

'OFFENSIVE' BY ORGANISED THUGGERY

ON PEACEFUL SATYAGRAHIS

UNBRIDLED ROWDYISM CLOSE TO PARLIAMENT HOUSE

THE Galle Face Green where five hundred peace-loving Tamil Speaking Satyagrahis under the leadership of the M. Ps. of Northern and Eastern Provinces had assembled in the most orderly manner to perform peaceful passive resistance to the 'Sinhala only' Bill was immediately captured by a band of hooligans and hirelings to subject the Satyagrahis to inhuman treatment. Hands, legs, bamboo sticks, stones, and dirt were all used by the 'mob' to intimidate the Satyagrahis. But the Satyagrahis stood up to the atrocities in true satyagraha spirit.

Messrs. S. J. V. Chelvanayagam, C. Vanniasingham, A. Amirthalingam, V. A. Kandiah, N. M. Mustapha, V. N. Navaratnam, V. A. Alegacone, N. R. Rajavarothayam, S. Rajadurai and Mudlr. Kariappar, Members of Parliament launched the 'Satyagraha' supported by 500 volunteers. Messrs G. G. Ponnambalam and C. Suntharalingam arrived at the scene later.

When the Satyagrahis and Rev. Fr. X. I. Thaninayakam reached Galle Face Green they were subjected to severe assault by a mob of hooligans. Messrs Navaratnam, Mustappa, Amirthalingam, Vanniasingham Dr. Naganathan were among those who sustained injuries.

Despite showers and in the face of the continuous 'offensive' of the mob, Satyagraha was performed according to programme and was called off at 1 p. m.

COMPLETE HARTAL

The sixth of June was observed as a day of 'Complete Hartal' in silent protest against the deplorable incidents at the Galle Face Green on Tuesday. Colleges and schools, business places and shops, newspaper offices and other establishments remained closed. There was no bus transport, Bazaar premises all over the Peninsula looked deserted.

DAY OF MOURNING

The fifth of June was observed as day of mourning and prayer throughout *Tamilakam*. The Jaffna

Saiva Paripalana Sabhai, The National Assembly and the Senthamil Thiruneri Kalagam and several other Sabhai organised prayer meetings. At a public prayer meeting held at Jaffna Senator S. R. Kanaganayagam invited

the attention of the people to the need for mass prayers. Rev. S. Veeragathipillai, Rev. De. Arulanantham, Messrs. D. Saverimuttu, A. Arulambalam, S. Ambikaipakan and R. N. Sivapirakasam spoke.

Declaration on Proposed Language Bill by the Tamil-speaking Members of Parliament

We on behalf of the Tamil-speaking nation of Ceylon hereby reject the proposal of the Sinhalese Government in Ceylon to impose their language (Sinhalese) as the only official language for the Tamil-speaking nation in Ceylon.

The proposed imposition of an alien tongue is a violation of a fundamental right of a nation which was independent and sovereign at the time of the first European conquest of Ceylon, and which has continued to maintain its national identity and individuality within a clearly definable territory.

The proposed Bill is a negation of accepted language rights obtaining in bilingual and multi-lingual states, both unitary and federal. It is tyrannical and oppressive, and is sought to be imposed on an unwilling and smaller nation by the force of numbers. It is a denial of the fundamental concept of democracy and is based on a travesty of majority rule. It would be a com-

plete reversal of an historical position of equality or parity of the two languages maintained up to date.

We call upon the Comity of Nations and the member-nations of the Commonwealth to take note of this threat to our continued existence as a nation, and our resolve to maintain our identity as a nation and keep inviolate our traditional homelands.

V. A. Alagacone, M. P.
A. Amirthalingam, M. P.
S. J. V. Chelvanayagam, M. P.
S. U. Ethirmanasingam, M. P.
Senator S. R. Kanaganayagam
V. A. Kandiah, M. P.
M. S. Kariappar, M. P.
M. M. Mustapha, M. P.
V. N. Navaratnam, M. P.
G. G. Ponnambalam, M. P.
C. Rajadurai, M. P.
N. R. Rajavarothayam, M. P.
C. Suntharalingam, M. P.
C. Vanniasingham, M. P.

LANGUAGE LEGISLATION OPPOSED

SAIVA PARIPALANA SABHAI PROTEST

Against 'Sinhala Only' Bill

Below is published the text of the protest sent to the Premier as decided at a special meeting of the Committee of the Jaffna Saiva Paripalana Sabhai on Sunday June 3. Mr. T. Muthusampillai Crown Advocate President of the Sabhai presided.

"The Jaffna Saiva Paripalana Sabhai hereby lodges its emphatic protest against the 'Sinhala Only' Bill.

This Sabhai was founded and established in 1889 for the purpose of protecting and safeguarding and otherwise stabilising the Hindu Religion and the Tamil Language. It has the honour of having established in 1890 the Jaffna Hindu College which was incorporated by Ordinance No: 17 of 1930.

It is a well established axiom that children have to be taught through the medium of the Mother Tongue and for Tamil Children the medium of instruction has to be Tamil.

When the Portuguese captured Ceylon the Tamil Provinces were ruled by a Tamil King namely Pararajasegaram popularly called Sangili. The Tamils then were not ruled by Sinhalese Kings.

There are many peoples in Ceylon. The Tamils have lived in this Island from a time which goes back to the prehistoric age. The Ceylonese nation, if any, is not composed of the Sinhalese

people only, but also includes among others the Tamils.

Democracy does not mean the rule of a minority community by a majority community. The imposition of the Sinhalese Language on the Tamils is an act of gross injustice. It is tantamount to the imposing of the Sinhalese rule over the Tamil Speaking People. Under no circumstances shall the Tamils consent to be subjugated and ruled by the Sinhalese.

The Sabhai advocated from the time of its inception, independence for Ceylon. The Editors of the Hindu Organ from the time of the Late Mr. T. Chellappapillai, Retired Chief Justice of Travancore—here we may mention that among the editors were the Hon. Mr. A. Sabapathy, Mr. M. S. Eliathamby, Advocate, Mr. V. Nagalingam, B. A., Mr. A. V. Kulasingham, Advocate, and pioneer farmer and Mr. T. Muttusampillai, Crown Advocate and General Manager of the Jaffna Hindu College and affiliated Schools,—always pleaded for Independence for Ceylon and for amity among

(Continued on page 2)



தமிழ் சிவாயவே ஞானமுன் கல்வியும்
தமிழ் சிவாயவே நானறி விச்சையும்
தமிழ் சிவாயவே நானவன் நேத்துமே
தமிழ் சிவாயவே நன்னெறி காட்டுமே.

தமிழ் சிவாயவே

Hindu Organ

FRIDAY, JUNE 8, 1956

Treasure These Thoughts

Everything is good which tends towards integration—evil, which tends towards disintegration

THE RESPONSIBILITY FOR RUFFIANISM?

THAT the six-hour Satyagraha at the Galle Face Green on Tuesday last was not anything more than a mere symbolic gesture of moral protest against the 'Sinhala only' Bill not even a child could deny. There was not the slightest suggestion, even by implication, in any of the activities of the Satyagrahis, that the silent protest was meant to be a means of bringing coercion on the sponsors or supporters of the Bill. Hence there was no need for a mob or even a small crowd to have collected around the Satyagrahis. The roughs who obstructed the Satyagrahis did not appear to have become maddened on the spur of the moment. The dastardly assaults that were made on the peaceful protesters betrayed the disingenuous mind of the group that had worked behind the scenes. There was not the slightest doubt that the ruffians were hirelings brought to the scene of Satyagraha sufficiently charged with racial sentimentalism. If the riff-raff got infuriated there it was not that the Satyagraha had provoked them but that they were commanded to assume that devilish disposition to outrage civilisation.

Then there is the other side of the picture. The Satyagrahis, true to the letter and spirit of their vow, did not even make any attempt to resist the aggressors or retaliate in kind but silently stuck to their seats with firm resolve not to be perturbed by the cowardly assaults and cruel indignities to which they were subjected.

And there is the more important aspect of the situation. The scene of the Satyagraha was within

calling distance and direct view of the House of Representatives; there was the normal provision of police supervision, even assuming that the Premier had not arranged for extra safeguards on the ground that he did not know that the Satyagraha would be performed at the Galle Face Green. But the fact remains that the Satyagrahis had to be abandoned to their helpless fate! How ironical does it seem that the People's Government had unabashedly attempted to explain away the barbarous atrocities in the most irresponsible manner. If all the single incidents could be faithfully narrated in order of sequence even the man in the street could not fail to see organised ruffianism reflected therein. Yet Premier Bandaranaike has felt that he has satisfactorily dealt with the situation.

The Government will not be considered to have even attempted to intervene in the situation until it has formally investigated the incidents at the Galle Face Green in the usual manner by means of independent enquiry and Special Commission.

Decision Of Jaffna Lawyers

1. That the proposed "Sinhalese Only" Bill is unjust and undemocratic and an infringement of the fundamental rights of the Tamil-speaking people of the island and will disrupt the unity of the nation;

2. that the proposed bill is a threat to the continued existence, language and culture of the Tamil-speaking people of the island;

3. that the proposed bill will be resisted by the Tamil-speaking people and the Jaffna Lawyers Association will participate and support such resistance;

4. that the proposed bill and its implementation is highly detrimental to the proper administration of justice to the people of Ceylon in general and to the Tamil-speaking people in particular; and

5. that the Jaffna Lawyers' Association unanimously resolves not to co-operate with the Government in the administration of justice in Sinhalese until (a) Tamil is given parity of status with Sinhalese throughout the island as a State and official language, and (b) the administration of justice in the national language becomes possible by reason of the due development of the Sinhalese and Tamil languages.

Language Legislation

(Continued from page 1)

the different peoples and races in Ceylon. It has consistently stood for the teaching of Sinhalese in the Tamil areas and Tamil in the Sinhalese areas.

The 'Sinhala Only' Bill will result in chaos and confusion in the country. The Tamils will remain a discontented lot so long as the Bill is in force. Matters may ultimately result in the division of this small Island which will not be in the best interests of the different peoples living here. It is thought that no legislation of any kind can ever succeed in forcing an alien language down the throats of an unwilling people.

Hence the Sabhai protests emphatically against the 'Sinhala Only' Bill and requests you to be so good as to provide parity for Tamil and Sinhalese".

KARAINAGAR SAIVA MAHA SABHAI

Mr. A. Thiagarajah Principal Karainagar, Hindu College, spoke at length on the proposed Language Bill and moved the following resolution:—

"That this meeting resolves to resist the unjust and unconstitutional Sinhala Bill."

This was seconded by Mr. S. Thillaiampalam and was unanimously passed.

Colombo Tamil Sangam

The following resolution was unanimously passed by the Colombo Tamil Sangam.

"The Colombo Tamil Sangam, whose sole object is to promote the growth of the Tamil Language and Literature, acting on behalf of the Tamil speaking peoples of Ceylon, lodges its emphatic protest against the proposal of the Government to introduce legislation making Sinhalese the only State Language of Ceylon, as such a step would cause great prejudice to the maintenance, preservation and progress of the Tamil language in Ceylon."

BADULLA

The Tamil speaking public of Badulla District at a public meeting held on Sunday 3-6-56 at Saraswathy Vidyasalai with Mr. K. V. Nadarajah in the chair unanimously

Veteran Co-operator Passes Away Death of Mr. T. C. Rajaratnam

We regret to record the death of Mr. T. C. Rajaratnam O. B. E., veteran lawyer and leading co-operator of Jaffna. The death occurred suddenly yesterday when Mr. Rajaratnam collapsed while speaking at the last meeting of the Board of Directors of the Co-operative Wholesale Establishment of which he was Chair man.

Mr. Rajaratnam devoted his whole life time to social activities. Earlier as president of the Youth Congress he took a leading part in politics. Later he directed the Co-operative Movement in the North as President of the Malayalam Tobacco Society. He functioned as Chairman of the Board of Directors of the C. W. E.

Mr. Rajaratnam had a large and lucrative practice as a Proctor at Avisavella, Colombo and Jaffna.

adopted the following resolution:—

"As the Sinhalese only Bill amounts to a denial of Official status and recognition to Tamil, the mother tongue of several lakhs of people of this Island, the Tamil speaking public of Badulla District assembled in public meeting held at the Badulla Saraswathy School Hall respectfully conveys to the Prime Minister its emphatic protest against the Bill which is a flagrant violation of the fundamental rights of the Tamil-speaking people of Ceylon."

This resolution was proposed by Mr. S. Arumugaram and seconded by Mr. V. Ponnampalam.

Saiva Paripalana Sangam

The following resolution was unanimously passed by the Executive Committee of the Badulla Saiva Paripalana Sangam.

"Whereas the Sinhala Only Bill spells disaster to the Tamil Language and consequently to the Hindu religion in Ceylon, vivisection our age-old national unity that was preserved mainly through our allied religions, Hinduism and Buddhism and threatens our race with extinction, the Executive Committee of the Badulla Saiva Paripalana Sangam, on behalf of the Hindus of Ceylon, lodges with the Prime Minister its emphatic protest against the introduction of the Bill." Proposed by Mr. T. Balasingham and seconded by Mr. A. V. Kulasingam.

Hooliganism Discussed In Parliament

Mr. G. G. Ponnambalam M. P. moving the adjournment of the debate on the Language Bill said that from about 7 p.m. to 1 a.m. on Tuesday night and 6 a.m. to 12 noon on Wednesday there had been a very serious deterioration of law and order in the metropolis. Armed gangs of hooligans had been breaking up shops which were closed and looting them. He said that a large number of Tamil-speaking people had lost all their worldly possessions and were wondering what had happened to their wives and children. Looting had been going at such a rate that the Police had to open fire. In the Galle Face Green on Tuesday the Police had to act in a very restrained fashion. He had observed that till about 4 p.m. a number of constables had to perform their duty without batons. He drew the attention of the Prime Minister to the fact that the Police did not have the equipment to disperse the demonstrators. It would appear that instructions had been given to the Police not to apprehend the law-breakers but to protect the oppressed. He had received very credible reports of incidents where people were stopped by hooligans, asked whether they were Tamils or Sinhalese and assaulted if they said they were Tamils. He referred to a number of Tamil people who had been pushed into the Beira Lake and of Tamil Government Servants who had been thrashed by the mob. Not only were Tamil speaking people assaulted but they were made the victims of pickpockets and thieves who robbed them of all possessions on their person. Passengers who went to the Fort Station to take train to the North had been set upon and assaulted by hooligans.

Mr. C. Vanniasingam M. P. said he did not want to make any complaint but only wanted the incidents to go on record. Speaking at length Mr. Vanniasingam described the way in which peaceful satyagrahis were attacked.

The Sinhala Only Bill

Mr. G. G. Ponnambalam said that the most complete opposition and condemna-

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THE LANGUAGE BILL & AFTER

(Continued from last issue)

"I am the state", said Louis XIV. Similarly the Singhalese feel they are the Ceylonese nation. The Bikkhus, power-hungry politicians and die-hard lecturers and pedagogues by analogy form the Singhalese nation. So what the last will is the will of the country. The Singhalese press and politicians do not give any rational grounds for the Language Bill. These reasons are there for anyone to see, but are immaterial. But the main reason is that of the mandate given by the nation, that is the Singhalese people. The minorities must bow to the will of the majority. It is not even suggested that the minorities have no grievances. 52 lakhs of Singhalese demand Sinhala Bill. The Indian population does not count. The Muslims can be induced by political concessions and gestures to switch over to Singhalese. The only opposition is from six lakhs of Ceylon Tamils who cannot offer any resistance worth mentioning. They will have to fall in line after some time. It is significant that Mr. Mettananda who plays an important role in the shaping of M. E. P. policy objects to parity of status on the ground that parity involves the study of a minority language by a majority community which is not in keeping with its dignity.

It matters little to them that the declared policy of the Singhalese leaders and U. N. P. Government even last year was parity of status, that even now English, Singhalese and Tamil are official languages in some form or other, that the Cabinet had been encouraging the use of Tamil till very recently. It matters that little the Language Bill threatens the very existence of Tamil culture and the economic and political future of the Tamil race, or that nothing can beat this draconic bill for sheer injustice to and the suppression of a people with an ancient culture. It matters little that in history only a victorious enemy imposed its language on the vanquished. But the Tamils were never under Singhalese rule, although Britain has given the Singhalese independence and an empire, as someone observed. It matters little in multi-linguistic states two or more Languages

are recognised as official languages without great inconvenience, and in India and Russia owing to the great multiplicity of languages the state is forced to recognise only one language as state language, but the regional languages are the official languages in their own areas. But the proposed Language Bill is more draconic in that it prohibits the use of Tamil even in areas predominantly Tamil-speaking. "The cause is in my will", said Julius Caesar to Decius Brutus. So these Fascists and die-hard communalists assert that it is the will of the majority community. Already Mr. Mettananda is on the war path and threatens a complete boycott of everything Tamil.

The Prime Minister and the Bikkhus pretend that the reasonable use of Tamil will receive all encouragement. Mr. Lanerolle similarly writes that the Language Bill will mean no harm to the development of Tamil culture and significantly adds that the Bikkhus assent. It is significant that the Prime Minister and the M. E. P. dare not make any move without the concurrence of the Bikkhus. History tells us that when a race lost its independence its literature and the arts languished and declined. Under British rule both Singhalese and Tamil were neglected for an intensive study of English because of its political and professional value. It is only since the Donoughmore Reforms that a revival of national languages began. The Tamil speaking communities will have to abandon Government Service and all share in political life or seriously switch over to Singhalese. That is the choice before them. The Singhalese leaders cannot throw dust in the eyes of the minorities.

Let us consider the situation as it unfolds itself if the Bill is implemented. Mr. X, a Singhalese, is the magistrate in Courts. Of course it is beneath his dignity to pick up Tamil, the language of the minority. The lawyer is Y, a Tamil, who for his own prospects has married a Singhalese. The parties and witnesses are all Tamils peasants whom all the enthusiasm and coercion of Mr. Dahanyake could not make literate in Singhalese. An interpreter is engaged to

interpret the questions and answers, for all the records must be in Singhalese. But Z, a Tamil, is fortunately a Magistrate at Gampaha. By some special favour of the Judicial Commission he is lucky to be appointed in a Singhalese district. There is no need for an interpreter here as all parties know Singhalese. The clerk at the Jaffna Kachcheri gets a letter in Tamil for public assistance. It goes into the W. P. B. for it is disloyalty on the part of the clerk to accept it or give a reply in Tamil.

All public servants will be given two years for the study of Singhalese and Singhalese teachers will be assigned to every important office to teach Singhalese. At pain of dismissal for disloyalty and non-cooperation they will be forced to study Singhalese. That is the crisis facing the Tamils.

ORDER NISI

IN THE DISTRICT COURT
POINT PEDRO

Testamentary Jurisdiction
No. 549 T.

In the matter of the intestate estate of the late Ponnammah wife of Murugappari Velupillai of Puloly West
Deceased

Velupillai Kathirippillai of Puloly West Petitioner
Vs

Murugappari Velupillai of do Respondent

This matter coming on for disposal before S. Thamby Durai, Esquire, Acting District Judge Point Pedro on the 10th day of October 1955 in the presence of Mr. N. Nadarajah Proctor on the part of the Petitioner and the Petition and affidavit of the Petitioner having been read:—

It is ordered that the Petitioner be declared entitled to have Letters of Administration and that Letters of Administration be issued to the Petitioner as her son of the deceased accordingly, unless the Respondents shall appear before this court on or before the 15th day of December 1955, and show sufficient cause to the satisfaction of this Court to the contrary.

This 10th day of October 1955

Sgd. S. Thamby Durai
Actg. District Judge

Drawn by
Sgd. N. Nadarajah
Proctor for Petitioner

3 6 56
Time to shew cause
Extended to 14.6.56
Intld. S. T.
D. J.

(O 189 1 & 8)

PHILOSOPHY AND TEACHINGS

(SWAMI SIVANANDA)

There is an innate urge in everyone to attain Immortality, highest knowledge and Eternal Bliss. This gives the clue that Brahman exists.

In dream you are distinct from the physical body. In deep sleep you are distinct from the body and the mind. And yet you enjoy peace independent of objects. This gives the clue that you are in essence Atma or the Imperishable, Immortal Self.

The Supreme Reality is self-luminous, self-contained. It is Sat-Chit-Ananda. It is all-full. It is complete. It is one. It is perfect. It is Brahman or Absolute. It is Bhamu or the Infinite. By realising this Brahman alone can you attain liberation.

The impure mind is the cause of bondage and the pure mind is the cause of liberation. It is the mind that creates the world. There is no world in deep sleep, when there is no mind.

Sorrow has the body as its cause. The body has Karma for its cause. Karma proceeds from the notion of 'I'. The idea of 'I' has ignorance for its cause. The erroneous notion that 'I am the body' is called Avidya or ignorance. It binds the man. 'I am not this body' but blissful, all-pervading 'Atman'—this is Knowledge. This will liberate you.

A life of right conduct is necessary for enquiry into and discovery of Atman or Brahman, the source and basis for this world, body and mind.

Righteousness forms the bed-rock of all religious. Righteousness is the divine path. Dharma is the perfect pattern of life.

Serve, love, give, purify, meditate, realise Be good. Do good. Be kind; Be compassionate. Be honest. Be sincere. Be truthful. Be bold. Be pure. Be virtuous. Develop the four Means. Enquire 'Who am I?'. Know the Self and be free

This is the essence of Sadhana.

Serve the sick. Serve the poor. Serve the down trodden. Feel that you are serving your own Self

or the Lord. This will purify your heart in a moment.

Love all. Share what you have with all. Give, give, give. Become rich at heart by giving all that you have. Expand your heart. This is the key to Cosmic Consciousness.

Get up at 4 a. m. and meditate. This is Brahmamuhurta, most favourable for concentration and meditation. You will soon realise the Self.

Do Asana and Pranayama daily. Take Satwic food. Give up stimulants and wrong foods that excite the senses. You will enjoy peace of mind, strength of body and mind and a powerful will.

Karma Yoga, Bhakti Yoga and Raja Yoga are the means to Jnana. Karma Yoga removes the impurities of the mind. Bhakti Yoga removes the oscillation of the mind and softens the heart; Japa and Sankirtan will lead you to Bhava Samadhi. Raja Yoga steadies the mind. Karma, Bhakti, Yoga and Jnana do not mutually exclude each other. Bhakti is not divorced from Jnana. On the contrary, Jnana intensifies Bhakti. Para Bhakti and Gnana are one.

Moksha or liberation is not a thing to be attained. It is already there. You will have to know that you are identical with the Supreme Reality, through intuition. Study Gita, Upanishads, Ramayana and Bhagavata. Understand the Truth. Meditate on the Truth. Enter into Samadhi and realise the Truth.

Samadhi is an experience in which the aspirant feels his oneness with Brahman or the Supreme Reality. Samadhi is intense awareness of the Reality. It is the highest intuition. It is an experience of fullness. It is all bliss, all-peace. It transcends duality of all kinds. He who has experienced Samadhi becomes wise and illumined; he radiates peace and becomes immortal and shines as a beaconlight to the whole world.

May you be established in Samadhi through discrimination, dispassion, serenity, intense yearning for Liberation and the Grace of the Lord!

Astrological

WEEKLY FORECASTS

'SRI PATHY'

FROM 10-6-56 TO 16-6-56

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

Financial gains promised this week. Your brothers and sisters will prove to be very helpful. Some domestic worries likely week end. But it will not be of any serious consequences.

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

Ruin to enemies and success in litigation promised this week. You will be able to steer clear of most of your obstacles. Health must be given particular care for some time.

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

Be careful in your dealings with relatives this week. Responsibilities and work will be heavier than usual. Financial conditions will improve.

CANCER Punarpoosa 4, Poosa, Ayilya [Kataka Rasi]

Clashes with relatives likely this week. Troubles through secret enemies also shown. Financial prospects quite favourable. Take care of health. Abdominal complaints likely.

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

Some promise in your undertakings shown this week. Strangers and foreigners will be very helpful. Triumph over competitors also shown. But go slow with your plans.

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

You will have no peace of mind this week. Financial gains promised but expenditure will be on the rise. Take care that you are not duped into some success.

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

You will be worried over some affairs that have cropped up afresh this week. Quarrels in the domestic field also shown. Financially a good week.

SCORPION Visaka 4, Anusha, Kettai [Vrischika Rasi]

Health will be far from satisfactory this week. Troubles in the office also shown. Be careful in all your undertakings during the first two days. Some changes in your routine work also shown.

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

Domestic conditions will be far from satisfactory this week. You will have to quarrel with your partner over trifles. Ill health and worries over children also shown. Monday evening, Tuesday and Wednesday the worst out of the lot.

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

You will be quick to pick up quarrels this week. Troubles in office likely. Wednesday evening, Thursday and Friday must be spent with care. Last day will be favourable.

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

Except for the last day this week will turn out to be very favourable. Financial gains promised but responsibilities and work also will be heavier. Spend the last day with care.

PISCES Pooraddati 4, Uttiraddati, Revathi [Meena Rasi]

There will be constant quarrels and misunderstandings in the domestic sphere. Expenditure will be heavier. Handle new ventures with care;

Basis of Democracy—Tolerance

Parliamentary institutions depend on forbearance and tolerance. But dictatorship is based on belief in a single unchecked power and can corrupt a nation.

In making these points at his installation to the historic office of Lord High Commissioner at the General Assembly of the Church of Scotland, the Rt. Hon. Walter Elliot, former Minister and, as a senior Parliamentarian, a member of a number of delegations to overseas Parliaments, said in Edinburgh.

"Parliamentary institutions depend on tolerance and forbearance, on the accepted importance of the individual. They also rest strongly on the conviction that there are greater and more permanent authorities than those of a temporary ruler: that vox populi (the voice of the people) is not always and automatically vox Dei (the voice of God). It may be thought that this view is old-fashioned and out-of-date. By no means: arrogance is still, as ever, the occupational disease of rulers.

"The Nazi dictatorship recently revealed to the whole world how suddenly, the belief in a single unchecked power could corrupt a whole nation—and this is not the only recent example".

Political developments in the new Commonwealth, which were now moving so fast, had been largely moulded on British Parliamentary practice and traditions, said Mr Elliot. Indeed, it was sometimes startling to see how closely and faithfully these had been reproduced in far away lands.

The Westminster Parliament began its session every day with prayers, and the words of these prayers were still, with very little change, uttered by the new bodies in the new Commonwealth.

gam dated 4th January 1956 and now deposited in this court be and the same is hereby declared proved and that probate of the said Last Will be issued to the Petitioner who is the Executrix named in the said Will accordingly.

9th May 1956
Sgd. P. SRI SKANDA RAJAH
District Judge, Jaffna.

SAIVA SANGA

In the absence of an organised church to cater to the needs of the Saivas who were compelled to adopt the Varnashrama system owing to circumstances over which they had no control, they were not able to live an organised life. The most they could do was to build temples for worship only. They had no schools, to develop their intellect. No playfields for children, no hospitals or orphanages, no homes for the aged. The only institutions were the few mutts where monks dedicated themselves to study and meditation. The vast mass of the devotees of shrines do not belong to the priestly class nor to the ruling class but are toilers, traders, agriculturists and herdsman and they are not vegetarians.

By
S. R.

This fad of Vegetarianism and Saiva food tends to keep the people apart by fostering untouchability and pride of caste as most of high castes are vegetarians. A homogenous society with a common way of life is not the rule in Hinduism. A Saiva Sanga composed of Saiva Sannyasins without any restriction of caste or creed but full of Vairagia and high moral principles is what the Saiva Society needs today. One will concede that Bramacharya, Grahasta Vanaprastha and Sanyasa with Darma, Artha Kama and Moksha are common to all humanity though there may be modifications owing to climate, race etc. To penalise a person owing to accident of birth being repugnant to common sense Lord Buddha laid emphasis on what one does than on what one believed and raised the status of reason higher than that of faith. Further he taught that each and every individual decided one's own destiny by one's own conduct and the Sanga he founded was not based on birth but on competence. He held up the Bramana as the ideal and wanted everyone to become a true Bramana by action and not birth. We could profit by these experiences and experiments of the past, when founding a Saiva Sanga, while utilising what exists already in Saiva society. We have pandarams, poojaris, Thambirans and periya Thambirans in addition to Brahmin purohits. To be-

(Continued on page 6)

ORDER NISI

IN THE DISTRICT COURT OF JAFFNA

No. 168 Testy

In the matter of the Last Will and Testament of Kanagasabai Canapathipillai of Anaicoddai Deceased.

Sellammah widow of Canapathipillai of Indra Vasa, Anaicoddai Petitioner

Vs.

1. Canapathipillai Ma-hendran

2. Canapathipillai Rajendran

3. Canapathipillai Paramendran and

4. Pushparany daughter of Canapathipillai all of Indra Vasa, Anaicoddai the 2nd, 3rd and 4th Respondents being minors appearing by their Guardian ad litem the 1st Respondent.. Respondents

This matter coming on for disposal before P. Sri Skanda Rajah Esquire District Judge of Jaffna on the 14th day of

May 1956 in the presence of Mr. S. Tirunavukkarasu Proctor on the part of the Petitioner and the affidavit and petition of the Petitioner dated the 14th day of May 1956 and the affidavit of the attesting witnesses to the Last will having been read.

It is ordered that the 1st Respondent abovenamed be and he is hereby appointed Guardian ad litem over the 2nd, 3rd and 4th Respondents minors and that the Last will of Kanagasabai Canapathipillai, deceased dated 11.10.49 and attested by K. Arumugam N. P. under No. 1218 and now deposited in this Court marked 'A' be and the same is hereby declared proved and that the Petitioner be declared entitled to Letters of Probate to the said Last Will and Testament and the same be issued to her as the Executrix mentioned therein unless the Respondents abovenamed or any other person or persons interested shall appear before this Court on or before the 11th day of June 1956 and show sufficient cause to the satisfaction of this Court to the contrary.

This 14th day of May 1956.

Sgd. P. Sri Skanda Rajah
District Judge, Jaffna.
(O. 196. 1 & 8.)

ORDER ABSOLUTE IN THE FIRST INSTANCE

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction
No. 166/T

In the matter of the Last Will and Testament of the late Kasi Nagalingam of Vaddukoddai East. Deceased. Annappillai widow of Kasi Nagalingam of Vaddukoddai East. Petitioner.

Vs.

1. Sithampary Murugesu and
2. wife Sithamparam of Araly West. Respondents.

This matter coming on for final termination before P. Sri Skandarajah Esquire District Judge, Jaffna on the 9th day of May 1956 in the presence of Messrs. Subramaniam and Somasundaram Proctors on the Part of the Petitioner and the Affidavit of the Petitioner and that of Mr. S. V. Somasundaram, attesting Notary and that of Vaithy Sinnathamby, Vairavy Kandiah and Annamalai Nagalingam all of Vaddukoddai East the attesting witnesses having been read.

It is ordered that the Last Will of the late Kasi Nagalin-

(O 197 8 & 15)

Hooliganism.....

(Continued from page 2)

tion of the Bill was to move an amendment—

“Leave out all words from the word ‘That’ and insert:—

“In the opinion of this House legislation involving a denial:—

(1) of the fundamental Rights,

(2) of the equality of status,

(3) of the identity, individuality and freedom.

(4) of the language and culture, of the Tamil-speaking people of Ceylon would be neither fair, just nor human. no such legislation will be reasonably satisfactory which does not secure at the same time for the Tamil nation explicitly by its provisions the right to achieve by Constitutional means its cultural, linguistic economic and political independence”

In opposing the Bill Mr. Ponnambalam spoke for 4 hours (both in Tamil and English). The points developed by him are: The denial of language rights could not be tolerated. The Sinhala only move must inevitably and inexorably lead to the extinction of the Tamil Nation. The Sinhalese are trying to introduce a state of things which foreign rulers did not contemplate.

The recommendations of the Select Committee on National Languages during the State Council period were not accepted. Assurances by Premiers could not be accepted. No concrete plans for switch over. Judged by any standard, the legislation proposed was retrograde, inhuman and uncivilised.

Saiva Maha Sabai Karainagar

The forty first Annual General Meeting of the above Sabai was held at the Sabai Hall on Saturday the 26th May 1956 at 9 a. m.

The following Office-Bearers were appointed for the current year.

President: Mr. R. Nagalingam.

Vice Presidents: Messrs

Mammoth Protest Meeting In Jaffna

Condemnation, No Retaliation

AN unprecedentedly large gathering kept on pouring to the Jaffna Esplanade where a protest meeting was held on Wednesday at 6 p. m. Dr. S. Subramaniam speaking from the chair explained the significance of the Satyagraha movement.

Proctor S. Nadarajah and Dr. C. A. Tharmalingam who had participated in the Satyagraha spoke at length narrating the incidents. They declared that the spirit of the Satyagrahis was splendid and that at no time was any semblance of resistance or retaliation shown and added that the occasion acquired a special significance as all leaders had got together

Mr. S. S. Navaratnam, Mayor of Jaffna, Kathi M. M. Sultan, Rev. Fr. P. A. J. Mathurainayakam, Rev. D. C. Arulanatham, Rev. D. T. Niles, Vidvan Velan, Messrs. A. Vaidyalingham, S. Thuraijasingham, Raja Ariyaratnam spoke

Resolutions condemning the wanton acts of intimidation and violence on the Satyagrahis, proposed by Mr. R. N. Sivaprakasam and seconded by Senator P. Nagalingam, were passed.

SEKKILAR DAY

Sekkilar day will be celebrated by the Vivekananda Society, Colombo for 4 days commencing from 9th June 1956. Eminent lecturers are participating in the celebrations.

M. A. Kandiah and A. S. Kathiravelu.

Hon. Secretary: Mr. A. Nagalingam.

Asst. Secretary: Mr. K. K. Nadarajah, B. Sc.

Treasurer: Mr. S. Sundarampillai

Librarian: Mr. T. Nadarajah.

A committee was also appointed.

Mr. S. Kumaraswamy-pillai the Manager and Proprietor of the Samuganathan Press was made a patron.

ORDER NISI

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction No. 156

In the matter of the Last Will and Testament of the late Kovinthapillai Sinniah of Parangivayal, Chundikkuly, Jaffna

Deceased

Paekialedohumy widow of Kovinthapillai Sinniah of Parangivayal, Chundikkuly, Jaffna

Petitioner

Vs

1. Mangayathkarasi daughter of Sinniah of do
2. Sukirthavathy daughter of Sinniah of do
3. Sinniah Logakugathan son of do
4. Gunasauntharavally daughter of Sinniah of do
5. Thilagavathy daughter of Sinniah of do
6. Kovinthapillai Kandiah of Ananthanvadaly Road, Ariyalai, Jaffna

Respondents

This matter coming on for disposal before N. Sivagnanasundaram Esquire, District Judge, Jaffna on the 26th day of March 1956 in the presence of Mr. C. Thillaiampalam Proctor on the part of the petitioner and on reading the affidavit and petition of the petitioner.

It is ordered that the abovenamed 6th respondent be appointed guardian-ad-litem over the minors the abovenamed 2nd to 5th respondents and that the Last Will and Testament of the abovenamed deceased dated the 19th day of February 1956 and attested by C. Thillaiampalam Notary Public under No. 723 be declared proved and probate thereof issued to the petitioner as the executrix named in the said will, unless the abovenamed respondents or any others interested appear before this court on the 7th day of May 1956 and show sufficient cause to the satisfaction of this court to the contrary.

This 26th day of March 1956

(Sgd) P. Sri SkandRajah District Judge

Daawn by (Sgd) C. Thillaiampalam Proctor for Petitioner 7.5.56

Order Nisi extended and re-issued returnable 11 6-1956

Intd. P. Sri SkandRajah District Judge

(O 188 1 & 8)

ORDER NISI

IN THE DISTRICT COURT POINT PEDRO

Testamentary Jurisdiction No. 556 T.

In the matter of the Intestate Estate of Somasundaram Selvachivam of Valvettiturai Deceased. Gnanasavundari widow of S. Selvachivam of Valvettiturai. Petitioner.

Vs

- 1 Sangarapillai Singarampillai
- 2 Sivaruparani daughter of Selvachivam
- 3 Yogachandran son of S. Selvachivam
- 4 Jeyaruparani daughter of S. Selvachivam
- 5 Selvarubarani daughter of S. Selvachivam
- 6 Selvachandran son of S. Selvachivam
- 7 Theivachandran son of S. Selvachivam of Valvettiturai Respondents.

This matter coming on for disposal before V. M. Cumarasamy Esquire, Additional District Judge, Point Pedro on the 15th day of December 1955 in the presence of Mr. A. N. Velayuthan Proctor on the part of the petitioner and affidavit of the petitioner having been read:

It is ordered that the petitioner as widow of the deceased be declared entitled to obtain Letters of Administration to the estate of the said deceased and such Letters of Administration being accordingly issued to her unless the respondents or any other person shall appear before this Court on or before the 15th day of March 1956 and shew sufficient cause to the satisfaction of this Court to the contrary.

This 15th day of Dec 1955. Sgd. S. Thamby Durai, District Judge. Extended & Reissued for 21st June 1956. (O 199 8 & 15)

TENDER NOTICE

JAFFNA MUNICIPAL COUNCIL

Electricity Department Breakdown Van.

Sealed tenders in Duplicate will be received by me up to 2 Noon on Wednesday the 20th June 1956 for the supply of a 10 cwt. "Breakdown" Motor Van fitted with:-

- (i) Hood carrier
- (ii) Adjustable spot light on the hood
- (iii) A three piece light weight wooden extension ladder of 30 feet effective length and
- (iv) One fitted tool box cum seat to full width of the Van behind Driver's seat. The lid of this tool box should be provided with a cushion to form a seat.

Tenders should be forwarded under two separate registered covers marked "Tenders for Motor Van Original or Duplicate" as the case may be, on the left hand top corner of the envelope.

The successful tender may be required to enter into an agreement with the Council. Any further particulars can be obtained from the Municipal Electrical Engineer, Jaffna.

The tender prices should hold good up to 31st July 1956.

A. V. CHINNIAH Municipal Commissioner, Jaffna.

Town Hall, Jaffna, June 4, 1956. (G 55, 8)

Order Nisi

IN THE DISTRICT COURT OF CHAVAKACHCHERI

Testamentary Jurisdiction No. 56

In the matter of the intestate estate of the late Kathiresar Jeremiah Nagamuttu of Varany Deceased. Nagamuttu Samuel Ratnasingham of Varany presently of Urumpiray Petitioner

Vs

1. Nagamuttu Richard Balasingam of Varany presently Inspector of Schools Bandarawela
2. Reginald Reid Rajadurai Balachand and wife
3. Lily Rajamalar of Varany and
4. Rose Jeevamalar daughter of K. J. Nagamuttu of Varany presently of Womens Christian College Madras

Respondents

This matter coming on for disposal before S. Thamby Durai Esqr, District Judge Chavakachcheri on the 5th day of March 1956 in the presence of Mr. S. K. Thiravianayagam Proctor for Petitioner and the Affidavit and Petition of the Petitioner having been read.

It is ordered that the Petitioner abovenamed be declared entitled to have Letters of Administration of the estate of the abovenamed deceased as his son and the same issued to him unless the said Respondents or others interested shall on or before the 1st day of May 1956 appear before this court and show sufficient cause to the satisfaction of this court to the contrary.

This 5th day of March 1956 Sgd. S. Thamby Durai District Judge

Drawn by Sgd S. K. Thiravianayagam Proctor for Petitioner Extended and reissued for 19.6.56

Sgd. S. Thamby Durai D. J. 7.5.56

(O. 198 8 & 15)

ORDER NISI

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction No. 165

In the matter of the intestate estate of the late Thangamuttu wife of Kanthappar Ponnampalam of Karunkali Karainagar West. Deceased.

Kanthappar Ponnampalam of Karunkali Karainagar West Vs. Petitioner. Kasinathar Sellathurai of Karainagar North. Respondent.

This matter coming on for disposal before P. Sri Skantha Rajah Esquire District Judge Jaffna on the 9th day of May 1956 in the presence of Mr. A. Kanakasabai Proctor for the petitioner and the affidavit of the petitioner dated 8th May 1956 having been read.

It is ordered that the petitioner is declared entitled to have Letters of Administration of the estate of the abovenamed deceased and the same issued to him accordingly unless the respondent or others interested shall on or before the 18th day of June 1956 appear before this Court and show sufficient cause to the satisfaction of this Court to the contrary.

This 9th day of May 1956. Sgd. P. Sri SkandRajah District Judge.

(O. 194. 1 & 8.)

TAMIL NAD TRADITION OF SANGAMS

LANGUAGE TIE WITH SRI LANKA

Speaking at the Golden Jubilee Celebrations of the Madurai Tamil Sangam Mr. Sri Prakash, the Governor of Madras said: "Tamil Nad has always had a great tradition of these sangams and looking into the literary history of the land 2,000 years ago we find that three sangams have flourished here and I think we can regard this as fourth Sangam in direct succession. One of the great misfortunes of the spread of English language in our land despite the many advantages it brought with it was the neglect of our own languages. You in Tamil Nad seem to have suffered as much as we did in the north. Towards the end of the 19th century there arose a movement for the resuscitation of our own languages throughout the land and even though most of our great writers thought that it was best to write only in English, there were others who protested against it and despite knowledge of English, preferred to write in their own mother tongue and also persuaded others to do so."

"Our education should be imparted only through the medium of our own languages." "Many people will tell you that our literatures are not rich enough to enable us to impart knowledge fully to our own folk. If you think of the condition of the English language, for instance, 200 years ago, I do not think it was any better than that of any of our languages to-day. The English people did not wait for a sufficient number of books in English to be produced before they began to teach English. As a first step, they dispossessed Latin through which education was imparted in mediaeval Europe and started using their own language. They did not wait for Government or their King to come to their rescue. I am happy, people of Tamil Nad took up the task of development of their language in good time and whether Government helps or not the very fact that you are assembled here in such large numbers shows your determination to make your language rich and effective for transmission of your thought."

In the early days, their political work in this country was carried on in English. Mahatmaji saw that as long as they continued to use it, the message of Swaraj would never reach the people in the remotest corners of the country. "Language was always a force for unity. They had in their midst to-day Sir Kanthiah Vaidyanathan of Ceylon which showed that though there existed certain differences between Ceylon and India on many problems, in the matter of language they were one. Though politics might divide one party from another on the question of language they all belonged to one party."

Literatures in different languages of India should be translated into other languages so that they might all know what had been thought of and said in various parts of the land. If good books were produced, they might be sure that it would induce others to translate them into other languages. Tamil was a language capable of expressing all sorts of complicated and simple thoughts as any other language could and if they took it in that light they would be able to make their language as popular as a mud pot throughout the country. He advised the people not to wait for all manner of books to appear in Tamil before they started using it. Books would automatically appear he said, and added: "If anybody taunts you that you are using a mud vessel, while a gold vessel like the English language is available you tell him that you don't want it. Then our language will prosper and more and more people will get educated and there will be an atmosphere of knowledge and education all round."

NEW ERA

In the course of his speech Sri C. Rajagopalachari, pointed out that even after thousands of years, they were priding themselves only on the names of a few great poets of the past, like Agastiyar, Tiruvalluvar and Kambar. "Hitherto Tamil poets had been producing works dealing

with high ideals and morals. They were now on the threshold of an era when they should strive to produce works on various aspects of contemporary life and thought. They must be written with the spirit of Bhakti (devotion) and humility too. There were to day more writers than even readers. Even children after reading magazines instead of thinking of reading the next issue thought of contributing articles to those magazines themselves. The writer should produce works with devotion bearing in mind that his writings were to be read by many others."

Rajaji said that in many instances the "bui ding" was mistaken for the institution itself. The Sangam really meant the efforts of its members in realising its objectives. It was, therefore necessary that more writers should join the Sangam and rich people should come forward to give financial support. The Madurai Tamil Sangam was an institution common to all people in Tamil Nad and should not be misconstrued as belonging to any particular area.

Proceeding, Rajaji said that in their task of developing the Tamil language, they should not give room for caste differences. They should realise the greatness of their language and devote themselves heart and soul to its enrichment. There were many languages in this country and those who studied other languages could bear witness to the greatness of Tamil. It was their duty and responsibility to preserve the vast rich heritage.

Continuing, Mr. Rajagopalachari said that writing should not be pursued on professional lines. It would not be conducive to the growth of the language. People who were conversant with the practical affairs of the country engaged in various spheres of activities, should come forward and write about their experiences and knowledge. Only then could the Tamil language be enriched.

Stressing the importance of using appropriate terms in Tamil for corresponding words in English, Mr. Rajagopala-

chari said they had developed a tendency of translating in haste, using inapt words in newspaper journalism. He instanced the use of the word 'Kalacharam', meaning culture while the correct Tamil term was 'Panpadu'. They had done a disservice to Tamil by using the word 'Kalacharam' for culture. In this connection, Rajaji coined a new term, 'Patirikai Avasalaralargal' to denote Pressmen who, he said committed such mistakes by doing their work in haste. Rajaji said Tamil language had a rich legacy left by our ancestors and it was like a vessel, which could hold ideas. This they should not forget. While taking pride about the greatness of Tamil language, they should remind themselves of the responsibility cast on them. They should use their language to express lofty ideas and whatever they wrote should have a lofty ideal. They should not swerve from the righteous path.

Rajaji deprecated the tendency to bring out obscene literature in Tamil. He said if they wanted to express undesirable views, they could better use other languages like English or Hindi, but certainly not Tamil. He said even English writers, when they wanted to express vulgar ideas, used Latin terms in preference to English.

SAIYA SANGA

(Continued from page 4)

gin with it would be well to establish a Mutt where Sanyasins who have renounced the world and dedicated themselves to service would study the Vedas, Agamas, Puranas, ithihasas and other Sastras and spend their time in meditation when they are not teaching. In these centres the future pandarams, or lay priests could be trained in the Karma and Gnana Kandas in Sarya Kirya, Yoga and Gnana. These priests could be drawn from every country. When they get out into the world they will be the feeds to the Sanga. Elaborate rituals may be replaced by intellectual discipline with advantage. An authoritative body like the Sanga could undertake organised charity, such as schools, hospitals, orphanages homes for the destitute and aged etc, and the present indiscriminate act of charity by individual would be canalised to the greater utility of the community. For all this a least common factor should be determined to form the basis of fundamental obligation both by the Sanga and the laity. We may also profit by the experiences of other religionists. But who will start this and how and when is the question.

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 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.

வாங்குகில் வழாது பெய்க மலிகைஞ் சாக்கமன்னை
கோனமுறை யாக செய்க குறைவினா துயர்வன் வாழ்க
கான்முறை யறங்க கோங்க கற்றவம் வென்வி மல்க
மேன்மைகொன் சைவ நீதி வினக்கு வலக மெல்வாம்.

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