'.

### Commanders & Soldiers

The rear was led by the Commanders accompanied by soldiers. They were sent by the King so that the 'Ceremonies are decently performed'. The Procession took place 'once by day and once at night'. The entire Festival is said to have lasted 'from the New Moon until the Full Moon.

### Significance Of The Painted Stick

Knox explains that the 'Painted Stick' represented 'Allout Near Dio, that is, the God and maker of

Heaven and Earth'. Most of us are familiar with the antiquity of the worship of Murugan (Kataragama Deo) in Ceylon and the popularity of the worship of Kannakai (Pathhini Deo,) in Ceylon since the days of Gajabahu I.

To appreciate the significance of the Painted Stick one has to refer to the Silappadikaram, the Epic of the Anklet. The Silappadikaram which relates the story of Kannakai, (the chaste wife of Kovalan who was deified as Pathini, the goddess of Chastity) is also a treatise on Dance. The Epic shows how religious dances were centred round the worship of Murugan known as Kathirgama Deo in Ceylon; and Mayon (Vishnu) and Korravai (Durga),

It will be recalled that Gajabahu I (113 B.C. A. D) had been present, very likely at the invitation of the Chera King Chencuttuvan at the dedication of the Pathhini Temple. On his return to Ceylon he is said to have brought with him Tamil Colonists, (most of whom were skilled workers) and settled them in different districts Alut Kuruwa, Sarasiya Pattu, Pansiya Pattu, Thampaheweketta, Yatinuwara, Egoda Thiba, Megoda Thiba. (Rajavali).

These colonists were all Tamils. The Perahera, as Knox saw it was in all probability a festival originated by these colonists who had introduced the cult of Pathhini brought with them from their mother country. The worship of Murugan (Kataragama Deo) was probably as ancient if not earlier than the period of Vijaya himself

The significance of the Painted Stick is described in Silappadikaram. The story goes that during a dance in Indra's son Jayantha And Kurvasi behaved in an improper manner, and that Agstiya who was present cursed Jayantha to be born as a bamboo stick in the Vinobiyas and Uruvasi to be born as a human dancer'. Agstiya eventually mollified the curse by declaring that the bamboo stick be used as a Taliakol (The 'leading' or 'Head Stick') gaily painted and decorated and taken in procession as a symbol of the art of dance, and that human dance artists born in the line of Uruvasi should worship the Taliakol and then exhibit their skill in the Art of Dancing.

The word Perahera would appear to be the 'Sinhalesed' form of the Tamil 'Piraharam', meaning the 'Veediya or the pathway round the pre-

### Order Nisi

IN THE DISTRICT COURT OF Point Pedro

Testamentary Jurisdiction No. 672

In the matter of the intestate estate and effects of the late Sellammah widow of Sandrasegaram Krishnapillai of Thumpalai Deceased

Krishnapillai Kumarsamy of Thumpalai Vs Petitioner

1. Krishnapillai Govindapillai of Thumpalai
2. Sinnathamby Nadarajah and
3. wife Nagarathnam of Thumpalai

Respondents

This matter coming on for disposal before N. Sivagnanasundram Esquire District Judge, Point Pedro on the 23rd day of June 1960 in the presence of Mr. S. Rasarathnam Proctor on the part of the Petitioner and the Petition and affidavit of the Petitioner having been read:

It is ordered that the Petitioner as the son and heir of the deceased Sellammah be declared entitled to take out Letters of Administration to the estate of the said deceased and that Letters of Administration be issued to him accordingly unless the Respondents or any other person shall appear before this Court on or before the 26th day of August 1960 and show sufficient cause to the satisfaction of this Court to the contrary.

The 23rd day of June 1960

(Sgd)

N. Sivagnanasundram District Judge

Drawn by S. Rasarathnam Proctor for Petitioner (O 92 12 & 19)

cinets of a Hindu Temple. Thus 'Suthu' - Piraharam means an annual procession round the temple precincts held in honour of the deity as it is taken round to the accompaniment of dance, music and other forms of rejoicing. In the Silappadikaram as well as in the Epic Manimekhalai (a Buddhist Epic in Tamil) the festival held in honour of Indra is described. The Allout Near Dio correspond to the Tamil Puthu (new) Near (UR) the New City. The new town was probably named by the new colonists and dedicated to Indra the Hindu 'God and maker of Heaven and Earth'.

Yours etc.

S. J. Gunasegaram Kopya.

### ORDER NISI

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction No. 849

In the matter of the estate of the late Revathi wife of Rajah Nagarathnam of Sittanherani, Vaddukodai

Deceased

Rajah Nagarathnam of Sittankerni, Vaddukodai Petitioner

Vs

Minors 1. Ratnavathy daughter of Rajah Nagarathnam

" 2. Ratnavarathan son of Rajah Nagarathnam

" 3. Ratnavathani daughter of Rajah Nagarathnam

" 4. Ratnavarathi daughter of Rajah Nagarathnam

5. Sinnachchipillai widow of Karthigesu ThambiRajah, all of Sittankerni, Vaddukodai.

The 1st, 2nd, 3rd and 4th Respondents are minors appearing by their guardian-ad-litem the 5th Respondent

Respondents

This matter coming on for disposal before P. SriSkandaRajah, Esquire, District Judge, Jaffna, on the 15th day of July 1960, in the presence of Mr. A. Arulambalam, Proctor on the part of the Petitioner, and the affidavit of the Petitioner dated the 14th day of July 1960 having been read; It is ordered that the 5th Respondent be appointed guardian-ad-litem over the 1st, 2nd, 3rd and 4th minor Respondents for the purposes of representing their interests in this action, and it is declared that the Petitioner, as husband, is entitled for grant of Letters of Administration over the estate of the abovenamed deceased Revathi, unless the Respondents abovenamed or any other person, shall on or before the 5th day of September 1960, show sufficient cause to the satisfaction of this Court to the contrary.

This 15th day of July 1960

Sgd. P. SriSkandaRajah District Judge

Drawn by A. Arulambalam Proctor for Petitioner (O 89 5 & 12)



## D. M. K. ON THE LANGUAGE...

(Continued from page 1)

in Hyderabad on August 3 that Hindi would not be imposed and that the language issue, would be reviewed keeping in mind the Prime Minister's assurance. The President also referred to the Home Minister's categorical statement on August 1.

Mr. E. V. K. Sampath sent a letter to Mr. Nehru on August 3 explaining the DMK's point of view about the directive and called for a reaffirmation of the assurances given by Mr. Nehru. Mr. Nehru sent a prompt reply, where in he had stated that his Government fully stood by the assurances.

All those taken individually or as a whole, go to show that those in authority have bestowed thought on this problem and are anxious to impress on the minds of the DMK and people of the South that there would be no imposition of Hindi and that the assurances of Mr. Nehru would be the guiding factor and the basis for the solution of the language problem.

While appreciating the sentiments expressed by those in authority, the Executive Committee is constrained to point out that those in authority are attempting to show that the directive is in consonance with the assurances of Mr. Nehru. The Executive wants to reiterate that this is not so and as pointed out by the decision of the General Council at Komarapalayam, the directive is contrary to the assurances inasmuch as they have not incorporated the spirit and letter of Mr. Nehru's assurances.

Various assurances given by the President, the Prime Minister and the Home Minister are, the Executive feels, attempts to obliterate the discrepancies to be found in the directive. But as new pledges they are welcome and the Executive Committee is happy to find that those in authority are anxious to ally the apprehension and honour the assurances.

Though the Executive Committee feels that the directive does not include the ways and means for the implementation of the operative part of the Prime Minister's assurances and is still defective, this defect could be and should be rectified by concerted and urgent

steps to be taken by Parliament. It feels that pronouncements made and the personal note of Mr. Nehru to Mr. E. V. K. Sampath are weighty proofs of sincerity on the part of those in authority to assure the DMK and the people of the South, that there would be justice and fair play.

At the Kodambakkam conference, it was resolved that there should be a black flag demonstration during the President's tour unless he offered an explanation about the language issue prior to his tour. That explanation has come, preceded by a categorical statement by the Union Home Minister, followed by the Prime Minister's personal note.

In view of all these gestures, the DMD Executive feels that they should reciprocate by withdrawing the proposed black flag demonstration while reserving the necessity and the right for seeking redress and a permanent solution for the language problem by agitating for fresh and urgent measures to be undertaken by those in authority.

Compared with the studied silence of those in authority to the letter sent by the DMK with the fervour with which they have now come forward to offer explanations, assurances and pledges, the Executive Committee feels there has been a definite change in the mode and method followed by the Government of India with regard to the language problem and considers this as a definite gain and advancement in the right line.

The Executive Committee feels that this change should not be ignored and wants to utilise this change in the mental climate of those in authority to further the cause of those who want to avert the catastrophe of the imposition of Hindi. The Executive Committee reiterates its view that the language issue could be best solved only by effecting an amendment to the Constitution and urges the Government of India to convene forthwith a conference of the representatives of all non-Hindi States to ascertain their views as envisaged by Mr. Nehru in his assurance.

## Tamil Official Language Of Madras State

### Implementation According To Phased Program

(In the course of his address to the joint session of the Madras Legislature, the Governor of Madras Shri Bishnuram Medhi, referred to the Language question as follows:—)

"It is a matter for satisfaction that the statement of policy of the Government of India contained in the speech of the Prime Minister dated 4th September 1959, and the Directive issued by the President under Article 344 of the Constitution in pursuance of that policy, have settled the vexed question of the Official Language. In respect of the language to be used in the offices and institutions of the Government of India, the formula of prolonged bi-lingualism has been accepted as put forward by this Government in consultation with the leaders of all political parties. The decision regarding the language to be used in the office and institutions by the State sector, is one for this Government to take. We have already declared Tamil as the official language of this State, and steps are being taken to implement that decision according to a phased programme. Tamil is now being introduced as the medium of instruction in the B A. class in the Arts College, Coimbatore, with effect from the current year.

### ORDER NISI

IN THE DISTRICT COURT OF CHAVAKACHCHERI

Testamentary Jurisdiction No. 92

In the matter of the intestate Estate of the late Kattpakam widow of Ramanatha Kandiah of Chavakachcheri North Deceased  
1. S. Vallipuram Siniyah and  
2. wife Muttupillai of Chavakachcheri North

Vs Petitioners

1. Annappillai widow of Muthar Chelliah  
2. Sivakamipillai widow of R. Veluppillai both of Chavakachcheri North  
3. Saravanamuthu Ramalingam of Nunavil East  
4. Arunachalam Chelliah and wife  
5. Theivanai  
6. Veluppillai Thambippillai and wife  
7. Thangammah all of Chavakachcheri North  
8. Ramalingam Sinnathamby

of Nunavil East  
9. Kathiravelu Ramalingam and wife  
10. Paththinipillai of do  
11. Appukkuddy Ramalingaswamy of Kandarmadam, Jaffna, Trustee of the Trust called "Sivagurunathapeedam"

Respondents

This matter coming on for determination before N. Sivagnanasundaram Esquire District Judge, Chavakachcheri on the 29th day of April 1960 in the presence of Mr. S. K. Thiravianayagam, Proctor on the part of the Petitioners and their affidavit and Petition having been read;

It is ordered that the 2nd Petitioner be and she is declared entitled to Letters of Administration of the deceased abovenamed as an heir of the said deceased and that such Letters of Administration be issued to the Petitioner accordingly unless the Respondents and any other person or persons interested in the said estate shall appear before this court on the 28th day of June 1960 and show cause if any to the satisfaction of this Court to the contrary.

The 29th day of April 1960

Sgd. N. Sivagnanasundaram District Judge

Drawn by  
Sgd. S. K. Thiravianayagam Proctor for Petitioners  
Extended and Reissued for 1-8-60

Sgd. N. S.

D. J.

Extended and Reissued for 29-8-60

Sgd. N. S.

D. J.

(O 91 12 & 19)

### ORDER NISI

IN THE DISTRICT COURT OF JAFFNA

No. Testy 838

In the matter of the Intestate Estate of the Late Seeni Kathiravelu of Kondavil.

Deceased.

Ponni widow of Seeni Kathiravelu of Kondavil.

Petitioner.

Vs

Minor 1. Arasammah daughter of Kathiravelu of Kondavil minor appearing by her guardian-ad litem  
2. Nagan Kathiravelu of Kondavil.

Respondents.

This matter coming on for disposal before P. Sri Skanda Rajah, Esquire, District Judge of Jaffna, on the 21st day of June 1960 in the presence of Mr. V. Navaratna Rajah, Proctor on the part of the petitioner and the affidavit of the petitioner dated the 21st day of June 1960 having been read.

It is ordered that the 2nd Respondent be appointed guardian-ad-litem over the minor the 1st respondent and that Letters of Administration to the

### ORDER NISI

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction No. 844

In the matter of the Last Will and Testament of the late Sinnathamby Nadarajah of Maviddapuram. Deceased

Nadarajah Jeeweshwaran of Maviddapuram

Executor

Vs

1. Thangammah widow of Nadarajah

Minor 2. Nadarajah Jegatheesparan both of Maviddapuram.

The 2nd named is a Minor appearing by his Guardian-ad-Litem the 1st Respondent

Respondents

This matter coming on for disposal before P. Srisankandaram Esquire, District Judge, Jaffna on the 8th day of July 1960 in the presence of Mr. A. V. Sathasivam, Proctor on the part of the petitioner and the affidavit and petition of the petitioner having been read:

It is ordered that the Will of the late Sinnathamby Nadarajah of Maviddapuram dated the 23rd day of February 1960 and attested by A. V. Sathasivam, Notary Public under No. 5709 be and the same is hereby declared proved and that the 1st respondent be appointed Guardian-ad-Litem over the 2nd respondent minor and that the said Nadarajah Jeeweshwaran the petitioner is the executor named in the said Will and that he is entitled to have Probate of the same issued to him accordingly unless the respondents or any other person or persons shall on or before the 29th day of August 1960 appear before this Court and show sufficient cause to the satisfaction of this Court to the contrary.

The 8th day of July 1960.

Sgd. P. Srisankandaram District Judge

Drawn by  
Sgd. A. V. Sathasivam Proctor for Executor (O 88 5 & 12)

estate of the abovenamed deceased be granted to the petitioner unless the respondents or others interested shall on or before the 29th day of July, 1960 show sufficient cause to the satisfaction of this Court to the contrary.

This 21st day of June 1960

Sgd/- P. Sri SkandaRajah District Judge, Jaffna.

29th July, 1960.

Time to show cause is extended to 2-9-60.

Sgd/- P. Sri SkandaRajah District Judge,

(O, 90 5 & 12)



# AN ERA OF REFUGEES

## Need For Urgent Rectification Of The Problem

Our age is the era of refugees. No previous epoch in world history has known so many.

World Refugee Year is over but the problem is still with us. Indeed, the number of refugees is being swollen the whole time.

No sooner is one contingent settled in a new life than a new contingent arrives and the process of rehabilitation starts again. Even during World Refugee Year itself the total number of refugees increased from month to month.

The overwhelming majority have fled from Communist countries and are seeking asylum in the free world. In the past 15 years more than 9,000,000 people have come out from Communist States.

Of recent months the country with the biggest exodus has been Communist East Germany. From there alone 3,000,000 people have fled-equivalent to a loss of nearly 15 per cent of the population. Recently the flow has been at the rate of 3,000 a week.

In Asia the main flow has been from Communist North Korea to the South. Over 2,500,000 North Koreans, more than one person in every five of the original population, have fled from their homes since the end of the Korean war. This does not include nearly 3,500,000 "war sufferers" displaced as a direct result of the war.

Nearly 1,000,000 out of the 13,000,000 North Vietnamese have sought refuge in the South from the Communist way of life. There are at present more than 1,000,000 refugees from Communist China in Hong Kong.

In Asia the flow has been intensified recently by the flight of Tibetans after the Chinese Government imposed Communist rule upon that country.

The Chinese Army acted ruthlessly to try to stop the outflow. This has brought it into collision with neighbouring States, such as Nepal, but it has been unable to seal the frontier everywhere.

Despite the dangers and difficulties of the route, refugees still plod their way through the high Himalayas. The number now in India is between 17,000 and 18,000.

More than 1,500 are reported to have crossed into India since March. In Nepal there are 3,000, of whom more than 1,000 have arrived since March.

This mass migration is not inspired by hope of

glittering material rewards in countries to which the refugees are fleeing. Interrupted careers separation from friends and relatives, is the fate which all too many must expect. They flee because conditions in their own lands have reached a point of such intolerable inhumanity that they are driven to desperation.

In East Germany the precipitating factor this year was the seizure of the land of farmers for organising Communist co-operatives. Elsewhere the reason has been increased religious or racial persecution.

Denial of freedom to express any kind of non-Communist opinion may often prove intolerable. Seizure of houses or businesses breeds despair. In many countries refugees say quite simply that, under a Communist regime, life has become too full of fear to be worth living.

The very existence of this huge refugee problem is a reproach to the present age. If civilisation is to flourish, the fear which created the problem must be halted. Injustice, persecution, confiscations and harrising must end. The desire of the Western world is for co-existence between itself and Communism. Mr. Khrushchev, in his speeches, reciprocates this desire.

Co existence requires that people on both sides of the frontiers between them should live their lives in tolerable conditions. A flow of refugees such as has taken place since the second world war ended is a sign of the utterly inhuman values in Communist States from which that flow originates. Until these are rectified the world cannot be regarded as moving towards stability.

### 'MADRAS HINDU' ON MOVE IN LANKA....

(Continued from page 1)

ritarian regimes of believing that it can make any political progress by compelling independent newspapers to toe the official line. Such a process inevitably ends with the suppression of all opposition opinion and that will be the end of any democracy worth the name.

Astrological

# WEEKLY FORECASTS

'SRI PATHY'

FROM 14-8-60 TO 20-8-60

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

Eye troubles likely this week. Abdominal complaints also shown. But professionally a good week. Friends will be helpful.

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

Your mind will not be at rest. Quarrels and misunderstandings in the family circle shown. Don't jump to hasty conclusions.

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

Success in educational pursuits promised this week. Younger brothers and sisters will be very helpful. Financial gains promised.

**CANCER** Funarpoosa 4, Poosa, Ajilya [Kataka Rasi]

Financially a good week. Gains through landed properties also promised. Ruin to enemies shown. Eye troubles likely.

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

Your personal affairs will be in a muddle this week. Health will suffer. Domestic affairs will be in a mess. But professionally a good week.

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

Fathers relatives will cause you some annoyance this week. Expenditure will soar. Minor health upsets also likely. Spend the first day with care.

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

Your friends will be very helpful to you in your affairs this week. Old investments will bring in good results. But minor health upsets likely. Spend Sunday evening Monday and Tuesday with care.

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

Financially a good week. Professional success also promised. But there will be no mental peace. Clashes with relatives likely. Spend Wednesday, Thursday and Friday with care.

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

You will find it difficult to make both ends meet this week. There will be no mental peace. Spend Friday afternoon and Saturday with care.

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

You will find it difficult to have your own way in things this week. There will be no mental peace. Health upsets and trouble in the office also likely.

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

Domestic affairs will be far from satisfactory. Some troubles through vehicles also shown. Professionally a good week.

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

Gains through landed properties promised this week. Ruin to enemies shown. Professional success and fame also promised. But beware of your friends of the opposite sex. They are sure to upset you.

### ORDER NISI

IN THE DISTRICT COURT OF JAFFNA  
Testamentary Jurisdiction  
No. 845

In the matter of the intestate estate of the late Arunadasam Rasiah of Navaly

Deceased  
1 Amirtharatnam wife of Nadarajah and her husband  
2 Thamboo Nadarajah both of Anaicoddai presently of 90/1 Esplanade Road Matale.

Petitioners  
VS

1 Sellathurai Kanagasabai of 90/1 Esplanade Road Matale and  
2 Rasammah widow of Appakuddy of Navaly

Respondents  
This matter coming on for disposal before P. Sri Skanda Rajah Esqr District Judge Jaffna on the 14th day of July 1960 in the presence of Mr. S. Thirunavukarasu Proctor for Petitioners and the affidavit and Petition of

the Petitioners having been read.

It is ordered that the 1st Petitioner be and she is hereby declared entitled to have Letters of Administration to the estate of the said deceased as heir and next of kin issued to her, unless the respondents abovenamed or any other person or persons interested shall on or before the 9th day of August 1960 show sufficient cause to the satisfaction of this court to the contrary.

This 14th day of July 1960  
Sgd. P. Srisandarajah  
District Judge  
(O 95 12 & 19)

### ORDER NISI

IN THE DISTRICT COURT OF JAFFNA  
Testamentary Jurisdiction  
No. 845 T.

In the matter of the Intestate of the Intestate Estate of the late Sinnathamby Sellamuttu of Puloly East-Point Pedro.

Deceased.  
Manonmany widow of Sellamuttu of Puloly East-Point

Pedro. Petitioner.  
Vs.

1 Sellamuttu Tharmalingam of do  
2 Sellamuttu Mahalingam of do  
3 Sellamuttu Selvarajah of do  
4 Sellamuttu Sivagnanam of do  
5 Sellamuttu Peethamparam of do.

Respondents.  
This matter coming on for disposal before P. Sri Skandarajah Esquire, District Judge of Jaffna, on the 11th day of July, 1960, in the presence of T. Vanniyasingham Proctor on the part of the Petitioner abovenamed and the Petition and Affidavit of the Petitioner abovenamed dated the 11th day of July 1960 having been read:

It is hereby ordered that the Petitioner abovenamed as the lawful widow of the abovenamed deceased 'Sinnathambar Sellamuttu be and is hereby declared entitled to Letters of Administration in respect of the intestate estate of the said deceased and that Letters of Administration be issued to her accordingly, unless the respondents or any other person or persons shall show sufficient cause to the satisfaction of this Court to the contrary on or before the 29th day of August 1960.

This 11th day of July 1960,  
Sgd P. Sri Skanda Rajah  
District Judge.

Drawn by  
Sgd T. Vanniyasingham  
Proctor for Petitioner.  
(O 96 12 & 19)



## Importance Of Internal Renunciation

(Swami Ramdas, in this article which is reproduced from the *Vision*, places the emphasis on internal renunciation).

It is not by mere external renunciation that one attains God. There are so many who have externally renounced and gone to the forests, but have not realized Him. It is not necessary that one should externally renounce anything. It is not the outer condition that matters so much as one's inner state of mind. If we dedicate our life to God and live in His light, it does not matter where we live. We can live in the family and still realize Him, because God is everywhere and not only in forests and caves. He is in us, with us and all about us. To seek Him, we need not go anywhere.

The examples of Buddha, Chaitanya and Vivekananda are not for all to follow. They are rare cases in which God made them renounce the external ties also, so that they might freely serve all mankind. When God wants us to undertake such a glorious mission, by all means, let us not resist the current when it comes to sweep away our narrow limitations. Sri Krishna and Janaka, in their lives, have shown that even for the work of Lokasangraha, the normal duties of life that fall to our lot need not be abandoned. To attain Moksha for oneself, wilful breaking off from external ties is not at all necessary.

God-realization is not getting away from the world, but looking upon it as the manifestation of God and serving Him in all creatures and beings, in a state of perfect submission to His will.

Ramdas still belongs to the world, not in partial sense, but in totality. His Beloved is not only in particular persons, but is in His full power and glory in all beings, creatures and things. Ramdas has only expanded the narrow family circle into a world-family. So it is not renunciation, but expansion. God has in His mercy made him embrace the whole universe as his. Ramdas' Beloved dwells everywhere as all beings and creatures in the world.

What we have to give up is the ego-sense, the idea that we are the doers, God within us is

the Doer, the sole Master of all our activities. If we dedicate all our actions to Him, we can destroy our ego-sense and find our supreme union with Him. Surrender does not denote any change in the external mode of life, but a right attitude towards it

When your heart is full of God, naturally there is no other thought in it. That is renunciation—to have no desire for anything in the world. Just as a great pond, beside a river, can be filled by opening a channel between the two, so also when you unite your mind with God, His power, love and grace will pour into you, and your mind will be full of joy, free from all desires. That joy fills you through and through from within.

The river of God with which you have to connect yourself is not without. It is within you. You have only to open the channel and you are flooded with joy. We desire for material things, only because we have no contentment. We know by experience that we will not be happy by getting external things. They are followed by pain and worry. But the joy you get by communing with God is perennial. There is no break in it. It is based upon the immortal Truth within you and not on the perishable objects outside you. Perishable objects cannot give you imperishable joy. The imperishable alone can give you eternal joy and that imperishable being is God.

Q: Have the clothes we wear any influence on the spiritual life?

Ramdas: No, unless it be for one who has renounced desires or attachment for the world, and lives a life completely cut off from the world. For him it is important. For a seeker of Truth, not engaged in any other activities, the peculiar gerna dress he puts on helps him to remember that his life is dedicated to God. When his dedication has become complete and realization of God is achieved, it is immaterial what dress he puts on.

Ramdas tells this from his own experience. He was wearing ochre-coloured clothes during his early

### Order Nisi

IN THE DISTRICT COURT OF  
POINT PEDRO

Testamentary Jurisdiction  
No. 674

In the matter of the Last Will and Testament of Murugupillai Mailyaganam Rajendram of Thondamanar  
Deceased

Periyathamby Thambu Chelvavinayagam of Thondamanar  
Petitioner

1. Rajendram Balendra  
2. Rajendram Chelvarany  
3. Rajendram Jayaabandara  
4. Rajendram Vimalaswary  
5. Rajendram Ratnaswary  
6. Rajendram Gengadevi  
7. Ratnaswary widow of Rajendram all of Thondamanar  
Respondents

This matter coming on for disposal before N. Sivagnanasundaram Esquire District Judge Point Pedro on the 11th day of July 1960 in the presence of Messrs Kandasaiya and Mailyaganam Proctors on the part of the petitioner and the affidavit of the petitioner and the affidavit of the notary and one of the witnesses having been filed.

It is ordered that the 7th respondent be and she is hereby appointed Guardian-ad-litem over the 3rd 4th 5th and 6th minor respondents and the said Last Will is hereby declared proved and admitted to Probate and that the petitioner is the executor of the said Last Will and is entitled to have Probate issued to her unless the respondents or any other person shall on or before the 9th day of September 1960 show sufficient cause to the satisfaction of the court to the contrary.

It is further ordered that the said minors shall be produced in court on the above date.

This 11th day of July 1960  
Sgd N Sivagnanasundaram  
District Judge  
(O 93 12 & 19)

years of spiritual Sadhana or God-seeking. He continued dressing that way for about three or four years after which he gave them up, and he started wearing the white clothes commonly used by all. When he had the coloured clothes, on, he was feeling that his life was a dedicated one. The ochre colour signifies renunciation. So, whenever he looked at the cloth he felt this life was God's and not to be used for anything else except for the realization and service of God. Thus it was helpful, though it is not always essential.

A person can dedicate himself to God without any external changes, because the dedication is purely an internal matter. He may use any cloth he likes. It is immaterial in which way he dresses. Many saints dress themselves in the ordinary way and yet have their whole life dedicated to God. Their life is one of perfect inner renunciation.

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PRINCIPAL.

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கோல்முறை யாக செய்க குறைவிடா துயிர்கள் வாழ்க  
சான்றிதழ் யற்றல் கோல்க கற்றலும் வேண்டி மக்க  
மேன்மைகொள் வசை கீழ் விடக்குடி வசை மேல்வரம்.

Printed and Published by Ayampillai Sinnathurai, residing at 209 Navalar Road, Jaffna, for and on behalf of the Proprietors, the Saiva Paripalana Sabha, Jaffna, at their Press, the Saiva Prakasa Press, 45C, K. K. S. Road Vannarponnai, Jaffna, on Friday, August 12, 1960.

Editor: B. N. SIVAPRAKASAM.