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X

JAFFNA, FRIDAY MAY 26, 1972

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REPUBLICAN CONSTITUTION RECEIVES APPROVAL

One Hundred and Twenty Members O. K. by Sixteen Said 'No' Thirteen Were Not There

With the required two-thirds majority, the New Constitution was passed, 120 voting for 16 against and 13 boycotting. On May 22, 1972 at 12.46 p.m. the inauguration of the Republic — The Free Sovereign Independent Republic of Sri Lanka as described in the Constitution took place.

Mr Dudley Senanayake in a lengthy statement explained why the U.N.P. was voting against the Constitution.

"The United National Party considers it unfortunate that the Government has thought it fit to proceed with undue haste in the formulation of a Constitution despite protests from many sections of the people and from the United National Party and in the extraordinary and inhibiting circumstances of rule by Emergency Regulations under the Public Security Act.

It is surely ironical that a free sovereign and independent Republic is to be proclaimed at a time when the most stringent and abnormal restrictions on the rights and liberties of the people have been imposed when the Government still fears a recurrence of violence and disorder when the freedom of speech and assembly is restricted, when the national Press is deprived of free expression, when the personal problems of the people aggravated by the desperate economic situation and the unbearably high cost of living have impaired their capacity to concentrate meaningfully on the new Constitutional proposals.

The United National Party further feels that

the opportunities afforded to the people to study and to understand what took place in the Constituent Assembly were most meagre and that reasonable provision had not been made to keep the people informed, nor have the restrictions on free assembly, free speech and unrestricted political discussions enabled political parties and other bodies that would have under normal circumstances engaged in this task, to perform their rightful functions

It is indeed a tragedy that the people have had no opportunity whatsoever to even read the draft Constitution that has been discussed in the Constituent Assembly and which has now reached the concluding stages. The people hardly know even today what the new Constitution is. The United National Party considers that in these circumstances the new Constitution will not reflect the wishes of the people as consultation with and involvement of the people have been most inadequate.

This matter has a particular importance and relevance in that the Government claims its right to formulate a new Constitution on the basis of a mandate from the people. Indeed even were such a claim conceded, there are vital and notable departures in the draft Constitution from the professed policies and objectives declared in the United Front Manifesto.

Two examples are that part of the United Front Manifesto which guarantees to secure the fundamental rights of the people and to remove all

hitherto existing restrictive and repressive laws and the proposal in the draft Constitution arbitrarily and without any mandate from the people to extend the term of office of the present Members of Parliament for a period of five years from the date of the Constitution.

Thirdly the United National Party considers that the new Constitution does not assure the people even the same rights, liberties and privileges guaranteed by the 1948 Constitution. It is further not satisfied that the safeguards provided in the new Constitution to preserve and to protect the rights and liberties of the people are adequate and in particular, that the institutions contemplated by the new Constitution to protect these rights and liberties are free from improper interferences and coercion.

The recent legislation passed by the Government notably the Criminal Justice Commissions Act and the Interpretation Amendment Act clearly demonstrate the need for adequate safeguards to be provided in the Constitution to protect the fundamental rights of the people and to ensure the absolute impartiality and integrity of the institutions set up to safeguard them. A free people must not be condemned to State slavery even by its own elected representatives under the cover of an alleged mandate.

When the Basic resolutions were presented to the Constituent Assembly the United National

(Over to page 6)

TAMIL UNITED FRONT TACKLES SITUATION

Conference Approves Continued Boycott

Detailed Decision After Consultation At District Level

The Committee of the Tamil United Front met at the Head Quarters of the All Ceylon Tamil Congress Party at Main Street Jaffna on May 24, 1972 with Mr. S. J. V. Chelvanavakam M. P. in the chair.

Messrs M. Sivasithamparam, A. Amirthalingam, S. Naderajah, T. Sangarapillai, T. Thirunavukarasu, A. Kumarakuru, R. N. Sivapirakasam, V. N. Navaratnam, V. Dharmalingam, V. Anandasangari, K. P. Ratnam, X. M. Sellathambu, A. Thangadurai, C. Suntharalingam, K. Thuraiatnam were among those present.

The consensus of opinion was that the T. U. F. should hold meetings at district level and keep the people informed of the political situation and the program of the Tamil people in furtherance of the decision to show disapproval of the New Constitution.

Schedule of Meetings

Amparai June 3, Batticaloa June 4, Mannar June 10, Vavuniya June 11, Mutur June 17, Trincomalee June 18. A public meeting will be held at Jaffna on June 25 where the details of the program of action will be announced.

MASS MEETINGS WITHOUT MIKE

SURGING CROWDS STAYED TILL THE LAST SPEECH

The use of the loud speaker was denied to the Tamil United Front for its meetings on May 24 at the Naval Ashram and at the Jevan Hall. Perhaps the Authorities felt like the proverbial person who believed that the denial of the use of the comb would disturb a marriage ceremony. But the thousands gave the proper answer to the Authorities. They made the meetings a memorable success.

Mr. S. J. V. Chelvanavakam presided. Messrs C. Suntharalingam, X. M. Sellathambu, M. Sivasithamparam, A. Thangadurai & A. Amirthalingam were among the speakers.

The speakers explained the plight of the Tamils in the present situation and declared that the opposition to the New Constitution must be made in the most impressive way.

THOUGHTS TO BE TREASURED

அறிவு அறியாமை
இரண்டும் அகற்றிச்,
செறிவற்றவாய் எங்கும்
மின்ற சிவனைப்.
பிறிவு அறியாது
பிரான் என்று பேணும்
குறி அறியாதவர்,
கொள்(ரை) அறியாரே.

(Tirumantiram)

Those who, getting rid of both knowledge and ignorance are unable to realize the Omnipotent and Omnipresent God as the inseparable Lord to be aimed at, they know not the truth.



சுதந்திரம்

உச்சமாயவே தூணாயவே
உச்சமாயவே தூணாயவே
உச்சமாயவே தூணாயவே
உச்சமாயவே தூணாயவே
உச்சமாயவே தூணாயவே
உச்சமாயவே தூணாயவே

Hindu Organ

FRIDAY, MAY 26, 1972

THE NEW REPUBLIC

Evolving from statehood to full sovereignty has been the pious aspiration of the people of this country. The inauguration of the Republic of Sri Lanka is said to be in consequence of this yearning. Though this constitutional change has been effected the fact remains that a sufficiently significant section of the people or, to be more exact in expression, one community has been left in the lurch. A republic in its simplest connotation indicates the government of the country by the people that is to say by their elected representatives. The conversion of the House of Representatives elected in May 1972 into a Constituent Assembly and the latter by a constitutional change becoming the National State Assembly have been claimed by the U. L. F. to be the wish of the people reflected in their verdict based on the manifesto of the U. L. F. The voter's verdict in any logical interpretation of democratic doctrines cannot indicate anything more than what percentage of the entire voters the U. L. F. obtained at the 1970 General Election. The statement of Mr. Dudley Senanayake, inter alia, refers to this aspect while deploring the adoption of the New Constitution at a time when

the country has been declared to be in a state of Emergency.

The U. L. F cannot deny the fact that the term 'Sovereign Republic' will be an empty phrase if all the communities inhabiting this Island have not jointly adopted that form of Government. In this context we have to make it clear to all critics that of the six Tamils who voted for the New Constitution, two owe their seats in the National Assembly to the Government as they had been appointed Members in the former House of Representatives. These two have 'appointed' allegiance and duty owing to the Government. Hence their acceptance of the New Constitution. Three elected members who voted with the U. L. F. were elected in May 1970 on party tickets, one from the F. P. two from the T. C. while one had no party affiliation. Both the F. P. and the T. C. have always been opposed to the New Constitution. These somersaulting members cannot be heard to

say that they represent the parties that nominated them as candidates for the 1970 General Election, nor can they attempt to speak for the Tamil Community. The Independent member who crossed over to the S. L. F. P. for reasons best known to him cannot represent the Tamil view point unless he had by a referendum assessed the mind of the Electorate that returned him to the 1970 Parliament. The Tamil United Front by the very fact of its representative composition alone can voice the sentiments of the Tamil people. The Front has been acting as directed by the Tamil people and has quite correctly rejected the New Constitution. The reasons for this rejection have been openly and convincingly stated both in the Constituent Assembly and in public. Public meetings fully representative of the Tamil people have endorsed the action of the Front.

The ruling party in the National State Assembly cannot ignore these vital factors.

Language Rights of the Tamils

Relegated to Subordinate Position

(Speech made by the President, Ceylon Institute for National and Tamil Affairs, at the Annual General Meeting of the Institute held on Sunday, May 13.)

I wish to refer to an epoch-making and memorable event which is due to take place in the land of our birth; in a few days our motherland will be a free, independent and sovereign republic. We gladly welcome this status.

You are aware that during the last many months we took an active part in making representations on the proposed constitution, though we are not a political organization, we felt that as a responsible group of citizens it was our duty to participate in the historic task of constitution-making.

One of the objects of our Institute is to forge an united Ceylonese nation and to make this a reality; we therefore urged this end in view we strove to have the equality of all Ceylonese citizens recognised and enshrined in the constitution, not only in civil and political rights, but also in the religious, cultural and language rights; it is in this regard that we sought for the Tamil language its rightful place in the constitution, and equality of status, for this was a means of ensuring national unity. The new constitution provided the opportunity, and the means to achieve this. Our endeavours have not succeeded; our minimum basic demands do not find a place in the constitution. There is no doubt that by this constitution the language rights of the Tamils have been relegated to a subordinate position. We are disappointed. Our constitution-makers have lost the opportunity of establishing that firm foundation so vital to National Unity. Those of you who have read the relevant provisions on language will see that the Tamil-speaking people's knowledge of the laws is derived from translations; they are bound by regulations relating to the use of their language, which the framers of the constitution have been careful to state are not part of the constitution, but subordinate legislation. We are also to have for the courts in the Northern

and Eastern Provinces such legislation for the future which the National Assembly may provide in regard to the conduct of proceedings in the courts of these areas; the only welcome provision is that litigants in the Northern and Eastern Provinces may submit their pleadings in Tamil.

In this little land of ours equality of status for both the indigenous languages should never have been a problem, but a problem has been created. Let us not despair. Whilst extending to the Government our fullest cooperation in the implementation of all progressive measures for the common good, we shall continue in our efforts to secure the adoption of measures to ensure equality amongst all Citizens irrespective Race, Religion and Language. I am confident that by and large the majority of our people have a sense of justice, fairplay and goodwill; let us get together and strive not to obtain small mercies, but to demand our just rights. What should be our course of action? Certainly not the use of harsh and angry words; certainly by threats or by show of violence, but by persuasion and appeals to the reason of the masses. It is by the education of the masses that National Unity can be achieved: "the love for Unity must grow in the minds and hearts of the people and the only process is education. This may take years, nay even take decades, but we must not falter in our resolve. It is a course of action which must be pursued so that the Tamil-speaking people may live with dignity in the land of their birth. This land of ours can be One Nation, if her sons and daughters, whatever their Race or Religion be, will in thought, speech and writing give themselves undivided to a country undivided".

So much for the constitution and the language rights of the Tamils. Our Institute has other important work before it; the days ahead of us; it is of paramount importance that our youth should be steered to use their hands in the fields of Agriculture and Industry, for therein lies our salvation; for if we reach self sufficiency in food, clothing, shelter, and have reason-

முறகுடர் (8)

திருக்குறள் THE GREAT KURAL

பொருட்பால்

(யாழ்ப்பாணத்து, கல்னூர் சிவபக்தமாமணி திரு. ச. குரகங்காரன் L. L. B. (Lond.) கீயாயதார்தரர், அவர்கள் எழுதியுள்ள "திருக்குறள் உரைத்தொகை" என்றும் நூலிடுக்கு எடுக்கப்பட்டவை

திருவள்ளூர் அறிவுரைகள் எக்கவத்திற்கும் பொருத்தமானவை. இக்கவத்திற்கு கூட அரசியல் முதலிய பொருத்த காரியங்களில் ஈடுபடுபவர்கள் உட்பட எம் அனைவரும் ஒழுக்கிய வேண்டிய உயர்ந்த கருத்துக்கள் திருக்குறளில் அடங்கியுள்ளன என்பதை உரையாசிரியர் தரும் விளக்கங்கள் மேலும் தெளிவாக்கியுள்ள — ஆசிரியர்.

அநிகாரம் 78—படைச்செருக்கு

குறள் 772

கான முயலெய்த வம்பினில் யானை
பிழைத்தவே வேந்த லரிது

காட்டில் ஓடுகின்ற முயலைக் குறித்தவருமல் எய்த அம்பைத் தாக்கிக் கொண்டிருந்ததை விட வெட்ட வெளியில் கின்ற யானையைத் தாக்கிக் குறித்தவறிவிட்ட வேலாயுதத்தைத் தாக்கிக் கொண்டிருந்தல் (வீரனுக்கு) இனிமை தருவதாகும்.

It is more pleasant (to a brave soldier) to hold the javelin that was unsuccessfully aimed at an elephant standing in open ground than to hold the arrow that was successfully aimed at a hare running in the jungle.

இது மாற்றரசன் படையெடு பொருதானேர் வீரன் அது புறங்கொடுத்ததாக நாணிப் பின் அவன்றன்மேல் செல்லுற்றானது கூற்று என்பர் பரிமேலழகர். பிறிது மொழிதலாக முயல் வலியற்ற வீரரையும், களிற்று எதிர்த்தப் பொருமல் வீரரையும் காட்டின என்பர் உரை வளம் தொகுப்பாசிரியர். மேலும் படை புறங்கொடுத்ததாக நாணி மாற்றரசன் மேற் செல்லுற்றான் கூற்றுக்கே கொள்ளன் புறங்காட்டிய படைமுயல் பிழைத்த களிற்று மாற்றரசன் எனக் கொள்ளப் பெற்று முயல்மேற் செல்லாமையே, படைச்செருக்காவதோடமையாது குறித்தவரல் படையிழிவாகும் என்பதும், சிறியாரைக் கொன்றான் வெற்றியினும் பெரியாரை இலக்காகித் தவறுதல்மேல் என்ற அளவிலேயே இக் குறட்கருத்துச் சென்றியைவதாகும் என்பதும், அவர் குறிப்பாகும். பரிமேலழகர் கொண்டதுபோல் வீரன் கூற்றுக்கே கொள்ளாமல் ஆசிரியர் கூற்றாகவும் கொள்ளலாம். பரிமேலழகர் தரும் விளக்கம் இக்குறள் தமிழ்ச்சி என்று சொல்லப்படும் பண்பாட்டைக் குறிப்பதாகக் கொள்வது. தமிழ்ச்சி — தேற்றிடுகுவாரைத் தாக்காத மறப்பண்பு (பு. வெ. மா. வஞ்சி, 20)

(வளரும்)

The Soul of Character

BY
V. SUBRAMANIAM
Saiva - Pulavar

(Continued from last issue)

It may appear a paradox that the self is advanced by the killing of the self, nevertheless, it is a fact. Why is it that a man sympathises with his suffering fellowman and denies himself a portion of his comforts to relieve the sufferings of the object of his sympathy? Why is it that he takes up public office of trust and responsibility merely as a labour of love and devotes his leisure a purpose which is not to add to his comfort? Why is it that he goes up to distant and unknown lands and under the hot sun and in an enervating climate he works away his life for dispelling the darkness of ignorance? Why does he renounce all the alluring pleasures of life for what he thinks as the higher object to be gained? All these he does, to raise his dear-self from the trammels of flesh and the mire of earthliness. He knows that the senses are dangerous to be looked up to as guides, that the objects of the senses when gained and enjoyed bring on satiety and that therefore he must see a higher pleasure which does not cause this satiety. If he is not a man who does not set forth before himself as an object to be gained either popular applause or reward in the shape of fortune or honour the aim is much higher than these and that aim takes him to higher levels of ever expanding usefulness.

The fact is that in each human being, there are two selves—a higher-self and a lower self, the one pulling him up, the other dragging him down. The latter is due to the false identification of himself with the fleshy habitation (i. e.) body, from which latter he fails to separate the undwelling self the individual soul—The Soul

ably good health services, there is little else we need to be economically independent. There should be sustained programme in the field of Agriculture and Industry, to be implemented over a period of years in accordance with the Government's 5 year plan; for this we need men of integrity, dedicated to the cause of economic independence and upliftment; let us work towards this-

is the spirit in him and the pure and the sublime that is to endure for ever. By long habitation in the muddy vesture of decay (as Shakespeare calls it) he identifies the body with the one who is invested in it and can never bring himself to believe that he is not the vestment but the Self in it. He may talk glibly of the Soul being distinct from the body in the language of the learned and may appear in his talk like a veritable sage, but all the while he has no faith in what he says. Such a man is a lover of worldliness and is ever mindful to get name and fame and to hoard up heaps, because his ambition wants them; his senses require them for their satisfaction. This man is in his lower-self. Whatever public duty he does, whatever charitable work he undertakes and whatever sacrifice he makes are baits for higher rewards for the exaltation of the lower-self. Any work of public usefulness that such a man undertakes cannot be enduring: The moment the object is gained, or the moment he comes to realise that that is not the way to gain his object, he will give it up. Public interests suffer by having been entrusted to such a man. There will not be that persistency that can be possible when one does one's duty aimless of reward. From this description it will be seen that the large majority of the human kind are yet in the lower plane. They work for the flesh and do not know what lies outside its sphere.

There is another class of men who have risen above this lower-self. Either by proper education or by experience they have realised that it is foolish to give way to ambition or avarice or to the mean work of pondering to the senses. Not only have they done this, but they have captured the senses and made them fit servants to help them in the achievements of higher aims. They have understood as if by actual perception that the inner soul which is the real soul is untouched by what passeth outside in the world of the senses. They can see and feel nothing but the enduring self and know as if by instinct its demands are

by far of a loftier nature than what the senses require. They cannot feel at home unless they know that they have discharged the higher duties that they have voluntarily set themselves to do. Hour in and hour out they are in a world of charity, love and sacrifice, and unless they are constantly taking this tonic, their health and happiness both fail and they feel it a misery to live. Every moment they are dragged up as if by a higher power which exalts them, purifies them, strengthens and enlightens them. Duty is their master and themselves the servants of duty. The men of this stamp are not in their lower-selves—the selves of the senses—but in their higher selves, the selves made after the image of god. Such men can be but few and have ever been few. But it is only by these men, though a handful, that noble objects of world wide interest have been achieved.

Shall these be called men of character? If these are not, then who else can they be? It is only in these men that there is a consistency of conduct for a noble purpose. There is no duplicity, no untruth, no faithlessness or insincerity which takes away from character but a singleness of purpose and uniformity in behaviour and conduct which make for character. Irrespective of world's reward or censure, they work on for what they regard as a noble object to be gained without fickleness or inconsistency, neither turning to the right nor to the left, with deed corresponding to the word and with word corresponding to the thought. The hero of the Ramayana is described as not requiring more than one arrow to strike the aims as lovingly devoted to one wife, as sticking on to one word and as ever holding one view. Here is an example of the highest character, greatest ability and of the purest love. By how much one is like this hero, by so much one is a man of character. But the one that may have for a time gained the public confidence and work for the public applause is not a man of character, for, his mind like a stream turns in the direction alone, which blows the wind of popular sympathy. His motives of objects, ever and anon, contradict themselves and hence he is a man of no character or he is many characters in one. He is

like an anthill with a thousand small motives like the ants within the hill growing for no useful purpose, often giving habitation within itself to the vilest.

Those in whom there is the consistency of the kind described above and who work for a noble ideal are men of the highest character. Character is too small a term to be applied to them, but all the same they have it in the highest degree. There are also men in varying grades below, in whom character has reached different stages of development and who with the respect and regard of their fellow men by honesty and sincerity thought and deed. A man of the Vicar of Wakefield's stamp who honestly does the duty appointed for him, however small its sphere, who brings up a family contented, happy and in godly ways, who shows active neighbourly sympathy without envy or lust, and who gives and takes like a honest citizen is also a man of character. Though humble, he is a useful member of the Society. He is not an architect that builds the strong fabric of Society but a strong brick in a million and odd bricks of which the stupendous fabric is built. Any system educational or otherwise that succeeds in making the men and women of a country citizen of the Vicar's stamp is the system that has discovered the true path to the nation's greatness. All our aims should be directed to bringing into existence such men of character.

Now the question crops up—What is the motive for the maintenance of a high standard of character? Is it merely worldly reward? If that be the case, the character of the man whose motive is name or fame or money must be very poor indeed. Can it be merely the pleasure that arises from the mere satisfaction of having done one's duty. If this be the case, we have to see why this pleasure arises. Is the feeling merely physical? being inherent in the flesh and blood of man, responsive to the performance of deeds of nobleness and charity? There is not anything so far as we know, on the mere physical of man to bring happiness to the mind when happiness is given. But to the contrary, we know that the senses revel, when their cravings are pandered to and pine away when they are denied what

ORDER NISI
IN THE DISTRICT COURT
OF JAFFNA
Testamentary Jurisdiction
No. 1858

In the matter of the Last Will and Testament of the late Haji Ummusalma wife of Vava Sahib Meeran Mohideen Sultan Abdul Cader of Main Street, Jaffna

Deceased
Vava Sahib Meeran Mohideen Sultan Abdul Cader of Main Street, Jaffna
Executor

Vs.
1. Jahansra daughter of V. M. M. S. Abdul Cader
2. Haji Hameeda wife of A. T. M. Uvais of No. 76, Stace Road, Grand Pass, Colombo and
3. A. M. Yusooof of Jaffna
Respondents

Jahansra daughter of V. M. M. S. Abdul Cader of 63, Main Street, Jaffna

Vs. Petitioner
Haji Hameeda wife of A. T. M. Uvais of No. 76, Stace Road, Grand Pass, Colombo
Respondent

This matter coming on for disposal before A. Vythialingam Esquire, District Judge, Jaffna on the 3rd day of March 1972 in the presence of Mr. M. M. Sultan, Proctor on the part of the petitioner and the affidavit of the petitioner dated the 24th day of November 1971 and petition of the petitioner dated the 24th day of November 1971 having been read:

It is ordered that the Last Will bearing No. 9015 dated 30th November 1960 and attested by S. Chirunavukkarasu Notary Public the original of which has been produced and is now deposited in Court be and the same is hereby declared proved and that the petitioner is the executrix named therein and that she is hereby declared entitled to have Probate thereof issued to her accordingly unless the respondents or any other person or persons shall on or before the 7th day of June 1972 appear before this Court and show sufficient cause to the satisfaction of this Court to the contrary.

This 3rd day of March 1972
Sgd. A. Vythialingam
District Judge, Jaffna

Drawn by
Sgd. M. M. Sultan
Proctor for Petitioner
23 26 & 2.

they long for. The lower-self is quite out of the question in the solution of this problem. Can it be that there is a rational tendency in the indwelling soul to feel happy when happiness is given? This cannot be the case with the indwelling soul distinctly considered as such. For, in that case, the tendencies of all people should be the same for generosity, mercy, charity and sacrifice, the nature of the inner-self pure and simple being in the case of every individual the same.

(To be continued)

Republican Constitution.....

(From page 5)

Party proposed a number of amendments in order to make the new Constitution a democratic document where the people's interest would be protected and the abuse of power would be kept under control and check by means of well tried institutions and constitutional contrivances. The Government, however has chosen to ignore all and every one of the amendments presented and therefore the principles inherent in the amendments constitute issues between the Government and the United National Party.

We cannot ever accept a Constitution which has besides other defects the following flaws:—

Making a particular economic ideology a constitutional principle and thereby depriving the undoubted democratic right of the sovereign people to determine economic policies from time to time at periodic elections.

Including a truncated list of fundamental rights and almost nullifying their effect by making them subject to excessive restrictions and numerous principles of so-called State policy.

Failure to provide for a simple and suitable remedy to the citizen in the case of violation of fundamental rights, particularly in the context of recent legislation such as the Interpretation Amendment Act which deprive the citizens of existing remedies against any violation of rights and wrong on the part of the political executive.

The constitutional preservation of the law hitherto in force even if they are inconsistent with fundamental rights.

Departing from the practice of all existing Republics of having a Head of State directly or indirectly elected in order to secure for such office dignity and authority in the country and abroad and introducing the novelty of a Prime Minister, a political and migratory figure, nominating the Head of State.

Removing the residual powers which are vested in the Head of State by the Public Security Act,

and thus investing almost all powers in the Head of the political executive.

Without any mandate from the people and contrary to the practice of almost all the nations of the world giving the future National Assembly a period of office of six years and giving the members of the first National Assembly, which is only a continuation of the present House of Representatives a period of office of seven years.

Without precedent or justification investing a legislative Assembly with the judicial power of the people and subordinating the judiciary to the National Assembly to act in the capacity of an agent.

The introduction of control by the Council of Ministers over the subordinate judiciary and investing the National Assembly with the power to remove such judicial officers.

Contrary to the democratic and legal tradition of this country depriving highly respected Courts of Law of the power to determine the Constitutional propriety of laws as hitherto and vesting such power to a merely advisory body with respect to Bills which body is liable to change every four years.

Enabling the National Assembly to pass ex post facto penal laws, thus ignoring an universally accepted principle against such action.

Abandoning the principle of the neutrality of the Public Service which has been established through many decades and returning in effect to the "spoils" system by vesting final power of control of appointments etc. by the Council of Ministers.

The United National Party decided to participate in the discussions in the Constituent Assembly in order to give itself the opportunity to make suggestions and criticisms in the hope of some possible improvement in the draft Constitution even within the framework adopted by the Government. It was the expectation of the United National Party that the Government would not use its strength in the House of Representatives and in the Constituent Assembly and would in this national task attempt to arrive at some practi-

cal consensus reflecting the wishes of the broad masses of the people without making so vital a matter as the formulation of a new Constitution a subject for parochial party politics and so obtain broad public acceptance and approbation.

The Government has manifestly shown by its acts and attitudes that it is unconcerned with the views and wishes of the people even in so fundamental a matter as a new Constitution and that it is determined to drive its parochial political attitudes and policies down the throats of the people merely by using its preponderating majority and without even giving the people a fair opportunity to express their views freely in a climate conducive to free debate and discussion.

The United National Party is conscious that whatever be its numerical position in the House of Representatives or the Constituent Assembly, it represents no less than 37.8 percent of the voters of the country. It is also aware that many other sections of the country do not approve of many of the proposals in the new Constitution and that the new Constitution as presented will not receive public approval or acceptance.

The United National Party regrets that such a situation should have arisen and considers that the Government by reasons of its autocratic attitudes and undue use of power must take the full responsibility for the situation. The United National Party wishes to make it clear that by reasons of the defects and omissions in the new Constitution it will not be possible for it to give the new Constitution its approval and acceptance. The United National Party, however, reiterates its support of the concept of a Free, Sovereign and Independent Republic and accepts it with pleasure and without reservation.

I wish to conclude this statement by making it clear that it will be the endeavour of the United National Party to achieve for the country a Constitution in all respects democratic and in accordance with the wishes of the people and thus preserve inviolate for our people such rights and liberties as are enjoyed by citizens of a truly democratic country in the contemporary world,

PARTITION NOTICE

IN THE DISTRICT COURT OF JAFFNA

No. P/1391

- 1 Ramasamy Chellathurai and wife
 - 2 Kamalam both of Ward No. 2, Analaitivu
- Vs. Plaintiffs
- 1 Aiyampillai Ponnambalam and wife
 - 2 Savuntharam both of Ward No. 2, Analaitivu
- Defendants

It is hereby notified that action No. P. 1391 has been instituted in the District Court of Jaffna under the Partition Act No. 16 of 1951 for the Partition or sale of the land called "Arumpulalthanpulam" in extent 14, 3/8th Lms. P. C. and situated at Analaitivu in the Parish of Analaitivu in the Islands Division, Jaffna District Northern Province.

The defendants in the aforesaid action are summoned to appear in Court on the 2nd day of June 1972 at 9 O'clock of the forenoon

This 5th day of May 1972
By order of Court
P. Sathasivaratnam
Secretary/C. C.

Drawn by
C. C. Somasegaram
Proctor for Plaintiffs
22 26

ORDER NISI

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction
No. 2799

In the matter of the intestate estate of the late Sivaprakasam Thuraiyah of Kockuvil West, Kockuvil
Thuraiyah Thalayasingham of Kuala Lumpur by his Attorney Arumugam Thuraiyah of Kockuvil West

- Vs. Petitioner
- 1 Thuraiyah Vijasingham
 - 2 Thuraiyah Sivapackiam
 - 3 Thuraiyah Gunasingham
 - 4 Thuraiyah Nageswari
 - 5 Thuraiyah Mageswari
 - 6 Thuraiyah Pusphadevi all of Seremban, Malaysia by their Attorney Arumugam Thuraiyah of Kockuvil West, Kockuvil
- Respondents
- This matter coming on

சுவாமிநாதன் அவர்கள் இவ்வாறு செய்துள்ளார்
சுவாமிநாதன் அவர்கள் இவ்வாறு செய்துள்ளார்
சுவாமிநாதன் அவர்கள் இவ்வாறு செய்துள்ளார்
சுவாமிநாதன் அவர்கள் இவ்வாறு செய்துள்ளார்

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Editor: R. N. SIVAPRAKASAM

ORDER NISI

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction

No. 2780

In the matter of the intestate estate of the late Periyar Sivaprasadam of Kopay South, Deceased, Thangammah widow of Kandiah Sivadurai of Kopay South,

Vs. Petitioner
Sithamparam widow of Velupillai of Kopay South
Respondent

This matter coming on for disposal before A. Vythialingam Esquire, District Judge, Jaffna on the 4th day of November, 1971 in the presence of K. Vairavanathan, Proctor on the part of the Petitioner and the Petitioner and affidavit of the Petitioner having been read.

It is ordered that the Petitioner as the sole heir of the said deceased be and she is hereby declared entitled to have Letters of Administration to the Estate of the said deceased and that Letters of Administration be issued to her accordingly, unless the Respondent or any other person or persons shall on or before the 24th day of February, 1972 appear before this Court and show sufficient cause to the satisfaction of this Court to the contrary. The 4th day of November 1971.

A. Vythialingam Sgd.
District Judge

Drawn by
K. Vairavanathan
Proctor for Petitioner.
24-2-1972

Time to show cause is extended till 31-5-1972

Sgd. A. Vythialingam
District Judge

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for disposal before A. Vythialingam Esquire, District Judge, Jaffna on the 6th day of March 1972 in the presence of Mr. C. C. Somasegaram Proctor on the part of the Petitioner and the Petitioner and Affidavit of the Petitioner having been read.

It is ordered that the Petitioner be declared entitled to have Letters of Administration issued to him and such Letters of Administration be issued to his Attorney above-named accordingly unless the Respondents or any person interested therein shall appear before this Court on the 14th day of June 1972 and show sufficient cause if any to the contrary.

This 6th day of March 1972

Sgd. A. Vythialingam
District Judge, Jaffna

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