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# INTHUSATHANAM

## (THE HINDU ORGAN)

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JAFFNA, FRIDAY SEPTEMBER 25, 1970

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### Basic Resolutions As Basis Of Memorandum

#### Common Ground For New Constitution

[ Continued from last issue ]

##### Article 6

1. All citizens shall have the right to practise any profession or to carry on any occupation, trade or business in any part of the Republic.

2. The exercise of this right may be subject to such reasonable conditions or restrictions as are prescribed by law in the interests of the general public

3. Nothing shall prevent the state from making any law relating to—

(a) the professional or technical qualifications necessary for practising any profession or carrying on any occupation, trade or business, or

(b) the carrying on by the state; or by a Corporation owned by controlled by the State, or any trade, business industry or service, whether to the exclusion, complete or partial, of citizens or otherwise.

##### Article 7

1. No person shall be deprived of his life or personal liberty nor shall any other penalty be imposed without due process of law.

2. Every person arrested shall be informed at the time of his arrest in a language which he understands of the reasons for his arrest and shall be allowed to have the services of a lawyer of his own choosing.

##### Article 8

1. No person shall be convicted of any offence except for violation of a law in force at the time of the commission of the act charged as an offence nor be subjected to a penalty greater

than that applicable at the time of the commission of the offence.

2. No person shall be prosecuted or punished for the same offence more than once.

3. No person accused of any offence shall be compelled to be a witness against himself

##### Article 9

No person shall be subjected to the search of his person or to entry into or the search of his dwelling house save in accordance with law.

##### Article 10

No citizen shall be banished or excluded from the Republic under any circumstances.

##### Article 11

1. Every citizen shall have the right to freedom of thought; conscience and religion and is entitled to practice in public or in private any faith, religion or creed whatsoever so far as the practise thereof does not violate the law or public order and morality.

2. No person attending any educational institution shall be required to take part in any religious instruction that may be imparted in such institution or to attend any religious worship that may be conducted in such institution or in premises attached thereto unless such person or if such person is a minor, his guardian has given his consent thereto.

##### Article 12

1. Every citizen shall have the right to acquire, hold and dispose of property and shall not be deprived of his property save by authority of law.

2. No property shall be

acquired or taken possession of by the State from a citizen except for a public purpose and on payment of compensation.

##### Article 13

1. Any section of the citizens having a distinct language, script or culture of their own shall have the right to conserve and develop the same.

##### Article 14

No religious test shall ever be required as a qualification for admission to any public office or employment or to any educational institution.

##### Article 15

Every citizen shall have the right to be educated in his mother tongue and shall have the right to be examined through the medium of his mother tongue at any examination for admission to public employment.

##### Article 16

1. Every citizen has the right to use his language in the exercise of his rights and in the performance of his duties and in transactions with or proceedings before any State institution, corporation or any other public or local body or authority.

2. Every citizen shall have the right to address himself to the authorities of the Republic in his own language and every administrative and other official documents addressed to a citizen shall be in the language of the citizen.

3. Pleading filed of record and record of proceedings in a Court of law shall be in the Sinhala language if the parties are Sinhala speaking, in the Tamil language if the parties are Tamil speaking and in both Sinhala and Tamil languages if the parties are Sinhala and Tamil speaking.

Provided that the English language may be continued to be used for such purposes until such time

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### TAMIL AND CEYLON

BY J. R. SINNATAMBY

[ Continued from last issue ]

Brownrigg while pointing out that the Malabar language was spoken from Puttalam to Batticaloa informed the Government of England that he was putting the Tamil language on equal footing with the Sinhalese language. This clearly indicates that the Tamil people and their language occupied a distinct area; however, the language question has been the greatest single political problem in Ceylon in recent years after independence.

The question arises as to why no such problem has arisen in respect of the language of the minorities in India. No such problem has arisen in India as the leaders have realised that the minorities have as much right to use their language for all purposes in their areas as the majority people in their areas and as a union form of government prevails in India, where states have been carved out on a linguistic basis.

What calls for special comment is that these linguistic states were carved out after India was given its independence by the Independence Act of 1947, with the concurrence of the Constituent Assembly. In fact in British times the administrative units were formed as and when areas were conquered, which resulted in multi-lingual administrative units.

This is an aspect of matter which engaged Nehru's attention as early as 1933 when he was in prison. Writing to his daughter he says in his book, "Glimpses of World History", "Perhaps you know that the National Congress unlike the British Government, has divided India on the basis of languages. This is far better, as it brings one kind of people speaking one language and generally having similar customs into one provincial

area. The congress provinces in the south are the Andhra Desa or the Andhra province in Northern Madras, where Telugu is spoken. Tamil or the Tamil province where Tamil is spoken, and Kerala which corresponds roughly with Malabar, where Malayalam is spoken.

There can be no doubt that, in future provincial divisions of India a great deal of attention will be paid to the language of the area.

Hindustani is understood in most parts of India. It is likely to become the common language of India. But this of course, does not mean that the other principal languages, which I have mentioned above should disappear. They should certainly remain as provincial languages, for they have fine literatures and one should never try to take away a well developed language from people. The only way for a people to grow, for their children to learn, is through their language."

In Ceylon on the contrary the administrative units were composed of unilinguistic areas, even in British times. The North and East, Tamil, and the rest of the Island, Kandy and Sinhalese. In fact the census of 1824 was prepared on this basis.

It gives the population figures under the following headings:

Malabar Districts—  
Batticaloa, Trincomalee, Jaffna, Mannar, Islands, 195697.

Kandy Districts—  
256835.

Sinhalese Districts—  
Colombo, Galle, Tangalle, Chilaw, 399408.

What is now happening in Ceylon is to ignore the

[ Continued on page 7 ]

THOUGHTS TO BE TREASURED

வானம் தளங்கிலென். மண் கம்ப மாதிலென், மால்வகையும் தரளம் தளங்கித் தகைடுமாறி வென் தண்கடலார் பீளம் படிவென், விரிகடர் விழி வென் வேலை நஞ்சுண்டு ஊளம் ஒன்றிவலா ஓவனாக வட்டிட்ட உத்தமர். (Thevaram)

What if the heavens shake or the earth quake? What if the huge mountains lose their equilibrium and fall upside down or the cool oceans dry up? What if the radiating luminaries fall down (from the sky)—What do all these matter to saints, the slaves of One who drank the poison floating in the ocean without any untoward results?



வாழ்க்கையிலே ஓர்வாழ்க்கை அளிப்பும் வாழ்க்கையிலே நானறி விக்கையும் வாழ்க்கையிலே நானறிந் நேத்துமே வாழ்க்கையிலே நன்னெறி வட்டடுமே

Hindu Organ

FRIDAY, SEPTEMBER 25, 1970

TOIL TO SURVIVE

Speaking at the Jaffna Hindu College, Senator Nadesan put it plainly to parents, pupils and pedagogues that though the present problem was serious yet it could be solved by simple attempts if only the significance of work and the usefulness of sacrifice were well understood. Senator Nadesan did not endeavour to deliver a sermon on Education or Political philosophy in which fields he had acquired authoritative knowledge, but devoted his attention to plain speaking.

During the same week, some politicians also happened to realise the need to move away from the complex quandary of politics and resolve to tackle problems in the proper manner. Economic development, these politicians have now come to learn, is just what is required for the people to regain hope and confidence.

It is very appropriate that sheer desperation has forced even politicians to revise their conception of service and to sit down in conference to evolve a fool-proof formula that will be able

to restore economic stability. Living has become a super-human task. The necessities of life are becoming scarce not to speak of the soaring of prices. Import of machinery and essential parts of machines has been reduced to the irreducible minimum Agriculture and Industries have been badly affected. What is the answer the way out?

The people of this country must now begin to study in detail what natural resources their land is blessed with and to set about making the maximum use of every available resource. Effort, both bodily and mental, should be exerted to do something; call it purposeful activity Sluggishness must be declared public enemy number one. Every citizen must strive, stir out and start working, hard, continuously and untiringly to produce not merely for the individual but for the whole country Sweat of the brow should be the symbol of sacrifice. For, it must be understood that the people have to fight for their survival.

In this context we also refer to the need for austerity. Of late there has been a weakness for conducting every function in a very elaborate and expensive manner What is wasted in wanton entertainments can well be saved for starting projects that can develop the country economically Simple living means sacrifice which suggests saving. Whole work on the one hand and appropriate austerity on the other will help every person prepare the ground for patriotic service. Professional politicians will do well to leave the people to themselves so that they may be free to make a final endeavour to free themselves from the grip of poverty.

Tamil and Ceylon

(Continued from Page 5)

position Tamils and their language enjoyed as a distinct entity in Ceylon for numerous centuries and even as late as 1958.

The solution is, as pointed sometime back by a Minister of the present government, parity. He has quite correctly observed that it was unwise and unstatesmanlike to go against parity and that parity was the solution 'Towards a New Era' p 429).

Mathematician with Religious Punctiliousness

M. K. S.

(Continued from our issue of 11-9-70)

But the change of climate made him succumb to T B and they tried different Sanatoria in England until the autumn of 1918, when he began to show signs of improvement.

Never before a young man, 31 years old was elected as a Fellow of the Royal Society; for it was on 28-2-1918 that Ramanujan, the first Indian, obtained this distinction. On 13-9-1918 he was elected a Fellow of the Trinity College, Cambridge a prize worth about £250 a year with no duties or conditions Hardy, in announcing this election, wrote to the University of Madras.

"He will return to India with a scientific understanding and reputation such as no Indian has enjoyed before, and I am confident that India will regard him as the treasure he is."

Hardy would have never dreamt, that he Ramanujan would return to India to succumb to T. B; for he landed on Bombay on 27-3-1919 and he died on 26-4-1920.

His work, on Mathematics were highly technical — so it is said by many mathematicians Hardy marvels at this:

"The limitations of his knowledge were as startling as its profundity. Here was a man work out modular equations, and theorems of complex multiplication, to orders unheard of, whose mastery of continued fractions was, on the formal side at any rate, beyond that of any mathematician in the world, who had found for himself the functional equation of zeta function, and the dominant terms of many of the most famous problems in the analytic theory of numbers, and he had never heard of a doubly periodic function or Cauchy's Theorem, and had indeed, the vaguest idea of what a function of a complex variable was His ideas as to what constituted a mathematical proof were of the most shadowy description. All his results, new or old, right or wrong, had been arrived at by a process of mingled argument, intuition and induction, of which he was entirely unable to give any coherent account."

Under the genial guidance of Hardy, who appreciated his works pro-

foundly, he acquired a fair knowledge of "the theory of functions and the analytic theory on numbers.

Hardy pays his tribute: "It was his insight into algebraical formulae transformation of infinite series and so forth that was most amazing. On this side, most certainly, I have never met his equal, and I can compare him only with Euler or Jacobi. He worked far more than the majority of modern mathematicians, by induction from numerical examples; all of his congruence properties of partitions, for example were discovered in this way But with his memory, his patience and his power of calculation, he combined a power of generalisation, a feeling for form, and a capacity for rapid modification of his hypothesis, that were often really startling and made him, in his own peculiar field, without rival in his day."

Again Hardy writes: It is often said that it is much more difficult now for a mathematician to be original than it was in the great days when the foundations of modern analysis were laid; and no doubt in a measure it is true Opinions may differ as to the importance of Ramanujan's work, the kind of standard by which it should be judged, and the influence which it is likely to have on mathematics of the future. It has not the simplicity and the inevitableness of the very greatest work: it would be greater if it were less strange. One gift it has no one can deny, profound and invincible originality."

Hardy wrote about Ramanujan being devoid of any vanity or assumptions in a letter dated 26-10-1918:—

"His natural simplicity has never been affected in the least by his success, indeed all that is wanted is to get him to realise that he is really a success."

Hardy, who was very fervent in cricket — who used to listen to commentaries on Radio—said that Ramanujan had had very little interest outside mathematics.

"Ramanujan had definite religious views. He observed the caste rules with a punctiliousness most unusual among Indians in England. He believed in the

Letter to the Editor WORLD ANIMAL DAY

Sir, We wish to bring to the kind notice of your readers that starting with a single child on February 17, 1915 we have been running our Model English School, Universal College, independently for the last 55 years and celebrated its 55th Anniversary on August 6th.

Main objects are, while imparting genuine education to children, to create Brotherhood of nations and to propagate the doctrine of non-violence all over the world. We have imparted genuine education to 1553 pupils during the last 55 years.

The Ahimsa movement organised by us on a minute scale on May 1, 1925 has made gradual progress during the last 45 years and has spread to 44 countries. Main objects are to propagate the observance of the Ahimsa Week, which falls on the first week of May, all over the world and to get cattle-slaughter banned in Ceylon.

We were successful in getting the meat-stalls in Panadura closed for two months in honour of the Sambuddha Jayanthi.

On June 1st 1939 Poson Full moon Day with the kind co-operation of 153 conveners consisting of Hindus, Buddhists, Muslims and Christians we convened a mass meeting in the esplanade presided over by the Late Mr. George E de Silva, member of the State Council, to create public opinion that cattle-slaughter in Ceylon should be banned. Forty-seven Buddhist monks were present. The resolution was moved by the late Thomas E. Gunaratne, the first Principal of Universal College, a Buddhist, and it was seconded by the late

(Continued on page 7)

existence of a Supreme Being, and in the attainment of Godhood by man by proper methods of service and realisation of oneness with the Deity. He had settled convictions about the problem of life and after, even the certain approach of death did not unsettle his faculties or spirit" says a biographer.

India should be proud of having produced a mathematician, whom Aldous Huxley had praised as 'the world's greatest mathematician of the century.' Of course Hardy would have been the worst affected by the death of his student and teacher — Ramanujan.

# Serpasil - Ayurvedic or Allopathic Drug?

By Muhandiram E. P. Rasiah, J. P.  
(Hony. Secy. Lanka Ayurvedic Medical College)

Snake - charmers make their hooded cobras sway to and fro to the spell of the rhythmic and regulated movements of their pipes and then attempt to sell roots of a medicinal plant to the on-lookers, swearing that they were sure antidotes for snake-bite poisoning. Ancient Indians had complete faith in the efficacy of the roots of this pink-flowering medicinal plant, which they called "Sarpa-gandha" (snake-root plant) found growing round about the foot-hills of the Himalayas. Ayurvedic Physicians, who attributed many curative properties to this plant, appear to have used it with satisfactory results, not only for snake-bites; but also for an amazing array of other ailments. They had however kept it a secret and the plant had remained shrouded in mystery for thousands of years.

The story of how modern science had eventually succeeded in lifting the veil and produced a powerful new Drug for the control of blood-pressure, is a fascinating one. From the fibres of this mysterious plant science has wrested pure and potent crystals that could ease hyper-tension and other connected ailments of mankind. About the 16th century, a German Doctor called Rauwolf set out to explore the belief of ancient Indians that the roots of "Sarpa-gandha" can cure snake-bite poisoning. After some tests, he is said to have taken this magic plant with roots to Europe, where it came to be named after him as "Rauwolfia". Scientists, however, remained sceptical about its curative properties for several years. However, about 1931, Dr. Bustom Jai Vakil, a leading Physician of Bombay, astonished the medical world by publishing a report in the British Health Journal that the roots of the plant, "Rauwolfia" (Sarpa-gandha) had lowered blood pressure in 50 persons, more effectively than Barbiturates. This attracted the attention of many medical men, including Dr. Robert Wilks of Boston U. S. A. who tried it on many patients and paved the way for the acceptance of Rauwolfia therapy by the West.

Further tests of Dr. Vakil showed that differ-

ent batches of Rauwolfia produced different results. This led a set of scientists to experiment and see whether there was another component of this root that might be an essential active ingredient. Accordingly these scientists under the guidance of Dr. Emil Schelittler analysed the various components and succeeded in isolating what they called "Reserpine". What a moment of triumph, when they saw the first crystals - that alkaloids which had defied detection for 3000 years and was to prove a thousand times as potent, weight by weight as the crude root of Rauwolfia! Further tests confirmed the exact formula for "Reserpine" and proved its vast potential as a beneficial Drug with curative properties.

Large consignments of Rauwolfia were flown to Switzerland for tests by the scientists who after using it on animals and then on humans, felt convinced of the efficacy of the Drug. Then commenced the mass production of crystals into uniform, quality-tested tablets for despatch to Doctors and Chemists under the Brand name of "SERPASIL". Soon the exciting news reached the medical world that Serpasil was a success, that it had relieved hypertension and that it had a tranquillising effect on the mentally ill.

The labours of scientists and their prolonged experiments had brought about this medical triumph - the transformation of the root of a magic plant in the foot-hills of Himalayas into a potent Drug for the benefit of humanity. This also depicted the remarkable achievement, resulting from the collaboration of Ayurveda and Allopathy - modern science extracting the essence from the roots of the crude plant used by Ayurvedic Physicians over 3000 years ago.

## Letter to the Editor

(Continued from page 4)

J. Henry de Fonseka, a staunch Roman Catholic. Several speakers said that we would be successful in getting the cattle-slaughter banned in Ceylon in 25 years' time.

Since 1928 the World Animal Day has been

# Wage Campaign Against Want Proper Way to Solve Present Problem

In a very telling manner, Senator S. Nadesan Q. C. scanned the present situation in this country and arrived at the conclusion that what prevented progress was poverty and that any national campaign must be first directed against want in the course of an eloquent prize day speech he delivered at the Jaffna Hindu College this week.

Continuing his analysis Senator Nadesan drew the attention of the Tamil speaking people to the need for practising austerity and working for their living.

Mr N. Sabaratnam, the Principal of the College, in his report, after welcoming Senator S. Nadesan and Mrs. K. Saravananamuttu, said in reference to education in the context of a new constitution:-

It would, however, be unwise if, in the joy aroused by the presence of such worthy guests or by the consistency of the successes achieved by us in admissions to the University, we were blind to the realities around us. One reality so patent as not to escape anyone's attention is that while our country has sound traditional craftsmen at one end and expert modern engineers at the other, there is a yawning gap between these levels - the gap of intermediary technology that in developed countries is filled by the technician, the foreman and the skilled executive. The other reality, no less unpleasant, is that even schools of the calibre of Jaffna Hindu have been able to do precious little to provide the initial training for such personnel.

That being the problem, it is too late in the day merely to analyse its causes or estimate its effects. What is needed is action energised by the sense of urgency that is today activating the drafting of a new constitution for our country. Let us hope that the plan for the re-organisation of education, or any new plan being designed for the purpose, will carry out a fundamental restructuring of education so as to help bridge the present gap in economic performance.

In an educational system so transformed, schools like ours can have a bigger role to play and a broader purpose to achieve.

## The Progress of the College

Yet it is with a sense of achievement that I review the affairs of the school in this its 80th year of service in the cause of Hindu education. Our numbers stand steady at 1160 with 32 classes. This is how they are spread:

Grade 8	—	300
Grades 9 & 10	—	540
Grades 11 & 12	—	320

The mathematics group in the A/L classes is unusually crowded exceeding the Ministry's ceiling of 40 per class. We had to yield to parental pressure backed by the Director's approval. According to the proposed re-organisation for 1971 Grade 8 will be abolished, but the parents consider this step a serious blow and are fighting for its retention. There is substance in their argument that in the Kanishta schools round about there is little room for further development and that the children who rightly belong to Jaffna Hindu must not be denied early entry to it. A Kanishta section for Jaffna Hindu is a prime necessity and we await with hope the Ministry's ruling on the P. T. A.'s representations.

celebrated in a large number of countries in the world on Oct. 4, in honour of St. Francis of Assisi, the Patron Saint of animals who devoted the greater part of his life to the alleviation of sufferings of man and animals.

At the request of the late Margaret E. Ford Secretary, World League against Vivisection and for the protection of animals, London, we have been celebrating the World Animal Day since 1948 and have been successful in getting the meat-stalls closed on Oct. 4. We kindly request all the local Government bodies to ban slaughtering

and close the meat-stalls throughout the Island on Oct. 4.

World Animal Day will be celebrated on Oct. 6 Pre-Poya day for the 23rd time at Universal College, Dias Place, Panadura. From 2 p. m. to 3 p. m. Animal lovers will find a number of animals. A public meeting will be held at 3 p. m. Rev. Pandit Madupitiya Medhananda Thero, Principal, Sri Vijaya Sangatha Vidyalaya, Walauva, will preside. Several humanitarians will speak.

Yours faithfully  
W. F. Fernando

Panadura

ORDER NISI  
IN THE DISTRICT COURT  
OF JAFFNA  
No. 2624/T

In the matter of the Last Will and Testament of the late late P. Rajasingam Paraniropasingam of Saravani Deceased

Paekiam widow of Paraniropasingam of Saravani

Vs. Petitioner

- 1 Paraniropasingam Sivarajasingam
- 2 Paraniropasingam Rajasingam
- 3 Jegatheswary daughter of Paraniropasingam
- 4 Paraniropasingam Arulrajasingam
- Minor 5 Paraniropasingam Wljayarajasingam
- 6 Paraniropasingam Ratnarajasingam
- 7 Sarojinidevi daughter of Paraniropasingam
- 8 Manimekakai daughter of Paraniropasingam
- 9 Paraniropasingam Varatharajasingam
- 10 Paraniropasingam Tharmakularajasingam all of Saravani - 5th to 10th Respondents Minors by their Guardian-ad-litem the 4th Respondent

This matter coming on for disposal before K. E. Kathirgamalingam, Esquire, Acting District Judge, Jaffna on the 4th day of August 1970 in the presence of Mr. N. T. Sivagnanam Proctor on the part of the Petitioner and Affidavit of the Petitioner dated 19th March 1970 and Affidavits of 1st and 2nd Witnesses of the Will, dated 19-7-1969 and 13-6-1969 respectively having been read.

It is ordered that the 4th Respondent be appointed guardian-ad-litem over the 5th to 10th Respondents minors to represent them in these testamentary proceedings.

It is further ordered that the Joint Last Will of Rajasingam Paraniropasingam the deceased and the Petitioner dated 13-11-1957 and attested by K. Arunasalam Notary Public under No. 9385 the original of which has been produced and now deposited in this Court be and the same is hereby declared proved unless the Respondents or any other person or persons interested appear before this Court on or before the 2nd day of October 1970, show sufficient cause to the satisfaction of this Court to the contrary.

It is further ordered that the said Paekiam widow of Rajasingam Paraniropasingam the Petitioner is hereby declared entitled to have Letters of Administration with copy of the will annexed to the estate of the above-named deceased and the same issued to the Petitioner accordingly unless the respondents above-named or any other person or persons interested shall appear before this Court on or before the 2nd day of October 1970 and show sufficient cause to the satisfaction of this Court to the contrary.

It is further ordered that the Petitioner do produce the said minors 5th to 10th Respondents in Court on 2nd day of October 1970

Jaffna, this 4th day of August 1970

Sgd I. M. Ismail  
District Judge,

Drawn by  
Sgd N. T. Sivagnanam  
Proctor for Petitioner  
108 25 & 2

