

U. N. P. VICE - PRESIDENT LEAVES GOVT.

MR. S. NATESAN'S APPEAL FOR CONSTRUCTIVE AGITATION

"RESIST WE MUST—RESIST WE WILL"

(The full text of the speech delivered by Mr. S. Natesan when he relinquished his duties as Minister in the U. N. P. Govt. and crossed the floor in the House of Representatives.)

I thank you for extending to me the courtesy allowed to a Minister who relinquishes his post to make a personal statement in Parliament.

"I have addressed a letter to the Rt. Hon. Prime Minister explaining the reasons relating to my resignation, but I thought that in addition I must make a public statement in this House because there are certain important issues involved in my resignation.

"I make a statement not only on my own behalf but on behalf of some of the Tamil-speaking Members of Parliament who have now severed their connections with the United National Party.

"I am sorry I am forced to make this statement with regard to the United National Party of which I have been a member for a very long time, and by virtue of having been a member of that party I held a place in the Government Benches for more than three years.

"This party was founded before the Soulbury Constitution came into existence. I myself was one of the founder Members of that party. It was at an important stage in the political history of this island that the late Rt. Hon. D. S. Senanayake brought into existence this United National Party.

"This party was formed with a view to bringing all the communities together, with a view to making it a forum where all people belonging to this country could discuss matters and arrive at

decisions irrespective of their belonging to a certain race or religion speak in different languages.

It Meant Sacrifice

"Now, I believed in the cause which the late Rt. Hon. D. S. Senanayake held before us and he beckoned to us, the members of different minority communities to join him and help him in creating this party which would speak as a national party.

"I made sacrifices to this party. At a time when members in the North began to say that I should not have joined this party, that I was playing the role of a traitor in joining this party, I stood firm in my loyalty to this party because I believed in a united Lanka. I believed it was a cause for which one should be prepared to make any amount of sacrifices.

"When the elections came in 1947, I stood as a candidate representing the United National Party in the North and at that time I suffered a severe defeat not on account of any personal considerations, pertaining to the candidate, but because I belonged to the United National Party.

"I hope you, Sir, and the members of the House will give me this indulgence of allowing me to make some references to my own political career because it is of importance at this stage that I should explain why I had to leave that party and because I left that party I have resigned my position in the Cabinet.

Accepted Policy

"Sir, the ideal of the United National Party has been kept

on for a number of years. We have always thought that the United National Party served as the palladium of liberties, though there were others who differed from us who differed violently from us and who contested us at every stage so that we might not have a say as representatives of the United National Party in the House of Representatives.

"This United National Party carried on its programme and policies according to the original ideals of its foundations. We have to distinguish between principles and policies in regard to a political party. Especially in a multi-lingual and multi-racial country like Ceylon, a political party has to stand on certain principles and in the course of its development it evolves certain policies from time to time, but not to the detriment of the principles on which the party is formed.

"Recent events have shown a drift in regard to the ideals actuating that party. I do not make an accusation on the floor of this House, against the Party but I am only saying that there have been some trends which show a shifting in the ideals of the Party as they are now presented before the public of Ceylon.

"Mr. Speaker, there has been recently a move to place on the agenda of the annual conference of this party to be held shortly a motion seeking to make Sinhalese alone the official language of this country.

"This party has stood all along for a different policy, (Continued on page 3)

A Last Minute Request To Revere Buddhas Words

It is an admitted fact that Ceylon gained her Independence as a result of the work of leaders belonging to all the communities. Those leaders and the communities represented by them had nothing but a United Ceylonese Nation in their minds. Differences of race language or religion had no place in their scheme. Till very recently that appeared to be the principle which guided the present leaders too. All of a sudden a dramatic change has taken place in the minds of the Buddhist Sinhalese leaders and they are trying to beat each other in the one language cry. In this cry the Buddhist clergy too has joined hands. The cry for a State religion has also started.

The reason for this change is that the Sinhalese language and Buddhism are in danger and that they have to be

BY

A CEYLONESE

protected. How did the need for protection arise and from whom or from what are they to be protected are questions that naturally arise. The Buddhists appear to have closed the chapter of reasoning further in this respect. The Tamil speaking people too have decided not to expect anything better.

However, any move with a good intention, having in view the good of the country as a whole may be welcomed. Urged by such a motive I propose to place some facts from the Buddhist scriptures for the consideration of the Buddhists with the hope that even at this last minute some of them may pause to think on the matter and work for the cause of righteousness.

It is admitted by Buddhists that every effect has a cause behind it and that none other than one's own self is responsible for it. "By one self alone is evil done; it is self-born and self-caused" says lord Buddha. If the Sinhalese language or Buddhism in Ceylon are not up to the expectations, the blame cannot certainly be laid on anybody, not even on the Britisher. If that be so, how could there be any reason

to blame the Indians or the Ceylon Tamils? How could there be any justification to deprive the Tamils of their birthright?

"Mind is the fore-runner of all evil conditions. Mind is chief; and they are mind-made. If with an impure mind one speaks or acts; then pain follows one even as the wheel, the hoof of the ox"

"He abused me, he beat me, he defeated me, he robbed me" the hatred of those who cherish such thoughts is not appeased" says Dhammapada. A true Buddhist—a Buddhist who lives as he preaches—would readily accept the code of conduct contained in the above quotations and discourage the idea of blaming others for one's own ills. It is the duty of the clergy to give the lead in right thought and action. "He who is controlled in hand, foot, speech, and in the highest (head); he who delights in meditation and is composed he who is alone and contented; him they call a Bhikkhu" "The Bhikkhu who dwells in the Dhamma, who delights in the Dhamma; who well remembers the Dhamma, does not fall away from the Dhamma sublime" says Dhammapada again. May we request Buddhist priests of this category to come forward and show the path of righteousness effectively?

The Tamils and the other minorities are sons of the soil just as the Sinhalese are. All have worked for the cause of independence side by side with brotherly feelings. No action of anyone can be said to have harmed the other. That being the real situation if we go on quarrelling amongst ourselves our fall as a whole is bound to be the result. "The others know not that in this quarrel we perish. Those of them who realise it have their quarrels calmed thereby" is the verdict of Dhammapada.

True lovers of Sri Lanka should therefore endeavour to avoid such a calamity. Any endeavour has to be made with love and not with hatred. "Hatreds never cease by hatred in this world. By love alone they cease. This is an ancient law" (Dhammapada) I would therefore appeal to the Buddhists—both

(Continued on page 6)



சிவசுந்தரம்.

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சிவசுந்தரம்.

Hindu Organ

FRIDAY, JANUARY 27, 1956

Treasure These Thoughts

Spiritual quest and thirst for realisation did not come merely by passivity. It must be manifested in strength, strength of conduct, strength of service, strength exhibited by transcendent vision carried out into transcendent practice.

U. N. P. UNMOVED

THE U. N. P. and the Government were subjected to severe but dignified censure at the hands of two distinguished Tamils who had been closely connected, one with the party and the other with the administration for several years. One was Mr. S. Natesan who had been one of those few well-meaning gentlemen who had inaugurated the U. N. P. with a view to working the Soulbury Constitution in a truly democratic manner for the greater good of the new nation. He was also a vice-president of the party. Enjoying full confidence of the party, he was chosen as a Minister. The other was Mr. C. Nagalingam Q. C. who had been a distinguished member of the judicial service and had also acted as Governor-General of this country. The opinions of these two esteemed gentlemen on their sad disillusionment in the matter of the Government's dismal failure to honour the several pledges and promises, assurances and undertakings that were given by responsible Sinhalese leaders in Parliament and outside to the Tamil speaking people, go together as an indictment. These statements do not bear any illwill or malice towards the Government, but invite the attention of the intelligentsia of this country and the statesmen of the world to the breach of faith on the part of the Sinhalese leaders.

But the trend of events in the country does not

show any change in the minds of the leaders of the majority community even after they had realized that the Tamil speaking people would not take the denial of their birthright lying down. The Sinhalese leaders, on the other hand, are making feverish preparations to appeal to the masses for a preponderating majority for the 'Sinhalese only' party in order that the verdict of the people might be incorporated in the constitution. Appeal to commonsense has failed. Reason, the 'Sinhalese only' communalists refuse to see. This is the feature that has developed. And it is this change of political weather that the Tamil speaking politicians have to reckon with. The Tamil speaking masses do not require to be told about the subtle distinctions between Separation and Federation. They require to be told what steps should be taken to resist the denial of their rights.

PROGRESSIVE BHARAT

The sixth anniversary of the Indian Republic is an event that will not fail to remind the statesmen, the world over, of the triumph of soul-force in an age where materialism holds sway. The progress of Bharat has been phenomenal and impressive. But that is not where the rest of the world derive inspiration. India has achieved success not merely in her domestic affairs but in international spheres as well. The economic development of India is an achievement that must give hope to all other nations that had won independence recently. But what makes statesmen, scholars and philosophers and the people at large inspired is the worth of the political philosophy of Bharat which can be summed up in the picturesque term Pancha Sila. Long live Bharat.

Letter to the Editor

A WAY OUT

Sir,—In view of the fact that many meetings had been held by the Tamil speaking people for the purpose of forming a United Front and that subsequently objections had been raised may I suggest that a committee consisting of outstanding men with political experience and with impartial attitude towards all parties, be nominated by Mr. C. Nagalingam, Q. C. A scheme of action by the Committee may be formulated and placed before the people for

CONCENTRATE ON THE STRUGGLE AHEAD OF US

MR. C. NAGALINGAM'S CALL AT UNITY CONFERENCE

SPEAKING from the chair, at the Conference of Parliamentarians that was held at the Saiva Mangayar Kalagam Hall on Sunday January 20, Mr. C. Nagalingam Q. C. made a fervent appeal for a united front and requested the leaders to resolve to sink or swim together.

Mr. Nagalingam, said: "This is a very grave and momentous occasion in the history of the Tamil speaking people of Ceylon; not during the last three hundred or four hundred years had they to face a crisis greater in their lives. Today, as a community, they are threatened with extinction; their language and culture are sought to be suppressed; their lands are being expropriated; their honour is assailed and their self-respect wounded.

"It is little wonder, therefore, that in the face of this calamity; you have all responded to the call of your representatives in Parliament, to attend this conference in order to discuss ways and means to be pursued for preserving our individuality as a separate people, for preserving the treasures of our language and culture and for preventing the spoliation of our lands, a spoliation which has for its objective the extermination of our community.

"The enormity of the danger that confronts us must be fully realised. Without going into ancient history, it would be sufficient to say that independence for Ceylon was not secured by one community or race alone. The Tamils played as large a part in the reform movement as the Sinhalese; the Moors, the Burghers, the Malays all threw themselves, heart and soul, into the movement. Indeed the movement had its beginning in the dim past,

acceptance at mass meetings

For the present all talk about the forthcoming elections and the selection of candidates may be abandoned. Struggle for freedom does not mean struggling for seats in Parliament.

Will Mr. C. Nagalingam, take the initiative?

Yours etc.

MALAYAN CEYLONESE,

being initiated by no other than the great Charles Ambrose Lorenz. Christians and Muslims, Hindus and Buddhists forgot that they belonged to separate faiths and laboured as one people. And when Ceylon obtained freedom, no one had the temerity to suggest that a Tamil Nation had been born, or that a Sinhalese Nation had been born, but the Sinhalese, the Tamils, the Moors, the Malays, the Burghers, the Buddhists, the Christians, the Hindus, the Muslims, all with one voice acclaimed the birth of one and only one Nation, and that the Ceylonese Nation—it was a united country, a country where no distinctions based on race, or language, or religion was known; a country where amity and concord among people professing different faiths, speaking different language, or religion was known; a country where amity and concord among people professing different faiths, speaking different languages and belonging to different races reigned supreme.

"But, alas, overnight the country has been struck, with lightning swiftness, by a virulent malady which has completely paralysed the faculties of reasoning, the faculties of discrimination between right and wrong on the part of the Party today in power in the country.

"They have unabashedly asserted that the Tamil language has no more a place of honour in the administration of the country—an assertion that implies surreptitiously that the Tamil speaking people have no place in the government of the country—an assertion that is furiously made of the assumption that there are no such people as Tamils and Moors in this country, that in this country there is no people that speak the Tamil language that there is no Tamil or Moor culture extant in this country, that

the Tamils and Moors have not had for centuries a homeland in this country; the assertion of theirs is no less fraudulent in that it proceeds on a mental attitude for which no parallel could be found, that the Tamil-speaking people in this country are a landless, cultureless race speaking an inferior tongue.

"They appear to have forgotten that we have lived with them for ages. The Holy Shrines of Kathirgamam in the South. Thiruketheeswararam in the West, and the Thiru Koneswaran in the East Nagamma Kovil in Nainativu, ancient Nagadivu in the North, furnish indisputable proof of the age-long occupation of this country by the Tamils. We have fought side by side with them; we have battled for them—all these are now forgotten and today they tell us 'We know you not.' 'Base ingratitude' one may exclaim.

"But there is no room for anger; we pity them for they know not what they say or do.

"While we may pity them, we cannot in the present set of circumstances, remain unmindful of our duty to ourselves to our children and children's children and to generations of our people yet unborn; it therefore behoves each one of us, every true Tamil, every true Muslim to gird his loins and do the utmost each according to his capacity to find a solution for living in this country. and what is more, live with Peace, Honour and Dignity.

"And when we have found that solution, let no promise, threat or inducement from whatever quarter it may come, make us swerve from the course we may set for ourselves. Let no promise of Minis-

(Continued on page 5)

Astrological

WEEKLY FORECASTS

'SRI PATHY'

FROM 29-1-56 TO 4-2-56

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

There will be some improvement in your personal affairs this week. Success will come only gradually but you may go ahead with your ventures. Triumph over competitors promised.

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

There will be constant misunderstandings in the family circle this week. Health will be far from satisfactory. Unwelcome changes in your routine and personal affairs also shown.

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

Though confronted with obstacles at the outset you are sure to succeed in your undertaking this week. Financial conditions should improve. But mental harmony will be far away from you.

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

You will find it difficult to decide on important affairs. Work will be heavy. You will have to face a lot of criticism. But success is assured in your professional deals.

only now that an agitation has been started, an agitation which has been based upon false premises, namely that democracy requires that the language of the majority should be the language for the whole country whatever the sentiments of those who speak a different language might be.

"It is a new philosophy of democracy. Democracy does not mean the imposition of majority tyranny. It always stands for justice of the minorities."

"This is the spirit which has animated the United National Party throughout its existence. Now, Sir, we find that a new philosophy is taking the place of the old ideals. We have therefore to part company with that party and with the Government which has been elected by that Party."

"It has been a matter of not some regret to me to sever my connexions with that Party. I can still remember the late Mr. D. S. Senanayake when he did me the honour of inviting me to move the resolution for the formation of the party. So that, it is with deep sorrow that I speak

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

You will be able to succeed in your new ventures this week. Ruin to enemies and popularity also promised. Beware of accident end of week.

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

This is a week in which you will enjoy life and at the same time have something to complain about. General success assured but there is a likelihood of your being involved in some scandals.

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

You will find it difficult to make both ends meet this week. New ventures will have to be handled with care. Beware of secret enemies. But friends will be very helpful.

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

This is a week in which you will have to part from those dear and near to you. You will find it difficult to clear misunderstandings. Financial conditions also will not be satisfactory.

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

A fairly good week. You will find it easy to steer clear of most of the obstacles that are thrown in your way. Expenditure will be on the rise but you will get enough of happiness out of those on whom you spend.

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

The first two days of the week may land you into some difficulties. But rest of the week will be quite favourable. New ventures will bring in fairly good results.

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

The first two days will be quite favourable for business or professional deals. Tuesday and Wednesday will be troublesome but propitious. Rest of the week turns favourable again.

PISCES *Pooraddati 4, Uttiraddati, Revathi. [Meena Rasi]*

First half of the week will be comparatively favourable than the second half. You will have to exercise care in your undertakings. Worries will increase. Beware of secret enemies.

Word - Writing Typewriters

An electrical typewriter that can write whole words and even short phrases when the operator touches a single key has been developed by the International Business Machine Corporation of New York.

The machine, called a Wordwriter, has increased by as much as 50 percent the output of a good typist in special tests, company officials said.

Essentially, the machine is a conventional electrical typewriter supplemented by an electrical "memory." A typist can set words or combinations of words in the "memory." She then must write own or remember the key on the typewriter that represents these words in the "memory."

In operation, the typist writes a letter in the

normal manner until she comes to a word or phrase that is stored in the "memory." She then depresses a foot pedal, touches the proper key, and the electrical "memory" sends electrical impulses to the wordwriter. The impulses actuate the keys of the electric typewriter.

At the end of the word or phrase from the "memory," the machine reverts to conventional operation.

In its present form, company officials say, the "memory" can store a phrase up to 18 conventional typewriter characters in length for each of the 42 keys on a typewriter. This limit, however, is by no means the limit of the vocabulary

(Continued on page 4)

U. N. P. VICE-PRESIDENT.....

(Continued from page 1)

policy of recognizing both Tamil and Sinhalese as the official languages throughout the country.

The Sudden Change

"That policy has been enunciated on several occasions. That policy was reaffirmed on the floor of this House by no less a person than the Rt. Hon. Prime Minister and he himself has reiterated that policy both in Parliament and outside Parliament."

"Now the fact that there is a motion adumbrating in different policy coming up before the United National Party's annual session has made members of minority communities apprehensive about the result of that motion."

"We the Tamil-speaking members of Parliament belonging to that party, made an appeal to the Working Committee of that party to save us this embarrassment of having to agree to the motion being placed on the agenda for the annual sessions of the Party. The Working Committee did not see fit to listen to our request. That is one of the reasons which made us think of seceding from the Party and coming over to these benches."

"We believe that this question of languages is of the greatest consequence to our people who speak the Tamil language in this country. Indeed there is a strong agitation going on in the Sinhalese areas that Sinhalese only should be the official language and that is an agitation in which a prominent part has been played nothly by the Hon. Leader of the Opposition and by some members of the Opposition Parties themselves."

"In this context we have to stand up for the rights of the Tamil-speaking minority in this country. We believe that Tamil is worthy of a higher status than is sought to be given to it by these propagandists. Tamil has occupied an important place throughout the ages in this country. It has held an important place in the sphere of administration and culture in this country."

"When our leaders of the last generation fought for the independence of Ceylon we thought we were getting away from the domination of the foreign power; we thought we were getting away from the domination of the English language; we thought that we the Sinhalese and Tamils, were going to regain our independence so far as our linguistic future is concerned."

"The Tamils did not bargain that with the cessation

of foreign rule there would be an imposition of another language on them in place of English, I say that because the agitation that is going on in this country is tantamount to that—that there is no place for Tamil in the scheme of things political in this country; that is the position with which we are faced."

"No self-respecting Tamil can allow this language, this ancient cultural distinction to be reduced to an inferior position in this country."

"There were Tamil leaders who fought for the independence of this country. They are honoured names—honoured by the Sinhalese people no less than the Tamil people. Could you imagine, Mr. Speaker, that Ramathanan and his brother Anuachalam, when they fought for the freedom of Ceylon, would have guessed that the time would come when the language which they spoke, the language of which they were masters, a language of which they were proud, would be relegated to an inferior position in this country? That is the feeling which animates deeply the hearts of the Tamil speaking people today. We want an important status to be accorded to the Tamil language."

The Inscription Speak The Truth

"History shows that the Tamil language has enjoyed an important position in this country not only in the areas where Tamil had an undisputed sway but in other areas which could be called normally Sinhalese areas."

"Mr. Speaker, I would ask you to go to Lankatilaka Vihare; I would ask you to go to Galadeniya Vihare and there you would see Tamil inscriptions side by side with Sinhalese inscriptions, relating to the grant of certain lands for these Vihares."

"Those rocks bear indelible testimony to the place which Tamil occupied not only in the Tamil areas but also in the Sinhalese areas. There was no talk of parity in those days. But the kings of old, the generous Sinhalese people, thought that an important place should be accorded to Tamil."

"Do we not see, Sir, among the ruins of Polonnaruwa even today Tamil inscriptions standing there side by side with Sinhalese inscriptions."

"Few can forget the historical fact that when the Kandyan Convention was signed it was signed not only in Sinhalese signatures but also a number of signatures, in the Tamil language."

"That position has been conceded all along. It is (Continued on page 6)

RESOURCES OF CHARACTER DETERMINE DESTINY OF NATIONS

SPEAKING at a meeting at Jabalpur in India, Dr. S. Radhakrishnan, Vice-President of the Union of India deplored communal disturbances and called upon the leaders of the people to work for the restoration of peace in true Indian spirit. These remarks might be, with advantage, pondered over by the politicians of Sri Lanka who are now threatening to bring racial disharmony in this Island.

The Philosopher statesman said:

"I have spent many years of my life in the study of India's thought and history. This country has had long periods of noble deeds, of great things conceived and executed of elevating influence exerted, on countries both East and West. But there have also been periods of pain and ignominy; of cruel vicissitudes and misfortunes, of maladies and disasters. We should recall the ideas of validity and vitality which made for progress and give up those petrified prejudices, cynical egotisms, inward distortions, unholy prejudices, which reigned in our hearts and checked our progress. We have to fight to day not so much against death and disease as against man's inhumanity to man, oppression and injustice."

"In the year before independence, we complained about the policy of divide and rule. But today we seem to be dividing ourselves and in danger of losing the significance of freedom. There are anti-social elements in all societies which are ready to exploit grievances, real or imaginary, and it is the duty of the leaders to control such elements. In a democratic set-up when we wish to get declarations which are unacceptable to large sections of the country altered, or modified, we do not resort to direct action or indulge in acts of violence. We do not attribute unworthy motives to those from whom we happen to differ honestly and legitimately. 'No people can be degraded except by themselves. Others may inflict injury, but they cannot bring us shame. Dishonour comes only from ceasing to be faithful to ourselves. In the last analysis the resources of character determine the destiny of nations."

"If we are to fulfil the hopes and aspirations of our millions in all parts of the country, we should stand together and not allow considerations of caste and community, race and religion language and province, to retard our onward march. India is one and if one part injures another, it is the whole

that suffers. If with one hand we hurt the other, it is the individual who suffers. We have been working together all these years as limbs of one body—Marathas and Gujerathis, Bengalis, Biharis and Oriyas and there is no reason why we should give up our traditional attitude of real friendship and genuine co-operation.

"We have many problems facing us and with faith in ourselves and confidence in our future, we have to tackle them. When hardship leaves man, when smugness creeps in, our energies decay, our spirits droop, we will get near our fall. Therefore today we must wake up, search our hearts, set aside selfish impulses and base passions, bring to our country selfless and dedicated spirits and make great strides in the promotion of public welfare."

Word-Writing.....

(Continued from page 3)

that could be built into a Wordwriter.

The vocabulary to be set into the typewriter is to be selected by the typist who will use the machine. A typist who frequently writes "Chicago, Illinois" in addresses could use one of her 42 possible 'vocabulary positions'. She might assign to this address the typewriter key "c".

Other business phrases that are frequently used could be assigned to other keys on the typewriter keyboard. The key 'd' might be for 'Dear Sir,' the key 'a' for 'Very truly yours,' and so on.

The machine's 'memory' is a plug board much like a telephone switch board. The typist takes short wires and connects them into the board to spell out the words or phrases she wants for each key of the keyboard.

The impulses from the 'memory' stimulate the machine to type at a rate of 150 words a minute, which is a faster rate than any but champion typists can achieve. In ordinary office work, the average typist's speed is about 60 words a minute.

Select Committee On Elections

(Continued from last issue)

As regards special permits, it has been the practice of the Police in municipal and urban areas to impose in them the condition that they should not be used at open air meetings after lighting-up time. Having regard to the fact that loudspeaker permits are issued for carnivals up to 9 p.m. Your Committee recommend that the use of loudspeakers on special permits for open air election meetings should be permitted till 10 p.m. after nomination day.

Section 8 (2) of the Order in Council renders it a illegal practice at a General Election to vote in more than one electoral district or to ask for a ballot paper for the purpose of so voting. As it is quite possible for a person to have his name entered more than once in the same register, Your Committee recommend that section 8 (2) should be expanded to include voting or asking for a ballot paper more than once in the same electoral district whether at a bye election or at a General Election.

Your Committee have had under consideration the question of voting by officials engaged on polling duties. Considerable difficulty was encountered and expense incurred at the last General Election in trying to so arrange the movement of officials earmarked for polling duties that on the appropriate day they would be in a position to cast their vote in their electoral districts. The proviso to Section 39 (1) of the Order in Council enables a person who is employed in any official capacity at a polling station to record his vote at that polling station if he is a registered elector of the electoral district in which that polling station is situated, despite the fact that he is registered in some polling district other than that served by the polling station at which he is on duty. This provision does not help an officer serving at a polling station in an electoral district other than that in which he is registered but which is polling on the same day. Your Committee recommend that provision be made in the Order in Council to enable candidates and all members of the Public Services and of the Armed Forces who, owing to polling duty or other duty are rendered unable to cast their vote in the electoral district in which their names are registered, to vote by post. A scheme of postal voting, capable perhaps of some simplification, has already been drawn up by the Commissioner of Parliamentary Elections responsible for conducting the last General Elections which in Your Committee's opinion will meet the case.

A UNESCO VIEW OF WOMEN'S CAPABILITIES

Under the banner of Human Rights, Unesco has taken a great stride forward in the field of racial problems, enlisting social science and educational resources in a campaign against race prejudice and discrimination. Although women are not, quantitatively speaking, a minority, they are still to a considerable degree held in a minority status, being either victimized as individuals or incomplete use being made of their capabilities, to the loss of society as a whole. Unesco has seen the need of studying the underlying causes of this situation before rational steps can be taken to improve it, and has therefore had recourse to the social science.

Women's problems have so far been investigated in three sets of studies each giving attention to a new aspect and to different cultural areas,

The first study was concerned with the political role of women in certain European countries, where women have now been recognized as equals and where the time has come to look 'behind the facade' established by egalitarian looking laws and rhetorical statements. Four countries were selected, first on the basis of a fairly comparable economic development and democratic creed, but simultaneously on the basis of rather striking differences in the social and political circumstances in which women had acquired their rights. Norway where women were given the suffrage half a century ago and as a stage in gradual development towards full democracy; France, where women came late, after the second world war, as citizens to a political system which was already firmly manned by the other sex; Yugoslavia, where both men and women got full franchise and civic responsibilities after a revolution; and Germany which has experienced a succession of periods, two democratic ones with women as participants, separated by a totalitarian regime which in fact excluded from politics both women and men.

The study itself was typical of Unesco's approach to the social sciences field, where no universal knowledge exists,

but where a general picture has to be drawn through comparisons between data from various countries. An International rapporteur plans the study and assembles the national rapporteurs for a discussion of hypotheses and methods. Thereafter, the studies are conducted independently by teams of social scientists in the various countries. The results of national studies are then synthesized and the general analysis made by the international rapporteur. In this case, Mr. Maurice Duverger, Professor of political Science at the Universities of Bordeaux and Paris, acted in this capacity; he was selected on the basis of his expert knowledge as a political scientist but also because he is known rather for his shrewd critical faculty than for any tendency to whitewash. This approach made the women's organizations somewhat apprehensive in the beginning, but I think it is now generally recognized that there is everything to gain and nothing to lose by a hardboiled analysis of facts.

The main tendencies emerging from this study of four countries may be summarized briefly as follows: a) Women vote less than men and, in particular, their participation in elections stops earlier than that of men. (b) A woman's vote is less stable than a man's; women are, to a certain extent, more sensitive to the 'climate' of particular election and shift somewhat more easily from one party to another. (c) Women are, however, more conservative than men, and vote less for extreme groups than men do. (d) The number of women in Parliament is obviously very small, but there is no general tendency towards an increase and since the first elections following the introduction of women suffrage (and of eligibility), it has even decreased. (e) Women in Parliament speak less than men and devote their attention to specific problems; usually educational and social welfare work, where they carry considerable weight; indeed the introduction of social reforms appears to be correlated with an increase in the political power of women.

CONCENTRATE ON THE.....

(Continued from page 2)

terial or Ambassadorial job make us deviate a hair's breadth from the path we may map out; let no inducement of personal profit or honour however great, blind us to our principles; let no threat or whatever nature retard us in the pursuit of our goal. We want peace for every member of the Tamil-speaking people, we want the humblest person who speaks the Tamil language to live in dignity. We want to secure Peace, Honour, and Dignity for the Tamil-speaking people as a whole. We do not desire Peace, Honour or Dignity for only one of us or a handful of us.

"These considerations lead me on to deliberate as to what should be the nature of the political set-up which will ensure to our peoples, their language, their culture, their territories, their identity, their individuality, their freedom, and at the same time enable them to lead their lives as men and women with Peace, Dignity and Honour to themselves.

"Where husband and wife find it impossible (absolutely) to live together—and it is immaterial to consider whether the fault is that of the husband, or that of the wife, or of both—the consensus of opinion of mankind is that they should be permitted to live apart in what is termed "judicial separation", or if that is not possible, they be granted divorce so that each may live apart and also be independent of the other. This does not preclude that every attempt at reconciliation should not be made.

It seems to me, that there is no solution possible to settle the impasse in this present divided household of Ceylon, other than that applicable to any domestic household placed in similar circumstances.

"It will be therefore in the fitness of things, if we ask our Sinhalese friends to let us live apart from them in our territories, as a Tamil State, which will federate with the Sinhalese State on terms of complete equality if acceptable to both nations or alternatively, remain as an independent state.

"Let us hope that our Sinhalese friends will not fail to see the reasonableness of our proposals; if they reject our proposals, then arises the momentous

question bristling with thorny issues, "How are we to achieve our goal"? Violence is out of the question and let each of us abjure for ever the thought of violence. The struggle must be kept non-violent both in content and character. For the achievement of our objective in this struggle, we have met here today to devise adequate ways and means. The invitees and conveners of this meeting will, I am sure, express freely their views as to the forms of non violent action, they would be prepared to pursue.

"At this critical juncture, I beg of you all to forget and forgive the past. What does it profit us to resurrect the dead past or indulge in recriminations against one another? On the other hand let us concentrate bracing ourselves to a man, on the struggle that lies ahead of us. Let us resolve to sink or swim together, to survive or perish together and by the Grace of God, we shall win, and win we must for our Cause is Just"

Proceedings At The Conference

"On the chairman's invitation for invitees and conveners of the conference to give expression to their views, Senator S. Natesan Q. C. spoke first.

He was followed by Advocate V. Thillainathan, Mr. S. J. V. Chelvanayakam Q.C., Advocate A. S. Rajasingham, Advocate Suppiah Saravanamuthu, Advocate Siva Subramaniam, Anbar Poopathihasar, Mr. C. Sittampalam M. P., Mr. A. L. Thambiayah M. P., Mr. A. M. Mirza M. P., Dr. T. Nallainathan, Sir Kanthiah Vaithianathan, Mudaliyar A. B. Rajendra, Mr. T. C. Rajaretnam, Advocate A. C. Nadarajah, Mr. S. M. Rasamanickam, Dr. E. M. V. Naganathan, Mr. V. Veerasingham M. P., Mr. G. G. Ponnambalam Q. C., M. P., Mr. V. Kumaraswamy M. P., Dr. Selvanayagam, Mr. C. Suntheralingam, Proctor S. Somasunderam, Mr. C. Vanniasingham M. P., and Mr. S. Natesan M. P.

"Messages were received from Mr. T. Ramalingam, M. P., Mr. M. E. H. Mohamed Ali, M. P., Mr. N. R. Rajavarothiam, M. P., Mr. Thiagarajah, Advocate K. Charavanamuttu, and Proctor S. Sivasubramaniam expressing their support for and sympathy with the objective of the conference.

"All the speakers were agreed that the Tamil-speaking community of Ceylon was in peril and that in the

Notice of Application

IN THE DISTRICT COURT OF
POINT PEDROTestamentary Jurisdiction
No. 555In the matter of the British
Courts Probates (Resealing)
Ordinance (Chapter 84)Vallipuram Thambiah of
Karaveddy North then of
Thamby Abdulla Road
Kuala Lumpur of the
Federation of Malaya
Deceased

Notice is hereby given that after the expiry of twenty days from the date hereof application will be made to the District Court of Point Pedro under the above ordinance for the sealing of the Probate of the Last Will and Testament of the late Vallipuram Thambiah of Thamby Abdulla Road Kuala Lumpur granted in the supreme Court of the Federation of Malaya in the High Court at Kuala Lumpur on the 21st day of May 1955.

The 16th day of January 1956

K. SUBRAMANIAM

Proctor for Arunasalam Ponnampalam of Karaveddy North the attorney of Thangamuttu widow of Thambiah of 46 Thamby Abdulla Road, Kuala Lumpur.

(O 140 20 & 27)

struggle in which they were engaged to live as free peoples with honour and self-respect, they must all be united sinking their past differences and without indulging in recrimination.

"They were agreed that the Tamil cause had suffered and that unity and determination alone could rehabilitate the Tamil-speaking peoples. They were all prepared to undergo every kind of sacrifice.

"The meeting agreed on observing February 4, 1956, as a day of mourning for the Tamil-speaking people and that they should hoist white flags or black flags to indicate their sorrow. Tamil-speaking parents were requested not to send their children to any official ceremony on that day.

"Public servants were advised that they should carry out their duties according to the instructions of the Government.

"The proposal to observe February 20th, 1956, as a day of hartal in the Northern and Eastern provinces was endorsed.

"It was strongly felt that the public opinion of the Tamil-speaking people should be mobilised by holding similar conferences at other Tamil-speaking centres.

"There was full consensus of opinion that a United Front of the Tamil-speaking people was a necessity at this juncture for the salvation of the Tamil-speaking people of Ceylon"

THE PROBLEM BEFORE THE YOUTH

(Extracts from a convocation address of Dr. A. L. Mudaliar in which he dwelt at length on how the youth of the present generation should be trained to face the problems before them.)

"We have no quarrel with those who do not appreciate at present the true significance of these concepts, but the day is not far distant when Europe, which has during the last few centuries been adopting a different policy, may yet find it necessary to change its outlook. Two great world wars, with all their devastating effects, have not proved that force can be employed to conquer force. On the other hand, new and more terrible forms of force have resulted from each great war till at last humanity at large is faced with the unfortunate and dreadful thought that destruction and devastation of the whole of the human race, both in the physical and moral planes, would be inevitable when a spark sets ablaze a mighty conflagration."

"The youth of this generation," had to face the grave problem of securing not only for the people of any one country but for humanity at large freedom from fear, oppression and total destruction."

"If the true purpose of education were not to be endangered by an over-emphasis on its machinery with a preponderant number of councils, committees and boards and the tendency to over-specialisation of studies, it is necessary to realise that a University class room is not a workshop, though much may be taught there that will prove useful, if not indispensable. But it must essentially be an institution which should devote itself first and foremost to make citizens in the full sense that is, citizens of the immortal kingdom of mind and spirit."

Making a special plea that University education should be "not merely the training for a career or a trade" Dr. Mudaliyar said that it should be made "so comprehensive that it will include the study of those great humanities that will prove to be a solace in times of distress and a source of inspiration when faced with difficulties." University Education has failed of its purpose if it has not added to the pleasure and happiness of life as well as to its usefulness."

Dr. Mudaliar referred to the task of strengthening the "bonds of fellowship and friendship among nations to secure for humanity its rich heritage through peace, through tolerance, through sympathetic understanding and through earnest desire to ensure the happiness and prosperity of all nations, of all races and of all regions."

"In this great task, those of you who take to the journalistic field have, indeed, a very important and notable part to play."

The Press in this country had been generally maintain-

ing "a high standard of ethics" for which the citizens ought to be truly grateful. It was painful to note that the Press Council of Britain had, in a recent communication, far from trying to curb the unfortunate trends of "scurrilous journalism" actually encouraged and applauded such endeavours. "A little calm reflection on the part of those responsible for this unfortunate outburst would make them realise how very disastrous it would be if these horror accounts of depraved humanity were to be published for the sake of a degenerate public, which will increase the circulation of such journals, but eventually lead to a loss of all sense of public decency if such publications were allowed to be continued.

"While every person interested in democracy should endeavour to fight against any attempt to limit or interfere with the freedom of the Press, there is obviously a duty cast on the Press also to observe, constantly with that freedom, a code of conduct which will earn for it the respect of the public. Freedom has in every case certain limitations and liberty should never degenerate into licence."

Community Centre
Van. North East

The Annual General Meeting of the above centre took place on 21-1-56. The following were elected as office-bearers.

Patron: Mr. S. S. Navaratnam, Mayor Jaffna.

President: Mr. A. Kanagaratnam.

Vice Presidents: Mr. C. Kanapathippillai and Mr. A. Muthukumarasamy.

Secretary: Mas. M. Yogendran.

Asst. Secretary; Mas. Thillarajah.

Joint Treasurers: Mr. N. Sinnappa and Mas. T. Balachandran.

Librarian: Mas. T. Wignaraja.

Auditor: Mr. P. Thampoe.

Committee Members: Mr. M. Karthigesan, M. M. C.; Muhandiram, B. P. Rasiyah; Mr. A. S. Mutiah; Mr. V. Subramaniam, Mas. K. Anandanaraja, Mas. V. Kanesalingam; Mas. R. Saha-devan; Mas. R. Johendiran and Mas. S. Ramalingam.

U. N. P. VICE-PRESIDENT LEAVES

(Continued from page 3)

and it is with a certain amount of disillusionment that has come over me on account of the recent trends in the political development of Ceylon.

Chauvinism Not Democracy

"I find, Sir, that chauvinism is mistaken for democracy. Democracy stands and must stand on a higher pedestal and we do hope that whatever the temporary political difficulties we may have to face in the country the time will come when there will be a just and proper appreciation of democracy in all its essential bearings especially in regard to the position of minority communities in a country.

"At this juncture I thought that it was necessary for the country to have a very clear picture of what the limits of democracy are and pondering over this matter I thought that what was missing in the Ceylon Constitution should be supplied betimes so that this country might march onward on its progress towards its ideals of democracy.

"That is why another motion was sponsored by me with a view to it being discussed by the U. N. P. at the next annual sessions of the Party. I gave notice that I would move that the Party should ask Government to take steps for the amendment of the Constitution with a view to the incorporation of a chapter on Fundamental Rights in the Constitution. But I have been gravely perturbed by the fact that the Working Committee of the U. N. P. has not considered it possible to place it on the Agenda. That is another reason which has led me to the decision which I am trying to explain before the House.

"It is necessary that in countries situated like Ceylon there should be a Bill of Rights so that people might be aware of the consequences of overstepping the legitimate boundary of rights with regard to religion, language, liberty and so on.

"I think that the time has come for the Tamils to make their own demands so that their position with regard to the future might be assured in this country. We are therefore regretfully compelled to raise before the country what we want as an entity which has had an historic past in this country. It must be remembered Sir that the history of Ceylon is no less the history of the annals of the Sinhalese as it is the history of the annals of the Tamils. We have played an important part in the ancient history of Ceylon.

"Our leaders have played a very important part in the modern history of Ceylon. Some of our Tamil leaders fought valiantly more for their Sinhalese brethren than for their own kith and kin. I do hope that it will be remembered by the people and by the public at large when they bring their minds to bear on questions of this kind.

"We have to now ask for what we considered to be our legitimate place in the body politic of this country. We do not know yet where and how we are going to make our demand felt. We, the Tamils, feel that we should unite together and formulate a clear picture of what we should do under the present circumstances that have arisen" all of a sudden because until last year there were no difficulties and we were getting on well.

"This Government has been trying to accord a place of importance to Tamil so that it may be rightfully recognised all over the country. This party stood firm in its adherence to that policy and as a result of that an Official Languages Commission was appointed and recommendations were made by that Commission.

"Many of them were accepted by the Government and directives were issued to various heads of departments and various branches of the administration so that reforms might be introduced in official matters. On the basis of those recommendations they accorded a status of importance to the Tamil language in the official administration of the country.

The Tragedy

"Sir, having achieved so much, it is a tragedy that the Government should now be called upon to depart entirely from that policy. It is quite possible that we could all have come to some satisfactory arrangement so that the national pride and the deep rooted sentiments of the Tamil people could be satisfied legitimately in regard to the political aspirations of the people.

"We could have done that but we have missed our chance, and the masses have got control of the situation having been led by people to ask for all kinds of things irrespective of the rights and wrongs which relate to questions of this nature. That is the position in which we find ourselves. Hence I have been compelled under these circumstances to withdraw myself from the Government.

self from the Government.

"Now, Sir, I wish to make an appeal to the Tamil people from the floor of this House, not only to the members of this House but also to those outside. Far be it from me to speak in the spirit of militarism. I am not asking the Tamil people to depart from the tradition of moderation but I cannot help saying that if there is to be an imposition of a language on us against our will, resist we must and resist we will. We will carry on the struggle on the best approved lines of moral resistance.

"I do not believe in violence. I do not believe in uttering or mouthing slogans which might simply rouse the passions of the people, but we want that there should be constructive agitation by the Tamil people. I know, and I must say now that this is a leap in the dark, but we cannot help making it, having faith in Providence.

"But let me conclude with an appeal to the Sinhalese people. It is in your hands to do the right thing, it is in your hands to do the just thing, and you will go down in the history of the world as a race which was mindful of its duty to others who have lived in association with them for ages."

It had been a tradition for the Sinhalese to encourage Tamil language in the past and it was the traditions of Pirivena education to include Tamil in its curriculum of studies and that had gone on for ages. I want to know whether they were going to allow a deep rift to take place of that amity which had existed between the two communities.

That was the question the Sinhalese people had to solve.

"But we cannot wait indefinitely." "When we do not see an immediate ray of hope in this dark, cloudy gloomy situation that has been brought upon us all of a sudden and is now enveloping enshrouding and beclouding the minds of the Tamil people."

It was why I thought it necessary that I should join in the efforts of Tamil leaders who wanted to try to find a solution to the difficulties which were immediately confronting the Tamil people.

"It is in that spirit that I have tendered my resignation from the Government."

Order Nisi

Testamentary Jurisdiction
No. 553

In the matter of the Last Will and Testament of the Estate of the late Chellachy widow of Chellappah Thambiah of Udupiddy

Deceased
Kadriappillai Appulingam of Udupiddy
Petitioner
Vs
1 Kuddithamby Sandirasekaram and
2 wife Annammah of Udupiddy
3 Thamar Vallipuram of Alvai West
4 and wife Thankachippillai Udupiddy
5 Sinnathamby Arumai of do
6 Rajadurai Balasingam of Udupiddy

Respondents
This matter coming on for disposal before S. Thamby Durai Esqr Acting District Judge Pt. Pedro on the 24th day of November 1955 in the presence of Mr. K. Vallipuram Proctor on the part of the Petitioner and the Last Will dated the 5th day of June 1955 and attested by T. Vannianathan N. P. and the petition and affidavit of the petitioner dated the 24th day of November 1955 and the affidavit of the cotary who attested the Last Will and of the witnesses attesting thereto dated 17th day of November 1955 having been read.

It is ordered that the said Last Will be declared proved that the petitioner be declared to obtain probate thereof as executor appointed thereunder and as the sole legatee under and that probate of the said Last Will

A Last Minute.....

(Continued from page 1)

priests and lay leaders—to rever the Buddha's words at at this time of the language question in a spirit of love,

"Even as a mother watched over her child, Her only child, as long as life doth last, So let us, for all creatures, great and small, Develop such a boundless heart and mind, Let us practise love for all the world Above, below around and everywhere, Uncramped, free from ill-will and enmity."

That is Buddhism and that is way for the redemption of Sri Lanka. May the real Buddhists rise to the occasion and help to solve the language problem without causing pain to anybody.

thereof be accordingly issued to the petitioner unless the Respondents or any other persons appear before this Court on the 22nd day of December 1955 and shew sufficient cause to the satisfaction of this Court to the contrary.

This 24th day of November 1955

Sgd. S. Thamby Durai
Acting District Judge

Drawn by
K. Vallipuram
Proctor for Petitioner
Extended for 9-2-56
Sgd. S. T.
Acting District Judge
(O 141, 27 & 3)

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 on 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 times.

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.

INDIAN MONEY bought and sold
LOANS on the security of Jewels a speciality. Part payments accepted.

FOR FURTHER PARTICULARS APPLY TO:

S. KANAGASABAI,
Shroff.

வாணிகரில் வழங்கு பெய்க மலிவானது சர்க்க மன்னன்
கோண்டுவதை யாக செய்ய குறைவிலா துயிர்க்க வாழ்க
நான்மறை யற்றிக் கோங்கு கற்றவம் வேண்டி மன்க
மேன்மைகொள் சைவ நீதி வினாஞ் சுவக செம்மலம்.

Printed and Published by S. P. KANDIAH, F. L. S. A. (Lond.) residing at 245, Navalar Road, Jaffna, for and on behalf of the Proprietors the Saiva Paripalana Sabha, Jaffna at their Press, the Saiva Prakasa Press, Vannarponnai, Jaffna, on Friday, January 27, 1956.