

SRI LANKA'S OBLIGATIONS AS MEMBER OF U. N.

Rights Of Minorities Must Be Respected

Thanks to the untiring efforts of Shri Nehru and the readiness of U. S. S. R. to respond to Shri Nehru's call, Sri Lanka has gained admission to U. N. It is significant that it was only on December 10 that America observed the Human Rights Day and President Eisenhower had issued a proclamation declaring the U. S. A's purpose of maintaining freedom and justice among themselves and to champion them for others.

The Government of Sri Lanka will do well to consider the implications of membership of the U. N. by acquainting itself with the American President's proclamation and the Universal Declaration of Human Rights of the U. N.

President Eisenhower's Proclamation

Text of President Eisenhower's Human Rights Day proclamation:

"Whereas December 10, 1955, marks the seventh anniversary of the proclaiming of the universal declaration of human rights by the General Assembly of the United Nations as a common standard of achievement for all nations and all peoples, and will be observed by the members of the United Nations as Human Rights Day; and

"Whereas December 15, 1945, marks the one hundred and sixty-fourth anniversary of the adoption of our Bill of Rights as the first ten amendments to the constitution of the United States; and

"Whereas the great fundamental of our national life is our common belief that every human being is divinely endowed with dignity and worth and with inalienable rights, and that to grow and flourish people must be free; and

"Whereas one of the great purposes of our government is to maintain freedom and justice among ourselves and to champion them for others so that we may work effectively for enduring peace.

"Now, Therefore, I, Dwight D. Eisenhower, President of the United States of America, do hereby proclaim December 10, 1955 as United Nations Human Rights Day. I do call upon the people of the United States to celebrate this day by the study and reading of the universal declaration

of human rights proclaimed by the United Nations, and the Bill of Rights in the Constitution of the United States, that we may strengthen our determination that every citizen of the United States shall have the opportunity to develop to his fullest capacity in accord with the faith which gave birth to labor earnestly, patiently, and prayerfully for peace, freedom, and justice throughout the world."

Universal Declaration of Human Rights

Whereas recognition of the inherent dignity and of the equal and inalienable rights of all members of the human family is the foundation of freedom, justice and peace in the world,

Whereas disregard and contempt for human rights have resulted in barbarous acts which have outraged the conscience of mankind, and the advent of a world in which human beings shall enjoy freedom of speech and belief and freedom from fear and want has been proclaimed as the highest aspiration of the common people,

Whereas it is essential, if man is not to be compelled to have recourse, as a last resort, to rebellion against tyranny and oppression, that human rights should be protected by the rule of law,

Whereas it is essential to promote the development of friendly relations among nations,

Whereas the peoples of the United Nations have in the

JAFFNA LAWYERS MEET

With a view to convene a conference of Senators, Members of the House of Representatives representing the Tamil Speaking Public and others representing Political Parties, Local Authorities etc among the Tamils in Ceylon for the purpose of obtaining their advice in the present political situation regarding the State Languages and Minority Rights, a consultative meeting of the Jaffna Lawyers was held on 15th Dec. 1955 with Mr. A. V. Kulasingham Advocate, in the Chair.

Mr. Kulasingham said that some Sinhalese say that if parity is given to Sinhalese and Tamil Languages, the Sinhalese Language would be extinguished. Obviously this is not correct. The Sinhalese Language has survived centuries of foreign rule and in fact it has developed during the last few centuries. The cry of the politicians that the Sinhalese Language is in danger is merely a vote catching slogan. Parity is a fundamental right and the Tamils who have made Ceylon their home as much as the Sinhalese and who have fought for the Independence of the Island cannot be left to feel that they are slighted in their own country. The Tamils have their rights to live as a free people not only in the Northern and Eastern Provinces but in every part of the Island and the Government is pledged to protect their rights.

Democracy does not mean the thrusting of the views of the majority community over the minorities. It is very essential to incorporate a bill of Fundamental Rights in the Constitution of Ceylon. Then it will not be possible for chauvinist politicians to cry slogans and rouse the passions of the masses contrary to Fundamental Rights. It is a fundamental right for the Tamils to have their language as one of the Official Languages of the Is-

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LEADERS MUST LEARN TO WORK TOGETHER

Speaking at Kurnool during the week end Shri Nehru, the Indian Premier, told the Legislators of Andhra that what India requires is the capacity to work together. The significance of these words is more applicable to the different political parties in Sri Lanka that are at present striving hard for leadership at the expense of the unity of the nation.

There are weaknesses which come in our way and the major weakness of the Indian people in history has been their lack of the capacity to work together. There is no lack of intelligence or even brilliance in India. There is no lack of courage in India, for we have had great men great warriors and great saints. But there is a terrible lack of people working together. To fill that lack was, if I may say so with all respect, the major function of Gandhiji. He did many other things too and also the Congress through which he laboured, because one has to function through an organisation. There can be no doubt that unless we remove that incapacity to work together we cannot achieve great things, however brilliant individuals may be. It is to the extent we succeeded in bringing about the unity of India, the capacity to work together for great causes, to sacrifice for great causes that India again became an important country forging ahead in the world and drew the attention of the world and we gained our independence in the bargain. The coming of independence was merely accidental if I may say so. That had to come when we gained strength. The important thing is gaining the conception of unity and united working. That is the important thing and the rest follows. If independence had come without our being ready for it, in the sense of unity and strength for it and without having paid a price for it that independence might very well slip out of our grasp later. It came because we paid a price for it. You can get

Celebrations at Tiruketheeshvaram Temple

The last of the series of Somavara celebrations was held at Tiruketheeshvaram temple with due piety in the presence of a large number of pilgrims from all parts of the Island. The necessary arrangements were made by the Saiva devotees of Kokuvil-Kondavil area. Brama Sri Indra Kurukkal, High Priest, conducted the services. Sacred Hindu songs were sung by devotees including the children of the Tiruketheeshvaram Hindu school. A discourse on Saiva Religion and Tirugnanasampantha Swamikal was delivered by Saiva Pulavar Sri T. Kumaraswamy Pillai of Kokuvil at a meeting presided over by Sir Kandiah Vaithianathan.

Mr. V. Kumaraswamy, M. P. and Mr. C. Arulampalam, Proctor, S. C. and Chairman, Kokuvil-Kondavil Village Committee, and Mr. A. Shivasunderam, Divisional Irrigation Engineer were among those who participated at the celebrations.

Pilgrims were fed at Tirugnanasampantha Swamikal Madam, at Arumuga Navalar Madam, and at Nagarathar's Madam.

nothing worthwhile unless you pay a price, for not a price in terms of money, gold or silver, but price in sacrifice, price in working together. Those are the things which count in human endeavour.



சென்னை, 23.12.55

சமஸ்தாயகம் துருவாகக் கிடக்கும்
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சென்னை, 23.12.55

Hindu Organ

FRIDAY, DECEMBER 23, 1955

Treasure These Thoughts

He is the Maha yogi, free from all blemish, who has attained the end of Vivasika by giving up the sense of "I and mine". He is fearless and desireless and ever enjoys the bliss of Atman.

IS IT A DEMOCRATIC DECISION?

THAT the decision of the Joint Conference of the All Ceylon Moors Association and the All Ceylon Muslim League to support the 'Sinhalese only' language policy has left the Tamil speaking people in bewilderment and the rest in a state of pleasant surprise can only indicate that the consideration of this all important question had not been made in the accepted democratic manner. Of the elected Muslim representatives only two had attended the conference. But neither a single Muslim M. P. from the Eastern Province nor the Muslim Mayor of Jaffna had participated in the vital deliberations. Commonsense even if stretched to snapping point cannot agree to endorse the decision that was taken by the joint conference behind the back of the representatives from the Northern and Eastern Provinces. It is a well known fact that the Muslims form a substantial proportion of the Tamil speaking people.

It is only a floating population that can become readily agreeable to its mother tongue being changed according to the variations of the political weather. But the Muslims are permanent residents of this country and naturally have Tamil as their language. Will the mass of the Muslim population accept the verdict of a few political leaders and allow their traditional language and culture to be relegated to the limbo of discarded things. We make bold to say that this

S. L. F. P. RE-FORMED AS THE SINHALA MAHA SABHA?

Tamil Office-Bearers Quit The Communal Body

THAT the S. L. F. P. was in fact a communal organisation under cover of a democratic name has been clearly proved. The champion of political somersaults, Mr. S. W. R. D. Bandaranaike could not evolve a scheme that could help the retention of Tamil members in his party. He could not miss the God-given chance of becoming Premier. The rejoinder of the S. L. F. P. Leader to the comments made by Mr. A. C. Nadarajah quondam Vice-president of the party is but a feeble attempt to justify an unjustifiable action. Mr. Nadarajah's position which is fully indicated in his statement (published below) can be understood. He like many another Tamil, had hoped that the S. L. F. P. and the U. N. P. would assume truly national colour if democratic minded Tamils joined these parties. But neither Party has stood the test of sincerity. Mr. Nadarajah has resigned from the S. L. F. P. as has Mr. S. Thangarajah a Joint Secretary of the Party. But the Tamil members of the U. N. P. knowing well that it is a foregone conclusion that 'Sinhalese only' would be adopted by this party are perhaps waiting till this decision is formally pronounced in February!

Mr. Nadarajah's Statement

"I was a member of this Party from its inception, and on the national languages issue the Party manifesto stated 'It is most essential that Sinhalese and Tamil be adopted as official languages immediately so that the people of this country may cease to be aliens in their own country.'

"Recently, when some fanatical elements in the Party sought to change this policy to one of 'Sinhalese only' some of us tried hard to oppose this move. I pointed out that the only tangible method whereby it can be shown that the independence won for this country is for all communities, is by recognising the two national languages.

"I stated that the 'Sinhalese only' policy will convert the Party into the earlier Sinhala Maha Sabha, and there will be no justification for any

ancient race that has a history as old and glorious as that of any other race in this Island will not be prepared to pursue a policy that will bring dishonour and shame upon itself. The M. P. for Mutur has already expressed his mind in unequivocal terms and has challenged the decision of the Joint Conference. The verdict of the people of the North and the East cannot be ignored in solving the problem of State Languages.

Tamil continuing in the Party as a member.

"The leader of the Party Mr. S. W. R. D. Bandaranaike saw the force of our arguments, and was prepared to arrive at a compromise on the issue, whereby Sinhalese was to be the official language in the Sinhalese areas, Tamil in the Tamil areas, and both the languages in the central institutions like the Parliament.

"The forces in the Party were too strong for the leader, and he succumbed to the one language view.

"Promptly, I sent in my resignation but apparently my resignation has not been accepted. Learning that my name was going to be included in the next committee, I wrote to Mr. Bandaranaike on 4-12-55, requesting him to delete my name, but apparently that has not been done.

"In that letter I mentioned that I do not want to be looked upon as a traitor to my community, as in my opinion no Tamil with any self-respect in himself can surrender on this issue.

"The saner elements among the Sinhalese people see the justice of the demand, that both the National languages should be official languages, but most of them are frightened of the masses whose passions are being roused on this issue by scheming rabid politicians who want to sacrifice the Tamil speaking people in the alleged interests of the Sinhalese community."

MUSLIM DECISION ON STATE LANGUAGE

THE 'Daily News' of the 19th inst reports that representatives of the Moors Association and the Muslim League met in camera at Zahira College and decided that Sinhalese should be the only state language subject to approval by the two associations. The resolution is sugar-coated to make it palatable to those Muslims who cannot be reconciled to the degradation of their mother tongue with the provision that the rights of the minorities in respect of religion, culture and language are incorporated in the constitution. It is surprising that the Muslim leaders should have agreed to sell their birth right for the mess of Government jobs and other concessions. The decision could not have been easy as the conference was held in camera

is to isolate the Ceylon Tamils and the few registered Indian domiciles and establish Sinhalese domination through administrative and political pressure.

It is strange that the Muslim leaders who arrived at the decision should have been blind to the political and cultural and religious issues involved in the decision. They must have realised that the Sinhalese politicians, to gain their own personal ends, are exploiting their numerical preponderance to dominate the minorities and suppress their culture and just share in the political and economic life of the country. What does the pious hope expressed in the resolution that the rights of the minorities should be incorporated in the constitution actually amount to in practice?

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

and the meeting lasted the whole day. On a previous occasion one prominent Muslim leader is reported to have opposed the suggestion of making Sinhalese the only state language and expressed the fear that the next step would be to make Buddhism the state religion. The Muslim leaders who took part in the conference perhaps could only express themselves in English and their culture had little or no roots in Tamil or Sinhalese literature. So it was not difficult for them to yield to political pressure and transfer their allegiance to Sinhalese. It is obvious that a good deal of political pressure was exerted behind the scenes to induce the Muslims to be reconciled to the domination of the Sinhalese language. The Ministers and politicians have been wooing and cajoling the Muslim leaders and politicians to give up Tamil and take to the study of Sinhalese by favoured treatment accorded to their community. It is common knowledge that the Sinhalese Ministers and heads of Departments have been following the policy of divide et impera which the British Government so effectively pursued in India with what result we all know. The whole policy of the Sinhalese leaders

British rule in Ceylon led to the utter neglect of the national languages which have remained undeveloped during the last one hundred and fifty years so that we cannot do without English for many years to come. The Muslims of the North and the East will soon give up Tamil and take to the study of Sinhalese, as Sir John advised them to do in the Muslim dinner some time ago. The result will be the rapid linguistic absorption of the Muslims by the Sinhalese. Even in the Colombo Municipal area the Sinhalese population is less than fifty per cent. In the Kandy District and in Chilaw and Puttalam there are a very large non-Sinhalese population. It is nothing but racial intolerance and arrogance for the Sinhalese to claim that in these areas Sinhalese should be the only state language. It is a pity that the Muslim representatives should have been blind to the harm that they have done to their culture, language and their community by making such a short-sighted decision. When they have played into the hands of the Sinhalese Communalists and helped to suppress Tamil culture the time for the suppression of their political and economic interests will surely come, soon rather than late, as the colonisation schemes should have pointed the way already.

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Vegetarian Diet A Factor In Human Development

Self-evident truths do not need to be emphatically scouted or substantiated by long argumentation. It is futile to get into hot disputes over this question of vegetarianism or to bring out statistics in support of non-vegetarian diet. It is not within the reach of all to understand the finer points in connection with vegetarianism.

The most important reason for which the vegetarian diet is advocated and nonvegetarian diet condemned is because of their respective effects upon the ethical and the spiritual development of the human being. The consideration is not so much of merely physical and mental or intellectual development of the man. Man is more than just body and mind. He is essentially an ever-perfect, ever pure and ever free Spirit in his true inner nature. Human birth is given as an opportunity and a means to attain this sublime knowledge of his inner spiritual nature and

By

SWAMI SIVANANDA

to regain his Divinity. In this process, all grossness and animalistic tendencies have to be totally eliminated from the human personality. Non-vegetarian diet, which is gross and animal by its very nature, is a great hindrance to this process. Pure Sattvic diet is a great help to the refinement of the human nature. Vegetarian diet is a great factor in this. Ethical idealism and spiritual aspiration find place and flourish more easily in a pure Sattvic and refined nature. Hence the vital importance of eschewing gross animal diet and adopting a pure vegetarian diet. This is indispensable in the true interests of the noble inner culture of the man's being.

Ignorant people thoughtlessly wax eloquent in their advocacy of animal diet. They do not know about the important fact that man's nature is influenced by the diet that he takes. All foods are derived by our ancient men of wisdom into

Sattvic, Rajasic or Tamasic. Animal diet belongs to the Rajasic and mostly to the Tamasic category. Animal diet is not Sattvic. Sattvic diet is essential in the process of the ethical and spiritual culture of man. Vegetarian diet is mostly Sattvic. The subtle part of the food material goes to make up the mind of man. Tamasic diet produces Tamasic tendencies in man. Onion and garlic are extremely Tamasic. They are as bad as meat. Therefore, they are totally forbidden to those who wish for moral and spiritual growth. No doubt animal diet may produce a strong Sadow or a dauntless soldier or a keen brainy scientist. But, in the Hindu view of life, the real value is placed upon the moral and spiritual worth of the man. Moreover, flesh eating involves the exercises of cruelty, which is not an elevating virtue. It is a bestial quality. It degrades man. Cruelty is condemned by all great men. Thus the cruel slaughter of animals and the taking of innocent lives which flesh-eating entails makes it abhorrent to all right thinking men and women all over the world. People who are slaves to flesh-eating habit cannot give up animal diet, because they have become confirmed and inveterate meat eaters and hence they try to justify their habit by various arguments and statistics.

Beloved Atman! Be wise. Do not enter into hot disputes. You cannot expect to change the ways of the world by disputation and argumentation. Ultimately, it is only the force of personal example that has a strong effect upon the people around you. Of course, if earnest people with sincere desire to know the right approach you for enlightenment, you may by all means, explain to them the true facts about the matter and urge them to follow the right course. But self-conceited and dogmatic people only learn through their own hard and bitter experiences in life. Pray for them and ask the Lord to shower His Grace upon such souls and bless them by bringing them upon the right path.

ORDER NISI

Testamentary Jurisdiction
No. 89/T

In the matter of the estate of Vythilingam Thambimuttu of Tholpuram Jaffna.

(deceased)

Thambimuttu Sreeharan of No. 60 Hampden Lane, Wellawatte, Colombo, Petitioner.

This matter coming on for disposal before P. Sri Skanda Rajah Esquire, District Judge of Jaffna on the 26th day of September 1955 in the presence of Mr. K. Veluthum Proctor on the part of the petitioner and the affidavit of the petitioner dated 19th September 1955 having been read.

It is ordered that the petitioner above-named is hereby declared entitled to have letters of Administration to the estate of the above-named deceased issued to him accordingly unless any person or persons interested shall on or before 21st day of November 1955 show sufficient cause to the satisfaction of the Court to the contrary.

The 26th day of September 1955

Sgd. P. Sri Skanda Rajah, District Judge Jaffna, 26.9.55

21-11-55.

This order Nisi is extended to 19.12.55 to show cause if any, to the contrary.

Sgd. P. Sri Skanda Rajah, District Judge Jaffna, 21-11-55.

Drawn by Sgd. V. Sivasubramaniam Proctor for Petitioner. (O 128 16 & 23)

ORDER "NISI" DECLARING WILL PROVED

Testamentary Jurisdiction
No. 105 T

In the matter of the Last Will and Testament of the Late Sornaledchumy Ammal widow of Vythilingam Subramaniam of Sandilipay Deceased.

1. Jegarasasingam Pararajasegaram
2. Ratnam Viswanathan both of Sandilipay Vs. Petitioners

1. Parameswary wife Ratnam Viswanathan
2. Pararajasinga Mulariar Ponnudurai of Sandilipay Respondents.

This matter coming on for disposal before P. Sri Skanda Rajah Esquire, District Judge, Jaffna on the 26th day of October 1955 in the presence of Mr. V. Sivasubramaniam, Proctor on the part of the Petitioners and the affidavit of the above-named petitioners dated 25th June 1955, having been read.

It is ordered that the Will of Sornaledchumy Ammal widow of Vythilingam Subramaniam, deceased dated 28th March 1952 and numbered 1889 be and the same is hereby declared proved and that the said petitioners are the executors named in the Will and that they are entitled to have probate of the same issued to them accordingly unless the respondents or others shall, on or before the 28th day of November 1955 show

sufficient cause to the satisfaction of this court to the contrary.

This 26th day of October 1955

(Sgd.) P. Sri Skanda Rajah District Judge.

Drawn by Sgd. W. Sivasubramaniam Proctor for Petitioners. (O 130 16 & 23)

ORDER ABSOLUTE IN THE 1st INSTANCE

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction
No. 116.

In the matter of the Last Will and Testament of the Late Daniel Kanagaratnam of Karampan Kayts.

Sivakalai Kanagaratnam of Karampan Kayts. Petitioner.

This matter coming on for disposal before P. Sri Skanda Rajah Esquire District Judge Jaffna on the 21st day of November 1955 in the presence of Mr. K. Arumugam Proctor on the part of the petitioner and the affidavit of the petitioner and of the witnesses to the Last Will having been read; it is ordered that the Last Will and Testament dated 6th March 1955 and attested by K. Arumugam Notary Public under No. 766 proved and probate of the said Last Will and Testament of the above-named deceased be granted to the petitioner as sole Legatee and executrix in terms of the said Last Will.

This 21st day of November 1955

(Sgd.) A. E. R. COREA District Judge Jaffna.

Drawn by K. Arumugam Proctor for petitioner (O 129 16 & 23)

ORDER NISI

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction
No. 100

In the matter of the intestate estate and effects of Leelavathy wife of A. Thangarajah of Mathagal Deceased.

Arumugam Thangarajah of Mathagal Petitioner Vs.

1. Vasanthakomari daughter of Thangarajah of Mathagal—minor

2. Viswanather Sandrasegaram of 40 Mary's Road, Bambalapitya—G-A-L of 1st Respondent Respondents

This matter coming on for disposal before P. Sri Skanda Rajah Esquire, District Judge, Jaffna on the 9th day of November 1955 in the presence of Mr. N. T. Sivagnanam, Proctor on the part of the Petitioner and the Affidavit

ORDER NISI

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction
No. 115

In the matter of the intestate estate of the late Saravanamuttu Rasiyah of Alaveddi North. Deceased.

Sellammah widow of Saravanamuttu Rasiyah of Alaveddi North Petitioner.

Vs

1. Rasiyah Saravanamuttu of Alaveddi North presently of Central Perak Kuala Lumpur

2. Rasiyah Nageswari and 3. Rasiyah Selleswari both of Alaveddi North, 2nd & 3rd named minors by their guardian ad-litem

4. Saravanamuttu Apputhurai of Alaveddi North Respondents.

This matter coming on for disposal before P. Sri Skanda Rajah Esquire District Judge Jaffna on the 21st day of November 1955 in the presence of Mr. S. Canagasabai Proctor on the part of the petitioner and on reading the petition and affidavit of the petitioner: it is ordered that the abovenamed fourth-named respondent is appointed guardian ad-litem over the 2nd & 3rd named respondents minors and that the petitioner as widow of the deceased is entitled to have letters of administration of the estate of the deceased issued to her accordingly unless the respondents or any other person interested in the estate appear on or before the 16th day of January 1956 and show sufficient cause to the contrary and the minors to appear on that date.

This 21st day of November 1955

Sgd. P. Sri Skanda Rajah, District Judge

Drawn by Sgd. S. Canagasabai Proctor for petitioner. (O. 127 16 & 23)

vit and Petition of the Petitioner from which it appears that the 2nd Respondent is a fit and proper person to be appointed Guardian ad litem over the minor the 1st Respondent and that the Petitioner who is the legal husband of the deceased is entitled to have Letters of Administration to the estate of the abovenamed deceased having been read:

It is ordered that the 2nd Respondent be appointed Guardian ad-litem over the minor the 1st Respondent and that Letters of Administration to the estate of the abovenamed deceased be issued to the Petitioner unless the Respondents abovenamed shall appear before this Court on or before the 12th day of December 1955 and show cause to the contrary to the satisfaction of this Court. The Petitioner to produce the minor before this Court on the said date.

This 9th day of November 1955

Sgd. P. Sri Skanda Rajah District Judge

(O 126, 16 & 23)

HOME SCHOOL CONTACT

(Continued from last issue)

Modern teachers have sought ways to eliminate the undesirable characteristics of teacher-assigned home study without losing the salutary effects of homeschool independent work experiences. They want children to use their school experiences to vitalize their home-community experiences and to do work at home to enrich school activities. Creative teachers encourage children to carry on independent work in the home environment-work that furthers each child's needs to know by helping to build his meaningful concepts; by making him resourceful in applications of skills, subject matter, or appreciations; by giving him opportunities to think through the solutions of real problems. Rather than assigning more formal school tasks to be transported into the home, in a modern school the aim is to guide children into learnings that interrelate the in-school and out-of-school doings of boys and girls.

In this concept, the role of the teacher has changed. Here the teacher both plans for and with children concerning their independent work at home. Such work may be projected during the regular planning time or it may be during an evaluation period at the end of the school day. The teacher guides the children to assume independent work experiences which are realistic in terms of time, facilities, and other out-of-school obligations. He plans with them not only what to do but also how to do it. The child's role is first of all that of a "chooser," a person who takes on a job because he is interested, because as a socially sensitive person, he wants to make his distinctive contributions to his group. He is a planner and doer with real purposes. He evaluates his own accomplishments in the light of his self assigned task.

The parent is a partner in his independent work experience. As a partner he is sometimes a co-worker, by participating with the child in locating materials, by experimenting with the child in new art media, science activities, and the like, by sharing his knowledge. Sometimes the parent is an appreciator, listening

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A STUDY OF THE SVETASVATARA UPANISHAD

(By A Science Graduate)

(Continued from our issue of 16-12-55)

Appendix: Notes and Glosses (Concluded)

The much-criticised infatuation of Sundarar for the two ladies whom he was destined to marry and actually married was more apparent than real. Poetic embellishments as we said earlier have magnified and tended to make it appear real. Even granting for purposes of argument that it was real, it was not a mortal sin after all when judged from an ordinary human point of view. That Sundarar was a man of the highest moral rectitude will be quite apparent even to the most average reader who takes into consideration his conduct towards other ladies he came in contact with. When, for instance, two youthful maids called Sinkadiyar and Vanapakaiyar were placed at his service by their father, he treated them as if they were his own children. In some of his Devara hymns we find that he describes himself as Sinkadiyappan (சின்னடியப்பன், father of Sinkady) and Vanapakaiyappan (வண்பகையப்பன், father of Vanapakai).

There is no need for us to recapitulate here the various incidents connected with the resurrection to life of a child that had been devoured and digested by a crocodile and other miraculous deeds of St Sundarar, as we feel certain that our readers are fully aware of the same—No Saivani worth the name can be ignorant of them and, if we begin to dilate on them here, it might look to be something like attempting to carry coals to Newcastle. Suffice it to repeat here the conclusion only that our saint's powers of thought word and deed (மன வாக்கு செயல்) were of a heavenly nature and not similar to those of ordinary mortals like us, அவர்க்கு மாதம் கண்ணம் போல் அவர்களுமை நான் in the words of Tiru Kalitru Padiyar.

After saying all this, we feel that we should confess once again that we do not consider ourselves to be competent to sit in judgment over the actions of such a great saint as Sundarar. We have just jotted down a few of the ideas that came topmost to our mind in the light of our understanding of the teachings of Siddhiyar, the Upanishads and other Shastras. Other points may possibly suggest themselves to thoughtful readers with a will to solve such difficulties and appreciate solutions.

And finally, if any sincere Saivani still has any qualms of conscience regarding any details in the life of St Sundarar after pondering over the matter with such thoughts as the above, Arulnandi Devar again comes to our rescue by reminding us of the words of the earlier Devara hymnists Appar and Sambandar;

கண்ணகல் குலத்தினர்...
"கண்ணபிரியார் கொள் கட்டைக்கால்" எனும்
மகாபவன் உணர்ந்தனை, மனந் பண்ணியனை
கேட்பவர்க்கும் மெய்குருகானத்தின்
"சூட்பவர்க்கு" எனப்படு அறிவே.

(Irupah Irupattu)

...You have not realized the significance of the solemn words, "who will see if not shown (by God)?" Take to heart the words of wisdom pronounced in the presence of the Pandyan king, "The pure in heart how they are blest...."

We shall here attempt to realize and take to heart the solemn words of wisdom of these our great Masters Appar and Sambandar as directed by our Lord Arulnandi Sivam by quoting in full and giving the purport of the hymns indicated by him:

சூட்டுவித்தால் சூர் ஒருவர் சூடாதாரே
அடக்குவித்தால் சூர் ஒருவர் அடக்காதாரே
சூட்டுவித்தால் சூர் ஒருவர் சூடாதாரே
அடக்குவித்தால் சூர் ஒருவர் அடக்காதாரே
பாட்டுவித்தால் சூர் ஒருவர் பாடாதாரே
பணிவித்தால் சூர் ஒருவர் பணிவாதாரே
காட்டுவித்தால் சூர் ஒருவர் காணாதாரே
கண்ணபார் சூர் கண்ணதலைய காட்டாக்காலே,

(Devaram)

Who will not dance when danced by Thee?
Who will not stop when stopped by Thee?
Who will not run when run by Thee?
Who will not melt when melted by Thee?
Who will not sing when taught by Thee?
Who will not bow when bent by Thee?

NOTICE

No. 5142

IN THE DISTRICT COURT OF POINT PEDRO

1 Jacoppillai Philipiah and
2 wife Rosammah of Kara-
veddy West

Plaintiffs

Vs

1 Santhiapillai Pathiresu,
2 S. Joseph Thambirajah, 3
wife Poomany, 4 Nicholas
Navaratnam, 5 Nicholas
Chelvaratnam, 6 Nicholas
Vijayaratnam, 7 Nicholas
Goparatnam (the 4-6 depts,
minors appearing by their
G. A. L. the 8th defendant),
8 Swampillai Nicholas, 9
Swanapillai widow of Swa-
kecpillai, 10 Pathiresu
Jayarajah, 11 Anthonipillai
Vastiapillai, 12 wife Pen-
nammah alias Mathapillai,
13 Gnanapiragasam Vetha-
nayagam, 14 Visiriththammah
wife of Swampillai Nicholas
15 Mariampillai Anthonip-
illai all of Karaveddy West,
16 Mariampillai Thomiam
pillai, 17 Bastiapillai San-
thiapillai, 18 wife Mariam-
muthi, 19 Anasippillai widow
of Autho, 20 Saverimuttu

Gabriel, 21 wife Agnes, 22
Anthonipillai Gregory, 23
Annammah, 24 Yacco Vathi-
ampillai Seemampillai, 25.
Athirampillai Anthonipillai,
26 Sivapackiam daughter of
Murugesu, 27 Sellachy widow
Joseph all of Karaveddy
West

Defendants

It is hereby notified that
act No 5142 has been
instituted in the District
Court of Point Pedro under
the partition act No 16 of
1951 for the partition/sale of
the land/lands called Thura-
yanthoddam in extent 6 Lms
V. C. and situated at Kara-
veddy Kurukurichy in the
parish of Kaddaively.

The defendants in the
aforesaid action are sum-
moned to appear in Court on
the 23rd day of November
1955 at 10 O'clock of the
forenoon.

This 14th day of September
1955

By order of Court

A. Sivasanmugam
Secretary

Drawn by
K Ratnasingham
Proctor for Plaintiffs
(O 131 23 & 50)

Who will not see when shown by Thee?
Who'll see, Oh! Lord, not shown by Thee?

சூட்பவர்க்கு அருளும் கண்ணமும் சூடிமாண்பும்
கேட்பவர்க்கும் அருள் தருக, கண்கள் கேண்டார்,
கேட்பவர்க்கும் கண்ணமும் குறுகானம் என்ன
தாட்பவர்க்கும் கண்ணத்தின் தலை சிறந்த அருள் கேட்பு தலைவர்.
(Ibid)

The pure in heart how they are blest
And Glor(y) of God beg(i) nningless great,
Beggaring words they are forsooth.
To ward off sins and woes allay,
The wise and fit to God should pray,
Await His Grace and find the truth.

And now we shall conclude this note with a song
of praise culled from the Periya Puranam, in which
Sektar renders obeisance to our Saint by paying homage
to his own human birth in this world which enabled
him to sing his praises:

கேசம் சிறந்த உன்னத்தால் சீவம் சிறந்த மண் கண்டதது
நான் அடியார் பெருமையினை எல்லா உயிரும் தொழு எடுத்துத்
தேசம் உயித திருத்தொண்டத் தொடை முண்டணித்த திருவானன்
வசமவர் மென் கழல் வணக்க வந்த பிறப்பை வணங்குவாம்.
(Periya Puranam)

with heart felt love did he chant the praises
of the beauteous blue-throated Lord's devotees,
thus enabling all the world to worship (and
emulate) them and escape (the ocean of births
and deaths).—Of him the princely Saint (Sun-
darar), the original chanter of praises of the
"Galaxy of Holy Saints", the tender flowery
feet do we worship.—And we worship the birth
(this human birth of ours) that came in handy
(and gave us the opportunity of so worshipping
him).

வான் முகில் கழாது பெய்ச், மலிவான் காக்க, மண்ணை
கேசமுறை அரசு செய்க, குறைவிலாது உயிர்கள் வாழ்க,
நான் மனந் தருகான் சூடர், கல் தலம் வேண்டி மலர்,
மேன்மை கொள் கணவந்தி, வினக்குக உலகம் எல்லாம்.
(Kanda Puranam)

May clouds on high in season rain,
And crops increase on earth below!
May Par(ia)ment's rule be just and fair,
And men in peace live as of old!
May Vedic virtues thrive, and fests
And festive fire-acts Godly grow!
May Saiva precepts lofty high
Pervade and brighten all the world!

Om! Long live the Blessed Nams of
the great Rishi Svetasvatarar!
Long live the Upanishads!
Om! Siva, Om!

THE U. N. O. & WORLD PEACE

WHAT PAST EVENTS INDICATE

NOW that Ceylon has been admitted to the U. N. O. it would not be untimely to examine the efficacy of the U. N. O. as an instrument of world peace. The U. N. O. (or The United Nations Organisation) to give its full name is a world organisation set up at the close of the second world war with the main objects of maintaining world peace. It is intended to be a permanent organisation but permanence is a relative term and how long the U. N. O. will exist depends on several factors, the most important of which is its ability to prevent war or if war breaks out, preventing it from spreading. If the U. N. O. cannot do this efficiently then it would suffer the same fate as its predecessor—the League of Nations (set up at the close of the first world war). The purpose of this article is the examination of the U. N. O. in theory and practice through a comparison with the League of Nations. Before proceeding further I wish to point out two things:-

(a) Prevention of war is only one of the objects of the U. N. O. Among other things the U. N. O. aim at raising the standard of living and establishment of social welfare the world over.

(b) I assume that the readers are familiar with the organisational set-ups of the League of Nations and the U. N. O.

All historians are agreed on one point—the point that the League of Nations was a failure. It failed mainly because of its lack of force to enforce its decisions. This prevented it from dealing effectively with Italian aggression on Abyssinia and further undermined the faith of France in it for France looked for security against possible German aggression—a security which the League was not in a position to provide. At best the League could decide on economic sanctions against an aggressor and as it happened in the only

instance in which this step was taken (against Italy) the member nations did not enforce the decision in the proper spirit especially where oil sanctions were concerned and the British lived up to their reputation as a nation of shop keepers.

The composition of the League was not comprehensive. America whose president Wilson was the chief man behind the

By
Sabaratnasinghe

Kumarakulasingham, B. A.
(Cey.)

League idea backed out—while Germany and Russia were admitted rather too late. As it was Britain and France were left to safeguard their interests and at the same time preserve the status quo in Europe—a rather hopeless task in the face of rising economic nationalism, Communism and Fascism. Above all the incorporation of the covenant of the League of Nations into the Treaty of Versailles was a serious blunder. On the powers victorious in the first world war this placed the task of preserving the Versailles settlement in a changing situation while in the eyes of the defeated it was another aspect of the hated (from their point of view) treaty of Versailles. By 1935 itself the League was for all practical purposes dead—as was shown by Chamberlain's policy of appeasement which was conducted outside the framework of the League. Japan, Italy and Germany treated the League with scant respect while those in the League had little faith in its efficacy or were for various reasons not prepared to undertake responsibilities. Thus when Hitler attacked Poland Europe was ready for war and Hitler's war ended not only Hitler but the League of Nations as well. The League in practice had been more or less an agency of power politics. The member countries were divided into groups with Britain

and France as leaders. There is another cause usually provided to explain the failure of the League—defective functional procedure of the League for example in the League Assembly all important decisions had to be unanimous. Again there was the big power veto. The League was capable of dealing with smaller powers but where a big power came in it was helpless.

However in fairness to the League of Nations certain things must be pointed out:-

(a) It was a great improvement on the concert of Europe (which was really a European affair) set up after the French Revolutionary and Napoleonic wars to maintain the status quo and which consisted of only the big powers (one of which ironically was France herself). The concert turned out to be an agency of the big powers who sought to safeguard their divergent interest through co-operative action. The concert of Europe sought to preserve the Vienna settlement. The League was much more comprehensive and democratic than the concert of Europe.

(b) The League of Nations

(Continued on page 6)

Jaffna Lawyers...

(Continued from page 1)

land. Mr. Kulasingham cited examples of Switzerland, Canada and South Africa where two and more languages have been declared as the Official Languages of those countries.

Several members of the Jaffna Bar spoke.

A Committee was elected to take early action to convene conferences of the Tamil speaking representatives and evolve ways and views of implementing the decision to give the Tamil Language

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(M. 203 23—131)

Muslim Decision On State..... Law Society Conference in Jaffna

(Continued from pag 2)

We hope that the Muslim representatives will realise, before it is too late, and while there is yet time to act, the infinite harm that they are doing to their language, culture and even their religion and to their self respect as a community by accepting a degrading status to their language and culture and by placating Singhalese intolerance and arrogance for the sake of political patronages.

Matrimonial

The marriage of Mr. S. Gurunathan, Advocate, Jaffna and formally of Colombo son of Mr. S. Subramaniam Proctor and J. P. and a grand son of late Mr. Casipillai J. P. Crown Proctor, Jaffna with Miss Sankunewary daughter of Mr. S. Somasundaram, Teacher, Parameshwara College, and a sister of Dr. S. Pothalingam was solemnised according to Hindu rites at Sithi Venayakar Temple, Arialai on the morning of the 9th inst. at 7 a.m. In the same day a well attended reception was held at the bridegroom's residence.

Parity of Status throughout the Island.

Mr. A. V. Kulasingam, Advocate, was elected Chairman of the Working committee with Messrs A. Arulambalam and M. K. Subramaniam as Joint Secretaries and Mr. V. Venasithamby as Treasurer

The Second Annual Conference of the Law Society was held in Jaffna with the Jaffna Branch acting as host. Great enthusiasm prevailed throughout the conference. The attendance was very large.

Mr. C. C. Somasegaram, J.P., U.M. Crown Proctor who along with Messrs A. Arulambalam, J. P., V. Navaratna Rajah, J.P., U.M. and S. Selvarajah was responsible for organising the conference with great success, welcomed the Minister the President and delegates as Chairman of the Reception Committee. Khadi M. M. Sultan, Mayor of Jaffna welcomed the delegates.

Mr. E. B. Wickramanayake, the Minister of Justice, expressed his satisfaction that the members of the legal profession were conscious of their rightful place in the civic life of the country.

Land For Sale

A plot of land in extent of 3 lachchams called "அட்டகிசுபட்டலாறு" situated at "Thevarkaddu", Navaly North, belonging to the American Ceylon Mission is for sale. Please apply stating terms before the 9th of January, 1956, to the Treasurer, American Ceylon Mission, Diocesan Office, Manipay.

(M. 200 16 & 23)

(Continued from page 1)

7. All are equal before the law and are entitled without any discrimination to equal protection of the law. All are entitled to equal protection against any discrimination in violation of this Declaration and against any incitement to such discrimination.

8. Everyone has the right to an effective remedy by the competent national tribunals for act violating the fundamental rights granted him by the constitution or by law.

9. No one shall be subjected to arbitrary arrest, detention or exile.

10. Everyone is entitled in full equality to a fair and public hearing by an independent and impartial tribunal in the determination of his rights and obligations and of any criminal charge against him.

(1) Everyone charged with a penal offence has the right to be presumed innocent until proved guilty according to law in a public trial at which he has had all the guarantees necessary for his defence.

(2) No one shall be held guilty of any penal offence on account of any act or omission which did not constitute a penal offence, under national or international law, at the time when it was committed. Nor shall a heavier penalty be imposed than the one that was applicable at the time the penal offence was committed.

No one shall be subjected to arbitrary interference with his privacy, family, home or correspondence nor to attacks upon his honour and reputation. Everyone has the right to protection of the law against such interference or attacks.

13 (1) Everyone has the right to freedom of movements and residence within the borders of each State.

(2) Everyone has the right to leave any country, including his own and to return to his country.

14.(1) Everyone has the right to seek and to enjoy in other countries asylum from persecution.

(2) This right may not be invoked in the case of prosecutions genuinely arising from non-political crimes or from acts contrary to the purposes and principles of the United Nations.

15. (1) Everyone has the right to a nationality.

(2) No one shall be arbitrarily deprived of his nationality nor denied the right to change his nationality.

16 (1) Men and women of full age, without any limitation due to race, nationality or religion, have the right to marry and to found a family.

18. Everyone has the right to freedom of thought, conscience and religion; this right includes freedom to change his religion or belief, and freedom, either alone or in community with others and in public or private, to manifest his religion or belief in teaching, practice, worship and observance.

(Continued from page 4)

to or viewing the child's school accomplishments or his work in process. Sometimes he is an initiator, suggesting certain activities that would contribute to school living, or by aiding the child to discover improved ways of doing independent work undertaken.

Modern teachers have identified potentialities for effectual learning experiences at home—suggestions that fundamentally differ from rote memori-

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கோனமுறை யாக் செய்த குறைவுகா தும்கன் வாழ்க
நான்மறை யறங்க னோங்க நற்றவம் வேன்வி மங்க
மேன்மைகொன் னைன் நீதி வினங்குக் கலக மெல்லாம்.

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(To be continued)