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NO. 29

A DECADE OF POLITICAL PROGRESS

(BY S. A. KANDASAMY)

Ceylon was governed for a century and a half by Englishmen from across the seas. For another three centuries before them, Ceylon came under western influence. During this period, the peoples of Ceylon were united by a common bond of subservience to the colonial powers. And more strongly under the British rule Ceylon was hammered into an united nation. Their rule in Ceylon resulted in a uniform system of administration, conducive to political harmony and economic prosperity. And in the course of the present century, ardent patriotism poured forth in the persons of Ramana-than, Arunachalam, Baron Jayatillake, James Pieris and Stephen Senanayake.

To be arithmetically correct, Ceylon would be completing ten years of independent self-government on the 4th of February 1958. And how far was this welcome development under British subjugation carried forward during this period of independence? It is well known and well-understood, that Ceylon had to try a unique political experiment, in a country with different communities. Any how it was a healthy desire that a unitary government was a possibility, and therefore all communities, the Tamils, the Muslims, and the Sinhalese favoured a unitary form of government for Ceylon. Today, what does the Political situation reveal? There is the semblance of a unitary government, but the nation is divided into two nationalities. And the verbiage of reasonable use of Tamil with Sinhala only in the language policy of the present government is liable to militate against the non-Sinhalese. This would be accepted by all. Further more it would be granted that the opposition to

the giving of an early adult franchise has been proved true generally and more convincingly by the enormous success of the Mahajana Eksath Peramuna at the polls for its Sinhala Only policy. This Sinhalese only legislation has upset the equality of status enjoyed by both Tamil and Sinhalese under the British and the Senanayake and Kotelawala governments. Equality of status for the languages is a prerequisite for the growth of a Ceylonese approach to all problems. To carry forward the political development under the British, it is very necessary that parity of status should be enjoyed by both languages, and all the more because Ceylon was going to have a democratic parliamentary government. After Independence, the U. N. P. was pledged to the policy of equality of status to the national languages. Astounded by

the developing situation against the demand for parity of status of Tamil, the U. N. P. held its historic session at Kelaniya to change the language policy of the party. It was a strong indication that the future was going to be a period of disintegration rather than of developments. The Satyagraha, the threats and counter threats of Satyagraha are a sign of the times. The language pact has cooled the passions over the controversy for the present, but the communal cauldron continues to boil and it is difficult to predict, when it will come into the open. The clauses about colonisation in the language pact contain issues very vital to the Tamils as well as to the Sinhalese. And any prospects to forge again a United Ceylon would very well be wrecked due to the colonisation clauses of the language

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One Un-Opposed in Jaffna M. C. Election

(Four sitting members Messrs C. Mututbamby, E. K. N. Selvathurai, Xavier and A. Nadarajah did not seek re-election. The L. S. S. P. has put forward 2 more Candidates than those in the previous election. Though the label of other parties has not been exhibited, there is reason to believe that the Elections are being fought on party lines.)

Ward 1: Mr A Swampillai (sitting member), Mr K S Chelliah, Mr I S Rasanayagam, Mr S Kulasegarasingham, and Mr A G Rasasooriar.

Ward 2: Mr P M John and Mr A Joseph.

Ward 3: Mr D James,

Mr M Jacob and Senator G Nalliah.

Ward 4: Mr Alfred T Durayapph (sitting member), and Mr K Sathiananthasivam.

Ward 5: Mr P Casipillai returned uncontested.

Ward 6: C Mahadeva (sitting member), Mr S Nadaraja and Mr A Sivakolunthu.

Ward 7: Mr A Nadarajah (sitting member), Mr Thuraisingham and Mr P Sivagnanasundaram.

Ward 8: Mr A Thurairajasingham (sitting member) Mr V Kanagasabapathy and Mr C T Navaratnam.

Ward 9: Mr S S Nava-

IL MAHA KACHCHI MANGALYA

On the full moon night of the month of Il (Karthika) is celebrated the above festival at Ruhunu Maha. Katragama Devale, Sylvan shrine dedicated to Karthigeya in the South east of Ceylon on the left bank of the river Menik Ganga. This is a very ancient temple worshipped by Sanyasins and householders alike who hold Karthigeya Murugan in high veneration. On this

(BY S. R.)

night the Lord is taken out on elephants back in perehera with customary rites to Valliamma Temple and back again to His temple. This event coincides with Karthigai Deepam that comes off in the month of Karthigai when the Sun is in Virchika (Scorpion) and the full moon is in Rishaba (Taurus) besides on Kartigai nakshetra we have Kumara-

ratnam (Mayor), Mr K Aiyadurai and Mr N Debalasundaram.

Ward 10: Mr M Karthigesan (sitting member), Mr A J Casipillai and Mr V Ponnudurai.

Ward 11: Mr V M M H Aboo Salih (Deputy Mayor), Mr Mohamed Kalialias Subbair, Mr S Joseph alias R Veerasingham and Mr S Habeeb Mohamed

Ward 12: Mr M Abdul Cader Abbas Hadir Sahib, Mr V S Masilamany and Mr M M Sultan (sitting member).

Ward 13: Mr K V Theivendran (sitting member), Mr M Balasingham, Mr S Rajaratnam and Mr S Veerasingham alias Thiarajah.

Ward 14: Mr R C Manmatherayan, Mr S Sevaratnam and Mr S Nadarajah

Ward 15: Mr J S Nicholas (sitting member) and Mr A Visuvanathan.

laya Deepam, on the full moon night Sarvalaya deepamm, on the Rohini nakshetra we have the Vishnuvalaya Deepam. Karthiga Deepam commemorates the event when Brahma and Vishnu failed to find the beginning (bottom) and (top) end of Siva when He appeared as a column of Light, Jothi Lingam, at Arunachalam. Astrologically the significance of the moon being exalted, Uchcha, in Rishaba and Neecha debilitated, in Virchika like Kethu and Rahu being in Uchcha in each of them is worthy of note. To commemorate this event we light bonfires in front of our houses, temples and hill tops. The popular belief among the pilgrims to Kataragama is that the pilgrimage at Ilmaha is equal in merit to vivic pilgrimages during Ehela (ashad) or Adi (July-August). This is probably because the full moon occurs in the Karthigai nakshetra so sacred to Karthigeya who was brought up by the Karthigai Virgins when He floated as an infant in lake Saravana. This sacred festival is celebrated in all Temples in India and Ceylon. It means light and the festival refers to the festival of lights. Light has always been a symbol of Knowledge and Wisdom just as it illuminates a place driving away darkness; so does Gnana illumine the mind and drive away ignorance. When the Sun enters the Southern hemisphere after the Autumnal equinox the arctic night begins and lasts till the vernal equinox. This Arctic night throws the land of the gods (Meru) into darkness and the necessity of light became clearer. Hence we have Deepavalli when the Sun and Moon came together in Thula (Libra) (October-November). When the festival of Rows of Lights is celebrated; showing that by weighing our merits (puniya) and demerits

(Continued on page 6)

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நமச்சிவாயவே நானறி நேத்துமே
நமச்சிவாயவே நன்னெறி காட்டுமே
திருக்கிற தந்தையர்.

Hindu Organ

FRIDAY, NOVEMBER 1, 1957

Treasure These Thoughts

Do not give the mind any chance of indulging in impure thoughts.

THE PUBLIC AND THE PADDY LANDS BILL

The enterprising effort of Mr. Philip Gunawardene, the Minister of Food and Agriculture, in presenting the Draft Bill on his pet theme of V. L. S. S. P. Socialism is certainly in deep and suggestive contrast to the uninspiring attempt of the Premier to publish his proposed legislation on his favourite pronouncements—Reasonable Use of Tamil and Regional Councils—The vigorous V. L. S. S. P. leader has set about the venture of introducing the Red 'Revolution' though under the necessary escort of the Blue Evolution, true to his promise at the last General Election. And as far as Minister Philip Gunawardene is concerned, the endeavour is both honest and skilful, for in his conception the 'end justifies the means.'

What the Public have to say on this bold piece of legislation is then the question that has to be answered here. It requires not the ability of experts on economic theories to discover that the underlying principle of the Paddy Bill is an all-out effort to increase the yield of production of rice in order to ensure self-sufficiency in food grains. For a matter of that, the same basic principle could be found in the achievements and attempts of the late

Mr. D. S. Senanayake and Mr. Dudley Senanayake.

Peasants and workers have their legitimate grievances and have to go a long way in their march towards amelioration. The lot of the *Have-nots* requires immediate and sufficient attention. The State has the right to remind the land owner of his duty to put his holdings into proper and full use. The cultivator has to be protected from being vultuously preyed upon by the land-lord. The attention of the absentee land-lord has to be drawn to the need of the nation for enabling industrious cultivators to put his lands to proper use. All these come directly and definitely under the purview of the Government. But the enthusiasm for piloting a Revolution in land-ownership cannot be allowed to over-ride consideration for others according to the dictates of the law of nature and conscience. Socialism must be of the natural order and the evolutionary type. It cannot be adopted or adapted from text-book theories and ideological expositions.

We do not think it necessary at this stage to analyse the various implications of the Paddy Lands Bill. Hence we have confined our attention to the broad outlines of principle and policy that underly the Bill. Let us, however, remind the V. L. S. S. P. Minister of an eminent Socialist's words.

"Show us not the aim without the way,
For ends and means on earth
are so entangled
That changing one, you
change the other too;
Each different path brings
other ends in view'.

SOCCER TOURNAMENT.

J. H. C.
GROUP CHAMPIONS

The soccer tournament among Jaffna Colleges has reached a very interesting stage. In Group 'B' the J. H. C. Eleven have become champions and have to meet the winners in the Parameshvara—Skandarodaya contest and Kokkuvil Hindu.

Kokkuvil Hindu have become champions in Group 'A' and have to meet Jaffna Hindu and the winners in Scandarodaya—Parameshvara contest.

CABINET DECISION ON COLCOMBO PORT

The Cabinet considered a memorandum by the Minister of Transport and Works on the report of the Commission of Inquiry on the working of the commercial sector of the Port of Colombo and reached the following decisions:

(1) That a public Corporation should be set by law for the purpose of taking over and carrying on the work now performed by the existing Land and Stevedoring Companies and that 25 per centum of the shares in the Corporation should be allotted to the existing operators, provided they are Ceylon citizens, and that the balance 75 per centum of the shares should be in the Government;

that if at any time after the establishment of the Corporation any of the existing companies wish to withdraw their holdings in the Corporation, they should have the right to sell their shares only to the Government;

that the Government should have the right, if it so decides, to buy the 25 per centum of the shares allotted to the operators;

that the Port Authorities should establish a Welfare Association so as to ensure better meals, canteens, rest rooms, housing, etc., for dock labourers;

that the following special machinery should be set up for regulating industrial relations in the Port:—

(a) A Port Joint Consultative Council consisting of an equal number of worker and employer representation on the model of the Joint Industrial Council in the United Kingdom. This Council will be presided over by an official Chairman, either the Port Commissioner or his nominee.

(b) In the event of no agreement being reached at the Port Joint Consultative Council, matters in dispute would be submitted for voluntary arbitration, if the parties are agreeable, within a specified time.

(c) If the attempted voluntary arbitration fails, the dispute should be referred to compulsory arbitration. At this stage the matter would be taken over by the Ministry of Labour. The Ministry of Labour would ensure that

there would be sufficient continuity in the panel of arbitrators inquiring into Port disputes, so as to give them the opportunity of acquainting themselves with the special problems of the Port industry.

(d) Every worker should be required to declare the name of the Union to which he belongs, as this information is necessary for the proper constitution of the Joint Consultative Council.

(e) This Council would take up all questions in dispute in the Port; including the revision of the Collective Agreement relating to hours of work, wages, etc.

That the Essential Service order should continue in force for the present.

The hours of work, rates of pay, and other conditions of work (including the payment of incentive bonuses) should be revised after joint consultation between employers and labour representatives and after adjudication, if necessary, under the new machinery.

That the Police should be primarily responsible for preventing pilferage in the Port and that the protection of Port, property should be the responsibility of the Port Guards.

that the system of tallying cargo for Customs purpose should be expedited, and the procedure for collecting rent from consignees should be revised;

that the clearance of cargoes imported by the Government Store-keeper and Food Commissioner should be expedited;

that the Government Store-keeper, the Food Commissioner and other departments should be required to pay demurrage and other port charges, warehouse rent, etc., in the same manner as a private consignee of goods;

that the Minister of Finance should submit to the Cabinet proposals for the expeditious removal of Government cargo from the Port;

that the financial implications of these proposals should be examined by a departmental committee with a Treasury representative;

that the highest priority should be given to the drafting of the necessary legislation.

Amendments To The Paddy Bill

(Subject to the following ten amendments the Government Parliamentary Group has approved the Paddy Bill.)

1 That Cultivation Committees should comprise 75 per cent cultivators and 25 per cent resident owners and not 100 per cent cultivators as proposed.

2, That Boards of Review appointed by the Minister will be the final authority on appeals against decisions of the Director of Food Production.

The original provision was that the Minister of Agriculture should be the final authority.

3 The Act will be effective throughout the country in 5 years and not in 3 years as proposed.

4. If owners who are not cultivators do (for good reasons) wish to sell their land or part of it the Government is prepared to buy it at the rates obtaining before the Bill came into force.

5. Those recognised as tenant cultivators should be restricted to citizens of Ceylon.

6. In the case of owner cultivators whose land comes within the purview of the Bill alienation of paddy land should not be done without the prior approval of the Director of Food Production (This is to prevent the sale of land to non Ceylonese).

7. In the case of a owner who had been working paddy land with hired labour before April 12, 1956 he will be permitted to continue to do so but the Cultivation Committees will have the right to fix proper wages.

8 In fixing the wages for labourers, the Cultivation Committee should generally follow the pattern of Wages Boards and act in consultation with the Director of Food Production.

9. A tenant cultivator should not use land of which he is the tenant for any other purpose but for paddy cultivation or such other cultivation as is contemplated under section 57 of the Bill.

10. The rent payable by tenant cultivators to owners which is to be determined by Cultivation Committees should not be more than 15 bushels per acre.

Or a quarter of the yield (The original proposal was 10 bushels or quarter of the yield)

SKANDA SASHTI

Astrological

WEEKLY FORECASTS

'SRI PATHY'

FROM—3—11—57 TO 9—11—57

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

Domestic affairs still continue to be troublesome. Troubles in the office and misunderstandings with friends also likely. Don't begin anything new. Better times ahead. So lie low for some time.

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

You will find opposition melting away this week. You will be able to steer clear of all obstacles. Friends and relatives will be very helpful. Financial gains promised week end.

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

Health must be given particular care for some more time. You will have no peace of mind. Conditions in office are improving. But beware of secret enemies.

CANCER Punarpoosa 4, Poosa, Ayilya [Kataka Rasi]

First day of the week will be troublesome. Maternal relatives likely to cause you some difficulties or your mother's health is likely to suffer. Beware of accidents. Clashes in the office also likely.

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

An unsettled week. Sunday afternoon, Monday and Tuesday must be spent with care. Rest of the week will be fairly favourable. But do not begin anything new.

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

First half of the week will be favourable for new deals. But there will be no mental peace. Wednesday, Thursday and Friday morning will be troublesome. Week end will turn favourable again.

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

A trouble some week. You will find it difficult to negotiate your ventures. Mental refreshness and ill health shown. You will be quick to lose your temper. Spend the last two days with care.

SCORPION Visaka 4, Anusha, Kettai [Vrischika Rasi]

Expenditure will rise. You will have to face much criticism. Eye troubles likely. New ventures will be delayed. Some changes in routine also shown.

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

A good week. You will be able to gain much financially. Work will be easier. Ruin to enemies also shown. But mind your health. Abdominal complaints likely.

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

You will be over worked this week. But sufficient reward is also shown. You will gain much fame. Social success and ruin to enemies indicated week end.

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

Most of your personal worries will end soon. Relatives will cause you some annoyance. Professionally a good week. A good period for investments.

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

You will have to be very careful in all your deals this week. Mental refreshness and ill health shown. A bereavement in the family circle also shown. Lie low and keep your temper under control for some time.

When the Sun and the Moon come together in the sign of Thula (Libra), we celebrate Deepavali or the festival of Lights, on the night of the fourteenth day of the waning moon. In the early hours of the morning, at moon rise, we have the ritual oil bath, wear new clothes and worship God either at home or in the Temple. The bath is called Naraka-Sathurdasisnanam, the bath that cleanses us as in the purgatory, a symbolic expression of purifying ourselves in body, mind and heart which

By

DR. S. RAMANATHAN

leads us in the enlightened path represented by the illuminated rows of lights. Deepavali, points the way that leads to Heaven. Hence Deepavali is an occasion for self analysis, paying of debts, giving of Dana (charity) and writing off of old accounts and starting new ones. It is a new year day. On the wake of this illuminated day we begin the observance of Skanda Sashti on the first day of the waxing moon after Deepavali with special vows of abstinence of the demands of the flesh and control of the senses including appetite. This Fast is said to be in memory of The Victory of Skanda, son of Siva, when He as Deva-Senapathi, led the Devas to victory over the Asuras ages ago. For us humans, the Asuras are the three malas, or impurities that afflict our soul. They are Anava, Karma and Mayai. Souls are classified into three varieties according to as one, two or three of these impurities are present Vignanakalar, Pralayakalar and Sakalar respectively. In our endeavour to purify

studies in radiation physics.

His cross country train trip through Canada and the United States took him first to Cornell University at Ithaca, New York where he was invited to stay with a local family.

Mr. Shivanandan will be doing a course of study in the Ontario Cancer Institute, Toronto.

ourselves we adopt the mortification of flesh by fast, penance and prayer while seeking the grace of Skanda. The six days fast comes to a climax on the evening of the sixth day of the waxing moon or Sashti, when Soora Sankaram or the slaying of the Asura takes place and we slay our own Asura, anava in us and seek by unconditional surrender to the Lord, His safe refuge, leaving everything to His will; after this there is no more I, my and mine; it is all His and His alone. The Lord knows no sorrow, pain of body and mind and He is deathless, (amara). By the defeat of the Asuras He restored to the Devas their amara or immortality which was symbolised by Devasena, daughter of Indra the King of the devas, being given in 'deva' marriage by her father to Skanda who made Her His consort. By our fast, prayer and penance we aspire to the Life everlasting by seeking grace of Lord Skanda. There is no difference between the son of Siva and Siva Himself; both are one; devotion to one is devotion to the other. Hence Skanda Sashti Vratam or fast is very popular among Saivites all over the world and the Skanda purana is read with piety in Temples and madams and explained to the devotees for whom these six days form a religious and spiritual retreat. Other works of devotion such as Kandaralangaram, Kanchar Kalivenpa and Kandasashti Kavasam etc are chanted by the Tamil speaking devotees. At the Soora Sankara festival on the evening of the sixth day most of the important events that took place in the original battle are re-enacted to bring home to the devotees the significance of each event. On the morning of the seventh day the fast is broken, often in the company of Holymen. The fast is observed for one, three, six or twelve years and terminated as instructed in the Sasthras. The most popular Temple for this fast is Thiruchendur in South India where Skanda is said to have listened to the prayers of the gods before he began his battle against the Asuras. Skanda Sashti and Soora Sangaram are celebrated in many Temples in Ceylon by Tamil speaking Hindus.

THIRUMULAR

Guru Puja Day 6-11-57

ஞானத்தின் மிக்க அறநெறி நாட்டில்லை
ஞானத்தின் மிக்க சமயமும் நன்றன்று
ஞானத்தின் மிக்கவை நன்முத்தி நல்காவாம்
ஞானத்தின் மிக்கார் நகரின் மிக்காரே.

"There is no path in the country superior to that of Jnana; There is no practice superior to it; The paths untouched by Jnana will not yield Mukti (liberation); Those who do not have Jnanam are useless for the country." C. V. N.

தெரிசிக்கப் பூசிக்கச் சிந்தனை செய்யப்
பரிசிக்கக் கீர்த்திக்கப் பாதுகாஞ் குடக்
குருபத்தி செய்யுங் குவலயத் தோர்க்குத்
தருமுத்திச் சார்பூட்டுஞ் சன்மார்க்கந் தானே.

"Sanmarka will of itself give Mukti to those who see, worship and reflect upon, touch, praise and adorn their head with the feet of the Guru." C. V. N.

(Origin and Early History of Saivism in South India).

Ceylon Student Visits U. S.

Mr. K. Shivanandan, 23 year old Ceylonese student, paid a visit to the United States on his way to Canada, according to information received

The information which appeared in a news item in the Buffalo Courier Express states that Mr. Shivanandan stopped briefly at its newspaper office to look inside the Courier Express plant.

He was on a short stop-over in Buffalo, to catch a Toronto bound plane.

The news item added that Mr. Shivanandan is a physics student, who arrived in Vancouver, B. G., in mid-September from Melbourne, Australia where he started his

DR. RADHAKRISHNAN. ON 'WRITERS'

Dr. S. Radhakrishnan in his Presidential address to the fourth session of the PEN conference held at Baroda referred to the remarks made by the Prime Minister that writers must be sensitive. "Freedom", "Justice", "Aggression", "Peace", and "Truth" were all loosely used and said: Ancient philosophers emphasised the importance of words. It was essential that the writer had proper vision and control over the ingredients of language.

The responsibility of writers was increasing in the "new age being built up before our very eyes". The most important thing was the scientific and technical revolution was passing. They must analyse the increasing implications of man's triumph over distances, the material contacts, between the East and West and the spiritual emotions "by which we take the world as an integral part".

"If we believe in the oneness of the world, what is it which prevents us from achieving that goal of one world?"

Unfortunately exploitation of scientific inventions for political ends was a disturbing note in a world yearning for peace. It was obvious that if there was peace in the world to-day "it is due to the efforts of men like our Prime Minister Nehru."

Great care had to be exercised in a situation "where there is a stalemate which can be easily disturbed".

There was conflict in the mind of man with his own self, "Unless we establish peace in our own selves the world would continue to be a nightmare for mankind hankering for peace."

The conquest of man's own nature is more necessary to establish the resources of the soul. The world, in spite of the great achievements of man, did not appear to be regaining its tranquillity.

The spirit of man was greater than all other forces. Man could overcome all these forces and put them in a different track, if he was prepared to take the lead, master the forces and bring about a community of mind.

"It is in our hands to mould the future. There is no power on earth which can prevent the vision of the human mind." It was therefore the duty of the literary artists to look at the condition of the world, take into account all the forces and push them in the direction of friendship and goodwill among nations,

ORDER NISI

IN THE DISTRICT COURT OF
POINT PEDRO

Testamentary Jurisdiction
No. 596

In the matter of the intestate Estate of the late Kanthainar Sabapathippillai of Puloly West.

Deceased

Sabapathippillai Thevakurupathar of Puloly West presently of Kandy

Petitioner

1. Kannakaippillai widow of Sabapathippillai, 2. Sabapathippillai Paramsothy 3. Sabapathippillai Rajasekaram, 4. Sabapathippillai Arumugampillai all of Puloly West presently of Kalmunai

Respondents.

This matter coming on for disposal before Thamby Durai Esquire, District Judge, Point Pedro on the 14th day of October 1957 in the presence of Messrs Kandaiya and Mailvaganam Proctors on the part of the Petitioner and the affidavit of the petitioner dated 3rd day of October 1957 having been read.

It is ordered that the petitioner is the Administrator of the estate of the said Intestate and is entitled to have Letters of Administration to the estate of the said Intestate issued to him unless the Respondents or any other person shall on or before the 29th day of November 1957 show sufficient cause to the satisfaction of this court to the contrary.

This 14th day of October,
1957.

(Sgd). S. Thamby Durai
District Judge

Drawn by
Kandaiya & Mailvaganam
Proctors for Petitioner

(O. 115 1 & 8)

Prohibition Commission On 'The Progress In India'

(Concluded from last issue)

But these experiments were shortlived. The resignation of the Congress Ministers on the outbreak of the Second World War resulted in the virtual abandonment of Prohibition in these States. It was only with the attainment of complete Independence after the war that India was able to shape her destiny as she desired.

When the Constitution of New India was framed Prohibition was included in Article 47 as one of the Directive Principles. As distinct from a Fundamental Right a Directive Principle is not justifiable, but that it imposes a strong obligation on the Constituent States in the framing of policy and law has been recognized. Article 47 directs that—

"The State shall regard the level of nutrition and the standard of living of its people and the improvement of public health as among its primary duties, and in particular, the State shall endeavour to bring about Prohibition of the consumption, except for medicinal purposes, of intoxicating drinks and drugs injurious to health."

Many States introduced Prohibition in total or partial forms in accordance with this Directive. At the time of our visits to India in 1955 and 1956. Prohibition was totally enforced in four States, namely, Bombay, Madras, Saurashtra and Andhra, though in the case of Andhra certain remote tribal areas called the Agency tracts were excluded from the operation of Prohibition. Conditions of partial Prohibition existed in the following States:—

Assam, Madhya Pradesh, Orissa, Punjab, Uttar Pradesh, Madhya Bharat, Mysore, Travancore-Cochin and Himachal Pradesh.

According to available figures the total area under Prohibition in India comprises about 28 per cent. of the country and includes about 36 per cent. of its population. This is indeed a vast achievement considering that the population of India was nearly 370 million at this time.

In 1954 the Planning Commission of the Government of India set up a Prohibition Enquiry Com-

mittee on the grounds that, "with the object of developing a national programme for the fulfilment, with wise public support, of the Directive Principle of the Constitution, it is desirable at this stage to review the experience gained and to find solutions for the problems and difficulties encountered in recent years". (Government of India Resolution—16th December, 1954). The Committee's report recommended that Prohibition should be regarded as an integral part of the Five Year Plan and that all states should make preparations for completing nation-wide Prohibition by April 1, 1958, Steps that may be taken were also indicated. The Planning Commission in its Second Five Year Plan accepted these recommendations generally, though it felt that fixing a specific target date for all States was unnecessary. It felt that each State should be allowed to work out a programme suitable to individual conditions so long as Prohibition was achieved within a reasonable time.

In the succeeding paragraphs we give short accounts of the salient features of Prohibition in the States we visited. In Bombay State, which covers an area of 111,434 square miles and has a population of 36 million people, the introduction of Prohibition took the form of a phased programme. This commenced in 1946 and was completed on 1st April, 1950. Each phase or stage progressively reduced the facilities for drink. The sale of intoxicants was cut by 25 per cent. every year, the number of dry days per week was increased and the strength of liquor and number of liquor shops reduced. At the same time duties were increased and punishments for liquor offences enhanced. The method of phased introduction was expected to provide consumers, as well as investors in the liquor business and their employees, with enough time to adjust themselves to the demands of total Prohibition, while the authorities could study the requirements and prepare the machinery to tackle such a complex change.

JAFFNA CENTRAL COLLEGE

NEW ADMISSIONS 1958

Applications for admissions to all Classes from Lower Kindergarten to University Entrance and Advanced Level Classes should be made on or before the 1st December 1957, on prescribed forms obtainable at the College Office. Tests for Prep G. C. E. down wards will be held on 14th December 1957.

REV. DR. D. T. NILES
Principal.
(M. 142 1 & 15)

ORDER NISI

IN THE DISTRICT COURT OF
POINT PEDRO

Testamentary Jurisdiction
No. 594

In the matter of the intestate estate of Chinniah Sokalingam of Puloly South.

Deceased.

Ponnamah widow of Sokalingam of Puloly South.

Petitioner

Vs.

Minor 1. Sockalingam Venayagalingam of Puloly South

.. 2. Lingeswary daughter of Sockalingam,

.. 3. Linganayay daughter of Sockalingam,

.. 4. Lingarani daughter of Sockalingam,

.. 5. Sockalingham Analingam,

.. 6. Sockalingam Krishnalingam,

.. 7. Murugesu Sivagurunathar all of Puloly South

Respondents.

This matter coming on for disposal before S. Thamby Durai Esquire, District Judge, Point Pedro, on the 21st day of September 1957 in the presence of Mr. N. A. Rajaratnam Proctor on the part of Petitioner and the Affidavit of the Petitioner dated the 21st day of July 1957 having been read;

It is ordered that the Petitioner abovenamed be and she is hereby declared entitled as widow of the deceased abovenamed to have Letters of Administration to the estate of the deceased issued to her accordingly.

It is further ordered that the 7th Respondent be and he is hereby declared appointed Guardian-ad-litem over the person of the 1st to 6th Respondents minors unless the Respondents abovenamed or any other person or persons interested shall on or before the 1st day of November 1957 show sufficient cause to the satisfaction of this Court to the contrary.

It is further ordered that the said minors 1st to 6th Respondents be produced in Court on the 1st day of November 1957.

This 21st day of September
1957.

Sgd. S. Thambydurai
District Judge

Drawn by
N. A. Rajaratnam
Proctor for Petitioner
(O.112 25 & 1)

The Hindu Federation And The Religious Advisory Committee

(The All-Ceylon Hindu Federation explains its action regarding the Hindu Religious Affairs Advisory Committee appointed by the Minister of Cultural Affairs.)

The Federation forwarded its final proposals to a Constitution Drafting Committee appointed by the Minister, suggesting the drafting of a workable constitution in consonance with the views expressed by 44 Constituent Associations of the Federation. The Drafting Committee thereafter prepared its own Constitution and also decided to recommend the full list of 25 members to the Minister of Local Government and Cultural Affairs for appointment to the Advisory Committee in accordance with the request of the Ministry to that effect.

The Ministry of Local Government and Cultural Affairs, after a delay of several weeks, rejected the Constitution proposed by the Minister's own Drafting Committee and framed a constitution of its own according to which the Minister appropriated to himself the right to nominate an Advisory Committee of Hindus solely on his own responsibility without any advice from any body or bodies of Hindu Associations.

The Council of Management of the All-Ceylon Hindu Federation met on 8th September, 1957 to consider the action of the Minister and passed certain resolutions (circulated to Constituent Associations by letter dated 25th September, 1957), (1) objecting mainly to the principle of the Minister nominating a Hindu Advisory Committee to advise himself on Hindu Affairs entirely at his discretion without any representative character of its own, and (2) seeking to enlighten the Minister on the representative status of the Federation and the fact that the Federation itself has already given appropriate representation to all its Constituent Associations including the Vivekananda Society, more in fact than what the Minister himself has done to that Society in his own arbitrary appointments. In pursuance of the resolution of the Council of Management, a deputation of the Federation, comprising the following members, interviewed the Minister of Cultural Affairs on 9th October, 1957 and explained its views very fully:—

1. President of the

Federation, who is also a Patron of the Vivekananda Society, President of the Thiruketheeswaram Temple Restoration Society etc.

2. Secretary of the Federation, who has been President of the Vivekananda Society for five years until July last and holding important offices in other societies.

3. Mr S. Somasundaram (Vice-President of the Vivekananda Society and Trustee and Treasurer of Thiruketheeswaram Temple Restoration Society)

4. Mr. S. Mahadavan (Secretary and member of the Board of Management of the Hindu Educational Society)

5. Mr. K. Mathiaparam (Vice-President of the Vivekananda Society. Kataragama Thondar Sabai and Thiruketheeswaram Temple Restoration Society)

6. Mr. A. C. Nadarajah (Vice-President of the Vivekananda Society)

7. Mrs. T. Nallainathan (Secretary, Saiva Managar Kalagam)

8. Mrs. M. Thambiah of Divine Life Society, Colombo.

9. Mr. A. Sinnathamby (President, Kataragama Thondar Sabai)

10. Mr. M. Ambalavanar (Vice-President of the Vivekananda Society)

11. K. Sittambalam, as Secretary of the deputation.

The principal points stressed by the deputation in their discussions with the Minister may be mentioned:—

(1) It offered the full co operation of the All-Ceylon Hindu Federation in regard to all matters affecting Hindu Religious Affairs.

(2) It urged that there should be a proper Constitution for the setting up of an Advisory Committee on Hindu Religious Affairs and that such constitution should provide for a substantial number of members of the Committee to be appointed by the Minister from a panel of nominees recommended by the All-Ceylon Hindu Federation in consultation with its Constituent Associations.

(3) It added that it was not interested in the nominations of any particular person or persons to the Advisory Committee but only in ensuring that all persons appointed to the Committee possessed some representative capacity.

The Minister gave a patient hearing to the deputation and said that, after the Ministry had studied the various aspects

of the matter in the light of the representations made by the deputation, he would contact the Federation again before a final decision is taken in regard to the Constitution and the appointments under it.

The Federation would like to submit to all its Constituent Associations and the Hindu public that the overriding principle at stake is whether the Minister of Cultural Affairs including Religious Affairs, who is likely to be invariably a non-Hindu, should nominate his own Advisory Body of Hindus at his unfettered discretion. Should the Hindu public acquiesce in this procedure, it would be open to the Minister to plead, in any controversial matter affecting the Hindus, that he is acting on the advice of a body which is representative of the Hindus of the country, but which, in fact, comprises his own nominees. What we ask for is the exercise of an elementary democratic principle.

Letter to the Editor

Anti Aparthied Day

Sir,

Recently a declaration signed by 123 representatives of 38 nations among whom were Earl Russell, Messrs. Arnold Toynbee and Trygve Lie was issued calling for meetings of protest against the apartheid policy of South Africa. They have decided to observe the 10th of December—the Human Rights Day—as the protest day also.

Democracy in Ceylon is waning. Human Rights are being impugned with impunity. A novel kind of apartheid policy is in the offing. There is no planned education for democracy.

I implore that you make a touching appeal to the Heads of various institutions to arrange for the observation of this day as part of democratic education worthy to be sponsored by them all.

Yours etc
V. Veerasingham

Manipay
30-10-57

CURRICULUM OF SENIOR CLASSES

The Education Department has recommended to the Minister of Education that the curriculum of Senior classes (once the S. S. C. examination is abolished) should consist of at least six subjects— including three compulsory subjects.

The three compulsory subjects recommended are—(1) The first language, (2) English as the second language, and (3) Arithmetic or Elementary Mathematics.

The first language has been defined by the Department as (1) Sinhalese or Tamil or (2) English—for those whose mother tongue is not Sinhalese or Tamil. In the case of those whose mother tongue is English, the compulsory second language will be Sinhalese or Tamil.

The three compulsory subjects will form a common core. The other three subjects will depend on the courses followed by the students.

The department has recommended that students following academic courses should take at least one science subject or practical subject and students following practical courses should take one Science or Arts subject. It has further recommended that those students who followed Science courses should take an Arts subject or a practical subject.

(C. D. N.)

To all to whom it may concern

I, T. Karalasingam of Nuwaraeliya Kachcheri, hereby inform the General public that the full consideration due on the Promissory note dated 15-7-56 made by K. Nagalingapillai of Atchuvely has been received by me in full and the said note is hereby cancelled. My executors administrators and assigns have no claim whatsoever on the said note.

T. KARALASINGAM
Jaffna, 26-10-57.
(M. 143 1).

SAIVA SIDHANTHA CLASS

The above class which was conducted by the late Mr. C. Nagiah is being conducted now by Dr. V. Ponniah B. A. (Hons.) Ph. D., Member of Government Tamil Glossary Committee. The class will be conducted in the Sabhai Navalar Hall on Mondays commencing at 5 p. m. Those who are willing to join this class are welcome.

M. MYLVAGANAM,
Religious Propaganda Officer.

Saiva Paripalana Sabhai,
Jaffna, 30-10-57.
(M. 145, 1, 8 & 15)

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(M. 134 25 & 1)

ORDER NISI

IN THE DISTRICT COURT OF
JAFFNA

Testamentary Jurisdiction
No. 365

In the matter of the
intestate estate of the
late Ramu Murugesu of
Maviddapuram

Deceased.

Katpakam widow of R.
Murugesu of Mavidda-
puram

Petitioner

Vs.

Minor 1. Murugesu Naga-
lingam of Mavid-
dapuram

2. Nallammah
daughter of
Murugesu of do

G.A.L. 3. Ramu Thamo-
thary of do
Respondents

This matter coming on for disposal before P. Sri Skanda Rajah, Esquire, District Judge, Jaffna on the 9th day of September 1957 in the presence of Mr. M. Sithambaranathan, Proctor on the part of the Petitioner and the affidavit of the petitioner and the Petition having been read.

It is ordered that the abovenamed 3rd respondent be appointed Guardian-ad-litem over the minors the abovenamed 1st and 2nd respondents to represent them in this action and that the petitioner be declared entitled to Letters of Administration to the estate of the abovenamed deceased as widow of the abovenamed deceased and that the same be issued to the petitioner unless the respondents or any other person interested shall appear before this court on or before the 14th day of October 1957 and show cause to the satisfaction of this court to the contrary.

It is further ordered that the abovenamed minors should be produced in open court on that day.

This 9th day of September
1957

P. Sri Skanda Rajah
District Judge

Drawn by
M. Sithambaranathan (Sgd)
Proctor for Petitioner
14-10-57

Time to show cause is
extended till 13-11-1957

N. S. (Inted)
A. D. J.

(O. 116 1 & 8)

A DECADE OF POLITICAL

(Continued from page 1)

age agreement. At this point it is fit to ask whether the Tamil and the Sinhalese people have come to the parting of the ways. The answer is in the negative. We live in a country with a common heritage, a common culture and an affinity of religions that have much in common between them. Nevertheless a political disillusion both among the Sinhalese and the Tamils forestalls a grave situation. In the circumstances, the worst political structure that could be contemplated for Ceylon is a complete separation of the communities. A separate Tamil Kingdom and Sinhalese Kingdoms are things of the past. Given the statesmanship and sanity in human dealings, bloodshed could be avoided in solving the problems of the body politic. Amidst the political jugglery and dishonesty and disintegration—the L. S. S. P., led by Dr. N. M. Perera deserves the highest commendation. This party has held fast to its policy of parity of status for the national languages in telling times, when the masses were being swayed from one party to the other. As a parliamentary democratic socialist party, the policy of the party cannot be questioned. For the progress of this country, this party has done devoted service.

Apart from the language issue, which is the dominating question in today's politics, what are the features of development in the political scene in the last decade. All the communities compromised on the question of the National Flag. The flag question was the subject of protracted negotiations between the major communities. After the granting of independence, the question of the flag assumed serious proportions, as much as the problems in the economic field. The unity of Ceylon was however preserved by an agreeable settlement. A six-year plan of economic development was launched by the U. N. P. government, but this proved in the end to be an Himalayan failure. A reasonable success of this scheme would have arrested the instability and preserved the political unity of the nation. Promising the moon, the U. N. P. had leapt into the dark. The U. N. P. was going very fast in all spheres of government, in

trying to convert a stagnant economy all very soon. The U. N. P. was breeding hatred and rebellion. The August harlot of the U. N. P. era is an outstanding case in point.

However, a definite progress has been also made. Especially in external relations, a notable improvement has been made. When Ceylon obtained independence, Britain had still naval and military bases in Ceylon and continued to have them thereafter. Ceylon had not been recognised for admission to the U. N. O. She had little or no influence in the international arena. Self-government of the Dominion Status type is being transformed in a absolute self-government with the abrogation of the Defence agreement with Britain. And today I should say, Ceylon has established diplomatic relations on a large scale which is out of proportion for a small country of the size of Ceylon.

In the field of general government of the country the western idea of democracy was said to be the general theory of the governmental system. Ceylon was heralded into a little England following the constitutional practices in England. A Governor general was the counter-part of the Queen of England. Two houses of parliament as in England, came to be there. An undue emphasis was made on the democratic nature of the government within a few years of independence. A slow evolution of the constitutional system in Britain could not be copied and followed in a day. And surely what took Britain centuries could not be achieved in a decade. To the credit of Ceylon politics it should be stated that thuggery and corruption at elections are on the decline. Under the first two prime Ministers, there was no party government as we find in Britain. All communal parties—the Sinhala Maha Sabha as well as the Tamil Congress went into Coalition with the U. N. P. Don Stephen Senanayaka was the moving figure of the Government rather than party objectives. The M. E. P. which is the ruling party today is not a political party according in the strict sense but a union of political groups hold-

II Maha Kachchi Mangalya

(Continued from page 1)

(papa) in the (Libra) balance of our conscience the path to Heaven is lighted up and illuminated. Deepavali is followed by the fast of Skanda Sashti which purifies us and makes us fit for the Kingdom of Heaven by mortification of flesh and self discipline. This path directly leads us to the great light which could not be fathomed by Brama and Vishnu and represented in the symbol of Karthiga Deepa. The time chosen is when the full moon is Utcha in Taurus and is in full power to give us its full effect to our intuitive consciousness so dear to the yogee. The gods celebrate these events in the heavens where Deepavali is represented by the milky way and holy beacon or Soka-pana by the cone shaped Rohini nakshetra in Rishaba and we humans emulate the gods on earth by our symbols, rituals and rites, meditation and enlightenment. A reflection of these rites and customs will show that the ancient cult of Shiva was based on not only mere faith but also on astronomical and yogic facts which appear as mysterious to us. The moon having its effect on vital fluids (Soma) has the key to these divine mysteries.

ing their own views on the politics of the country. The foundation of the Bandaranayake government is not as strong as D S. Senanayake's. The position of Prime Minister Bandaranayake is very much weaker than the all-commanding position of D. S. Senanayake in Lanka's first Cabinet. The Soulbury Commissioners in recommending a unitary form of government for Ceylon wanted weightage for the minority communities in the government of the country. They suggested this as a measure of solving the communal problem in Ceylon. But in today's Bandaranayaka's Cabinet, no representation is given to a preponderant minority community. That "the majorities ought to have their way, and the minorities ought to have their say" could be (acknowledged as) a political maxim; yet is that true of communal majorities and minorities?

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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APPLY TO:

S. KANAGASABAI, Shroff.

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மேன்மைகொள் சைவ தீதி விளங்குக வலக மெல்லாம்.

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