

For Your Printing

Price 15 Cts.

INTHUSATHANAM

(THE HINDU ORGAN)

FOR YOUR BOOKS
CONTACT
Saiva Prakasa Book Depot

SAIVA PRAKASA PRESS

Estd. Sept. 11, 1883

[The only Newspaper in Ceylon for the Hindus]
PUBLISHED EVERY FRIDAY

PHONE No. 356

JAFFNA, FRIDAY FEBRUARY 18, 1972

Education of the Baby

(By Muhandiram E. P. Rasiah, J. P.)

As the age of admission of a child to a school has been raised by the State to 6 years, many a small Institution under the nomenclature of "Montessori Schools" have sprung up all over Jaffna, including the one opposite my residence. Papers say that the Education Department too intends establishing several such schools. And it is appropriate at such a time that we should evaluate the position of these schools and see, if they are properly staffed and adequately equipped to serve their purpose.

Future Man

Psychologists who kept under their observations small children from their first year, have announced the discovery that it is in this period that the building up and the formation of the future Man takes place. Psychically speaking, experts say that at birth there is only zero. Indeed not only psychically, for at birth, the child is said to be paralytic, incapable of doing anything. Behold him after some time, talking, walking and passing from conquest to conquest, until out of zero, he builds up this wonderful being called Man, in all his greatness and intelligence. These great subtle powers of the child which have attracted many psychologists and educationists had hitherto remained hidden or rather overshadowed by the mother, whom people thought, taught her child to talk and walk. Now however, experts have found that it was not the mother, who was responsible, but the child himself, who spontaneously did these things. The mother merely produced the babe and it was the babe aided by his environments, that produced or unfolded the Man. Thus we have before us in the child "a psychic entity, a social group of immense size, a veritable world power, of highly trained and used." Therefore, if real salva-

tion is to come to independent Lanka, it would be from this child of today, for, he is the constructor of the future man and society.

Education

So education should no longer be thought of as the mere imparting of knowledge to a child, but it must take a new path—seeking the release or the unfolding of the latent human potentialities. The child's constructive energy, alive and dynamic, a mine of mental treasure, has remained unknown for years, just as the men who first roved the Earth knew nothing of the immense riches that lay hidden just below the earth, under their very feet.

The task of the teacher of today is, therefore, to prepare for the modern child a series of motives of cultural and other activities, spread over a specially prepared environment and then to refrain from undue personal interference. "Human teachers" states Madame Montessori "can only help this great work as servants help their master from a distance." In doing so, teachers will be, more or less, witnesses or spectators to the unfolding of the human soul and the rising of another Man, who will not be the victim of events or circumstances, but will have the clarity of vision and power to direct and shape the future of the human society. The Montessori system of education has thus been mostly the child's interpreter. The child is said to have its own laws of growth and the ideal teacher who wants to help him must follow him instead of imposing herself and her will on him, like one who follows a novice learning to ride a bicycle.

Ideal Teacher

It is said that an ordinary teacher cannot be instantly transformed into

St. John Ambulance at Vavuniya

The Vavuniya Town Hall was the Venue of an epoch-making event, when a large number of the members of the Community Centres' Union and about a 100 school-children assembled under the Chairmanship of Dr. Sivarejah to inaugurate for the first time a class for the study of FIRST AID, Home-Nursing etc.

Mr. D. Danforth, the A C L G. and Special Commissioner for Vavuniya welcomed the gathering and outlined the purpose for which they had all been invited, and asked Muhandiram E. P. Rasiah the Area Commissioner of the St. John Ambulance Brigade for the Northern Area to address them.

Muhandiram Rasiah said that the St. John Ambulance Movement was about 900 years old and was the oldest social service Organisation in the world and that it was founded in Ceylon about 35 years ago. Now for the first time, through the initiative of Mr. Danforth, it has become possible to inaugurate it in Vavuniya. He hoped that with the enthusiasm now prevalent, it will be possible to spread the knowledge of First Aid, Home Nursing, Child welfare, etc., throughout the length and breadth of the Vavuniya Dt. The Organisation will in the long run, prove a boon to the people in time of accidents, distress or emergency.

Mr. V. T. Nadarajah, the Dt. Staff Officer and Mr. W. N. Thevakadathan the Secretary spoke on the technical sides of the training involved and the important part Doctors will have to play in the training of the pupils and adults. Dr. Sivarejah, then commenced his lecture in First Aid.

முற்றொடர் (3)

திருக்குறள் THE GREAT KURAL

1. பாயிரசியல் Introduction

அதிகாரம் 4—அறன்வலியுறுத்தல்
Assertion of Power of Dharma

(யாழ்ப்பாணத்த, கல்லூர் சிவபக்தமரபணி திரு. ச. குரசங்கரன் L.L.B. Lond) சிவபதார்த்தர், அவர்கள் எழுதியுள்ள "திருக்குறள் உரைத்தொகை" என்னும் நூலிலிருந்து எடுக்கப்பட்டது—ஆசிரியர்

குறள் (37) அறத்தா றிதவேன வேண்டா சிவிகை பொறுத்தானே ரேந்தா னீடை

1. அறநெறி இத்தன்மையது என்று ஆராய்ந்து சொல்ல வேண்டியதில்லை. எங்கும் ஒரு தன்மையதாய் இயங்குவதால் அது பல்லக்கைச் சமப்பவனிடத்தும் ஊர்பவனிடத்தும் வெளிப்படையாக விளங்கும்.

1. No research is necessary to say what the path of dharma is like. As it applies equally in all walks of life, it manifests itself in the palanquin—bearer and also in the man who rides on it.

2. பல்லக்கைச் சமப்பவன் ஊர்பவன் ஆகிய இவர்களிடையில் வைத்த அவன் அறஞ் செய்கையால் சமக்கிரமம் என்பதும் இவன் அறஞ் செய்கையால் ஊர்கிரமம் என்பதும் கண்டு கொள்ளலாம் என்று கொண்டு இதுதான் அறத்தின் பயன் என்று சொல்லுவோம்.

2. One should not take the case of the palanquin—bearer and the man who rides on it as the measure of the fruits of dharma. Do not, therefore, say that the palanquin—bearer bears the weight of the palanquin as he had not done righteous actions and that the man who rides on it is able to do so as he had done righteous actions.

3. பல்லக்கைத் தாங்குவானிடத்தும் அதன்மீது அமர்ந்து செல்வானிடத்தும் இது அறநெறி என்ற சொல்லவேண்டாம்.

3. Do not consider the case of the palanquin—bearer and the man who rides on it as an illustration respectively of life away from and along the path of dharma.

4. அறத்தினால் உண்டாகும் பயனை ஆராய்ந்து இதுதான் என்று கறிய வேண்டாம். பல்லக்குச் சமப்பவனிடும் அதில் ஏறிச் செல்வானிடம் கண்டு அறிவலாம்.

4. One need not take the trouble to do any research to find out what the fruits of dharma are. One can easily infer that they are by a mere look at the palanquin—bearer and the rider therein.

5. அறச் செயலின்பயன் என்ன என்பதை யாரும் சொல்ல வேண்டியதில்லை. பல்லக்கைச் சமத்து செல்வானிடத்தும் அதில் ஏறிச் செல்வானிடத்தும் இடையில் உள்ள சிவற்றமையே அதைத் தெளிவாகக் காட்டும்.

5. It is not necessary for anyone to expound what the fruits of dharma are. It would be made quite clear to us when we see the difference in the states of the palanquin—bearer and the one who rides on it.

சிவிகையில் இருப்பவன் அறஞ் செய்தவன் என்றும் அதைச் சமப்பவன் அறஞ் செய்வதவன் என்றும் சொல்லும் வழக்கத்தை மறுக்கரைப்பதே இக்குறளின் நோக்கம் எனக் கொள்ள இடமுண்டு. அகநகரத்தைத் தழுவி யனவே முன்னைய மூன்று உரைகளும், சமப்பவன் தன் தொழிலைச் செய்கிறானே ஒழிய, தன்பம் அறப்பலிக்கிரமம் என்று சொல்லமுடியாத, ஊர்பவன் எந்தேனும் தன்பம் அறப்பலிப்பவனுள் இருக்கவும் கூடும், மனத்துக்கண் மாசலகையே அறநெறி. அறவோர் ஆரும் வாய்ப்பு இருவருக்கும் உண்டு வாழ்க்கையில் அறியாமையே காண

(Over to page 8)

THOUGHTS TO BE TREASURED

அகண்டரகார சிவபோகம் எனும் பேரின்ப வெள்ளம் பொங்கித் ததும்பிக் பூணமாய ஏக உருவாய்க் கிடந்து

—Thayumanavar

The sea of infinite Bliss called the all-pervading God realization swells to the brim and overflows and lies as one all-embracing whole.



தமிழக அரசின் குறையற்ற அறிவு நம்பிக்கையின் நான்கு விக்கிரமம் தமிழக அரசின் நேத்துமே தமிழக அரசின் தலைநகராக மாற்றப்பட்டது.

Hindu Organ

FRIDAY, FEBRUARY 18, 1972

SOCIALISM NOT AS SLOGAN ONLY

No country has failed to declare socialism as its policy. No nation shall dare express that it is anti socialist. Hence the accepted trend of political thought is towards socialism. Can this pious resolution in itself solve the problem of the people? This question has to be answered by both the governed and the government. The scope of the enquiry will necessarily be extensive. The examination of a single aspect of this problem may prove useful in expediting the progress on the road to socialism.

The people are most concerned with the just, equitable and acceptable Administration of the affairs of the country by the Government. They expect the Administration to be socialist in all its activities so that the country as a whole may progress. A nation is said to be advancing in the socialist direction when the people are able to live contentedly, peacefully and fearlessly. There cannot be any peace of mind if the incidence of crime is precariously permanent. What can socialism do to arrest criminal activities and misdeeds that end in tragedy?

Confining ourselves to one aspect namely the incidence of crime in this country we need hardly point out that as much as homicide, causing of grievous hurt and similar serious offences are com-

mitted under the influence of alcoholic drinks there is also the self-perpetrated crime of suicide. Prohibition of intoxicating ales and the restraint on the sale of insecticides, if insisted on at the administrative level would be a step forward in the march to Socialism. Again the increasing number of fatal accidents caused by gross negligence, rashness and thoughtlessness can be reduced if only proper steps are taken to make the people acquainted with the dangers, apparent and latent, that exist all over into which innocent persons walk unawares. For instance that terrible tragedy at the Tondamanar sea would not have occurred had responsible authorities declared the particular bathing place as dangerous. Fatal accidents at unguarded Railway Crossings, unpatrolled junctions where several streets meet and improvised jetties such as at Kerativu, Changupiddy and Kurikkaduvan cannot happen if precautionary measures are taken by those responsible for the administration of these places.

Awakening in the consciousness of the efficacy of Socialism must not remain as a theory alone; it must be the result of the activities of the administration and the people in the direction of eliminating dangerous habits and danger itself. In such a set up the community will be able to feel the fruits of socialistic thought that aims at the raising of the people to a level of lofty living, free of danger

Education of the Baby

(From page 5)

an expert Montessori teacher, but must be created, as it were, anew "by ridding herself of pedagogical prejudices." Then the teacher must have faith in the fact that the child would reveal himself through work in the surroundings that she arranges for him. As guardian and custodian of that environment, the teacher should concentrate on properly setting it; herein lies the attraction that will polarise the will of the child. Madame Montessori thinks that "the materials around the child must always be kept beautiful, shining and in good repair with nothing missing, so that they look

new to the child and is complete and ready for use. The teacher as an important part of that environment must herself be attractive, preferably young and beautiful, neatly dressed, scented with cleanliness, happy, contented and graciously dignified." This is the ideal, though not always perfectly reached; but the teacher must realise that the children are great people in the making, to whom she owes understanding, respect and service.

In the second stage, the teacher has to follow those aimlessly wandering minds and bring them round to concentrate on some work that appeals to them most. "To such children the teacher needs to be seductive and may use any device, except of course, the cane to win their attention and for the creation of concentrated interest in work."

Montessori Teacher

Montessori teachers are, however, not servants of the child's body. They must help the child to act for himself to will for himself and to think for himself. This is the type of work of those who aspire to serve the spirit. It should be the teacher's joy to welcome the unfolding and manifestation of the spirit. The Montessori teacher should thus be capable of penetrating the secret of childhood and have a knowledge far superior to that of the average teacher of today, who seems content with superficial facts of the children's lives.

Malleability of Mind

If we want to alter the habits and customs of a country or if we wish to accentuate more vigorously the characteristics of a people, we must begin with the child, for, very little can be done with adults. To change a generation or a nation so influence it towards either good or evil, to re-awaken religion, to revive our culture or to achieve anything remarkable, we must start with the child, whose potentialities are tremendous. The truth of this was forcefully demonstrated by the Nazis and Fascists who changed the character of whole peoples by working on the plastic, pliable minds of German and Italian youths, for, the mind of the child is like soft wax susceptible at his young age to impressions which could not be taken at a later age, when the special malleability would

CEYLON AND BANGALA-DESH

BY S. SIVASUBRAMANIAM

The situation in the neighbouring subcontinent, composed of India and Pakistan, has its repercussions on world politics. Ceylon, so close to the area concerned, naturally comes within the range of such repercussions. Though, no doubt there are difficulties, the matter could yet be dealt with in a satisfactory manner by the Government and people of our country. A proper appreciation of the past background, a balanced and equitable realization of the present, and a dispassionate insight into the future, all taken together, would enable Ceylon to do its best by itself and by the countries concerned and the cause of international peace and goodwill.

The following appear to be some of the salient points worthy of being taken into consideration in this context

1. The Republic of India and Pakistan once constituted a single unit in the British Commonwealth, Pakistan Consisted of two wings, Western Pakistan and Eastern Pakistan. The term "Bangala Desh" is a description now given to Eastern Pakistan. Eastern Pakistan itself represents one of the two divisions of Bengal, Eastern Bengal, and Western Bengal. When the British left

India, Eastern Bengal was included in Pakistan, and Western Bengal was included in India.

2. It would be useful to try to trace the past connection between Ceylon and Bengal and also to refer to some aspects of Bengali's own history. Centuries ago, it has been said, that the Sinhalese community had very close connection with Bengal and that the founder of the Sinhalese race, Prince Vijaya himself, came over to Ceylon from Bengal.

3. Bengal, undivided, had played a very distinguished role in the history of Indian Nationalism. It also contributed greatly to the beginnings of the National Movement in Ceylon.

4. In the last century and in the early part of the present century, the Buddhist revival greatly originated with the efforts of Venerable Anagarika Dhampala. The foundation of the Mahabodhi society, the movement for the propagation of Buddhism, the initiative for the restoration of Buddha Gaya, all these important incidents in the History of Asia and in that of the world, drew substantial support from the leaders of Bengal and its people. Later on, we came to another stage when the movement for the restoration of

(Over to page 7)

have diminished, if not disappeared.

How can we speak of Democracy or Freedom, when from the very beginning of a child's life, we want him slavishly to submit to our will and to obey us and carry out our orders, "Do as I tell you". The idea of real freedom can be imparted only at the beginning of life and not at the adult age. Most of our people who have been sapped of their powers devitalised by mental fatigue, whose wills have been broken by elders (or their Rulers) are incapable of tasting the sweetness of Democracy, pure and simple.

Our ancient Rishis and Saints have remarked that the purpose of life is to receive the occult Command of self-realisation which harmonises all, creating an even better world. The world was not created for us only to enjoy, but we were created as poten-

tial links in the evolution of the Cosmos. Of all animate beings, man is capable of adapting himself to any country—desert or jungle—of any climatic condition, for, man alone is free to go wherever he likes and make a heaven or hell of a spot.

So, let those who wish to teach our young tots, convert and transform themselves into the correct type of Montessori teachers and lay the foundation of a sound education on correct lines so that they may turn out not automata, but polished rational beings, who will prove to be ornaments to our society and blossom into outstanding men, not mere y of Ceylon but broad-minded citizens of the world.

Therefore, the responsibility of those who establish and run Montessori schools is indeed very great.

The Late Dr. T. Arulampalam

A Tribute by S. R. Kumaresan

The news of the sudden demise of Dr. T. Arulampalam, M. B. B. S., D. P. M., the first Psychiatrist of the Jaffna Psychotherapeutic unit has shocked almost everybody who knew him. He worked as a Psychiatrist in Colombo for a short time soon after returning from England in 1966. I knew him from his school days. He made a mark as a clever student and an able speaker.

In 1961 when I met him in the Jaffna town, he told me he was working at the Kankesanthurai Civil Hospital. He was simple and unassuming. After a month or so I read in the newspaper that he would be proceeding to England to specialise in Psychiatry.

In 1966 I heard that he had returned from England and that he would be the first Psychiatrist in Jaffna — Base Hospital (Manthikar), Pt. Pedro. The Teachers' Circle of Jaffna Central College was anxious to listen to him. In February '67 he spoke there on "Mental Health". He mentioned how the ways of a drunkard affected the mind of his children. He referred also to a 'broken' home as a factor for the mental deterioration of children. Suppose we had a dull child in the class he advised us not to punish the child without learning

something about his home. He said, "when a person develops stomach troubles we sympathize with him and take him to a doctor; But, when a person develops mental illness we ridicule him. What is there to ridicule? Society must change its attitude towards the mentally ill." A member of the audience raised the question, "Does religion help those mentally ill?" He replied in the affirmative and added, "In Ireland, a hundred per cent Catholic country, the rate of neuroses is not high whereas in America the disease is on the increase." He mentioned that the shrine they had built at the Pt. Pedro hospital was of great value to the 'mental' patients there.

He addressed the Jaffna Psychological Society more than once. He served it as its President for sometime. The society bids him farewell last year. The patients at Point Pedro shed tears on the eve of his departure from Jaffna. He was very kind to them and became quite popular.

He was only 42 years old. We are told that he recited some sacred hymns of our saints a few hours before passing away.

May his soul rest in Peace.

Father of India and Father of Pakistan, and by Netaji Subhas Chandra Bose, a Bengalee leader, the indomitable and sagacious founder of the Indian National Army that fought against the British. It also useful to recall that Mahatma Gandhi and Netaji Subhas Chandra Bose served not only the Hindus but the Muslims, and the other communities as well, even as Mr. Jinnah served not only the Muslims, but the Hindus and other communities as well. Unfortunately difference arose at a later period between these leaders and their followers. Such differences are not unusual in the history of the world.

6. It is also very important to remember that Mr Jinnah who was more or less a citizen of Bombay, though born in Karachi, received the most influential support for the ideal of Pakistan, from the Muslims, of Bengal, a majority of whom are now found in Eastern Pakistan. Eastern Pakistan formed the spear head of the demand for Pakistan under Mr Jinnah's unique leadership.

7. Again owing to unfortunate circumstances, the governments of Western Pakistan and the people of Eastern Pakistan appear to have been drifting away from each other, even as Hindus and Muslims started drifting away from each other prior to and leading to the great partition and separation of the sub-continent into two Sovereign States.

8. In view of the differences between Eastern and Western Pakistan resulting in grave danger to the safety and stability of India, the Government of the Indian Republic had to intervene in order to send back from Indian territory ten millions refugees from East Pakistan to their own country so closely. It was best that the intervention came from a country so closely related and connected in all possible manner and under the leadership of the present Prime Minister of India Shrimathi Indira Gandhi, the very embodiment of internationalism. It was doubly fortunate that the intervention came from such a source and not through any other agency specially when the United Nations Organization signally failed to perform its duty,

though it was admitted that an entire people could not be allowed to be harmed even in its own country, by a military government as in the case of Eastern Pakistan. The following paragraph regarding the conduct of India generally and in this context is noteworthy:

Wilson Finds India A Marvel

London Jan. 27. One of the wonders of the post-war world was the ability of the Indian people to maintain a democratic system in a world where democracy and freedom of expression was so fragile, the British Opposition Leader, Mr. Harold Wilson said here last night.

He was speaking at a Republic Day meeting in London.

Referring to the recent India-Pakistan war he said "It is always regrettable when such human misery sparks off armed conflict, but I put on record my personal admiration for the restraint exercised by the Indian Government and the army in the war, and the calm and order with which they transferred power to Bengala Desh." —UNI.

9. The territory of Eastern Pakistan is bigger than that of Western Pakistan. The population of Eastern Pakistan is also greater than that of Western Pakistan. The resources of the East are also said to be richer than those of Western Pakistan.

C. I. N. T. A's Memorandum

(Continued from page 8)

Courts shall be continued.

Sgd. V. Manickavasagar
President
J. K. Retnanandam
Hon Secy.

Amendments Official Language

Delete Sections 7 and 8 of the Draft Constitution, and insert the following instead:—

7 a. The Official Language of Sri Lanka

shall be Sinhala throughout the Island.

Provided that the Tamil Language shall be used:—

- (i) In the Northern and Eastern Provinces for the transaction of all Government and public business and the maintenance of public records, whether such business is conducted in or by a department of institution of the Government, a Public Corporation or a Statutory Institution; and
 - (ii) For all correspondence between persons, other than Officials in their official capacity educated through the medium of the mother tongue and any Official in his official capacity, or between any Local Authority in the Northern and Eastern Provinces which conducts its business in the Tamil Language and any Official in his official capacity.
- 7b. Subject however to the provisions of the next two succeeding sub-sections all State documents and records in all parts of the Island shall be maintained in Tamil also
 - 7c. All public records that is records liable to public inspection or necessary for production in Courts of Law, shall be in Sinhala and Tamil throughout the Island.
 - 7d. All Acts, regulations, orders, proclamations, rules, bye laws and notifications made or issued under the written law, the Government Gazette, and all Official publications circulars and forms issued or used by the State, State-Corporations or Statutory Institutions, shall be in Sinhala, Tamil and English.
 - 7e. Notwithstanding anything in clause 7a aforesaid, the National Assembly may provide that English be an Associate Language, for such period of time as the National Assembly determines.
- Sgd. V. Manickavasagar
President
J. K. Retnanandam
Hon Secy.

Ceylon and Bangala-Desh

(From page 6)

Buddhagaya gathered strength. It has been recorded that when the Buddhist delegation from Ceylon led by Venerable Kasappa then Dr. Cassius Pereira, went to India full support was received from certain Indian leaders, chief of them being the late Mr. C. B. Das who was not only an All-Indian leader, but was also the accredited leader of the Hindus and Muslims of undivided Bengal. It is also useful to record that the Calcutta University and Bengal's educational centres and later on, the Visvabharthi University flooded by the world renowned Bengalee poet Gurudev Rabindranath Tagore were instrumental in contributing their share towards the cultural progress of Ceylon and all in producing leaders of

an earlier generation like Sir Don Baron Jayatilleka and Sir W. Doraiswamy. At a prior stage, the labours of Bhagavan Sri Ramakrishna Paramahansa and Swami Vivekananda and the Sri Ramakrishna Mission had started influencing the religious and cultural life of the people of Ceylon.

5. It is also important to bear in mind that the movement for Indian Independence which successfully resulted in the establishment of two republics, that of India (Bharat) and Pakistan, greatly contributed to the achievement of Ceylon's own Independence. The Movement for the Indian Independence in turn was decisively influenced by leaders like Mahatma Gandhi, and Quad E Azam Jinnah each of whom was called respectively the

C. I. N. T. A's Memorandum On Language

(Continued from last issue)

Sir John Kotelawela speaking in Jaffna promised the Tamil Language an equal place in the Constitution.

But designing politicians to gain their personal ends played on the emotions of the Sinhala people.

Mr. Bandaranaike was persuaded by his supporters and he, for the first time advocated Sinhala only as the Official Language of Ceylon; but conscientious gentleman that he was, he realised the injustice of this and adopted a resolution recommending Sinhala only as the Official Language with a statement of specific uses for the Tamil Language. Two are worthy of citation:

1 Legislation Tamil may also be used in the Senate and in the House of Representatives, and all laws will be promulgated in that language as well.

2 General. All citizens shall have the right to transact official business in Sinhala or Tamil in any part of the Island

The Committee of the S. L. F. P. accepted this, but publicity was not given for political reasons. The resolutions were referred to as Sinhala only, with reasonable Use of Tamil. Mr. Bandaranaike said that to satisfy Sinhalese sentiment he was advocating Sinhala Only but to avoid hurting the Tamils he was proposing various provisions for the use of Tamil. The original Language Bill he drafted made provision for the Tamil Language and its use. But a lecturer fasted on the steps of the House of Representatives, and there was a threat that 200 Buddhist priests would join him.

The Official Language Act was enacted by a simple majority with the Tamil representatives voting against it. The Act itself is of doubtful legal validity and it is this Act which is sought to be written into the Constitution thereby depriving any future Parliament which may decide to amend this unjust legislation, of altering one word of the Act.

The Draft Constitution does not even have the protection of Section 29 of the present Constitution, and creates open

ground for discrimination against religious and racial minorities. The proposed Constitution seeks to remove the little unity that exists now. Our constitutional fathers must not seek refuge in the few opportunists who will say and do anything for their personal advantages to infer that the entire Tamil community supports the Language provisions in the Draft. One meets this breed in every community, but they do not count.

One of the principles of State policy (Section 16(4) in the Draft Constitution provides -

"The State shall endeavour to strengthen National Unity by promoting co-operation and mutual confidence between all Sections of the people of Sri Lanka including racial, religious and other groups"

The objects of the amendments we have submitted is to give effect to, and achieve this ideal.

We request that these amendments be not rejected on the ground that they are not in conformity with the basic resolutions. We ask that you consider them in the spirit in which they are made, namely, that if our mother land is to go forward in unity, the co-operation and confidence of the Tamil people are vital.

Within a month or two from today the coping stones of the New constitution will be laid, and the very last opportunity for adjusting differences between the Tamil people and the Sinhala people is likely to be lost. Once the Official Language Act and the Language of the Courts Act as formulated by the Minister for Constitutional Affairs are written into the Constitution, it will be the crossing of the Rubicon for the Tamil people. Hereafter, not even a punctuation mark can be altered without at least a two-thirds majority in the National Assembly voting for it. This may well be a practical impossibility.

We pray that good sense will prevail, and national unity, which we earnestly look forward to, will not be jeopardised.

Sgd. Y. Manickavasagar
President.
J. K. Retnanandam
Hon. Secy.

Amendment Language of Legislation
Amend 9 (1) as follows:—
All laws shall be enact-

ed or made in Sinhala and Tamil; but wherever there is a conflict between the Sinhala and Tamil enactments, the Sinhala enactment will prevail.
Delete 9 (2)

10 (1) as in the Draft Constitution

10 (2) as in the Draft Constitution

10 (3) to read as follows

Unless the National Assembly otherwise provides the law published in Sinhala and Tamil under the provisions of subsection (1) of this section, shall, as from the date of such publication, be deemed to be the law and supersede the corresponding law in English

Sgd. V. Manickavasagar
President.
J. k. Retnanandam
Hon. Secy.

Amendments Language of the Courts

11 (i) The Language of the Courts and Tribunals empowered by law to administer justice and of Courts, Tribunals and other Institutions established under the Industrial Disputes Act and of Conciliation Boards established under the Conciliation Boards Act No. 10 of 1958 shall be Sinhala throughout Sri Lanka, save and except that in the Northern and Eastern Provinces it shall be Tamil and accordingly their records, including pleadings, judgements, orders, including pleadings, proceedings, judgements & orders of all Judicial and Ministerial Acts shall be in Sinhala throughout the Island, except that in the Northern and Eastern Provinces it shall be in Tamil.

Delete the proviso to 11(i) 11 (2) A as in the Draft Constitution.

11 (3), 11 (4) be re numbered 11 (3) and amended as follows by interpolating the words "or their recognised Agents", after the word "applicant", in line 1 11 (4) of the Draft Constitution

Add the following as 11(4) Until all written laws including subordinate legislation in force immediately prior to the commencement of the Constitution are published in the Gazette in Sinhala and Tamil translation as provided in Section 10 (1), or until the expiry of a period of 15 years from the date of the adoption of the Constitution by the Constituent Assembly whichever is earlier, the existing practice regarding language of the

(Continued on page 7)

திருக் குறள்

(From page 5)

மாகக் கொள்ளப்படும் உயர்வு தாழ்வுகளை வைத்து அந்ததை அளந்தறியக் கூடாது என்பது கருத்து.

ஆனால், ஆசிரியர் மூலத்தில் மாசர், ஆயுளுணிகள், பொய் பதன வகைத்துள்ளோர் முதலியோரே பல்க்கினை செல்லக்கூடிய தத்தும செல்லும் வழக்கமும் உடைய வராய் இருந்திருக்கலாம் என்றும் கருத இடமுண்டு. முயற்சியுடையான் ஒருவன் அது இலவாத ஒருவன் ஏவல் வழிபட்டு அவனை வருந்திச் சமசுகிருன். மறையை வன் பலகக்கல் அமர்ந்த செலவன் இருவர் நீதிக்கும ஏதுவானது அவ்வாறு முன்செய்தல்களையே அன்றிப் பிறிதில்லை என்பது காத்த இக்கருத்தைக் கொண்டே அதற்கு ஓர் உதாரணம் காட்டியுள்ளார் ஆசிரியர் என்றும் உரை செயலாம். இக்கருத்தைக் கொண்டவை பேரான்காம கிரகம் உரைகள் பரிமேலழகர் முதலிய பழைய உரையாசிரி. ர். னும் இக்காலகால உரை ஆசிரியர் களிற் பலரும் இக்கருத்தையே கொண்டுள்ளனர். இது என வேண்டா என்பதற்கு இது என்று யாம் ஆகம னாவையான் உரைத்தலை வேண்டா என்று பொருள் காண்பர் பரிமேலழகர். ஆற - நெறி; பயன். (வளரும்)

Saiva Paripalana Sabhai Jaffna

BOOKS FOR SALE

In Tamil Language

	Rs.	cts.
THIRUCHENDUR PURANAM...	10	00
THANCHAI VANAN KOVAI	6	00
PULIYOOR ANTHATHY	2	00
SAIVA THIRUNERITH THIRADDU	75	
SAMAYA KURAVAR SANTHANA KURAVAR	75	
THIRUKURAL CHAPTERS 1-10	75	
NALAVENBA KALINEENBU KANDAM	75	
A SHORT HISTORY OF SAMAJAKURAVAR SANTHANAKURAVAR	75	
SAIVAPOTHAM Vol. 1	60	
SAIVAPOTHAM Vol. 2	60	
NAVALAR AUNCHALI	50	
VINAJAGAR	40	
MALAYA PADCHAM	25	

In English Language

THE ANALYSIS OF THE THIRUMANTIRAM	5	00
TAMIL: ANCIENT AND MODERN	2	00
VEDANTA MOOLA SARAM	2	00
GLORIES OF SHIVISM	1	50
THE ELEMENTS OF SAIVA SIDDHANTAM	1	50
C. W. THAMOTHARAMPILLAI (1832 - 1901)	1	25
THE GENESIS OF THE SIVAGNANABODHAM	1	25
AN OUTLINE OF SIVAGNANABODHAM	1	25
DAKSHINAMURTHI (His Life and Teachings)	1	00
A STUDY OF THE SVETASVATARA UPANISHAD	1	00
AN ELUCIDATION OF THE TIRUPPASURAM	1	00
TAMIL SAGES AND SEERS OF CEYLON	1	00
INAVAILAR AUNCHALI	50	

Apply to:
The Manager,
SAIVA PRAKASA PRESS
Jaffna.

சாஸ்திரம் முதலானவை மலிவாகக் கொள்வதற்காக
செய்யப்பெற்றவை சென்னை குடியிருப்பவர்களுக்கு
சென்னை நகரம் சென்னை நகரம் சென்னை நகரம்
சென்னை நகரம் சென்னை நகரம் சென்னை நகரம்

Printed and published by Mr. M. Mylvaganam residing at No. 2, Second Lane Brown Road Jaffna, for and on behalf of the Proprietors, the Saiva Paripalana Sabhai, Jaffna, at their Press the Saiva Prakasa Press, 450 K. K. R. Road, Jaffna, on Friday, February 18, 1912

Editor: B. N. SIVARAJAKAN