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NO. 50

THE REVISION OF THE
CONSTITUTION

IV. Representation: The Hoax
Played On The Tamils

(BY A STUDENT OF POLITICS)

(Continued from last issue)

To put forward a scheme of representation, to be incorporated in the Constitution and then to exclude from it all reference to franchise which alone could give reality to the scheme was incongruous and meaningless in the extreme. The Soulbury Commissioners, no doubt, realized the incongruity and meaninglessness of the whole thing but instead of adopting the only proper course, that of insisting on the inclusion of adequate franchise provisions in the Constitution itself, they were content to give expression to pious hopes, to warn the Ministers and to recommend three safeguards two of them to be included in the Constitution. The Commissioners' pious hopes were expressed in the following terms:—

"In view of the ban on emigration imposed by the Government of India in 1939, few of the unskilled workers now (1945) in Ceylon can have been resident in the Island for less than five years. A large number have been born there and under the new Constitution, if our recommendation is accepted, it will be within the power of the Government of Ceylon to regulate further admissions. Consequently, the Government of Ceylon will have the ability as we feel sure it already has the desire to assimilate the Indian community and to make it part and parcel of a single nation."

"We...attach importance to the declaration of the Ceylon delegates at the conference of September, 1941, that 'there is a

body of Indians in Ceylon who, by birth and by long association have so identified themselves with the affairs of this country that their interests are no different from those of the indigenous population."

The Commissioners' warnings are expressed in the following quotations from their Report.

"But we must point out that any decision of the Government of Ceylon upon the conditions of the enfranchisement of the Indian unskilled workers will have an important effect on our recommendations regarding the terms of reference of the Delimitation Commission proposed in S P. XIV (i.e. the Ministers' Constitutional proposals) and upon our approval of the distribution of electoral districts outlined therein.

"The forecast of results also indicated 14 electoral divisions in which the Indian Tamils, principally estate labourers, would preponderate. At the moment they have only two elected representatives in the State Council. We think that estimate should be accepted with caution, for it depends largely upon certain considerations affecting the franchise of those labourers with which we have already dealt. Subject, however, to those considerations we agree that a figure approximating to the estimated result could be achieved within the terms of reference which we propose for the Delimitation Commission"

"The franchise itself is only a means to an end

and the end is to give people such a share of political power as may enable them to redress their grievances themselves. But their ability to do this involves the absence of any discriminatory legislation regarding franchise and an adequate measure of enfranchisement.

"It will be apparent that if anything in the nature of a harsh or restrictive policy regarding the enfranchisement of Indian unskilled labour were pursued, the basis of minority representation in the new legislature would be materially affected and the number of representatives available to protect the interests of Indian labour seriously diminished."

One of the safeguards, the Commissioners recommended was that in addition to people of Indian origin obtaining the franchise by other means, the special provision in the Donoughmore Constitution which enabled any applicant who could furnish satisfactory evidence of five years' residence to obtain the franchise on the production of a certificate of permanent settlement should continue.

The two safeguards recommended by the Commissioners and later included in the 1946 Constitution were:

1. The Parliament of Ceylon shall not make any law rendering persons of any community or religion liable to disabilities or restrictions which persons

(Continued on page 6)

OUR PRIESTHOOD

(By SOURI RAYAN)

Man has been gifted with a body, mind and soul and if these are harmoniously blended together a good personality could be developed. For the body one needs good nourishing food and drink, healthy exercise and games, sport, sleep and rest, all of which promote health. Mind could be cultivated by learning and the soul needs religion. An integration of all this forms a well tried discipline, such as the Vedic or Saiva way of life. When a child is born it is guided on proper lines of conduct and behaviour and learns to discriminate between what is acceptable to Society and what is not. The first thing that it learns is to love its mother, father brothers and sisters. Later it learns to honour and revere its own parents

This is the foundation of all true culture. Such a child when grown up will be able to honour not only its own parents but others too such as the Guru. Mother, father, and Guru are visible representatives of God, worthy of worshipful reverence. Then as it grows it learns to appreciate what is good and bad in life and between virtue and vice, clean and unclean, pure and impure, and what is sacred and profane, etc. In this the ideals placed before the growing individual make an impress on the plastic mind and for this purpose the Ithihasas which inculcate the principles of Dharma, Artha, Kama and Moksha become very useful. The revelations give an idea of God and the puranas make abstruse subjects clear by their allegorical stories. The most important sacrament is the yagnodwijam or the sacrificial rebirth i.e. we are all born once when we come into this world but a second birth occurs when we accept our faith in the revelations and belief in God etc.

This is the cardinal factor in Hinduism and who

ever has not gone through this second birth is not entitled to the study of the scriptures or to the sacraments. The key to this second birth is the active intention of a better life and when any lapse occurs repentance and penitance done sincerely and with full conviction alone can restore the individual to grace. For this prayers and vows with sincerity of purpose help the individual to seek the grace of God without which nothing will be of any avail. If one truly is devoted to God and leads the path of Righteousness the chances of any lapse are very remote indeed. This second birth brings about a complete change in the individual mentally and morally that one becomes a different person. To effect such change nothing is so useful as the spiritual guidance of a really holy person as Guru, whose mere touch look or word of power is sufficient. Such Gurus are rare and one's past Karma will determine the availability of such a spiritual master. Such a master will come when the disciple is fit enough to receive the initiation. A good example of such initiation is the one that Narendranath Dutt (the future Swamy Vivekananda) had when he met Sri Ramakrishna Paramahansa when the former was in earnest Search of God or Reality and was re-born as Vivekananda.

Such a rebirth is not confined to Hinduism alone but is found in some form or other in the other religions too where an individual becomes entirely changed after contact with a holy person. Similarly when an individual falls from grace due to evil company one may call it also a rebirth or death. After a sacramental second birth a person is invested with the three stranded thread to remind him

(Continued on page 3)

NOTICE

The Saivaprakasa Press and the Offices of the Hindu Organ and Inthasathanam will be closed on Wednesday the 2nd proximo on account of Vannai Vaitheesvarankoil Car Festival.

Manager.



திருச்சிற்றம்பலம்.

நமச்சிவாயவே ஞானமுங் கல்வியும்
நமச்சிவாயவே நானறி விச்சையும்
நமச்சிவாயவே நானென் றேத்துமே
நமச்சிவாயவே நன்னெறி காட்டுமே
திருச்சிற்றம்பலம்

Hindu Organ

FRIDAY, MARCH 28, 1958

Treasure These Thoughts

God is light and joy. God is love and wisdom God is the supreme power that controls all the world. Such a God dwells in the hearts of us all. To realize Him is the supreme purpose and the goal of life.

SINHALA SRI — IN
SUBTLE RETREAT?

'ACCEPT motor vehicles whose number plates innocently display the Sinhala 'Sri' and solve the pressing problem of Omnibus Transport in the North and the East or put up with the inconvenience of a service that is provided by unserviceable and dilapidated old buses'. In these words can be summarized the merciful working of the mind of the Manager of the C. T. B. Nearly fourteen months have passed since the launching of the Anti-Sri Campaign. The intervening events, the B-C Pact and other assurances of an early settlement of the problem of Official Language, may have made the people become less enthusiastic in their resistance to Sinhala Sri. But the fact remains that the Tamil-speaking people have not accepted the propriety of inserting 'Sinhala Sri' in the number plates of motor vehicles.

Premier Bandaranaike may be comforting himself by the thought that by lapse of time even fundamental differences can be removed. The Minister of Transport may beat a hasty re-

treat and order that all Omnibuses with 'Sri' number plates be withdrawn from the North and the East and prevent a demonstration against Sinhala 'Sri'. But the Tamil speaking people cannot be coerced into accepting the principle of 'Sinhala Only' by ingenious moves including the posing of the double-edged problem of Bus Transport—submit to Sinhala Sri and have road-worthy buses or be resigned to the rugged fate of struggling with unroad-worthy vehicles.

Premier Bandaranaike who so very feelingly calls for good-will, mutual understanding and co-operation, as the corner stones of his so-called ideal of democratic socialism, must realise that the display of Sinhala Sri in Buses at a time of great dissatisfaction in the Nationalised Transport Service with a view to winning the approval of the Tamil speaking people at the disguised threat of an unsatisfactory Omnibus Service cannot draw any response from the Tamil speaking people but will only invite a united and re-inforced resistance to Sinhala Sri.

In reply to Mrs. K. P. Rajaratna's question in the House of Representatives, Premier Bandaranaike unequivocally stated that the supreme status of Sinhala had not been lowered even infinitesimally. Minister Marikkar went a step higher and merrily declared that the use of Tamil had no place under the 'Sinhala Only' Act. These statements are significant. Equally significant will be the resistance of the Tamil speaking people to 'Sinhala Only'.

WHAT'S ON

Red Displaces Red!

The revolution is on? Khrushchev has replaced Bulganin as Soviet Premier.

Breaking Legs!

Hitting out at L. S. S. P. Premier Bandaranaike declared that the masses would soon break the other leg of the M. P. for Kotte! Democratic Socialism requires M. E. P to adopt revolutionary socialism as a necessary means.

EMPHASIS MUST BE ON
ECONOMIC DEVELOPMENTDr. H. W. Thambiah
On Education

"The Schools in this Island will have to re-orient their ideas on education. With the rapid growth of population and with growing unemployment, greater emphasis must be placed on Agriculture, Industries, Commerce, and other promising sources of employment, observed Dr. H. W. Thambiah, Q. C., Commissioner of Assize in proposing the toast of the College at the Jaffna Hindu College O. B. A. Annual Dinner.

Dwelling on the medium of education, Dr. Thambiah said that English being a world language should be studied as much as the national languages and that for the purpose of creating mutual understanding between the people of the country a knowledge of languages other than the mother tongue was necessary.

Continuing his observations on the problem of unemployment, Dr. Thambiah cautioned the youth against the gravity of the problem and stated that the immediate necessity was increased production and economic development. Dr. Thambiah in conclusion paid a great tribute to the illustrious founders of the College who drew inspiration from the teachings of Sri La Sri Arumuga Navalar and established an institution true to the rich traditions of the people and also referred to the valuable contribution of a long line of Principals.

Mr. V. M. Asaipillai, Principal, Hindu College who presided replying to the toast proposed by Dr. Thambiah said that apart from teachers, students, the Department and the management, parents also have to be of assistance in solving the problem of education and added that in the switch-over to education with a technical bias the main obstacle was the parent who still looked to the University and one of the learned professions as the best path his son could follow in life. Further, there was considerable difficulty in a town school's attempting to provide education with an agricultural bias.

Dr. J. S. Amarasingam, proposed the toast of the Old Boys and Mr. Shiva Pasupati replied.

Mr. M. Karthigesan proposed the toast of the guests and Mr. A. E. Tamber replied.

O. B. A. Meeting

The dinner was followed on Sunday by a cricket match between an Old Boys XI and the College team.

The College batted first and made 168 for 8 (decl). The captain N. Subramaniam top scored with 57, while M. Nadarajah (47) also batted well. In reply the Old Boys opened equally defiantly with fine hitting by Capt. Tharmaratnam (57) and Patmanathan (43). They passed the College total with three wickets in hand.

The next item of the reunion proceedings was the Annual meeting of the O. B. A. at which a resolution was adopted calling upon the Board of Management to provide G. C. E. (Advance Level) and degree classes at the College. A Committee consisting of messrs. A. Saravanamuthar, A. Kanapathipillai, N. Mahesan, C. Subramaniam, C. Arulampalam, E. Kathiramingam and the Secretary was elected to pursue this objective in co-operation with the Board of Management.

The following were elected office-bearers of the O. B. A. for the year 1958-59.

President: V. M. Asaipillai Esqr. (Ex-officio).

Vice-Presidents: Dr. V. T. Pasupati, Messrs. M. Srikantha, K. V. Rasiah, S. U. Somasegaram, C. Subramaniam and C. Arulampalam

Hony Secretary: Mr. K. Arunasalam (Re-elected).

Hony Asst. Secretary: Mr. C. Thiagarajah.

Hony. Treasurer: Mr. T. Senathirajah (Re-elected).

Hony. Asst. Treasurers: Messrs. C. Ragunathan and T. Packiarajah.

Hony. Auditor: A. Somascentar.

OFFICIAL
LANGUAGE

By

S. J. GUNASEGARĀM M.A.

The major community in this country has often expressed pride in an alleged blood-relationship with the people of Bengal. A couple of days ago (THE HINDU, 19-3-58) Dr. B. C. Roy, the Chief Minister of Bengal, speaking on the imposition of Hindi as the National Language of India, made this significant statement:-

"Pending the re-thinking on the Language issue, no Language should be forced upon any other Linguistic area in the county.

Ridiculing the idea (an 'obsession' among some) that the 'Unity of a country will be affected because of multiple languages, he cited the example of Russia, Canada, and Switzerland, and pin-pointed the fact that in the latter even Romanch which was spoken by only one percent of the population was given the status of a National Language.

Dr. P. G. Gosh supporting the arguments adduced by Dr. Roy, re-iterated that it was 'a false cry to say that the Unity of India would be disrupted if one language was not made the National Language of India, and added that if such a policy was enforced in the time of Nehru, his "name would be recorded in history as the greatest disrupter of India's Unity in this respect". He characterised the imposition of Hindi as 'domination of inferior intellect over the intellectuals, and suggested that while the regional languages should be allowed to develop, there should be five National Languages in India, namely "Bengali, Tamil, Marathi, Gujerati and Hindi".

Mr. J. Chakravarthi, Mr. S. Majumdar and Mr. Bimal Chandra Sinha were of opinion that while West Bengal should have Bengalee as its National Language, English should continue to be the Official Language of the Central Government, till Hindi could be developed sufficiently to be substituted for the purpose.

The lesson for us in Ceylon is obvious. We have

(Continued on page 5)

A. I. D—A Socio-Medical Problem

(BY A VILLAGER)

It is obligatory for a Hindu to perform the funeral rites of his parents and to offer 'pindas' and oblations to the departed ancestors of his Gotra. To ensure this every Hindu makes sure that he has a worthy son. If he has the misfortune of not having a son, he adopts a boy from his brother or other relative, in the male line preferably. When no such boy is available he adopts his daughter's son and entrusts him with the duties of a son. Children of unknown parentage are not suitable for adoption.

At present medical science is extending to the human species the art of artificial insemination that has been found to answer well in animals. Artificial insemination from the husband does not involve any legal problems as that from a donor. A. I. D. as it is called may be done with or without the consent of the husband and one thing is clear that the baby is not the offspring of the reputed father i.e., the woman's husband is not the father of her baby. Then the baby and the world become victims of a serious fraud and in the absence of the continuity of descent there is a snap in the Gotra too. If the poor husband is not aware of the A.I.D. then he becomes the victim of a cruel hoax by the wife and the doctor and the world are also cheated badly. No Hindu worthy of his conscience and Dharma can tolerate such victimisation and negation of Truth. It is far better to avail oneself of the laws of adoption referred to above. A foolish woman in her anxiety to present her husband with a son may seek the services of an unscrupulous doctor for A. I. D. little knowing the damage she is causing not only to her dear husband's Gotra but also to her own self as her behaviour is little short of adultery. If it is remembered that it was for reasons of morality that the ancient custom of Niyoga was prohibited by Hindu Law-givers especially in Kaliyuga, it will show the serious nature of the offence.

Thus it is clear that artificial insemination from husband alone will come within the Laws of Dharma and A. I. D. should not be even thought of by

the doctor, man and wife. An assembly of learned people (Sammelanam) composed of elders, learned in the Sashtras, Doctors, Lawyers and Judges should fully discuss these problems and advise the states to pass laws in keeping with the Laws of Dharma to suit the times and advise the common people as to how they could face these problems. Society needs the guidance of learned elders with wide experience. When there is perfect understanding on this subject between a husband and wife, there will be little chance for A.I.D. to enter into their life and they would rather adopt a son than seek the questionable art of A. I. D. and thus dishonour their ancestors.

ORDER NISI

IN THE DISTRICT COURT OF CHAVAKACHCHERI

Testamentary Jurisdiction No. 72

In the matter of the Intestate Estate of the late Nagamani Kandiah of Sandampokaddy in Mirusuvil Deceased.

Muttupillai widow of Nagamani Kandiah of Sandampokaddy in Mirusuvil. Petitioner

Vs

Minor 1. Thavamalar daughter of Kandiah

2 Ponniah Muttuthamby both of Sandampokaddy in Mirusuvil. Respondents

This matter coming on for determination before S. Thamby Durai, Esqr, District Judge, Chavakachcheri on the 4th day of March 1958 in the presence of Mr. S Siva Rajah Proctor on the part of the Petitioner and her affidavit and Petition having been read.

It is ordered that the above-named 2nd Respondent be and he is hereby appointed Guardian ad litem over the 1st minor Respondent for the purpose of watching her interests in these proceedings and that letters of administration to the Estate of the said deceased be issued to the petitioner as widow of the said deceased and such

OUR PRIESTHOOD

Continued from page 1)

of the three Vedas, the Trinity, and also of matter mind and spirit which go to make up a person. This yagnodiwijam. is peculiar to the Aryans and for the non-Aryans Deeksha or initiation into the spiritual path is regarded as a second birth and instead of the Vedas they are to study the Agamas. In the South the Brahmins only observe the Sacrament of yagnodivija and investiture of the thread (poonool) in keeping with their Aryan descent. A few others too put on the poonool though they are not of Aryan descent but regard themselves as Kshatriyas and Vaishyas. The real significance of the dwijam is not merely the wearing of the thread but the change of heart and the conviction of righteousness.

The author of the Kural says that a Brahmin can relearn the Vedas if he has forgotten them but if he falls from grace due to bad conduct then there is no redemption for him. Such were the stern demands of the standard of conduct of hereditary priesthood in which nature and nurture combined in preserving a very high ideal of sacrifice and service. But modern social and economic

conditions do not favour the continuance of such hereditary priesthood. The most calamitous change of attitude and of values is the vicious anti Brahmin movement carried on by a few misguided people, who even resort to force to gain their ends. This is a sad mistake on their part. If they do not like Brahmins they can leave them alone as long as the Brahmins do not interfere with them. All these are symptoms and signs of a disintegrating Society which finds itself difficult to adapt itself to a changing world. If every citizen is allowed to enjoy the fundamental rights then there will be no room for these brickerings. The underlying cause appears to be jealousy and hatred due to the Bramins' intellectual superiority and the exciting cause is political power which when wielded by uneducated people with poor mental equipment is bound to handicap political emancipation. Hence the necessity of fostering education for citizenship especially among the backward classes whose numerical strength makes them the rulers. For a democracy to function correctly there is the necessity of intelligent electorates who will choose only those that will appreciate their responsibility and not abuse their power. Perhaps Plato had this in mind when he wanted philosophers to govern the Country. Since democracy demands a casteless society the solution of the problem is to regard all castes equal and neither superior or inferior to the other, and time will gradually allow the country to evolve a casteless society, — one God one people of Thirumular but who shall be our priests? Each of us will have to be our own priest.

letters of administration be issued to her accordingly unless the Respondents shall appear before this Court on or before the 22nd day of April 1958 and show cause if any to the satisfaction of this Court to the contrary.

The Minor to be produced before Court on the said date

The 4th day of March 1958

Sgd. S. Thamby Durai District Judge

Drawn by Sgd. S. Siva Rajah Proctor for Petitioner

(O. 184 28 & 4)

EDUCATIONAL

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(Miss) M. M. Thuraisingham, 20, Third Cross Street, Jaffna.

(M. 237. 7—28)

HOW TO PASS AWAY

(By S. R.)

A boy of five years of age when about to pass away said that the whole place was full of light although the lights were not put on. He begged of his sisters to put off the lights and to give him a change of clothes after washing his face, hands and feet. Putting on the sacred ashes he brought his hands together and passed away peacefully. His brothers too aged six years bade a sweet farewell to his mother by worshipping her before passing away. These two cases have left a deep impress on the parents. An old man of 85 called upon a grandnephew of his to intone. Kandalankaram and challenged the messengers of death and then saying Murugan has come on his peacock to take him away passed away singing the Lord's praise. An equally old but uneducated village cultivator who had accompanied the previous man to Chidambaram said on his deathbed that he was having a vision of the sacred Nadarajah with the Dikshata waving the camphor lights and bringing his hands in worship passed away in ecstasy. Another old lady called upon her daughter-in-law to feed her with some tea then got a new cloth, dressed on herself and putting the holy ashes on her forehead said she was going to the temple and when asked which temple it was saying it was Chidambaram, passed away with a smile on her face. There was the case of one man from South India who came all the way to Kataragama, went before the sacred shrine and asked the Lord why he was brought down there. Next day after a bath in the Menik Ganga he sat in meditation and his life was gone. There was a little blood oozing from the crown of his skull cap. Devotees present gave him a samadi burjal.

These few cases that he came across personally have impressed on the writer that there is some truth in the saying that whatever a person thinks at the moment of death determines that person's destination in the spiritual plane. As death never comes by appointment it is best to anticipate it as a natural phenomenon and be prepared for it spiritually by seeking the grace of Siva. People whose life was a

(Continued on page 5)

Order Nisi

IN THE DISTRICT COURT
OF JAFFNA

Testy Juris No. 446

In the matter of the
intestate Estate of the
late Veluppillai Rich-
ard of Mamoolay Mul-
laitivu.

Deceased
Richard Joseph Rasa-
nayakam of Mamoolai
Mullaitivu

Petitioner.

Vs.

1. S. P. Aseervatham,
2. Annamany daughter of
Veluppillai Richard 3.
Minor Agnes Nesamany
daughter of V. Richard,
4. Minor Rakkiniammah
Thavamany daughter of
V. Richard all of Mamoo-
lai, Mullaitivu The 3rd
and 4th respondents are
Minors by their Guardian-
ad-Litem the 1st Res-
pondent.

Respondents.

This matter coming on
for disposal before P. Sri
Skandarajah Esquire,
District Judge Jaffna on
the 11th day of March
1958, in the presence of
Mr. P. N. Reginald
Proctor on the part of
the petitioner and the
affidavit and petition of
the petitioner having
been read; and it appear-
ing to Court that the
petitioner is a fit and
proper person to be
appointed Administrator
over the estate of the
said deceased and the
1st respondent a fit and
proper person to be
appointed Guardian-ad-
Litem over the minors
the 3rd and 4th res-
pondents for the purpose
of these proceedings.

It is hereby ordered
that:-

(a) Letters of Adminis-
tration over the estate of
the said deceased be
granted to the petitioner
as one of the heirs of the
said estate.

(b) the 1st respondent
be appointed Guardian-
ad-Litem over the 3rd
and 4th respondents
Minors for the purpose of
watching their interests
in these proceedings,
unless the respondents or
any other person or
persons interested shall
on or before the 28th day
of April 1958 appear
before this Court and
show sufficient cause to
the satisfaction of this
Court to the contrary.

It is further ordered
that the 1st respondent
do produce the 3rd and
4th respondents Minors
in Court on the said
date.

This 11th day of March
1958

Sgd. P. Sri Skandarajah
District Judge.

Drawn by:-

Sgd. P. N. Reginald
Proctor for Petitioner.
(O, 187 28 & 4)

Astrological

WEEKLY FORECASTS

'SRI PATHY'

FROM 30-3-58 TO 5-4-58

ARIES Aswini, Barani, Kar-
tikai 1st part [Medha Rasi]

Health upsets specially
eye troubles likely this
week. You will have to
work hard. Financially a
good week. Gains through
lands promised. Father's
relatives likely to cause
you some annoyance week
end.

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

You will be facing much
criticisms this week. Men-
tal worries also shown. New
ventures will not bring in
the desired effects. Liti-
gations and troubles
through secret enemies
shown. But you are sure
to come out victorious.

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

A good week. Success
in romance and financial
gains promised. Profes-
sional success also shown.
But there will be no men-
tal peace. You will have
little time for relaxation.

CANCER Funarpoosa 4,
Poosa, Ajilya [Kataka Rasi]

There will be no domes-
tic harmony this week.
Constant misunderstanding
and troubles through scan-
dal mongers shown. Pro-
fessionally a good week.
Triumph over competitors
also promised.

NOTICE

IN THE DISTRICT COURT OF
POINT PEDRO

No. 5919

Murugesu Sithamparapil-
la of Karaveddy North.

Vs Plaintiff

1. Clement Seasty of
do, 2. wife Annammah of
do, 3. Tommai Segamalai
of do, 4. Thomai Sinnat-
amby alias Gnanapr-
agasam of do presently at
Sebastian Church, Man-
nar. 5. Joseph Asirvatham
of Karaveddy North,
6. wife Luthammah of do.
7. Saravanai Francis of do.
8. wife Sinnatankachy
alias Prakasy of do
9. Parupathy widow of
Alvar of do. 10. Sangar-

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

An unsettled week. You
will have no peace of mind.
Misunderstanding among
friends and relatives
shown. Domestic affairs
too will be far from satis-
factory. Health must be
given particular care.

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

Financially a good week.
Success in new ventures
and triumph over competi-
tors promised. But there will
be no domestic peace. Cla-
shes with friends and re-
latives likely.

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

There will be some im-
provements in your do-
mestic as well as profes-
sional affairs this week.
Financial gains promised.
You will be able to steer
clear of obstacles. But
work will be heavier than
usual.

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

There will be some up-
sets in the domestic cir-
cles this week. Misun-
derstandings likely. Health
too will not be very satis-
factory. Expenditure will
rise. Avoid clashes with
relatives week end.

SAGITTARIUS Moolam, Poo-
radam, Uttiradam 1. [Thanu
Rasi]

The first two days will
have to be spent with
care. You will have no
mental peace, Domestic
upsets and ill-health
shown. Rest of the week
will be favourable.

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

The first two days will
be favourable for new
undertakings. Tuesday
and Wednesday must be
spent with care. Rest of
the week will turn fa-
vourable again. But don't
be quick to misunderstand
others.

AQUARIUS Avittam 3, 4
Satayam, Pooraddati 1, 2, 5
[Kumbha Rasi]

First half of the week
will continue to be favour-
able. You will be able to
negotiate your ventures
with much ease. Wed-
nesday night Thursday
and Friday must be spent
with care. Last day of
the week will turn
favourable again.

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

You will have to should-
er heavy responsibilities
this week. Health will
be far from satisfactory.
Scandal mongers will
cause you much annoy-
ance. Spend the last day
of the week with care.

apillai Sinnatamby of do,
11. wife Theivanaipillai of
do. 12. Kathirgamu Pon-
niah of Karaveddy West,
13. Swaminathar Kathirg-
amoe of Karaveddy North,
14. wife Sinnammah of do.
15. Sidamparapillai Sand-
asekaram of do. 16. wife
Maheswary of do. 17.
Parupathypillai widow
of Varitamby Kandiah
of do. 18. Sinna-
pillai Selliah of do.
19. wife Nagamuttu of do.
20. Theivanaipillai widow
of Murugesu of do. 21.
Sithamparapillai Kandas-
amy of do. 22. Sanmugam
Kidnapillai of do. 23. wife
Chellammah of do. 24.
Sithamparapillai Subram-
aniam of do. 25. Sithamp-
arapillai Ratnasingham of
do.

Defendants

It is hereby notified that
action No. 5919 has been

instituted in the Distric
Court of Point Pedro
under the partition ac-
tion No. 16 of 1951 for the
partition/sale of the land
/lands called Payary in
extent 17 Lms V. C. and
1,6/32 kullies and situ-
ated at Karaveddy Vathi-
rikurichy.

The defendants in the
aforesaid action are sum-
moned to appear in Court
on the 9th day of April
1958 at 10 O'clock of the
forenoon

By order of Court,
K. Seevarathnam
Clerk of Court

This 20th day of March
1958

Drawn by
K. Subramaniam
Proctor for Ptf,
(O 185 28)

ORDER NISI

IN THE DISTRICT COURT OF
CHAVAKACHCHERITestamentary Jurisdiction
No. 69

In the matter of the
Intestate Estate and
effects of the late
S. N. Eliathamby of
Chavakachcheri

Deceased.

Leelawathy Eliyathamby
of No. 11. Havelock
Road. in Colombo.

Petitioner

Vs.

1. Mary Faulina Sulo-
gini Watson. 2. Anna
Plyllis Padmini Chan-
mugam both of No. 11,
Havelock Road, Colombo,
3. Eileen Vimala Ella-
singam of Luccomlee-
Estate, Maskelia, 4. Jega-
rajsekaram Eliathamby.
M. O. Induruwa, 5. Joseph
Pararajsekaram Eli-
athamby and, 6. Selvyn
Dhanasekeram Eli-
athamby both of No. 11,
Havelock Road., Colombo

Respondents

This matter coming on
for disposal before S.
ThambyDurai Esqr.
District Judge, Chava-
kachcheri on the 11th
day of October 1957 in
the presence of Mr. V.
Canagasabai Proctor for
Petitioner and the affida-
vit and Petition of the
Petitioner having been
read.

It is ordered that
Letters of Administra-
tion in respect of the
Estate of the said
deceased be issued to the
Petitioner as his widow
unless the said Res-
pondents or any others
interested shall appear
before this court on or
before the 20th day of
November 1957 at 10 O'
Clock in the forenoon
and show sufficient cause
to the satisfaction of
this Court to the
Contrary.

This 12th. day of Novem-
ber 1957

Sgd. S. ThambyDurai
District Judge.

Drawn by
V. Canagasabai
Proctor for Petitioner.
26-11-57

Time to show cause
extended to 23-12-57.
Sgd S. ThambyDurai.
D. J.

3-1-58
Time to show cause
extended to 23-1-58
Sgd S. ThambyDurai
D. J.

Extended and Reissued
for 29-4-58
Sgd S. ThambyDurai
D. J.
(O 186. 28.)

Society Must Be Re-Set In Smaller Communities

Mr. Jaya Prakash Narayan, speaking in New Delhi, on the 'next step in Democracy' expressed the following views on decentralisation of power.

If democracy was to survive and become more meaningful in this country, society should be reorganised into small communities charged with the responsibility of satisfying the primary needs of the people.

It was only in this way that direct participation of the people in Government could be achieved and society would be rid of the "ceaseless cold war" inherent in the present conflict between individual and individual and group and group.

In a true conception of democracy, there would be a reversal of the present trend of concentration of power at the Centre and the parliamentary form of democracy would undergo a transformation leading to a 'party-less democracy'.

The communities at the primary level should concern themselves with the basic requirements of the people, namely, food, clothing, shelter, education, elementary health service, employment, security from thefts, etc. An everwidening circle of these communities could be entrusted with greater and greater functions, leaving defence and currency and a few other matters to the Centre.

Services like railways, posts and telegraphs and banking could be taken away from the overburdened Centre and autonomous organisations could be set up by the people to perform these functions.

The sizes of the communities could be shaped and related to specific functions in a manner that the uses and benefits of science and technology were not neutralised.

The industrialisation program of the country, was not going to enlarge the horizons of democracy, but would merely end up in concentration of economic powers either in the hands of a few private interests or in the hands of the State. There cannot be any belief in the distinctions between private and public sector so far as the concept of real democracy was concerned. One cannot subscribe to the notion that ownership of undertakings owned or

controlled by the State, vested in the people. For instance, though the rail ways belonged to the people, only a few men at the top exercised the functions of ownership and the workers did not manage or fix the fares and freights.

In pleading for decentralisation, one should not want the break-up of the existing machineries, but only wanted that democracy should prevail in the field of production. In large industrial empires, decisions were taken by a few people. Even the Russians, he said, decided to experiment with decentralisation of the industrial ministries, though the experiment was not working as well as they thought. If the problem of the size was solved and society organised in small agricultural, industrial or agro-industrial communities and a new kind of decentralised technology invented, he was sure that there would be a working democracy in which people would be directly participating in affairs over a wide field.

The parliamentary form of democracy, which was the highest evolved form at present, could not be an end by itself. Its defects inadequacies and failures, which had been experienced in this country also, should make democrats think out ways of achieving a fulfilment of democracy in which conflicts, individual and sectional, were removed.

The Gram panchayats, as constituted at present, were hardly an instrument of democracy. So long as there were, no social and economic changes and the village communities were not "harmonised" on the basis of the principles of Gramdan, democracy could not flourish in villages. The vicious circle of party and elections had made the working of democracy a mockery.

Describing elections as "the bane of this country", the sooner the elections were got rid of the better it would be for the country. He said that all questions got involved and distorted in elections, whether it was the question of language or State boundaries.

"Physician! Heal Thyself"

(BY SWAMI SIVANANDA)

GOD IS ONE. Truth is one, the world is one, Fundamentally we are all One. One Consciousness pervades all beings. Each in his own way, everyone is aspiring to reach one goal. That goal is Self-realisation or God-realisation.

You should realise this fundamental unity of all religions, fundamental unity of consciousness, Maya projects multiplicity. Multiplicity is the product of ignorance, of delusion. It is on account of the perception of multiplicity that people fight here. There can be no hatred, no wars, no riots, in that One Consciousness.

If you meditate upon this great Truth, even for a minute daily, your heart will be filled with a spirit of loving tolerance and understanding. Only ignorance of this fundamental principle gives rise to intolerance.

People merely talk of religion. They are not interested in practising it, in living it. If Christians lived by the Sermon on the Mount, if the Buddhists followed the noble Eight-fold Path, if the Muslims truly followed the teachings of the prophet, and the Hindus shaped their life in accordance with the teachings of the Lord, of Saints and Sages, there will be peace everywhere.

All over the world great Conferences are held for bringing about universal peace, universal brotherhood, and universal religion. It is the vanity of man that goads him to reform the society without reforming himself. Vanity rules the world; when two vain people meet, there is friction and quarrel.

Everyone cannot all at once enter into NISVIKALPA SAMADHI. Everyone cannot all of a sudden meditate on Nirguna Brahman. Everyone will have to proceed along the path that is best suited to his temperament. The Lord emphatically declares in the Gita, Na Buddhendam Janayet, do not unsettle anyone's belief. In the name of religious reform there is more talk, vain discussion and quarrel in the world today. There have been so many 'isms'.

Now they want to add one more 'ism' - Universalism; Thereby you will only bring into being one more fighting element.

When the fundamentals of all religions are one and the same, where is the need for a new religion called "Universalism"? What is needed is proper education of the followers of all religions. You should create the proper religious outlook in all. Everyone should be encouraged to practise his own religion and strive to attain the goal and not to interfere in others' beliefs. This is true Universalism. To the reformers, we should say; "Physician! Heal Thyself".

The world is composed of three Gunas (stresses or tendencies). It is a product of five elements. Sattva, Rajas and Tamas (spiritual active and indolent) will always remain and play their part so long as creation lasts. So many reformers have come and gone. Great Avatars like Lord Jesus, Lord Mohammad, Lord Krishna, Lord Buddha have left indelible impressions, no doubt, but of the millions of other 'reformers' no one knows anything. We still adore the glorious Sages of self-realisation. But the reformers who made much noise during their life time are quickly forgotten.

What can you achieve by reforming society, by reforming the world? Can you achieve Immortality? No, never. You will only feed your vanity. You will only fatten your egoism. You will only be bound faster to the wheel of Samsara (the ocean of births and deaths). But by reforming yourself, by realising the Self through self denial, self discipline and self-exertion, you will achieve Immortality. You will be freed from the wheel of birth and death. And you will be rendering the greatest service to humanity also. You will shine as a resplendent example to the entire humanity. People will be inspired by your example and they too will follow you and achieve the life's goal.

Reformers should reform themselves. They should practise before they preach. They should realise God themselves. They should be peaceful, and they should find the God of peace within themselves. Then

How to Pass Away

(Continued from page 3)

truly religious one in which they were in mental contact with their object of worship will have no difficulty of having an easy, painless and peaceful death. One's curiosity is roused as to the best form of death. A Saiva priest well known for his piety went to bed as usual after telling his beads and prayer and next morning was found dead peacefully just as he had retired to bed with a pleasant smile on his face. When alive he had always impressed on his flock that if one performs Sivapuja properly with true devotion and piety then one's death will be very pleasant and peaceful.

(To be continued)

OFFICIAL LANGUAGE

(Continued from page 2)

seen before our eyes the Unity of our Motherland disrupted over the Language issue. Federalists or non-Federalists the Tamils in Ceylon are decided not to submit to the imposition of Sinhalese on them or on their children - whether it be in the form of an open 'assault' or in other subtler forms as by the substitution of the Sinhala Sri on the number plates.

On the side of the Tamils, it should be asserted, they are neither opposed to the development of Sinhala nor do they doubt the inherent goodness of the Sinhalese people.

they will radiate peace and unity everywhere. They need not even talk; their very presence will inspire people; in their presence people enjoy peace and harmony.

You should have the same reverence to the Prophet of Islam as you have for Lord Krishna or Lord Jesus. Love must take its abode in your heart. You only love your friends and relatives, and that too, for the sake of some material gain. Your heart should expand. You should cultivate cosmic love. That is the secret of peace, harmony and unity. Serve all. Love all. Be good and do good.

THE REVISION OF THE CONSTITUTION

(Continued from page 1)

of other communities or religions are not made liable or confer upon persons of any community or religion any privileges or advantages which are not conferred on persons of other communities or religions.

2. Any Bill, any of the provisions of which have evoked serious opposition by any racial or religious community and which, in the opinion of the Governor-General is likely to involve oppression or serious injustice to any such community must be reserved by the Governor-General for His Majesty's assent.

Though these two safeguards are of general applicability, that the Commissioners had specially in mind the protection of the franchise rights of Indians is evident from the context in which their recommendation of these two safeguards appears namely their chapter on Immigration where the question of the future of Indians in Ceylon is discussed in great detail.

But the Commissioners' pious hopes were not allowed to be realized. Their warnings went unheeded. As for the so-called safeguards, they did not present any difficulty to the Ministers. The second of the Constitutional safeguards disappeared with Independence. The one relating to the certificate of permanent settlement was not a safeguard at all. It was only an alternative device of obtaining the franchise. Provision was made for the continuance of this device in the new franchise law the Ceylon (Parliamentary Elections) Order-in-Council 1946. But since this law did not form part of the Constitution and, therefore could be amended without difficulty, the said provision also could be done away with. So only the first constitutional safeguard remained and still remains. But the Ministers must have had competent legal advice that this safeguard was quite innocuous, as the rest of us also learnt later, when the Privy Council gave its own interpretation of it.

So as soon as Ceylon became independent the Sinhalese government proceeded with legislative

measures which had the object of disfranchising the entire Indian population in Ceylon.

It did not matter in the least to them that the undertakings given by the previous government to the Indian Government, that Indians immigrating to Ceylon would be enjoying the same political rights as Ceylonese themselves, were legally and morally binding on the successor Government.

It did not matter that Mr. D. S. Senanayake had declared more than once that he would settle the Indian question to the satisfaction of Mr. Nehru.

It did not matter that Mr. C. Suntharalingam the only Tamil leader of standing who had persisted in trusting the Sinhalese and whose presence in the Cabinet by giving it a representative character had facilitated the transfer of power was violently opposed to the new legislation and left the cabinet a thoroughly disillusioned and frustrated person.

The Citizenship and Franchise Acts were passed and the Indians were disfranchised. In one stroke the 14 promised seats to the Indians disappeared and the bottom was knocked out of the Ministerial Scheme of representation. Today there is not a single Indian representative in Parliament.

The Ministers had promised 43 seats. The minorities have today, instead 26 seats. This figure is made up of 16 representatives from the Northern and Eastern provinces, 6 nominated members, 3 Muslim representatives from Kadugannawa, Puttalam and Colombo Central and one Burgher representative from Colombo Central.

The full significance of the reduction in minority representation as a direct consequence of the new franchise laws should be realised. We will miss the point if we think that minority representation has been almost halved. That may imply that we are half as powerful as we might have been. But that is not the real position. From a position of strength we have been reduced to utter impotence. In a Parliament where what

matters is relative strength, reduced strength means no strength at all. If the original scheme had materialised, first of all, no constitutional amendment would be possible under the present constitution without the concurrence of some at least of the minority representatives. A majority of 68 would be required to get the necessary two-thirds majority. Even if we assume that the six nominated members would be supporting the Government the Sinhalese will be able to muster no more than 63 or 64 votes. Secondly even in the normal working of Parliament no political party will be able to carry on the government without the support of some at least of the minority members. In a country like Ceylon where there are rightist and leftist parties, it will not be an unreasonable assumption to expect at least 20 Sinhalese members differing ideologically from the Government, to be in the Opposition. (Today there are 23 Sinhalese in the Opposition) If we leave out this 20 and the 37 minority representatives, promised in the Minister's Scheme, there will be only 43 or 44 (including the 6 nominated minority members) to carry on the government. This normal situation will certainly compel the ruling party to seek the alliance of some minority members with whom the difference may not be as fundamental as that with the Sinhalese in the Opposition. These are the implications of the scheme which the Ministers presented to the Soulbury Commissioners as a solution of the communal problem, and which they later, having won political power destroyed with a weapon, they had been keeping in reserve from the beginning.

This sordid tale of deception, broken promises and undertakings and betrayal of a people who have substantially contributed to the economic development of the country does not end here. Here is a description by Sir Arthur Ranasingha of what happened in London in 1945: "The sense of strategy of a great general" which Jennings ascribes to Senanayake was never so evident as at the several meetings in the conference room of the Colonial Office at which I was his sole companion. I

well recall on one occasion when his earnest pleading on behalf of the Kandyan Sinhalese was combined with an unexpected and savage attack on Barclay Nihill and the Legal Secretary's Department for delaying the issue of certificates of permanent settlement to Indians although he well knew that the situation involved preliminary difficulties which could not easily have been resolved. Nihill, flushed and disturbed, asked me as we came out of the room: "Why did he do it?" My reply was "strategic".

The only reasonable interpretation of the above episode is that Mr. D. S. Senanayake while in London posed as one who could be trusted to be fair and just to the Indians in Ceylon. And his pose succeeded.

ORDER NISI

IN THE DISTRICT COURT OF MANNAR

Testamentary Jurisdiction No. 842

In the matter of the intestate estate of Euphrasia Ponniah widow of Bastiampillai Ponniah of Sinnakadai, Mannar,

Deceased

Bastiampillai Swampillai Christopher of Sinnakadai, Mannar,

Petitioner.

This matter of the petition of Bastiampillai Swampillai Christopher of Sinnakadai, Mannar praying for Letters of Administration to the estate of the above-named deceased Euphrasia Ponniah widow of Bastiampillai Ponniah coming for disposal before E. F. de Silva Esquire. Addl. District Judge, Mannar on the 14th. day of March 1958 in the presence of Mr. Anantham Seemampillai, Proctor on the part of the petitioner and the affidavit of the petitioner dated 14th. March 1958 having been read: It is ordered that the petitioner as sole heir of the said deceased is entitled to have Letters of Administration to the intestate estate of the said deceased and the same be issued to him unless any person shall on or before the 24th day of April 1958 show sufficient cause to the satisfaction of this Court to the contrary.

The 14th day of March 1958.

Sgd/R. Paramakuru. Addl. District Judge.

(O, 183 21 & 28)

THE JAFFNA MUTUAL BENEFIT FUND Ltd.

(Established 1918)

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FOR FURTHER PARTICULARS

APPLY TO:

S. KANAGASABAI,
Shroff.

வாண்டுதில் வழாது பெய்க மலிவளஞ் சரக்கமன்னன்
கோணுறை யாசு செய்க குறைவினா துயர்கன் வாழ்க
நான்மறை யறங்க ளோங்க நற்றவம் வேன்வி மல்க
மேன்மைகொன் சைன நீதி விளங்குக வலக மெல்லாம்.

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