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THE REVISION OF THE CONSTITUTION

VI: Parity And Fundamental Rights

(BY A STUDENT OF POLITICS)

(Continued from last issue)

The South Africa Act in which the South African Constitution is embodied was a contract between four states and two communities, namely the British and the Africaners. The entrenched clauses in it were a condition precedent to the four states and the two communities forming a single Union. Yet these facts have not deterred Parliament in recent years from amending the constitution and removing the native and coloured voters off the common roll and giving them separate representation.

In the case of the coloured voters the Nationalist Party which came into power in 1948, finding not the required two-thirds majority had recourse to a very extraordinary procedure to achieve its object. The South African Senate was by far the most intricately devised second chamber in the Commonwealth. The framers of the Constitution had intended it to be a safeguard for minority interests. In 1954, the Nationalist Party, with a cynical disregard of the intentions of the framers of the Constitution, procured the passage of an Act increasing the membership of the Senate from 48 to 89. At the new election procedure provided that all the elected Senators for a Province should be elected by the majority party in the Province the Government was able to secure the two-thirds majority for an Act which has since put the coloured voters on a separate roll. The moral of the above South African episode is that constitutional safeguards provided in a unitary constitution are never secure. The reason for that is that there is no

ultimate legal check on the Executive and that it always manages to have its way in the end. In addition, if there is no strong democratic tradition in the country, the check usually provided by conventions will also be absent.

It has already been stated that the equality of language rights was also entrenched in the Union Constitution. The Government's action in regard to Franchise rights has naturally brought the language question to the fore. Bilingualism was the South African expression of the pluralist principle just as Federalism was the Canadian expression of the same principle. It was deemed to be an agent of national unity. The broad concordat reached between the Africaners and the British in South Africa ensured first and in the primary stages the child was taught through the medium of his home or mother tongue and secondly that at some stage every child was encouraged to learn the second official language. These principles were expressed with slight variations in special ordinances of different provinces. But the emergence of Africaner nationalism in recent years constitutes a definite danger to bilingualism. The Nationalist Party which has continued to be in power from 1948 is predominantly Africaners speaking. Its members have no use for British public institutions or for the English language. They want a State without divided loyalties with only one people and one language. As remarked by Sir Stephen Hall British M. P. in a recent B. B. C. Broadcast: "The Nationalists are out to make South Africa

an Africaners-speaking Republic and to squeeze everyone who is British out of the picture". The Nationalists emphasize the distinct identity of Africaners culture and the necessity for a careful fostering of its purity. In bilingualism, they see a threat to the integrity of the nation. The advanced nationalists seek as the basis of a South African nation a projection of Africaners ideas rather than an amalgam of the two cultural elements. The threat to Bilingualism is not merely imminent in South Africa. It has already begun. In the Transvaal the Nationalists have already attacked the dual medium of instruction. In 1949 the Nationalist leaders backed by a reliable majority in the Provincial Council proceeded to change the rules concerning bilingualism in a new ordinance. This Ordinance seriously threatens the existence of the dual medium of instruction. The opponents of the Ordinance contend that not merely would it reduce the opportunity for dual medium of instruction but would over emphasize the place of Africaners in the national life. This is the end actually sought by the Nationalists who look towards the ideal of a nation united in terms of a single Africaners rather than a dual culture

"If those of British descent wished to be South Africaners" remarked the leader of the Nationalist Party in the Transvaal Council, "they should break with their British heritage and become Africaners."

That the unitary constitution of South Africa did not settle its language

(Continued on page 6)

GOD AMONG US

(BY. S. J. GUNASEGARAM, M. A.)

If there is anything distinctive in Tamil Culture, and in the long and chequered history of the Tamils and their related communities, it has been their insatiable longing after the Infinite. The heavenward hunger of the soul has clung still to their minds, and gleams in the very marrow of their bones. Saints and Poets, the humble worker and the simple householder have alike felt and, consequently, sought in their lives the Presence of the Divine, the loving Ever Present One, whether men call him Siva, Vishnu, Christ or Allah. When the great Tamil Poet—Saint Tayumanavar sang,

கன்னிற் கான்பதுன் காட்சி,
கையாற்ருழில்
பன்னன் பூசை பகர்வது
மந்திரம்
மண்ணோடை ந்தும் வழுங்
குயிர் யாவுமே,
அன்ன லேநீன் எருள்வடி
வாகுமே,

he gave unforgettable expression to this consciousness of the Presence of the Love Eternal, and the longing for It, in the life of the average Tamil. This song rendered into English by Sir P. Arunachalam, reads thus,

"Whatsoever the eye Seeth
is Thou;
Whatsoever the hand
doeth is Thy worship;
What the mouth uttereth
is Thy praise;
The earth and other
elements and all living
things are Thy gracious
forms, O Lord".

The Catholicity of the Tamils' faith in one Universal God could not have been rendered in more expressive language than in the words of Nannalvar, one of the greatest of the Tamil Vaisnavite saints,

"Many are the paths that lead to His shrine
He steals amongst us in many a strange form and guise. Let me but catch the rustle of His unknown tread. Let me but hear His whisper amidst the din and tumult of the warring

sects and creeds of the world Let me but hunger and thirst for the incomparable One".

Appar one of the sweetest singers among the Saiva Saints, in subtle music describes the slow, dovelike descent of the spirit of the Universe on him, thus—

"Delicious as the breath of May, soft as the whisper of the South Wind, sweet as the throb of the well-tuned lyre, mellow as the gleam of the twilight Moon, steals into me the spirit of the Lord".

To the God intoxicated searcher, He is a living reality. He is in the words of Tennyson 'human and divine.' The seeker hears the rustle of His unknown tread, even when He does not show himself, and when he finds Him he exclaims as the Catholic Poet Francis Thompon exclaimed,

'Ah, fondest, blindest, weakest I am He whom thou seekest. Thou dravest love from thee, who dravest Me

In one of Nakirar's poems this longing after the Ever-Present, this realisation of God in lowly form moving among the humble and the lowly, making earth His dwelling place in man's hour of need, a characteristic Tamil attitude towards God, is delightfully phrased.

பொருள்தக்கி! சில ப்லிக்
கேள் (அ.)
இப்புகித்தி கோலும்,
அருள்தக்கி! யாதும் ஊர்
என்றேன்-மருள்தக்க,
மாமறையம், என்ருர்,
வலஞ்சுழி நம் வாழ்' என்ருர்,
நா (ம்) மறைந்தார்; காணேன்
கைச் சங்கு!

To a Christian like myself, the incident depicted in this touchingly beautiful, brief stanza reminds me of the loving tenderness of Christ who made His appearance in the simple home of Martha and Mary which He cheered with His Divine (Continued on page 6)

NOTICE

The Saivaprakasa Press and the Offices of the Hindu Organ and Intusathanam will be closed on Saturday the 3rd inst. on account of Chittirai Pooranai.

Manager.



நமசிவாயவே ஓசனமுந் கல்வியும்
கமச்சிவாயவே நாளநி விச்சையும்
நமச்சிவாயவே நாளநி தேததுமே
நமச்சிவாயவே நாளநி காட்டுமே
இருசெ நாளபயம்

Hindu Organ

FRIDAY, MAY 2, 1958

Treasure These Thoughts

One cannot think out God; one must accept Him. He comes upon us. He reveals Himself to us according to His Will.

THE ONLY SOLUTION

TEN days of tension could not induce the termination of the Strike of the P. S. W. T. U. F. Sand - wiched between the Government on the one side and the Strikers on the other, the people find themselves in a miserable position. Whether the Government can force the Strikers to submission or the latter can force the Administration to negotiate a settlement is not the question that engages our attention. The plight of the people has become a matter for deep concern.

Though we hold the general view that strikes must be sponsored and carried out in a spirit of truth and non violence, the inexplicable attitude of the Government towards the present Strike urges us not to set about on a survey of the situation and find out the justice of the cause for which the Strike has been launched but to tell the Premier and his colleagues that they have abandoned the people to their abject fate.

How much we condemn the outrageous activities of those who had resorted to the use of "explosives" in their diabolical attempt to destroy or render useless railway tracks and telecommunications with the malicious intention of

The Path That Saiva Saints Showed The World

Let Us Sing Lord Shiva's Praise And Live A Life Of Usefulness

(A summary of the Presidential Address delivered by Mr. T. Muttusamy Pillai, President of the Saiva Paripalana Sabha, at the All Ceylon Saiva Conference held at the Sabhai Ashrama Navalar Hall on the April 20, 1951 is published below)

According to Saiva God the prime cause of Sidhandha Pathi (God) Pasu (Soul) and Pasam (Desire) are eternal and Pasu to realise Pathi must get rid of Pasam. What is copper nitrate (கனம்பு) to copper Pasam is to Pasu. The cycle of birth will not end until Pasu gets itself rid of Pasam. Muththi is deliverance from the disease of Birth. To achieve this, Worship of God is an imperative necessity.

Expressing this truth, Saint Thiruvalluvar said-

As a (அ) is the prime cause of all letters so is

striking terror into the hearts of the people and non-strikers, so much do we question the methods that have been adopted to induce strikers to return to work. The authorities in their endeavour to vie with the strikers in their campaign of propaganda have made themselves look ridiculous in the eyes of the public.

The people voted the M. E. P. into power, fully hoping that the new Government would safeguard their interests. Mr. S. W. R. D. Bandaranaike and his colleagues by accepting office undertook this responsibility of ruling the country for the people. If now the common man finds that he has been forsaken at a crucial hour confronted with the intriguing situation where law and order appear to have been abandoned and administration suspended, the blame necessarily must be owned by the Government. It is not for the people to remind the Premier that the only course of action that is open to him in the circumstances is the simple remedy that was so very promptly applied by him to afford relief to the residents of Colombo when the Municipal strike of 1957 had scarcely got into stride. How ironical it is that he who has the remedy is refusing to apply it!

அகரமுதல் னெழுத்தெல்லா

பகவன் முதற்றே யுகு. மாதி
கற்றது லாய பயனென்கொல் வாலநிவன்
தற்கு டொழா அ ரெனின்.

The head which bows not at the Feet of God of eightfold attributes is as worthless as the organs which do not perform their proper functions

கேசுநில் போழியிற் குணமிலவே
யெனகுணத்தான் தான வனங்காத் கலை.

Of what use is the eye if a person having the eye cannot see and of what use is the ear if a person having ears cannot hear. Similarly the head must be used for bowing at the Feet of God. Of what use is the head if it does not do so.

To be freed from the disease of birth, Saiva Sidhandha prescribes the four-fold path of Chariyai, Kiriya, Yogam and Gnana. Each of this has in itself an inner four-fold division.

Saiva Faith and Tamil Language appear to have existed from the time the human species appeared on Earth. Archaeologists say that Siva worship is the oldest on earth. Saiva religion has had its glorious days but at certain times it has been on the wane when Jainism and Buddhism flourished. In the 7th Century A. D. Saints Thirugnana Sambanthar and Thiruvalluvar sang Jainism and Buddhism out of India. After this Saint Sundaramoorthigal appeared. Regarding Saint Manickavasagar's time there is difference of opinion. According to one school of thought Manivachagar lived after Sandarar in or about the 11th century. But eminent scholars like Sri K. Subramaniyapillai have adduced evidence to prove that Manivachagar lived in the 3rd Century A. D. Whatever it be, he was instrumental in driving

Buddhism out of India. It was he who sang.....

புத்தன் முதலாய புல்லறிவிற்
பலசமயம்
தத்தம் மதங்களில் தட்டுருப்புப்
பட்டுகிறதக்
சித்தம் சிவமாகிச் செய்தனவே
தயமாக்கும்
அத்தன் கருணையினால் தோள்
[நோக்கம்]
—ஆடாமே

The Thiruchalal also bears testimony to this fact.

In Ceylon the aborigines were definitely Tamils and their religion was Saivism. The Kantha Puranam shows that Murugan set sail from Thiruchenthor in South India and arrived in Ceylon where he defeated Soora Pathman. The shrine at Katargama is considered to be the place where Vallinayagi was brought up by the Veddas and where Murugan won her hand. Even now the ceremonies during the High Festivals at Katargama bring back to mind this fact. There are some very ancient Temples in Ceylon. Thiruketheeswaram is said to be the place where Kethu worshipped Shiva and (Trincomalee) Thirukoneshwaram is said to be the place where Ravana worshipped Shiva. According to Ramayana, Ravana was defeated by Rama in Lanka. Names of several places remind one of the story as narrated in the Ramayana.

At Jaffna, Kings founded Temples among which may be mentioned the Sattanathaswami Kovil and Kailasanthaswami Kovil. The Saiva Faith flourished in Jaffna during the days of the Tamil Kings. When the last Tamil King failed in his duty to his religion his language and his subjects, he was defeated by the Portuguese. From then onwards it was a tale of woe. Things were a trifle better during the days of the Dutch and somewhat still better during the days of the British. English was the official language and English education was the monopoly of the Missionaries. At Jaffna College students were named after their benefactors in America and had to be converted to Christianity before they were admitted. It was then that Sri La Sri Arumuga Navalar appeared and realised the need for imparting English Education to Saiva students in a Saiva atmosphere. The English school he founded had to be closed for want of State support but within a few years of his death his followers founded the Jaffna Saiva Paripalana Sabha with his

nephew Sri Ponnampala Pillai familiarly known as Notary Ponniah or Ponniah Upathiyayar as President in 1889. In the following year Mr. T. Chellappah Pillai, retired Chief Justice of Travancore, was elected President who in the same year became the Editor of the Hindu Organ. The Sabha has done useful work in maintaining the traditions and example of Sri La Sri Arumuga Navalar.

From where did we come? What are we doing? Whither shall we go? These are questions which have engaged the attention of mankind from very ancient times. These questions have been satisfactorily answered by the Saiva Saints. Thiruvachagam is a work which helps one to get rid of one's birth.

That is why I say that I cannot but commend to you the path which the Four Saiva Saints showed us. To prevent the blind leading the blind and to avoid tragic consequences we have to follow the path of the Four Saints.

Thiruvadi alone can afford us protection. Saint Appar says

அவனையான்சித்தித்தாற்றும்
படி
யருமறையான்சென்னிக்
கணியாமடி
சாவணத்தான்கைதொழுது
சாகும்படி
சார்த்தாக் கெல்லாது
சானுமடி
பாலவார்பாவம்பறைக்கும்படி
பதினென்கணங்கனும்
பாடும்படி
விரவுதித்தென்கெயில
நாடன்னடி
திருவிட்டானத்தெஞ்
செல்வன்னடி
அனியனவுஞ்சேயனவு
மல்லவடி
யடியர்கட்காருதமாயவடி
பணிபவர்க்குப்பங்காக
வல்லவடி
பற்றற்றும்பவனவடி
மணியடிபொன்னடிமான்
பாமடி
மருத்தாய்ப்பிணிதிர்க்க
வல்லவடி
தனியாடுதன்கெயில
நாடன்னடி
தகையாவிட்டானத்தலை
வன்னடி

and Saint Suntharar says

அந்தனுனனுன்னடைக்கலம்
புகுத
வவனக்காய்ப்புகாரணமாக
வந்தகாலன்றகுயிர்தலை
வவ்வினும்க்குன்றன்வன்மை
கண்டடியே
னெந்தையேனைநமன்நமர்
நலியி
வீவன்மற்றென்னடியானென
விலக்குத்
சித்தையால்வந்துன்றிருவடி
யடைத்தேன்
செயும்பொழிற்றிருப்பன்
கருளானே.

இயக்கர்கின்றாய்மனெடு
வருண
ரியங்குதிவன்ருயிறுதிங்கண்
மயக்கமிக்புவிவாணநாகம்
வகக்கவ்வானவந்தான்வ
பெல்லா
மயப்பொன்றின்றிருவடியுதலை
யர்ச்சித்தார்பெறுமாருள்
கண்டு
நிகைப்பொன்றின்றிநின்றிரு
வடியடைத்தேன்
செயும்பொழிற்றிருப்பன்
கருளானே.
According to Saint
(Continued on page 6)

SRI

(By S. R.)

Sri signifies auspiciousness abundance etc and is used as an honorific term. It is an epithet of Lakshmi, goddess of wealth and consort of Vishnu who is often called Sri Vishnu or Sri Kanta, i. e. lover of Sri. Sri though written in Nagari, Bengalee, Maharatti, Tamil or Sinhalese characters yet means the same. When a Sinhalese writes it in Sinhalese he will understand it just as a Tamil would when written in Tamil character. If independence means at least the continuance of the privilege of writing in Tamil character then what is the harm in continuing to use Tamil characters for those who know these letters only. Similarly for those who know the Sinhalese characters the same should be written in those characters. The use of tar and brush by those who will not tolerate other characters is to be deprecated. Whoever started the idea of 'Sinhalese Only' as the official language of Ceylon was a real enemy of Ceylon and its people and being responsible for the rousing of racial hatred should be branded as traitors to the common cause of a united Ceylonese nation for which all our past leaders, Sinhalese, Tamils, Moors, Burghers, Malays, English and others laboured.

Does not Ceylon belong to all these people. Why undo what they had done so well? The sooner this narrow sectionalism is given up and the feeling of all sections of the community is respected the better it would be for Ceylon. Otherwise this independence won after centuries of foreign rule will be a farce. One wonders whether this independence was presented to Ceylon by the Soulbury Constitution fully anticipating these racial cleavages in order to prove to the world that the Ceylonese are unfit for self-rule under a democratic Constitution. If so it is the greatest hoax perpetrated on the unsuspecting Ceylonese nation. God only knows the truth. But whatever the intention of the grantors of this independence may have been let us all forget our little differences and work unitedly for the common good of all Ceylonese to whatever race or religion we may belong. Race, religion and language will exist as long as human beings exist in this world. If we want to be respected we must respect others. Self-centered politicians cannot shape the policy of a united Ceylon. Only leaders with a broad vision and who command the faith and confidence of all sections of the people of Ceylon can lead us to the ideal of a great Ceylonese nation. The use of the three main lan-

(Continued on page 4)

Protection Of Cows

(By M. MAILVAGANAM)

Religious Propaganda Officer
Jaffna Saiva Paripalana Sabha

The learned and instructive article on Goraksha by Dr. S. Ramanathan which appeared in the Hindu Organ of 11-4-58 deserves the careful attention and consideration of every Hindu of our land and even non-Hindus who religion advocates Ahimsa and non-killing. The cow, is a holy animal to the Hindus as the practice of their religion depends chiefly on the cow. Every Hindu saint had praised the usefulness of the cow as its products are essential for the performance of the Vedic and Agamic rites of the Hindus. St. Thirugnanasambanthar had sung in one of his hymns.

“வாழ்க அந்தணர்
வானவர் ஆனினம்”

St. Thirumular had sung in one of the hymns of Thirumanthiram.

“யாவர்க்குமாம் ஆவுக்
கொரு வாயுதற்”

A careful study of the lives of St. Thirumoolar and St. Sandeswarar will give one an idea about the sanctity and importance of the cow. The vehicle of our Lord Shiva is the bull. The bull is useful to us for farming and draught purposes. Hence the bull is

also considered a holy animal by the Hindus. The life of St. Gnanaprasagar of Thirunelvely will not fail to instill into our minds the holiness of both the cow and the bull.

It is therefore an act of shamefulness and sin on the part of Hindus of our land to sell their cattle to the butchers. One's heart pains deeply when one learns that in the modern days some Hindus who belong to respectable families had taken to the evil habit of beef-eating as a result of their having forgotten the tenets of their religion and of their having lost their sense of values of life. Having once committed this heinous sin of eating beef, they cannot absolve themselves of it by any means.

It is therefore the duty of the enlightened Hindus of our land to educate their ignorant brethren about the holiness of the cattle and make them abstain from beef-eating and prevent them from selling their cattle to the butchers.

The Hindus who attended the All-Ceylon Saiva Conference held un-

What Is Prayer

By

SWAMI SIVANANDA

PRAYER is depending on God for help in distress.

Prayer is asking God for enlightenment.

Prayer is communion with God, through single-minded devotion,

Prayer is asking for peace from God when the soul is restless.

Prayer is surrendering oneself to God completely.

Prayer is giving an opportunity to God to comfort the devotee.

Prayer is making friendship with God.

Prayer is melting the mind and ego in silence in

Prayer is thanks-giving to God for all His blessings.

Prayer is expecting God to decide what is best for you when you are in a dilemma.

Prayer is requesting God to give strength, peace and pure intellect.

Prayer is asking God to purify the heart and make you abide in Him for ever.

Under the auspices of the Jaffna Saiva Paripalana Sabha at its Navalar Hall on 20-4-58 had unanimously passed a resolution to the effect that necessary steps should be taken to launch a cow-protection movement.

No useful purpose would be served by passing such resolutions without taking steps to implement them. The formation of a 'Goraksha Sangam' is needed in the first place to implement the above resolution. This Sangam should hold meetings to educate the people about the importance of cow protection.

It should publish tracts on cow protection and distribute them among the people. It can lease out from the Government a sufficiently large area of land in the Wannai district and look after the cattle which are likely to be turned out or sold to the butchers by obtaining them from their owners through persuasion and good will or money. Funds must be collected from the public by this Sangam to achieve this purpose.

To protect the good name of a holy religion, it is the duty of every Hindu to pay his careful attention to this noble cause.

THE JAFFNA MUTUAL BENEFIT FUND Ltd.

(Established 1918)

BANKERS.

Authorized Capital Rs. 800,000.00
Amount of Calls made Rs. 616,313.00

Shares 8000 shares of Rs. 100/- each 80 monthly instalments of Rs. 1/- per share will earn Rs. 100/- for each at the end of the period. Shares issued all time

Current Accounts opened and interest allowed at 1% per annum on the average monthly balance when it does not fall below Rs. 500/-.

Fixed Deposits received for periods of 3, 6, 9 and 12 months and interest allowed at 1, 2, 4 and 6% respectively.

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Loans on the security of Jewels a speciality. Part payments accepted.

FOR FURTHER PARTICULARS

APPLY TO:

S. KANAGASABAI,
Shroff.

C. N. A. P. T. (Jaffna Branch)

HEALTH WEEK-T. B. DAY

(JUNE 6th)

COMPETITIONS IN ANTI-T. B. SONGS (TAMIL)

As part of the observance of the T. B. Day on June 6th. The Jaffna Branch of the C. N. A. P. T. will conduct a competition and will award cash prizes or medals etc. to the best three Tamil compositions on T. B. embodying ideas

(a) in the causes, prevention and eradication of T. B.

(b) in the nature of the assistance and co-operation that the suspects, patients and members of the public could give us towards the achievement of our objectives.

Further details and particulars could be had on application to the under-signed.

2. The compositions in simple Tamil, intelligible to the masses should be set to some popular tune and sent under registered cover to reach the undersigned on or before noon on 24th May 1958.

3. The selected songs will become the properties of the C. N. A. P. T., which reserves the right to utilise them in any manner.

4. The selection and awards will be by the Special Committee of the C. N. A. P. T., whose decisions shall be final and conclusive.

195, K. K. S. Road,
Jaffna 29-4-58.

E. P. Rasiah,
Hony. Secretary.

New Year At Katragama

(BY A VILLAGER)

The New Year is observed at Katragama in quite a different way to that in the North of Ceylon. At the beginning of Punnya Kala a pot of water with coconut juice (milk) and some kind of leaves (attana) is ceremoniously boiled in front of the main temple by the chief Kapurula. When the milk overflows the pot, he annoints all his fellow Kapurulas and the Bassanyaka Nilame with it. After this the Temple is closed and doors shut and locked to be opened at an auspicious hour. Later a perahera is held in the night when the Lord is carried on elephant-back to Valliamma Devala and back to the Main Temple with all customary rites and paraperalia. A Mahapooja and nana mura or Thirumulukku are conducted and then the Kapurula recites a short summary of all articles received during the year ended and refers to the collections in the Temple and to their disposal. Many Tamil pilgrims ignorant of the language and custom conclude that this refers to the dowry of Valliamma offered by Her father to the Lord of Katragama for His marriage with Her. It is a sad reflection on the Lord to drag him down to our own level and attribute mercenary motives to Him who married Valliamma not for consideration of any worldly items of wealth, birth etc but for the unalloyed pure holy love of an innocent Virgin girl to Her cherished ideal of a divine hero who defeated the Asuras and restored the Devas to their heavenly status. He has set the highest example of wedded life by being ever faithful to her and never deserted her for a moment even. Valliamma represents the link between the human soul and the divine Paramathma whose love for humanity is unbounded. Skanda, Lord of Katragama, has Devasena to represent the Devas Gods and Valliamma to represent us human beings. One is Icha Sakthi the other is Kirya Sakthi while Gnana Sakthi is represented by the invisible Vel.

Sri

(Continued from page 3)

guages. Sinhalese, Tamil and English should continue if a United Ceylon is to be created. The sooner this is realised by our political pundits the better

Visit Of Lady Baden Powell

Indeed it was a wonderful day. There was no sun shine and the whole sky was covered with rainy clouds; but there was no rain. The climatic condition of Jaffna was quite unusual. It seemed that the Peninsula was so pleased to receive this simple, jovial, loving and marvellous Lady Baden Powell, C. B. E., the Chief Guide of the World. Old in years, she is young in spirit. She possesses an imposing personality with a charming face. She was able to win the hearts of one and all through her pleasing sweet and melodious voice. Even today the very words of this marvellous Lady is ringing in my ears. "Hello Hello, Dear Brownies, Guides and Scouts, How do you do? How do you do?" I am sure that Guides and Scouts in Jaffna would have been touched by the impressive speeches made by Lady Baden Powell on this occasion. She said that as members of this world guide movement - "Scouting for boys" and "Guiding for Girls" - we must be prepared to help others, bearing in mind that this privilege had been given to us, what others had not. By helping others we are helping ourselves and added that this movement has taught three principles in life, namely to be happy, to be healthy and to be helpful.

Indeed we must be proud of having seen this Lady who had brought valuable messages about the Guides and Scouts from the rest of the world. I wish that all members of this world-wide movement should try to follow these impressive and valuable words and act accordingly. I pray to God that the distinguished Lady may live long so that she may continue her selfless service for the advancement of this world-wide movement i.e. Scouting for Boys and Guiding for Girls.

it would be for all Ceylonese, Sinhalese, Tamil, Moor, Malay or Burgher. All ideas of racial, religious or linguistic imperialism will never last long in this world. Let Sri signify peace and goodwill to all and respect for Law and Order

-Astrological-

WEEKLY FORECASTS

'SRI PATHY'

FROM 4-5-58 TO 10-5-58

ARIES Aswini, Bharani, Karthikai 1st part [Medhura Rasi]

A good week for financial and social dealings. But there will be no mental peace. Health too will be far from satisfactory. Father's relatives likely to cause you some trouble. Spend Sunday, Monday and Tuesday morning with care.

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

You will have to steer through much opposition in all your affairs this week. But you are sure to succeed at the end. Expenditure will rise. Beware of eye troubles. Spend Tuesday afternoon, Wednesday and Thursday with care.

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

A good week for professional affairs. But domestic affairs will continue to be unsettled. Friends will prove to be very helpful. Spend Thursday evening Friday and Saturday with care.

CANCER Punarpoosa 4, Poosa, Ajiya [Ketuka Rasi]

Clashes with relatives likely this week. Conditions in office also will not

be very satisfactory. But this week. Gains you will be able to steer through lands and landed through opposition. Fame properties also shown. You and success in new under will find financial tension takings promised after easing this week. initial difficulties.

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

There will be no peace of mind. Misunderstandings in the domestic circle shown. Don't be quick to pick up quarrels. Be cautious in your dealings with your paternal relatives.

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

An unsettled week. You will find it difficult to negotiate your ventures with ease. Financial gains promised but you will not be able to meet all your early commitments. Health must be given particular care.

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

An unsettled week. Domestic troubles and misunderstandings likely. You will find it difficult to make both ends meet. Health upsets also shown.

SCORPION Visaka 4, Anusha, Kettai [Vrischika Rasi]

You will be able to triumph over your competi-

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

Health will be far from satisfactory. Abdominal complaints shown. You will find it difficult to come to any decisions in important affairs. Financial gains promised.

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

Clashes with relatives likely. Indications of minor accidents also shown. Financially a fairly good week. Work will be heavier than usual.

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

A good week again. Go ahead with your ventures. Financial gains and triumph over enemies promised. You will be able to launch some new ventures.

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

Quarrels and misunderstandings in the family circle shown. Troubles through secret enemies also indicated. Do not begin anything new.

Order Nisi

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction No. 457 T

In the matter of the Last Will and Testament of the late Vaitilingam Aiyadurai of Suruvil, Karampan Deceased Nagamuttu alias Nagamamah widow of Vaitilingam Aiyadurai of Suruvil, Karampan Petitioner Vs

1. Minor Chelvakkula mani daughter of V. Manickam, 2. Minor Parimanayagi daughter of V. Manickam, 3. Minor Manickam Thavayogarajah, 4. Yogammah widow of V. Manickam 5. Sivakamippillai widow of Velupillai 6. Visu-nathar Nagalingam and

wife 7. Sivakolunthu, 8. Ratnam widow of Chelliah, 9. Sellathurai Thuraiappah and wife, 10. Gnanagi, 11. Anna malai Thiyagarajah and wife, 12. Annam. all of Suruvil, Karampan Respondents.

This matter coming on for disposal before B. G. S. David Esquire District Judge, Jaffna on the 31st day of March 1958 in the presence of Mr. A. Kanagasabai, Proctor for the Petitioner and the affidavits of the Petitioner and of the Witnesses having been read:

It is ordered that the abovenamed 4th Respondent be appointed Guardian-ad litem over the minors the 1st 2nd and 3rd Respondents for the purpose of protecting their interests and of representing them in these Testamentary Pro-

ceedings, that the Last Will and Testament of the abovenamed deceased be declared proved and that Probate thereof be issued to the Petitioner as Executrix named there in unless the Respondents or any other persons appear before this Court on the 12th day of May 1958 and show sufficient cause to the contrary.

It is further ordered that the 4th respondent do produce the said minors on the said date

The 31st day of March 1958

B. G. S. David Sgd Addl. District Judge.

Drawn by Sgd A. Kanagasabai Proctor for Petitioner (O. H. 2 & 9)

Premier Nehru On Proposed Retirement

(Shri Nehru's talk to Congress Party members)

Some weeks ago I said that I felt rather tired and stale, and would like a change.

Since then many friends and colleagues have asked what I meant and there have been speculations in the press.

I had no desire to come to a decision in a hurry or without consulting the party, which has done me the honour of electing me its leader. I spoke to some colleagues and placed my views before the President.

I think the time has come when I should place this rather personal matter before the party and seek its guidance.

The personal matter has indeed a wider significance, and it is essential for me to have the advice of my comrades in the party and organisation which have given me their affection and been indulgent to me for many years.

I feel now that I must have a period when I can free myself from this daily burden and can think of myself as an individual citizen of India and not as Prime Minister.

There's much to think of. I am greatly concerned at the international situation, which hovers on the brink of a precipice, with hydrogen bombs ever ready for discharge and the atmosphere full of hatred and violence and fear and apprehension of some sudden attack.

I do not imagine we can do much in this situation, but even a little sometimes helps, and in any event we should be clear in our thinking.

Then there are problems of India bearing down upon us which require constant attention and fresh thinking.

We have to guard against getting into ruts of thought and action.

I am anxious to fit myself for great tasks ahead, and I feel it might help me to do so if I am away from the centre of activity and responsibility.

I realise that nothing that I may do will lessen that responsibility, and indeed I have no desire to escape from it, for that comes to me not from the office I hold but from my connection with events in India for 40 years.

Twentieth All Ceylon Health Week

The twentieth All-Ceylon Health Week will be held this year from June 2 to 8 both days inclusive. These days have been fixed by the Department of Health Services in consultation with the Director of Education to enable children throughout the country to participate in the Health Week celebrations.

The theme selected for the Health Week this year is "Health Progress During Ten Years of Independence." Efforts will be made by the health authorities during this "Week" to highlight the achievements and progress in the health field during the past ten years. Health education propaganda will be carried out during the "Week" through the Press, Radio, Posters, public meetings, exhibitions and cultivation.

A special day, June 3, will be set apart during the "Week" for the observance of the "World Health Day," which is a day of international importance. The theme selected by the World Health Organisation for the "World Health Day" is "Ten Years of Health Progress." The health authorities have also decided to devote June 4 to commemorate the "Universal Children's Day" which is also a day of international importance for the United Nations. A programme for the commemoration of this Day will be drawn up in association with the social and Children's Welfare Societies in the various areas.

A central health exhibition in connection with the All-Ceylon Health Week will be held at Kalutara. The Superintendents of Health Services in the other areas have also been asked to organise health exhibitions in their respective divisions which may be on a smaller scale.

A physical drill competition which is held annually for the award of two challenge cups offered by the Health Department Sports Club will be conducted at Kalutara in consultation with the Education Department. As usual the competition will be restricted to the schools in the health division in which the central health exhibition is held.

STRIKE SITUATION

The P. S. W. T. U. F. strike is on its tenth day.

At the G. P. O. there was an incident at the very outset of a hand bomb that did not cause any injury, later a Sub-Inspector of Police was involved in a 'clash' which was however avoided by tactful handling of the situation. Yesterday the Police resorted to baton charge opposite the G. P. O. Mail Room with the result that nine persons were injured. Four of the injured are prominent strikers.

Postal Service

Report from Government sources confirms the general impression that even in Colombo the mail delivery is quite unsatisfactory. In Jaffna there has been no postal work since Wednesday April 23.

Railway Service

'Skeleton' service—that is what the information from Government quarters conveys. Night trains do not run. Day trains, a very few of them, run but to what purpose is the question put by the common man!

Rajaratna Incident As Relief

The arrest of Mr. K. M. P. Rajaratna and his release caused a minor sensation. But the news followed that he was re-arrested and was remanded. This gave rise to speculation. And soon after the news of his

release on bail came. A side-tracking relief to the strike situation!

No Victimisation

Return to work and the People's Government will give you no anxious moments. — This is the trend of the P. M.'s appeal to the strikers. First the army appeared and gave the appearance of stern handling. However Dr. N. M. Perera's timely intervention made the Government change its *modus operandi*. Then the tone changed and formal invitation to return to work was addressed to strikers. However an ultimatum also was issued. Whether the ultimatum is still in force one cannot say.

Compensation—Consolation

The framing of 'Employment hazards' scheme for the duration of the strike is another step that has been taken by the Government to encourage those who work dispute the strike but who always live in fear of a strike on their person by angry hands.

M.E.P. MAY DAY MESSAGE

May Day could have been used by the M. E. P. to unite the workers under its banner. But the message issued by the Party reveals the mind of the M. E. P. Here is a typical example of the M. E. P. call for disruption.

ONLY ONE OFFICIAL LANGUAGE

An Act Of Aggression

(Report of a debate in the West Bengal Assembly on the question of Official Language for India)

Dr. Roy criticised the recommendations of the Official Language Commission, and pleaded for reconsideration of the constitutional recognition given to Hindi as the official language of India. The Commission, he said, was obsessed with the idea that its plain duty was to have special feelings for Hindi and thereby force people in non-Hindi speak-

The Path That...

(Continued from page 2)

Thirumoolar

திருவடி யேசிவ மாவது தேரில்
திருவடி யேசிவ லோகஞ்சிந்
திருவடி யேசெல் கதியது செப்
பில்
திருவடி யேதஞ்சம் உன் தெளி
வார்க்கே,

All the Four Saiva Saints have sung the praise of Siva's Holy Feet and it is my humble prayer that all Saivaites should sing His praise live, a life of usefulness in this birth and attain Bliss thereafter.

India was not affected by the adoption of more than one language for official purposes.

Dr. P. C. Ghosh, P. S. P. leader spoke in English, for the benefit of the Government of India. He regretted that the Prime Minister of India should criticise Mr. Rajagopalachari as 'disrupter of India's unity.' Dr. Ghosh said that if the Prime Minister forced Hindi upon other, he (the Prime Minister) would really disrupt India's unity. He urged the Prime Minister not to become the 'grave digger of unity.'

Dr. Ghosh said that this cry of unity reminded him of Hitler whose slogan was one mind, one race, one language, one leader. Such a cry was least expected from the Prime Minister of India, he said.

Dr. Ghosh said Hindi fanatics were behaving like a fanatic Moulvi, who believe that it was nothing but blasphemy to read anything other than the Quoran. Such fanaticism would only stiffen the attitude of people against Hindi. He regretted that the Hindi steamroller was moving fast, even though so far not a single genius has been produced by Hindi, be it in the sphere of literature, or art, intellectuals would not tolerate 'this domination of inferior people', he said.

Dr. Roy, who was born in Patna and who passed the Entrance examination with Hindi, said that there was no reason why a particular State should be 'overborne' by a regional language like Hindi. He added that the unity of a polyglot country like

ORDER NISI

IN THE DISTRICT COURT
OF JAFFNATestamentary Jurisdiction
No. 430

In the matter of the estate of the late Sornakanthi wife of Veluppillai Rasiyah of Vaddukoddai West, Jaffna, who died at Bentong in Malaya.

Deceased
Veluppillai Rasiyah of Vaddukoddai West.
Petitioner.

Vs.

1. Vaitilingam Kumara Subramaniam of do, now of Bentong in Malaya.

2. and wife Rupamalar of Vaddukoddai West.

Respondents.

This matter of the petition of the above named petitioner coming on for disposal before P. Sri Skanda Rajah Esqr District Judge, Jaffna on the 14th day of February 1958 in the presence of Mr. V. Nagalingam, Proctor for petitioner and the affidavit and petition of the petitioner having been read; it is ordered that the petitioner be declared entitled to have letters of administration of the estate of the said deceased issued to him unless the above-named respondents or anyone else interested shall appear before this court on the 14th day of March 1958 and show cause to the satisfaction of the court to the contrary.

Extended to 30-4-58
This 14th day of February 1958

Sgd P Sri Skanda Rajah
District Judge
(O. 9. 25 & 2)

ORDER ABSOLUTE IN
THE FIRST INSTANCEIN THE DISTRICT COURT OF
POINT PEDROTestamentary Jurisdiction
No. 604 Ty

In the matter of the Last Will and Testament of the late Veeragathippillai Rajaratnam of Thondamanar.

Deceased
Rajaratnam Sivakumaran of Thondamanar.
Petitioner.

This matter coming on for disposal before S. Thambydurai Esquire District Judge of Point Pedro, on the 7th day of March 1958 in the presence of Mr. S. Nagalingamudaly Proctor on the part of the Petitioner; and the Affidavit of the Petitioner dated 7th day of March 1958 and the Affidavit of the

ORDER NISI

IN THE DISTRICT COURT
OF POINT PEDRO

No. 607/T

In the matter of the intestate Estate of the late Murugesu Arunasalam of Valvettiturai

Deceased

Arunasalam Ananthasamy alias Anandarajah of Valvettiturai

Vs. Petitioner

1. Thangammah widow of Arunasalam, 2. Arunasalam Ratnasabapathy, 3. Arunasalam Balasubramaniam, 4. Arunasalam Thuraiarajah, 5. Arunasalam Murugesapillai all of do

Respondents

This matter coming on for disposal before S. Thambydurai Esquire District Judge on the 21st day of March 1958 in the presence of Mr. S. Appadurai Proctor on the part of the petitioner and the petition and affidavit of the said petitioner having been read.

It is ordered that the petitioner be and he is hereby declared entitled to take out Letters of Administration to the estate of the abovenamed deceased as his eldest son and heir and letters be issued to him accordingly unless the respondents or any other person shall on or before the 9th day of May 1958 shew sufficient cause to the satisfaction of this court to the contrary.

(Sgd) M. Esurapadham
A/District Judge

21st

This — day of March 1958
28th

Drawn by
(Sgd) S. Appadurai
Proctor for Petitioner
(O 8 25 & 2)

Notary and subscribing witnesses dated 7th day of March 1958 having been read.

It is ordered that the Last Will and testament No 11905 made by the deceased abovenamed on 20th day of July 1951 and attested by V. Senathirajasegaram Notary Public the Original of which has been produced and is now deposited in this Court be and the same is hereby declared proved and that the Petitioner is the executor named therein and he is hereby entitled to have Probate thereof issued to him accordingly.

This 7th day of March
1958

Sgd S. Thambydurai
District Judge.

(O. 10. 25 & 2)

Revision Of...

(Continued from page 1)

problem will be evident from what has been said above. By its very nature it cannot solve the problem. The English language may lose its status at any moment in South Africa.

Language rights are secure in a country with a federal constitution for two reasons: first, because it is more difficult to amend a federal constitution, the consent of the units being normally necessary; secondly because the enforcement of the rights is left, in the main, to the units which are directly interested in those rights. Under a unitary constitution, on the other hand, not only could the rights be taken away or emasculated without the consent of the parties affected but also their enforcement is left to the sweet will of the dominant community which may not be sympathetically disposed towards those rights.

There are those who argue that there cannot be uniform parity throughout the country under a federal constitution. The fact is that there cannot be such uniform parity under any constitution whether federal or unitary, if the communities are not equally interested in maintaining such parity. In spite of legal equality in regard to language rights in Belgium and South Africa — both possessing unitary constitutions — there is no genuine bilingualism in either of them. In South Africa while the Africans have been willing to learn English, the British have shown a marked reluctance to learn Afrikaans. In Belgium the attitude of the two communities to the language settlement has been different. The Flemings have been willing to learn French but only as a foreign language while the Walloons have flatly declined to learn Flemish at all. Census figures show that French is slowly gaining ground in spite of equality of the status given to Flemish.

If uniform parity throughout the country is possible under a unitary constitution it is also possible under a federal constitution. The federal constitution can provide for bilingualism not only at the Centre but also for the various states constituting the federal union. In the Canadian Federation minority language rights are more secure than in South Africa. In the Swiss Federation the language rights of all the nationalities are not only secure but uni-

form throughout the country.

Our argument in regard to parity boils down to this: Parity, even if granted in my mean little or nothing in practice if the Sinhalese people are not whole heartedly behind it and if the State power is not decentralized and parity after all deals only with the language issue. Now what about the more general case of Fundamental Rights. Declaration of rights is not the same thing as its realisation. The problem is to bridge the gap between promise and fulfilment. The formidable centralisation of the modern State is a great enemy to any ideal system of rights. For only where power is distributed widely is there any effective restraint upon those who wield it. To multiply true centres of authority is to multiply the channels of discussion and to promote the diffusion of healthy and independent opinion.

Resistance to encroachments of power is essential to freedom because it is the habit of power continuously, if it can, to enlarge the boundaries of its authority.

We stated earlier that a Bill of Rights is just as strong and no more as the popular will to freedom. Is there any specific rule by which men can be trained to resist encroachments of power? The late Professor Laski hazarded the generalisation that the more wide spread the distribution of power in the State, the more decentralised its character the more likely men are to be zealous for freedom. So we reach the important conclusion that if Fundamental Rights are to be effective the power of State should be decentralized.

But are Fundamental Rights enough? Do they cover all our problems? We do not think so.

Fundamental Rights deal with the negative obligations of the State. They are concerned with restrictions upon the powers of government. The Fundamental Rights listed in the Indian Constitution for example, with a few exceptions are all restrictions on legislative, executive and in a few cases judicial powers. Fundamental Rights are liberties which it is intended that the government should enforce or at any rate not invade. In other words, they are safeguards for individuals

or minorities. They satisfy only some of the needs of the situation. What is needed is a positive approach to the distribution of power. Recent events have implanted in the minds of the Tamil people that they are subjected to Sinhalese rule. What the Tamils plainly need is participation in the exercise of power. Such participation is better protection than any safeguards. The Tamils should be able to feel that the government is their government and that they have a part in the administration of the country. A decentralized state where the Tamils as a community, enjoy political power will not only give them this feeling; it will also make Fundamental Rights more effective.

GOD AMONG US

(Continued from page 1)

Presence; His visit to the house of joy where a marriage feast was in progress; His dining with publicans and sinners; His grateful acceptance of the beautiful but once misguided Mary Magdalene who with her flowing hair anointed the Master's feet; His words of hope to the woman accused of adultery; the washing of the feet of His disciples, and His appearance in the humble meeting place of His one time lowly friends on earth after Easter.

I have striven to render into English verse form this incomparable song of Nakirar, put into the mouth of a woman young and beautiful, a typical God-loving, God-conscious Tamil housewife. What other human speech can even dimly transfer the grace and charm of Tamil and enfold them in its silken fold!

He came for alms!
When I beheld his face,
There gleamed a grace
The troubled heart

became.
'You came for alms,'
Said I, 'My duty's still
Your need to fill

And tend your out-
stretched palms'.

'Yet might I know,
Whence hailst thou
good one,

Thy Native town?'
He said, in accents low,
"Mamariam's my seat of
Grace
Valanobuzly's my dwell-
ing place".

And forthwith vanished
from my Sight.

Where lo, that arm with
couch bedight?

சான்றிதழ் வழங்கியுள்ள பதிவு எண் 3874 மஹாசபை
சான்றிதழ் யாக்க செய்து குறைவிடையாக வந்தால்
சான்றிதழ் யாக்க செய்து சந்தர்ப்பம் கேள்வி மக்கள்
மேன்மையானவர்கள் மனம் சீறி விடாதது மக்கள் மேன்மையாக

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Editor R. N. SIVAPRAKASAM