

## THE SENATE VACANCIES

THERE is brisk canvassing for the ten seats in the Senate that fall vacant in October. Ever since the Soulbury Constitution came into operation there has been widespread dissatisfaction all over the country, and even among U.N.P. circles, over the principles or the absence of principle which have governed the filling of the seats in the Senate. Barring one or two members the rest have seldom if ever, made any contribution to the legislative business of the House. But the members for the most part have admirably fulfilled the purpose for which they were sent—loyally supported the Government in power. Under a system of indirect election by the Lower House and nomination by the Prime Minister one cannot expect anything better. No cabinets in the world, much less the Ceylon Cabinet will put in independent and outspoken members likely to oppose any objectionable measure or prove a thorn on the Government side. It is no wonder that most of the Senators are stooges of the U. N. P. In the context of what has happened, the Senate offers a wide scope for ministerial patronage. Its function is not to examine Bills purely on their merits and offer reasonable criticism and reject them when objectionable, but to stand by the Government at any cost. Those in the good books of the Government are able to get sincere jobs in the Senate with prospects of indefinite extension, titles and pleasure trips to America and High Commissionership on condition of their loyal support of the Government and assiduous propaganda in favour of the U. N. P. often even against their convictions. The Canadian Senate whose members are all nominated by the Prime Minister for life is proverbial for its dormant acquiescence in the Government policy. In the Council of States of the Indian Union only

twelve out of 250 members are nominated by the Prime Minister. But Mr. Nehru has taken care to put in only men of outstanding ability and patriotism irrespective of party affiliations. The press in Ceylon has on several occasions expressed the pious hope that the Prime Minister will only nominate outstanding men of ability and character. But there is no

By  
N. SANGARAPILLAI,  
B. A. (Lond.)

reason to believe that pious expressions of hope are going to improve matters.

But in the very composition and constitutional position of the Senate is there not something inherently fatal to its functioning as an effective second chamber? The Soulbury Commissioners argue very plausibly that with the lapse of the Governor's reserve powers a second chamber is essential to check hasty legislation by the popular assembly. They quote the impressive authority of J. S. Mill in support of their thesis that "a majority in a single chamber when it has assumed a permanent character when composed of the same persons habitually acting together and always assured of victory in their own House—always becomes despotic and overbearing, if released from the necessity of considering whether its views will be concurred in by another constituted authority." A situation which has nearly arisen or is arising. But if these contentions are sound the Commissioners must have set about on right lines. But by providing for the filling of half the seats by indirect election and the other half by nomination by the Prime Minister they have given away the case for a revising second chamber. It is always possible for a party that has enjoyed office for ten

or fifteen years without a break to pack the whole House with its own supporters. The minority members themselves will be only the nominees of the same party. So that the safeguard against hasty legislation and for minority interests becomes purely illusory. The Commissioners were really talking with their tongues in their cheeks.

Political thought has changed considerably since the time when Bagehot wrote his classic some hundred years ago. Senators selected by any other method than open election by the general electorate will be supporters of the status quo, of vested interests, or of the party that created them and will identify their experience with the general experience. They will block progressive measures from mistaken notions of rights of property and enterprise. It is now no longer contended that a Second Chamber should hold up hasty legislation, but only delay it. But the delay of six months provided by the constitution is too short a period for second thoughts to assert themselves and compel the Lower House to think better. Besides the popular assembly being more representative must have unfettered power to carry out its policy. The members of the Second Chamber being palace nominees do lack the self-confidence of representing the public and lack sense of responsibility. If the Upper House obstructs a measure on which the Lower House has set its heart a conflict will be provoked between the two Houses which may result in a constitutional crisis. To set up a second chamber purely for the purpose of revision of hasty legislation becomes meaningless. The Ministry and the Lower House will not accept the superior wisdom of the Second Chamber and the attempt at delay will only provoke a conflict. As Harold Laski argues in his Gram-

(Continued on page 2)

## 'SUMMIT' FROM THE SOVIET ANGLE

(Benjamin E. West in this article examines the result of the Geneva Conference in the context of the reaction behind the Iron Curtain)

One of the more immediate results of the Geneva "Summit" Conference may be a drastic readjustment of the Soviet journalistic technique, at least so far as foreign affairs are concerned.

Russian reporters who "covered" the meeting here informed non-Communist newsmen that, as a result of the relaxation of international tension achieved by the Conference, a much more mel-low tone will be taken toward the West by the Soviet press.

If this information is correct, it means at least a temporary end to the virulent denunciations of virtually all things "Western"—that is, non-Communist—which have characterized the Soviet press for the last ten years. Presumably, instead of emphasizing international points of friction, Soviet writers will now be called upon to emphasize points of agreement.

This would be in line with other Soviet moves to convince skeptics that there has been a change for the better in Moscow. It would also be a logical sequel to the change that came over the Soviet press when Moscow began courting Yugoslavia's Marshall Tito.

Only a few months ago, Tito was a favourite target of Soviet propaganda. He was, to quote Pravda, a "facist," a "hireling of the West" and a "traitor to Lenin." When the decision was made to attempt to patch up the Russian quarrel with Yugoslavia, however, the Marshall became "President Tito" to Pravda. Now he is "Dear Comrade Tito."

The Geneva Conference itself seemed to be regarded by Moscow as a sort of testing ground for less vehement, and to a limited

extent, more objective reporting of world affairs. The speeches of America's Eisenhower, Britain's Eden and France's Faure were reported fully by Tass, the official Soviet News Agency, and by special correspondents of Pravda. In some cases, the full texts of addresses by the Western heads of state were published in key Soviet newspapers.

At the same time, however, Moscow made certain that any non Communist reporting of the Geneva meeting was kept to a minimum inside the USSR. Soviet radio technicians continued to "jam" Western broadcasts, including those limited solely to news of the "Summit"

Nevertheless, Soviet press coverage of the Geneva conference emerged as the most accurate Communist reporting of any international meeting of the last decade. This is encouraging, for it means that some facts have been made available to the Russian people which should help them judge Western policies for themselves.

It also means that the Russian people have come to know the leaders of the United States, Britain and France as advocates of peace and international co-operation, not as the "imperialist warmongers" they have so often been called by the Soviet press.

A great many impressions created by the extensive coverage of the Geneva meeting are likely to remain for some time in the minds of the Russians, even in the event Moscow should decide to abandon its present policy of apparent "sweet reasonableness".

It will for example be hard for anyone to forget

(Continued on page 5)



THE SENATE.....

MANAGER



இருந்த பந்தமாயிற்று.

கமச்சிவாயவே ஞானமூலகங்களும்  
கமச்சிவாயவே காந்திலிச்சையும்  
கமச்சிவாயவே காவலின்றேத்துமே  
கமச்சிவாயவே கண்ணெறிபுகட்டுமே  
செஞ்சிறந்தபலம்.

FRIDAY, AUGUST 12, 1955

Treasure These Thoughts

'In this world we find that all happiness is followed by misery as its shadow. Life has its shadow, death. They must go together, because they are not contradictory, not two separate existences, but different manifestations of the same unit, life and death, sorrow and happiness, good and evil.

TO STRIKE IS EASY  
BUT.....

THE consultative committee of Public Service Trade Unions has done well in not arriving at a decision at its meeting on Monday. It has allowed its members time till tomorrow to gauge the strength of the Public Service Trade Unions before issuing the order to strike. We wish to point out to the members of the consultative committee that the method of obtaining redress of the grievances of the Public Service should be not only dignified and constitutional but far removed from the danger zone of disruption. The Public Service of this Island has maintained a meritorious tradition of efficiency and cannot afford to risk its glorious name by departing from constitutional methods of approach and adopting a *modus operandi* that by its very nature of procedure must necessarily involve the country in a dangerously serious development. Political reactionaries who are always on the lookout for lock-outs and strikes to further the aims of their parties

A meeting was held in the Committee room of the Jaffna Municipal Council on Saturday the 6th August, at which heads of leading educational institutions and representatives of the public were present, to consider the provision of University Education in Ceylon.

Mr. C. Cumaraswamy, former High Commissioner for Ceylon in India was voted to the chair and Mr. K. A. Selliah, Principal, Jaffia College, functioned as Secretary.

Among those who took part in the discussion were Hon'ble Mr S. Natesan, Mr. V. Kumaraswamy, Mr C. Vanniasingham, Quazi M. M. Sultan, Rev. S. K. Bunker, Rev. Father S. N. Arulnesan, Messrs. S. Rajaratnam, T. Mattusamy-pillai, S H. Perinbanayagam and Mr. A E Tamber.

After a lengthy discussion the meeting adopted the following resolution unanimously:—

"In view of the acute shortage of provision for University Education in Ceylon the meeting resolves to press on the Government that immediate steps be taken to establish a second university in Colombo with provision for external examinations."

The following committee with Mr. C. Comaraswamy as Chairman was appointed to take action on the resolution:—Rev. S. K. Bunker, Rev. Father S. N. Aulzean, Senator S. R. Kanaganayagam, Miss M. Thambiiah, Quazi M. M. Sultar, Messrs. T. Muttusamipillai, S. H. Perimbayanayagam, A. E. Tambor and K. A. Selliah.

will certainly see to it that the game is forced. But the P. S. knows well that its trade union movement cannot and should not adopt this technique that is frequently used by the Leftist Trade Unions.

Vindication of the rights of the members of the Public Service is a matter not merely for the P. S. T. U. The people of this country cannot remain indifferent to the clamour of the Public Service. The only question is about adopting the proper method of bringing pressure to bear on the authorities to have wrongs righted. Strike is a weapon that should never be employed by the Public Service for such a use would be a definite abuse of the trust and confidence which the Government and the people have reposed in the select band of officers who man the administrative and executive Departments.

The Yogic student must have faith and devotion to Guru and the Lord. He must have faith in the teachings of his Guru and in Yogic scriptures. He must have intense aspiration and dispassion. Faith, aspiration and dispassion are the three important qualities of a Yogic student. Non violence, truthfulness and celibacy are the three fundamental virtues. The Yogic student must be gentle, simple, humble, and noble. He must be free from crookedness, cunningness, diplomacy, double-dealing, harshness, rude nature, greed and egoism.

## Selflessness and Cosmic Love

He must have the spirit of selfless service. He must serve the poor and the sick. He must share whatever he has with others. He must have all-embracing love. He must cultivate this again and again. He must be serene

By

SWAMI SIVANANDA

The Divine Light will dawn in a serene mind only. He must be non-violent, truthful and non-covetous. He must adopt the golden medium or the middle path.

### Purity and Self-Restraint

He must observe perfect celibacy or he must lead a well-regulated, disciplined life. He must be moderate in everything. He must lead a contended life. He must have perfect self-restraint. He must gradually discipline the senses and keep them under subjugation. He must speak gently, sweetly and truthfully. He must not use vulgar words or harsh words. He must give up intoxicants, liquor and smoking; He must take vegetarian food. There is much nutrition in milk, milk-products, oats, etc. Animal diet excites the passion and makes the mind turbulent.

## Virtues for Rapid Progress

He must possess adaptability, courage, mercy, generosity, tolerance, patience, perseverance, sincerity and complacency. He must have intense faith, application, tenacity and endurance. He must stick to his ideal and goal. He must be cheerful. Cheerfulness is a powerful tonic of the mind. He must have discrimination.

fiery determination and firm resolve. He must be regular in his practice. Regularity is of paramount importance for success in Yoga. He must have equanimity, fortitude and forbearance. He must have manliness and mannerliness. His speech must agree with his thought, and his speech must agree with his action. He must practise introspection and self-analysis daily. He must give up backbiting and boasting. He must annihilate laziness. He should eradicate evil habits.

## Positive Overcomes Negative

In the early morning meditate on 'courage' for ten minutes. Mentally repeat 'Om Courage' when you work and move with people. Feel 'I am courageous. I am becoming more and more courageous'. You will gradually develop courage. You can develop any virtue through meditation. Concentrate on cultivating two or three important virtues such as truthfulness, mercy, humility, courage. All other virtues will cling to you by themselves. *Nil desperandum*. Never despair. Be hopeful always. Persist in your practice. You will eventually succeed. Positive always overcomes the negative. Develop love; hatred will vanish. Cultivate courage; timidity will disappear. This is the method of Pratipaksha Bhavana (cultivating counter-thoughts or opposite qualities).

## Jaffna M. C. on Language and Discrimination

Mudlr. C. Muttutambay will move at the next meeting of the Jaffna Municipal Council that the Govt. should "afford all facilities in schools, colleges and in the Ceylon University for Tamil-speaking children to study the Sinhalese language—the language of the majority community in the Island—as an optional language for all the examinations that are conducted from time to time by the Ceylon Education Department and the Ceylon University."

Mr. M. Karthigesan will move "Since the symbols and scenes depicted in local postage stamps are predominantly from the southern parts of Ceylon, this Council requests the Minister of Posts and Broadcasting to end this discrimination and bias."

(Continued from page 1)

mar of Politics the only satisfactory revision is by an appeal to the electorate by the parties. The Lower House will hardly persist in carrying a measure which is opposed to the wishes of the country.

Another argument usually trotted out is that the State must secure the services of men who have distinguished themselves in the public services, professions, business and letters, who cannot secure a place through popular election. The wisdom of such men can be secured through commissions and the various advisory bodies set up to help the ministries. An expensive House is not necessary for this purpose. Besides a business man or a superannuated doctor can seldom make any contribution to debate by reason of his professional eminence. Some exceptional men have made contributions because of other abilities which they possessed.

As Laski points out there is no satisfactory method of constituting a Second Chamber. Every such method, whether popular election, or indirect election or nomination partial or full is open to difficulties. The Second Chamber may compete with the Lower House and prove mischievous. Or it may have the same outlook and views and be superfluous. There is also no satisfactory function that can be assigned to the Second Chambers. It is purely by accident that the British Parliament became bicameral. And the British precedent has been followed by most countries. The best thing that can happen to the Ceylon Senate is its speedy abolition.

## Inter-Club Athletic Meet At Jafna

The Seventh Annual Inter-Club Amateur Athletic Championship Meet organised by the Jaffna Sports Association will be held on Friday 12th August and Saturday 13th August at the Jaffna Central College Grounds. A fairly high standard of sport and a few new records are expected at this Meet.

GOVT. TENDERS  
JAFFNA KACHCHERI

N2274—The G. A. Jaffna will receive tenders up to 12 noon on 31-8-55 for the Toll rent—Kerativu—Sangupiddy Ferry Service 1955/56. For particulars see Part I, Section II, Govt. Gazette 12-8-55, (G. 28 12)



# A STUDY OF THE SVETASVATARA UPANISHAD

(By A Science Graduate)

(Continued from our issue of 29-7-55)

## Appendix: Notes and Glosses (Contd.)

This view boldly put forward by Max Mullar in the last century was however not a new discovery of his, but the re-discovery of an ancient belief given expression to by a good many of our teachers who lived long before him. The avowal that the Saiva System and its revealed books, the Vedas and Agamas, constitute the original and are the precursors of various other system which are often referred to as being six fold, is met with frequently in our Tamil sacred books. The very first verse of Siddhiyar which follows the invocatory song (சமயம்) commences with the significant words *அம வகைச் சமயத்து ஓர் கும் அவ்வவர் பொருளாய்... சிவனாய்...*, the Divine Feet that form the goal or subject-matter discussed and pondered over in all the six systems of religion (and philosophy)—For a brief analysis and exposition of the sixfold groups of Indian philosophical religious sects, the reader is referred to our "Elements", Chapters XI and XII.

As regards the words *Samayam* (சமயம்), religion, philosophy, &c, it is perhaps necessary that we should remind our readers here that the word *Samayam* which is usually rendered into English as religion connotes something more than religion. It means religion and philosophy blended into one. As well remarked by some oriental scholars of the West, there is no such thing as philosophy in India, in the strict sense of the word as understood in the West. Religion there (in the West) is a system of faith, reverence and worship of God which appeals to the heart, while philosophy is a science which tries to explain the various phenomena that we come across in the world, physical, mental, moral or spiritual, by tracing them to their ultimate causes and analysing their *pros* and *cons*, and its aim is to satisfy the head rather than the heart. The two are thus found to be kept apart there, in watertight compartments as it were. This is not so in India. Here the two are found together, and they are not divorced one from the other. Practically every religion and religious sect in India has a philosophical background behind it. The Saiva System, for instance, is both a religion and a philosophy. So are the so-called six systems of Indian philosophy. They are both philosophies and religions. Even Buddhism and other systems which are generally classed as lying outside the pale of Vedic religion are no exception to this rule. They are not only religions but also philosophies. The term *Samayam* frequently met with in our sacred literature is thus found to denote both religion and philosophy. It is an admixture of both religion and philosophy. It may be defined as "religion *cum* philosophy" or philosophical religion and should be so understood regardless of the word or words used in translating it.

Another term regarding whose correct import we have to caution our readers here is the pair of words "Divine Feet" found in its varied forms of *சிவனடி, இணையடி, திருவடி, திருப்பாதம், திருத்தாள், தாளிணைகள், அழலிணைகள்*, &c. Gods' Form as we explained elsewhere is not derived from Maya like our bodies, but is made up of Divine Grace (உரு அருள், in the words of Siddhiyar), and so are His Feet, Hands and other limbs (உரு அருள் சாக்கம் தரும் அருள்). The words *Divine Feet* in whatever form they occur should therefore be understood as referring to the foundation or Fountain of Divine Grace, the fulness of faultless Divine Love and Bliss, the *Bhuvan* of the *Chandogya Upanishad*,—அடி எனும் அதவும் அருள் எனும் அதுவும் அமைந்திடில் திரிக்குண விநாயக, in the words of *Thayumanavar*.

To return to the theme of the "common fund" that we have been dealing with, the following additional *Sruties* from *Siddhiyar* may also be cited here, among others:

ஒது சமயங்கள் பொருள் உணரும் தூதர்கள்...

...இவை எல்லாம் அருமறை ஆகமத்தே அடங்கியும், அவை இரண்டும் அரன் அடித்தே அடங்கும்.

The (variously) described religions and the books that elucidate them,...they all shrink within the great (all-embracing) Vedas and Agamas, and these two abide in (the abun-

## Most Vigorous Of Modern Languages

### How Tamil Moulded the Culture of Tamilakam

(Continued from last issue)

Fr. Thani Nayagam cited some contemporary cases of political nations that included two or more nationalities. Belgium was almost equally divided between Walloons speaking a French dialect in their homes and Flemings speaking a variant of Dutch.

In the formation and preservation of nationalities, language was by far the most objective factor. It was the free inter-communication of common speech that provided the consciousness of kinship. Language was the rational and spiritual matrix in which a culture lived, moved and had its being. Hence the Tamil poets had consistently lost themselves in a mystical enthusiasm over the nature of the language, calling it the sweetest possible names.

"The use of the Tamil language in the civil, educational and social life of this country is an absolute necessity if Tamil culture is to survive. Today, Tamil is spoken in every part of Ceylon by over two million people; it is indigenous to this island; its speakers constitute a major nationality; its cultural influence in the nation is very much greater than may be gauged from the numerical strength of its speakers.

"Words are the living memorials in which are enshrined much of social and political history. The inner life of every people is stereotyped in their language, and retained there for the instruction of future generations.

I could give you hundreds of Tamil words and terms the disuse of which in administration would impoverish the Tamils in Ceylon in more ways than one. It is but a fundamental and human right that Tamil be one of the languages of administration all over the country so that the Tamil country so that the Tamil speaking population may transact their business with Government in their own language, and consequently

that their business is attended to by members of the Government service who have a minimum knowledge of the Tamil language." Fr. Thani Nayagam said.

There was a flagrant contradiction in the statements of those thinkers who would have Tamil as a medium of instruction in schools but not as a medium in administration. If there was equality of opportunity in this Island it should be made compulsory for a Government servant to have a minimum knowledge of both languages so that he may serve in any part of the Island.

"If a language is to be the matrix of a flourishing and progressive culture, it is necessary that it be taught at a University level both as a language and as a medium. I am making no suggestion here with regard to the time when our national languages may be introduced into the University or about the preparation needed for its introduction. Nor am I minimising the importance of a high standard of English desirable at our Universities but if we wish to develop our languages and our literatures for modern needs and the expression of modern thought, such a development is inconceivable without the national languages becoming the medium in which our intelligentsia think and write, speak and teach.

"Even for the success of the national languages medium in the elementary and secondary schools it would seem that a literature at a University level of thought is a prior requisite. So too it is a prior requisite for the progress of all technicalised means of mass Communication like the press, the radio and the cinema. The history of the great Buddhist Universities and the Hindu Mutts of the neighbouring continent, as well as the history of universities in other parts of the world should convince us of the creative influence exercised by these institutions of higher learning in the transmission of language and culture and in the development of the mother-tongue."

dance of Divine Grace symbolised as) the Feet of the Lord.

அருமறை ஆகமம் முதல் தூதர், அனைத்தும் உரைக்கையினால் அன்புரிதாம் அப்பொருளை அரன் அருளால் அனுக்கன் தருவர்கள் பின் தனித்தனியே தாம் அறிந்த அனலில் தருக்கமோடு உத்தரங்களினால் சமயம் காதித்து.

சுருதி சிவாகமம் ஒழியச் சொல்லுவது ஒன்று இல்லை...

The precious Vedas and Agamas are the original (divinely revealed) books. Immeasurable is their import as they form a sort of encyclopaedia. People reproduce (portions of) their teachings afterwards in accordance with the Will of the Lord, discussing and propounding various systems of philosophy and religion to the best of their lights, each in his own way....There is nothing that is taught independent of the Vedas and Agamas...

(To be continued)

## GOVERNMENT TENDERS

Deputy Food Controller, Jaffna

Tenders for labour and transport services at the Guaranteed Price Stores at Jaffna and Paranthan from October 1, 1955 to September 30th, 1955 close with the Chairman, Tender Board, Ministry of Agriculture and Food, Colombo, on Friday, 26th August, 1955.

Full particulars may be obtained at the office of the Deputy Food Controller, Kachcheri, Jaffna.

(G 2612)

## ORDER NISI

IN THE DISTRICT COURT OF  
POINT PEDRO

Testamentary Jurisdiction  
No. 542

In the matter of the Last Will and Testament of Ratnamma wife of Velupillai Nallathamby Kandiah of Alvai North

Deceased

Velupillai Nallathamby Kandiah of Alvai North

Petitioner

Vs

1. Indravathy daughter of Kandiah
2. Kandiah Nallanathan
3. Kandiah Easurapatham all of Alvai North

Respondents

This matter coming on for disposal before S. Thamby Durai Esquire Acting District Judge Point Pedro on the 25th day of July 1955 in the presence of Messrs Kandaiya and Mailvaganam Proctors on the part of the petitioner and the affidavit of the petitioner dated 2nd day of July 1955 and the affidavit of the notary and the witnesses to the Last will dated 2nd day of July 1955 having been read It is ordered that the 4th respondent be and he is hereby appointed Cuardain-ad-litem over the minors Viz the 1st 2nd and 3rd respondents that the said Last Will be admitted to Probate that the petitioner be declared Executor of the said Last-Will and Probate issued to him accordingly unless the respondents or any other person shall on or before the 25th day of August 1955 show cause to the satisfaction of this court to the contrary.

It is further ordered that the said minors shall be produced before this court on the same date

This 25th day of July 1955

Sgd. S. ThambyDurai

Actg. District Judge

(O 54 5 & 12)



## Astrological

## WEEKLY FORECASTS

'SRI PATHY'

FROM 14-8-55 TO 20-8-55

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

Some illness in the family circle will upset you a bit this week. Avoid arguments with friends. Financially a good week. Success in new undertakings promised.

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

Family disputes likely this week. New ventures should be handled with care. Friends will be very helpful. Triumph over competitors also shown.

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

The second half of the week will be more favourable than the first. You will stand to gain much financially. Social success and mental harmony also promised.

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

Health will remain a problem till Wednesday. Favourable improvements promised in most of your affairs after that. Expenditure will be on the rise but you will get enough to meet them.

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

Health upsets possible this week. Do not begin anything new. Relatives likely to cause you some annoyance. There will be a change in your routine affairs.

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

A very favourable week. You will stand to gain something unexpected. New ventures will bring in good profits. Social success and domestic harmony also promised.

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

Quarrels with relatives possible this week. There will be no mental peace. Friends will be very helpful second half of the week. Financial gains also promised.

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

The first 2 days of the week will be very troublesome. You will have no mental peace. Improvements promised after Wednesday. Go ahead with your ventures.

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

First two days will remain unsettled. You may have to face some storms Wednesday and Thursday. Rest of the week will turn out to be favourable. Some of your personal problems will be solved.

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

Domestic affairs will remain a problem yet. Expenditure will be on the rise. Health must be given particular care. Though there will be no serious turnups yet mental peace will be far away from you. Thursday and Friday the worst out of the lot.

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

Except for the last day this week will be favourable. You may have to face some difficulties where you begin anything but you are sure to succeed at the end. The last day must be spent with care.

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

Your fathers relatives may cause you some annoyance first of the week. Rest of the week will be quite favourable. Financial gains and social success promised.

## TRAFFIC NOTICE

Nallur Kandaswamy Temple Annual High Festival—1955

In connection with the above festival, the following roads are CLOSED FOR ALL VEHICULAR TRAFFIC between 24th, July and 18th, August 1955, inclusive.

(1) That section of Point Pedro Road between Arasady Junction and the 2nd, Mile Post.

(2) That section of Temple Road between Pandarakulam Lane and Somasundaran Lane

## 2. Deviation of Traffic:-

Drivers of vehicular traffic are advised to use the following deviations:-

(1) When proceeding from direction of Jaffna towards Kopay (or in the opposite direction), the Naval Road Nallur Cross Road deviation.

(2) When proceeding along Arasady Road towards Kopay (or in the opposite direction), the Wyman Road-Naval Road-Nallur Cross Road deviation.

## Parking of Vehicles:-

For the convenience of the worshippers, three vehicle parks will be established and all drivers of vehicles are recommended to use them. The parks are:-

1. At the Amman Temple Grounds for traffic approaching Kandaswamy Temple via Arasady Road.

(2) At Kailasa Pilliar Temple Grounds for traffic approaching from the South.

3. At Mathuraisanthai Marker Grounds for traffic approaching Kandaswamy Temple from direction of Kopay.

Sgd. W. E. C. JEBANESAM  
Asst. Supdt. of Police, N.P.  
Police Office,  
Jaffna, 5th, July, 1955.  
(M 81 15 & 22)

## Order Nisi

IN THE DISTRICT COURT OF CHAVAKACHCHERI

Testamentary Jurisdiction No. 50 T

In the matter of the Intestate Estate of the late Naga-muttu Rajendram of Madduvil who died in Prai in Malaya.

Deceased.

1 Murugesu Vairamuttu and wife  
2 Visaladchippillai both of Madduvil South presently of Point Pedro.

Petitioners

Vs

1 Kanapathipillai Arumugam and wife  
2 Manonmani both of Madduvil South  
3 V Thirunavakarassu and wife  
4 Anoledchumy both of do  
5 Kanagambikai daughter of Kanagaratnam of Madduvil South.

Respondents.

This matter of the Petition of the Petitioners praying that Letters of Administration to the Estate of the deceased be issued to them coming on for determination before S. ThambyDurai, Esqr District Judge, Chavakachcheri on the 8th day of July 1955 in the presence of Mr. S. SivaRajah Proctor on the part of the petitioner and the affidavit of the Petitioners dated 27th day of June 1955 and the Petition of the Petitioners dated 8th day of July 1955 and Order of Supreme Court dated 14th June 1955 conferring sole and exclusive jurisdiction in respect of the property left behind by the deceased, on the District Court of Chavakachcheri, having been read.

It is ordered that Letters of Administration to the Estate of the deceased above-named be granted to the Petitioners as the 2nd named of them is a sister an heir of the deceased the Respondents shall appear before this Court on the 23rd day of August 1955 and show sufficient cause if any to the contrary.

The 8th day of July 1955  
Sgd. S. ThambyDurai  
District Judge.

Drawn by  
Sgd. S. SivaRajah  
Proctor for Petitioner  
(O. 55, 12 & 19)

29th day of June 1955 having been read.

It is ordered that the 3rd Respondent be and he is hereby appointed Guardian ad Litem over the minors the 1st and 2nd Respondents and that the Petitioner as brother-in-law of the deceased be declared entitled to have Letters of Administration and that Letters of Administration be issued to him accordingly unless the Respondents should appear before this Court on or before the 25th day of August 1955 and show sufficient cause to the satisfaction of this Court to the contrary.

This 1st day of July 1955

Sgd. S. ThambyDurai  
Actg. District Judge

Drawn by  
T. Ponnampalam  
Proctor for Petitioner  
(O 52 5 & 12)

## ORDER NISI

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction No. 61

In the matter of the Last Will and Testament of Velupillai Chelliah of Nallur Deceased

Nagammah widow of Velupillai Chelliah of Nallur  
Petitioner

Vs

1. Chelliah Merkandan

2. Chelliah Theedcham-moorthy

3. Chelliah Vanniya-singar  
4. Chelliah Sri Sikkandan &  
5. Chelliah Jegatheer-wary all of Nallur the 3rd to 5th Respondents being minors appearing by their Guardian ad Litem the 1st Respondent

Respondents

This matter coming on for

disposal before P. Sri Skanda Rajah Esquire District Judge of Jaffna on the 14th day of July 1955 in the presence of Mr. S. Tiruvakkarasu Proctor on the part of the Petitioner and the affidavit and petition of the Petitioner dated 14th day of July 1955 and the affidavit of the Notary and attesting witnesses to the Last Will having been read:

It is ordered that the 1st Respondent abovenamed be and he is hereby appointed Guardian ad Litem over the 3rd, 4th and 5th Respondents minors and that the Last Will and Testament of the deceased dated 30th April 1955 attested by S. Tiruvakkarasu Notary Public under No. 5659 now filed in Court be and the same is hereby declared proved and that Letters of Probate to the said Last Will and Testament be issued to the Petitioner as the Executrix mentioned therein unless the Respondents abovenamed or any other person or persons shall appear before this Court on or before the 15th day of August 1955 and show sufficient cause to the satisfaction

## JAFFNA

## MUNICIPAL COUNCIL

Weights and Measures Ordinance No. 37 of 1946

Notice is hereby given under section 32 (3) of the above mentioned Ordinance that examination and verification of Weights and Measures and Weighing and Measuring instruments will be done between 1 p.m. and 2.30 p.m. on every working day other than on Saturdays, at the Weights and Measures Examination room, Municipal Office, Jaffna.

HUDSON SELVARAJAH  
Actg. Municipal  
Commissioner  
Municipal Office,  
Jaffna 4th August 1955  
(G. 27, 12)

of this Court to the contrary.  
This 14th day of July 1955

Sgd. P. Sri Skanda Rajah  
District Judge, Jaffna

Drawn by  
Sgd. S. Tiruvakkarasu  
Proctor for Petitioner  
(O 51 5 & 12)

## ORDER NISI

IN THE DISTRICT COURT OF POINT PEDRO

Testamentary Jurisdiction No. 540 T

In the matter of the estate of the late Arumugam Ratnasigam of Puloly East, Point Pedro Deceased

Kanapathippillai Vigneswaran of Puloly West, Point Pedro  
Petitioner

Vs

1. Gnanakalambikai daughter of Ratnasigam  
2. Ratnasigam Sivanesan  
3. Arumugam Vettivelu all of Puloly East  
Respondents

This matter coming on for disposal before S. ThambyDurai Esquire, Acting District Judge Point Pedro on the 1st day of July 1955 in the presence of Mr. T. Ponnampalam Proctor on the part of the Petitioner and the Petition and Affidavit dated the 1st day of July 1955 and



# WAYS AND MEANS TO PROMOTE TAMIL CULTURE

(Suggestions made by Rev Fr. X. S. Thani Nayagam)

There are ways and means by which individuals may promote Tamil Culture, either singly or in a body. It would not be wrong to say that the State and the Universities receive their tone and their standards also from the society which they represent, so that the higher the standards of society, the higher is the standard of cultural patronage by the State and of efficiency at the University. Here are some ways and means by which the objectives of a cultural revival may be achieved:

1. Active support should be given to associations dedicated to the study and promotion of *Tamiliana*.

2. Tamil society should set the highest standards in this revivalist and progressive movement. Awards (cash medals, books) should be offered for creative work and for translations.

3. Libraries and Museums should be established as means of adult education and films should be made of the Tamil heritage. The project of the Jaffna Library merits the support of the entire country.

4. A comprehensive Tamil-Sinhalese-English Dictionary and a Tamil Encyclopaedia for Ceylon should be compiled.

5. Basic research should be undertaken by cultural associations so that the significance and import of Tamil customs and habits and way of life may be popularised among the Tamil-speaking people.

6. Teachers of Tamil should be well qualified and be lovers of Tamil literature that enjoy Tamil poetry in their leisure. A new orientation in the prescribing of books of study and in their teaching is necessary if Tamil children are to love their language and enjoy poetry and the Tamil Arts as the expression of life and experience, and wield their language for intelligent and effective citizenship.

The writing of poetry should receive especial attention, since poetry, more than any other Fine Art, is a powerful vehicle for the transmission of a people's ideals, history and language.

7. Tamil monuments in Ceylon should be better studied and preserved. If the State for some reason or other, has not hitherto prepared specialists in Tamil archaeology or Tamil history, it should be the duty of the Tamil Cultural Associations to request the State to do so. The University, the Department of Archaeology, the Public Museums should have scholars well versed in *Tamiliana*.

Scholarships may be offered to deserving students by the Tamil-speaking public.

8. Tamil studies should be made to show the points of contact and elements common with Sinhalese Culture so as to promote understanding and

national solidarity.

9. The Tamil classics should be translated into Sinhalese and books in Tamil Culture be written in English and Sinhalese for the promotion of inter-nationality.

10. The contribution in thought, in literature, in art made by the Tamil-speaking people should be made known through translations in the principal languages of Europe and Asia, because that contribution is part of the world's heritage. In the past, for political and religious reasons, Tamil studies had enthusiastic students in Portugal, Holland, France and England. In the future, it will be the duty of Tamils themselves to give their treasures to their fellowmen, and a few Tamil scholars at least should learn Hindi, Chinese, Japanese and Indonesian for this purpose.

11. Culture is dependent for its origin and its development on geography and on the land. Tamil Culture has had always an intimate communion with the land as is to be seen from the earliest Tamil poetry down to our own day. The tendency of people to flock to the towns should be arrested, for extreme urbanization and the consequent change means death to a culture such as ours. One cannot be opposed to change or to the absorbing of elements that are conducive to cultural progress. But the process of change should not involve the ceasing of a vital internal development. The Tamil-speaking people should co-operate in colonisation programmes and revive the agricultural bias of their social structure.

12. Every Tamil speaking citizen should make his own contribution to this cultural movement, by study by doing promotional work, and by material assistance. Many associations and authors fail to give of their best for want of adequate finances.

## 'Summit' From.....

(Continued from page 1)

President Eisenhower's proposal that the United States and the USSR help eliminate the threat of nuclear warfare by providing each other with complete briefings of their establishments and by permitting one another to conduct aerial reconnaissance wherever and whenever desired.

It is significant that the Russians like the Americans, British and French, view the Geneva Conference as having succeeded in its basic goal—the creation of an improved international political climate. It remains to be seen, however, whether this climate will remain as pleasant when the Foreign Ministers meet to discuss matters of actual substance.

Letter to the Editor

## A University At Colombo

Sir, It is understood that a number of leading citizens interested in educational matters are meeting in Jaffna during the week-end to consider the need for additional Universities.

It is trusted that they would inter alia support the demand for a University at Colombo which has been consistently before the public for decades from the time of the inception of the University movement in Ceylon and which was sponsored by leaders like the late Sir Ponnambalam Arunachalam, Sir James Peiris, Sir Ponnambalam Ramathan and Sir Marcus Fernando. This desideratum merits topmost priority.

It would be superfluous to recapitulate the various grounds for the establishment of a University at Colombo. In addition to the very great and obvious advantages of having a University at the metropolis, its establishment too would be comparatively easy and much less expensive in the present context. A University at Colombo could go hand in hand along with the existing University at Peradeniya and two other centres of learning one with an emphasis on Sinhalese learning and the other with an emphasis on Tamil learning located at suitable places. The cultural, educational, political and economic requirements of the country as a whole require the functioning of four such centres of learning. It is only a question of time for these requirements to be fulfilled and four seats of learning to start functioning some day or other, whether all of us like it or not. The earlier the three additional Universities are set up the better for the country. Delay will only result in loss to the public and will retard the country's progress and happiness in all directions.

S Sivasubramaniam.

155 Holftsdorf Street.  
3-8-55

(A report of the meeting referred to here appears elsewhere—Ed.)

## NEWS IN BRIEF

P. M. Making in Pakistan

Mr. H S Subrawardy whose name was persistently mentioned as most acceptable for the Premiership has rejected the idea of a 'National Government'. In the meantime, Mr. Chaudhri Mohammed Ali has been summoned by the Governor General of Pakistan to form a new Government. P. M. making is not so easy as unmaking a P. M.!

South Korea Wants War

What time the atomic 'peace team' of scientists are breaking their heads over the question of diverting man's mind from war to peace, South Korea army chiefs are not only making preparations for war but are inviting America to help them in their move!

## The Jaffna Maritime Welfare Association

### 15th Annual General Meeting

Speaking from the chair at the 15th Annual General Meeting of the Jaffna Maritime Welfare Association Mr. J. Sigmaringam, B. A. (Lond), Teacher, St. John's College, Jaffna, stressed the importance of divorcing politics from Social Service and said: "Where politics and politicians congregate no real social work could be possible. Therefore only social workers are welcome in this Welfare Association, and the door is definitely closed to all who are politically inclined".

Election of Office Bearers for 1955-56.

President: J. Sigmaringam Esq., B. A. (London)

Vice-Presidents: Messrs A. Joseph and S. N. Joseph.

Hony. Secretary: Mr. Magi Abraham Pillai (re-elected)

Hony. Treasurer: Mr. P. A. Aseervatham. (re-elected)

Hony. Auditor: Mr. J. A. Gabriel (re-elected)

Board of Management: (All the above-named Officers and the following members of the Committee: Messrs. S. Fredrick; John Clive; J. J. Gregory; D. N. Gregory; J. P. A. Phillips; A. A. Antonypillai.

## KOKUVIL HINDU COLLEGE

Wanted a watcher immediately. Apply to the Manager through the Principal, Closing date 15-8-55.

General Manager  
J. H. C. and Affiliated Schools  
(M 109 12)

## ORDER NISI

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction  
No. 66 T

In the matter of the intestate estate of the late Arunasalam Saravanamuttu of Manipay, Jaffna. Deceased.

Nagammah widow of Arunasalam Saravanamuttu of Sooravattai.

Petitioner.

Vs

1 Saravanamuttu Arunasalam of Panvilla.

2 Saravanamuttu Shanmuganathan of Akkaraipattu.

3 Thavamanyadevi daughter of Saravanamuttu.  
4 Yogarane daughter of Saravanamuttu, minors appearing by their Guardian-ad-litem.

5 Sellappah Sivalingam, all of Sooravattai.

Respondents.

This matter of the petition of the petitioner praying that the 5th Respondent be appointed Guardian-ad-litem over the 3rd and 4th Respondents, that the Petitioner be declared entitled to have Letters of Administration for the estate of the said deceased and Letters of Administration be issued to the Petitioner, coming on for disposal before P. SriSkanda Rajah, Esquire, District Judge, Jaffna on the 25th day of July, 1955 in the presence of Mr. S. Visuvalingam, Proctor for Petitioner and the Petition and Affidavit of the Petitioner having been read.

It is ordered that the 5th Respondent be appointed Guardian-ad-litem over the 3rd and 4th Respondents, that the Petitioner be declared entitled to have Letters of Administration for the estate of the said deceased issued to the Petitioner accordingly unless the Respondents above-named or any others shall show sufficient cause to the contrary on or before the 29th day of August, 1955 at 10. A. M. The 5th Respondent shall produce the minors the 3rd and 4th Respondents above-named in Court on the said date.

This 25th day of July, 1955.  
Sgd P. SriSkandaRajah  
District Judge,  
Jaffna.

Drawn by  
Sgd S. Visuvalingam  
Proctor for Petitioner

(O. 53, 12 & 19)



## Jaffna Schools Athletic Meet

### Eight Records Tumble

Splendid sport was witnessed during the last weekend (4th 5th and 6th of August) at the Jaffna Central College Grounds when 234 boys from nineteen schools and 57 girls from twelve schools participated in the Annual Jaffna Inter-Collegiate Athletic Meet organised by the Jaffna Schools Sports Association. The meet was held under the distinguished patronage of Mr. C. Coomaraswamy, the former High Commissioner for Ceylon in India, Mrs. W. Pathmanathan wife of Mr. W. Pathmanathan A. G. A., Jaffna gave away the trophies and certificates.

This meet will be remembered for the eight new records set up. S. Ganesasundaram of Jaffna Hindu College hurled the shot over a distance of 38 ft 4 ins beating by 13 inches the record set up by D. S. Thambiah of Jaffna Central College in 1938. K. S. Arulanandam of Parameshvara College created a new record in the Half Mile by running the distance in 2 mts. 93 secs for which he has awarded the Parsons' Challenge Cup for the best performance at this Meet. Jaffna Central College improved on their Relay 4 x 440 yds. Senior Record by covering the distance in 3 minutes 52 seconds. In the Intermediate Division Mahajana College created a new record in the Relay 4 x 440 yds by running the distance in 50 8 secs. while T. Winslow of Jaffna Central did the 80 yds Hurdle in 12.6 seconds to establish another record. In the Junior Division two remarkable records were set up by Mahajana College Competitors. They ran 4 x 110 yds relay in 55 seconds beating the previous record by 34 seconds. S. Sivarajah of Mahajana College cleared 16 ft. 11 ins. in the Long Jump beating the

previous record by 1 ft 0½ ins. In the Girls' 4 x 110 yds relay Methodist Girls' High School, Point Pedro clocked 57 seconds to improve on the record which they set up last year by 10/7 of a second.

The following won the Individual Championships -  
Senior:- K. S. Arulanandam of Parameshvara College 10 points.

Intermediate:- C. Sivasundaram of Mahajana College 11 points

Junior:- S. Sivarajah of Mahajana College 15 points.

Jaffna Central College won the championship for the ninth year in succession with 70 points Mahajana College became a very close runner-up with 66 points while Jaffna Hindu College came third with 26 points. Jaffna Central College annexed the Juno challenge cup and the Diana challenge cup for relay events. Nadesan's challenge cup for the girls' relay event was awarded to Methodist Girls' High School, Point Pedro for the second year in succession.

For the first time, a school from a rural area—Mahajana College, Tellipallai—has become runners-up at the Jaffna Inter-Collegiate Athletic Meet. The President at the J. S. S. A. Mr. I. P. Thurai-ratnam, congratulated Mahajana College and observed that the supremacy of the Urban schools like Jaffna Central College in the field of athletics might not continue for long.

On the final day of the meet the All Ceylon High Jump record-holder, Mr. N. Ethirveerasingham, and the Junior A A A Meet Girls' High Jump record holder, Miss Rukmani Vethanayagam of C. M. S. Girls College, Chundikuli entertained the spectators by performing a few "exhibition jumps."

## UNION OF THE IDEAL WITH THE ACTUAL

### Inward Meaning Of Hindu Art

An ancient South Indian bronze depicts the great god Shiva carrying the body of Sati, his dead wife. Now Shiva literally means the good, and Sati existence: thus the marriage of Shiva and Sati was the marriage of "what ought to be" with "what is", that is the ideal with the actual.

Now the actual in order to become the ideal must die and come to life again: and that is the story of the death and resurrection of Sati. It is the story of the only resurrection that we know—the resurrection of Beauty that dies in Art that is imperishable.

It was by her association with Shiva the good that Sati the actual became Sati the beautiful; but this did not free her from her subjection to

By

Mungara Krishnamurti  
in the Madras 'Hindu'

death: the beautiful, being still the actual, had to pay the penalty of her nature.

It was when Sati died she immolated herself because of the affront offered to her husband and herself by her father, Daksha (meaning the potential)—that Shiva the auspicious, became Rudra, the Terrible. But what was the affront? Daksha, being the potential, is concerned only with the practical and when his daughter, born of his loins, became impractical through her association with the good, he excluded her and her husband from his feast of life. This exclusion of the good and the beautiful had its immediate result: the festival of life that was to be became a shambles; red ruin arose and shook his locks over the earth.

Then anger gave way to sorrow in the heart of Shiva and lifting the charred body of Sati he wandered over the face of the earth as one distraught. The immortal god though he was, Shiva had failed to prevent Sati's death, and he could not prevent the decay and disintegration of her body either. It fell to pieces even as he carried it slung over his shoulder

reaction that Sati suffered after her death.

There was a second and spiritual resurrection—the one with which I am more particularly concerned. This resurrection came in the wake of Shiva's recollection of Sati's beauty after it was no more; and since by then Shiva had shed both his anger and his sorrow and had become Dakshinamurti, the embodiment of grace, the memories that undraped themselves in his diamond heart were a succession of ideal forms that have peopled the art-consciousness of India like the luminous incense-fumes in the dim stillness of the inner shrine. The secret of Hindu art—its symbolic and sacramental import—is to be found in this that it arises out of beauty transmuted into grace: it is gracious rather than beautiful—redemptive with the spirit rather than reminiscent with the rumour of the senses.

One of these ideal forms—one of these divine memories of Sati's beauty—is embodied in the veena, that most evocative of visions. Its fretted loveliness, supported on its two symmetrical gourds—I have in mind the original version of the Rudra-veena—is the "wind-framework", to use the language of Zen Buddhism, of the brace-leted beauty of Sati's forearm, resting in repose like a shaft of light on the twin "moon-hills" of her breasts, as it emerged in the abstract mind of Guru Dakshinamurti—of Shiva, the promulgator of the arts and the sciences.

It is no wonder that with a transcendental origin such as this, the veena has served to symbolise, as nothing else, the art-urge of India with its quest for the sublimation of the sensuous into the sacramental, of the flesh into the spirit. The veena is thus not merely the oldest and the loveliest of India's musical instruments but the very soul and symbol of that drift towards disembodied grace which characterises the Indian art-forms. This trend is best seen in the bronze and sculptured representations of Shiva as the veena-player.

வாழ்க்கை வளமுடன் பெரிய மலிவான சரங்க மன்னன்  
சோழநாதராயன் செய்யக் குறையிலா துயில்கள் வாழ்க  
சரங்கமறை யறங்க சோழக் கற்றவன் வேண்டி மன்க  
மேன்மைமொகர் கைவ நீதி வினக்குக வுலக மெல்லாம்.

## THE JAFFNA MUTUAL BENEFIT FUND Ltd.

(Established 1918)

BANKERS.

Authorised Capital Rs. 800,000.00  
Amount of Calls made Rs. 616,313.00

SHARES: 8000 shares of Rs. 100/- each. 80 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.

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INDIAN MONEY bought and sold

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on Friday, August 12, 1955.