

# THE Hindu Organ

## PADDY BILL OPPOSED BY TWO PARTIES

### THOUGHTS ON HIMALAYA

### TRUE ASPECT OF PROPOSAL IS TOTALITARIAN

(By S. R.)

THE Leader of the Tamii Congress Party has made the following statement to the Press denouncing the Bill as unacceptable.

"As I may not have the opportunity of expressing my views in Parliament on the Paddy Lands Bill, I seek the courtesy of your columns to make some observations on what may well be the most far reaching and revolutionary piece of socio-economic legislation that the Island has had before or after attaining freedom.

"Every country that has won freedom either by peaceful or revolutionary methods has almost as its first step thereafter addressed its energies to land and agrarian reform. Land has not merely an economic significance but in an underdeveloped economy and set up like Ceylon it has deep sentimental and social value and political significance. Land reform of a far reaching nature must therefore impinge on the social fabric of the island and the pattern of our existence; for the ultimate shape and form of land holding or tenure will determine and decide whether the country will be peopled by a robust and independent landowning peasantry or whether it will be peopled by a propertyless class of wage slaves working in state owned farms run by a cast iron agricultural bureaucracy under the whip of totalitarian dictatorship

"The Government Party in its election manifesto had unequivocally committed itself to an agricultural policy that will effectively provide for the needs of the landless peasant by village expansion schemes and by colonisation schemes in which the ownership of land will be vested in the peasant. And the whole course and policy designed by the late Mr. D. S. Senayake and followed by

successive Government up to date have been the building up of a land owning peasantry who would exclusively enjoy the fruit of their labour on the land with the aid and under the aegis of the Government.

"The plain question now before the Parliament and the country is whether there is to be a complete break with the past and the ideal of a land owning peasantry is to be jettisoned and replaced by a class of wage hacks working for the State on collective farms

"The Bill presently before Parliament has been commended by its sponsors and advocates as a measure of reform of land tenure and practically no more. I hasten to admit that the relics of feudal tenure still extant in the country are a blot on our civilisation and an impediment to economic progress and development and should at the earliest opportunity be removed root and branch. The objective of the Bill in this regard to ensure absolute security for the farmer from arbitrary eviction by the landlord and being a victim to his rapacious exactions by way of rent or produce is entirely unexceptional and unquestionable, and it would appear from all the publicity that has preceded, and the speech of the Minister himself in introducing the Bill that this was the entire scope and ultimate objective of the Bill. These objectives were indeed the basis of the British Agriculture Act of 1947 which were aimed primarily to prevent arbitrary eviction of tenants by landlords and to ensure efficient methods of farming and husbandry. But

THE Federal Party at a meeting of the Parliamentary Group is reported to have decided to oppose the Bill. The chief arguments against the Bill are.—

The Bill gives very wide powers to the Minister which when put into effect makes those powers nothing short of the powers wielded by a Minister in a totalitarian set-up.

Although the Bill is designed to protect the

the scope and ambit of our present Bill goes much further, and can very easily become an instrument of oppression of the tenant farmer or cultivator by the State, through the intermediary of Cultivation Committees which though democratically elected will be completely controlled by the Commissioner of Agrarian Services under the direction of the Minister.

"The following points arise for consideration and answer. What security or protection is afforded in this Bill to the tenant cultivator against an arbitrary order imposed by a Bureaucrat commissioner and followed up by an order of eviction from the same commissioner when an appeal can lie only to the Minister whose decision "shall be final and conclusive and shall not be called in question in any court". By contrast it may be noted that under the British Agriculture Act an order for eviction by a landlord against his tenant can be canvassed before the Minister and his decision can be appealed against by the aggrieved party before an independent and quasijudicial body appointed by the Lord Chancellor (not by the Minister of Agriculture) namely the Agricultural Land Tribunal. Lest anyone be lulled into a feeling of security by the reference to a Magistrate's Court in this Bill,

tenant cultivator. the manner in which the Bill is framed falls short of that objective.

The Bill is essentially totalitarian in character and hence it cannot be supported in its present form.

should like to point out that the Magistrate's Court in this context becomes a court of execution and not a court of appeal which merely summons the tenant to appear and show cause why he should not be evicted and in my view it cannot canvass the rights and wrongs of the Ministerial decision. The Ministerial order in my view can only be questioned on the grounds of ultra vires by a prerogative writ of the Crown and I fail to see any tenant in Ceylon having the material resources to take the question up by such a writ.

"The next question for consideration is whether this elaborate bureaucratic machinery and departmental set up is necessary if the real and ultimate objective of the Bill is to deal with the long suffering tenant farmers who admittedly cultivate only a quarter of the acreage of

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### PERSONAL

Mr. S. Kamalanathan B. Sc. of the Engineering Faculty, Ceylon University has been appointed by the Public Services Commission as Junior Assistant Electrical Engineer. He is an old boy of the Jaffna Hindu College and is the son of Mr. S. C. Sivaguru nathan of Kanderamadam, Jaffna.

Man in his search for the Ultimate Reality has availed himself of various ways of arriving at Truth in his attempt to describe what he found, and has made use of many symbols to convey the meaning which defied description. Great thinkers have left behind various ways of which those prescribed by the great seers of India have stood the test of time. Naturally man's imagination was canalised in anthropomorphic patterns to form an easy approach to the subject which were graduated into symbols, rites and rituals, meditation and prayer, all of which lead to a supermental awareness of the Reality. It was found that some persons were in advanced level while others were not and the explanation was that this disparity was due to the previous acts of religious and spiritual advance made in a life before the present one. These advanced souls are said to be attracted to natural surroundings which elevate man's thoughts. For this purpose very few places can equal the Himalayas with perpetual snow with peaks dazzling in the bright sunlight striking awe and reverence in the onlooker that these have been aptly called the "Temple of Snows" (Himalaya). The Great God Siva has made this His abode in keeping with His ascetic aspect. He had promised His better half (Uma) that He will wed Her when she is born as the daughter of Himavan the King of the mountain Himalaya. She was born as Parvathi the daughter of Himavan and Parameshwara kept His promise and married her. Parvathi, the daughter of Himavan, accomplished her ambition by penance and prayer and set an example to all human beings. Their abode is Kailas with the Manasarovar lake where their devotees seek their grace.

Mt Kailas is in the shape of a 'Lingam' with

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தமிழ்ச் செய்தி  
 நமச்சிவாயவே ஞானமுங் கலவியும்  
 நமச்சிவாயவே நானறி விச்சையும்  
 நமச்சிவாயவே நானறி நேத்துமே  
 நமச்சிவாயவே நன்னெறி காட்டுமே  
 திருச்சி நமச்சிவாயவே

**Hindu Organ**

FRIDAY, DECEMBER 20, 1957

Treasure These Thoughts

"I hate war as only a soldier who has lived in it can; only as one who has seen its brutality, its futility, and its stupidity"

—Eisenhower

**MEANACING MARGIN OF POWER**

ARE the elected Representatives of the people doing their best to meet the developing threat to democracy in this country? This is a question not merely for the student of politics to answer in his academic interest. The common man has also begun to discuss the same question but from the point of view of real life.

The debate on the 'No-confidence motion' in the House of Representatives furnishes the common man with sufficient data to enable him judge the manner in which the party in power is governing the Island. True it is that the House of Representatives has reaffirmed its confidence in the present Government. But the revealing fact remains that twenty three M. Ps have unequivocally expressed their dissatisfaction over the actions of the M. E. P. administration. The commanding majority of the M. E. P. in the Lower House is by itself an indication that 'motions of no-confidence' stand little chance of obtaining acceptance. The M. E. P's overwhelming majority having been increased by the Communist Party which by adopting astonishing methods has isolated itself from the Opposition, has become an aggressive power in the hands of the ruling party. That is as far as the magic of numerical superiority goes.

The M. E. P, however, cannot escape the real strength of the Opposition—the force of moral might. The Bandaranaike Government

**Paddy Bill Opposed By Two Parties**

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paddy land under cultivation and are in control of about a quarter of the total number of paddy land holdings in the Island. There is a popular misconception actively propagated that the Bill does not touch any agricultural holdings of paddy land 5 acres or less in extent each. If the Bill leaves out of its purview all such holdings why is it not expressly so stated and if this were true the Bill will bring under its purview only about 3 per cent of the entire paddy holdings in the Island covering only a total acreage of about 270,000 acres out of a total extent of 1,300,000 acres, or less than a quarter of the total acreage under paddy. Nearly two-thirds of the holdings of paddy land are 1 acre or less in extent. The objective of increased production and self sufficiency in rice could be far more acceptably tackled by increasing the extent of uneconomic units and by the break up of big land holdings of over ten acres particularly of absentee landlords. There is absolutely no reference to or provision for such an objective in this Bill. There is indeed provision for the compulsory acquisition of paddy lands by notification in the Gazette by the Minister, but such acquisition is not to increase the size of the uneconomic holdings but that such land should be acquired for the Cultivation Committee and the mere fact that it is acquired for such a Cultivation Committee makes it a "Public

may continue to enjoy the confidence of the M. E. P. and the newly found 'strange bed-fellows', the C. P.' But it cannot be denied that the country, in general, has begun to lose confidence in the Government. If however the Premier continues to hug the illusion that the people are still endorsing the activities of his Government, why cannot he put it to the test by allowing the voters of Colombo to decide the issue immediately by means of a fresh election? The margin of power for the ruling party becoming a menace is a situation which if allowed to develop unchecked will tend to destroy 'freedom, and evolve a despotic dictatorship.

Purpose' under the Land Acquisition Act, thereby superceding the definition of the words "public purpose and introducing a novel and new purpose for the first time. The primary objective of this provision becomes abundantly clear when a Cultivation Committee is by this Bill to be made into a corporate body with power to acquire, hold, lease or sell property. The Cultivation Committee must perform in the future set up of the country become the biggest land owner, for all land not merely compulsory acquired at the instance of the Minister but any other land offered by landowners and bought by the Crown is to be transferred to a Cultivation Committee, and the Cultivation Committee is under no compulsion whatsoever either to transfer or alienate any part of such land to an owner or tenant cultivator although it may at its discretion transfer anything up to 5 acres to a tenant cultivator, but let it be clearly understood, to the toiler of the land namely the agricultural labourer. The hidden implications and sinister objectives emerge and one sees that the overcrowding consideration is not the diffusion of ownership of land of small peasant proprietors, but the aggregation of land holdings under Cultivation Committee who in the reported words of the Minister will blossom into collective farms. The clear trend in the objectives of agrarian reform in Ceylon is contrary to what has been achieved in a number of countries which have gone in for land reform in recent years. In India the Zamindari system of land ownership (largely absentee) have been reduced from 43 per cent to 8 per cent, and the land redistributed to owner cultivators in economic holdings. In Japan since the last war, absentee landlordism has been abolished and land distributed to owner cultivators. In Italy, Israel, and in Egypt, we see land acquired and distributed amongst small land owners. A number of countries in Latin America afford further examples of this process, Ceylon alone among the democratic countries of the world, by this legislation, will be running counter to this progressive and well estab-

**Sri Sivagurunathar Day**

At Saiva Paripalana Sabhai Ashram

The second Anniversary of the passing away of Sri R. Sivagurunathar who was President of the Jaffna Saiva Paripalana Sabhai for several years was observed at the Sabhai Navalar Ashram on December 18.



The program included a Sivapooja in the forenoon and a music recital by Isaipulavar S. Selvadurai in the afternoon.

As President of the Sabhai, President of

the Jaffna Hindu College Board, Chairman of the Jaffna Urban Council and as a social and religious worker, Sri Sivagurunathar rendered yeoman service to the people throughout his life time.

lished trend and development in this direction:

"In parliamentary practice it is a well known that any act of legislation introduced has one clear and well defined principle. But in the Paddy Lands Bill before Parliament today there are multiplicity of principles some of which are mutually contradictory of the other. One ventures to hope that this is not an external manifestation of the internal tensions and contradictions within the government itself. The preamble of the Bill after explicitly referring to securing of tenure and of rent payable by tenant cultivators lays down among its other primary objectives the consolidation of holdings of paddy land and the establishment of collective farms. In a Bill running into 61 sections and covering nearly 38 pages of closely printed matter, there are precisely twelve lines devoted to these two important objectives and these lines are confined to the power of a Cultivation Committee and/or the Commissioner to submit to the Minister "schemes for the solidification of holdings of paddy lands and schemes for the establishment of collective farms for paddy cultivation for implementation by regulations approved by Government". I believe that the device of implementing primary principles and policies underlying a Bill by regulations is utterly unprecedented and revolutionary. Regulations which are a form of subsidiary legislation are utilised to give effect

to matters incidental to the main objectives of a Bill which are explicitly stated in the parent legislation and are confined to matters incidental and of detail. The Parliament is called upon to accept this Bill without being vouchsafed any picture with regard to the machinery of implementation. Consolidation of land holdings can be voluntary or compulsory, It can be democratic as in Japan and India or totalitarian as in China. By democratic, I mean that consolidation of holdings can be effected whilst ownership is retained in the hands of small landowners who would combine co-operatively for purpose of securing all the advantages of large scale production by the common utilisation of machinery, technical advance, technical research, joint marketing, etc. This would be consolidation in a democratic way. On the other hand small owners of land can be de-

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**PERSONAL**

Mr. S. Kanagaratnam Proctor, Jaffna has been appointed 'Inquirer' into sudden deaths for Jaffna and Valigamam East.



# FATE OF TAMIL

(By SOURI RAYAN)

From what little that could be gathered from history, the Tamils in common with the other inhabitants of India, never had a national outlook as Tamils. For the ancient Tamil, every one was his brother and every country his native land. Ancient Tamil works mention that the Tamil language was spoken by the people in the country which extended from Venkatagiri (Thirupathi) in the north to Cape Comorin in the South and bounded on the East and West by the Ocean. This land was ruled by petty kings over whom three powerful dynasties ruled viz Chera in the west (Malabar), Chola in the north and Pandya in the south. The Tamils had commercial and colonial enterprises in neighbouring countries from very ancient times long before the birth of the Buddha. Their religious beliefs were akin to the Vedic Faith which had been introduced into the South much earlier by the Brahmans who looked upon Sanskrit as their mother tongue. There were no revelations (Srutis) in the Tamil language existing at that time and Sanskrit Vedas and Agamas were adopted for religious purposes and the Aryan social order of Varnashrama became established throughout the land. Aryanisation was completed at least in the upper classes. The ancient Hindus were poor empire builders. No great Hindu empires equal to or greater than that of Asoka the Buddhist, nor Akbar, the Muslim, nor Victoria, the Christian, existed in the historical times of India except the Cholian empires of the medieval times. Ceylon too which was peopled by Tamil speaking tribes long before the birth of the Buddha, was included in this later Cholian expansion. The advent of Jainism and Buddhism into the Tamil land not only brought fresh Aryan thought from the north but also brought it within easy reach of the masses as these religions were not exclusive as Braminism. This reacted later in the form of the Vaishnavite and Saivite revivals of the Alvars and Nayanmars respectively. It is significant that Gnana Sambandar a Bramin calls himself a "Knower of Tamil" in his Devarams and the Tamil Vellala Thirunavukarasu pro-

claims that "Siva was Dravidian as well as Aryan" in his hymns. In Ceylon too Buddhism with its scriptures written in Pali had brought Aryan thought within easy reach of the masses and laid the foundation of Aryan Sinhalese nationalism though ethnologically there was very little aryan blood in the people. There were repurcussions in Ceylon too after these Saiva and Vaishnava revivals in South India. The Thevarams and Thiruvagamams came to be regarded as Tamil revelations. The puranas and itihahas of the Sanskrit found Tamil versions. The Sanskrit "Sutras" works had already found an echo in the works of Valluvar whose Thirukural was a masterpiece of high thought expressed in good Tamil. It excelled all previous Tamil works and was a good product of Tamil and Sanskrit thought fit to be studied by all irrespective of caste colour or creed. Kural is said to be post-Buddhistic and post-Janistic and before the revival of the nayanmars and alvars. Its age is regarded as the first century B. C. or earlier even but some think it belongs to second century A. D. The advantage of Islam and Christianity caused many Tamil speaking people mostly those who suffered social injustice to give up their ancestral faith and adopt these new ones which raised them from social degradation and gave them a better outlook in life. These new religions afforded them facilities to study and appreciate their respective revelations unlike their old religion which persistently refused to do so as these people were regarded unfit to, not only learn them, but even to hear them read or chanted. Many of these degraded people were deemed unfit to come within easy distance of the higher castes and were denied entry into the temples. Modern Hindu reformers such as, Ram Mohan Roy Sri Ramakrishna, Vivekananda etc. have contributed no little for the amelioration of these people's disabilities. In this, the work of Mahatma Gandhi stands far above all others in both precept and practice. In the Tamil land the work of Subramania Baratiyar popularised the new outlook and made all

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Astrological

## WEEKLY FORECASTS

'SRI PATHY'

FROM 22-12-57 TO 29-12-57

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

Troubles in office likely. You will have to be on the alert throughout this week. Health too will not be satisfactory. Father's relatives will cause you much worries. Financially a good week.

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

Sunday and Monday morning will land you into difficulties. Domestic upheavals also shown. Your friends will betray your trust. Health upsets also shown. Keep your temper under control if you want to avoid troubles.

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

Monday, Tuesday and Wednesday will not be favourable for new deals. Second half of the week will bring in good results. Opposition will melt away.

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

You will find it difficult to come to any important decisions this week. Your mind will not be at rest. Abdominal complaints also shown. Wednesday evening, Thursday and Friday will have to be spent with care. Last day of the week will bring in good news.

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

Quarrels with friends and relatives likely. Health upsets also shown. Beware of accidents. Friends of the opposite sex will cause you some annoyance. Spend the last day of the week with care.

**Order Nisi**  
IN THE DISTRICT COURT OF  
JAFFNA

Testamentary Jurisdiction  
No. 397/T

In the matter of the  
intestate estate of the  
late Sangarapillai Thil-  
lainathan of Puttur.

Deceased  
Sivasampu Sittampalam  
of Puttur.

Petitioner.  
Vs.

1. Thillainathan Subra-  
maniam, Registrar of  
Marriages Puttur 2. Thil-  
lainathan Maniccava-

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

A good week for finances. You will be able to negotiate your ventures with much ease. Brothers and sisters will prove to

To:  
**THE SUBSCRIBERS  
OF HINDU ORGAN  
& INTHUSATHANAM**

Mr. S. Radhakrishnan who writes the weekly forecast in this column will send one year's life reading for 1958 along with the chart Navamsa Mahadesa etc. for a reduced rate of Rs. 3/- only. Those interested please quote your subscription number and send a Postal Order made payable at Nachimarkovilady Post Office along with the following particulars to the address mentioned below: Name, Birth place, Date of birth and time. Those who are born outside Ceylon will have to send a rupee extra. This concession is only up till the 31st of December 1957. (When writing please state whether you want the reading in English or Tamil).

MANAGER

S. RADHAKRISHNAN  
"Sripaty"  
Nachimar Coil Rd.  
Vannarponnai East  
Jaffna.

be very helpful. Go ahead with your plans.

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

A good week for finances. Your personal problems will be solved. But you will be quick to pick

chagar. Inspector of  
Schools, 96, Balangoda  
Road, Pelmadula.

Respondents.  
This Action coming on  
for disposal before P.  
Sri Skanda Rajah, Esquire,  
District Judge, Jaffna on  
the 27th November, 1957  
in the presence of Mr. S.  
Visuvalingam, Proctor on  
the part of the Petitioner  
and the Affidavit of the  
Petitioner having been  
read.

It is hereby ordered  
that Letters of Adminis-  
tration over the estate of  
the said deceased be

up quarrels. Health up-  
sets likely. Beware of  
eye troubles.

**SCORPION** Visaka 4, Anu-  
sha, Kettai [Vrischika Rasi]

There will be no mental  
peace. New problems  
will be cropping up. Mis-  
understandings with  
friends also shown. Do  
not begin anything new.

**SAGITTARIUS** Moolam, Po-  
radam, Uttiradam 1. [Taanu  
Rasi]

A good week. You will  
be able to succeed in all  
your undertakings. Friends  
will be very helpful. So-  
cial success also shown.  
But health will continue  
to be a problem for some  
more time.

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

A good week. You  
will gain much through  
your friends. New ven-  
tures will bring in good  
results although you con-  
front with some initial  
difficulties. Socially a  
good week.

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

A good week. You will  
be able to steer clear of all  
obstacles. Social success  
and fame also promised.  
You may have to begin  
some new jobs shortly.  
Financial success also pro-  
mised.

**PISCES** Pooraddati 4, Ut-  
raddati, Revati. [Meena-  
Rasi]

Paternal relatives will  
be the cause of most of  
your worries this week.  
Beware of secret enemies.  
Financially improvements  
promised. But you will  
not be able to save any-  
thing much.

granted to the Petitioner  
unless the Respondents  
abovenamed or any other  
person or persons shall on  
or before the 17th day of  
January, 1958 appear  
before this Court and show  
sufficient cause to the  
satisfaction of this Court  
to the contrary.

This 27th day of No-  
vember 1957  
Sgd N Sivagnanasundaram  
District Judge,  
Jaffna.

Drawn by  
Sgd S. Visuvalingam  
Proctor for Petitioner  
(O. 138 13 & 20)



## TAMIL CULTURAL INFLUENCES

## IN SOUTHEAST ASIA

(Reproduced from a brochure published by the author  
Mr. S. J. Gunasegarum M. A. (London)

References made in the early Sangam Literature of the Tamils, foreign notices found in the writings of the Greeks and Romans, and Tamil loan words found in Hebrew and Greek along with other evidences brought to light by excavations in Ur of the Chaldees and Palestine, give us some idea of the early trade and cultural contacts of the Dravidians, (and in particular of the Tamils) with ancient Egypt, Babylonia, Greece, Rome and Arabia.

The extent of this trade and a critical estimate of these contacts require a separate lecture. As a result of the more recent excavations at Harappa and Mohenjo Daro, Chittaldurg in Mysore and at Adichanallur further south, the probability that civilization spread from India to Egypt and Babylonia, and not as it was believed earlier, from the Valley of the Nile or the Euphrates to India, has been strengthened.

K. M. Panikkar in his, "A Survey of Indian History (1954)," says:— "One thing, however, is certain and can no longer be contested—civilization did not come to India with the Aryans. This doctrine of the Aryan origin of Indian civilization which finds no support in Indian Literature (which does not consider the Dasyus (Dravidians) as uncivilized), is the result of the theories of Indo-Germanic scholars who held that everything valuable in the world originated from the Aryans. Not only is Indian Civilization pre-Vedic, but the essential features of Hindu religion as we know it today were perhaps present in Mohenjo-Daro"

"There is enough in the fragments we have recovered," says Sir John Marshall, "about the religious articles found on the sites to demonstrate that this religion of the Indus people was the lineal progenitor of Hinduism. In fact, Siva and Kali, the worship of the Linga and other features of popular Hinduism, were well established in India

long before the Aryans came."

This civilization and culture were not destroyed by the Aryans, and the Indus Valley religious ideas which centred round the worship of Siva (the oldest monotheistic religion known to the world) who combines in himself the male as well as the female principle in creation, continue to be cherished in Dravidian India, and particularly in the Tamil countries, to this day.

"The clearest evidence of the Dravidian origin of Siva worship," says Panikkar, "is found in the Aryan attitude towards Linga and the God whom it symbolises. In Rig Veda (vii) Ch 21-5 we have the significant statement:—

"Let those whose deity is the Phallus not penetrate our Sanctuary' ... Siva assumes increased importance only in the later Vedas, and from the period of the Yajur Veda, Siva definitely assumes the aspect of Maheswara—or the Great God."

Hall in his, "Ancient History of the Near East," wrote long ago, "The Culture of India is pre-Aryan in origin. As in Greece, the conquered countries civilized the conquerors. The Aryan Indian owed his civilization and his degeneration to the Dravidians as the Aryan Greek to the Mycaeneans."

Hall also believes that "the Sumerians derived their culture from India ... Investigators have been struck by the fact that similar seals found both in Babylonia and in India belong to the earliest phase of the Mesopotamian culture, but to the latest phase of the Indus civilization, which suggests the priority of Dravidian India. (Will Durant, "Our Oriental Heritage," p. 395n).

Childe, another historian, confirms this when he states, "the Indus civilization was ahead of the Babylonian at the beginning of the third millennium B. C.

This, it should be noted, is a later phase of the Indian."

Will Durant, a living American historian, speaking of the Dravidians in his book, "Our Oriental Heritage," says:—

"They were already a civilized people when the Aryans broke down upon them; their adventurous merchants sailed the sea even to Sumeria and Babylon and their cities knew many refinements and luxuries. It was from them, apparently, that the Aryans took their village community and their system of land tenure and taxation. To this day the Deccan is essentially Dravidian in stock and customs, in language, literature and arts".

Who were these adventurous merchant-seamers who sailed the seas? Their descendants are present today in this very hall to listen—not to their glorious ventures across the Arabian and Mediterranean seas—but to their building of Greater India and their spread of Indian Culture in the regions now known as South-East Asia.

The Dravidians who were identified with (Dramilas) (Tamils) were also known as Thirayar—the men who rode the waves, the race which in the very dawn of history carried its trade and culture across the waves to the West and to the East—the harbingers of civilization.

They were able to declare through the lips of their incomparable poets,

யாதுமுரே யாவரும் கேளிர்

The one world idea, new to the modern world, was already old to the Tamils of the Sangam age—ocean rovers, dauntless Thirayars who sang—

திரை கடலோடியுந் திரவியந் தேடு.

In an old Tamil poem of the Medieval period the writer mentions 17 countries where the Tamil culture, were known. I quote the words of the verse:

(To be continued)

## FATE OF TAMIL

(Continued from page 3)

Tamils feel proud of their language, culture and tradition and made them conscious of their heritage and their right to contribute to not only Indian culture but to world culture. The self-denying work of the Christian Missionaries who laboured among the Tamil speaking people cannot be overestimated, and their contribution to modern Tamil literature is vast and varied. So with Muslim workers who have contributed richly to modern Tamil literature. The contribution of Christianity and Islam in the social and political fields is potent throughout India and Ceylon. In the present political upheaval the Tamils having contributed their just share for political emancipation expected that the common man among them will have a better chance than before. That it was not to the expected extent is shown by the recent disturbances we hear of in Ceylon and South India, where the North Indian majority does not permit the longed for freedom in the South imilarly the Sinhalese majority has failed to protect and promote the Tamil minority in Ceylon. The language of the minority is bound to be supplanted by the language of

the majority unless special precautions are taken by the majority to ensure its safety. India has fourteen official state languages with Hindi as the interstate language. The Hindi speaking people's anxiety to impose this language on others, to be universally spoken and read all over India, is resented naturally by other language groups whose languages are better developed than Hindi. In Ceylon too Sinhalese being the only official language will not permit Tamil to continue to be an official language—a status that she had enjoyed till the passing of the 'Sinhalese Only' Bill in June 1956. Thus the future of Tamil language is not at all bright either in India or Ceylon. That the Tamils too will suffer the fate of their language is patent by the anti-Tamil propaganda and action by the Government in power which made use of the communal cry of 'Ceylon for Sinhalese only' and rouse the hatred of the Sinhalese masses against their fellow Tamil citizens. The U. N. P. was also guilty of this offence. When will a truly national party, free from communal bias' come into power in Ceylon to build a united Ceylon?

## ORDER NISI

IN THE DISTRICT COURT OF  
JAFFNA

Testamentary Jurisdiction  
No. 392T.

In the matter of the last Will and testament of the late Kanapathippillai Sinnathurai of Sangarathai Vaddukoddi East:

Deceased.

Thangammah widow of Kanapathippillai Sinnathurai of Vaddukoddi East.

Petitioner.

Vs,

1. Thavamany daughter of Sinnathurai,

2. Sinnathurai Satchithanandam,

Minor 3. Manonmani daughter of Sinnathurai,

.. 4. Navamani daughter of Sinnathurai, and

.. 5. Rasamany daughter of Sinnathurai all of Sangarathai, Vaddukoddi East.

Respondents.

This matter coming on for disposal before P. Sri Skanda

Rajah Esquire District Judge Jaffna on the 14th. day of November 1957 in the presence of Messrs Subramaniam & Somasundram Proctors of the part of the petitioner and the affidavit of the petitioner dated 16th. September 1957 and the affidavit of the attesting Notary and one of the witnesses dated 11th October 1957 having been read;

It is ordered that the 2nd. respondent be appointed guardian ad.litem over the 3rd. 4th. and 5th. respondents and that the Last Will and Testament of the said Kanapathippillai Sinnathurai deceased bearing No. 2291 dated 24th. May 1952 and attested by M. Kathiravelu Notary Public the original of which has been produced and deposited in this Court be and the same be declared proved and that Probate of the said Last will and Testament be issued to the petitioner as the executrix named in the said last will and testament unless the respondents or persons interested in the estate shall appear before this Court on or before the 20th. day of December 1957 and show sufficient cause to the satisfaction of this Court to the contrary.

This 14th day of November 1957.

Sgd. P. Sri Skanda Rajah  
District Judge

(O.137 13 & 20)



IN PARLIAMENT

# CONFIDENCE IN THE GOVT. CONTINUES

## All And Sundry Are For Paddy Bill?

The Federal Party, the U. N. P, and the L. S. S. P combined together to get only twenty three votes for the motion of 'no confidence in the Government'. The Communist Party once again re-affirmed its adherence to the M. E. P.

The trend of the debate in the House of Representatives on the 'no confidence' motion appeared to be a renewed condemnation of the U. N. P of old by the M. E. P and the C. P. Supporters of the motion, however, exposed the hollowness of the charge against the Ex-Mayor of the Colombo Municipal Council and his colleagues, of incompetence and clearly established the case for the 'motion'. Dr. N. M. Perera referred to the conventions and procedure in regard to the dissolution of Local Bodies and summed up that the M. E. P. Government had acted undemocratically by disfranchising the citizens of Colombo.

Mr. A. H. Macan Markar (M. P. for Kalkudah who had been a supporter of the Government Party made definite charges against the Government, relating a number of undemocratic political activities of the M. E. P.

The Paddy Lands Bill has obtained more support in Parliament than outside. Several M. P's do not seem to be prepared to take the risk of being branded as anti-socialistic and therefore prefer the line of least resistance.

The second reading of the Paddy lands Bill was passed by 61 votes to 7. Only Messrs. S. J. V. Chelvanayakam, V. A. Kandiah, V. N. Navaratnam M. D. Banda C. A. Dharmapala E. L. B. Hurulle and R. Rajavarothayam voted against the Bill.

Mr. Chelvanayakam in opposing the Bill said:-

It was the method of the Bill which was objectionable. The use of the words 'citizen of Ceylon' restricted the Bill to persons who formed a majority. It should not

be thrown open to all foreigners but unfortunately in Ceylon a million domiciled persons, who worked on estates and by virtue of objectionable statutes are helpless—otherwise they were Ceylonese owing allegiance to Ceylon. They should also benefit by the Bill. It was the "communalistic elements" in the Government group that had denied these rights to those people.

It was an "inhuman" piece of legislation. The Government was thereby perpetrating and aggravating the problem. They, as a party, could not support the Bill because it deprived about a million persons of the benefits of the Bill. "We refute the charge that we oppose the Bill as we stand for the landowning class." The party always stood for the oppressed and the cultivator.

The Third Reading was passed without a division.

## Joint Select Committee

The Senate agreed to concur with the House of Representatives in the latter's decision to appoint a Joint Select Committee to consider the revision of the Constitution of Ceylon with reference to the establishment of a Republic the guaranteeing of fundamental rights, the position of the Senate and other matters.

IN THE DISTRICT COURT OF JAFFNA

No. 401 T.

In the matter of an application under British Courts Probate (Re-Sealing) Rules 1939.

Notice is hereby given that after the expiry of 24-1-1958 days from date hereof, application will be made to the District Court of Jaffna under the British Courts Probate (Re-Sealing) Ordinance for the sealing of the Will annexed to the Letters of Administration in respect of the Estate of the late Moothathamby Pasupathipillai late of Waterfall Estate Rawang Ulu Selangor deceased, granted by the Supreme Court of the Federation of Malaya in the High Court of Kuala Lumpur on the second day of July 1954 under Petition No 102 of 1953. Jaffna 12th December 1957 C. Subramaniam

Proctor for Applicant

(O.14I 20 & 27)

### ORDER NISI

IN THE DISTRICT COURT OF POINT PEDRO

Testamentary Jurisdiction No. 597

In the matter of the intestate estate and effects of the late Ramanather Subramaniam Kandiah of Thumpalai. Deceased.

Sivacolundu widow of Ramanather Subramaniam Kandiah of Puloly west

Petitioner

Vs.

Minor 1. Santhiratilagam daughter of R. Subramaniam Kandiah of do, 2. Ramanather Subramaniam of Thumpalai

Respondents

This matter coming on for disposal before S. Thamby Durai, Esquire, District Judge Point Pedro on the 2nd day of December 1957 in the presence of Mr. S. Sabapathipillai Proctor on the part of the Petitioner and the Petition and affidavit of the Petitioner dated the 2nd day of December 1957 having been read:

It is ordered that the 2nd Respondent be and he is hereby appointed Guardian-ad litem over the minor the 1st Respondent, that the Petitioner be and he is hereby declared entitled to obtain Letters of Administration and that Letters of Administration be issued to

### ORDER NISI

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction No. 395

In the matter of the intestate estate of the late Arumugam Thambapillai of Udupidy Jaffna Deceased Nagaratnam widow of Thambapillai of Udupidy Jaffna, Petitioner

And;

1. Kanagaranee daughter of Thambapillai
2. Inthiranee daughter of Thambapillai
3. Suthesarnee daughter of Thambapillai, all of Udupidy Jaffna
4. Kandiah Kanagaratnam of Kondavil North Jaffna presently of Watumulla, Ragalla. The 2nd and 3rd Respondents are minors appearing by their guardian-ad-litem the 4th Respondent Respondents

This matter coming on for disposal before P. Sriskandarah, Esquire, District Judge Jaffna, on the 21st day of November 1957, in the presence of Mr. S. Cumarasuriar Proctor on the part of the Petitioner, and the affidavit for the petitioner dated the 21st November 1957 having been read; it is ordered that the 4th Respondent be appointed guardian-ad-litem over the 2nd and 3rd minor Respondents for all purposes of this testamentary action and it is declared that the Petitioner as widow of the deceased A. Thambapillai is entitled to have letters of administration to the estate of the said deceased A. Thambapillai issued to her, unless the Respondents abovenamed or any other person, shall, on or before the 20th day of December 1957 show sufficient cause to the satisfaction of this Court to the contrary.

This 21st day of November 1957, Sgd. P Sri Skanda Rajah District Judge.

Drawn by Sgd. S. Cumarasuriar Proctor for Petitioner. (O.136 13 & 20)

the Petitioner accordingly as widow of the deceased Kandiah, unless the Respondents shall appear before this Court on or before the 17th day of January 1958 and show sufficient cause to the satisfaction of this court to the contrary.

It is further ordered that the 2nd Respondent do produce the minor the 1st Respondent before this court on the said date.

This 2nd day of December 1957.

Sgd. S. Thamidurai District Judge Drawn by S. Sabapathipillai Proctor for Petitioner

(O.140 20 & 27)

## 'Get-Together Feeling' Among U. N. Members

The three-power resolution on co-existence before the United Nations General Assembly has been accepted. The credit for this acceptance goes to the Indian Delegate Mr. V. K. Krishna Menon.

### ORDER NISI DECLARING WILL PROVED

IN THE DISTRICT COURT OF JAFFNA.

Testamentary Jurisdiction No. 398

In the matter of the Joint Last Will and Testamentary of Bastiampillai Saverimuttu Anthonipillai alias Bastiampillai Saverimuttu Rasiah of Naranthanai.

Deceased.

Victoria widow of B. S. Rasiah of Naranthanai

Petitioner

Vs

1. Joseph Emmanuel G.A.L.
2. Anthony Peter Ignatius
- Minor 3. Rita Sarojini daughter of B. S. Rasiah

Respondents.

This matter coming on for disposal before P. Sri Skanda Rajah, Esquire, District Judge, Jaffna on the 27th day of November 1957 in the presence of Mr. A. Kanagasabai, Proctor on the part of the petitioner and the affidavit of the petitioner dated 22nd day of November 1957 and that of the attesting Notary and the Witnesses of the said Joint Last Will having been read;

It is ordered that the joint Last Will and Testament dated 23rd July 1946 and attested by A. Kanagasabai, Notary Public, under No. 10450 filed of record be and the same is hereby declared proved unless the respondents or others interested shall on or before the 15th day of January 1958 appear before this Court and show sufficient cause to the satisfaction of this court to the contrary.

It is further ordered that the said 2nd respondent Anthony Peter Ignatius be appointed Guardian ad litem over the minor Rita Sarojini the 3rd respondent for the purpose of this case and that the said Victoria widow of B. S. Rasiah of Naranthanai, the Petitioner is the Executrix named in the said joint Last Will and that she is entitled to have probate of the same issued to her accordingly unless the respondents or others interested shall on or before the 15th day of January 1958 appear before this court and show sufficient cause to the satisfaction of this court to the contrary.

It is further ordered that the petitioner do produce the said minor in Court on the said date,

This 27th day of November 1957

Sgd. P. Sri Skanda Rajah District Judge

(O 138 20 & 27)



## Paddy Bill.....

(Continued from page 2)

prive of ownership and their holdings consolidated under the ownership of the State. This would be totalitarian. What eventual pattern consolidation would take in Ceylon under this Bill one does not know, but one sees in this Bill all the legislative machinery to bringing about consolidation of holdings of paddy lands under a totalitarian regime. "It is surprising that today Ceylon is asked to be committed to a policy of collectivisation of paddy lands when it is known that in a Communist country like Yugoslavia there is a retreat from doctrinaire Marxism due to the failure of collective farms to increase production. Indeed it will be admitted that today there is a compromise with the concept of private property not only in Yugoslavia but in other Soviet satellite countries like Poland and Hungary. In Russia in spite of Lenin's war cry of "Land for the peasants" in an effort to overthrow the Kerensky Government, all efforts to collectivise land failed for a number of years till the new economic policy was introduced to compromise with the principle of private property. One need hardly refer to the eventual liquidation of over 7 million Kulaks in a final effort at collectivisation.

"Must Ceylon tread the bloody path to collectivisation over the corpse of individual freedom and liberty or should she not rest secure by the creation and strengthening of the backbone of democracy namely of land owning peasants who will have the greatest incentive to better and more efficient methods of production.

"In conclusion, will not the highest measure of agrarian reform be achieved by the abolition of absentee landlordism by the break up and re distribution of large holdings of paddy lands, by helping the tenant to become a landowner, by the development of a network of a healthy and voluntary co-operative societies and services and afford positive help to small land owners by the provision of credit, supply of implement of farming by organising sales and by research. The Bill in my submission is hybrid in conception, contradictory in principles and will be totalitarian in execution, and it behoves everyone irrespective of

## THOUGHTS ON HIMALAYA

(Continued from page 1)

snow covering it on all sides and worshipped by SivaGanas who execute the will of Siva. Kailas is the Heaven of Siva and Parwati is the Queen of Heaven the reflection of Siva's grace. She is the acme of mother love and through Her one realises Siva. These two represent God as father and mother, our divine parents, and are represented in a concrete form in our Temples as Sivalingam in the Holy of Holies and the divine mother (Ambal) respectively, the former without form, the latter with form. No Temple can exist without either of them and the mother is always given precedence in naming the Lord such as Meenachi-Soma-Sundarar, Sivakami-Nadarajah etc. Such is the nature of Iswara, as He is Siva and Sakthi in one. Outwardly we may regard the Sun as the Father in Heaven and the Earth as our mother and represent her as a Virgin goddess. The blue sea and the yellow sand act as a border to the green foliage that acts as a screen and give mother earth a charm which is enhanced by the rivers and mountains with snow in them. The sky with the moon and stars gives her a canopy under which she shines in all her glory in the temple that nature has built for Her.

In this vast space she dwells and brings forth many beings of immemorable varieties of which man is the highest form. He enjoys all her bounties and learns to appreciate his gifts, and the way she showers them on him with the help of the sun who represents our Father in Heaven. If man can only know how to make use of the gifts that mother earth gives and the powers that father sun confers on him he would not have lived in vain. What a wonderful world of ours! This mother not only feeds our bodies but also feeds our intellects by revealing her secrets. Her rotation on her own axis gives us the idea of day and night, of light and darkness succeeding each other with such un-failing certitude that we develop a conditioned reflex to anticipate day after night and

party affiliations and differences to rally immediately under the banner of democracy before it is finally furred and the country is irretrievably and inescapably committed to a course of events for generations to come.

night after day. Similarly mother earth by her rotation round the sun at different angles creates the four seasons of spring summer, autumn and winter each following the other in a rhythm which in turn gives an idea of an year when the set of four seasons are completed.

The Heavens in relation to earth teach us still more wonders. The rains appear in proper seasons to help us grow our food etc. Behind all these phenomena we see the might and majesty of the Lord and learn to love Him for his love and mercy to us and what greater place can we select than nature's glorious temple of snows Himalayas.

Need we wonder that our revelations come from there and our holymen go there for meditation and worship. For those of us who cannot enjoy such scenic beauty we build our temples and try to imitate the natural temple. Since the Lord dwells in our bodies we fashion our temples in the shape of our bodies. The head represents the Holy of Holies, the Virgin mother's shrine is in the place of our heart, the altar is where the stomach is and our feet represent the main entrance (Gopura) in the main and details are difficult to describe. We have our body, our mind and our spirit and the Lord diffuses His energy in each of them and makes them function. In the Temple we worship and in our bodies we meditate on the supreme spirit that dwells there. The formless one is given a form and worshipped. For the master yogee everything is God and in everything he sees God. From saloka, one goes to sameepa, then to sarupa and ultimately to sayujya, showing the stages through which one passes in the progress towards mukti. One becomes what one worships. Jeeva becomes Siva they say. For all of this there must be a purpose. Science, religion and philosophy should give man the correct idea of everything in their proper perspective. An integrated system of thought in which these three harmoniously blend is the great need of man that he has always sought for. This search for the whole truth will continue to be the great pursuit of the thinking man for ever. Man's mind cannot surrender its faculty of thinking in which faith and doubt will alternatively provide the necessary stimulus.

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APPLY TO:

S. KANAGASABAI,  
Shroff.

## 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.

வாழ்க்கையில் வழிநடையுமாறு மலிவானது சரங்கமணன்  
கொண்டுமுறை யாக செய்க குறைவிடா துநிற்க வந்த  
நான்முறை யறங்க சோங்க நற்றவம் வேர்வி மல்க  
மேன்மைகொள் சைவ சீதி வினங்கு வலக மெய்க்காம்.

Printed and Published by Suppiah Polunambalam Kandiah, residing at 245, Navalar Road, Jaffna, for and on behalf of the Proprietors, the Saiva Paripalana Sabhai, Jaffna, at their Press, the Saiva Prakasa Press, 450, K. K. S. Road Vannarponnai, Jaffna, on Friday, December 20, 1957. Editor R. N. SIVAPRAKASAM