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PRAKASA  
PRESS

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SUPPLEMENT TO THE "INTHUSATHANAM"  
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NO. 21

## A SECOND UNIVERSITY FOR CEYLON

### An Urgent Need For The Country's Welfare

THE demand for a second University of Ceylon is gaining ground, and in a short time, it is hoped, the Government will be called upon to take a more serious view of this problem.

At this stage it is necessary for those of us who are interested in university education in Ceylon to put forward our ideas with regard to the second University of Ceylon.

That Ceylon requires, and requires very urgently, another university now, is conceded by all sections of the population, except, of course, those at Peradeniya. If it is accepted that there should be a second University, the next question is "how should it be?"

The University at Peradeniya should limit its scope and carry on, in the future, with such faculties as have already been established there. All plans for future expansion should be dropped. No new work on buildings is to be undertaken in the near future, but work already commenced may be completed. The Faculties in Colombo that are administered from Peradeniya should be taken out of the Peradeniya University (as we shall hereafter refer to the Ceylon University at Peradeniya) and controlled and run by the Colombo University (as the second University will be known).

If the Colombo University is to be unitary and residential after the pattern of the Peradeniya University, the Faculties of Science, Engineering and Medicine that now belong to the Peradeniya University may be transferred to the Colombo University without any

change. That is, the Tutorial Staff, buildings and equipment will be handed over to the Colombo University, which with the administrative Staff now available at the Thurstan Road Office of Peradeniya University, will administer the Faculties from the College House, as the Ceylon University did before it was shifted to Peradeniya. The Colombo University, to complete itself could start

By  
S SIVAGURUNATHAN, M.A.

the Arts and Oriental Faculties, and house them for sometime, in rented buildings around College House. (The Ceylon University had its Oriental Faculty in the "Cruden," that was rented out for the purpose) Thus the Colombo University will have at its inception the Faculties of Science, Engineering and Medicine, and in due course the Arts and Oriental Faculties while the Peradeniya University will continue with the Faculties of Arts, Oriental Studies, Law and Agriculture, and in due course have the Science Faculty added.

The question of suitable buildings for the Colombo University need not stand in the way of its creation. The Faculties of Science, Engineering and Medicine can carry on, as now, in their present buildings. "The College House" formerly used by the Ceylon University as the General Office and now as a Hostel, may be taken over by the Colombo University and used as the General Office. The palatial "Villa Venezia" which formerly housed the Ceylon University Library

may now be taken over by the Colombo University for the same purpose. A few buildings around the University area could be acquired or rented and used for the Arts and Oriental Faculties.

One ought to be happy to note that there is ample scope for the Colombo University to expand and develop with little cost, if only the Government would approach the question from a realistic point of view. The present University playgrounds could be used to put say a five-storied building for an up-to-date library and other buildings required for the various Faculties. The need for a spacious playground could be amply met, when the C. T. C. Race-Course is shifted. The whole of the Race-Course and other plots of land falling within the three roads—Reid Avenue, Bullers Road and Torrington Place should meet more than the requirements of the University.

Suitable bungalows in Bullers Road, Thurstan Road and other neighbouring roads could be purchased for the use of the Senior Staff and the construction of a few flats at a suitable place close by, could meet the demands of the Clerical and laboratory and other staff. To begin with, however, the University need not undertake to provide the Staff with quarters, and allow them to make their own arrangements.

If, however, the Colombo University is not to be unitary and residential, but is to be an examining and research University with constituent Colleges after the pattern of the Madras University, quite a good model for us to imitate, then matters would be much easier.

The University when created would have its administrative machinery in the present "College House" or any other suitable place. The Faculties of Science, Engineering and Medicine will cease to be units of the Peradeniya

(Continued on page 3)

## Responsibility Of Being A Representative Of The People

### Code Of Duties Drawn Up By Vinoba Bhave

(From a speech to the Utkal Legislative Assembly at Bhuvaneshwar)

All of you are not mere servants of the people, you are their dear, trusted and elected servants. To be loved and trusted by the people is a very big and heavy responsibility. You are men and women whom the people trust and are elected by them as their representatives to work their Government, to represent their opinion to the Government, where and when necessary even to oppose it and to plan and control the administration of the country.

Those who have been thus authorized by the people as trusted servants for five long years are considered gods in our society. A god means a servant with authority. So these persons who hold authority on behalf of the people are called *suras*, i. e. gods.

You are reckoned as gods and the most essential quality of gods is to be ever vigilant. To this purpose also our ancient sociologists have made a suggestion. They have described the gods as always giving brilliant light. So you can throw light on social problems and solve them in a responsible manner. You are supposed to hold such rare capacity. That is how and why, you all should realize, the people of the present day elect you as representatives and place you in positions of power and authority.

But a constant danger dogs the footsteps of the gods. They are always likely to slip into sensual enjoyments. That is why control of themselves and their senses is reckoned as their most important virtue. Such control is also considered essential for the Kshatriyas. It is, of course, important for the Brahmanas, as also for the householder and the Sannyasi. It is a virtue essential for all people, for all time and for all places. This virtue conduces to the eternal benefit of all. But it has a special significance for the gods.

A tendency to enjoy the senses naturally follows in the

wake of power and wealth. But King Janaka though dwelling in palaces used to be absolutely untouched by the tendency. And Lord Vishnu though constantly served by Lakshmi, the goddess of wealth, is described as indifferent to it and possessing supreme detachment from the senses. But to live with perfect detachment from the influence of power like Janaka and from the influence of wealth like Vishnu is surely not an easy thing to achieve.

I have often placed these illustrations before our people. I consider them to be fine ideals to be followed by the authorized and elected servants of the people.

There are others who serve the common people, who explain their ideas and ideals to the masses, who have not been elected as representatives by the people's vote and who do not seek to be so elected, who have in fact elected themselves on their own to serve the people and constantly to devote their mind to their good. They have undertaken the responsibility of service of their own free will and therefore derive their authority from themselves. They are not authorized by the people as such like the others. To this type of the servants of the people I would recommend the ideal of Shukadeva. They should carry out their mission of service in the manner Shukadeva did in times gone by.

So you will perceive that one type of servants of the people should have Janaka as their model and the other Shukadeva. When we are meeting here at Bhuvaneshwar the ideal of Lord Shankara also comes naturally to our minds for those who are unauthorized servants of the people. In a like manner the authorized representatives of the people should cultivate in their lives the ideal of Lord Vishnu who is unaffected by the blandishment of wealth.

Let us constantly bear in mind that India is a poor (Continued on page 6)



திருவிழாக்கள்

கமலாட்சியை ஞானமூலம் கல்வியும்  
கமலாட்சியை நானறிவிச்சையும்  
கமலாட்சியை நானறிந்தேற்றும்  
கமலாட்சியை கண்ணாடிகளும்

# Hindu Organ

FRIDAY, AUGUST 26, 1955

## Treasure These Thoughts

*The street of Love is the holy path of Yoga which a devotee enters to meet God who is called the Friend—the Light of the World. As no object, nor concept can stand without existence, so nothing in the world can exist without God.*

### THE DANGER THAT IS COLONIALISM

THE TRAGIC EVENTS THAT recently happened in Morocco and Algeria unmistakably indicate a grim reminder to those Western Powers that still remain wedded to colonialism that nationalism in subjugated countries can no longer be ignored. The terrorism in French North Africa coming soon after the successful 'Summit' Conference at Geneva disproves the contention that there has been a change of climate in political affairs for the better. The continuance of colonialism in Africa and Asia is a deliberate challenge to Afro-Asian Nations. It is true that several all world Conferences have deplored the existence of colonialism. But ironically enough the Western Powers that talk so vociferously about democracy and human rights are the very nations that help colonialism to be preserved. The demand for self government by the people of Morocco is not a mere expression of their wish; it is declaration of determination that cannot be lost sight of by the French Government. Morocco is not a part of France; it is a separate territory peopled by a different race. Domination by a foreign Power cannot become a legal right merely because alien rule has extended for several centuries.

The acts of violence that were resorted to by the nationalists in Morocco cannot be defended. But the blame for the development of such a grave

## STATE LANGUAGES—PARITY OF STATUS

THE Tamil members of the U. N. P. and the ministers keep constantly dinning into the ears of their Tamil audiences that the Government stands by its promise of giving parity of status to both Sinhalese and Tamil as state languages and media of instruction. Obviously this they do to allay the fears of the Tamil community and throw them off their guard till the status of Sinhalese as the only official language at least in the seven provinces and in the Sinhalese pockets in the East and North becomes a fait accompli. It is significant that in Sinhalese districts no leader dare to speak of parity. The Daily News of 21st inst. reports two inspired speeches in the same page-inspired from the same quarter. Mr. V. Nalliah assures the Tamil teachers at a Refresher course that the Tamil language can never be swamped by Sinhalese when there is a vast Tamil community on the neighbouring continent. What consolation can the existence of a superior number in South India offer to Ceylon Tamils when the facilities for their cultural and economic development and their political influence become seriously restricted and their lands become invaded by organised state efforts? Here the champion of the U. N. P. is speaking with his tongue in his cheek. In another column a Muslim member of the Beruwela Urban Council moves a resolution to the effect that Sinhalese should be made the only official language. In support of his thesis he adduces the fact that his community cannot compete for jobs with the Tamils who have a better acquaintance with their own language. How the member in question has arrived at his conclusion that the Muslim

situation must be shared by the French statesmen who have refused to understand the danger of attempting to continue to maintain colonialism in their North African possessions.

The fight for freedom in Goa is another outburst against colonialism, but with this difference that the struggle for liberation is characterised by non-violent activities. The reactionary Portugal Government need not entertain any hope of suppressing the Satyagraha movement by resorting to the cowardly method of applying brutal force. The United Nations cannot deny the fact that the Portuguese have no right to remain in Goa as rulers. Of what avail could be the deliberations of this World Organisation if proper action could not be taken to bring home the truth to power-hungry Portugal.

can compete with the Sinhalese can be known only to him. The speech assumes some significance as it indicates some inspiration from the major community or official. It is an open secret that political pressure is being brought to bear on Muslim leaders and the public to give up Tamil and take to the study of Sinhalese. The Government is trying to drive a wedge between the Muslims and the Tamils by showing special favours to the former, sometimes at the expense of the latter. It is the old Machiavelian policy of divide et impera which the British adopted in India. In the last general election for

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

instance the U. N. P. supported a Muslim candidate in a constituency predominantly Tamil. This led to much bad blood and disturbance of the peace.

It goes without saying that the ministry while professing to support parity of status is making serious efforts to eliminate Tamil in Sinhalese districts. Tamil is fast disappearing in Negombo district and may in course of time disappear in the up-country areas now inhabited by the Indians and in areas now occupied by the Muslims. The Tamil population will then be reduced to a negligible minority with very limited scope for cultural and economic development and without political influence. That is the stark reality that faces the community in spite of what self seeking men may say to the contrary.

The appointment of the Commission on Higher Education is part of the same design. The majority of the members are men with pronounced partiality for Sinhalese predominance, incapable of taking a detached objective view of the problem or of showing some consideration for the rights of other communities. They could be counted upon to draw a particular type of report. Else it is astounding that

the majority members should have gone beyond their terms of reference and recommended only one medium for the University, going counter to the declared policy of the Government and in flagrant disregard of the considered views of the minority members and of the political repercussions which their recommendations would give rise to. To cap their previous recommendations the Commissioners now advocate only one official language for Ceylon, thus flouting the Parliament's accepted policy in the matter of language. They dismiss the possible objections of the minorities as merely sentimental and emotional, but lacking in substance. In taking this line the Commissioners run counter to the accepted democratic canons that the minorities should enjoy unfettered freedom to make their own contributions to the common culture and economy.

The Education Ministry gave a direction that the Pre-S. S. C. education should be in Swabasha. But they now find that text books even in some arts subjects are not ready. The Acting Chief Justice is reported to have expressed the view that text-books in law cannot be written in Sinhalese on this side of 1980. The difficulty of translating such masters as Laski, Dacey and Keynes will not be any the less. As mentioned in a previous article translation from one language to another is a process of interpretation which demands on the part of the translator an insight into the genius of both the languages. Our leaders should be able to look beyond their noses and in their anxiety to win popular applause should not take a hasty step which will bring down the general standard of education and damage the future of our youth. In this connection a fantastic proposal of Mr. V. Nalliah is eminently worthy of mention. He proposes trilingualism for students seeking Government jobs, bilingualism for merely cultural studies and one swabasha for trade and business. How and at what stage the groupings have to be made will remain a mystery. What cabinet will dare to enforce the scheme?

## FRESH WATER SUPPLY

### Iron Distilled Salt Water

For countries blessed with abundant supplies of fresh water it is perhaps difficult to realise how severe are the consequences resulting from lack of it. Apart from the needs of man and his beasts and crops, good water supply is absolutely essential for industrial development. It is particularly tantalizing that in many areas where water is urgently needed it is abundantly available—but containing dissolved salts which make it virtually useless. This is true not only of all maritime settlements in arid regions, for the sea is a virtually inexhaustible reservoir, but also of many inland ones which have supplies only of brackish water. When only a few per cent of dissolved salt stands between scarcity and plenty, between poverty and wealth, it is scarcely surprising that much research has been done on methods of converting salt or brackish water into fresh, and lately this research has been put on an international basis. Even countries with abundant rainfall are interested in this problem. Thus, in Britain the seepage of seawater into wells in the Thames estuary is causing concern, as there are no other obvious sources of fresh water for the area which do not involve pumping over long distances.

A study of the fundamentals of the problem shows it is basically one of power. A certain minimum quantity of energy is needed to separate particles of salt from the water in which they are dissolved just as, for example, it takes a certain expenditure of energy to pull a piece of iron off a magnet. In the case of seawater this minimum energy amounts to some 2.8 kilowatts per 1,000 gallons of water. In practice a good deal more energy will be needed, since virtually no working processes are ideally efficient.

When available, this power may be utilised in one of two main ways. Either it can be used to heat the water so that it is distilled as steam, which is then condensed as pure water; or it may be used for refrigeration plant, which will freeze out pure ice from the salt or brackish water. The latter process is theoretically the most promising as it requires less power, but there are practical difficulties because the ice tends to carry down a certain amount of salt with it. In practice, therefore, distillation processes are the most popular. They are regularly used, for example on board ship, and there are big shore establishments in Bermuda, Kuwait, Aruba, and elsewhere.

But power is not always available and is generally an expensive commodity. To use ordinary fuels, such as coal or oil for making pure water by distillation is almost prohibitively expensive and practicable only in very special circumstances. Nuclear

(Continued on page 5)

## DEATH ANNIVERSARY

OF

**Sri S. T. M. P.**  
**Sithambaraththa**  
**Chettiyar**

(26-8-55)

(Spent his lifetime in serving Saivism)



Astrological

# WEEKLY FORECASTS

'SRI PATHY'

FROM 28-8-55 TO 3-9-55

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

Finances will be very unsettled this week. You will find it difficult to make both ends meet. Health must be given particular care. Abdominal complaints likely.

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

You will have to face some stern criticism because of your adamancy this week. If you adopt a give and take policy things will be negotiated smoothly. The first two days the worst out of the lot.

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

A good week. You will be forming some new friendships. Triumph over competitors and financial gains also promised. Be careful during Tuesday, Wednesday and Thursday morning.

**CANCER** *Funarpoosa 4, Poosa, Azilya [Kataka Rasi]*

The first half of the week will be favourable for new undertaking. In spite of opposition and criticisms you will be able to succeed in your attempts. Thursday Friday and Saturday morning must be spent with care.

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

A good week for professional affairs. But there will be no rest or mental peace. Be careful in all your undertakings. There is a likelihood of your being made a scapegoat.

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

Expenditure will be on the rise. But you will get enough to meet them. New ventures will bring in good results. Secret enemies may cause you some annoyance. But they will not be able to harm you.

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

You will be working hard. Responsibilities will be heavier. But you are sure to succeed in your undertakings. New ventures will bring in good results. Ruin to enemies also shown.

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

Health upsets likely this week. But it will not be of a serious nature. Financial gain and success in social affairs also promised. You will be venturing in some new schemes which will not bring in immediate profits.

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

Some improvements in your affairs promised. Friends will be very helpful and you will be able to recover some of your debts. Relatives likely to cause you some annoyance week end.

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

A week full of troubles and worries. You will have no peace of mind or rest. Friends will misunderstand you. Financial worries also shown.

**AQUARIUS** *Avittam 3, 4, Satayam, Pooraddati 1, 2, 5 [Kumbha Rasi]*

A week that will bring in some unexpected gains. But there will be no mental peace. Domestic upsets also possible. Week end will bring in success in social and romantic adventures.

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

You will be able to steer clear of much of your difficulties this week. Ruin to enemies and fame also promised. Go ahead with your ventures.

## A SECOND UNIVERSITY FOR CEYLON

(Continued from page 1)

University, and become independent Colleges to be known as the Colombo University College, the Colombo Engineering College, and the Colombo Medical College, respectively, with their present Deans as Principals. These Colleges will be affiliated to the Colombo University, and administered by Councils in the same way as the Ceylon University College and the Ceylon Medical College were before their fusion into the present Ceylon University. In other words, the Faculties of Science and Medicine will revert back to their pre-university (pre-1942 status, but with this difference, that now they will be independent units affiliated to the Colombo University. These three Colleges will be under Government Control, as the Madras Presidency, the Guindy Engineering and the Stanley Medical Colleges are under the Madras Government, and affiliated to the Madras University.

The Colombo University will register for affiliation such well equipped and well staffed Colleges as apply for registration, The Jaffna College, Vadukodai, and St. Joseph's College, Colombo, will, perhaps, be the first to be affiliated in this way to the Colombo University. Other institutions will follow. The American Mission in Jaffna may start for affiliation with the Colombo University, a Green Memorial Medical College in close proximity to the Green Memorial Hospital at Manipay and amalgamate with it the Nurses Training Centre, that now exists there, and develop it to have a good Degree Course in Nursing as is available at

Swiss confederation is quite distinct from that of the twenty-two constituent cantons which have individual Government as Sovereign States, though in several directions they have voluntarily surrendered their rights to the federal Government"

(ii) "Each of the cantons has its own legislature, executive and judiciary"

S. A. V.

the American Mission Medical College, Vellore, South India.

The Colombo University, in due course, will acquire suitable lands, in Colombo and erect huge buildings and equip them for research studies of an advanced nature specially in Science. It may be reasonably hoped that many will take to post-graduate and research studies in Science, Engineering and Medicine when Central Laboratories are provided in Colombo.

This system will be an ideal one, because no one institution or body in Ceylon will hold for all times the monopoly of higher education and research. Under this system, there will be no place for foreign examinations, like the London University Examinations, that are all unsuited to this country, and none will regret this state of affairs. With the operation of this scheme, we can often meet all over the country many professors of various subjects, carrying the torch of learning, instead of the isolated few at Peradeniya. Above all, it will afford many opportunities to and mobilise the intellectual and financial resources of the public through their denominational bodies and institutions to share in the responsibility of the Government in providing facilities for higher education. What the private sector can do in public welfare undertakings is so amply demonstrated by contemporary events in India, that it is hardly necessary to be emphasized here. Moreover, denominational bodies, that have contributed so much for secondary education can be expected to contribute equally well, if not more, to our higher education (that is, up to the Degree level). The Jaffna College, and the St. Joseph's College have shown in ample measure that they can. It is for the Government to exploit the enthusiasm, the material, and the skill that are available in the country and are offered to the Government.

With less than millions dumped at Peradeniya, a University in Colombo will achieve greater benefits to its credit and to the country's welfare.

### Letters to the Editor

#### Wake up Tamils Act Unitedly

Sir,—Troubles and tribulations are pressing upon the Tamils in all directions. While sweet words are spoken, insidious and persistent attempts are being made to weaken them on all sides. Their provinces are taken away from them by infiltration and implantation of Sinhalese colonists, officially planned and executed. Their language and culture are threatened. Their very existence in Ceylon is being challenged.

While we are in this sorry plight, it is sad to see that our own men are bent upon weakening and dividing us further. Assurances which have been openly made in Jaffna are repudiated in Colombo. While the men who have the power to give the

assurances the Tamils ask for act in this manner, our own men who are enjoying what little power and prestige they enjoy at the sweet will of their masters are profuse in their assurances to the Tamils.

Unless we wake up to our position and our plight we shall be trampled underfoot. In this dark hour every Tamil must be fired with the determination to safeguard his community. Place hunters must be rigorously weeded out. We must take counsel together and act unitedly and with wisdom, so that the Tamils could live in Ceylon with honour and dignity

A Tamil.

#### Facts About The Language Problem In Switzerland

Sir,  
As there are a number of ill informed statements

by some of our not too well read politicians about the language and Government of Switzerland, will you permit me to quote the following from the Encyclopaedia Britannica (1949) for the benefit of your readers.

1. Total population of Switzerland 4,260,179
  - (i) German speaking 71.9%
  - (ii) French 20.4%
  - (iii) Italian 6.0%
  - (iv) Romansh 1.1%
  - (v) Rest .6%

2 Language: "By the federal constitution of 1874, German, French, and Italian are recognized as national languages"

"The recognition in 1937 of Romansh as the fourth national language did not affect the constitution"

3. Government (i) "The administration of the

15-8-55

## THE ALL-IMPORTANT ART OF ADMINISTRATION

### Rajaji On Need For Mental And Ethical Discipline

Administration, according to Shaw, is an art. Inaugurating A. I. R.'s Patel Memorial Lectures Mr. C. Rajagopalachari, the veteran Indian leader very nearly came to the same conclusion. Among the qualities of a good administrator, which was his theme, he emphasized sagacity and imagination. Both, he feels, are essential for right judgment. If, as he suggests the capacity to judge rightly is inborn, "a gift of the gods," the administrator may easily be likened to the artist. Sardar Patel, after whom the series has happily been named, gave ample proof of his administrative artistry even in the few years he was in the Government. Himself a great administrator, Mr. Rajagopalachari naturally has the highest ideal before him. He is not concerned with the mere bureaucratic ability to keep files moving. Nor has he any time for the timeservers over ready to mould themselves in the needs of the environment in which they are placed. He has in mind men of character and decision, men who are efficient, well informed and of high integrity. Since such men cannot be made to order, they have to be found. We must look for them in our higher educational institutions and give them the proper training. We have adopted a modern system of selection where the armed forces are concerned. There is no reason why similar methods should not be employed in choosing young people for the civil services.

Mr. Rajagopalachari emphasizes the role of religion. But by religion he does not mean hypocritical piety or formal ritualism of any kind. He wants education to develop a sense of true values and spiritual strength. Religion should give people a broad catholic outlook and mental and ethical discipline. With the administrative machinery growing ever bigger and more complicated the ranks of bureaucrats are also thickening. Because of out-of-date rigid rules and regulations we find many

uninspired and uninspiring mediocrities being promoted to key positions. Others are seeking advancement through clanish and regional affinities. Sporadic drives to check inefficiency and corruption have little effect. The weight of the machinery itself often crushes attempts at reorganization and overhauling. The good administrator does not have the opportunity to assert or distinguish himself. Men at the top are neither unaware of the state of things nor indifferent to the need of improvement. But they cannot achieve much without a new awakening among the

people, who should not only desire but demand good administration. By looking for concessions and special treatment it is they who shield the corrupt and the inefficient among officials.

It was not for Mr. Rajagopalachari to go into the details of what is required to secure good and efficient administration for the country. By enumerating the qualities and qualifications of a good and successful administrator he has pointed the way. It is for those in charge of Government both at the Centre and in the States to discover and encourage men of ability and character. It is they who have to search for talent. It will certainly be difficult to find more Patels and Rajagopalacharis but younger and lesser men with God-given gifts can be helped to develop and to emulate the masters in the vitally important art of administration.

## Indian Govt's Note To Portuguese Governor-General

### Facts About The Goa Movement

The Government of India sent the following note to the Portuguese Governor-General in Goa through their Consul-General on the morning of August 18.

The Consul-General of India presents his compliments to His Excellency the Governor-General of Goa and has the honour to convey the following note under instructions of his Government for Portugal.

The Government of India in their note of July 25, 1955, conveyed to the Portuguese Government their earnest and considered view that the Portuguese Government should desist from their policy of violence including firing on unarmed and non-violent satyagrahis. The Government of India regret that the Portuguese Government have continued and intensified this policy of repression by terror of arms.

On August 15, non-violent and unarmed men and women were fired at in very close proximity to the Indian frontier. This resulted, according to the information at present in the possession of the Gov-

ernment of India, in the death of at least 15 and injuries to at least 225 persons. Ten others are still reported missing and a majority of these latter are presumed dead.

The Government of India wish to point out to the Government of Portugal in the strongest terms that the conduct of the Portuguese authorities in this respect is totally contrary to the practice of civilised Governments and was a wanton and brutal exercise of force against unarmed people. The Portuguese Government, in their Press communique, allege that they had to "defend themselves from violence by violence" and further state that India has massed troops on the Goan border.

The Government of India wish to state categorically that these statements are completely untrue and none of the allegations have any foundation in fact. The Portuguese Government must be fully aware that there are no armed forces of the Indian Union anywhere along the borders of the Portuguese enclaves in India. They must be aware

(Continued on page 5)

## A STUDY OF THE SVETASVATARA UPANISHAD

(By A Science Graduate)

(Continued from our issue of 19-8-55)

### Appendix: (Contd.)

#### 2. In the Service of the Lord (இறை பணி சிற்றம்)

Before concluding, we would revert to and re-emphasise the teachings of the fourth verse of the Sixth Adhyayam of our Upanishad, regarding the dedication of all one's actions to God, the carrying out of God's behests (இறை பணி சிற்றம்), in other words the performance of one's duty without looking to the fruits thereof, the same being resigned to God in all sincerity. The verse reads as follows:

Those who perform deeds of (various) qualities and dedicate them (to God) in good earnest,—as in their absence the fruits of the actions also cease (to bind the doer) and Karma Malam is rooted out,—they obtain Him (God) who is different from (the world composed of) the elements.

We have already made a brief study of this Mantiram in its proper place, quoting a parallel Siva Gnaana Bodha proposition இறை பணி சிற்றம்...வல்லியை இறை, and our Lord Meykandan's comments thereon. We should perhaps have explained why we translated the word *bhavam sarvam* appearing in the original text as "in good earnest". *Bhavam* (பாவம், பாவத்தம்) means thinking and putting into practice and *sarvam* (சீவம்) means all. The literal translation will thus be thinking or contemplating and practising in full. It should not be mere theoretical, nominal or partial dedication but should be full dedication, in theory as well as in practice, done whole-heartedly, in good earnest.

There is yet another point that we should clarify. As a rule, we shun controversy and ignore adverse criticism, especially when it is destructive, of a mischievous and perverse (செதும், setpam) or purposeless nature (விதண்டை, vithandai). But constructive criticism, motivated by a genuine desire to get at the truth, has to be respected and even welcomed. In the course of our study of the above Sruti we stated that its teachings practically tallied with the tenor of Sri Krishna's sermon in the Bhagavat Gita, to wit: the necessity of performing one's duty without attachment, i. e., without an eye to the enjoyment of the fruits thereof. It is pointed out that the Nishkama Karma (சீவகாம கர்மம்) of the Gita is concerned with ordinary action or work (Karmam) while Irai Padi Nilral (இறை பணி சிற்றம்) has reference to the higher stage of Gnaanam or knowledge in a spiritual sense and therefore the one should not be confused with the other. We quite agree. That is why we said that the two teachings practically tallied. There is indeed a certain amount of distinction to be noticed, though it would appear to be a distinction without a difference when looked at from another angle of vision. The underlying principle in both cases is the same. It has also to be borne in mind that the Gita is not silent on the higher stages of Bhakti, Gnaanam, &c, though it lays particular emphasis on Karma (action). This is nothing to be wondered at as Sri Krishna's main object in speaking to his disciple was to induce him to fight. That the two teachings lead ultimately to the same goal will be quite apparent if we bear in mind Umamaheswarar's dictum கிரியை என மருமகவை யாகும் குணம் சேடதிற்கு சிற்றம். All Kriyai (ceremonial worship or works of various kinds) leads to Gnaanam or knowledge. This is as it should be. And it is proved by the very fact that Arjuna, the Great Karma Yogi that he was, who listened to his Guru's song on the battlefield and conformed his actions thereto in good earnest, became the greatest of Bhaktas in his next birth,—we say the greatest of Bhaktas as the same is testified to by no less a saint than the great ManikkaVachakar (கண்ணப்பன் குப்பசேனா அப்ப இம்மம்...) and by other teachers like Uyyavantha Devar, Sankaras, &c.

(To be continued)

# N. D. Co-operative Conference Opens Today

## Resolutions For Discussion

1. This conference congratulates Mr V. Veerasingham M. P. President of the N. D. C. F. on his election as the first President of the All Island Co-operative Federation and at the same time thanks the brother Co-operators from other parts of Ceylon for showing the true Co-operative spirit in the above election.

Prop:- The Northern Division Co-operative Federation.

2 The Northern Division Co-operative Conference views with great concern the decision of the Government to withdraw the operation of the Guaranteed Price Scheme in respect of Red Onions and appeals to Government to continue its operation till such time as the Government sponsors a Scheme of Co-operative Marketing through the existing Co-operative Institutions supplanting the Guaranteed Price Scheme

Prop:-The Northern Division Agricultural Producers' Co-operative Union

3. This conference resolves to request the Hon. Minister of Agriculture and Food to take steps to exempt instruments executed by Co-operative Societies and by members and by officers of Co-operative Societies from Stamp Duty and Registration Duty.

Prop:-Valigaman West C. A. P. & S. Society.

4. This Conference resolves that the C. C. D. & R. C. S. be requested to allocate the Surplus Funds of the Liquidated Co-operative Societies in the Northern Province financed by the Bank to the Bad Debts Reserve of the Jaffna Co-operative Provincial Bank Ltd. when Liquidations are closed. This conference further resolves that the C. C. D. & R. C. S. be requested to take the necessary steps to amend the Co-operative Ordinance (if necessary) authorising him to make such allocations.

Prop:- Mr. K.P. Muttiah  
Seconder:- Mr. V. Suppiah.

5 This Conference, resolves to request the C. C. D. & R. C. S. to reduce the Audit Levy of 10 per cent on the net profits now recovered from Co-operative Societies and Hospitals to 5 per cent as a special case in respect of

Co-operative Hospitals and Dispensaries in view of the great service done by these institutions.

Prop:- Moolai Co-operative Hospital Society Ltd.

6. This conference resolves to request the Government Agent of the Vavuniya District to take steps to expand the Katkidanthaperiakulam Tank and to distribute the lands in the adjoining area of the Katkidanthaperiakulam to the members of Karadadamurippu Co-operative Credit Society as the members do not possess enough land to be cultivated by them.

Prop:- Karupadamurippu, Co-operative Credit Society.

7. This conference resolves that rice and paddy should be sold by weight instead of by measure.

Prop:- Mathagal Co-operative Stores Society.

## Indian Govt's .....

(Continued from page 4)

that on August 15, the Portuguese armed forces and the police opened fire at point-blank range with the deliberate intent to kill unarmed and non violent satyagrahis. They did not even hesitate to shoot at a women satyagrahi.

The Government of India have decided to withdraw their Consulate-General from the Portuguese enclaves in India. In pursuance of this decision the Consulate General of India will cease to function as from the first day of September, 1955. The Government of India at the same time request that the Consulate-General of Portugal in Bombay and the honorary Consulates in Calcutta and Madras, be closed on or before September 1, 1955.

The Government of India trust that the Portuguese Government will extend the necessary facilities and reasonable time to their Consul-General and his staff to wind up their affairs and for their departure from Goa. Reciprocal facilities will be granted to the Portuguese Consul-General and his staff in Bombay and the Consulates in Calcutta and Madras."

## PERSONAL

Mr. T. Senathirasa B So. (Lond.) assistant Teacher Jaffna Hindu College will be leaving for the United Kingdom for post-graduate studies by the Orient Liner "Otranto" on August 27.

Mr T. Senathirasa is an Old Boy of The Jaffna Hindu College and he is a son of Mr. P. Thambu of Neeraviady.

## ORDER NISI

IN THE DISTRICT COURT OF  
JAFFNA

Testamentary Jurisdiction  
No. 914

In the matter of the intestate estate of the late Thangammah wife of S. S. Nalagam of Vannarponnai East Jaffna

Deceased

Sellathurai Nithiyandanan of Vannarponnai East

Petitioner

Vs.

1. Nagalingam Rajasingam
2. Nagalingam Edirveerasingam
3. Nagaratanam Nadarajah and wife
4. Parameswary
5. Nagalingam Pararajasingam
6. Nagalingam Jeyarajasingam the 2nd, 5th and 6th Respondents are minors appearing by their Guardian-ad-litem the 7th Respondent
7. C. Selliah Retnasabapathy
8. Sinnathamby Swaminathan Nagalingam all of Vannarponnai East, Jaffna

Respondents

This matter of the Petition of the Petitioner abovenamed praying that the 7th Respondent be appointed Guardian ad-litem over the minors the 2nd, 5th and 6th Respondents and that Letters of Administration to the estate of the abovenamed deceased be granted to the Petitioner coming on for disposal before P. SriSkandaRajah, Esquire District Judge, Jaffna on the 19th day of August 1955 in the presence of Mr. M. R. Karalasingham, Proctor on the part of the Petitioner and the affidavit of the Petitioner having been read; it is declared that the 7th Respondent be appointed Guardian-ad-litem over the 2nd, 5th and 6th Respondents and that the Petitioner as an heir of the said deceased be declared entitled to have letters of administration to the estate of the said intestate, unless the Respondents or any other person or persons shall on or before the 16th day of September 1955 show sufficient cause to the satisfaction of this Court to the contrary

This 19th day of August 1955

Sgd P. SriSkandaRajah  
District Judge

Drawn by  
Sgd. M. R. Karalasingham  
Proctor for Petitioner  
(O. 58. 26 & 2.)

## ORDER NISI

IN THE DISTRICT COURT OF  
JAFFNA

Testamentary Jurisdiction  
No. 69.

In the matter of the intestate Estate of the late Vivekavathy wife of Velupillai Subramaniam of Annasathiram Lane, Vannarponnai East, Jaffna.

Deceased.

Velupillai Subramaniam of Annasathiram Lane, Vannarponnai East, Jaffna.

Petitioner.

Vs.

1. Subramaniam Sarathamany
2. Subramaniam Bhanumathy
3. Subramaniam Ghanthymathy
4. Subramaniam Saraswathy
5. Subramaniam Ambikai
6. Subramaniam Sivakumar

Minors appearing by their Guardian-ad-litem

7. Krishnapillai Mylvaganam all of Annasathiram Lane, Vannarponnai East, Jaffna.

Respondents.

This matter coming on for disposal before P. Sri Skanda Rajan Esquire, District Judge, Jaffna on the 9th day of August 1955 in the presence of Mr. A. Thanabalasingam Proctor on the part of the petitioner and the petition having been read.

It is ordered that the petitioner abovenamed as husband of the deceased abovenamed be and he is hereby declared entitled to take out Letters of Administration to the Estate of the said deceased and that Letters of Administration be issued to him accordingly and that the 7th Respondent abovenamed be and he is hereby appointed Guardian-ad-litem over the minors the abovenamed first to sixth respondents for the purpose of these proceedings, unless the respondents or any other person shall on or before the 12th day of September, 1955 show sufficient cause to the satisfaction of this Court to the contrary.

This 9th day of August 1955  
Sgd. P. SRISKANTHARAJAH  
District Judge.

Drawn by  
Sgd. A. Thanabalasingam  
Proctor for Petitioner.  
(O 59 26 & 2)

## ORDER NISI

IN THE DISTRICT COURT OF  
JAFFNA

Testamentary Jurisdiction  
No. 68

In the matter of the intestate estate of the late V. M. Veludhapillai Ponnukone of Vannarponnai East, Jaffna

Deceased

Veludhapillai Ponnudurai of Vannarponnai East, Jaffna.

Vs

Puvanewswary widow of V. M. V. Ponnukone

Respondent

This matter of the Petition of the abovenamed Petitioner praying that Letters of Administration to the intestate estate of the abovenamed deceased coming on for disposal before A. E. R. Corea, Esquire, Addl District Judge, Jaffna on this 8th day of August 1955 in the presence of Mr. M. R. Karalasingham, Proctor on the part of the

## FRESH WATER...

(Continued from page 2)

power is promising for regions which have no natural fuels, and where the cost of importing them is high, but present indications are that nuclear power when it is available will not be markedly cheaper than other forms.

It is, therefore, not surprising that unconventional sources of power are being studied in this connection. For hot sunny countries, such as India, solar evaporators seem very promising but it remains to be seen how far they are suitable for water distillation on the scale necessary to meet industrial requirements. Wind and tidal power, too, are being studied. It may be possible, too, in favourable positions, to exploit the temperature differences between the surface and the deep layers of the ocean: cold water from the depths might be used to condense water vapour from the warm surface layers. The heat of the earth's interior, also, might be utilised for this purpose. Thus in New Zealand, Tuscany, Iceland and many other parts of the world vast reservoirs of very hot water exist underground. Much of this water is brackish, but it should be possible to utilise the heat of some of it to distill the remainder. Alternatively, deep drillings might be made to contain ascending and descending pipes through which some heat-carrying liquid could circulate. In this way the heat in the depths might be carried up to the surface.

## Prisoners' Welfare Association

At a special meeting of the Jaffna Branch of the Ceylon Prisoners' Welfare Association held on Wednesday at the Jaffna Town Hall Hon Mr. E. F. N. Gratiaen delivered a lecture.

Mr. T. Muthusamy Pillai, President of the Association, presided and welcomed Mr. Justice Gratiaen.

Mr. S. Kanagaratnam Proctor, the Secretary, proposed a vote of thanks.

## WANTED

A Vernacular Trained Lady Teacher with S. S. C. English to the Valliammai Memorial School Araly West. Apply to the manager before the 5th of September.

A. SETHUPATHY,  
Manager.

(M 114 26 & 2)

Petitioner and the affidavit of the Petitioner having been read; it is ordered that the Petitioner as an heir of the said deceased be declared entitled to have Letters of Administration to the estate of the said intestate unless the Respondent or any other person or persons shall on or before the 9th day of September 1955 show sufficient cause to the satisfaction of this Court to the contrary.

This 8th day of August 1955.  
Sgd P. SriSkandaRajah  
District Judge

Drawn by  
Sgd M. R. Karalasingham  
Proctor for Petitioner  
(O 57. 26 & 2)

## Responsibility Of Being A Representative.....

(Continued from page 1)

country. The rich here are but a very small handful. And as the common man in the country is poor his representatives should go about their work as truly representing him in the lives they lead.

People go out to other parts of the world to work as representatives of India. They live there as such for long or short periods. They must be talking on behalf of our people as their intelligence dictates and some of them must be demonstrating their art of statesmanship also. Now, the common people here as well as elsewhere are not fools. They have keen insight so that they can well test the people whom they see. They would be keenly watching the lives of the men and women whom they see as the representatives of India. I have very often compared the mass of people to a thermometer. The thermometer is an inanimate instrument and has no living consciousness, but it measures the heat precisely. Even so the mass of common people, though supposed to be lacking the consciousness of intelligence, test us their servants in a very precise manner. They watch our lives closely and judge us by that measure. So we have to be constantly aware that the common people measure, judge, and test those of us who go out to other parts of the world, go to the Parliament, or to the State legislatures as their representatives from the way we lead our lives in our various capacity.

So the very first thing I wanted to bring to your notice was this that as you are authorized representatives and servants of the people your hearts must be in tune with those who have cast their votes to elect you to your positions of authority and power. The voice of both, the people and you their representatives, should be one and harmonious. Another point also I would permit myself to bring to your notice. You as representatives of the people are allowed certain special facilities so that you can have consultations in peace and could study in seclusion the problems of the people. You are allowed some remuneration also. It cannot of course be said that the remuneration you receive is high. But, of course, it is high as compared to the average earnings of the common man in India. You are allowed the allowances so that you would be free of the normal worries of earning for your families and that you can discharge your duties as servants of the people without having to worry on that account. So it is expected of you that while you carry on all your endeavour for the people you have them constantly before your mind. This

is to say that you will choose to bear the hardships which the poor voter does helplessly in his poor dwelling out of your own free will. If you could achieve this much India will rise to great heights and you will deserve the trust that has been placed in you by our simple poor folk.

That there should be full liberty to everyone for the propagation of the various ideologies in the country is the other point I wanted to place before you. I believe that propagation of ideas should be an inevitable feature of our social as well as political life. There should not be any restriction on the propagation and cultivation of opinion. It is always good for the health of society to have free interchange and expression of ideas.

Ours is a fallen country where even the essential needs of an ordinary life are not available to every citizen. Nor can we hope that India will become the richest nation of the world. But it can surely be claimed for India that the heritage of thought we received in legacy from ancient times is extraordinarily unique. And I am not putting forth the claim out of any pride or vanity. What after all is mere literature? It is a very insignificant possession. Many countries in the world have shown immense progress therein. But our heritage of spiritual thought which we can call our food for our journey through life is as fundamental as it is unique.

We seek to raise our people from their fallen state. We aim at making the life of our people happy, rich, and based on equality. So I fail to understand what good it will be to any party if we go on creating differences and inequalities in our people by emphasizing this third ideology and also go on finding faults with each other. What is it that we ultimately want to do? All of us want to serve the common people; all of us seek to raise society to higher level and to establish equality in life. And if this is our common aim and if we place before people different ideologies in a peaceful manner, let us consider also whether it is not possible to evolve a common programme of work out of them. Various different ideas strike various parties but let us make a programme of the item to which all of them agree and let all parties act together to execute it.

I often hear people saying that they would unite into executing a single programme when we have to face a big catastrophe. But may I ask if we are not facing a catastrophe in India today? Please

allow me to make a request to you. There is no harm in members of the various parties sticking to their different views and opinions. Here in the assembly there should be a full discussion of the different opinions and points of view. That would lead to the evolving of good resolutions and to the formation of proper proposals. There is no advantage in everyone of you saying yes to everything proposed by Government. But my appeal to you is to consider seriously whether there is no item of social service where the Government gives its full co-operation and where all the parties ask the people to co-operate and where all the workers of all the parties themselves begin to do actual work. If we are not able to find out and evolve some common factor, some common programme for the good of our people then I will say that all of us together are not good and are unfit to serve the people.

I humbly claim for the Bhoodan programme that the people are keen on its execution. I have observed the feeling wherever I have been. Differences there are sure to be in every solution proposed. And the solution of the problem of land will be considered the most complex in India. That there should be differences regarding it is nothing surprising. The landless must get land; and if it is made available to them by the way of love nothing could be better. Of course, we of Bhoodan mission do not believe that thinking people do not hold different opinion regarding it. There can be another common programme. One such is the plan sponsored by Government. What we seek to do is to find some item in the planning to which all agree and in the fulfilment of which all can join.

The third point I would like to place before you is that a programme of Bhoodan alone would not be enough. You know that the Ganga comes out alone at its source in Gargotri. But later on the Yamuna has to mix her waters in the waters of the Ganga. Even so we must carry on Sampattidan along with Bhoodan. When we began our mission we did not start with both of them at once. It was not possible. Now we have arrived at a stage in our work when Sampattidan movement should also be carried on with equal vigour and our demand is that everyone should part with the sixth of his possessions in wealth. We can give more also. Let some one who feels he lacks the capacity give less. But it should not happen that one may feel content by giving in gift one small part of his wealth once for all. All of us have to continue giving in gift a good part of our wealth always. And we have to make a constant practice of giving *dan*.

Yesterday or the day before a friend had come to see me.

He recommended to me that instead of being constantly on the move it would be better for me to sit at one place and show a model of how Swaraj or Ramaraj could be developed in a group of twenty or twenty five villages. I replied to his suggestion half humorously but in all earnestness meaning it fully that Baba had nothing now left to do in this world. He has to go about and place before people like the friend the idea he was working out and that it was for the latter to do, put it in practice as it would lead to the good of everybody. I then explained to him my attitude by giving an example. I told him that the signpost on the road did not take hold of one by the hand and lead him to the place of his destination. It rests content by pointing out that one way leads to Puri, another to Katak and a third to Bhuvaneshwar. It was for the wayfarer to choose and go wherever he liked, or he may choose not to proceed at all. The signpost merely points out the direction. That is the tendency usually shown by those who made the Shastras..... only informs, does not act. My tendency is like that. That is because I have been a constant devoted servant of the Shastras from childhood till today. I believe the way of the Shastras is for our good. We should not impose our opinions on society. Therefore, if you feel that the views I have placed before you will do you good and you accept them in practice nothing could be better and if you feel that they have no meaning and you cast them away it would be equally well.

### ORDER NISI

IN THE DISTRICT COURT OF MANNAR

Testy Jurisdiction No. 827

In the matter of the Last Will and Testament of the late Kappaneina Levvai Ahamadeneina Levvai of Erukkilampiddy

Deceased

Mohideen Mapillamarikar Mohamed Meeransaibo of Erukkilampiddy

Vs Petitioner

Sulaiba Umma widow of Ahamadoneina Levvai of Erukkilampiddy

Respondent

This matter coming on for final disposal before K. Jeyakody Esq, Addl. District Judge Mannar on the 6th day of June 1955 in the presence of Mr. M. M. Aboothahir Prcctor on the part of the petitioner and the petitioner and affidavits of the petitioner, Notary and attesting witnesses having been read:

It is ordered that the Last Will and Testament dated 3rd May 1955 be proved and that the said petitioner be appointed executor and that Probate be issued to him unless the respondent or any other person or persons shall on or before 30-6-55 shew sufficient cause to the contrary.

R. Paramakuru Sgd.  
Addl. District Judge  
The 6th day of June 1955

8-7-55

Date of showing cause extended to 28-7-55

E. F. De Silva (Sgd.)  
Addl. District Judge

2-8-55

Date of shewing cause extended to 25-8-55

R. Paramakuru (Sgd.)  
Addl. District Judge  
(O 55, 19 & 26)

## 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.

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,

வாழ்நூலில் வழிநடையக் கவனிப்பது சர்க்கார் மன்றம்  
சேவையுடைய அரசு செய்ய குறைவில்லை துயில்கள் வாழ்க  
சர்க்கார் மன்றம் சேவையுடைய சர்க்கார் மன்றம் வேண்டி மக்கள்  
மேல்வருவதற்கு சேவையுடைய சர்க்கார் மன்றம்.

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