

GLIMPSES OF THAMIL CEYLON OR
EELATH - THAMILAKAM - II

THE NAMES OF NORTH CEYLON AND ITS ANCIENT CAPITALS

(Specially contributed to the Hindu Organ)

It has been proved that *Naga Dvipa* was the name given to North Ceylon during the beginnings of the Christian era. (in our first instalment.) North Ceylon was known by several names, during various periods of time. At one time, when the whole of the Peninsula was a sandy waste it was perhaps called *Manattidal*. This must have been abbreviated to *Manatti*. An ancient Tamil work *Sathi Varisai Malai* speaks of this portion of the island as *Manatti*.

The word "*Waligaman*" is only a corruption of *Veligama*, which in turn means a sandy village. The language used by the Nagas, seems to have been "*Elu*". Many place names have been in *Elu*, from which later the Sinhalese language developed.

It has been stated that Ceylon formed a part of a continent known as *Thamilakam*. During the course of many centuries, the sea made several encroachments on that continent and some portions were swallowed by the sea. Afterwards some portions of the sea became land and became habitable. This was called *Manatti*.

Once upon a time a part of North Ceylon was a forest which was overgrown with a kind of shrub called *Erumai Mullai*. Hence this was known as *Erumai Mullaitivu*. One of the islands that lie like a fastoon over the North of Ceylon is even today called as *Erumai Tivu*. This was the *Mahisa Dwipa* mentioned in the *Mahavamsa*.

One of the ancient names of North Ceylon seems to have been *Manipallavam*. *Manipallavam* means a portion of *Ratna Dwipa* - the island of gems. We come across this word first in the *Manime-*

kaiai - a Buddhist epic in Tamil, written by *Satthanar*.

Manipuram seems to have been the capital of *Manipallavam*, *Manavai* or *Manavur* seem to be corruptions of *Manipuram*. Mr. A. Mootootambipillai in his article on Ceylon and the Tamil Sangam published in the *Tamilan Antiquity* and in the *Senthamil Vol I* in 1901, sug-

by

V. MUTTE CUMARASWAMY

gests that the reference to *Manipallavam* was possibly to North Ceylon. *Mudaliyar C. Rasanayagam* wholly established this theory - and he states that *Kanterodai* was that Ancient City.

The Origin of the *Pallavas* is a mystery. One of the theories advanced by thinkers of Historical research is that the *Pallavas* came from *Manipallavam* North Ceylon. They say that there are certain names such as *Pallavarayan*, that are prevalent here. There is a temple known as *Pootharayar Temple* and a compound which bears the same name. This is just behind the *Saddha Nathar* temple at *Nallur*, on the way from *Nallur* to *Pt. Pedro*. *Mudaliyar Rasanayagam* avers that the name of *Pootha - rayer* is a corruption of *Pottu - rayer* one of the names of the *Pallava* kings. This is a Sanskrit translation of *Potthu-rayer*. Fr. *Guanapiragasar* thinks that *Pootha rayer Kovil* was established by *Sankili* to commemorate the untimely death of *VidyeRayan*. The late *Brama Sri Kailasanthak-Kurukkal* (*Thambyah Kurukkal* founder of *Sivan Temple Nallur* and the father of the Lecturer in Sanskrit of the Ceylon

University) told me that *Pootha - rayer* temple refers to the temple of the village deity known by that name.

The Capitals of North Ceylon

The first capital of North Ceylon was known as *Manipuram* or *Kathramalai* - or *Kanterodai* - about a mile from *Chunnagam*: it is six miles from *Jaffna* - the capital of the Northern province.

The second capital was at *Singai Nahar*. In the village of *Vallipuram* stands an ancient *Vishnu* temple. North of this temple lies a stretch of sandy waste. Amidst this sandy plains was discovered ancient blue tiles, beads, coins. According to Fr. *Guanapiragasar* and *Mudaliyar C. Rasanayagam*, they asseverate that this was the site of the ancient *Singai Nagar* which seems to have been the capital from the eighth century to the 13th century or even later.*

Vaipavamalai states that a king called *Ukkiramasingham* ruled at *Kathramalai* (*Kanterodai*). This was in the eighth century. *M. A. Mootootambipillai* in his *Jaffna History* says that *Kanterodai* was gifted to the *Subramania* temple at *Maviddapuram* and the priests of that temple. *Mudaliyar C. Rasanayagam* to whom I referred explained to me that *Ukkiramasingham* seems to have transferred his seat of royalty to

(Continued on page 2)

* There is a fourlined stanza - a stone inscription in the Colombo Museum (Sculpture Section) which refers to the "*Singai Nagar* of resounding waters". This was discovered in a hamlet near *Kegalle*. This incidentally,

STATE TAKE-OVER OF SCHOOLS

Against Fundamental Principles Of Education

(Extracts from the Union College Magazine of 1958)

Among the many questions that confront us, I would single out the proposal that all denominational schools be taken over by the state as the most serious question of the day. Buddhist educationists, who have spent a whole lifetime building up Buddhist schools for Buddhist children, ironically enough now want the State to take over all schools including their own which count among themselves some of the best in the country. If so, what problem does this proposal seek to solve? There are many children who attend schools of an unlike denomination. Though there is an increasing consciousness among parents about the desirability of sending their children to schools of their own religious persuasion and though the situation has improved from what it was some years ago, there are many parents who deliberately make a different choice. Therefore the suggestion is that all schools be converted into State schools and every child be taught its own religion.

In order to examine this proposal it is necessary for us to make sure what our assumptions and beliefs, and what our aims and objectives are, in education. What, in short, is our philosophy education? We believe that education should be universal and free. We believe that every child should have equality of educational opportunity. We further believe that 'a religious background is indispensable to a complete education.' And basically, we assume that our aim is to prepare children for citizenship in a democracy. These principles were clarified for us by the Special Committee on Education in 1943 and

later accepted by the State Council. Since then, we have not heard any one seriously challenging them. In fact, there has been increasing acceptance of the philosophy underlying them and now it can truthfully be said that there is unanimity or near unanimity about them. If so, any new proposals should be examined in the light of this philosophy. Are the proposals consistent with themselves? Are they consistent with our aims and objectives?

Let us examine the validity of this particular proposal in the light of our accepted philosophy. Will it accomplish what its proponents claim it will? We are afraid not. Education must move in an orbit of some faith if it is to have significance. What is the faith of a State school? Or can a State school owe allegiance to many faiths? Religious education does not consist merely in the teaching of a religion. There should be the practice of worship without which any instruction will be empty. The very atmosphere of the school should be charged with the deep-rooted religious convictions it holds. Every activity of the school, every aim and object should be consistent with its religious beliefs. But what are the religious beliefs of a State school? A school which is expected to stand for many faiths will ultimately stand for none.

A seeming modification of the complete take over was later suggested whereby it was proposed that denominational schools not having on its roll 51% of children of the same religious persuasion should be taken over by the State. Far from being a

(Continued on page 6)



இருக்கிறதெல்லாம்.

தமச்சிவாயவே ஜானமுங் கல்வியும்
தமச்சிவாயவே நானறி விச்சையும்
தமச்சிவாயவே நானென் றேத்துமே
தமச்சிவாயவே நன்னெறி காட்டுமே

இருக்கிறதெல்லாம்.

Hindu Organ

FRIDAY, JANUARY 16, 1959

Treasure These Thoughts

If thou wishest to see God, have firm faith in the efficacy of repeating the name of the Lord and try to discriminate between the real and the unreal.

THAI (தை) AND THAMILAKAM

Talisman-like 'Thai' is a month that is hailed by all. Sun in Makara Rasi brings surer hope and better prospects. This has been the traditional belief in Thamilakam—the land of the plough.

With nature changing to the discomfiture of man, old beliefs have lost their inspiring significance; man has strayed away from the orthodox order of old. Hence the occurrence of droughts in place of over-flow of torrential rain.

However the dawn of the month of Makara (தை) continues to mark its significance. Pongal ceremony inspires the devotee with fresh hope and new vigour. Man in grateful devotion performs these rituals though he is confronted with the call for a new order owing allegiance only to man.

The social order that threatens to replace the orthodox arrangement appears to be based on strife and conflict. Salvation for humanity can be achieved only by the establishment of a standard of living that cannot fail to conform itself to the accepted code of human conduct. This can be accomplished only when religion re-captures its place in man's life.

Politicians and social workers keep on talking about inequality and injustice but studiously avoid the need for examining the root cause of evil.

Will these prating politicians make an honest

GLIMPSES OF THAMIL CEYLON

OR

ELATH - THAMILAKAM - II

(Continued from page 1)

Singai Nagar in the eighth century.

Nallur became the royal city in the 13th Century. The Sinhalese translation of Nallur seems to be Yappapa Patuna. This word may have become Yappana. At first the name of the capital city it spread to the whole of North Ceylon. When speaking of the triumphant spoils of Shenpakkapperumal or Sapumal Kumaraya who was the descendent of Indian Panikar and the daughter of the king of Kotte the Kohilesa Sandesa, speaks of Yappa-patuna. The Raja Valiya speaks of Yappa-patuna. Yappanan seems to be a short form of Yappanai. Whether Yappane is derived from Yalpanam—the name of Jaffna or vice-versa is a matter of controversy.

Thinkers headed by Fr. Gnanapirakasas aver

Tamil king. Some say that the king was Elara and some think that this was Narendra Singhan. Mudaliyar C. Rasanayagam accepts this story—but with a difference. He thinks that the portion presented to the blind bard was that region around Karaiyur or Pasaiyur in Jaffna. Some decades ago, there was a violent controversy over the name of Jaffna in the columns of Hindu Organ, when such redoubtable writers such as Mudaliyar C. Rasanayagam S. R. Muttukumaru, "Agricola", Fr. Gnanapirakasas and others broke their lances against each other. It is not our intention to resurrect the past controversies. But we should as true students of history be prepared to accept facts, even if they are somewhat unpleasant and go against us.

Punniya-puram, Gantharuwa Naharam, Veena-ganapuram seems to have

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(M. 222 2, 9, 16)

that the stories that have come to be associated with Yalpanam—the story of Yalpani—the blind late are myths. Vaipavamalai and Kalkasamalai have given us the story of the blind poet who was given Manattu for a song by an ancient

endeavour to substitute for idle talk perseverance of practice? Self-less service is the need of the hour. Thai is just the month for this national movement of silent service to be launched, a movement that can ensure that every person works, every inch of land is cultivated, and all resources and raw materials are put to proper use in production.

been the names for Keerimalai in particular and a principal city of North Ceylon. We hear of a Thiruthamambileswaram to which place a Munivar came. His face was defaced by a disease and resembled a mongoose. But when he came and bathed in the springs at Thiruth - thambleswaram and worshipped at the Sivam temple there his face was transformed. The fame of this sage who was known as Nalula Muni spread far and wide.

The name Punniya-puram or the Holy City was given to this place as many holy people came on pilgrimage here. The Thadchana Kalkasa Puranam would

NEHRU ON SOCIALISM

(Extracts from a speech delivered by Premier Nehru at the 64th Indian National Congress Session.)

Many changes had taken place in capitalist countries during the last 50 years and more, when socialism became generally known as a philosophy. Many of the capitalist countries had accepted the ideal of the Welfare State. In fact, every country in the world had accepted to-day. In some countries, like the Scandinavian countries, the Welfare State was in existence, full sixteen annas in the rupee.

So many things we call socialism had spread to even capitalist countries. By and large, the feeling was growing even in capitalist countries that there should be a "classless society", with the disparity in incomes reduced to the minimum extent possible. Even in America, the biggest capitalist country, the trend of opinion was growing that there should be a classless society. This phrase "classless society" was a Communist phrase but even so, people in America were talking about it and saying that there should not be different classes there. This phrase had been adopted by America also, although there was a lot of difference between American society and Communist society.

The sense of socialism, was that there should not be too much of this "high and low". This had particular significance for India because as long as the caste system remained what it was and there was this division of the people on the caste basis into Harijans and others, there could be no Socialism and Democracy. "The argument that we are socialist

have us believe that after Ravana's death, Susangithan, a Gandharva, stole Ravana's flute and came over to Thiruthampaly—saw the sage Nahu (mentioned afore) and prayed to Shiva: Shiva appeared before him and asked him to clear the forests and erect a city. Vina-Ghana is a sanskrit translation of Yal-Panan.

Yalp-panam became the Capital of North Ceylon during the 16th century. From that time onwards it became the name of the whole of the province of North Ceylon. The English called this Jaffna.

and the Soviet Union is Communist or America is capitalist has become an old argument and not an argument of to day."

He did not mean that there was no difference between the socialist philosophy and the capitalist philosophy "There is certainly a difference I do not deny it. But I do say that the world is so rapidly changing that this difference is becoming less and less and the two systems and philosophies are coming nearer to each other. We should benefit from everything that we find is good for us."

Capitalism, socialism and communism were all the off-springs of the Industrial Revolution. This revolution had changed the concept of living in Europe and other countries.

"In the old world before the Industrial Revolution, this question that everybody should share in the new prosperity did not arise because there was not enough material wealth to go round. In the old world, there were only a few people at the top, the feudal lords, the Raja or the zamindar, had everything while the rest were steeped in poverty."

The world had to day the means, if properly utilised, to make every man prosperous. This was the real meaning of socialism, that there was enough and more to go round for everybody.

Marx was a great thinker and made a brilliant contribution to the thinking of the world. But Marx wrote at a time when conditions were far different from what they were now. It was no good therefore to repeat mere slogans of those times or solely rely on books written in Europe long ago. "We have to understand our own conditions and the world through which we are passing now."

The world to-day was the world of "power and steel". Every country which wanted to progress had to increase its position in this respect. It was through this medium of power and steel that the country would be industrialised and an era of

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RELIGION TO REMEDY JEALOUSY

(By MUHANDIRAM E. P. RASIAH)

If we turn the pages of ancient history and look through the corridor of time, it would be seen that the first farmer, Adam and his wife Eve, had under their tenancy the entire Globe. They had no neighbours to quarrel about boundaries or fences, for, the land, the sea, the animals and plants were all their undisputed properties. The arrival of two sons made them happy, but as the children grew up their future worried them. Adam, thereupon, decided on the nature of the occupation of his two sons — "Cain, the elder, was to be the tiller of the soil, and Abel, the younger, was to be the keeper of the sheep". But the elder brother was lazy and did not care to toil or till the soil. He expected Nature to do the needful, with the result he did not succeed in his work. The younger brother, on the contrary, was industrious, hard-working and persevering; naturally success smiled at his honest labours. The flock multiplied and yielded good results.

The elder brother thought to himself "It is because of my younger brother that I am not doing well. His work is lighter than mine and he gets praise and credit, but not I. He is my chief enemy, I must get him out of my way." And we know, he got him out quietly. Thus ignorance and jealousy were responsible for the first fratricide in this world. This happened, according to the Christians, hundreds of millenniums ago.

Let us now turn the pages of Hindu books. The theme underlying the Epic of Mahabharata exemplified equally forcefully, the working of jealousy and intrigue that resulted in mass fratricide. The plotting and plotting by the scheming Duryodhana (and his 100 brothers) to oust his God-fearing and industrious cousins, the Pandavas from their rightful place and the attempts made to exterminate them, show that jealousy and narrow-mindedness existed even in Dwapara Yuga.

In spite of subsequent civilising influences, fratricide has kept apace in this world. One brother has attacked another brother, one community has

been against another, one nation has invaded another's territory etc. Stones have been hurled, bows drawn, firearms used and Atom bombs dropped to achieve their objectives. So it is no wonder that in this Kali Yuga, regardless of the preaching of Dhamma for the past 2500 years, fratricide should be practised by thugs, hoodlums and jail-birds.

The lazy brother, who was not successful in his job in this highly competitive time, has put the blame on his industrious but weaker brother. Ignorance of the amount of hard labour, toil and sweat of the successful brother has been like the turbid drink of poison. Irreligion has increased envy, hate and jealousy. These have caused hostility between classes and communities here.

The tugging and stupidity which came into being between classes, after Cain killed Abel, have increased in number. It was the Cain-like ignorance of all times, that has made man think his lot would be better, if Abel were knocked out. It was the jealousy of the modern Cain that has aroused hatred between classes and destroyed the harmony that existed between communities. In spite of modern education and civilisation, jealousy has once again reared its head. How could we overcome it.

It is religion and religion alone that could bring about that transformation, if not reformation that could inculcate the ideals of Universal Brotherhood in man and make him respect the fundamentals of Human Rights. Let us therefore try and intensify religious education everywhere.

International Congress Of Jurists

The second International Congress of Jurists is now meeting in Delhi to study and endorse a working paper on the 'Rule of Law', prepared since the first meeting of the Congress in 1955.

The working paper is based on replies to ques-

SAUSA AND ASAUSA

BY SOURI RAYAN

What distinguishes man from the Animal Kingdom in his sense of cleanliness and purity and his ability to think and feel. The more advanced person is in Vignana (Reason) the more does he observe Sausa. When these observances become the practice of Society it becomes Achara. When we study the customs habits and practices of the ancient people we find codes laid down for the observance of Achara. This is specially the case with Hebrews and the Indians.

tions circulated to 75,000 lawyers and legal institutions and stresses that "respect for the supreme value of human personality" is a prerequisite for the basis of all law. It recognises that this "requires not only theoretical acceptance of the individual's spiritual and political freedom but also provision of a minimum standard of education and economic security."

The working paper contains four main sections, concerned with the rule of law in relation to the legislature, the executive, criminal process and the judiciary and the legal profession.

It suggests that the legislature in a free society must accept certain "minimum standards or principles" of freedom for the individual even at the cost of limiting its own powers. These principles include the right to responsible government, freedom of speech, assembly, association and religion and a ban on retrospective penal legislation.

In dealing with the executive, the working paper is concerned about the increase in delegated legislation which it recognises as a necessary practice in modern conditions but one which should ultimately be controlled by a judicial tribunal independent of the executive.

In that part dealing with criminal process it is concerned with the definition of fair trial and the rights of accused persons. The final section deals with protecting the independence of the judiciary and also covers the rights and duties of the legal profession.

Thanks to the advance of modern science we are able to see why these ancients observed these rules of conduct. A menstruating woman or one after giving birth to a child is regarded as unclean and is subjected to segregations both in the interests of the subject as well as the rest of the community. Perhaps by this infection by disease causing germs and bacteria were prevented. They were considered clean after their discharges cease and have cleansed themselves with a bath etc. Death and disease have always worried us and when these visit us we prevent further mischief by cleaning the place and segregating the contacts until free from infection so that people who eat and drink in such houses where death has visited subject themselves to the rules of Asausa and do not encourage outsiders to eat or drink in the house. The question is how long should this Asausa or pollution be observed. The Sanithis or traditional laws lay down periods of Asausa in terms of the Varnas. Perhaps they took into consideration the habits and customs of the people concerned. But in these days of equality, and self respect Varna cannot be observed. Hence in the interests of the individual as well as of society it would be well to conform to the international rules of quarantine which prescribe fourteen (14) clear days exclusive of the day of event and the day of purification so that if no further case of disease or death does not occur in the same house one could regard the 16th day as fit to terminate Asausa universally. But Asausa cannot be regarded as a mere quarantine period only and the inmates of the affected house shunned from contact leading to inhuman indifference. Thanks to modern science we have good anti-septics to help us to keep contagion away. From a purely social aspect asausa is observed by all members in the direct male line and brothers and sisters for shorter periods. These vary from place to place, community to community and caste to caste. Here too it would be well if all members in the direct male line observed asausa to maintain the family tie of Gotra and Sapinda. By this the

ORDER NISI

IN THE DISTRICT COURT OF
POINT PEDRO

No. 624/T.

In the matter of the Estate of the late Mailu Ponnuru of Nunavil and lately of Udupidy Kurusamy Sathasivam of Udupidy Petitioner

Vs.

1. Yokammah daughter of Sathasivam of do
2. Sinnappoe Kanagaratnam of Imaiyanan Respondents

This matter coming on for disposal before S. Thambydurai Esquire District Judge on the 20th day of December 1958 in the presence of Mr. S. Appadurai Proctor on the part of the petitioner and the petition and affidavit of the said petitioner having been read.

It is ordered (a) that the 2nd Respondent be and he is hereby appointed Guardian-ad-Litem over the minor the 1st Respondent to watch her interests in this Case (b) that the petitioner be declared entitled to take out Letters of Administration to the above Estate (c) that letters be issued to him accordingly unless the respondents or any other person shall on or before the 30th day of January 1959 shew sufficient cause to the satisfaction of this court to the contrary.

And it is further ordered that the said minor be produced on the said 30th January 1959.

This 20th day of December 1958

(Sgd) S. Thambydurai
District Judge

Drawn by
(Sd) S. Appadurai
Proctor for Petitioner

(O 159 16 & 23)

prohibited degree of relationship for marriage could be respected with advantage for the progeny. Whatever holds society together is Dharma and should be encouraged and practised and whatever divides society should be avoided had been the principle recommended by the sages of India for whom life was sacred. This is a fit subject for consideration by learned people and societies interested in the welfare of society at large. Bramins, pundits, doctors, lawyers, professors, teachers, engineers etc. all can help to bring uniformity in our society without harming any individual or group of individuals. It would be best if Chanayans and adeenams took the lead in this.

War Must be Avoided For Law to be Maintained

(Extracts from Premier Nehru's speech at the Conference of International Jurists held in New Delhi.)

"The rule of law cannot go off at a tangent from life's problems and be an answer to problems which existed yesterday and are not so important to-day."

Law by its very nature tended to be static but should not be so as "nothing can be static in a changing world." While the basic principles might continue to be the same, their application to modern conditions must necessarily change to-day.

It was clear that unless a community lived under the rule of law it would tend to be lawless, to have no law, and tend to have more or less an anarchical way of existence. The objective of the Congress to maintain and uphold the rule of law is more or less synonymous with the maintenance of civilised existence. It was also clear that if there was to be a rule of law, there should be independent judges to administer that law. Otherwise the law might be used to exploit, not in the interest of law but in other interests. These two basic facts stood out.

At the same time some difficulties arose in facing the consequences of these basic facts. One consequence was that law ceased to function during war. War was an absence of law and in war the person with the biggest gun was supposed to be arbiter of events. War was the absence of law, not only on the battlefield but far away from the battlefield too. The atmosphere of war affected people's thinking and their sense of law even in countries which may be far removed from the theatre of war. Law seldom functioned with objectivity and dispassionateness in times of war.

"If that is so during times of real war, some effect of that surely must come during times of cold war, affecting the objectivity of the people and

making them take up stronger attitudes than they normally would and thereby becoming advocates more than judges—inevitably, not deliberately, because even judges cannot rise above the atmosphere prevailing around them."

"When the world is living in a period of cold war we suffer to some extent from that psychology of war which comes in the way of the rule of law, which comes in the way of objective, dispassionate, consideration of problems and which tends almost inevitably to make us bend this way or that. From the point of view, therefore of the law, the worst possible environment for it to flourish is war, and to a somewhat lesser degree cold war. I am not surprised, therefore that law and justice have been casualties when such an atmosphere flourishes."

Law was the basis of civilized existence and without it society would go to pieces. At the same time society was changing and not static. It had changed vastly because of the technological and industrial advances and the law has normally adapted itself to it. "If it does not adapt itself quickly enough, there is a divergence, there is a gap between the functioning of the law as it has functioned for some time past and the new developments in society."

Some aspects of the law undoubtedly embodied some moral or basic principles. Some other aspects were the application of these principles to changing circumstances, and when the circumstances had changed the application must necessarily change as otherwise there would be friction. Law itself was changing. The law that prevailed in the society of a thousand years ago was different from what prevailed to-day. "And yet there is that danger of the law becoming static or lawyers, having to do so much with basic things and precedents, thinking more in terms of the unchanging approach to problems and not realising that life is ever changing."

Astrological

WEEKLY FORECASTS

'SRI PATHY'

FROM 18-1-59 TO 24-1-59

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

Health will not be very satisfactory this week. There will be some troubles through secret enemies. But you will be able to triumph over them. Some improvements promised on your financial side.

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

You will be progressing much in your undertakings this week. Financial gains and success in social undertakings promised. But health will not be very satisfactory. Eye troubles likely.

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

Work will be heavier than usual this week. You will not be able to have your own way in your affairs. Financially a fairly good week.

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

A good week. You will find vast improvements in your affairs. Opposition will melt away. Gains through lands and landed property also promised.

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

You will be quick to pick up quarrels this week. But things will not get upset. Your friends will be very helpful. Ruin to enemies shown.

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

Health will continue to be a problem. Clashes with relatives not ruled out. Be careful in all your dealings. Do not begin anything new for some time.

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

Sunday and Monday morning must be spent with care. Financially a good week. Gains in agricultural pursuits also promised. But Monday, Tuesday and Wednesday morning must be spent with care.

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

Some personal problems will be solved. Gains through lands and landed properties promised. You will be able to triumph over your competitors. Wednesday evening, Thursday and Friday must be spent with care.

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

Except for the last day this promises to be a fairly favourable week. You will be able to steer clear of obstacles. The last day may upset you over some trifles.

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

A favourable week. You will be successful in all your undertakings. Some minor clashes likely. But that will not upset you much. Father's relatives will be the cause of some unpleasantness.

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

Gains through lands promised. Brothers and sisters will be very helpful. Financial gains and success in social undertakings also promised.

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

Except for minor health upsets this week promises to be favourable. Financial gains and success in new undertakings promised. Friends will be very helpful.

Nehru On India's Role

(From a summary of an interview U. S. I. S. Correspondent had with Premier Nehru recently.) "Jawaharlal Nehru believes that the most exciting thing under way in India today is the education of women. This release of the feminine thought is changing the social fabric of India.

India's central role in world affairs, as he sees it, is to lessen tensions by promoting peaceful discussion and a step-by-step growth in understanding between the great powers.

India's further role among the underdeveloped nations... is to prove that a backward nation can modernize itself under the democratic system, and need not embrace the police state methods of communism."

Saiva Paripalana Sabha

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Human Rights

It rarely occurs to the average citizen of a democratic country to reflect on the values which govern his existence. He gets up in the morning, goes off to his work on foot, by car or by train, wanders freely about town or takes a trip to the country; in the evening he returns home, locks his door if he pleases, goes to bed and sleeps. Nobody has attacked him, hurt him or put him in goal. He may be living in a community of hundreds, thousands or even millions of people, but he is afraid of no one and he goes about unarmed. He may invite whom he chooses to his house, and can shut the door on those he does not wish to see.

This man is neither a great general commanding an army, nor a feudal baron shut up in his castle. He is an ordinary citizen like millions of others, both rich and poor, who simply live in a democratic country. And he owes his extraordinary assurance and freedom, a luxury which only powerful princes enjoyed in past ages, to a democratic system of law and order. He lives unarmed in a peaceful community where, like his fellow citizens, he has the support, at any time and in any place of the police, the judges and the laws of his country.

To most of us this seems a perfectly normal state of affairs, because we tend to think of the world as having been created as we know it to-day. This is no doubt a good thing, because it makes us concentrate on the need for improving society. But it is a good thing too to remember the efforts it took to create the world as it is to-day: we are less likely to be discouraged when we see that progress is possible and that we too can change what needs to be changed, since others have changed things before us.

For things have changed, The democratic system of law and order as we know it is not 'normal' at all. It has not always existed, nor does it exist everywhere to-day. It is the long and arduous conquest of civilized man and, like other conquests, it may be lost at any time unless men continually strive to preserve it.

The axis on which this system revolves is the law;

PRAYER

The Way To Deliverance-

For thee are all, all in Thy Service,
All are Thine own that doest all,
And all - where Thou, O Lord, art present—
Thus unto us the voices call
Of Vedas and of Saints and Sages
And of all creeds is this the cry
None other there is for our hearing
And this alone is truth know I.
Yet I not staying in this knowledge
Have missed the healing of the soul
And to my present state have wandered
Away from my salvation's goal
That this too is Thy gracious doing
Permitted for my good by Thee
Thou in my inwardness of being
Hast counselled poor unknowing me.
Show me the way to win deliverance
Grace-giver granting Grace to all
O Lord, in bliss beyond all thinking
That dancest in high Wisdom's Hall.

To class or caste he lays no claim,
Or note of character or name;
He knows not any need
No stir of passions does he feel,
Or of possession's strong appeal,
The lure of gain and greed;
By ties of home he is not bound
Of child or wife, for he has found
Rest, from all sorrow freed
So good a man deserves to be
Deemed Siva's self, high Diety,
Whose gift is Heaven indeed.

They are God to me who on Him meditate
Day and night drawing nigh unto Him, nigher
Light of eye light and innermost sense who is,
Brightly Burning Truth in the broad spirit-sky

—Tayumanavar

Wipe Away All Dark Stains

The world today is wild with the
delirium of hatred,
The conflicts are cruel and unceasing in
anguish,
Crooked are its paths, tangled its bonds
of greed.
All creatures are crying for a new birth
of thine
O Thou of boundless life,
Save them, rouse thine eternal voice of
hope,
Let love's lotus with its inexhaustible
treasure of honey
Open its petals in thy light.
O Serene, O Free,
In thine immeasurable mercy and goodness
Wipe away all dark stains from the heart
of this earth.

—Tagore

for it is the law which, at the heart of all our institutions, commands the respect of each of us and ensures the preservation of the permanent values on which our civilization is based. These values are not artificial but have evolved gradually over thousands of years.

(UNESCO)

Nehru on...

(Continued from page 2)

plenty and prosperity assured for the people.

A peasant with a tiny holding could not do very much for himself. This was not the peasant's fault, but it was due to his circumstances. There had to be a revolution in regard to this land pattern. The 30 crores of people living in the villages had to be helped and trained to take to scientific ways.

Co operative method had to be encouraged and developed. The small peasant today sweated and

sweated and produced little. "If this old system continues for even another 100 years, the kisan of India will not make any progress. The kisan may here and there do better but he will always remain poor. I do not want to say much on this because there is another resolution on land reforms. But all this is part of planning and those who say the peasant should be left severely alone and only a little help given would for ever doom this peasant to poverty.

The world was becoming more and more complicated and only through the co-operative method could progress be rapidly achieved.

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U. K. - CEYLON ECONOMIC LINKS

(Extracts from an address to the Rotary Club of Colombo by U. K. High Commissioner, Mr. A. F. Morley.)

You in Ceylon enjoy, among the countries in this part of the world, a remarkably high standard of living. In 1953 the average income per head was Rs. 561 as compared with Rs. 260 in India and Rs. 218 in Burma, though Malaya was even more favourably placed with about Rs. 1,375 in 1953.

Relatively good though the Ceylon figure is, naturally you would wish to see it improved. We all want to see what the advertisements call "better living" in our own countries.

In Ceylon the position is complicated by the exceptionally rapid increase in the population which has been taking place in the last few years, due I suppose more to the virtual eradication of malaria than to any other single cause. This means that a really substantial increase in production will be needed even to maintain the standard of living in Ceylon. You must run quite hard even to remain in the same place.

The first point which I should like to make today is that we in the United Kingdom are both willing and anxious to play as active a part as is in our power in forwarding development in Ceylon. We feel thus, not only because of the fund of goodwill which there is in Britain for Ceylon, but because we think it is in our own interest as well as Ceylon's that development here should proceed at a brisk pace.

I hope that this admission does not shock you. However it may be between individuals, between nations love and brotherhood are all the better for being tinged with a bit of higher self-interest. Indeed, I doubt whether anything like pure altruism has ever existed in international relations, though some nations have obviously been more moral than others in their dealings with other countries.

I see no harm and, indeed, much advantage in looking for motives in these matters. So I will, as they say in the House of Commons, declare an interest. The fact is that the United Kingdom has everything to gain

from seeing Ceylon, as a fellow member of the Commonwealth and of the sterling area, in strong economic health. We too should stand to lose if a country with which we have so many political and trade links should ever become an economic weakling.

I am not going to talk about political links today or about our own economic health or our continued progress in the manufacture and export of such technically advanced objects as atomic reactors in which we are well to the fore. The economic connections between us which are my subject today and, if I may be permitted to say so, what British private enterprise has done to develop Ceylon are an old story, though no less true because it has been told before.

On the other hand, the economic activities in Ceylon of foreign countries (and when I say foreign I mean foreign and not non-Ceylonese) tend to be in the headlines because of their novelty. It is, in fact, the old case of "man bites dog".

Please do not suppose that, within the limits of normal healthy commercial competition, we take any exception to other countries moving in what was formerly largely a British preserve. The dog is not a dog in the manger! All I ask you to remember is that we are a free country and our economy is, in the main, a free economy and only in the broadest sense under State direction.

One consequence of this is that it is much less easy for our Government than for the Governments of some other countries, where everything is decided by officials, to reach decisions which many not be indicated by the dictates of economic prudence alone and to throw in lavish resources here or there with a telling air of generosity.

The often larger United Kingdom contribution to those countries which show themselves anxious to receive one is apt almost to escape notice because the chan-

STATE TAKE OVER

(Continued from page 1)

reasonable modification of the original proposal, it was an insidious scheme to take over only schools belonging to minority religions leaving the others alone. However, there is another aspect of this proposal which is intriguing coming as it does from the same source which originally proposed the complete take-over in the name of the religious education. If there are 51% of Christian children in a Christian school and such a school is allowed to remain, where does the other 49% get their religious education? The sincerity of the proposal seems open to doubt.

On the other hand, we see in this proposal two big dangers. One is that the healthy rivalry now exists between assisted schools in every field of activity will disappear and with it all enterprise and initiative and efficiency. The other is much worse and greatly to be feared. A system of State education has in it the inherent tendency to encroach on individual liberty. If education is conceived as the process of forming fundamental dispositions, then a system of State education is the one best calculated to subvert the ends of totalitarian ideology. Napoleon used the schools for his political ends. Speaking of a

nels through which it flows are natural ones.

It is of course, a fact of life that history has made our two countries trading partners. There is nothing in that which is in any way incompatible with your interests, your self respect or your liberty. It is, I think obvious to all at this time of day that the fact that in the first ten months of 1958 34 per cent of your exports went to the United Kingdom and 24 per cent of your imports came therefrom has not had any cramping effect on Ceylon's external policies. No one in Mincing Lane even hints that he will stop buying your tea or rubber if Sir Claude Corea does not support the United Kingdom Government's resolution in the General Assembly.

வாணிகியை வறுத்த பெயர் மலிவானது காக்கையானது
கோளமுறை யாகச் செய்க குறைவினா துயர்க்க வாய்த
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மேன்மைகொள் ளைவ தீதி வின்குடி வங்கு மென்கம்

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Editor: R. N. SIVAPRAKASAM.

national system of education he says, "Of all political questions, the control of ideas by education is perhaps the most important. There cannot be a firmly established political state unless there is a teaching body with definitely fixed principles." Concerning education in Fascist Italy, Mussolini says, "Religious dogmas are not discussed because they are truths revealed by God. Fascist principles are not discussed because they come from the mind of a Genius, Benito Mussolini." Discussing the State aim in Soviet Education a Russian author says, "Instruction may be defined as the systematic and prolonged action of one or more persons upon another for the purpose of creating in him a complete and definite outlook upon the world Public Education, aiming as it does to mould the future citizen, is a mighty instrument which the government cannot pass on to others. In other words regardless of the clamour which bourgeois educators may raise regarding the matter, the school and other educational institutions cannot be outside of politics." It is not here suggested that indoctrination of some kind does not take place in schools belonging to a democracy. Education can never be neutral for it has and must have a point of view. Therefore indoctrination of some sort takes place in every school. The question is indoctrination for what?

Every government naturally tries to perpetuate itself. If all schools were vested in the State, only one uniform point of view will be allowed in the schools and that can only be the point of view of the government. Our schools will become prisons of the mind where the free flowing of the human spirit will be impossible. Speaking about the control of education by any general authority of the government, Thomas Jefferson once said, "No, my friend, the way to have good and safe government is not to trust it all to one." J. S. Mill says, "A general State education is a mere contrivance for moulding people to be exactly like one another; and as the

ORDER NISI DECLARING WILL PROVED

IN THE DISTRICT COURT OF JAFFNA

No. 523/T

In the matter of the Last Will and Testament of Vallipuram Subrahmanyam of Tirunelveli, Jaffna.

Deceased. Chelliah Sathasivam of Tirunelveli North, Jaffna.

Petitioner.

vs

1. Vallipuram Kanagasabai, 2. Retnam wife of, 3. Sinnapillai Vettivelu, 4. Theivanaipillai widow of J. S. Rasiiah 5. Alagarretnam Retnasingam, 6. Pathmasivai wife of 7. Selvaretnam, 8. Kamaladevi wife of 9. Arumugam Ilangarajah all of Tirunelveli, Jaffna, 10. Mahaledchum widow of Subrahmanyam appearing by her G. A. L. the 11th respondent. 11. M. C. Rutnam of Point Pedro Road, Nallore, Jaffna.

Respondents.

This matter coming on for disposal before P. Sri Skandarajah Esq. District Judge, Jaffna, on the 29th day of September 1958 in the presence of Mr. R. Sivasubramaniam, Proctor, on the part of the petitioner and the affidavit of the abovementioned petitioner dated 23rd September 1958 and the affidavit dated 16th November 1958 of the attesting witnesses to the said Last will having been read:

It is ordered that the will of late Vallipuram Subrahmanyam of Tirunelveli, Jaffna, deceased, dated 21st May 1958 be and the same is hereby declared proved unless the respondents or others interested in the said Last will shall on or before the 8th day of December 1958 show sufficient cause to the satisfaction of this Court to the contrary.

This 29th day of September 1958.

Sgd. P. Sri Skandarajah District Judge, Jaffna. 8 12-58

Time to show cause is extended to 16-3-59. Sgd. P. Sri Skanda Rajah District Judge, Jaffna. (O.160 16 & 23)

mould in which it cases them is that which pleases the predominant power in the government,it establishes a despotism over the mind, leading by natural tendency to one over the body. An education established and controlled by the State, should only exist, if at all, as one among many competing experiments."