

WHY BELGIUM WAS SEPARATED FROM HOLLAND?

LESSON FOR TAMILAKAM

BY "A STUDENT OF POLITICS"

The Leftist parties in Ceylon are making a profound mistake when they oppose the establishment of an autonomous state for the Tamils either within or without a federal set-up on the ground that such a state would not be economically or financially viable. They betray a lack of a knowledge of history and of human motives when they imagine that material considerations by themselves will carry any weight with a people who have been stirred to their depths by the spirit of nationalism and who have set their hearts on the establishment of a homeland of their own.

History provides many illustrations of countries which deliberately sacrificed considerations of safety or prosperity for the sake of nationalism. Norway would have been more secure, if her people had not insisted in 1905 in breaking from Sweden. The post-war European settlement of 1919 was a sacrifice of economics to politics. The Arabs and the Jews would have been better off if Palestine had not been partitioned into Israel and Jordan. Similarly we will not have the spectacle of a weak, poor and frustrated Pakistan if economic considerations alone had weighed with the Moslems of India. In this article we will consider the story of the partition of the Netherlands which carries a similar lesson.

Geography, History and Economic facts intended the original Netherlands (comprising the present Holland and Belgium) to be a single unit. But politics intervened and brought about the establishment of two independent states to the great detriment of

both. The quarrel between the two peoples started when the Dutch tried to impose their language on the Belgians and the latter in the early stages of the quarrel demanded only autonomy and not separation.

There was a time when the people of the Netherlands unitedly fought against their common oppressor Spain and dreamt of a United Kingdom. But what was for the time being frustrated by the Spanish policy of "divide and rule" in 1875 came to pass on the fall of Napoleon more than two hundred years latter.

The union of Belgium and Holland was part of the territorial settlement of 1815. Belgium had from the material point of view every reason to be satisfied with the results of the Union. Agricultural Holland and industrial Belgium had and have economies which are reasonably complementary. The Union threw open to the Belgians the free navigation of the Scheldt and gave them access to the Dutch colonial possessions. The mineral resources of the country were developed. New manufacturing industries were started and owing to the extensive colonial foreign markets thrown open by the Dutch connexion the volume of Belgian trade kept growing year by year. There can be but little doubt by the exercise of wise and conciliatory statesmanship that in process of time Belgian and Hollander might have been taught to recognise that the political and commercial advantages of Union were worth the sacrifices and occasions required from each for the common good. A concilia-

tory policy on the part of the Dutch if steadily pursued after 1815 might have done much to obliterate differences and to weld the North and the South into a unified Power if not into a homogeneous people. But this was not to be.

The thorny problem of language was the main cause that brought about the two peoples.

The Belgians are divided into Flamings and Walloons. The former comprise two-thirds of the population and their language is almost Dutch; the speech of the latter, on the other hand resembles French. Therefore the Dutch argued that their language had the prior claim to be made the official language.

But the Belgians regarded it as intolerable that Dutch should be prescribed as the sole official language, that the Walloon population should thereby be excluded from public life. To the Belgians the Dutch airs of superiority were intolerable. Nevertheless the Belgians were at the beginning loyal at heart to the Union. Their programme was therefore not the dissolution of the Union but administrative autonomy. Unfortunately the Dutch lacked statesmanship. The result was bitter fight and the final emergence of Belgium as an independent state.

But in spite of political separation which has lasted now for more than a hundred years the peoples of the two countries have realized that their countries form one economic unit. This realisation has resulted in the formation in 1950 of the Benelux

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THE PHILOSOPHY OF SATYAGRAHA

(BY MUHANDIRAM E. P. RASIAH)

In 1907, exactly 50 years ago, Mahatma Gandhi organised a struggle at Johannesburg against the Transvaal Law Amendment Ordinance. This struggle gradually gained momentum as a sort of Resistance-movement or rather as a non-submission or non-obedience movement in respect of this Amending Ordinance. It was resistance in one sense and direct action in another sense. Whatever resistance that was organised was of a passive nature and never took the form of armed resistance and hence the movement came to be popularly known as "Passive Resistance."

As the movement grew in intensity and became effective and popular the phrase "Passive Resistance" gave rise to some confusion. It also seemed incongruous to permit this great non-violent struggle, a sacred weapon, to be known by the English appellation of "Passive Resistance." So Mahatma Gandhi offered a small prize to the readers of the "Indian Opinion" who could suggest a designation with an Indian flavour for this movement. Among the number of suggestions received in response, "Sadagraha" was one. It meant "Firmness in a good cause" and the Mahatma adopted it with a slight modification as "Satyagraha." Satya meant Truth and Agraha meant insistence or persistence or engendering force. From then on, Passive Resistance came to be called "Satyagraha."—"Force born of Truth, Love and Non violence". It would be interesting to know that this Satyagraha, now world-renowned was born in 1907 in the dark continent, a land where Love for Humanity—especially the coloured species—was conspicuous by its absence.

This struggle in South Africa, though conducted in a mass scale was a limited one—only the Indian population in Transvaal participating in it. The objective was also a limited one and was of a specific nature. And so long as the struggle remained confined to the boundaries of the land of its birth and worked under the direct control, supervision and guidance of Mahatma Gandhi it conformed to all the connotations of the word.

This method cannot be claimed as a new invention. It appears to have been practised in India since ages; but the novelty of Gandhi's Satyagraha was that he brought it into use on a mass scale.

For people who had to face difficult situations either through abject submission or helpless suffering (or a resort to violent resistance as an alternative to submission) Satyagraha provided "a safe way and a tried way of asserting their will and expressing their dissent and protest. It was above all possible dangers of frustration or oppression, for, Satyagraha opened the way to complete satisfaction by the mere performance of one's duty, coupled with the prospect of achieving the desired results in the long run.

For any struggle to deserve the name of Satyagraha, the essential condition at issue was that it must have Truth as its basis. One was not to invoke the aid of Satyagraha "unless the cause was just and equitable and conducive to the general good." As a corollary it followed that the means employed must be as pure and good as the objective aimed at. Satyagraha had therefore to be carried on "with purity of mind, love for all and hatred for none".

(Continued on page 6)



தமிழ்சிவாயவே நூனமுங் கலவியும்
நமச்சிவாயவே நானறி விச்சையும்
நமச்சிவாயவே நானென் றேத்துமே
நமச்சிவாயவே நானென் றி காட்டுமே
செஞ்சிறப்பவம்

Hindu Organ

FRIDAY, AUGUST 16, 1957

Treasure These Thoughts

Despair and dejection are enemies on the path of spiritual progress. Falls and failures are inevitable in the course of the grim struggle against the restless nature of the mind. Your elevation and emancipation rest solely with you. The struggle and endeavour must be your own.

THE AGREEMENT — THE AFTER-THOUGHTS

THAT it had become necessary for a long-winded statement of clarification of the agreement between the Premier and the Federal Party to be issued by the former confirms the general view that mental reservations of the Premier outnumber his outspoken terms during the negotiations for the adjustment. The clarification has complicated the situation by setting the other party to the agreement the poser whether any reasonable use could be had by further talks on the subject.

In our comments on the Agreement we had suggested, at the very outset, that the proposed Bills on Language and Regional Councils should be published without any delay. The Premier who is only too ready to exhibit his shrewdness by appealing to all and sundry for co-operation in the task of making the people really united, should be able to appreciate the fact that commonsense requires him to burn the mid night oil and prepare the proposed legislation on 'Tamil' and 'Regional Councils' if the people should be dissuaded from drawing on their imagination about the real implications of the Agreement. In fact the Premier could have utilised the time that had been wasted

The only significance of the M. E. P. — F. P. Pact is that the communal tension has eased with the decision of the Federal Party to call off the proposed civil disobedience campaign. But nowhere among the Tamil people has the pact been hailed with enthusiasm as having advanced the cause of the Tamils in a significant manner. The fundamental rights of the Tamils stand exactly where they did before the Pact was signed. Shrewd people might even suspect that the position of the Tamils might be worse as a result of the inauguration of the Regional Councils that is to follow. At the initial stages of the Second World War Mr. Winston Churchill regretted that weakness in war meant weakness in diplomacy. The Tamils felt and do feel intense resentment at

by him on the long drawn-out explanation of the Agreement more advantageously by working on the details which according to him go to make the Agreement a desirable document.

Is there a chance for further talks, or even a fresh start? It cannot be denied that the situation has been made more unpleasant and that every effort should be made to act with promptness and prudence. The endeavour should be to seek internal harmony with justice. In this mighty task the Premier should obtain the support of all leaders. Co-operation is too valuable a requirement to be left to the decision of only one party. The elected representatives of the Northern and Eastern Provinces must work as a team in the furtherance of this objective.

The situation has to be met and the initiative must be taken to restore plain-speaking. The entire Cabinet and the elected representatives of the Northern and Eastern Provinces must sit in conference and produce something that will carry with it validity the moment it is published, if the method of peaceful persuasion and negotiation has to be explored further.

the inferior position to which the Sinhalese policy, especially the M. E. P. policy has relegated them. But owing to lack of dynamic leadership they lacked enthusiasm for a struggle against the M.E.P. Government. So the Federal leaders had to accept whatever concessions they could get from the Prime Minister to call off the civil disobedience campaign. The Premier had an uncanny sense of the real situation and far from

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

making any generous gesture to the Tamil community, as real statesmanship demanded, adopted an adamant attitude and put off the Federalists with blissfully vague assurances. In his statement to the press on the 12th he has made it clear that he put his foot down on parity, federalism, Indian franchise and even regional autonomy. The Sinhala Only Act was to remain intact and without infringing on the Act Tamil may be the language of the administration in the Northern and Eastern Provinces. But even here, as his press statement makes it clear Sinhalese is to be the language of the Central Government. The Regional Councils in these areas may use Tamil. But he foreshadows that the local administrations will receive replies in Sinhalese with a Tamil translation. So in effect the Premier has not budged one inch from his Four Point Scheme for the reasonable use of Tamil. But he seems to have gone back on that scheme a bit. After 1960 all Tamil Public Servants must take a paper or two in Sinhalese. That means all Tamil schools should in the meantime teach Sinhalese as a second language. He even foreshadows restrictions on correspondence in Tamil with the Central Government, and makes it clear that even in the Tamil provinces Sinhalese is the official language. As discussed in the past in these columns no legislative guarantees will be of any avail to a minority community except their determination to resist and the good sense of the majority community in a

country where there is a permanent communal majority. For the guarantees of today may be taken away tomorrow.

The Federal Party's hope that state-aided Colonisation of Tamil areas will cease has proved an illusion. As the Premier's statement makes it clear, Regional Councils will only be allotted certain areas where they can settle people within their areas, and can select the allottees to occupy the lands alienated. But they are not given any inclusive right in this respect. The Central Government reserves the right to settle any landless people anywhere. As Mr. Suntheralingam has pointed out, Mr. C. P. de Silva is making strenuous efforts to settle Sinhalese people in Vavuniya, Mannar, Kantalai and several other parts and to develop the tanks and even divert their waters from areas occupied by the Tamils. The contention of Sinhalese leaders and of the Government and even of staunch socialists like Edmund Samarakody is that there is no traditional Tamil land or tanks and it is the right of the Government which spends the general revenue to settle any landless people anywhere so as to open up the country and speed up cultivation. The same leaders bewail in the same breath the sequestration of up-country lands of the Sinhalese by Western planters and the settlement of Indian labour, but for whom Ceylon's revenue and wealth would have been cut down to less than half. Even the great D. S. Senanayake told the Tamils that land development schemes in Sinhalese districts were exclusively reserved for the Sinhalese and the Tamils should look to schemes in their own districts. Of course, it is all a deliberate plan to squeeze out the Tamils even from their own traditional lands.

We do not know how the Regional Councils scheme will finally emerge six months hence. What powers they will really have, what control the various ministries will exercise over them, what their constitution is going to be, what funds will be placed at their disposal

NOTICE

Jaffna Municipal Council

Sealed tenders for uniforms for Public Health Inspectors, Revenue Inspectors, Peons, Orderly etc. will be received by me up to 12th noon on 5th September 1957.

Specifications, conditions of tender and all other particulars can be obtained from the undersigned.

A. V. CHINNIAR,
Municipal Commissioner.

Municipal Office.
Jaffna, 13-9-57.

(G. 10. 16-8-57.)

and whether patriotic capable and honest men will come forward to work them, and what struggle for power among self-seeking power-hungry persons there will be and whether the power placed in their hands will be exercised wisely and well. Whether the funds placed at the disposal of these councils by the Central Government will be on a population or a communal basis and whether the areas served by M. E. P. M. P's. will be partially treated no one can say. It is also too early to say before they come into actual operation whether social services, education, health etc will have to be starved in certain areas. But we cannot refrain from making the observation that it is too premature to entrust such extensive powers in inexperienced hands. The mismanagement which our local bodies exhibit today may be rampant in Regional Councils also. We can forego the use of Tamil in these councils for sometime for the sake of good government.

The creation of two or more Regional Councils in the Tamil Provinces on a communal basis is also purposely designed to create communal dissension and to prevent the growth of a common feeling of unity and solidarity among the Tamil-speaking people so that the cause of Federalism may not gather momentum. The position of the Tamils in Sinhalese areas may also deteriorate economically, culturally and politically, by releasing more communal egoism in the major community.

Devotion In Tamil Literature

The period from the latter part of 6th century A. D. when the Pallava rule was established in Tamilakam, up to the downfall of the imperial Cholas in 14th century may be said to be the Bhakti period in the history of Tamil literature. During this time appeared the celebrated Vaishnava Saints called Alvars and the Saiva saints called Nayanars. Their happiness lay in nothing but the praising and uttering of

of all sins. Oh the infinite One! and who is in Tiruvenkadam Wish I be the stone steps at the entrance of your temple and from there enjoy constantly seeing your red coral-like lips."

"செடியாய வல்லினைகள் தீர்க்கும் திருமாலே நெடியானே வேங்கடவா நின் கோயில் வின்வாசல் அடியாரும் வானவரும் அரம்பையரும் கிடந்தியங்கும் படியாய்க் கிடந்து உன் பவள வாய் காண்பேனே".

Now we may turn our attention to some Saiva Nayanars. Of all the Saiva saints, the bhakti of Kannappar exceeds that of all others. Kannappar was a member of the hunter clan. Once he happened to visit the small temple at Tirukkalati Mountain where he lost himself in devotion to God. In the midst of darkness and cold, and dangerous wild animals, he stood by the side of the image, keeping awake the whole night, with bow in hand. As Sekilar puts.

செவ்விய அன்பு தாங்கித் திருக்கையில் சிலையும் தாங்கி மைவரை என்ன ஐயர் மருங்குகின் நகலா நின்றார்"

Later he sacrificed his two eyes for the sake of God who (according to Sekilar) made him do so in order to show his devotion to the world. Manikkavasakar the composer of "Tiruvasakam" an extremely devotional work, and the love poetry "Tirukkovaiyar" says "I am not afraid of rebirth, but in the case of death, it is inevitable. I do not want even heaven, nor will I respect the king, but I long for, -Oh Siva the possessor of Kontrei flower, your grace". In his actual words.

"யானே தும் பிறப்பஞ்சேன் இறப்பதனுக் கென்கடவேன் வானேயும் பெறில்வேண்டேன் மண்ணுள்வான் மதித்துமிரேன் தேனேயு மலர்க்கொன்றைச் சுவனே யெம் பெருமானெம் மானேயுன் னருள் பெறுநா ளென் றென்றே வருந்துவனே."

Thus the unlimited spirit of devotion has enriched Tamil literature to a considerable extent.

These four saints wanted nothing but the love for God. It is good to love God for reward in this life or the life after death but it is better to love God for love's sake. It is the latter spirit, which we find in Thondaradipodi Alvar, Kulesekara Alvar, Kannappa

By
S. YOGANATHAN

the many names and deeds of God constantly. Chekilar in his "Tiruttondar Puranam" brings out this fact very clearly.

"கேதும் ஆக்கமும் கெட்ட திருவிநார் ஓடும் செம்போனும் ஓக்கவே நோக்குவார் கூடும் அன்பினில் கும்பிடலே அன்றி வீடும் வேண்டா விற்றின் விளங்கினார்"

Those devoted men who saw neither fortune nor misfortune and who saw no difference between the pieces of earthen-ware and gold coins did not want even heaven. Time to praise and worship God is what they wanted.

The general statement of Sekilar can be further enlightened with reference to some principal saints. Thondaradipodi Alvar a Vaishna Saint utters thus

"பச்சைமா மலைபோல் மேனி பவளவாய் கமலச் செங்கண் அச்சுதா அமரர் ஏறே ஆபர்தம் கொழுந்தே என்னும் இச்சுவை தவிர யான்போய் இத்திர லோகம் ஆளும் அச்சுவை பெறினும் வேன் டேன் அரங்கமா நகரு ளானே"

"I will not prefer the lordship of heaven to the happiness derived in praising you. Oh Acchutah the best of gods, the lord of shepherds dark bodied and possessor of coral like lips and red lotus-like eyes".

Again the Cera king, who is well known as Kulasekaralvar in his excessiveness of bhakti exclaims:

"தேனார் பூஞ்சோலைத் திருவேங்கடச்சுனையில் மீனும் பிறக்கும் விதியுடை சென் ஆவேனே".

"Wish I have the fate of becoming a fish in the bath at Tiruvenkadam". Further he utters "Oh Vishnu! the vanquisher

ORDER NISI

IN THE DISTRICT COURT OF
JAFFNA

Testamentary Jurisdiction
No. 346

In the matter of the intestate estate of the late Vallipuram Karthigesu of Kantharodai. Deceased.

Nagammah widow of V. Karthigesu of Kantherodai. Petitioner.

Vs:

1. Padmalosani daughter of Karthigesu
2. Meenalosanai daughter of Karthigesu
- do 3. Karthigesu Sothilingam
- do 4. Karthigesu Jayendran
5. Ponniah Kumaravelu, all of Kantherodai, the 2nd, 3rd and 4th Respondents are minors appearing by their Guardian-ad-litem the 5th Respondent.

This matter coming on for disposal before P. Sri Skanda Rajah Esquire, District Judge, Jaffna on the 22nd day of July 1957 in the presence of Mr. M. R. Karalasingham Proctor on the part of the Petitioner and the petition and affidavit of the petitioner having been read.

It is ordered that the 5th named Respondent be and he is hereby appointed Guardian-ad-litem over the 2nd, 3rd and 4th Respondents minors and the petitioner as widow of the abovenamed deceased be and she is hereby declared entitled to have Letters of Administration to the estate of the deceased issued to her accordingly unless the abovenamed respondents or any other person interested in the estate shall on or before the 28th day of August 1957 appear before this Court and show sufficient cause to the satisfaction of this Court to the contrary.

It is further ordered that the minors appear before this Court on the same date.

This 22nd day of July 1957.

Sgd: P. Sri Skanda Rajah
District Judge

Drawn by
Sgd: M. R. Karalasingham
Proctor for Petitioner,
O. 60. 9 & 16)

Nayanar and Manikkavasakar. It is clear that these saints chose Tamil as the language for the best expression of their unlimited spirit of devotion. This is clearly seen from Kulesekara Alvar, a great Sanskrit scholar, using Tamil to express his bhakti. In conclusion I have nothing, but a statement of Dr. Rev. Thaninayagam. "If English be the language of Commerce, French the language of diplomacy Italian the language of love and German the language of philosophy, then Tamil is the language of devotion".

MR. METTANANDA AGAIN

(BY. S. J. GUNASEGARAM)

In his open letter to the P. M. (Daily News, 2-8-57) Mr. Mettananda has listed a number of disabilities suffered by the Sinhalese, and as is usual with his fellow critics, attributed them to anti-Sinhalese British Policy and to the wiles and wickedness of the Tamils. While as a Ceylonese one appreciates the need for remedying the evils of unemployment among the Ceylonese, especially among the Sinhalese who form a large section of the unemployed, one does not agree that either accusing the British of partiality or casting malicious slur on the Tamil Community will solve the problem.

Allow me, Sir, to challenge Mr. Mettananda to substantiate, for the present, at least two of the allegations he has made;—

1. that 'the policy of the British Colonial Government has been to plant more English schools in the Peninsula to enable the Tamils to find employment in Government and Mercantile services.

2. that 'Sinhalese' are taken by stealth to 'slavery' by Tamil Government servants and traders and that 'frequently the girls especially, end their days early as victims of horrible crimes.

English Schools

It is well known that till the introduction of the Free Education Scheme, there was hardly a single Government English school in Jaffna. The great English Schools, whose quiet service and true worth are hidden in the 'glory' cast around their sister institutions in Colombo, all began as small schools managed either by religious bodies or by private individuals. These have through the years grown into full fledged colleges with the aid of lands and funds provided by Old boys and well-wishers. Many of the Old boys of these schools joined employment in Malaya and Burma, and it was largely their donations that have provided additional buildings and equipment for these Schools.

The Jaffna Hindu College, The Manipay and Kokuvil Hindu Colleges, Bamanathan College, Urumpirai Hindu College, the Ramakrishna Mission College and nearly a dozen other Hindu Colleges - at

Karainagar, Point Pedro, Valvettithurai, Tellippalai, Mallakam, Kanterodai and elsewhere were started and built up by private individuals as associations.

Jaffna College, St John's College, Central College, St Patrick's College, Hartley College, St Henry's College — some of these more than a century old and several other Mission Schools dotting the Peninsula were started by Christian bodies. Then there are the great schools for girls Hindu and Christian which conserve the Culture of the Tamils, and have helped to produce hundreds of women graduates. Not one of these was built by Government or at the instigation of the British!

To say that these were planted by the British Colonial Government through its desire to help the Tamils is as untrue as it is malicious. It belittles, at the same time, Tamil enterprise and love of learning.

Domestic Servants

It is a serious allegation against a whole community for Mr. Mettananda to speak of a 'horrid crime' perpetrated against young girls. We would like him to substantiate this by giving us comparative statistics from Court cases. In a Tamil home a servant generally becomes a member of the family during the period of his or her service. Many of them are helped to get married where their parents are indifferent. I know of many cases where girls have been provided with jewels and small dowries. Young girls (on rare occasions when they are sent out) are generally escorted by a member of the family. They are generally kept busy doing 'odd jobs at home — for most house-wives do the cooking themselves except possibly in Colombo. It is well known that in Sinhalese villages men help in the increase of the family while women do most of the hard work. There is so much drinking, gambling and indifference to routine work that fathers of children make treks to outlying towns, particularly to Colombo, to get employment for their children as domestic servants. Their earnings too are often spent on drink by the fathers. If you should happen to meet any of them, in most cases,

(Continued on page 4)

ABOUT THE AGREEMENT

PARITY FOR TAMIL WAS PRINCIPAL ISSUE

But It Has Been Ignored

BY S. H. PERINPANAYAKAM B. A.

Principal, Kokkuvil Hindu College

The major point of conflict between the M. E. P. Government and the Tamil speaking people was the status of Tamil in the Country. The passing of the Sinhala Only Act imposed a statutory humiliation on the Tamil people. The events in Colombo, Gal Oya and elsewhere in Ceylon on and about June 5th 1956 were a direct consequence of the Sinhala Only Act. The proposed Satyagraha was to be directed to the attainment of Parity for Sinhalese and Tamil throughout the Island. The Federal party proclaimed itself to be the champion of Parity. Other Tamils despite differences with the Federal Party on its general political programme, stood aside leaving the field free to the Federalists, because they believed that the Federal Party with the overwhelming support it received from the Tamil People, was the proper party to enforce the Tamil demand for parity

But the settlement between the Premier and the Federal Party has just ignored the issue which is the one point on which the Tamil people feel most intensely and on which they gave both an explicit and a tacit mandate to the Federal Party for action.

But the Federal Party seem to have forgotten this basic issue and the people who are rejoicing over the settlement also seem to have forgotten it. When hooliganism broke out in Colombo in June 1956, the Police looked on and responsible people believed that members of the Government played a part in fomenting that outbreak of thuggery. Therefore every one was apprehensive about the outcome of the proposed Satyagraha. Even if the Satyagrahis remained peaceful and nonviolent there was no guarantee that the Satyagraha would not be answered by looting,

arson and general violence. Therefore it is not surprising that all responsible people heaved a sigh of relief at the calling off of the Satyagraha. But to feel relief at the calling off of the Satyagraha is not the same thing as rejoicing over the failure of the Federal Party to maintain the struggle for Parity. The struggle for parity can be waged by other means than Satyagraha, or even when other methods fail, Satyagraha can be resorted to as the last expedient. Mr. Bandaranayake says Parity is dead. Mr. Veerasingam former M. P. for Vaddukoddai echoes the same sentiment. But the Tamil people cannot abandon the struggle. Though superficially the issue involved is the language rights of a National Minority, the ultimate question is whether there are to be two grades of Citizens in Ceylon—superior grade whose mother tongue is Sinhalese enjoying rich economic opportunities and an inferior grade whose mother tongue is Tamil condemned to perpetual inferiority and living by the sufferance of the more privileged majority—Parity for Sinhalese and Tamil means parity for the people who regard these respective Languages their mother tongue. There is no compromise possible between the two positions and political horse-trading will not solve the problem. It has to be solved on the basis of ultimate principle as has been done in all the other countries where such a problem exists. What ever the Federal Party does or does not do, the Tamil people owe it to themselves and to this country as a whole to keep this struggle alive, so that an abiding solution resting on principle and according with international practice is arrived at and harmony established between the two communities.

Astrological

WEEKLY FORECASTS

'SRI PATHY'

FROM 18-8-57 TO 24-8-57

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

Health will be far from satisfactory. Your mind too will not be at rest. Expenditure will be heavier. Criticisms and scandals likely.

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

Clashes with relatives likely. Beware of minor accidents. Financially a good week. Domestic affairs will continue to be unsettled. Troubles in the office also likely.

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

Your personal and professional affairs will improve much this week. Friends will be very helpful. New ventures will bring in good results. Tension will ease.

CANCER Punarpoosa 4, Poosa, Ayilya [Kataka Rasi]

Quarrels with friends and relatives likely this week. Your mind will be unsettled. There will be many obstacles in your affairs. Troubles through relatives also shown.

Mr. Mettananda...

(Continued from page 3)

you would discover, that they prefer a Tamil home for their children.

Mr. Mettananda should try to combat this 'evil' at its source. It is painful to note that Mr. Mettananda, instead of showing gratitude to the Tamils for finding employment, shelter, guardianship and food for hundreds of Sinhalese children, who would otherwise be roaming the streets, should decry them.

Judging from his speeches and his contributions to the Press. Mr. Mettananda appears to believe that the salvation of the Sinhalese people depends on the elimination of (a) British colonial policy (b) Catholics (c) The Tamils. I suggest that he exhorts his people to emulate (a) British Justice (b) Catholic devotion and discipline (c) Tamil Industry.

LEO Maha, Pooram, Uttirai 1, [Singha Rasi]

Health will be upset this week. Feverish complaints eye troubles and mental restlessness shown. Financially a good week. Go ahead with your ventures.

VIRGO Uttirai 2, 3, 4, Attai, Chittirai 1, 2 [Kanni Rasi]

Health still a problem. There will be no mental peace. Work will be heavier. You will have to spend more than usual. Friends will help you out of difficulties. The first day of the week must be spent with care.

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

Monday and Tuesday will upset you much. Financial difficulties and misunderstandings among friends shown. Domestic upheavals also likely.

SCORPION Visaka 4, Anuradha, Kettai [Vrischika Rasi]

Health yet a problem. But financially a favourable week. You will be able to steer clear of most of the opposition that confronts you. Wednesday and Thursday will upset you a little.

SAGITTARIUS Moolam, Pooradam, Uttiradam 1. [Than Rasi]

An unsettled week. There will be many scandals and misunderstandings in the family circle also shown. Father's relatives likely to cause you much annoyance. Spend the last two days with care.

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

Condition in office will be very unpleasant. You may have to fall out with some of your superiors or subordinates. Health upsets also shown. But nothing will be of a serious nature.

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

Domestic troubles and mental restlessness shown. You will be facing some criticism. Health will not be very satisfactory. Week end will bring in some good results. Friends of the opposite sex will be very helpful.

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

Quarrels in the domestic circle shown. But you will be able to solve them amicably. Ruin to enemies and financial gains also promised. Go ahead with your ventures.

ORDER

Testamentary Jurisdiction No. 588

In the matter of the Intestate estate of the late Meenadchippillai wife of Samundippillai Nagalingam of Point Pedro Deceased

Samundippillai Nagalingam of Point Pedro Vs. Petitioner
1. Murugupillai Namasivayam of Point Pedro.
2. Mangayathkarasy daughter of Samundippillai Nagalingam of Point Pedro.
3. Nagalingam Kandasamy of Point Pedro.
4. Nagalingam Mahendran of do.
5. Nagalingam Ganendran of do.

Respondents
This matter coming on for disposal before S. Thambydurai Esquire District Judge of Point Pedro on the 7th day of June 1957 in the presence of Mr. V. K. Subramaniam Proctor on the part of the Petitioner and the affidavit of the Petitioner dated the 26th day of May 1957

having been read.

It is ordered that the Petitioner abovenamed be and he is hereby declared entitled as widower of the deceased to have letters of administration to the estate of the deceased issued to him accordingly.

It is further ordered that the 1st Respondent be and he is hereby appointed Guardian-ad-litem over the persons of the 4th and 5th Respondents (minors) unless the Respondents abovenamed or any other person or persons interested shall on or before the 23rd day of August 1957 shew sufficient cause to the satisfaction of this Court to the contrary.

It is further ordered that the 1st Respondent abovenamed do produce the 4th and 5th Respondents (minors) before the Court on the said date.

The 7th day of June 1957

Sgd. S. Thambydurai
District Judge.

CLARIFICATION CONFUSES THE COMPROMISE

F. P. LEADERS AND P. M. FAIL TO SEE EYE TO EYE

(The Premier has issued a very lengthy statement clarifying the Government's interpretation of the 'Agreement'. More important portions of the statement are published along with the reply of Mr. S. J. V. Chelvanayakam.)

"I now come to the Regional Councils. It will be remembered that even the Donoughmore Commissioners, in their report, had recommended bodies of this type. When I was Minister of Local Government under the Donoughmore Constitution, the Executive Committee of Local Government went into this question and put up a detailed report to the State Council on the subject, which was unanimously accepted.

"When the new Parliament was elected, the Cabinet also approved of this idea, but later, Mr. D. S. Senayake felt that they should not be established at that time and the question was shelved. It will thus be seen that this is not a new idea.

"Regional Councils are really a step further in the decentralisation of administration. Today, we have bodies such as municipal councils, urban councils, town councils, and village committees. But still the old colonial kachcheri government continues. The Regional Councils, it was intended, should take over most of the work of kachcheries, so that the people of those areas, through their elected representatives, could deal with various matters.

"It must be realised that these Regional Councils will be under the control of Parliament. There are various powers that will be vested in them. It will be remembered that even under the Village Committees Ordinance, a large number of powers can be exercised by village committees in regard to health, roads, water schemes, agriculture, irrigation, etc. These powers can only be exercised under regulations to be framed by the local authority and approved of by Parliament.

The same position will exist in Regional Councils, too; all regulations framed by them would require the approval of Parliament.

Under the draft Regional Councils Bill which

has already been published, it will be noted that Regional Councils are given the power, amongst other things, to establish and maintain and public utility service, to promote and develop agriculture and food production, to undertake any services for the welfare of the residents, to investigate water resources and construct water channels and tanks and establish and maintain such other services as may be approved.

It will be noticed that these powers are wide in themselves. The Federal Party wished some of these powers to be specifically mentioned and to that I agreed with the proviso that the powers the Regional Councils would exercise would be carefully defined in the Bill.

It will thus be seen that there is an overall authority of Parliament over Regional Councils, the need for approval of their regulations also by Parliament, and the powers given to the Regional Councils will be defined in the Bill itself.

There is no reason whatsoever therefore, to fear that these Regional Councils in any way, amount to setting up Federal States.

One question arises regarding the power to be given to Regional Councils to select allottees for colonisation schemes. This seems to be the only point regarding the proposals in respect of Regional Councils that seems to have created some doubt. I should like, therefore, to give some further explanation of the position regarding this matter.

"The subject of colonisation will, of course, be a Central Government subject under the control of the Minister of Lands. Any powers given in regard to this subject to Regional Councils, as in the case of the other

matters mentioned, e. g., health, industries, etc., will be as mentioned in the Joint Statement, defining the Regional Councils Bill.

"One point that has been specially mentioned in the Joint Statement on Regional Councils has created some misunderstanding, i.e., the statement that Regional Councils should have the power to select allottees to whom lands within their area of authority shall be alienated."

"The statement seems to have created a misunderstanding to the effect that in every colonisation scheme within the area of a Regional Council land can only be allotted to those chosen by the Regional Council and that therefore, no one other than a resident of the area of such a Regional Council can be chosen as an allottee.

"Both the Minister of Lands and myself, in Parliament recently, explained the position. There are no grounds for such a narrow interpretation.

"As in industries etc. so in regard to the subject of colonisation there will be the powers rightly exercised by the Central Government on behalf of the country as a whole and powers that will be exercised by Regional Councils.

"If the Central Government spends many millions of rupees on a very large colonisation scheme that may happen to fall within the area of a Regional Council or even within the area of more than one Regional Council, the Central Government, while permitting the Regional Councils concerned to have by agreement with them a reasonable number of allottees to be chosen by themselves will find it necessary to choose for the balance of the allotments deserving allottees from overcrowded areas.

"On the other hand there will be a number of

small, colonisation and village expansion schemes in regional areas which will be reserved for the people of that area

F. P. Rejoinder

To begin with the Prime Minister stated in the House of Representatives that he would make a full statement in consultation with me. Those consultations have not taken place yet. Hence I was surprised to find that the Prime Minister has made a long statement to the press yesterday.

Amongst other points of disagreement there are two important ones which call for my observations. The first of these relates to the language issue.

In a statement made in the House of Representatives on April 25th 1957 the Prime Minister referred to his Four Points in connexion with the use of Tamil and as to the third of which he said:

"Then the other question, is the question of correspondence, and the transaction of business. That also flows from the position that the Tamil language is recognised as a medium of instruction. It flows from it, namely that those who are educated in that language should have the opportunity of addressing letters, getting replies and so on. I am not going into details. I am merely expressing certain general lines on which the government will work out a scheme with suggestions and consideration from others with regard to the reasonable use of Tamil."

This quotation and the context clearly shows that the four points and in particular the provision for the use of Tamil in regard to correspondence and the transaction of business was to be a permanent feature in the language policy of the government. In fact the provisions for the use of Tamil were intended by the Prime Minister to take away for all time from the rigour of the Sinhala Only Act. In yesterday's statement the Prime Minister means to restrict this provision as to correspondence, and transaction of business up to 1960 or for a short time thereafter. It pains me to state that there is a going back even on the Four

Point programme as announced in Parliament

The entire negotiations between us and the Prime Minister took place on the basis that the Prime Minister was not resiling from his Four Point programme as announced in Parliament, our position always being that the Four Point programme was by itself totally inadequate to meet the legitimate rights of the Tamil speaking people.

The second and the most weighty matter turns round our agreement on colonisation. The fifth clause of the agreement relating generally to the delegation of powers to Regional Councils reads: "Parliament is to delegate powers and to specify them in the Act. It was agreed that Regional Councils should have powers over specified subjects including agriculture, co-operatives, lands and development, colonisation, education, health, industries and fisheries, housing and social services, electricity, water schemes and roads. Requisite definition of powers will be made in the Bill.

Of all these powers, that relating to colonisation was specially considered and agreed on in the sixth clause as follows: "It was agreed that in the matter of colonisation schemes the powers of the Regional Councils shall include the power to select allottees to whom lands within their area of authority shall be alienated and also power to select personnel to be employed for work on such schemes.

"The position regarding the area at present administered by the Gal Oya Board on this matter requires consideration.

The language of this clause and the context include colonisation under all schemes whether major or minor. At no stage was a limitation to minor colonisation schemes only, contemplated or agreed on.

Power in this respect was to be wholly delegated to the Regional Councils. It was because of the inclusive effect of the earlier part of the clause the Gal Oya Board was specifically mentioned.

THE PHILOSOPHY OF.....

(Continued from page 1)

In other words, the ideal Satyagraha was expected to have an intensely spiritual aspect to which the Indian mind was so very responsive.

Satyagraha, it is said, elevated both the Satyagrahi as also the person against whom the Satyagraha was practised. It must ultimately benefit both, and at the end it became doubly blessed like Shakespeare's "quality of mercy" which benefitted both the giver and the receiver. The ideal Satyagrahi was to be indifferent to results like the Karma Yogi, who considered it his duty to do what was just and proper, regardless of the benefit, the result or the opinion of others. To him the very performance of what he thought was his duty was the sole fruit and so, in the struggle, Satyagraha knew no turning back nor defeat.

"The Satyagrahi must be wholly unarmed, and in spite of kicks, insults or worse must meekly stand the ground and be arrested without rancour or hatred—his suffering being sanctified by his love, devotion, sincerity and truthfulness."

The combined effect of all these go to transform the heart of even the hardest-hearted opponent. This, in short, is the philosophy of the ideal Satyagraha.

Gandhi again put into practise such a Satyagraha in 1917 when he refused to obey the unjust orders of the Motihari Magistrate. Gandhi had fought for the exploited labourers under the planters in Tea estates—a just cause—and wanted an inquiry to be held into the condition of

labour. The authorities refused and Gandhi refused to obey the order and his willingness to suffer imprisonment worked like a magic wand. Not only was his prosecution dropped, but a commission of inquiry as desired by Gandhi was appointed and Gandhi himself nominated as a member of the commission. This was Satyagraha by an individual and it electrified all parties and awakened "the soul of the nation" which adopted the use of Satyagraha as an effective weapon of non-violent-resistance.

Mahatma Gandhi once answering a question re Satyagraha had remarked "I do not regard myself as pure enough to undertake such a heroic mission. I am trying every moment of my life to attain the requisite purity of thought, word and deed. As it is, I confess that I am swayed by many passions. Anger wells up in my breast when I see or hear about, what I consider to be, misdeeds. All I can humbly claim for myself is that I can keep these passions and moods under fair subjection and prevent them from getting mastery over me. But the standard of purity that I want for any such heroic mission is not to have such passions at all... meanwhile let no man mock at Satyagraha or parody it."

In Ceylon, Tamils as well as Singhalese seem to resort to Satyagraha as a weapon of protest, if not resistance and are trying to put it to practical use. Let us hope that in Ceylon too, Satyagraha will have as its basis all the connotations of Gandhi's Satyagraha—"truth, love for all and hatred for none."

AUCTION SALE

In The District Court Of Jaffna
Case No. P/115

- Pakavathipillai widow of Markandu Vallipuram of Vaddukoddai West Vs. Plaintiff
1. Markandu Paramasivam of Vaddukoddai West, presently of Welfare Office, Seramban, Malayan Union.
 2. Markandu Navaratnam of Vaddukoddai, presently of Shanghai, Phang Estate, Bentong.
 3. Velupillai Vallipuram and wife.
 4. Valliammah of Vaddukoddai, presently of Rice Mill, Bagan Serai.
 5. Markandu Kanapathipillai of Vaddukoddai, presently of Municipality, Penang.
 6. Sangarappillai Palanippillai and wife
 7. Kanagammah both of Vaddukoddai, presently of Jalan Green Town Ipoh, Malayan Union.
- Defendants

Under and by virtue of the Commission issued to me in the above case, I shall sell by public auction the undermentioned property on Wednesday the 23rd of Oct. 1957, at 9 a.m.

PROPERTY REFERRED TO

All that piece of land called Kuppavudai with house, kitchen, well and plantations in extent 8 lms. V.C. and 12½ kls. situated at Vaddukoddai East shown in plan No. 656 of 21.10.56 prepared by Mr. S. Muttucumarasamy, Licensed Surveyor and Commissioner, bounded on the East by the property of Markandu Paramasivam (the 1st defendant), North by the property of the said Paramasivam and shareholders West by road and South by the property of the heirs of Visuvanathar Arulampalam.

Manipay,
30-7-57
(M. 59, 16)

S. MUTTUCUMARASAMY,
Commissioner.

Why Belgium Was Separated From Holland?

(Continued from page 1)

Economic Union comprising Holland, Belgium and Luxembourg a common set of tariffs was established round the union and most of the trade barriers were removed. The integration of the economies of these countries was no doubt a resumption of former historical trends.

If lack of statesmanship resulted in the separation of Holland and Belgium the emergence of wise statesmanship, though it must be confessed, at a rather late stage has preserved the unity of Belgium.

Linguistically Belgium is not homogeneous. French is spoken in the Walloon provinces in the South while Flemish is spoken in the Flemish provinces in the North. Although freedom to use either language is one of the principles of the Belgium constitution, French alone was used for legislative and administrative purposes in the years which followed the establishment of the Belgian State. The final settlement was achieved on regional lines by a law passed in 1932. Flemish is now the official language of administration, courts of law and schools in the Flemish-speaking provinces.

The moral for Ceylon is plain. It is arguable that by the setting up of an autonomous state for themselves, the Tamils may be subjecting themselves to great economic privations. But it cannot be taken for granted that the Tamils will abandon their goal on that account. Unless indeed some settlement can be achieved which satisfies the intense nationalist feeling awakened in them by recent events which without destroying the unity of Ceylon, eliminates the prospect of subjection to a Sinhalese Raj then it seems likely that political and sectional considerations will once again ride roughshod over all material considerations. Will not the Tamils say, "What does it matter how weak and poor our homeland is if only we are masters in it?"

S.S.C. Tamil Text Commentary

BOON TO BOTH
TEACHERS AND STUDENTS

Scholarly Commentary

ON

KUMBAKARNAN
VATHAIPPADALAM

BY

Vidwan K. Vendanar

★

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FOR FURTHER PARTICULARS

APPLY TO:

S. KANAGASABAI,
Shroff.

சாஸ்திரியை வழிநடாட்டுவதில் உதவிக்கொடுக்கக்கூடிய கருவிகளை
கோட்டுறை யாக செய்கு குறைவிலா துயிர்கள் வாழ்க
நான்மறை யறங்க ளோங்க நற்றவம் வேள்வி மல்க
மேன்மைகொன் னைவ தீதி வினக்குக வகை மெல்லாம்.

Printed and Published by Suppiah Ponnambalam Kandiah, residing at 245, Navalar Road, Jaffna, for and on behalf of the Proprietors, the Saiva Paripalana Sabhai, Jaffna, at their Press, the Saiya Prakasa Press, 450, K. K. S. Road, Vannarponnai, Jaffna, on Friday, August 16, 1957, Editor: R. N. SIVAPRAKASAM.