

THE SWABHASHA IMPASSE COMMUNISM AIMS AT THE DENIAL OF GANDHISM

A VIEW - POINT

THE Commission on Higher Education in the National Languages has sent in its report to the Minister of Education. The Chairman and three other members are of the opinion that Swabasha should not be introduced in the Pre S. S. C. class in 1956 or in the S. S. C. class in 1957, but must wait until suitable textbooks and an adequate number of teachers for the purpose are available. The other three members on the Commission are for the switching on to the Swabasha medium in 1956-7, but concede that schools which experience genuine difficulties in teaching special subjects like mathematics and

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science may continue the English medium for a year or two. Thus an impasse or blind alley has been reached. The Ministry should have had the foresight to anticipate that the switching on to Swabasha medium is bound to lead to such an impasse. It should not have micamber like expected that the right teachers and textbooks would turn up somehow from somewhere. To launch a Swabasha medium before textbooks and teachers are ready is to put the cart before horse.

The Education Minister will probably allow each individual school to decide for itself whether it will adopt the Swabasha or the English medium and whether wholly or in part for specific subjects. Such a decision is hardly consistent with uniformity of educational policy and is bound to create confusion and disparity in educational standards. There will be two sets of schools and two sets of students, those adopting the English

medium enjoying higher prestige. A way has been suggested out of this impasse. According to this view students pursuing an Oriental course such as Ceylon history oriental literature, philosophy and religion are to use the Swabasha medium, while those pursuing a scientific or technical course are to adopt the English medium. This suggestion, though a constructive and helpful has its own difficulties. In the first place these two categories do not exhaust all possible types of students. It does not take into account students who have the various professions in view and intend taking some art subjects like British history and mathematics or science. Besides the requirements of the H. S. C. and the

University courses will give greater prestige to the English medium. Already the standard of English in the English medium schools has considerably deteriorated. The three years switching on to the Swabasha medium will still further lower the standard except in the case of children coming from very cultured homes. The average student will find it difficult to do history or science in the English medium. Even in the 8th standard of next year a good many teachers, perhaps most of them, will find some difficulty in teaching mathematics and science in Swabasha. Even if suitable textbooks become available, efficient teaching in British history and civics may not be easy. The students will again find considerable difficulty when they go up to the H. S. C. and the University for lack of

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BUTTER-MILK & ITS VIRTUES

(By MUHANDIRAM E. P. RASIAH)

BUTTER-MILK is the milk or product or residue left after churning and removing the butter or fat from the curd. Scientists have stated that its sourness is due to the presence of lactic acid, derived from the conversion of sugar. Casein is said to be present in a flocculent form and on this account butter-milk is a ready digested food. It is a cheap food, since it is a good source of protein. A pint of it is said to contain as much nourishment as two ounces of bread. It is a wholesome drink, with diuretic and medicinal properties. Some time ago a valuable method of treatment by means of soured milk and other methods of administering selected lactic germs has been brought to the notice of the medical profession by the distinguished French Bacteriologist Dr. Metchnikoff of the Pasteur Institute, Paris.

It is well known that lactic acid is a powerful anti-putrefactive agent. When milk turns sour—that is to say when the milk-sugar

has undergone lactic fermentation with the formation of lactic acid—it can then resist putrefaction for a long time." The fermentative property, first shown by Metchnikoff induced him to employ cultures of the lactic germs in order to produce nascent lactic acid in the bowels."

In the process of curdling, milk is rendered more easily digested, as a large proportion of the casein is rendered soluble. We are told

"that certain cases of chronic intestinal catarrh, pernicious anemia, sub-acute and chronic nephritis, rheumatism and gout, could very strikingly be benefited by the administration of butter-milk.... under the administration of an active preparation of lactic acid and bacilli in suitable cases, a very notable improvement in the state of the stools is brought about; these lose their fecid and become formed presenting a marked

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Faith In Non-Violence Alone Can Save Humanity

[THAT Communism is the antithesis of Gandhism has not been in doubt at any time. The direct proof of this view has been supplied by the Headquarters of Communism by means of its assessment of Gandhiji and his life work in the *New Soviet Encyclopedia* published recently. An article from the *Calcutta Statesman* is reproduced here in full to clarify the broad expanse that separates Gandhism from Communism. Let those enthusiastic fire-eaters who pay Poojah to the *Devil of Violence* understand that such a philosophy of destruction cannot fit into the scheme of life in Asia, particularly in India and Sri Lanka.]

We face a grave problem today; the problem of a communist threat to our national freedom and cultural heritage. The threat is not local, but universal; not to India alone, but to all mankind.

People the world over are slowly realizing the danger, and are improvising their own forms of defense. Can we prevent communism from engulfing humanity and, at the same time, decrease world tension? Can we defend freedom without endangering the peace? Can we fight for freedom in a manner which, in the process, does not destroy brotherliness, good-will and tolerance among mankind? Is there a Gandhian answer to the threat of communist domination of the world and communist destruction of liberty? Can we meet this threat in a way which is at once non-violent, honourable and effective?

Many have appealed in the name of Gandhi in advancing their particular viewpoints. Their statements suggest that there is a Gandhian way.

In a discussion on Gandhism, two points are relevant. First, we have to inquire into those objective and subjective factors which made it possible for Gandhi to succeed. Is Gandhism a universal principle or has it a limited application? Is it true that Gandhi succeeded in a particular moral and political environment? Or is the technique true of a different environment also?

Secondly, can Gandhism succeed without a Gandhi? Is Gandhism the name of a set of formulae or the name of a technique which can be applied by any one who may happen to show a preference for them?

To the first question, my answer is that there were elements under the British regime which are not available under the communist domination. The British rulers allowed martyrdom, they allowed myths to grow round a person; political leaders were not made to growl and confess before being sent to the gallows. Smouldering opposition was allowed to grow into a mighty rebellion. Opponents were not blackened morally, and their character assassinated through whispering campaigns and planned propaganda. Many of them were even respected.

To the second question, I would say that Gandhism succeeded because of Gandhi. There are no Gandhian formulae which can be applied to everybody. One must have Gandhi's personality, charity and courage to apply Gandhism. Without these elements, Gandhism becomes a mere slogan, an expression of fear, appeasement, hypocrisy and moral indifference.

Something like this is happening at present. Persons very much less in stature than Gandhi, in faith, charity, broadmindedness and institutions, are coming forward and offering to apply the Gandhian technique to a situation which probably does not admit of such wholesale application. No wonder this leads to a distortion of perspective and of assessment, to wrong diagnosis and quack solutions. In the circumstances, the synthesis will be only an equi-distant midpoint, struck mechanically between two opinions or positions held by others. The suggested cures will not even be palliatives, they will only aggravate the disease.

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சமர்வாயவே ஞானமுங்கவியும்
சமர்வாயவே ஞானநிவிச்சையும்
சமர்வாயவே ஞானவின்றேத்தமே
சமர்வாயவே ஞானநெறிசாட்டுமே.

Hindu Organ

FRIDAY, DECEMBER 3, 1954

Treasure These Thoughts

Knowledge consists rather in opening out a way whence the imprisoned splendour within many manifest itself than in effecting entry for a light supposed to be without.

COMMUNIST CO3WEBS!

THAT great thinker Karl Marx, we do not think, could have reckoned with the capacity of his would-be-followers for evil tendencies when he first expounded his theories of Socialism. The revolutionaries who have been posing as his followers and preaching Marxism for the one and only purpose of securing personal power little realise that they have done a great injustice to the pioneer Socialist and brought ignominy to his ideology by succumbing to the irrepressible urge to force the communist ways of life beyond the borders of the Bolshevik State. The misrepresentation of the ideology and its misinterpretation have been so manifestly menacing that even statesman of the broadest vision and almost tolerance like Shri. Nehru have begun to denounce the doings of Communist prototypes in India as diabolical and definitely injurious to the welfare of the nation to which they belong. The Indian Premier did not overstate it when he declared that the local Communists were betraying their motherland to their ideological gurus in far away Moscow.

In this connection we wish to state that the U. S. S. R. must take the blame for all the mischievous machinations of the local revolutionaries in South-East Asian countries. The vituperative abuse that has been recorded in print in the stinking pages of the New Soviet Encyclopaedia and viciously hurled against the unblemished prestige of the great Indian nation depicts the devilish inside

of Communist Russia and proclaims to the wide world that the Red ideology does not confine itself to the horrors of blood baths that are created by the homicidal hammer of ruthless revolution but extends to the abominable atrocity of the massacre of truth that is effected by the sickle of brazen faced falsehood. That an official publication of one of the Big Powers of the world should contain columns after columns of calumnious reference to and contemptuous description of the Father of another Great Nation only indicates that Communist Russia has become a veritable 'bully state' that can afford to deride other countries with impunity.

When the Indian Press first took the Soviet Government to task for having allowed the 'fantastically tendentious perversions' enter the pages of a publication that has the apparent sanctity of an official reference book, we were confidently hoping that the Russian Authorities would make ample amends for this inexplicable impudence by publishing by all known means of communication an unreserved apology and regret for the absurd statements and an undertaking to withdraw them. But the Communist High Command has not thought it fit to do so. We are compelled to take the view that this preposterous publication of perverted statements in the encyclopaedia of a country is a conscious challenge to the non-communist world that the fangs of falsehood with which the Red States are equipped in their venomous campaign against civilisation and culture, code of ethical conduct and spirituality cannot be pulled out by any power on earth.

However the time has arrived for all lovers of their motherland who hold their country and culture in high honour and reverence to take immediate notice of the treacherous activities of revolutionary parties and their leaders in both Bharat and Sri Lanka and expose them in their naked nefariousness and apparent atrociousness in order that the un-suspecting common man may beware of the vipers that viciously creep under the grass of everyday life and social welfare movements and deal with them whenever and wherever they attempt to poison the body politic. How truly did the veteran statesman Sri C. Rajagopalachariar designate the Communists as Public Enemy No. 1.

RAMANATHAN DAY

Time and again the people of this Island pause for a while and pay homage to the undying memory of Ramanathan the statesman, scholar and sage who dominated the political, educational and cultural fronts of Sri Lanka during the early part of the century. As every year passes by, the need for a Ramanathan to guide the destinies of this Island nation becomes greater and greater. Today even a shadow of the Great Ramanathan would be welcomed as powerful enough to caution the party-led politicians and text-book ideologists against what they should not do and counsel them to do what they should do. If only the leaders of the present day would care to read and digest the life-works of patriots like Ramanathan, the future of Sri Lanka could become more hopeful.

MANY MORE YEARS

Eighty years and yet to be alive and kicking—it is not an impossibility for statesmen. The other octogenarian, Dr. Malan, who could very well go on for some more years has however chosen to retire from political activities. Sir Winston Churchill, whose tenacity of purpose and capacity for leadership have yet the hall mark of youthful exuberance, has attained a unique position in world affairs. Though the U. S. S. R. and the U. S. may claim to be leaders of the respective contending groups, it cannot be denied that Sir Winston occupies a pre-eminently powerful position as counsellor and guide. Forces of peace require that he should work for them for many more years just as the forces of war had earlier wanted him blessed with longevity. This is our wish too.

PERSONAL

Mr. M. Mathiaparanam Proctor S. C. of Manipay has been appointed President of Rural Court, Mutur.

Mr. K. Ratnasingham Proctor S. C. of Point Pedro has been appointed a J. P.

Mr. P. Amirthalingam Clerk Colombo Kachcheri has been selected to the Overseas Service and will be leaving Ceylon shortly to take up duties in the High Commissioner's Office in New Delhi.

COMMUNISM AIMS AT THE DENIAL OF GANDHISM

(Continued from page 1)

Communism and Gandhism are regarded by some Gandhians as two equations made up of several constituent quantities which can be subtracted from one and added to the other without injuring the equation. Communism, they define is Gandhism plus violence and Gandhism is communism minus violence. No hiasg could be more untrue. Gandhism and communism do not represent arithmetical quantities with more of the one and less of the other. They represent two different tempers of mind, two ways of life, two incompatible world views and life-views. The one is based on and founded in God, the other denies God. This difference is most fundamental.

It is claimed that communism and Gandhism have the same ends in view, though their methods and approach are different. Some Gandhians proclaim that they have no quarrel with communist ends and are quite prepared to subscribe to them, they only disagree with communist means. I disagree with this view. I reject communist ends, and the communist shape of society and politics more than I reject communist methods. If communism could eventually establish peace, prosperity, equality and freedom for all, we should not be prepared to forget intermediary violence on the way, particularly once it has taken place and has become a thing of the past. It is only Gandhism not to hug too much to old wrongs, and not to react too persistently to past violence.

I must make it clear that communist ends are not the same as the ends of Gandhism or social democracy. Communism stands for dictatorship, for a culturally regimented society, for State control of all thought, for a monolithic control of all sectors of life, for the active denial of any principle of divinity of man. These ends are opposed not only to any theistic systems of thought but also to the ends of secular democracy as ordinarily understood.

Communist violence should also be distinguished from other forms of violence that we have known in history at different times. Communist violence is not impulsive; it is organic, calculated, planned. After it has captured power, it is sustained and institutionalized. Throughout its history it is not defensive in character, but aggressive in character, but aggressive with the one central aim of conquering the world. At no stage is it apologetic; it is always self-righteous. Its limitation is never conscience or scruples, but expediency. It is not only externally directed; it is first internally perfected. It operates not only through the world's most massive armed strength;

it also maintains a powerful fifth column throughout the world, utilizes ideology, exploits and sharpens conflicts among its victims, sows confusion and distrust, and morally blackens its opponents. Communist violence is gross as well as subtle, open as well as hidden. It is total.

Gandhism suffers from yet another distortion, moral neutralism between democracy and communism. According to this there is nothing to choose between communism and democracy. They are morally of one piece—both equally bad. In normal times, they are bad enough; but at present in the era of the A-bomb and the H-bomb they have become a positive menace. And what is at the base of the suicidal instinct? Only fear, recrimination, and unfortunate misunderstanding which has been allowed to grow too long. According to the exponents of this school, the present struggle between communism and freedom is a dichotomy, a bad habit of thinking in false categories an incapacity to rise above the habit of our mind which thinks in opposed terms.

If such is their estimate of the moral worth of the present struggle, moral neutrality is the right attitude and the right policy. But if this neutrality is based on the ignorance of the issues involved, on non-discrimination, then this neutrality is reprehensible, anti-Gandhian, dangerous and suicidal.

In a struggle which is essentially ideological, moral neutrality is out of the question, at least so far as Gandhism is concerned. Gandhism was non-violent but not neutral. Gandhism was forgiving and compromising but not appeasing. Gandhism was based on a deep psychological truth, but it did not regard all problems as having only psychological import. Truth, justice and freedom, however limited, were real things for Gandhi, Gandhism was detached but not insensitive or aloof. Gandhism was large-hearted and broad-minded, but it was not blurring of all distinctions. It was not harsh in judgment but it was not sceptical of all values.

In the present world, the duty of a Gandhian is clear. He should be a partisan of democracy, should occupy a leading place in the struggle against atheistic, totalitarian communism. He should not allow his sense of values to be confused by communist propaganda or allow himself to be paralyzed into inaction by Soviet might. Of course, he should try to introduce elements of morality and moderation in the struggle. He should be prepared to fight without hatred, without ill will, without revenge, with sentiments of love and brotherliness in his heart.

The Indian Universities Movement

(Continued from last Issue)

The Calcutta University Commission Report, published in 1919, commended the development of "unitary and teaching" universities. Today a number of Indian Universities are of this type, having no affiliated colleges at all.

The universities of India may be classified into three groups. First, there is the old-type affiliating institution, having no teaching departments and in most cases no "constituent colleges" (colleges run directly by the university) Here we have the Agra University, the Jammu and Kashmir University, the Gujarat University and Bihar University.

Secondly, there are affiliating and teaching universities. This category includes the three old institutions (Calcutta, Madras, Bombay) and many others such as Mysore (founded in 1916), Osmania (1918), Nagpur (1923), Rajputana (1947), Poona (1948), and the new

Punjab University (also founded after the partition of India). All these have their own teaching departments or constituent colleges, or both, as well as affiliated colleges.

Thirdly, there are the "residential teaching, and unitary" universities. In this group are the Aligarh University (1921) the (reconstituted) Allahabad University (1921) Annamalai (1929). Lucknow (1921) and Roorkee (1948). For many reasons, especially shortage of funds, residential universities cannot be expected to displace the other two types.

Now there is in India—as in other countries—something of a prestige ranking of the universities. Professors in Calcutta, for instance, talk down Lucknow; Madras University look down on Patna University. The Centrally supported universities of Delhi, Aligarh and Banaras are rising in prestige because of their financially favoured positions. The

relative prestige of the Indian universities is changing.

There is also some belittling of Indian degrees by Indians themselves. Historically, of course, this is the result of the former Indian Civil Service being open mainly to those with Oxford and Cambridge degrees. But there are still today 'vested interests' in Indian education who manage to create, or maintain, an atmosphere where labels and degrees other than Oxford and Cambridge brand, are "second-rate." And yet, a student can get as good an education in an Indian university as in many a French or British or American or Dutch University.

Of fundamental differences between the Universities of India and those of U. K., U. S. A. France or Holland, there are few. This cannot be stressed too much. The "institutions of the mother university" are the same everywhere. Such differences as there are between Indian and European universities are due to differences between the social environments in these different countries.

Hindu Ladies College Building Fund

Music Recital

All India Radio Star, Srimathi K. Gomathi Ammal of Chidambaram gave a music recital at the Jaffna Hindu Ladies' College on the 17th inst. in aid of the College Building Fund. The recital was a grand performance and was greatly appreciated by the audience.

The accompanists, V. Rajam (Violin) and T. P. Nagarajan (Mirdangam) also contributed to the great success of the recital.

ORDER NISI

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction No. 1837

In the matter of the intestate estate of the late Nellalingam Ganesalingam of 40 College Road, Jaffna Deceased

Coomaraswamy Vanniasingam of 47 Kandy Road, Jaffna Petitioner Vs

1. Rajarajeswari widow of N Ganesalingam

- 2. Padmini daughter of N. Ganesalingam,
- 3. Ganesalingam Kumaringam, and
- 4. Ganesalingam Nellalingam, all of 40 College Road Jaffna. The 2nd, 3rd and 4th respondents are minors appearing by their guardian-ad-litem the 1st respondent Respondents

This matter of the petition of the petitioner abovenamed coming on for disposal before P. Sri Skanda Rajah, Esquire, District Judge, Jaffna, on the 5th day of November 1954 in the presence of Mr. A. Arulambalam Proctor on the part of the Petitioner and the affidavit of the Petitioner dated the 5th day of November 1954 having been read: it is ordered that the 1st respondent be appointed guardian-ad-litem over the 2nd 3rd and 4th minor respondents for all the purposes of these testamentary proceedings and it is declared that the Petitioner is entitled to have letters of administration to the estate of the said intestate issued to him, unless the respondents or any other person shall, on or before the 5th day of December 1954 show sufficient cause to the satisfaction of this Court to the contrary.

This 5th day of November 1954

Sgd. P. Sri Skanda Rajah District Judge

Drawn by A. Arulambalam Proctor for Petitioner (O. 152, 26 & 3)

Post Of Manager

Applications are invited from persons with suitable executive and administrative experience and preferably between the ages of 35 and 45 for the above post. Preference will be given to those who have knowledge of accounts, Cash Security Rs. 2,000/- and Fidelity Policy Rs. 5,000/- or Property Rs. 10,000/-. The salary scale attached to the post is as follows: On Probation 1st. year Rs 3,600/-. 2nd. year Rs. 3,720/-. On appointment as Manager Rs. 3,900/- rising up to Rs. 5,700/- per annum by 10 increments of Rs 180/-. Dearness allowance 25% on salary.

Personal canvassing a disqualification. Applications must contain full particulars of past experience, age, three copies of recent testimonials and/or references and should be addressed to The Secretary, The Jaffna Co-operative Stores Ltd. 150, Hospital Road, Jaffna on or before 8th, December 1954. (M. 176 26 & 3)

ORDER NISI

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction No. 1835

In the matter of the Intestate estate of the late Sinnappillai wife of Vyraavy Elaiavar of Tellippalai East Deceased

Elaiavar Vyramuttu of Tellippalai East presently of Harbour Police, Colombo Petitioner

- 1. Veerasingham Appukkuddy and wife
- 2. Sinnathangam
- 3. Appukkuddy Nadasabapathy all of Tellippalai presently of Malaya
- 4. Elaiavar Saravanamuttu of Tellippalai Respondents.

This matter coming on for disposal before P. Sri Skanda Rajah Esquire District Judge, Jaffna on the 29th day of October 1954 in the presence of Mr. M. Sithambaranathan, Proctor on the part of the petitioner and the affidavit and petition of the petitioner having been read.

It is ordered that the petitioner be declared entitled to letters of administration to the estate of the abovenamed deceased and that Letters of Administration to the estate of the abovenamed deceased be granted to the petitioner as son of the abovenamed deceased unless the respondents or any other person interested shall appear before this court on or before the 3rd day of December 1954 and show cause to the satisfaction of this court to the contrary.

This 29th day of Oct. 1954

Sgd. P. Sri Skanda Rajah District Judge.

Drawn by Sgd. M. Sithambaranathan Proctor for Petitioner (O. 154, 26 & 3)

Astrological

WEEKLY FORECASTS

'SRI PATHY'

FROM 5-12-54 TO 11-12-54

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

Paternal relatives are likely to tax your purse this week. All is not well on the domestic side. But they are sure to help you out of some difficulties also. Pay heed to their advice.

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

Do not begin anything new during this week. The money that you invested earlier might bring in some benefits. Friends likely to upset your programmes week-end.

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

Health upsets likely this week. Expenditure will be on the rise but you will get enough to meet them. Your friends will be very helpful.

CANCER *Punarvasam 4, Posa, Ayilyam [Kataka Rasi]*

Troubles through secret enemies shown this week. Storms in office also likely. Do not begin anything new. Mothers health likely to suffer week end.

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

The first two days of the week likely to upset you much. Improvements promised later. But you will not be able to realise much benefits.

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

Sunday and Monday morning will be favourable for new deals. Monday afternoon, Tuesday and Wednesday must be spent with care. Week end turns favourable again.

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

First half of the week will be favourable for professional deals. Triumph over competitors and financial gains promised. Wednesday evening, Thursday and Friday morning must be spent with care. Rest of the week will be favourable.

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

Except for the last two days this week will be favourable. Professional success promised. Patience is needed to tackle serious problems. Week end must be spent with care.

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

Social activities will take much of your time during this week. You will make some useful contacts and gain popularity. Clashes with elderly relatives shown week end.

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

Financial conditions should improve a good deal during this week. Fame and social success also shown. Your friends of the opposite sex may create some troubles week end.

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

Some clashes with friends likely this week. Financial outlook is encouraging but be careful that you do not overspend. Health should improve.

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

Success in litigation promised. You will be able to triumph over your competitors. Mental harmony and domestic peace also promised.

A STUDY OF THE SVETASVATARA UPANISHAD

(By A Science Graduate)

(Continued from our issue of 26-11-54)

Third Adhyayam (Contd.)

அண்டம் ஒர் அணுவாகப் பெருமை கொண்டு, அணுவீர் அண்டம் ஆம் சிறுமைகொண்டு ... எனது உள்மனம் உள் உலர்ந்து எழு பரஞ்சோதி ... (Tirulsaippah)

Oh! Paranjyoti (Supreme Light), so immeasurably great that even the globular universe is like an atom when compared to thee, yet so minutely small that even an atom looks a huge world in comparison to Thee,—thus do'st Thou arise from within my heart mixing with me.

These quotations are in corroboration of the first half of our verse. As regards the second half, it might appear at first sight that it contradicts the statement made in the previous verse that there is none that knows Him. There is no contradiction however in reality, as verse 19 is only an ordinary matter of fact statement that no worldly man is able to know God by his own egotistic knowledge, while verse 20 enunciates a highly important religious truth that a pious man can realize Him through His Grace. This truth is made abundantly clear in many a Sruti elsewhere too. Here are a few of them cited for immediate reference. A large number of them have already been quoted in the course of our study of other Upanishads;

God cannot be attained by (the mere recital of) the Vedas, nor by intellectualism, nor by much learning. He can be attained (only) by the man whom He (God) chooses. God reveals His own Truth.

(Mund: Up. III-2-3 and Katha Up: I-2-23).

...அவன் அருளை கண் ஆகக் காணில் அல்லாம் இப்படியன்...எனது எழுநீர் காட்ட ஒனாதே.

(Devaram)

Unless we realize with the eye of His Grace, His nature cannot be delineated.

காண்பார் ஆர் கண்நுதலாய் காட்டார் காலே, (Ibid)

Who can know (Thee) if Thou with the upper eye do'st not shew?

மறைபினும் ... உற ஒனாதே கின்ற இவறவனார் ...

(Siddhiyan)

The Lord beyond the comprehension of the Veda.

அருளினும் ஆமத்தே அறியலாம் ... சிவனை ... (Ibid)

God can be realized through (His) Grace by (conforming to the teachings of) the Agamas.

பாச ஞானத்தாலும் பாச ஞானத்தாலும் பார்ப்பரிய பார்ப்பரிமைப் பதிஞானத்தாலே தேசம் ஒறும் உள்வந்தே நாடி.....(Ibid)

The Supreme Lord cannot be seen with Passa-Gnanam or Passa-Gnanam. Seek for Him in the melting heart with Pathi-Gnanam.

What is intended to be conveyed by these Sruties is that Godhood cannot be attained by mere theoretical knowledge, by what is known as Arudi Ariva (ஆறுதி அறிவு), by mere book-learning or argumentation. The intellectualist often gets elated on finding that he is superior to the ordinary senses of nature, that he is on a higher plane in comparison with the material world around him and that there is nothing greater than himself. Such elation begets the egotistic idea that he himself is God. This is what is called Passa-Gnanam. ஆன்மா இவைகீழ் நாடனலே காசலினும் காண் பியும் காணும் ஞானம் சஞ்சு யாஞானம் thus we read in Siddhiyan. Pathi-Gnanam is something much higher than these, worldly knowledge and egotistic knowledge. It is called Anubhava Ariva (அனுபவ அறிவு) or knowledge by realization. Man should transcend both Passa-Gnanam and Passa-Gnanam, get rid of his egotism and resign all his actions to God with humility and devotion. No sin will then attach to him as God will forgive all his actions. When the soul is thus purified, God will lead him and make him enjoy perfect bliss. The section concludes by giving expression to this feeling of God-realization, gained by the loving devotee:

(To be continued)

ORDER NISI

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction No. 1839

In the matter of the estate of the late Sivagumarasuriar Sathasiva Sivakumarasuriar of Tellippalai Deceased.

Parupathipillai widow of S. Sathasiva Sivakumarasuriar of Tellippalai Petitioner. Vs.

Minor 1 Kathirgama Kumarasuriar son of S. Sathasiva Sivakumarasuriar of Tellippalai, and

2 Saravanamuttu Kumarasuriar Maivaganatu Kumarasuriar of Imaiyanan, Udupidy. The 1st respondent is a minor appearing by his guardian ad-litem the 2nd Respondent Respondents.

This matter of the petition of the petitioner abovenamed coming on for disposal before P. SriSkandaRajah, Esqr. District Judge, Jaffna, on the 9th day of November 1954 in the presence of Mr. A. Arulambalam Proctor of the part of the petitioner and the affidavit of the petitioner dated the 9th day of November 1954 having been read: it is ordered that the 2nd respondent be appointed guardian-ad-litem over the 1st minor respondent for all the purposes of these testamentary proceedings and it is declared that the petitioner as widow and heir of the deceased is entitled to have letters of administration to the estate of the said intestate issued to her unless the respondents or any other person shall on or before the 13th day of December 1954 show sufficient cause to the satisfaction of this Court to the contrary.

This 9th day of Nov. 1954. Sgd. P. Sri Skanda Rajah, District Judge,

Drawn by A. Arulambalam Proctor for Petitioner. (O. 151, 26 & 3)

ORDER NISI

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction No 1838

Pennithawathy widow of Sanmugam Dharma of Kaminagar North Petitioner.

Vs

1 Malathy daughter of Sanmugam Dharma of Kaminagar North

2 Valliammaipillai widow of Sanmugam of Main Street, Jaffna, the 1st Respondent is a minor appearing by her Guardian-ad-litem, the 2nd Respondent Respondents

In the matter of the estate of the late Sanmugam Dharma of Kaminagar North, deceased, late of Colombo.

This matter coming on for disposal before P. Sri Skanda

ORDER NISI

IN THE DISTRICT COURT OF JAFFNA

No. 1826 T

In the matter of the intestate estate of the late Kandiah Ponniah of Achchuvely. Ponniah Vathavuran of Achchuvely Petitioner.

vs

1 Ponnammah widow of Ponniah
2 Ponniah Pathmanathan
3 Ponniah Maheswaran
4 Ponniah Gowry all of Achchuvely Respondents

This matter coming on for disposal before P SriSkanda Rajah Esquire, District Judge of Jaffna, on the 8th day of October 1954, in the presence of Mr. V. NavaratnaRajah, Proctor on the part of the petitioner and the petition dated the 8th day of October 1954, having been read.

It is ordered that the Petitioner be and he is hereby appointed Administrator of the estate of the deceased abovenamed and that he be granted letters of Administration to the estate of the deceased as son of the deceased, unless the respondents or others interested shall on or before the 12th day of November 1954 show sufficient cause of this Court to the contrary.

Sgd P. Sri SkandaRajah District Judge

This 8th day of October 1954. Drawn by Sgd V. NavaratnaRajah Proctor for petitioner 12.11.54

Time to show cause is extended for 13-12-54

Sgd P. SriSkandaRajah District Judge (O. 156 & 10).

Rajah Esquire, District Judge, Jaffna on the 19th day of November 1954 in the presence of Mr. T. Arumainayagam, Proctor on the part of the petitioner and the affidavit of the abovenamed petitioner dated 9th September 1954 having been read.

It is declared that the 2nd Respondent be appointed Guardian ad litem over the minor the 1st Respondent and that the said Petitioner be declared entitled to have Letters of Administration to the estate of the abovenamed deceased as his widow and that the same issued to her accordingly unless the Respondents or others interested shall on or before the 15th day of November 1954 show sufficient cause to the satisfaction of this Court to the contrary.

It is further ordered that the Petitioner do produce the minor in Court on the said date.

The 19th day of Nov, 1954

Sgd P. SriSkandaRajah District Judge

(O. 158, 26 & 3)

Mahajana College

New Admissions: 1955

Those intending to join Mahajana College in 1955 should apply in forms obtainable at the College Office, on or before 6-12-54. An admission Test will be held on 10-12-54, commencing at 9 A. M There are no vacancies in the H. S. C. (Final), S. S. C. (Final), and J. S. C. classes. A few vacancies exist in the College Hostel

T. T. JAYARATNAM, Principal

Tellippalai 23-11-54. (M. 175 26 & 3)

ORDER NISI

IN THE DISTRICT COURT OF JAFFNA

No. 1827 Testy

In the matter of the intestate estate of the late Sinnappu Kanagasabai of Kondavil, Jaffna. Deceased.

Ratnammah widow of Sinnappu Kanagasabai of Kondavil, Jaffna. Petitioner.

vs

1 Kanagasabai Vairavanathan
2 Thavamany Devy daughter of Kanagasabai
3 Lokarani daughter of do
4 Logasavunthary daughter of do
5 Kama/atbevy daughter of do all of Kondavil, minors appearing by their G-A-L
6 Sinnappu Sinnadurai of Kondavil, Jaffna Respondents,

This matter coming on for disposal before P. SriSkanda Rajah, Esqr, District Judge, Jaffna on the 11th day of October 1954, in the presence of Mr V. NavaratnaRajah, Proctor on the part of the petitioner and the affidavit of the petitioner dated 7th October 1954 having been read.

It is declared that the 6th respondent be appointed guardian-ad-litem over the minors 1st to 5th respondents and that the said petitioner be declared entitled to have Letters of Administration to the estate of the said intestate as his widow and the same issued to her accordingly, unless the Respondents or others interested shall on or before the 15th day of November 1954 show sufficient cause to the satisfaction of this Court to the contrary.

It is further ordered that the petitioner do produce the minors in Court on the said date.

Sgd. P. Sri SkandaRajah, District Judge

This 11th day of Oct. 1954

Drawn by Sgd. V. NavaratnaRajah, Proctor for Petitioner 15.11.54

Time to show cause is extended for 13-12-54

Sgd P. Sri SkandaRajah, District Judge (O. 159, 3 & 17)

SWAMI RAMDAS OF SPIRITUAL FAME

A Tribute From Swami Sivananda

(Swami Ramdas and Annai Krishnabai who are on a spiritual Yatra to Sri Lanka via Malaya arrived in Colombo yesterday and are expected to be in Jaffna from December 15 to 17.)

The Supreme Being is the veritable quintessence of inexpressible, indescribable bliss. Bliss is irresistible. Bliss is infectious. Swami Ramdas is a personification of such bliss transcendent. To experience Universal or Cosmic Consciousness is to be merged in a limitless sea of bliss. Ramdas is the living example of one that has realised Cosmic Consciousness. Thus he is permeated with bliss. All his actions, utterances and his writings bubble with this bliss, which being contagious, even to express a few thoughts about Ramdas gives me a unique thrill of bliss. At this moment, therefore, the bliss of Anandashram has verily mingled with the bliss of Anandakutir, even as the holiness that is Ganges, mingles with the holiness that is Jamuna at the sacred spot of Prayag.

Swami Ramdas is one of the rarest flowers of representative Indian spirituality. His life is now a practical demonstration of the scriptural description about the blissful, care-free and unconcerned activity of a Jivan muktaha. His picturesque and chequered earlier life, his enterprising, daring and reckless later Nivriti life and his grand, sublime and joyous state today, are all proofs positive of the declarations of the great scriptures like the Upanishads and the Gita. His early life of struggle, restlessness, and sadhana shows the truth of "Nahi kalyanakritih kaschith durgathim thatha gachhathi" and "Kauntheya prathi jameethi na me bhaktha pranasyathi" (Gita). It shows that even one in the most worldly circumstances and sunk in Samsara can definitely transform himself, through sadhana and surrender, into Brahminhood. His fearless and utterly plankless wanderings during Parivrajik life again prove the truth of the Lord's saying: "Ananyah chintayamithe main ye janash pariyupasathe Theshan nithya bhayuktanam yoga ksbemam vahamyaham" (Gita). It establishes beyond doubt the fact of the unfailing, benign care of the ever-present protection and sustainer that operates throughout, in the case of one who unceasingly dwells in the remembrance of God; and now, in him, we find personified the Supreme Truth that one who has transcended his little self comes to behold the Supreme Spirit alone everywhere and

Ramanathan Day

Ramanathan Day was celebrated at the Ramanathan College Chunnakam in the form of *Guru Poojah* by the Saiva Mangayar Sabha on Wednesday last.

in everything. He realises his identity with this Cosmic Spirit. Ramdas says in one of his letters that this state came through Bhakti, Vairagya and Satsang. Elsewhere he states that the ultimate supreme factor is Divine Grace.

Swami Ramdas is truly a living monument of the Lord's Grace. Reflecting upon his early life, you get an insight into the mysterious working of this power of Grace. He is a most typical example of Kripa siddhas in the modern times. His sadhana and evolution also throws extremely valuable light upon certain very important aspects of the Bhakti Marga. He has shown through his life what true, wholehearted, unreserved self-surrender is. Verily, his Sainthood may be said to be the fruit of a well-nigh supra-human self-surrender. The chronicles of his wanderings contribute an illuminating chapter to the history of the evolution of Indian religious experience. They serve to show what the nature of true Bhakti is. They most effectively banish the erroneous notion that the path of Love is for the effeminate and the weak. They disprove the incorrect notion that the cult of devotion tends to weaken and make a person timid. Ramdas has proved beyond doubt that true devotion is fiery and undaunted, that it bestows infinite boldness. It confers courage that is not of this earth and makes the devotee perfectly care-free, ever cheerful, confident and fearless. It makes him filled with joy and the bubbling energy drawn directly from the bosom of the Lord's own Supreme Shakti. It reveals how to such chosen devotees, to whom God sends trials and tests, He also in some mysterious manner infuses the inner strength to bear them all and to emerge triumphant in the end.

(To be continued)

Thiruketheeswaram Temple Restoration

Temple Restoration work will be restarted on Sunday 5th December, 1954, at 6-45 a. m. The President of the Temple Restoration Society, Senator Hon. Sir Kandiah Vaithyanathan, Minister for Industries and Housing, Mr. C. Sittampalam, M. P., Mannar, Mr. A. Sivasundaram, Divisional Irrigation Engineer, Trustees of Old and New Kathiresan Temples, Members of the Thiruketheeswaram Restoration Society, and other devotees will participate.

Meeting of the Working Committee of the Temple Restoration Society will be held at 3 p. m.

The following day 6th December, 1954, Soma Vara Celebrations at the Temple and the Tree Planting Ceremony.

The first *Soma Vaara* Festival which was organised by devotees from Valigamam North attracted a large number of pilgrims to this ancient temple.

Mr. S. Natesan, Minister of Posts and Information presided at a devotional meeting and explained the significance of this ancient Sivan Temple.

Mr. M. Gnanapragasam B. A., B. Sc. and several others delivered religious speeches.

The second *Soma Vaara* Festival was organised by devotees from Thenmaradoby.

Oratorical Contest—J. H. C.

An oratorical contest on Religious Subjects was conducted by the Jaffna Hindu College, Y. M. H. A. among the students of the College on 9-11-54 and 10-11-54.

RESULTS

Juniors: 1st Prize S. Kvnagalingham 1st Form D. 2nd Prize A. K. Pasupathipillai 1st Form B. 3rd Prize K. Godanathan 1st Form D.

Intermediates: 1st Prize K. Sivanathan 11nd Form D, 2nd Prize P. Sivarajasingam 11nd Form B, 3rd Prize A. C. Kandaswamy 11nd Form B.

Seniors: 1st Prize M. Amirthalingam Pre. S.S.C. B. 2nd Prize S. Sritharan Jr. Prelim C. 3rd Prize K. Shanmugaretnam Pre S.S.C. A.

Prizes were awarded to the prize-winners by the Principal, Mr. V. M. Asaipillai, at the weekly meeting of the Y. M. H. A. held on 24-11-54.

Matrimonial

The marriage of Miss Sivaraby, (daughter of Mr. K. Sivaramalingam of the Transportation Supdt's Office Anuradhapura and niece of Mr. S. Kandiah, Secretary District Court, Chavakachcheri to Mr. P. Amirthalingam, Clerk, Colombo Kachcheri and nephew of Mr. K. Kandasamy of the Jaffna Kachcheri took place on 29th November according to Hindu rites at the Mutual Temple.

A large number of friends and relations attended the wedding and blessed the couple.

Cathedral Ward Community Centre

Dr. S. Subramaniam, retired Provincial Surgeon laid the foundation stone for the new Cathedral Ward Community Centre building on Sunday (28-11-54) morning at the Reclamation Grounds, Jaffna. Mr. D. James, the Secretary of the Community Centre in inviting Dr. Subramaniam to lay the foundation stone paid a high tribute to the doctor's patriotic and philanthropic acts.

Dr. Subramaniam stressed the importance of Community Centres in the building up of a people.

WANTED

Kokuvil Hindu College

1. Science Graduates qualified to teach Chemistry, Physics and Maths—Lady Graduates may also apply.

2. A Teacher qualified to teach House Craft.

3. A Lady Teacher qualified in Physical Education.

Should be able to assume duties on 19-1-55

Apply—The Manager, Jaffna Hindu College and Affiliated Schools, Jaffna.

Karainagar Hindu College

Wanted from 1-2-55 a Ceylonese Graduate to teach Mathematics and Physics for S. S. C. and H. S. C. Apply to the Manager, Karainagar Hindu College, Karainagar, on or before 15th December, 1954.

Vaddukoddai Hindu College

Wanted Graduates and Certificated teachers. Please apply to the Manager, J. H. C. and Branch Schools, Jaffna, before 15-12-54. (M 186, 3, 10 & 17)

Reviewed News

EXIT MALAN

The race-conscious Premier of South Africa has relinquished political activities. His nominee Dr. Havenga's failure to secure leadership of the Nationalist Party may well cause a party disruption. Mr. J. G. Strigdom the New Premier of S. A. has promised a policy of justice and fairness to all sections of the population of South Africa. It is to be hoped that it will not be Malanism again.

TITO IN INDIA

Strange things are happening in political circles. Nehru's visit to China may be regarded as a first step on the road to agreed co-existence now. Tito is taking the next step by paying a visit to India. But will Moscow's mind undergo any change?

Chavakachcheri Town Council

Election Results

- Ward 1. Mr. S. K. Thiravivanayagam.
- Ward 2. Mr. P. Devarajan
- Ward 3. Mr. V. Viswalingam
- Ward 4. Mr. P. Sinniah
- Ward 5. Mr. V. Thambipillai
- Ward 6. Mr. V. Vyramuttu
- Ward 7. Mr. K. Ramanathan
- Ward 8. Mr. P. Jeyaratnam.

Butter - Milk and Its Virtues

(Continued from page 1)

contrast to the extremely fetid putaceous stools originally present; it will readily be understood that lactic acid producing germs are more likely to have a beneficial effect when the diet is kept simple.

In view of the above scientific data available on the virtues of butter milk which we commonly call *Gauri*, I trust all those who live in tropical countries like ours would use it instead of tea or coffee, at least during the hottest part of the year.

Whilst travelling in South India, I have seen our South Indian brethren practically subsist on large quantities of rice and other starchy diet without any symptom of diabetes or similar ill-effects, for they are in the habit of washing down every meal with large quantities of sour butter-milk. Even late at night they appeared to relish a drink of *Gauri*. They will forego curries but not this *Gauri* which acts as a panacea for all their ills.

Let us too give up our tea and coffee and take to *Gauri*—a cheap but medicated drink—as an indispensable item of our menu and drink at odd hours of the day.

ORDER NISI

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction No. 1842

In the matter of the intestate estate of the late Vaithilingam Seevaratnam of Mathagal Deceased Deisy Chinnammah Seevaratnam widow of Vaithilingam of Mathagal Vs Petitioner

- 1 Pathmaranee Seevaratnam
2 Pushparanee Seevaratnam
3 Punitharanee Seevaratnam
4 Indraranee Seevaratnam
5 Kandiah Vaithilingam of Mathagal West Respondents

This matter coming on for disposal before A. E. R. Corea Esqr. Additional District Judge Jaffna on the 11th day of November 1954 in the presence of Mr. S. Siva Rajah Proctor on the part of the petitioner and the affidavit of the petitioner dated the 6th day of November 1954 and her petition having been read:

It is ordered that the abovenamed 5th respondent be and he is hereby appointed Guardian ad Litem over the 1st to 4th Respondents who are minors for the purpose of watching their interests in these proceedings and Letters of Administration to the late Vaithilingam Seevaratnam be issued to the Petitioner abovenamed as widow and an heir of the deceased unless the Respondents shall appear before this Court on or before the 15th day of December 1954 and show cause to the satisfaction of this Court to the contrary.

And it is further ordered that the said minors 1st to 4th Respondents be produced in Court on the said date.

The 11th day of November 1954 Sgd. A. E. R. Corea Addl. District Judge

Drawn by Sgd. S. Siva Rajah Proctor for Petitioner (O 159 3 & 10)

ORDER NISI

IN THE DISTRICT COURT CHAVAKACHCHERI

Testamentary Jurisdiction No. 43T

In the matter of the intestate Estate of the late Edward Thevathasan Kirubainayagam of Chavakachcheri. Deceased.

Jeyamani Kirubainayagam widow of Edward Thevathasan Kirubainayagam of Chavakachcheri Vs Petitioner

- 1 Susila Kirubainayagam
2 Thevaseelan Kirubainayagam of do
3 Rev. S. T. Aseerwatham of Udavil, Chunnakam. Respondents

This matter coming on for disposal before S. Thamby

durai. Eser District Judge Chavakachcheri on the 11th day of November 1954 in the presence of Mr. S. SivaRajah Proctor on the part of the Petitioner and the affidavit of the petitioner dated 11th day of November 1954 and her petition having been read;

It is ordered that the abovenamed 3rd Respondent be and he is hereby appointed Guardian ad litem over the minors the 1st and 2nd Respondents for the purpose of watching their interest in these proceedings and that Letters of Administration to the estate of the deceased be issued to the Petitioner as widow and an heir of the deceased unless the Respondents or any other person or persons interested in this case shall appear before this Court on the 21st day of December 1954 and show cause to the satisfaction of this Court to the contrary.

And it is further ordered that the said minors be produced in Court on the said date.

The 11th day of November 1954 Sgd. S. ThambyDurai District Judge

Drawn by Sgd. S. Siva Rajah Proctor for Petitioner (O 160 3 & 10)

ORDER NISI

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction No. 1830

In the matter of the Last Will and Testament of the late Dr. John Mailwaganam Somasunderam of Chundikuly, Jaffna. Deceased

Theophilus Kanagaratnam Curtis, Advocate of Colombo. vs. Petitioner.

- 1. Alagammah Somasunderam of Malwanam Chundikuly, 2. Dr. Somasunderam Thuraitatnam of No. 18 Chando Street, Galle, 3. Grace Ariamalar Somasunderam of Malwanam Chundikuly, 4. Margret Thilagawathy Somasunderam of do, Minor 5 Charles Jebaratnam Somasunderam of do by his G. A. L. the 2nd respondent, Minor 6. Dutton Mailwaganam Somasunderam of do, by his G. A. L. the 2nd respondent, 7. Agnes Somasunderam of do, Respondents.

This matter of the petition of the petitioner praying that the 2nd respondent be appointed guardian-ad-litem over the 4th and 5th respondents, that he be declared entitled to have letters of probate of the last will and testament dated 13th March 1953 as sole surviving executor named therein and that letters of probate issued to him accordingly coming on for disposal before P. Sri SkandaRajah Esq., District Judge, Jaffna on the 3rd day of November 1954 in the presence of Mr. C. R. Tambiah Proctor for the petitioner

ORDER "NISI" DECLARING WILL PROVED,

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction No. 1841

In the matter of the last will and testament of the late Ambalavanar Sinmugam of Araly West. Deceased

Velupillai Vijayadevendram Araly West Vs.

- 1 Kandiah Nadarajah of Araly west.
2 Suppiah Murugesu and wife
3 Kanagammal of Moolai Respondents.

This matter coming on for disposal before P. Sri SkandaRajah Esquire District Judge Jaffna on the 11th day of November 1954 in the presence of Mr. M. Kathiravelu Proctor on the part of the petitioner and the affidavit of the abovenamed petitioner having been read

It is ordered that the last will and testament of the said deceased dated 29th August 1954 and attested by M. Kathiravelu N. P. under No 2947 be and the same is hereby declared proved unless the respondents or others interested shall on or before the 13th day of December 1954 appear before this court and show sufficient cause to the satisfaction of this court to the contrary.

And it is further declared that the said petitioner is the executor named in the said will and that he is entitled to have probate of the same issued to him accordingly unless the respondents or others interested shall on or before the 13th day of December 1954 appear before this court and show sufficient cause to the satisfaction of this court to the contrary.

This 11th day of Nov. 1954 Sgd P. SriSkandaRajah District Judge. (O. 157 3 & 10.)

and the affidavit and petition of the petitioner having been read.

It is ordered that the 2nd respondent abovenamed be and he is hereby appointed guardian-ad-litem over the 4th and 5th respondents and that the petitioner declared entitled to have letters of probate of the said last will and the letters of probate issued to him accordingly, unless the respondents or any others shall show sufficient cause to the contrary on or before the 8th day of December 1954, at 10 a. m.

This 16th day of October, 1954 Sgd P. Sri SkandaRajah District Judge.

Drawn by, C. R. Tambiah Proctor for Petr. (O. 158 3 & 10)

The Swabhasha Impasse

(Continued from page 1)

familiarity with English idiom.

Then there is question of employment to be considered. The average student's aim is to secure some white collared job. The Government must make a clear announcement that from 1958 onwards for the recruitment of personnel for the clerical services parity of status will be given to English Singhalese and Tamil. Such an announcement will reduce the craze for English education and induce students to take kindly to the study of the study of the mother tongue.

There is much confused and potted thinking on subject of education. Slogans like equality of opportunity and Swabbasa medium may have a tendency to mislead us. Some speak of making the study of English universal and of improving the standard all along without counting the cost. The Director of Education speaks of the importance of making every child appreciate the treasures of English literature. It is all wishful thinking, and we have not the funds to achieve

that end. Nor is it worth while achieving. English literature can be made available to the average man only through translations. In India the traditional culture has continued uninterrupted all through. A good many works in English literature, biography and modern political and social thought have been translated and made accessible to the ordinary man. Text books have been written in mathematics and all the sciences. So the difficulty of switching on to the national languages did not exist. But here in Ceylon the process of westernisation has proceeded very far to the neglect of the national languages. Let us not be impatient. Swabbasa is no doubt a good ideal, but it must wait. Let us try to build our culture on a sure foundation. Fantastic though it may seem Swabbasa must start at the English Training College. Teachers must be trained to teach modern subjects in the national languages and text books have to be written before Swabbasa can be universally adopted

THE JAFFNA MUTUAL BENEFIT FUND Ltd.

(Established 1918)

BANKERS.

Authorised Capital Rs. 800,000.00
Amount of Calls made Rs. 134,367.00

SHARES: 8000 shares of Rs. 100/- each. 75 monthly instalments of Re. 1/- per share will earn Rs. 100/- for each at the end of the period. Shares issued all times.

CURRENT ACCOUNTS opened and interest allowed at 1% per annum on the average monthly balance when it does not fall below Rs. 500/-.

FIXED DEPOSITS received for periods of 3, 6, 9 and 12 months and interest allowed at 1, 2, 4 and 6 % respectively.

DRAFTS issued on the National and Imperial Banks to Colombo and the Principal cities of India. Remittances to and from F. M. S. by special arrangements.

INDIAN MONEY bought and sold
LOANS on the security of Jewels a speciality. Part payments accepted.

FOR FURTHER PARTICULARS APPLY TO: S. KANAGASABAI, Shroff.

வாங்குகிற வறுது பெய்க மலிவனஞ் சாக்க மன்-ன்
கோன்முறை யாக செய்க குறைவினா துயிர்கள் வாழ்க
கான்முறை யறங்க கோங்க கற்றவம் வேன்வி மங்க
மேன்மைகொன் சைவ கீதி வினஞ்சு வகை மெல்லாம்.

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