

MEMORANDUM TO UNIVERSITY COMMISSION

(The writer of this memorandum makes an unofficial and independent attempt to supplement those from the Northern Province Teachers' Association and N. P. Principals' Association)

Public Service Strike And People's Government

Peaceful Means Of Redress Of Grievances

(By our Political Correspondent)

The thirteen-day P. S. W. T. U. F. strike ended very tamely. Neither the Government nor the strikers emerged victorious. Both tasted defeat. And the lessons of this strike are bitter even for the third man—the common man. In this context a study of the episode in all its aspects will be helpful to the common man if not for the strikers or the Government.

The landslide victory for the M. E. P. in 1956 inspired the leader to proclaim that his Government was a People's Government. This self-adornment has been allowed to stay by the people not because they accepted the claim of Mr. Bandaranaike but because they wished the Government to be a People's Government. At this stage it becomes necessary to explain what the term 'People's Government, really signifies in its common use. Where universal suffrage is enjoyed, the party that captures seats sufficient for the formation of Government forms a People's Govt. in the sense that the Government is the choice of the people. Accepting this interpretation the U. N. P. Government formed after the 1952 General Election was also a People's Government.

Members of the P. S. W. T. U. F. have to review the entire situation and scan the full circumstances that brought about the strike and later ended it. The hidden hand of political gate-crashers (parties) is reported to have played a leading part in encouraging the decision to strike and in the course of the strike to make it impossible for all Trade Unions to lend a helping hand to the strikers.

The presence of party leaders amongst the strikers from the very outset must necessarily convey the inference that revolutionary parties were desperately running with the hare and hunting with the hound.

The P. S. W. T. U. F. left to itself should have made a firmer bid to terminate the strike on more honourable terms. The political 'trespassers' resorted to violence, molested non-strikers and brought discredit to the strikers. That was not all. The strikers who were determined to remain firm, whatever the consequences, were not allowed

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The University established in 1942 as the University of Ceylon covers the whole country and serves the entire nation. The unitary nature of this one and only University for Ceylon should stand as a forging link between the different parts of this Island home of the different sections of people speaking Sinhalese, Tamil or English. The branching off of this University from Kandy (Paradeniya) to Jaffna and Colombo and to other centres as and when required would for all time make this one University of Ceylon the focus centre of national life in Ceylon.

Sinhalese and Tamils have been in Ceylon from the dawn of history. These two peoples contributed in all departments of life (political, social, economic, cultural and religious) towards "the glory that was Lanka." These two, only until the other day, have had communal harmony and have struggled together to achieve freedom. Common historical and cultural traditions together with economic and political needs have for the last 150 years or more held them united as members of a single family in their bid for freedom. The Sinhalese and Tamils occupying mainly two well marked regions of the Island permeate the national life of the country from North to South and East to West. Kandy and Jaffna form the traditional capitals of the Sinhalese and Tamils respectively, though at no time in history these two lived in complete isolation one from the other. History and essential Sinhalese - Tamil Unity demand therefore that the University of Ceylon should have its home both at Kandy and Jaffna.

The Moors, the other important racial unit of the nation in Ceylon coming first to the western parts of Ceylon, have made their settlements along the coastline from Putta-

By
T. MUTTUCUMARU M.A.
(Retired Principal, Chavakachcheri Hindu College)

lam in the West Southwards to Colombo and Beruwela and round up to Batticaloa in the East. Colombo the "Clapham Junction of the East" where the West through the Portuguese came to the East forms thus the landing place in Ceylon for Islam and Christianity. The cosmopolitan city of Colombo, not only the meeting ground of all races in Ceylon but also the busiest commercial capital, should then be the modern Red Brick Home of the University of Ceylon.

The University first established in Colombo in the year 1942 is slowly moving out of Colombo to its permanent central home at Paradeniya as the Government decided earlier to have one University of Ceylon. In this period of transition, the Government has discovered that Kandy alone will not be enough to give Ceylon all the administrators, Doctors, Engineers, Teachers, Technicians and research workers in Science, History, Archaeology etc that the fast increasing population needs and would need. The Government finding that the Paradeniya Centre could at best give accommodation to 300 students, are thinking of continuing Colombo, a Second University Centre and of establishing a second Medical School at Kandy. Both Kandy and

Colombo may receive for University education a maximum of 7500 students. But judging from the number of existing 163 Collegiate Schools with 115,289 pupils (figures as given in the Administration Report of the Director of Education for 1956) provision has to be made to give 15000 students University and professional education. The ever-increasing numbers, therefore, demand at least three national University Centres with two or more provincial or district constituent or affiliated University Colleges.

Universities or University Centres in Colombo and Jaffna are an immediate need. Colombo that housed the University from 1942 has already the buildings and with additional buildings spread over a term of years to meet the requirements of a modern Red Brick University and it would be easier to supply the increasing demand of a growing population for University education. Provision for Residential Halls or Hostels need no heavy outlay either immediately.

Next to Colombo with its population of 4 lakhs and over, Jaffna with its population fast reaching its 100,000 mark and only second to Colombo as a centre of Secondary School Education, and from where there is an exodus of thousands of students to the Universities of India for sheer lack of accommodation in the University of Ceylon, should have a University Centre, and people there are who think that Jaffna should have priority even over Colombo for a University Centre of its own.

When once the Commission sees its way to recommend the creation of centres of the University

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Hindu Organ

FRIDAY, MAY 9, 1958

Treasure These Thoughts

If you really surrender you must abide by the will of God, and not make a grievance of what may not please you.

DEFEAT FOR ALL

Summing up his survey of the P.S.W.T.U.F. strike, our political correspondent states elsewhere in this issue that the event ended in a defeat for both the strikers and the Government. The comment may appear to be cynical but it does convey a correct picture of the consequent situation. As for the P.S.W.T.U.F., it is true that the strike ended without ensuring it any positive advantage. Where the administration is concerned it is not the manner in which the strike was called off that matters but the helplessness of Government to end the strike earlier than it did. The very fact that the strike dragged on for thirteen tiring days inflicting untold hardships on the people is proof of the statement that along with the strikers, the authorities also stand vanquished: For the first time in the history of the administration of this country the people had to live in compelled isolation with the authorities looking on helplessly with folded arms.

The defeat for the Government is not merely the betrayal of the incapacity of the Cabinet to meet the threat of the P.S.W.T.U.F. but also the financial loss it has incurred by the suspension of administrative and executive activities. The three million rupees that is expected to be saved by the Government by denying the strikers their pay for the period of the strike (The Finance Minister may, however, estimate the saving at a couple of thousand rupees computing the payment for his 1750 strikers) is only a

EXAMPLE FOR EMULATION

Course Of Action In Conflict Of Duty

(Extracts from the statements made by Mahatma Gandhi when he was produced before a Magistrate for refusing to quit Champran in April 1917 disobeying an order to quit Champran)

"With reference to the order under Section 144 Cr. Pr Code just served upon me I beg to state that I am sorry that you have felt called upon to issue it and I am sorry too that the Commissioner of the Division has totally misinterpreted my position. Out of a sense of public responsibility I feel it to be my duty to say that I am unable to leave this district but if it so pleases the authorities I shall submit to the order by suffering from penalty of disobedience,

"I most emphatically repudiate the Commissioner's suggestion that 'my object is likely to be agitation'. My desire is purely and simply for a 'genuine search for knowledge' and this I shall continue to satisfy so long as I am left free".

"With the permission of the Court I would like to make a brief statement showing I have taken very serious steps of seemingly disobeying the order made under Section 144 of the Cr. Pr. Code.

small fraction of the general loss of revenue to the country.

Even the financial aspect may be overlooked. But the moral view of the conduct of the situation that arose out of the strike is certainly alarming. The vile abuse that was reported to have been indulged in by Minister Dahanayake in a fit of rage against the strikers has brought disgrace on the Government and discredit to the people who returned them to power. Starting with the subtle design of importing a communal colour into the situation, the spokesmen of the Government spared no pains in baselessly fixing the responsibility for the strike on Tamils. The May Day speech of the Premier which included a special reference to the 'Sinhala Only Act' as one of his socialistic achievements conveying the contention that the M. E. P. socialism envisaged only one race as existing in Lanka namely the Sinhalese, was a grim reminder to the strikers that trade unionism should give way to racial unity. And so it was a defeat for the Government.

In my humble opinion it is a question of difference of opinion between the local administration and myself. I have entered the country with motives of rendering humanitarian and national service I have done so in response to a pressing invitation to come and help the Ryots who urge they are not being fairly treated by the Indigo planters I could not render any help without studying the problem. I have therefore come to study it with the assistance if possible of the administration and the planters. I have no other motive and I cannot believe that my coming here can in any way disturb public peace or cause loss of life. I claim to have considerable experience in such matters. The administration have however thought differently. I fully appreciate their difficulty and I admit too that they can only proceed upon the information they receive. As a law-abiding citizen my first instinct would, as it was, to obey the order served upon me. I could not do so without doing violence to my sense of duty to those for whom I came. I feel that I could just now serve them only by remaining in their midst. I could not therefore voluntarily retire. Amid this conflict of duty I could only throw the responsibility of removing me from them on the administration. I am fully conscious of the fact that a person holding in the public life of India a position such as I do, has to be more careful in setting examples. It is my firm belief that in the complex constitution under which we are living the safe and honourable course for a self-respecting man is in the circumstances such as face me, to do what I have decided to do, that is to submit without protest to the penalty of disobedience. I have ventured to make this statement not in any way in extenuation of the penalty to be awarded against me but to show that I have disregarded the order served upon me, not for want of respect for lawful authority, but in obedience to the higher law of our being, the voice of conscience."

Fearlessness and Friendly Approach

Premier Nehru Re-Affirms Faith in Gandhian Ideal

[Extracts from a speech delivered by Premier Nehru when he visited Kerala recently.]

I feel more and more strongly, as days pass by, that for our country certainly and in a wider way, even to the world, Gandhiji's message is vital and important, not merely for the hundred and one things he said, because he engaged himself in hundreds of activities, but rather because of the basic approach that he placed before us, which in the course of the regeneration made our people different from what they were created as—an evolution not only in the political sphere or any other sphere externally but in the minds and hearts of men and women in the country and that is the evolution, which made us shed fear.

We see this fear today in the wide world and curiously enough, there is this fear even among nations which are most powerful. Indeed, it is a strange happening that the more powerful a nation, the more it suffers from the fear. Because of this fear, we see today the world balancing itself on the sharp edge of a precipice, talking of the days of peace and preparing for war and no man knows which way the wind would turn. And war as we know today, is something infinitely different than ever before in history. War today is not victory for any one, even not survival for anyone. It means uttermost defeat and disaster for all. And such a mad world that we see lives on the edge and brink of a precipice because of fear and apprehension. When we think of this fear I think of Gandhiji, who was more fearless than any man or woman of his time. I remember when I was a young man and I saw what wonderful change came over our people, especially among those who were poor and lowly; who were oppressed and suppressed, kicked and cuffed. I remember the days long ago, when his voice was heard by us and by them, a simple voice, a gentle voice, not a loud voice, but with some magic in it. He merely told our people 'Do not be afraid, do what you think is right, why need you be afraid?

If you go to the prison, be not afraid. If you are shot down, what does it matter, you die one day you are dying certainly for doing right thing for the country.

The wonder is not in what he said, but in the consequence and effect of it on the masses of the country, because suddenly their limbs straightened, their eyes began to shine and gradually fear was effaced. I mention this today, because I see a terrible oppression of fear spread all over the world and people trying to grapple with it. It is difficult to grapple with ghosts and lifeless things like fear and we have today ghosts of fear, ghosts of hatred and violence and they elude our grasp. So, because of this, my mind goes again and again to Gandhiji and the basic message of fearlessness and friendly approach to others, though standing by our principle of not giving up anything we hold dear and valuable to the opponents,—a friendly approach even to the so called enemy. This world, this country, is full of conflicts, political conflicts, economic conflicts, social conflicts, class conflicts, language conflicts, state conflicts, caste conflicts a multitude of conflicts, that we see in our country. We have to resolve them, because those conflicts are the consequences of that ancient folly we carry with us. We have to resolve them not by ignoring them, not by forgetting them, but adopting a policy which increases them.

Public Service ...

(Continued from page 1)

to have their way. In these circumstances, the 'mediators', appeared. But the mediating Sangam that was powerful enough to induce the Premier to an honourable solution, according to later events seems to be a politically inspired Sangam. Whose face did this Sangam try to save?

Meditation On 'Mari' And Maya

(By SOURI RAYAN)

Just as night succeeds day so does 'mari' (மாரி) succeed 'kodai' (கடை) in the tropics. Mari stands for the cold damp season with rain and longer nights and kodai for the warm dry days with more sunshine. The sight of Sun rising out of the dark blue sea in the East made poetic fancy to give a personality to a natural event. Similarly the Sun's change of direction after the winter solstice made the poet's fancy to give a personality--the dark wintry night as the mother out of whom a son was born being a personification of a celestial event. Thus mari is a season, with its own characteristics and is an unit of time which is measured in terms of events mostly in the heavens. Mari is thus a mother and an aspect of Kali the great mother who is a personification of Kala or Time. Kali is depicted as a horrible-looking awe inspiring and ferocious dark woman with multiple hands and various death-dealing weapons to show her destructive nature. Being a mere conception of the mind and not of the flesh she is called a virgin. Highest conception of time is eternity. For man this ideal gave a very useful symbol for his religious advancement in which eternity was identified with the Divine Mother and as each event was Her child each human being may even living being, was regarded a child of this Divine mother. Our mother represents all the best feelings that a human heart can have. Then how much more should the Divine mother's heart have for Her children. If we can gain an insight into this Divine mystery then the nature of our Divine Father must necessarily be nearer to us. Hence the old adage that if we can know our mother then we can realise our father too. These ideas have for their basis that God is of the Siva and Sakthi i.e. Spirit and its innate power just as matter and energy are.

The most significant month in mari season is markali or mirgasiras in which the Winter Solstice occurs. During this month the Thiruvempavai and Thirupavai festivals are held. St. Manikavasagar's Thiruvempavai and Thirupalli Eluchi are sung in the Temples. In the former, young maidens invite

their fellow maidens to shake off their slumber and join them in the baths in the rivers and ponds before they worship Lord Siva in his Temples. Shaking off their ignorance the devotees cleanse themselves in body, mind and speech and offer themselves with heart to the supreme Lord. This is what every one does every day at dawn but in Markali it is more significant as it is in the midnight of the Gods. In Thirupalli Eluchi the Lord is awakened and asked to come out of his bed chamber. This too signifies the awakening of the divine in us. The season too signifies the midnight birth of the Sun at the turning to the North at the beginning of Utharayana. The theme of Thirupavai is the same but Vishnu takes the place of Siva, the Author being the great Andal. By these acts of piety, devotion is enhanced and a holy life is promoted. The very nature of the seasons is that they are subject to change which is a characteristic of maya; hence time is said to be a product of maya. If we were brought up in an atmosphere of no change we will not be able to have an idea of time. Similarly if we were not accustomed to movement from place to place we will not have any idea of space.

Merciful nature gave us an opportunity to understand time and space and to think in their terms to gain an insight of Eternity and Infinity which are attributes of God. When these attributes are discarded and we seek the Reality which is beyond them our quest reaches its end as it were the Nirguna Braman! When we are unable to define matter and energy how more difficult would it be to define Eternity and Infinity. Yet some have ventured and explained that Eternity is a series of events and Infinity is a series of points of matter. But these are all creation of our mind due to the condition reflex to which it is subject though their physical basis cannot be so easily dismissed. Hence the age old problem of maya. Is maya real or not has been a perpetual question of all thinkers. For the average man matter, mind and spirit are always there just, as body mind and soul, an integration of which gives

one a personality. Such a personality is the mother, our Divine Mother Uma and in Her hand is the child identified with the worshipper who reduces himself or herself to the state of an innocent child whose sure refuge is the mother. St. Manikavasagar's songs create in our minds such a picture of Our Divine Mother in whose loving hands we are, each and every one of us, safely encased in her warm bosom with Her divine heart pulsating with love, mercy and affection to Her child. His words (உன்சைகழிற் பிள்ளை) the child in your arms, sweep us into Her gracious fondling hold. Can anyone of us imagine a safer refuge. There is none more sacred and more secret than this mother love unsurpassed by anything in the emotional world. No wonder there are few stotras or songs of adoration equal to or better than those to the Divine mother eg Sandaryalahiri, and St. Manikavasagar's Thiruvampavai etc in the Thirvasagam. Mother love takes us nearer to God than anything else in this world. To worship this great mother we select the night of the Gods for from out of the dark night light-giving Sun comes out, just as out of the dark blue sea the bright Sun comes out. Hence for mother worship (Sakti puja) we select the night. Light and darkness alternating with each other give us the idea of periodicity in nature and teaches the certainty of God and His blessings. The best time to worship God is when night and day meet i.e. dawn and dusk.

IN THE DISTRICT COURT OF JAFFNA
No. P138
Nallathamby Navaratnam of Sandilippay Plaintiff
VS
1 Sinnathantham widow of K. Ponniah of Vanarponnai East
2 C. Sinaathurai of Do presently of Grielle
3 and wife Saraswathi of Do
4 R. Shanmuga Vadivel Sanitary Inspector Amman Road, Jaffna.
5 and wife Yogammah of Do
6 Nallathamby Kandiah and
7 wife Annappillai of Mahiappidy
8 Supper Kathiravelu of

Do.
9 Muthukumaran Balasingham of Do presently of K. Lumpur Malaya
10 Annammah widow of Kanagaratnam of Sandilippay
11 Thamber Sabapathi Thuraiappah of Do presently of Kegalle
12 K. Somasundaram and wife
13 Rasammah both of Anaicottai

of Sandilippay presently of Kurunegala,
Petitioner,
Vs
1 Sellathurai Sanmugasuntharam of do presently of Negombo.
2 Chelliab Paraniropasingham of Sandilippay, presently I. P. T. Madawachi and his wife
3 Mankayatkarasi of do. Respondents

Defendants.
It is hereby notified that action No. 138 has been instituted in the District Court of Jaffna under the Partition Act of 1951 for the Partition of the land called 'Karai kulavathai' and situated at Sandilippay in the parish of Manipay, Valigamam West Division, Jaffna District.

This 18th day of March 1958
By order of Court.
Sgd. P. Rajasingham
Clerk of Court
(O.13 9 & 16)

ORDER NISI
IN THE DISTRICT COURT OF JAFFNA
No. 458/T.
In the matter of the intestate estate of the late Sellathurai Nadarajah of Sandilippai.
Deceased
Sellathurai Kandasamy

This matter coming on for disposal before B. G. S. David Esquire, District, Jaffna, on the 1st day of April, 1958 in the presence of Mr. S. T. Nadarajah, Proctor on the part of the petitioner and the affidavit of the petitioner dated 28th March, 1958 having been read.

It is hereby ordered that the petitioner abovenamed be and he is hereby declared entitled as an heir of the deceased to have Letters of Administration to the estate of the deceased issued to him accordingly unless the respondents abovenamed or any other person or persons interested should on or before the 12th day of May, 1958 show sufficient cause to the satisfaction of this Court to the contrary.

This 1st day of April, 1958
Sgd P. Sri SkandaRajah
District Judge
Drawn by
S. T. Nadarajah
Proctor for petitioner,
(O. 12 9 & 16)

THE JAFFNA MUTUAL BENEFIT FUND Ltd.
(Established 1918)
BANKERS.

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

Shares 8000 shares of Rs. 100/- each 80 monthly instalments of Re. 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.

Drafts issued on the National and Imperial Banks to Colombo and the Principal cities of India. Remittances to and from F. M. S. by special arrangements.

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

FOR FURTHER PARTICULARS
APPLY TO:
S. KANAGASABAI,
Shroff.

Astrological

WEEKLY FORECASTS

'SRI PATHY'

FROM 11-5-58 TO 17-5-58

ARIES *Aswini, Barani, Kartikai 1st part [Medhakkasi]*

Health will be unsatisfactory till Wednesday. Improvements promised later. Some of your personal problems also will be solved after mid week. Professionally a good time.

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

Health will be unsatisfactory. You will have no mental peace. Some new problems will crop up. Beware of secret enemies. Do not begin anything new.

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

A good week again. But there will be no peace of mind. Your work will be heavier. Some new problems may crop up in the domestic circle.

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

You will succeed in your undertakings after much labour and clashes. Misunderstandings among friends shown. You will have to be careful in all your dealings. Socially a good week. Spend Sunday, Monday and Tuesday with care.

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

Domestic life will continue to be unsatisfactory. Beware of scandal mongers. You will find it difficult to clear misunderstandings. Tuesday evening Wednesday and Thursday must be spent with care.

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

An unsettled week. You will find it difficult to succeed in your new undertakings. Domestic troubles also likely. You will have no peace of mind. Mid-week will find an end of one problem but something new will crop up then. Spend the last two days with care.

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

Health will continue to be unsatisfactory. Financially a fairly good week. Your mind will be unsettled. Domestic upsets also shown.

SCORPION *Visaka 4, Anusha, Kettai [Vrischika Rasi]*

You will be able to triumph over your competitors. But there will be no peace of mind. New ventures will be delayed. Friends of the opposite sex will help you much week end.

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

Health will improve after mid week. You will be able to steer clear of opposition. Friends will be very helpful. Go ahead with your ventures.

CAPRICORNUS *Uttiradam 2, 3, 4, Thiruvanam, Avittan 1, 2. [Makara Rasi]*

Financially a fairly good week. You will be able to succeed in your ventures after some obstacles. Some clashes with relatives likely. Health also will not be very satisfactory.

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

A good week again. But there will be some conflicts in your personal affairs. Professionally a good week. Financial gains and success in new undertakings promised.

PISCES *Pooraddati 4, Uraddati, Revati. [Meena Rasi]*

Some of your personal problems will be solved. You will get much help from your friends. Health will not be very satisfactory till mid-week.

Freedom And Independence
Of Ceylon Tamils

(BY A CEYLON TAMIL CITIZEN)

The Tamil speaking political leaders of Ceylon never bargained for an Independence that would deprive them of the use of their own language in all their public and private activities by its continuing to be a state language recognised by Government. Their hopes were shattered by the passing of Sinhalese Only Act making Sinhala the official language of Ceylon. There is no doubt that the policy of the Government in power and its predecessor was to make Sinhalese the national language of Sri Lanka. And in time the Tamils were to become Sinhalese just as in the past when Tamil workers brought by Sinhalese, Portuguese and Dutch rulers have now become patriotic Sinhalese as so well explained by premier Sir John Kotalawela in his farewell message.

Just as the Sinhalese language is so dear to to the Sinhalese, the Tamil language is dear to the Tamils. There is nothing that can prevent the two communities from living peacefully if they have mutual understanding. But indoctrination that makes one the enemy of the other and rousing of racial hatred will not foster such understanding nor intimidation and thuggery make the Tamils cow down when they stand for their own language and the inherent right to use it as a state language. The Government that passed the 'Sinhalese Only' Act making Sinhala the official language of Ceylon could easily have passed a law to make Tamil and English also as state languages just as India has done for the sake of unity. The wanton attack on the Satyagrahis and all Tamils has only driven the Tamils to open their eyes to the cruel fate that has brought them to this sorry pass in which the bare freedom from fear, freedom to live their own lives, to promote their own language and culture are denied to them. Every attack by Sinhalese on helpless Tamils in their midst only strengthens the thesis that a separate Tamil state is necessary if the Tamils are to survive otherwise they will have to perish. Naturally no Tamil will prefer to perish rather than continue as a Tamil citizen of Ceylon. The question is

how to survive? One must consider language as separate from the race and not get mixed up sentimentally but see the practical use of Tamil and Sinhalese as State Languages.

The political history of Ceylon preceding the granting of Independence will show any impartial student that the Ceylon Tamils always looked forward and worked for the common good of Ceylon and they wished to live in peace and harmony with the other communities. That the activities of the Government from the time of the Donoughmore Reforms have been to the detriment of the Ceylon Tamils is plain as daylight and the coup-de-grace was given by the 'Sinhalese only' Act. It is a pity that the Tamils and Sinhalese do not study each other's language and culture so that they may understand each other better. If all leaders think only of their own community and not of Ceylon as a whole and if merit and loyal work are not recognised but discrimination is made on racial lines in running the Government, then there cannot be universal progress. What is wanted today is an honest Government based on sound political principles and not on racial religious or linguistic ideologies. Since the granting of Independence it has become abundantly clear that Sri Lanka is only meant for Sinhalese and Buddhism unlike when the British were ruling Ceylon. The great injustice done by the British was to hand over the Tamils to the tender mercies of the Sinhalese without foreseeing the plight into which the Tamils were being driven into. But who is to be blamed? It is the Tamils themselves. The sooner they open their eyes to this stark reality and learn to look after themselves by being united the better for them if they want to survive and exist as Ceylon Tamils. Otherwise perish they must. Their future is in their own hands. United we stand divided we fall. They must clearly remember that the Britisher is no longer here to settle their disputes and hold the balance between the various communities that live in Sri Lanka. The Tamils should organise themselves into well-knit and disciplined community in which every Tamil will find a place.

Order Nisi

IN THE DISTRICT COURT
OF JAFFNATestamentary 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 Chelvakkulamani daughter of V. Manickam, 2. Minor Parimanayagi daughter of V. Manickam, 3. Minor Manickam Thavayogarah, 4. Yogammah widow of V. Manickam 5. Sivakamippillai widow of Velupillai 6. Visuvanathar Nagalingam and

wife 7. Sivakolunthu, 8. Ratnam widow of Chelliah, 9. Sellathurai Thuraiappah and wife, 10. Gnanagi, 11. Annamalai 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 11, 2 & 9)

MEMORANDUM TO UNIVERSITY COMMISSION

(Continued from page 6)

on for the higher education of minorities as Burghers, Christians, and Muslims. As such the Red-Brick University Centre of Colombo should have for post-graduate studies and research Special Schools for

- a. Engineering (including Radio, Automobile and aeronautical)
- b. Medicine,
- c. Law,
- d. Education and
- e. Western classics and Philosophy (Ancient Mediaeval & Modern)
- f. Christianity including Christian Philosophical and Theological Systems or Churches,
- g. Arabic and Islam.

The Medium of Instruction and the place of English in relation to Swabhasa (Sinhalese and Tamil).

The University Commissioner with high scholarship and mature experience as Professors in British and Indian Universities and more particularly Professor S. K. Chatterjee, a linguist of no mean repute, and one who has been the Chairman of the Sanskrit Commission in India and of the Dravidian Philological Conference held recently at the Annamalai University would have noted or rather been bemused at the unseemly "storm in the tea pot" of this little world of Ceylon that is raging between the Sinhalese and the Tamils. This Swabhasa Civil war under the leadership of Pharoshs who knew not their Joseph has brought about the neglect of English that has for the nation in Ceylon a three-fold value: "first as a unifying and nationalising force, second as a gateway to the modern world and its scientific and technological achievements, and third as a subtle influence making for freshness of thought and appreciation of new values in the life of the society and individual". The first task of the commissioners is therefore, to dispel the delusions arising from narrow linguistic nationalism and religious fanaticism by pointing out that

1 Sinhalese and Tamil being twin languages can continue to be not only national and official lan-

guages but also languages of Education in all stages, Primary, Secondary and University. After all, as Mudaliyar Gunawardene aptly observes "Sinhalese is essentially a Dravidian language..... Its evolution too seems to have been on a Tamil basis, and so we seem safe in saying that while in regard to its world equipment, Sinhalese is the child of Pali and Sanskrit, it is with regard to its physical features and physical structure, essentially the daughter of the Tamil language".

2. Retention of English as a medium of higher education along with Sinhalese and Tamil instead of obstructing the healthy growth and development of the national languages would be a foundation into which the two national languages could dip deep for their enrichment by the addition of not only modern scientific and technological, vocabularies but also political, economic, legal etc.

The Commission would be doing the great service to the cause of helping the growth and development of Sinhalese and Tamil as vehicles of modern thought on approved scientific life, if only they get the work of the present Official Languages Commission-manned mostly by superannuated Public Servants transferred to Oriental Languages Faculties of the Peradeniya and Jaffna centres of the University of Ceylon. Instead of allowing the biased officials, bound by redtapism with little or no claim for a knowledge of linguistics to tinker with the building up of Modern Sinhalese and Tamil, Specialist members of the University Staff with a sound knowledge of Philology and linguistics who dedicate their time and labour for study and research should be entrusted with the task of building up the national languages so that in the fullness of time the two twin languages at least as a modern vehicle of thought may become almost similar in phonetic though not using the same script.

Interchange of teachers and students between University Centres "besides making for increased efficiency goes someway the very real desideratum of giving undergraduates more experience". An under-

graduate, say, from Kandy showing bent for some aspect of his subject and can study better at the Jaffna Centre might with advantage be transferred there for part of a session. This exchange of students from one centre to the other from time to time brings about at the same a better understanding and a spirit of fellowship among the students of the various communities.

The interchange of teachers and research workers would at one and the same time be helpful to the students and further research in collaboration e.g. the frequent meeting by arrangement of teachers of say the Languages Department of the three University Centres would by exchange of views and comparing notes of their work strengthen the work of enriching the vocabularies of the national languages on scientific lines.

The organisation of the University of Ceylon in three centres and the use of Sinhalese, Tamil and English as languages of higher education would give Ceylon a National University with

1. A University Centre and Cultural Home for Sinhalese and Buddhist Learning and Culture for the majority community of the Ceylonese Nation, and in this first centre of the University of Ceylon,

(1) Sinhala Language would be fostered and developed as an effective vehicle of modern thought while remaining at the same a rich store house of Sinhala and Buddhist Classics,

(2) The Buddhist religion would be protected in its pristine purity by promoting the study of Buddhist History and Philosophy,

(3) The material or economic interest of the Kandyan people would be looked after by the special school of Agriculture and Animal Husbandry, and

(4) Community life of the University students of different races speaking different languages and professing various faiths tend towards better understanding and national solidarity.

2, (1) The University Centre at Jaffna, the Home of Pure and chaste

Tamil would be a centre of attraction to all lovers of Tamil from India but also from other foreign countries.

80 to 85% of the people of Jaffna are Hindus and the establishment of Special Schools for the study of not only Tamil Language, Literature and History but also Hindu philosophy and Religions would go a great way to make the indigenous Tamil community of the Island though a minority, feel that they have their national and religious interests protected—and not only that the Tamils would have the consciousness that they are an integral part of the nation in Ceylon.

3, The modern city Red-Brick University Centre at Colombo would not only be a centre for study and research in all technical sciences affording facilities for the training of students both from Ceylon and from all countries under the Colombo Plan, but also be the metropolitan centre where the racial, linguistic and religious interests of two other important national minorities viz. the Burghers and the Moors would be adequately provided for.

All the three centres and the provincial or district constituent University Colleges that may be established will make the University of Ceylon a truly national University, the Home of Higher Education where all the member communities of the Nation in Ceylon live and learn in perfect communal harmony, Peace and Good will, in a "Corporate Society which devotes itself to a search after knowledge for the sake of its intrinsic value".

The Government should take early steps to establish either inside or outside the frame work of the University of Ceylon, National laboratories and Special schools for study and research in

- 1. Physics,
- 2. Applied chemistry,
- 3. Radio and Aeronautical engineering. The above may find their local habitation in Colombo and its suburbs
- 4 Mining and metallurgy in Ratusapura.
- 5. Geology and Forestry in Kandy.
- 6. Archaeology in Anuradhapura.
- 7. Marine engineering

ORDER NISI

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction No. 433

In the matter of the intestate estate and effects of Arumugam Sinnathamby of Ariyalai. Deceased Theivanai widow of Sarvanai of No 48, Ilanthaikulam Road, Ariyalai, Jaffna

Petitioner Vs.

1. Saroja Devi daughter of Arumugam Sinnathamby minor by her G. A. L. the 2nd respondent. 2. Arumugam Sabapathy of No. 195, Kandy Road, Jaffna Respondents.

This matter coming on for disposal before P. Sri Skanda Rajah, Esquire, District Judge, Jaffna on the 19th day of February, 1958, in the presence of Mr. N. T. Sivagnanam Prctor, on the part of the petitioner and the Affidavit and petition of the Petitioner from which it appears that the 2nd Respondent is a fit and proper person to be appointed Guardian ad litem of the minor the 1st respondent and that the petitioner who is the maternal Grand mother of the said minor who is the heir of the deceased is entitled to have Letters of Administration to the estate of the abovenamed deceased having been read;

It is ordered that the 2nd respondent be appointed Guardian ad litem of the 1st respondent and that Letters of Administration to the estate of the abovenamed deceased be issued to the petitioner unless the respondents abovenamed shall appear before this Court on or before the 22nd day of April 1958 and show sufficient cause to the contrary to the satisfaction of this court.

It is further ordered that the petitioner shall produce the said minor in Court on the said date.

This 19 day of February 1958
Sgd. P. Sri Skanda Rajah
District Judge

22 4-58
Extended and made returnable on 12 5-58
Intd. P. S.
D. J.
(O 14 9 & 16)

- 8. Education in Jaffna.
- 9. Ceylon and south-east Asian History in Kandy and Jaffna to work in collaboration.

(To be continued)

MEMORANDUM TO UNIVERSITY COMMISSION

(Continued from page 1)

administration of each centre may be vested in a body composed of the Court, the Council and the Senate with the Vice-Chancellor of the centre as the Chief Executive Officer. In the event of the centres being placed under separate governing bodies, there should be a Conference of the delegates of the several Senates.

The courses of study and the Examination for the First Degree of the University in Arts, Law, Science, Medicine, Agricultural Science Engineering, Veterinary Science etc. must be the same and common to all the three centres together with those for provincial or district centres or towns. The first degree examinations must take place simultaneously, and the list of successful candidates must be published simultaneously at the Kandy, Colombo and Jaffna centres. The Annual Convocation for the conferment of Degrees and award of Diplomas must be held in Kandy, Colombo and Jaffna successively, each centre receiving its turn once in three years.

The implementation of the above Scheme for First Degree Examinations means that Jaffna Centre of the University should have a Medical School, an Engineering School for the faculties for subjects required for the First Degree Examinations.

Giving Jaffna a full fledged University Centre is not difficult and does not involve a large outlay for a beginning can be made by

1. Converting the rapidly expanding Jaffna Civil Hospital into a Teaching Hospital,

2. Expanding the present Farm School and the Agricultural Station at Thirunelveli into an Agricultural College or Faculty of Agricultural Science.

3. By making the building already nearing completion and Government expense with necessary adjustment to house the Engineering School

By getting the trustees of the late Sir P. Ramathan to transfer to the University the large plot of land contiguous to the present Government Women's Training College,

(the land on which it stands we understand was donated to the Government by the late Sir P. Ramathan himself) and putting up buildings on modest scale and which could be extended as and when required to house.

(a) A Law College

(b) A College of Art and General Science.

(c) Residential Halls or Hostels.

When the Government takes the initiative to give Jaffna, a University Centre, we feel quite confident that individual patriotic philanthropists, and Educational and Religious agencies like the Tamil University movement, the Jaffna Hindu College Board of Directors, the Trustees of the Parameshwara and Ramanathar Colleges, the Hindu Board of Education and other would readily come forward with the offer of lands, buildings and donations for the funds of the University. Buildings or funds for the erection of buildings will not be difficult to find, if only the present M. E. P. Government makes its attempt to take the Jaffna Bull (Bull is Jaffna's time-honoured National Standard or insignia) by the horn and win over the support for the Government the Jaffna man, proverbially a lover of education, for even Sir Ivor Jennings observe somewhere in one of his books that Education is 'a chief industry of the Jaffna Man'.

The other Constituent College need only have provision to teach Arts and General Science and such other subjects as and when a particular College has a number of students to justify the establishment of a particular department, as Medicine or Agricultural Science or Law. Purely on a population basis, Galle alone though it is in close proximity to Colombo and Kandy may qualify for the opening of additional faculties.

Sir Ivor Jennings who helped in the establishment of the University on the design worked out by Dr. Ananda K. Coomaraswamy, Sir Ponnambalam Arunachalam, Dr. W.A de Silva and Sir Baron Jayatileke (all of revered memory) have on the

recommendations of the Akbar Commission given us a University located in Kandy in the name of the whole country or entire nation. Future builders of the University must build up the University from where Sir Ivor left.

Kandy a most lovely spot on earth where nature miles her best, the capital of the last Kings and the shrine of the Tooth-Relic (i. e. the seat of pure Buddhism) with the pile of magnificent buildings the envy of all scholars and tourists from all countries of the East and West is certainly the best site for the first and central Home of the University of Ceylon.

The three centres of the University may each specialise in particular branches of learning i. e. may have Special Schools or particular subjects or groups of subjects e. g.

Kandy, has few equals among the Universities of the World, ancient or modern, as an ideal seat of learning particularly for study and research surrounded by health giving nature's charms in an atmosphere surcharged with the hoary traditions of the thrice-blessed Sri Lanka. This most desirable place for students in the quest of knowledge may provide for postgraduate study and research in

- a. Sinhalese and Pali,
- b. Buddhist Religion and philosophy,
- c. History of Buddhist Culture and Civilisation
- d. Fine Arts (including Music, Kandyan Dancing, and Drawing and Painting etc) and as Kandy and its environs are best suited for agriculture)
- e. Agriculture (including Tea, Rubber, Coconut plantations) and

Animal Husbandry
Jaffna, the second largest city is the Tamil Capital of Ceylon. Next to Colombo, Jaffna has the largest number of Collegiate and Senior Secondary Schools. Jaffna, the home of chaste Tamil, particularly spoken Tamil, has enriched considerably the Tamil Literature. Scholars from Jaffna for the past hundred years and over have contributed through their research studies towards the public-

ation of Tamil classics; and some of them were pioneers in the field of the study of the History of the Ancient Tamils and their literature. Even today, students of the Tamil language and literature from Jaffna are carrying on zealously their studies and research work. And the one great handicap they have is that Jaffna has neither a Public Research Library nor a University Centre to help them in their quest for higher knowledge, particularly now when there is a keen awareness from scholars as to the role that their language and literature has to play in the life of the community.

The Jaffna Centre of the University, of Ceylon should have, therefore, adequate provision, for post graduate study and research in the shape of Special Schools for

- a. Tamil and Tamilian (Dravidian) languages.
- b. Sanskrit
- c. Hindu Philosophical (including Buddhistic) systems and Religions.
- d. South east Asian History, culture and civilisation (inclusive of Ceylonese, Indian, Greater Indian comprising all the countries of South-East Asia and as the Ceylon Tamil has a marked aptitude for Mathematics and Science.
- e. Fine Arts (including Carnatic Music & Bharata Natyam) A special School or Schools for
 - (1) Mathematics and Statistics
 - (2) Economics and
 - g. Institute of Education.

The Metropolitan City of Colombo with a mixed population of over four lakhs is the microcosm of the Ceylonese National Life where the Sinhalese, the Tamil, the Moor, the Burgher and all others whether they be Buddhists, Hindus, Christians or Muslims, live and move and are in contact with the world outside. In other words, the members of all the communities forming the composite Ceylonese

ORDER "NISI" DECLARING WILL PROVED,

IN THE DISTRICT COURT OF JAFFNA
Testamentary Jurisdiction No. 413
Appasi Asaipillai of Evenai Petitioner
Vs
Appasi Sellathurai of Evenai Respondent
In the matter of the Last Will and testament of the late Nannithamby Appasi of Evenai Deceased

This matter coming on for disposal before P. Sri Skanda Rajah Esquire, District Judge, Jaffna on the 20th day of January 1958 in the presence of Mr. S. Selvarajah, Proctor on the part of the petitioner, and the affidavit of the above-named petitioner dated 11th December 1957, having been read.

It is ordered that the Will of the abovenamed, deceased, dated 1st June 1955 and numbered 2868 and attested by N. Thambiah, Notary Public be and the same is hereby declared proved.

It is further declared that the said petitioner be declared entitled to have Probate of the Last Will and testament of the abovenamed deceased as executor named in the said Will and that he is entitled to have Probate of the same issued to him accordingly unless the respondent or other person or persons interested shall on or before the 24th day of February 1958, show sufficient cause to the satisfaction of this court to the contrary.

This 20th day of January 1958
Sgd. P. Sri Skanda Rajah
District Judge

Drawn by
Sgd. S. Selvarajah
Proctor for Petitioner
24-2-58
Time to show cause is extended to 24-1-58
Sgd. P. Sri Skanda Rajah
District Judge
24-4-58
Time to show cause is extended to 16-5-58
Sgd. P. Sri Skanda Rajah
District Judge
(O 15 9 & 16)

nation make a complete social or national unit among whose members there is a unity in diversity. And Colombo has by virtue of its position as the official capital of Ceylon, to supply all the technological personnel as engineers, (radio, automobile and Aeronautical etc, besides making adequate provisi-

(Continued on page 5)

சான்றெழுத்து வழங்குபவரின் புகார் மீது சான்றெழுத்து
சான்றெழுத்து வாங்குபவரின் புகார் மீது சான்றெழுத்து
சான்றெழுத்து வாங்குபவரின் புகார் மீது சான்றெழுத்து
சான்றெழுத்து வாங்குபவரின் புகார் மீது சான்றெழுத்து