

# PREMIER NEHRU LAYS HINDU EDUCATION FOUNDATION STONE

## OF VIVEKANANDA VIDYALAYA AT ANURADHAPURA

(Speech delivered by Sir Kanthiah Vaithianathan, President of the All Ceylon Hindu Federation, welcoming Shri Jawaharlal Nehru, Prime Minister of India, to lay the foundation stone of Vivekananda Vidyalyaya Anuradhapura.)

It gives me genuine pleasure to be asked to take a leading part in this very brief but important function for the Tamil people of this province. It is my first public duty since I was elected President of the All-Ceylon Hindu Federation and I cannot conjure up a more honoured and pleasant setting for its performance than in the presence of the Prime Ministers of India and Ceylon and in this time-honoured city.

The Hindu Associations and Societies of Ceylon have come together into a Federation of their free will—not at the bidding of any political group or purpose, but to protect and foster, among other things, the future of Hindu Education in this country. To you, Mr. Prime Minister of India to whom despite all your Gandhian Hindu background, we are aware the term, Hindu State, is anathema and perhaps even the phrase, Hindu Education, may be a source of amusement. If so, I should state that we appreciate your views and honour you for your high endeavour in this respect—as good Hindus can; but so far as we are concerned, we crave your understanding of the force of the circumstances we find ourselves in and the means available to us for self-preservation. I should also bring to your notice that the Hindu Society in this Sacred City stands for the broad-based religious outlook and high ideals of one whom you have yourself classed among the great heroes of Modern

India—I mean, Swami Vivekananda. In asking you, therefore, to lay the foundation stone of the new Vivekananda Vidyalyaya we have invited you to an atmosphere of a breath of fresh air to sport in the clear stream of reason of

that intellectual giant in religion. Our numbers here may, however, be only a few thousand and we thank you all the more sincerely for acceding to our invitation and doing us this signal honour to-day.

To the Prime Minister of Ceylon, we have to offer a special welcome to this sphere of education and

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Hindu education is education with a modern outlook and a Hindu background to enable a Hindu child to grow up into a good modern citizen while retaining his or her Hindu way of life. There is no evidence of there having been Hindu Universities comparable to the Buddhist Universities of Taxila, Nalanda etc. The ancient Gurukulas of Vedic Rishis were the forerunners of their universities. The Mutts and Adeenams were seats of Hindu religious learning with little secular learning. In the peculiar set-up of Hindu Society there was very little scope for universal education, learning being mainly confined to the priestly castes, Brahmins. The Buddhists and Jains encouraged learning and promoted education among all alike as they were anxious to share their knowledge with others unlike the Brahmins of their time. In early modern times the Portuguese and the Dutch had their system of education where, by compulsion and or persuasion they converted the people to their faith Christianity. The British were more tolerant and allowed all denominations to have these

By

DR. S. RAMANATHAN  
General Manager of Schools  
Hindu Board of Education.

## Democracy and Education

(By V. Veerasingham B. A.  
former M. P. and Retired Principal of Manipay Hindu College)

Education for democracy is at stake with the threat extended to denominational schools. Ceylon is a democracy. Education of its future citizens is one of the chief functions of a state. In a democracy, the State should welcome and encourage the organisation and administration of schools by the people and supplement their endeavours. In Ceylon, denominational schools have been of great service. The attempt of the present government to undermine the useful work done by such schools is undemocratic and smacks of educational dictatorship.

In a democracy, the right of a group of people to establish a school for their children and run it efficiently should not be denied. It is the right of a parent to educate his children in any school he thinks best for them. To refuse Government aid to a school for the education of children who do not belong to the school's denomination will not stand the test of any principle of aid consistent

with democracy.

All dictators were very much concerned with schools and youths. In totalitarian countries, education is completely controlled by the State for obvious reasons. This is an era of dictators. If Ceylon is to continue as a democracy, one has to be very wary of every encroachment of government on the freedom of education. Democracy requires universal education of a standard in keeping with the progress of knowledge. Government has to provide such education but it has no right at all to put obstacles in the way of private educational agents doing such work satisfying the national standard or of making rules and regulations curtailing the freedom necessary to impart education in the right lines. Ceylon has no doubt a representative government. It is an infant in democracy. It shows signs of premature youth, wayward and youthful. Educational agents and institutions should not abuse their responsibility of turning

out democratic citizens and succumb to the threats of dictators who pose as Sir Oracle in the matter of education

All governments are secular, but the totalitarian States deify the dictator and the State and use the schools as tools to implement their policy.

All democratic governments follow the principle of tolerance and are secular. It is becoming more and more widely recognised that democracy cannot function satisfactorily and last unless there is godliness in the citizens. Ceylon Government follows the unique policy of encouraging and helping all religions. The principle that every child should receive education in his own religion is good but let the principle not kill democracy by stirring up religious Communalism. The present Minister's implementation of his policy as regards government schools with a Muslim majority has resulted in a flagrant violation of the democratic rights of equality of opportunity for the

educational systems. The Christian Missionaries having modern knowledge and being better organised and better equipped were able to impart modern learning unlike the Hindus and Buddhists who were lacking in these. In the absence of good modern educational institutions Hindu and Buddhist parents sent their children to Christian schools who gladly accepted them as it helped them to propagate their faith while imparting modern knowledge. It would be foolish to expect Christian schools to teach Hinduism and Buddhism to Hindu and Buddhist children. If now these Christian schools were to restrict all admissions to children of Christian parents only, the non-Christians cannot

(Continued on page 6)

teachers and equity in their preferment. It is an open secret that he is following the principle of divide and rule. It is necessary that godliness and not religious jingoism should spread among our people. Government schools can't do this or they will do it only as efficiently as our government departments. Denominational schools only can do this effectively. Let the government, if it is sincere, be unique in

(Continued on page 4)





தமிழ்நாட்டில்  
தமச்சிவாயவே ஞானமுங் கல்வியும்  
தமச்சிவாயவே நானறி விச்சையும்  
தமச்சிவாயவே நானறிநேத்துமே  
தமச்சிவாயவே நன்னெறி காட்டுமே.

செஞ்சிறந்தபெரும்.

## Hindu Organ

FRIDAY, MAY 24, 1957

### Treasure These Thoughts

*At all times, let patience be your stronghold. Say to yourself: "Lord, everything Thou doest is for the highest good." Pray for the power of endurance. Nothing happens that is not an expression of God's grace.*

### OF WHAT AVAIL?

THOSE who enjoyed the privilege and fortune of listening to Premier Nehru's several speeches during his three-day visit to Lanka, could not have but experienced a rare thrill of enlivening inspiration. It was a superb exposition of political philosophy in the context of practical problems that confront the human race. The occasion demanded thoughts of enlightenment and how appropriately the distinguished visitor invited the attention of those who enthusiastically participated in commemorating the Jayanthi of Buddha, to the indisputable fact that high thinking needed noble living.

Premier Bandaranaike and his ministerial and parliamentary colleagues who belong to the Buddhist religion must have felt the pinch of every phrase that was uttered by Shri Nehru if they had earnestly listened to his masterly interpretation of the essence of democratic Government as examined in the back-ground of the spiritual messages of religious leaders. The way of peace and co-operation in contrast with that of conflict is, as pertinently pointed out by Premier Nehru, embodied in the messages of all great sages. But the Buddhist politicians of this country who take pride in claiming the path of peace as a doctrine propounded only by Buddha, must also feel that the responsibility which the followers of their great teacher have in living up to the traditions of this memorable message cannot be easily thrown away. How aptly

did the Prime Minister with his characteristic intellectual acumen remind the Buddhist statesmen who invited him to participate in the Jayanthi celebrations of the immortal lines of the Bard of Shantiniketan in his poem 'To the Buddha'—

"The world today is wild with the delirium of hatred, The conflicts are cruel and unceasing in anguish Crooked are its paths, tangled its bonds of greed All creatures are crying for a new birth of Thine

In Thine unmeasurable mercy and goodness

Wipe away all dark stains from the heart of this earth. Man's heart is anguished with the fever of unrest With the poison of self-seeking With a thirst that knows no end

Bring harmony into their life.

Is it not a crying shame and utter ignominy to the M. E. P. that in this year of sacred memory, that further dark stains should have been made in the heart of this historic land? The stateless Ceylon Indian and the language—dethroned Tamil speaking citizen stand there with their tales of woe and misery, frustration and denial reminding the Buddhist politicians of Lanka that even Premier Nehru's exposition of the Pancha Seela will not be of any avail.

### Letter to the Editor

#### Mr. Thondaman's Address

Sir,

The address of Mr. Thondaman at the Ceylon Democratic Congress and Ceylon Workers Congress is statesmanlike and cogent. Inter alia, the suggestions made by him for Government to withhold the present Official Language Act and for the Tamil Opposition to defer Satyagraha are worthy of very serious consideration by the Public.

This interval of time could be utilised to adjust differences in a spirit of co-operation and friendliness and arrive at sound conclusions beneficial to the country. One year is not too long a period of time in the history of a country or people. During this period, efforts could be made for further thought and for discussion and settlement.

S. SIVASUBRAMANIAM,  
Colombo,  
20th May 1957.

## DENOMINATIONAL SCHOOLS

### Govt's Totalitarian Step?

The Prime Minister's recent announcement that denominational schools that apply to the Government for State aid will not receive such aid smacks of totalitarianism and is a sinister move to prevent Christian and Hindu Communities from starting new schools of their own. It is a totalitarian step because every religious community in a democratic country must have the unfettered right to open the schools of their own where there is a need for such schools so as to give its children education in a religious atmosphere congenial to their spiritual growth. The denial of such a right is an attempt to suppress that denomination. The step is totalitarian for another obvious reason also. State schools may aim at the regimentation of education with the attendant evils of the denial of freedom of opinion and of moral development and the abuse of educational institutions for political purposes. The

By

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

announcement is really a sinister camouflaged attempt to encourage the opening of Buddhist schools at the expense of the other denominations. The M. E. P. Government is really trying to implement the Buddhist Commission Report and to placate the Bikkus, the real creators of the M. E. P. Government and the makers of its policy Mr. Dahanayake's first concern as Education Minister has been to relieve unemployment among Sinhalese teachers by opening new schools while he has done nothing to increase employment among Tamil teachers. The Buddhist Academy has decided to open new schools all over the Island, nothing deterred by the recent announcement of the Prime Minister. For this purpose it proposes to utilise Crown lands even without a permit with the assurance that no action will be taken against such misappropriation. The Academy further purposes to hand over the new schools to the Government if aid

is refused. Of course a Sinhalese Government whether the M. E. P. or otherwise will conduct the surrendered schools as Buddhist schools in a Buddhist environment according to the terms of surrender and under Bikkhu influence. That move looks rather like a secret understanding between the M. E. P. Government and the Academy. The State must be perfectly neutral in matters of religion and should not waste its funds in tamashas and projects calculated to benefit a particular religion, though such a policy might give political dividend for a time.

Christian missions were earliest in the field of education and the Christian community enjoys more schools than their numbers warrant. Some of them are better equipped and staffed than the schools of other denominations in general. They were used for proselytizing purposes in the past and there was bitter conflict between them and Hindu and Buddhist schools. In the Tamil districts there is goodwill and friendliness between the two. But in Sinhalese districts the resurgent political jingoism and communal consciousness threatens to lead to bitter struggle for existence between Christian and Buddhist schools which is unhealthy and harmful to education. In the present materialistic and competitive world of ours it makes little difference for the purpose of morality and citizenship to what denomination a person belongs. It is certainly but right that a child should be brought up in its religion and in the proper atmosphere. But a rigid insistence on this principle will only lead to unnecessary conflict and is not in the best interest of education or citizenship. An agitation for the pulling down of schools of one denomination and the establishment of schools of another can only create communal tension without helping any cause. There is the conscience clause to guard against the forcible teaching of a particular religion. The State may in addition insist on the provision of education for every child in its own religion. That is all that may be required.

## Mainly About The M. E. P.

### Minister's Telegram Missed The Purpose

Minister Marikkar could not attend a meeting of the S.L.F.P at Hanamana. Thereupon he telegraphed to the organisers expressing his inability to attend the meeting. The cost of the telegram was charged to the State account it is reported. The unpaid telegram was unable to move as fast as desired by the Minister. And now the unfortunate Sub Postmaster who undertook the responsibility of despatching the telegram has to vacate his seat for no sins of his own. The M. E. P. rules mainly for the welfare of the people, the people being the Ministers and Members of Parliament. By the way, the the Sub P. M. may not belong to the M. E. P!

### The Apple of Discord

The M. E. P. has been successful, to a certain extent, in broadening the gulf between the Thondaman Section and Aziz alignment of the Indian Democratic Congress. The selection of Mr. Thondaman as the I. L. O. delegate and the appointment of Mr. Aziz as adviser must have been based on the policy of the Imperialist rulers of old. Minister Ilangaratna who professes great concern for the solidarity of workers could not have found a better chance of giving effect to his intentions than the one presented to him in the matter of choosing a delegate to the I. L. O.

### Kaduganawa is keen on Minister's visit to Japan

The P. M. will be requested to reconsider his view on Minister Marikkar's visit to Japan. If the Premier will remain unmoved the Kaduganawa Electorate will take steps to move Minister Marikkar away from the P. M. Here the challenge to the P. M. has been issued, unlike on previous occasions, by the electors and not the M. P. Here again which will be in the interest of the people more Minister Marikkar in or Minister Marikkar out?



# RESTORE DEMOCRACY

Ceylon is on the eve of a civil strife. It may become another Korea. May I appeal to you and through you, your readers to take all measures to stop it. It is my sincere belief that the only way to lasting peace is to restore real democracy in Ceylon. "Parity of Language" is the slogan that brought about all this animosity, but what the champions of Tamil actually meant as I pointed out many a time in Parliament, was that equality of opportunity was denied to the Tamils. The legitimate grievance of the Tamils that they are denied equal access to opportunity, to the pursuit of a career, or to a full part in the life of the nation has been gathering momentum from the day Ceylon got Independence. There is a general feeling of frustration in the country, it has come to a head in the Tamil areas with the passing of the Official Language Bill making Sinhalese the only official language in contravention of section 29 of the Constitution.

By  
V. VEERASINGAM  
Former M. P.

Every Tamil feels that he could not live with self-respect in Ceylon when the Government rides roughshod over the Constitution and is not ashamed to deny publicly the right of equal opportunity to the Tamil citizens who were never openly denied equality and liberty hitherto. Tamils and a large section of Sinhalese who resent the undemocratic ways of the Government support the move of the Federal Party,—the Tamils openly and the Sinhalese in the privacy of their hearts—not because they expect absolute parity with Sinhalese to Tamil in a federal set-up, but because they are afraid that equality of opportunity will be more and more denied unless the ruling party is compelled to give up its habit of making democracy a mockery and a cloak to cover up sins of dictatorial autocracy.

The Government could have easily amended the Constitution to make the Sinhala Bill Constitutional. They did not care to do it. By their failure to do so, they have perpetuated the anomaly of

allowing one Member of Parliament to represent two Constituencies, the surest way to one man dictatorship. Ceylon is a freak democracy. There is no one to question them. The Governor General who is given the power of veto to check undemocratic legislation has failed to do so even when pointed out that the Official Language Bill is a violation of the Constitution. Constitutional authorities in and out of Ceylon are of opinion that the Official Language Act is ultra vires of the Constitution. Three Tamil Queen's Counsels have declared that action could be filed. These doughty champions of Tamil Parity have failed to do so under various plausible legal conjunctures. One even said that there is no use because he is afraid that the Rule of Law will not be allowed to take its normal course uninterrupted. When the Rule of Law is in jeopardy in a country, can it continue to be a democracy? My interpretation of the politician lawyers' attitude is that they do not like the case against the Language Act to succeed because it will be a confirmation of the folly of their cry that Constitution should be amended to give parity to Tamil. Parity for Tamil is in the Constitution and there was not discrimination of any kind between Tamil and Sinhalese as languages till the Official Language Act was passed. except the sole one sprung as a surprise by the Leader of the House of Representatives when he read a Sinhalese translation of his speech thanking the Queen at the time she opened Parliament. When his action was questioned by the Tamil Members of Parliament an assurance was given that there would be no such repetition.

If equality of opportunity is made secure to the Tamils and to every citizen, the Tamils may be made to realise that parity to Tamil is not likely to be parity to Tamils without a well defined guarantee of equality of opportunity. I wrote to Hon. The Prime Minister on the 4th ultimo asking him if he would include the basic democratic right of equal opportunity among the Fundamental Rights he proposes to embody in the Constitution. I asked him for a definite reply before the 4th instant. It is still receiving his attention. He is paying his

closest attention to ways and means of meeting the civil disobedience move of the Federal party on the 20th of August without realising that the surest way of blunting the edge of civil disobedience lies in the guarantee of the right of equal opportunity.

Though Hindi is the national language of India, the Indian statesmen have found out a way of implementing it without depriving any citizen of the right of equal opportunity. I even enunciated for the P.M. a sample formula for avoiding a violation of the right of equal opportunity as regards careers under Government. I suggested that a qualification in the mother tongue be made compulsory for admission, an additional language for promotion to the higher grade and a third language for promotion to the next higher grade. I consider that it is the receding ebb-tide of democracy that makes him hesitate to give a timely assent to my request.

The time is not at all opportune to ask any Sinhalese politician to vote for equality of status for Tamil. He will not consent to commit poli-

tical suicide as the Federal Party has decided on civil disobedience to avoid its own immolation on the altar of Parity of Language. Its "Satyagraha" is not true to type which brought victory to India. The M. E. P. the ruling party and F. P. ought to approach the problem in a spirit of compromise. M. E. P. cannot grudge guaranteeing the basic democratic right of equal opportunity; the F. P. ought to be satisfied with such a guarantee for there cannot be even a Federation without such a guarantee.

The defeatism of the Federal Party which has decided to confine itself only to the Northern and Eastern Provinces will lift with grant of equal opportunity and Ceylon will fulfil itself as a nation of true democracy.

May I appeal to you again to put the whole thing in clear terms before the public and put an end to the unsettled state of the country which has marred the Budha Jayanti Year. Let the Jayanti Year close with peace in the country. Let us all learn what true "Satyagraha" is and perform it in the orthodox fashion to heal the wounds of communal bickerings which have heaped insult on the fair name of Lanka and on democracy, the manifestation of the Divine in society.

## WANTED

Wanted a publishing editor for the Saivapparakasa Press. Those learned in Hinduism and Tamil with a knowledge of English may apply to the Hon'y Secretary, Saivapparipalana Sabha. Salary according to qualifications.

வ. கார்த்திகேசு  
for கௌரவ காரியதரிசி

## ORDER Nisi

IN THE DISTRICT COURT OF  
JAFFNA

Testamentary Jurisdiction  
No. 306

In the matter of the intestate estate of Poothathamby Sinnappu Ramalingam of Vannarponnai North-West

Deceased.

Ramalingam Thavaratnam of Madduvil South, Chavakachcheri

Petitioner.

Vs.

Rasammah widow of Ramalingam of Vannarponnai North-West.

Respondent

This matter coming on for disposal before N. Sivagnanasundaram Esqr. District Judge Jaffna on the 6th day of May 1957 in the presence of Mr. S. Tirunavukarasu, Proctor on the part of the Petitioner and on reading the affidavit and Petition of the Petitioner dated 6th May 1957.

It is ordered that the Petitioner abovenamed be and he is hereby declared entitled to have Letters of Administration over the estate of the deceased issued to him as son and heir of the deceased and that Letters of Administration be issued to him accordingly unless the Respondent abovenamed or any other person or persons interested shall appear before this Court on or before the 10th day of June 1957 and show sufficient cause to the satisfaction of this Court to the contrary.

This 6th day of May 1957.

Sgd. N. Sivagnanasundaram  
District Judge,  
Jaffna.

(O 14, 24 & 31.

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APPLY TO:

S. KANAGASABAI,  
Shroff.



# RURAL JAFFNA

By

S. Kumarakulasingham B A.

Jaffna is generally accepted as the second largest town in Ceylon. In importance it is not far behind Colombo. Here we are concerned not so much with the Jaffna Municipal area but with the section of Ceylon commonly referred to as the Northern peninsula.

Visitors to the Peninsula especially those from South India have been greatly impressed by the high standard of Tamil scholarship displayed by the rural folk here. This love for and knowledge of Tamil is not peculiar to the island's folk but is prevalent all over. The writer has had conversations with several individuals in areas like Sirruppidy (the birth place of C. Y. Thamothersampillai) and was not in the least surprised to find that names like Mani Mekalai were quite common there. At the last Silappadi Kara Vizha held in the precincts of the historic Kannagi amman temple at P. Tivu in April '54 had there been general discussions following each lecture the so called illiterate rural folk would have easily outstripped the academically qualified Town folk. (N.B. This statement emphasises their interest in Tamil and should be treated as such.)

It is said that when Mr. K. Kanagaratnam and party were in India to make arrangements for the Tamil Festival (the one held at Parameshwara College a few years back) they were asked what they would give to South India if their request was granted. Mr. Kanagaratnam replied without any hesitation 'Good Tamil' and we can be very proud that we gave not only that but also extended to the visitors fine hospitality as well and this brings us to the question of rural domestic life which I shall deal only in brief.

Rural life is still communal and religious. The writer has attended several temple festivals recently and was pleased to note the extent of religious revival. The Pongal at Madduvil Amman temple will remain in his

memory for a long time. Rising curly smoke, surging crowds, open fields and trees greeting the mid-day sun—all these remind him of vedduuvvari so graphically described in Silappadi Karanam.

In spite of the daily struggle for existence the villagers of Jaffna still help one another in times of need and go all out to make visitors feel at home. In his capacity as a teacher at a rural school the writer has come into contact with several parents of children at his school and has been greatly impressed by the noble expressions of sincerity and gratitude displayed by young and old alike in the rural areas.

Rural Development societies and community centres play a vital role in the lives of the villages now. In spite of the popular politics of today entertainment and education are still the main benefits of these societies. Crime is fast disappearing along with caste barriers. Literacy is on the increase and what is still more gratifying to note is that even this 'Conservative of Conservatives'—the average of Jaffna farmer is gradually taking up to modern methods of cultivation. Co-operation is nothing new to the villages and hence no need to praise what has been and is and will be a chief feature of rural life from times immemorial. Better system of Transport and Communications, regulated and well developed forms of entertainment with special emphasis on traditional Folk culture, greater contact between town and village, provision of modern amenities of life (by Governmental as well as private institutions) are some of the things which are urgently required by the village Folk of Jaffna as well as by their counter parts in the rest of Ceylon and the writer's earnest prayer and request is 'Let man supplement what mother nature has already beautifully supplied'.

Astrological

## WEEKLY FORECASTS

'SRI PATHY'

FROM 26-5-57 TO 1-6-57

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

Obstacles will be cleared. New ventures will bring in good results. Favours from brothers and sisters and ruin to enemies also shown. But domestic affairs will not be very satisfactory.

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

Financial conditions should improve. Maternal relatives will be of immense help. Ruin to enemies and fame also promised. But misunderstandings in the domestic side likely.

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

You will be able to view things in a calmer atmosphere this week. Expenditure will be on the rise but a steady income is also promised. Opposition will melt away; conflicting loyalty might upset you emotionally week end.

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

Financial gains promised. You will be able to clear some debts and tide over difficulties. Friends will be very helpful. But health will be satisfactory.

### Democracy and.....

(Continued from page 1)  
having a Ministry of religions with a Council of Heads of religions to guide the Minister and in addition to see that the enactments and rules of the government do not undermine the religious faiths. The present Minister is engaged in the task of cleaning the Augean stables. Let us all help him to sweep it clean, without introducing worse communal filth but let him not sweep any denominational schools and sweep into education sins undemocratic and unjust. We may even go to the length of helping him to see that schools which are a danger to society are supplanted by schools which are secularly efficient and religiously perfect. Ceylon without its denominational schools Hindu, Buddhist, Christian and Muslim will be a hellish democracy.

**LEO** Maha, Poorā, Uttirā 1, [Singha Rasi]

There will be much interference in your personal affairs this week. As far as possible avoid clashes this week. Superior's unnecessary blame will be laid at your door.

**VIRGO** Uttirā 2, 3, 4, Attā, Chittirai 1, 2 [Kanni Rasi]

A good week for professional affairs. Work will be heavier. But there will be no mental peace. Beware of gossip mongers. First three days of the week must be spent with care.

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

Health upsets shown. You may get an attack of a serious nature. Mental restlessness also shown. New ventures will cause you much expenditure. Friends will be very helpful. Tuesday afternoon Wednesday and Thursday must be spent with care.

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

Your professional or business affairs will be in a mess for some time. Changes that you effect will be expensive. Mental worries also shown. Thursday evening Friday and Saturday the worst out of the lot.

**SAGITTARIUS** Moolam, Poorādam, Uttirādam 1. [Than Rasi]

Health should improve. But misunderstandings in the domestic circle shown. Professionally a good week. Financial gains and fame promised.

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

There will be no peace of mind this week. You will have to face much opposition this week but you will be able to triumph over them. Foreigners and strangers will be more helpful than relatives.

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

Success in educational pursuits and fame promised. There will be more mental peace. Tension will ease. Financial gains and domestic harmony also promised.

**PISCES** Poorādati 4, Uttirādati, Revati. [Meena Rasi]

New ventures will bring in good results. But you may have to encounter much opposition at the outset. Beware of litigations. Expenditure too will be on the rise.

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## Mammoth Crowds Welcome Premier Nehru

The distinguished 'Pilgrim' from Bharat, was accorded a hero's welcome everywhere during his crowded three-day visit to Lanka. Apart from the opening of the Anuradhapura New Town and public meeting in commemoration of the Buddha Jayanti, Shri Nehru participated in several functions and delivered a number of speeches which were listened to with rapt attention by countless numbers.

The Indian Premier attended a joint reception by the Ramakrishna Mission and the Colombo Vivekananda Society at Wellawatte. In paying a high tribute to the Ramakrishna Mission for the great part it was playing in the sphere of social and religious cultural service, Shri Nehru observed that any organisation that promoted a friendly approach and social service deserved congratulation and recognition.

*Here are a few extracts from his brilliant addresses.*

"We hear a great deal about international goodwill and international co-operation because people realise that without it, the world would be steeped in parochialism. We use high-sounding phrases to express intentions, but we do not act upto them and the phrases become meaningless. The important thing is to understand the meaning of concepts such as goodwill and co-operation on international level."

No one knows what the immediate or the distant future may bring. But one thing is certain—this world is going to have no easy time. It will continue to live in this troubled, distracted and tortured way.

"It may be we are passing through one of the periodic transition periods when things change very much. Humanity has had to face many disasters, face many perils, suffer many sorrows and enjoy many triumphs. It is the long story of man, and now we have arrived at a line when the story has taken a new turn, an important turn and no one knows where that turning will lead to."

"We talk of Atomic energy, bombs and the like. They represent something very new in the world's history, something that may bring great benefits also to humanity."

"Ultimately, we get back to the quality of the human being. We get back to the realm of morality and ethics from purely economic and

## EARLY WARNING AGAINST INFLUENZA

THE influenza epidemic in Malaya may, the Health Department fears, spread to this country. A communique issued by the Information Department at the request of the Health Department says:-

"Information has been received that there is an epidemic of influenza at present raging in Malaya and it is probable that this type of influenza of which full details are not yet available, may gain a foot-hold in Ceylon through land, sea and air transport.

"This type of influenza is caused by a germ known as Virus 'A'. The signs and symptoms of this disease are vague generally starting with a cough, a certain amount of feeling of tiredness and fever which may be accompanied by chills. There is also headache, muscular pains and slight soreness of the throat. In fact the initial symptoms resemble to a large extent the symptoms of a common cold.

"There is no special drug that can be used to treat cases of this type of influenza which is called virus influenza. Complications such as pneumonia may occur, and if they do occur they may become serious. To avoid complications persons who have colds and fever are strongly advised to obtain early medical advice and above all they should remain in bed till they have recovered.

"To prevent the spread of infection the public are advised to contact with persons suffering from feverish colds during this period. Those suffering from such feverish colds should, in the interest of their fellow-beings avoid attending office and factory and places where people gather together in large numbers such as public meetings, wedding parties, cinemas and other gatherings of a like nature. When coughing and sneezing, a handkerchief should be used to prevent the spread of infection to others in the vicinity."

political realms in which we move in.

"It appears to me these major problems, we confront to-day are not likely to be solved by purely economic or political approach."

## Wayside Whisper!

### Welimada—Who will Win?

Welimada may well prove to be the Waterloo for the M. E. P. as the situation stands at present. The by-election will be fought purely on the 'language' issue. The U. N. P. and the M. E. P. will have strong opponents from others who claim to feel more on the 'Sinhala only' theory. There is Poet Chandrasiri, the President of the Bhasha Peramuna. And of course Mrs. Rajaratna will give a good fight. The question may be better solved if the Premier & the former U. N. P. Premier fought a straight battle of the ballot here and gauged the mind of the people.

### The Twenty Third French Premier

The Fourth Republic of France after the war has been in existence for only eleven years and has seen twenty two Premiers come and go, the last being the Socialist Guy Mollet. This is Government by Rotation!

### Stateless Persons A Standing Problem!

The reception to Premier Nehru was right royal and rousing. The cheering was tumultuous, the welcome touching. But the problems continue to remain there and may continue to be there even after the ensuing Delhi Conference. The Buddha Jayanthi Premier of Lanka could not be sufficiently inspired by the numerous reference, to Buddha's *Pancha Sila* to make him change his mind about the human problem of the stateless Indian!

## Religious Lecture

Under the auspices of the Bureau Propagating Arumuga Navalar's Holy Mission, Mrs. S. Amirthambikai, B. A. (Hon.) delivered a lecture at Araly South on "The Present State of Saiva Religion and the Duties of Saiva Parents."

Mr. V. Kandiah the Free Saiva Religious Lecturer and Malayan Government Pensioner and organiser of Bureau for the Destruction of the World Communist Thought-Wave Radiation, Infection & Injection, presided.

## Indian Appeal For Stoppage of Nuclear Tests

The Lok Sabha of India debated on May 22, the following official resolution of which notice was given earlier by Mr. V. K. Krishna Menon the Defence Minister of India.

"This House views with anxiety and concern the continued development and production of nuclear and thermo-nuclear weapons of mass destruction, which if employed in any armed conflict would spell the destruction of mankind and civilisation.

"This House expresses its more immediate and grave concern about the present menace arising from the harmful and unpredictable effects of radiation, consequent on the continuing explosions of nuclear and thermo-nuclear weapons for test purposes which are carried out by the United States, the Soviet Union and the United Kingdom.

"This House regrets and deplores that despite the declared intentions of all nations not to embark upon war and in the face of the mounting opinion and anxiety in the world in regard to the grave and growing menace of these tests of nuclear and thermo-nuclear weapons, to the present and the future of mankind. The Great Powers concerned have not abandoned their programmes of such test explosions. These have already proved injurious to the populations in lands both far and near to the location of such tests and dangerously pollute the world's air and water and threaten the present and future generations with known and unknown risks and consequences.

"The House further expresses its considered opinion that the proposals at present canvassed for the so-called limitation and registration of these tests will not help to rid the world of the dreadful consequences of radiation in present and future generations nor pave the way to the abandonment of these weapons of mass destruction. On the other hand, such regularisation would tend to make thermo-nuclear war seem more legitimate and to appear to have the sanction of the world community.

"This House earnestly appeals to each and all of the three great Powers concerned at least to suspend without further delay their programmes for the explosions for test purposes of nuclear and thermo-nuclear

ar weapons pending agreement on their discontinuance and the abandonment of the production and stockpiling of such weapons.

"The House considers that if any or all the Powers concerned take the initiative or agree to the suspension of their test-explosions, a substantial contribution would be made to rid the world of the fear which has led to the present armaments, race and open the way for lowering of tensions, progress towards disarmament and international co-operation and peace."

## ORDER NISI

IN THE DISTRICT COURT  
OF JAFFNA  
Testamentary Jurisdiction  
No. 292 T.

In the matter of the intestate estate of the late Ponnampalam Sangarapillai of Erlalai, Mallakam late of General Hospital, Colombo.

Deceased.

Kengadevi Sangarapillai widow of Ponnampalam Sangarapillai of Erlalai Mallakam.

Petitioners

Vs.

1. Kanthar Ponnampalam and wife  
2. Theivanai of Erlalai Mallakam.

Respondents.

This matter coming on for disposal before P. Sri Skanda Rajah Esquire, District Judge, Jaffna on the 8th day of April, 1957 in the presence of Mr. K. V. Navaratnam Proctor on the part of the Petitioner and the affidavit of the Petitioner filed dated 6th day of October, 1956 having been read.

It is ordered that the petitioner be declared entitled to have letters of administration to the estate of the abovenamed deceased as his lawful widow and issued to her accordingly unless the respondent or any other person or persons interested shall on or before the 9th day of May 1957 appear before this Court and show sufficient cause to the satisfaction of this Court to the contrary.

This 8th day of April, 1957.

Sgd. T. Muttuswamy Pillai  
Act. District Judge,

Jaffna.

3-5-57

(O. 15. 24 & 31)



## PREMIER NEHRU LAYS FOUNDATION STONE

(Continued from page 1)

religion which are what concern us at the moment here. We do regard you, Sir, believe me, as wise in many matters though otherwise in some. We cheered your wisdom when recently you reminded some of your Cabinet colleagues, probably with a characteristic twinkle in your eye, of that hackneyed war-time question, "Is that journey necessary?" We support the conversion of the old negative form of Conscience Clause in education into a positive one of assistance to teach to each child his parents' religion. We also appreciate the continuance unchanged of the policy of educating each child in his mother-tongue. For, education in Tamil ensures for us the future of the Tamil people. There arise some fears as to the future of those educated in Tamil—but that may be left to another sphere of activity. Meanwhile, some of us see no reason not to be nice about points which can bear a detached view and on which we agree and respect each other for, and relegate quarrels, if any, to such spheres as may require them. The Vivekananda Vidiyalaya and 500 or more of its pupils are glad Sir, that you are with them to-day as Prime Minister of Ceylon to bless their new school, which, we trust, will be worthy of the New Town.

To the ladies and gentlemen, who have gathered here in such large numbers, I say that I can read their thoughts. They are wondering what a nice couple you two Prime Ministers make on this platform.

I can tell this gathering that the fact that these two Prime Ministers are such great friends is of great moment to Asia if not to the world. Yet even a happy pair such as you are have your domestic troubles—little ones. May you turn the benefit of your mutual friendship to assist in the solution of each other's domestic too—and lead all your little ones to a happy future; and, perhaps even kill the fatted calf for the prodigals. In the language of our Ancients, may your friendship endure as long as the sun and moon last, for the good of your two countries.

### Reply by Shri Nehru

Shri Nehru in reply said that Sir Kanthiah Vaithianathan had made "many interesting and intriguing points" in his welcome speech, to all of which he wished he had the time to reply. Even though he had a public meeting to attend for which he was already half an hour late and he had a special train waiting to take him to Colombo shortly, he said that he should explain what was meant by India being a secular state. "A secular state", he said, "did not mean a Government which was irreligious or devoid of morals; on the contrary, a secular state was a Free State and should be governed by the highest principles of morality and justice to all in all their dealings". He went on to explain that besides the impossibility in a democracy for a State being specially attached to the tenets and forms and formalities of a particular religion which would mean being guided or at least influenced by persons who were outside the democratic set up, it would be simpler for a State which is not attached to any particular religion to treat equally its citizens without having to bear in mind the religions to which they may belong. That was not to say, he continued, that variety in religious beliefs, language etc was an inconvenient thing for a country and should be discouraged. Not at all. In fact, he concluded a garden is prettiest when it has shrubs of different forms and flowers of a great variety of colours.

"The name of Vivekananda means to me", he said, "a lot more than mere hero worship. He was one of the architects of free and independent India".

Shri Nehru expressed his pleasure that the Hindus of that Province were actuated by the principles preached by Vivekananda. He apologised again that time did not permit him to stay longer with them.

## Hindu Education

(Continued from page 1)

complain. Hence it is imperative that Hindu parents, if they wish to ensure sound modern education to their children (they) must provide the facilities for same. To expect the Govt. to do this would be futile. No Hindu school has been opened by Govt. nor a Government school been provided exclusively for Hindus so far. With the present language policy, the majority of Hindus being Tamil speaking people and Tamils being a poor minority and the Tamil language having no legal status, while Sinhalese is the only official language, the outlook for the Tamils in general and Hindus in particular is very alarmingly bad. Unless the Govt. in power passes legislation making Tamil a state language just as India has done there is no hope of a bright future for Hindu Education. The present Government is running Muslim schools for Muslims with Muslim teachers. Why not do this for Hindus also? In the interests of a united Sri Lanka it would be best to follow the British system of running model state schools such as the Royal College where all races and religions were represented and pupils learnt to respect each other's religions and customs and grew up into broad minded citizens with a true national outlook. As regards religious education the religion of the parents should be taught by teachers professing and practising the particular religion if the pupils are to benefit by such education. The medium of instruction in primary schools should be the Swabhasa of the pupils and English should be a compulsory subject from the fourth year upwards. The value of English cannot be overstated as it is an international language & a good vehicle of modern thought. Its usefulness in commerce is vast and varied. For higher education in the University and outside, English should continue to be the medium of choice. Indeed it was the English language which has helped us all in evolving a United Ceylonese nation and to dethrone it from the official position it enjoys now would be to put the clock back by several centuries by reviving racial rivalries. What the Hindus will have to remember is that English education will be of great service to them both in

## All - Ceylon Hindu Federation

### Annual Meeting

The annual general meeting of the All-Ceylon Hindu Federation was held at the Saraswathy Hall, Bambalapitiya on Sunday May 12.

Mr. C. Coomaraswamy, President of the Federation, presided. Delegates from 42 Hindu Associations from Jaffna, Batticaloa, Trincomalee, Negombo, Panadura, Kandy and

the secular and religious spheres. If the Govt. fails to follow a liberal policy and does not treat the Hindus with sympathy and understanding in the matter of educating and equipping them for life it is the incumbent duty of all Hindus to fill the breach and do it themselves. Their responsibility is very great indeed.

Vavuniya were present.

A resolution urging the Council of Management of the Federation to take steps early to establish a College of Scriptal Studies for the training of temple priests was unanimously adopted.

The election of office-bearers for the ensuing year was as follows:

President: Sir Kanthiah Vaithianathan; Vice-Presidents: S. Rajaratnam, C. Coomaraswamy, P. Sri Skanda Rajah, S. Somasunderam, Mrs. S. Thambiab, K. Mathiapparanam, Dr. N. Nallanathan, Dr. A. Visvalingam, T. Muthusamy-pillai. A. Thetchanamoorthy; Secretary: K. Alvaipillai; Asst. Secretaries: K. Sittambalam and S. Sabapathipillai; Treasurer: N. Manikka Idakkadar; Asst. Treasurers: V. Sangaralingam and T. Sivalingam.

A Council of Management and an Executive Committee were also elected.

## S.S.C. Tamil Text Commentary

BOON TO BOTH  
TEACHERS AND STUDENTS

Scholarly Commentary

ON

KUMBAKARNAN

VATHAIPPADALAM

V

BY

Vidwan K. Vendanar

★

JAFFNA SAIVA PARIPALANA SABHAI  
PUBLICATION

AVAILABLE AT  
THE HINDU ORGAN OFFICE.

வான்முக்கில் வழாது பெய்ச மலிவனஞ் சாக்கமன்னன்  
கோன்முறை யாச செய்ச குறைவினா துயிர்கன் வாழ்ச  
நான்மறை யறங்க னோங்க நற்றவம் வேன்வி மல்க  
மேன்மைகொன் னைவ நீதி விளங்கு வகை மெல்லாம்.

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