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X

NO. 10

THE IMPLICATIONS OF THE LANGUAGE BILL

THE Prime Minister is all generosity, reasonableness and fairness in his assurances to the minorities to implement the Language Bill in a very conciliatory spirit without imposing any hardships on the minorities. Mr. Daharayake in a similar vein promises to be very reasonable while at the same time he couples his bland promises with a threat against any attempt at sabotage. These assurances are meaningless for obvious reasons and no Tamil-speaking people will blindly walk into the snare. All arguments directed against the absence of details of the way in which implementations will take place or appeals for a clarification of the implications are a waste of time and are far from being helpful to the minorities. In the first place the Bill is not justifiable in spite of what lawyers may say of its being ultra vires of the legislature as violating section 29. Neither the Supreme Court nor the Privy Council will hold that it is discriminatory although it obviously imposes certain disabilities on the minorities, seeing that in the Kegalle Citizenship appeal the Indian and Pakistani Citizenship Act has been held valid. When the Bill comes to be implemented no hardship or injustice inflicted on a public servant can be challenged on the basis of these assurances, but on the general principles of justice that govern public servants. Though jurists often go behind legal enactments to the spirit and intentions of the Act, yet they always infer the intention from the wording of an Act.

In the second place although Mr. Bandaranaike is the Minister entrusted with the implementation, he is only a mouth-piece of the die-hard communalists who play a dominant role in

shaping M. E. P. policy. The actual implementation will have to be conducted in conformity with their wishes or under their nose, and so the implementation will never be biased in favour of the minorities. The Prime Minister's better genius

By

N. SANGARAPILLAI,
B. A. (Lond.)

was some time in favour of making minor concessions to the minorities such as the optional use of Tamil in Local Councils, the creation of Regional Councils and the extension of Public Service Examinations in Tamil and English till 1967. But against his better judgment he surrendered to the die-hard Mettanandas, Jayasuryas and Rajaratnes. As the future unfolds itself facilities for the study of Sinhalese will be offered to every Government employee. That is also a way of employing 3000 Sinhalese teachers to begin with. Any Government employee under fifty who boycotts these classes or fails to make a genuine effort to study Sinhalese will be fired for disloyalty and sabotage. Those over fifty who for reason of advanced age are unable to study Sinhalese or do official business in it will be retired with compensation for loss of career. This principle will apply to all servants, clerks, civil servants, judges and doctors. As for examinations for recruitments. Sinhalese will progressively replace English till the dead-line is reached on Dec. 31st 1960, when the examinations will be entirely in Sinhalese with English as compulsory second language for higher administration and a working knowledge of Tamil may or may not be required for the North and East. If the Minister of Local Government order the

to conduct all proceedings and maintain records in Sinhalese, and dissolves the council for non-compliance, he will be acting quite within the law and all that the minorities can do is to appeal to the Prime Minister and remind him of his assurances. A law may be enacted by the Sinhalese majority amending the Election Law to require every elector and representative to have a working knowledge of Sinhalese or at least providing that all proceedings in Parliament shall be in Sinhalese. Requiring a knowledge of Sinhalese from electors may come within section 29. Though the Prime Minister and Mr. Daharayake want only a reasonable knowledge of Sinhalese for the present, the idea is to conduct the examinations entirely in Sinhalese as early as possible, so that the non-Sinhalese Moors, Muslims, other Tamils will all have to compete with the Sinhalese on an equal footing in Sinhalese. But even then some regionalisation of minor offices by race and reservation of higher executive jobs to the ruling race cannot be entirely ruled out. We must also remember that every Pirivena is to be raised to the rank of a university enjoying the same status as the Peradeniya University, where the medium is to be exclusively Sinhalese and there is to be also a Buddhist University coming soon. In the courts it will not be British Law and justice with its cumbersome procedure and delay and cost. but a simplified Sinhalese law that will be administered. Of course Mr. Basanayake said that English Legal theory cannot be translated this side of twenty five years. But the Pundits on the M. E. P. Cabinet may have changed his views.

But the minorities need not be concerned with any

'Anti Tamil' Views Foisted On Indian Leader

Disowning a statement that was attributed to him in the Ceylon Press Acharya; J. B. Kripalani, leader of the Praja Socialist Party said:

"I am reported to have made these remarks to a Sinhalese gentleman in India I have as yet received no cable from anybody in Ceylon thanking me for the views attributed to me on the language controversy there. I have expressed no such opinion on this issue on behalf of the people of India. It is well known that I have avoided all controversy even in India on the language issue.

"I think some Sinhalese gentleman has foisted his own views on me. A Sinhalese gentleman, an inmate of a Vihare in Delhi, did approach me a few days back to discuss with me as to how Sinhalese could non-violently meet the satyagraha launched by Tamils on the language issue.

"I told him that, if the minority suffering from a real or fancied grievance launched satyagraha, the majority was not called upon to start a counter satyagraha. All that it had to do was to render justice to the minority. If that was done and yet the minority persisted in satyagraha, it would only injure itself.

"Satyagraha meant self-suffering for a cause that one considered as just. One could not fight self-imposed suffering. If it was unjustified it would exhaust itself.

"I expressed no opinion upon the language issue in Ceylon, simply because I do not know the facts of the case. For me to express an opinion on behalf of the people of India would be highly improper."

transitional arrangements, however generous or draconic. They are concerned only with the Bill as it affects the future of the Tamils. It is nothing short of a deliberate attempt to assimilate and absorb the minority com-

Letter to the Editor

A COMMITTEE WANTED

Sir,

The unfortunate incidents in Colombo and elsewhere arising from the situation created by the Language Controversy are of a very serious and far-reaching nature. They effect the lives and property of individuals, as well as the maintenance of peace, security, law and order and also certain fundamental rights. They concern not only the present set up but have a great bearing on the future of the country. The situation demands the immediate appointment of a Commission or Committee to go into the incidents and submit a report to the Parliament and the general public. If government takes the initiative and appoints such a Commission or Committee, it will be good. If Government action is not forthcoming, then an unofficial Commission or Committee should be appointed by the public. In either case, the body could be representative of various sections of the people and of the different communities, as far as possible.

An unofficial Committee was appointed by the public immediately after the riots of 1915, and it did very useful work, that resulted in good to the Country..

Yours etc.

S. SIVASUBRAMANIAM

munities as communities, to suppress their culture, political share, economic welfare and their very individuality and to create all over Ceylon a single Sinhalese nation and to squeeze out all those who are impudent to resist.



செய்தல்.

நமச்சிவாயவே குராமம் கல்வியும்
நமச்சிவாயவே நானறி விச்சையும்
நமச்சிவாயவே நானென் றேத்துமே
நமச்சிவாயவே நானென் றி காட்டுமே.

செய்தல்.

Hindu Organ

FRIDAY, JUNE 15, 1956

Treasure These Thoughts

When you have once realised God, that is, when you have attained Brahma Jnana, you retain this experience at all time. You live, move and have your being in God and thereafter you enjoy eternal bliss and peace. This is the aim of life

ALL PERSUASION HAS FAILED

THE gloom that has been cast over the country by the introduction of the 'Sinhala only' Bill in the teeth of the protest of a substantial section of the people comprising of all communities that inhabit this Island, is becoming darker and darker. All persuasion in the accepted constitutional manner has failed to make the M. E. P. and the Premier realize the untenability of the position that has been taken by the Government in bringing forward a piece of legislation which not only fails to conform to all known concepts of constitutional etiquette but is in direct and open negation of all that goes by the name of democracy. The debate on the Language Bill (the Black Bill) has revealed the mental attitude of the M. E. P. in no uncertain terms. It is true that the spokesmen of the Government cannot rise to even half the height of debating skill of the Opposition. But it is also unfortunate that the Front Benches have completely failed to comprehend the various arguments that have been adduced by the critics of the Bill so very convincingly and authoritatively. It is not merely the voice of natural and normal protest of the representatives of the Tamil speaking people. The entire team of M.Ps who represent the peasants and the proletariat of the Sinhalese speaking people has opposed the Bill tooth and nail and has warned their racial colleagues on the Government side of the conse-

SINHALA BILL IN PARLIAMENT

INHUMAN AND UNCIVILIZED LEGISLATION

TAMILS GROSSLY BETRAYED

The debate on the Sinhala Bill is on its seventh day. Dr. N. M. Perera and Mr. S. J. V. Chelvanayakam have not yet spoken.

MR. G. G. PONNAMBALAM, M. P.

"I do not want to exaggerate a situation almost pregnant with explosion. But we must be told here and now, if the Govern-

quences of a constitutional betrayal of the trust that has been placed on them by the minorities by a legislative measure that is iniquitous and oppressive, immoral and offensive.

Peaceful persuasion, according to pundits of political science, is the essence of democratic rule. The dismal failure of this popular method of protest has shown the stuff of which the so-called people's Government of this country is made. That the professions of toleration and equality of opportunity for all which were freely made before the obtaining of independence and after by the U. N. P. and recently the M. E. P., were but attempts under the guise of national enthusiasm to seductively obtain the support of the minorities in the demand for self-government and later win power for the ruling party is now quite clear. The only inference that flows from these facts is that at no time has there been even the semblance of democratic rule in this country. The M. E. P. that appeared just before the elections has completed the communal program of the U. N. P. in a very sinister manner.

The struggle of the people has begun; it is the struggle to establish a genuinely democratic rule, to drive away despotism, and debauchery, to regain the lost human values and in short to bring about an existence that is worth its name; it is the struggle by a people who have been denied their fundamental rights. And therefore the struggle cannot but grow from strength to strength until justice and fairplay eventually intervene to redress just grievances.

ment is hugging the hope to their souls that the Tamils, who have made an industry of Government Service, and who have been depending on their earnings to keep the home fires burning, will be constrained to learn the Sinhalese language. May I say with all the strength at my command, and by all that I hold most dear, that I would sooner see my son, and my son's son, starve, than learn another language to keep body and soul together," declared Mr. G. G. Ponnambalam.

"If that is all that the years of nation-building has brought to us, the Tamils, let us here and now acknowledge the parting of the ways. You cannot, and will not compel the Tamils to learn your language."

Mr. Ponnambalam stated further that the Tamils would refuse to use another language in matters relating to local bodies, or any other matter. Even in the processes of law, they should and would refuse to accept it, irrespective of the consequences. "I understand that what I am today giving expression to under what is left of democratic British institutions in this country would in the near future be high treason, except when it is said with the consent of our masters."

The question of civil administration led to the question of education. It was an extraordinary commentary of the times that those who had been talking of child psychology and the like, and that education in the mother tongue was the only guarantee that all the creative faculties of a child could find expression, were now apparently putting all their bullets in refrigeration with the implication that all the sons and daughters of the Tamils should study another language for economic considerations. "It is a foul outrage. It must outrage the feelings of any civilized

people. If a language becomes an official language, it is a very short but sure step that the medium of instruction will perforce be in the official language."

"The Bill", "is indeed pregnant with limitless possibilities. It is more eloquent than a 100 clauses. It is the quintessence of domination. It is in excess of legislation, and the final extermination of my race."

Dealing with the Bill and the question of conducting the business of the Supreme Court in the official language in four years, Mr. Ponnambalam said that he was amazed that any person with a sense of duty, and responsibility, could have made such a report. He said it would be a matter of academic interest to have the report of the Supreme Court tabled in the House so that they could find out how it was proposed to carry out the measure.

Mr. Speaker: Did the Prime Minister not say four years, provided the facilities were provided.

"Four years." Mr. Ponnambalam asked, "four years. Decades will not do, unless in this year of grace in the twentieth century when goodwill is generating from all parts of the Island, can do without legal codes."

He went on to say that he had to express his "deep abhorrence" of a piece of legislation, which had been conceived in a spirit which he could not understand. Judged by international standards such legislation was utterly inhuman and uncivilised, he declared.

In conclusion Mr. Ponnambalam said that whatever the State proposed to do, the Tamil language, which had withstood 5,000 years would still live. There would at least be 40 million people in India, who would continue to speak the language and use it in their day to day affairs.

Mr. V. A. KANDIAH M.P.

Mr. Kandiah said it was very unfair for the Prime Minister to appeal to the minorities to trust him on this issue because it was impossible to trust him politically. If the Premier made that submission on behalf of the Sinhalese

why, he asked, could not the Tamils also make a similar appeal to him to grant parity of status to Tamil too, trusting that the Tamils would not try to overthrow the Sinhalese language. He asked whether the Premier made that appeal because he felt that the Tamils would trust him sooner than did the Sinhalese.

From 1944 it was conceded by the peoples' representatives that both Sinhalese and Tamil should be the official languages of the country. That decision, he said, symbolised the unity that was built and was in existence in Ceylon during that era when everyone thought and acted in terms of a united Ceylon. Then no one thought of objecting to Tamil. But in November, 1954, the communal monster raised its ugly head and then began the clamour for Sinhalese only.

He said the present Bill broke all the promises and pledges that were given to the people that both Sinhalese and Tamil would enjoy equal status. The Bill chained the feet of Ceylon just when she was marching towards national unity and solidarity. The country had taken a step back on her march to freedom because there was a section in the country which did not enjoy the same freedom to use their mother tongue as some others could.

The righteousness of a question, argued, did not depend on the number of heads which could be counted for or against it. For example, if the Prime Minister went to the polls and asked the people for a mandate to behead the Tamil people, probably he would be returned with a bigger majority, but that did not prove that action was correct.

The proposed Bill did not provide for even what was promised in the Throne Speech in which a fair deal was assured to the minorities. He claimed that if the Bill was implemented in its present form, there was going to be a complete breakdown in the administration.

He was proud to call himself a Muslim and would not permit any oppression of his race, religion or language.

The Bill, he said, revoked the rights that had been enjoyed by the Tamil people with tacit acceptance from all concerned. Many assurances had been given the Tamils that their

(Continued on page 5)

SOCIALISM

(By MUHANDIRAM E. P. RASIAH)

IT is regrettable that in this fertile world, men should ask for food and not have it or that he should seek for work and not find it. Amidst the grave contradictions and conflicting ideologies that face us today in national and international affairs, there appears to be one outstanding feature that commands our attention—the ushering in of Socialism into world politics. Most schools of thought have begun to think that Socialism may serve as a safe remedy for all our present ills. Mahatma Gandhi had remarked that "Socialism was a beautiful word and as far as I am aware in Socialism all the members of the Society are equal, none low, none high. In the individual body the head is not high because it is the top of the body, nor are the soles of the feet low because they touch the earth. Even as the members of the individual body are equal, so are the members of the society. This is Socialism. In it the prince and the peasant, the wealthy and the poor, the employer and the employee are all on the same level—the prince and the peasant will not be equalised by cutting off the prince's head, nor can the process of cutting off equalise the employer and the employee." And the true objective of this Socialism is to release man from his bondage to materialism by a scientific pooling and distribution of work and wealth. Yet this Socialism, feared as a mirage, suspected by many as a subversive doctrine, suppressed by some as sedition, appears to be gradually emerging as a satisfactory way out of the mess that humanity has made of its affairs.

Indeed it is interesting to find opposing systems and rival schools of thought extolling the virtues of Socialism and claiming it as their own doctrine. Britain ruled by blue-blooded Imperialists, claims to have an administrative machinery socialistic in outlook. Germany and Russia claim descent from great men who had preached the socialist theory. In the execution of wars, Parliament and Dictators had nationalised industries, controlled prices, regulated wages etc, all aimed at a socialist economy. How

is one to reconcile its contradictory and rather amusing features?

According to Mr. Santhanam, "the Institutions and the traditions that humanity had set up during its childhood to meet the primitive conditions of its existence seem no longer to satisfy the needs of our times. The old forms are breaking down. Even in the West, men have got tired of the jewelled Monarch, who claimed to protect his subjects by might of his mien. The patriarchal family can no longer satisfy the fast multiplying needs of the individual & the feudal laws seem an anachronism to the modern man. Many Western nations had made the discovery that the idea of a king whose arms were mighty enough to protect the inhabitants of a whole country, was rather puerile. It is the people that should combine among themselves to fight for their safety or establish their rights. A country cannot be satisfactorily ruled by an individual king, but only by the organised popular will of the people."

After some time this theory too was thwarted by the recognition of racial distinctions. The theory was quietly put forward that the white races, the chosen people of God, were the true inheritors of Democracy while the coloured people of the earth had to be subjugated and ruled by their betters. The patriarchal Chief, the feudal lord, the capitalist boss have had their days. They were no doubt needed in their times and had played their parts perfectly well. But today the individual would bow down to none but himself; the peasant is his own lord and the worker his own boss. Every one thinks that he is second to none and his ideas alone are fool-proof.

Capitalism is charged with possessing evils—grave inequalities in wealth and income, recurring trade cycles of boom and depression, struggle for markets and the exploitation of undeveloped peoples are all its unsavoury fruits on the material plane, nor are its fruits on the moral plane any better. Character, intelligence, ability and efficiency are of secondary importance to wealth

obtained by hook or by crook. The desire to amass wealth is treated as the best virtue. The fear of seeing one's dependents in distress appears to corrode the joy of life.

Socialism with a co-operative outlook can therefore act as the via media, if not serve as a remedy in the sphere of economics for the growing pains of swiftly increasing humanity. Much of the fear and prejudice against socialism is said to be born of the ignorance of its true import. True Socialism, it is said, could be understood only by the industrially and agriculturally advanced nations and by those in the co-operative movement. And how are we to secure this right type of Socialism that could offer a way out, not for the luxurious plenty which some dream about, but for simple security of existence and decent, modest living.

As a preliminary to this, all must aim at progressively reducing the major inequalities in opportunity. In this modern world of chaos and conflict we cannot go on for long having these big gaps and distances between those who are at the top and those who are at the bottom. According to Nehru "Such gaps often occur because folks are made differently—some indolent, some lazy, some active some indefatigable and some just merely normal. We cannot make all equal, but we must try and give all, equality of opportunity. Mankind should thank the Creator that men and women are born different, that we are all not wisecracks, nor all geniuses nor are fools."

All except the very young, sick and old should do productive work and then none need fear starvation. When this stage is reached, socialist society can abandon the barren path of idle and corrupting material luxury to develop the limitless domains of the intellect and the spirit, where all can have as much as they can take. If the masses could thus be freed from their poverty and illiteracy, literature and art will have almost limitless scope for expansion.

Whatever the Prime Minister and his party may say, behind their plain Singhala only Bill, there seems to lurk the monster of economic discrimination and difficult times are ahead of us. To combat this monster,

we have to turn to our young workers, technicians and manual workmen, who appear to be our hope in the arduous task of up-building the economic future of the Tamils. This age is variably called the age of the common man, the age of mass uplift, the age of classless society, the age of every sweeping generalisation which modern man can think of. But in truth, it is an age—like every age—when the finest minds self-less men and dependable workers are needed to add to the dynamic strength, of the Tamil-speaking community.

Every child in Jaffna should therefore be educated not to despise the village life and manual labour, but to learn the dignity of labour, of playing a vital part in the village of the future and to do more of skilled labour and manual work. The present day education for soft-collar jobs must be modified if not scrapped and made to fit in with the new objective of a self-reliant, industrial-minded, creative Jaffna.

The Board of Directors of the Youth Council for Social and Economic Welfare have taken the right step in opening up a manual Training Centre at Kilner Hall at Van-North-East. Any earnest seeker after honest employment can ask for work and learn it here. He can thereafter hold his head high and go out and earn his living anywhere.

All citizens of Jaffna instead of being despondent at this time of Bhasa crisis, should give their support and encouragement to this Training Centre which has already come into existence with aid from the Free Asia Foundation Funds.

We should also try to establish similar Training Centres in various parts of Jaffna and give our boys and girls training in skilled manual labour. That is practical socialism.

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 Sivapurani daughter of Selvachivam
- 3 Yogaachandran son of S. Selvachivam
- 4 Jeyapurani daughter of

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 Balanhand 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)

- 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)

Linguistic Minorities

View Of A. I. C. C.

The All India Congress Committee passed on June 2 a resolution on linguistic minorities which deserves the closest study by all men of good-will who have the interests of this country at heart. The conditions existing in the two countries are not completely analogous. What is being attempted in India is to raise the standard of minority languages by giving them constitutionally a status which they never enjoyed before. What is attempted here is to drag down a language which has enjoyed officially and traditionally a parity of status

By
C. T. Navaratnam

from time immemorial and try to extinguish it. However the following extracts deserve to be blazoned forth throughout the length and breadth of this land where indifference to other people's rights and intolerance are so rampant

"The all India Congress Committee has more than once laid emphasis on the coexistence and simultaneous development of the national and regional languages and any intolerance in this regard would be repugnant to the basic concept of democracy and unity of India"

"It is necessary to accord a just and generous treatment to all linguistic minorities in the state so that they may be inspired by consciousness of partnership in a co operative welfare enterprise"

It then lists the safeguards as:

(1) Constitutional recognition of the right of the linguistic minorities to instruction in the mother tongue at the primary stage,

(2) Liberalisation of the facilities now available for education at the secondary stage,

(3) Recognition of minority languages as optional media for examination regulating entry into the public service of the States".

It seems that there are long-sighted statesmen in India who are only intent on the unity and progress of their country while here we have a different breed who will even barter their souls for a few votes.

THE PRESENT POLITICAL SITUATION

"Civil and Political Liberty can never flourish in a country which has no veneration for Justice, and does not cultivate the Sense of Justice; in which the people do not protest then and there against acts of oppression, and take up the cause of the down-trodden as their own cause, and work constitutionally for redress."

The above extract is a moving and pregnant passage quoted by Sir P. Ramanathan in his book entitled 'Riots and Martial Law in Ceylon in 1915', when he espoused the cause of the Sinhalese Community. This passage appears at the very commencement of the book. The present situation in Ceylon demands attention from the public to the substance contained in the quotation.

The Language Problem involves not only the linguistic rights of a large section of the people of the country, but also certain fundamental rights to which all citizens are entitled

It is gratifying that a considerable section of the

By
S. SIVASUBRAMANIAM

Sinhalese people have realised that the demand of the Tamil speaking people for a place of honour and opportunity for effective national service for their language is reasonable and just. It is also satisfactory to note that large numbers of people are convinced of the necessity for retention of English for

certain purposes in the interests of national advancement. It is hoped and wished that this body of persons will gradually enlarge and widen in order to be able to see that justice is done. In fact as I have observed on previous occasions, it would have been a graceful and pleasant experience and act of invaluable service to the cause of nationalism in the country, if without any reminder from the Tamil speaking people, the Sinhalese speaking people of their own accord had taken up this matter and permitted the status-quo between the two national languages of Ceylon to be retained for the greater good of the country.

In this connection, in view of certain incidents arising out of the propa-

World Vegetarian Congress

The Fifteenth World Vegetarian Congress will be held at Bombay in February 1957 at the invitation of the All-India Animal Welfare Association and the Bombay Humanitarian League whose Patrons-in-Chief are Dr. Rajendra Prasad, President, Republic of India and Sjt. Meghji Sojpal.

The World Vegetarian Congress has been working for the last 48 years to propagate vegetarianism and non-violence in Europe and America along with the unification and co-operation of such organisations satisfactorily working in various other countries. And such organisations of 30 countries have joined hands with it.

Those who are interested in the noble and humanitarian work of this Congress should contact Mr. Hanworth Walker, General Secretary, The International Vegetarian Union, London or Mr. J. N. Mankar, General Organiser of the Congress at 149, Shroff Bazar, Bombay-2.

ganda pertaining to the language problem, the obligation to state what a large number of people consider to be the correct position, compels me to make the following further observations.

The performance of Satyagraha is a legitimate and constitutional method for obtaining political redress. The necessity or expediency of such a step depends on connected circumstances and background. It is unfortunate that those who performed Satyagraha in connection with a great cause should have been subjected to indignities and acts of violence. Such a conduct is against the sense of justice referred to by Sir Ramanathan. It is trusted that there would be no repetition of such indignities and acts of violence as these will lead to a great deterioration in the affairs of the country. Such a lapse would be doubly unfortunate in the year of the Buddha Jayanti.

It is trusted that leaders of all communities would actively, intensely and incessantly work for the goodwill and the maintenance of political and democratic rights all-round, in spite of differences of opinion and thus preserve the country's unity and independence.

Astrological

WEEKLY FORECASTS

'SRI PATHY'

FROM 17-6-56 TO 23-6-56

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

Financial gains promised this week. Friends will be very helpful. Brothers and sisters will be very useful to you in solving some problems. Spend Wednesday evening Thursday and Friday with care.

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

A good week. You will stand to gain much financially. Relatives will be very helpful. Ruin to enemies also shown. Friday evening and Saturday must be spent with care.

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

You will have to work hard for your success this week. Friends will be very helpful. Father's relatives likely to cause you some annoyance. There will be no mental peace.

CANCER Punarpoosa 4, Poosa, Ayilya [Kataka Rasi]

Financial luck promised this week. Favours from superiors also shown. Clashes with relatives likely but will not be of a serious nature. Gain through landed properties promised week-end.

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

Financial conditions should improve from this week. Ruin to enemies and gains in new undertaking promised; some domestic upsets likely week-end.

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

A good week. You will be able to clear some misunderstandings. Ruin to enemies and unexpected gains promised. Go ahead with your plans.

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

Health will not be very satisfactory this week. All well on the professional side. But you will find it difficult to come to any decision on important affairs.

SCORPION Visaka 4, Anusha, Kettai [Vrischika Rasi]

Some changes in routine likely this week. Expenditure will be on the rise. Mental restlessness and troubles through secret enemies shown. Avoid arguments with relatives week end.

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

Domestic affairs will remain unsettled this week. Quarrels and misunderstandings with the married partner shown. Expenditure will be more than the income this week.

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

You will gain much popularity this week. But at the same time scandals and misunderstandings are also likely to crop up. Financially a good week though you will not be able to save anything.

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

You will find it difficult to come to decisions on important issues this week. The first day will upset you a little. Second half of the week will be favourable for finances.

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

A fairly good week for finances. Spend Monday, Tuesday and Wednesday morning with care. Rest of the week will turn favourable for new deals. Some clashes with relatives shown week end.

Inhuman and Uncivilised

(Continued from page 2)

rights would remain. What, he asked, had intervened? He was unable to find any reason whatsoever. Sinhalese and Tamil had worked quite all right as the official languages for a thousand years or so. The two peoples had lived together in the same village and sometimes in the same house. They were never in any danger of devouring each other. They had enriched one another. Making some concessions to the Tamil people did not imply being eaten up or destroyed.

It was wrong to lay too much emphasis on the people's mandate. It was not necessary to go back to the electorates every time. The mandate was for Sinhalese only, with a reasonable place for Tamil. Just as the Sinhalese liked to say their own language was the official language, so the Tamils would like to say Tamil was also an official language. Democracy should be the rule of the majority over the minority, with the consent of the minority.

He said the language conflict had arisen in many countries recently and had been settled to the satisfaction of all concerned. People thought that those who spoke of federalism wanted to do some harm to the Sinhalese. That was not so. In a federal unit, only some of the problems were dealt with by the federal governments. The remaining problems were the responsibility of the central government.

MR. A. AMIRTHALINGAM, M. P.

The Tamil people had trusted the majority and were grossly betrayed. When the Sinhalese were being shot in 1915, it was a Tamil leader, Sir P. Ramanathan, who intervened. The Tamils were now being hounded like dogs in the very country they helped to save.

His speech would be branded as rank communalism, but when his nation faced extinction, he prided himself on his communalism. It was not a fear of any jobs being taken away or any favours being denied. It was beyond that. It went to the very roots of the existence of the Tamil people.

The country owed its prosperity to the labour of Tamil-speaking workers. If the Tamil leaders did not join in the demand for independence Ceylon would not have obtained it.

The Government was now like a shark inviting a little fish to enter a comfortable home in its belly. The recent riots were an indication that the peace of the island was endangered. Acharya Kripalani had denied a statement fathered on him by a section of the Ceylon Press.

Mr. Amirthalingam said that only a diseased brain could think that the Tamils intended to join India and harm the Sinhalese. In Switzerland, four languages were treated on a basis of equality. In the seclusion of the monasteries, the Member for Horana would not have known of the existence of countries like Russia, China, and Switzerland.

The Tamil people were a docile lot with 5,000 years of culture. They did not come to this island as beggars but lived in it as masters. The Government had started by taking away the franchise of the weaker section of the Tamils of the country. At the time Tamil leaders had spoken prophetic words.

The Sinhalese thrust their flag in the teeth of the opposition from the Tamils and the progressive Sinhalese. Now it was their language. The Tamils would not stand in the way of the Sinhalese developing their language. In fact, they would help them to develop Sinhalese, said Mr. Amirthalingam.

Mr. C. VANNIASINGAM M. P.

Mr. Vanniasingham said a large number of Sinhalese words were of Tamil origin. About 40 per cent of the Sinhalese 'ge' names were derived from Tamil names. Even the very dictionary which the Sinhalese were trying to compile had not been completed. It could have been completed if the assistance of the Tamils had been sought.

The argument that Tamil could be destroyed in Ceylon because it was spoken by millions of peoples outside Ceylon was absurd. Would it be correct to say that because there were so many human beings outside Ceylon, the people of the island could be destroyed.

If the Tamil language

had borrowed any words from Sinhalese, it would not be more than 5 or 6, but the amount of words borrowed by the Sinhalese language from Tamil had been so many that Sinhalese itself had become the richer for it. The Tamil language was over 5,000 years old. It had a vast literature and an encyclopaedia of its own.

Language was the soul of a people. If that soul was in danger, what interest was there in living? The Tamils would resist any Bill that tried to kill their language. They would resist it to the last man.

Tamil was used as a State language even in India and Malaya. The Tamils had a kingdom until 1618, the year in which the Portuguese defeated the last Tamil king. The Kandyan Convention itself had Tamil signatures and letters. Tamil had had a status in the administration of the country. Official acts, laws and literature had existed in Tamil but today an attempt was being made to deny Tamil its rightful place.

Ceylon could easily be a multilingual country. There were many countries where there were several official languages. Nowhere in India had Hindi been made a compulsory language in the schools. It was not even considered as an optional second language. When a person wanted to enter the public services in India, he sat for the examination in the language of the province he resided, after which he qualified in the language of the Central Government.

If the Sinhalese wanted to give their language its rightful place so as to develop it and out of love for it, then it could be understood but he said that their only intention was to develop their language at the cost of "Demale bangaweve."

Language, he said, was like a plant. It was not grown by pulling out other plants; it thrived on its own vitality.

Mr. P. KANDIAH, M. P.

Mr. Kandiah stated his case for the recognition of Tamil as an official language on the basis of equality with the Sinhalese language. He said that there was no other country which has passed a law like the Bill under reference and asked by what principle of justice could this new law be justified.

Mr. V. N. Navaratnam M. P. said that the M. E. P. should obtain a fresh mandate on the Lan-

ORDER NISI

IN THE DISTRICT COURT OF JAFFNA

- Testamentary Jurisdiction No. 173
- In the matter of the Last Will and Testament of the late Ramalingam Sivagurunathar of Vannarponnai East Jaffna, Deceased.
- Visaladchieammal widow of Ramalingam Sivagurunathar of Vannarponnai East Jaffna Vs. Petitioner.
1. Sivasubramaniam Rajavarothayar of Bank of Ceylon Colombo
 2. Sivasubramaniam Sivaramalingam of No. 37 Green Lane Colombo
 3. Valliammal widow of Nagalipgam Sivaguru of No. 16 Madangahawatte Lane Colombo
 4. S. U. Somasegaram of Education Office Jaffna
 5. Sanmugam Seenivasagam of Vannarponnai East Jaffna
 6. Sivapackiam wife of S. Seenivasagam of do
 7. R. S. Sivanesarajah of College Road Jaffna
 8. Tharmanayagi daughter of S. Rajathungam of do
 9. Rajathungam Mahendran
 10. Kulanthanachan widow of S. Rajathungam of do as G. A. L. over the 9th Respondent
 11. K. V. Sinnathamby of Kodikamam Respondents.

This matter coming on for disposal before P. Sri Skandaram Esq. District Judge Jaffna on the 4th day of June 1956 in the presence of Mr. A. Shanmuganathan Proctor on the part of the petitioner and the affidavit of the above-named petitioner dated 30th May 1956 and also the affidavit of the witnesses and Notary attesting the Last Will dated 29th April 1956 having been read.

It is ordered that the Last Will of the said Ramalingam Sivagurunathar, deceased dated 6th January 1956 and numbered 1068 be and the same is hereby declared proved unless the respondents or others interested shall on or before the 25th day of June 1956 show sufficient cause to the satisfaction of this court to the contrary.

It is further ordered that the said 10th respondent be appointed G. A. L. of the minor the 9th respondent and that the said Petitioner is the executor named in the said will and that she is entitled to have probate of the same issued to her accordingly unless the respondents or others interested shall on or before the 25th day of June 1956 show sufficient cause to the satisfaction of this court to the contrary.

And it is further ordered that the 10th respondent do produce the minor on the said date.

This 4th day of June 1956
Sgd. N. Sivagnanasundaram
District Judge, Jaffna,
12 6-56.
O. 202. 15 & 22)

guage policy which was an utter fraud.

Mr. N. R. Rajavarothayam, M. P. said that the need of the hour was not political opportunism but statesmanship. He appealed to the Premier to stay the hand that tended to shatter the edifice of a united nation built by earlier statesmen.

Premier Nehru...

(Continued from page 6)

relief merely in intoxication:

"Laws have, inevitably, to be framed to deal with these matters and they should be framed having regard to their effectiveness. A law which goes half way to begin with and is effective, is perhaps better as a step than a law which is supposed to go the whole way and is rather ineffective. The main thing appears to me to create a widespread public sentiment, more especially at the top of the social level, against alcoholism."

ORDER NISI

IN THE DISTRICT COURT OF JAFFNA

Testy No. 174

In the matter of the intestate estate of the late Rasamamah widow of Somasundaram Arumugam of Martyn Road Jaffna Deceased

Arumugam Ramalingam of Martyn Road Jaffna

Petitioner

Vs

- 1 Arumugam Thanaledechumy
- 2 Arumugam Kanagalingam and
- 3 Arumugam Vijayaledechumy all of Martyn Road Jaffna minors appearing by their guardian ad litem
- 4 Somasunderam Kandiah of Kandermadam Jaffna

Respondents

This matter coming on for disposal before P. Sri Skantha Rajah Esquire District Judge Jaffna on the 31st day of May 1956 in the presence of Mr. A. Thanabalasingam Proctor for the petitioner and the affidavit of the petitioner dated 28th day of May 1956 having been read.

It is ordered that the above-named 4th respondent be appointed guardian ad litem of the minors the 1st, 2nd and 3rd respondents, that the petitioner be declared entitled to have letters of administration of the estate of the abovenamed deceased and the same issued to him accordingly unless the respondents or others interested shall on or before the 25th day of June 1956 appear before this court and show sufficient cause to the satisfaction of this Court to the contrary.

This 31st day of May 1956

Sgd. N. Sivagnanasundaram

District Judge

(O 203 15 & 22)

Premier Nehru On Prohibition

In a message to Shri B. G. Kher, President, International Commission for the Prevention of Alcoholism, South-East Asia Bloc the Indian Prime Minister, Shri Jawaharlal Nehru, has stated that compared to other countries, India is much more favourably situated for a policy of prohibition because of the widespread public sentiment in favour of it.

The message was sent in connection with the inaugural session of the Asian Institution, held in Bombay from May 12 to 13.

The Prime Minister states that not only does the health of a nation suffer from alcoholism, but there is a tendency to increase conflicts, both in the national and international sphere.

The following is the text of the message:-

"In India, we have long advocated the policy of prohibition. In many other parts of the world, attention is being increasingly attracted to the dangers of alcoholism. Not only does the health of a nation suffer from this, but there is a tendency to increase conflicts both in the national and international sphere.

"The real question for us and others to consider is how to meet this situation. The methods to be adopted are of great importance because, sometimes they might fail to achieve their purpose and lead to other dangers. I

am not an expert in regard to these methods, and all I can say is that we have to proceed effectively and yet with full consideration of the consequences of any action that we might take. Compared to other countries, India is much more favourably situated for a policy of prohibition because of the widespread public sentiment in favour of it.

"There are, roughly speaking, two classes that incline towards alcoholism. There is the small strata at the top which considers this as something fashionable, and therefore, indulges in it and develops habits. Then, there is the wider section among our working population and others who seek relief in it from their drab and dull lives.

We have to approach this problem, therefore, from two different angles. We must get rid completely of the idea that there is anything desirable or decent about alcoholism. Indeed, it tends to become rather vulgar. If the people at the top realise this, a suitable atmosphere is created, then; at least, one important result is achieved.

"So far as others are concerned, it is necessary to make their living conditions a little more worth-while and provide them with some positive content in them so that they might not seek

(Continued on page 5)

THE EFFICACY OF PRAYER

Prayer is the effort of man to commune with the Lord. Prayer is a mighty spiritual force. It is as real as the force of gravity or attractions.

Prayer elevates the mind. It fills the mind with purity. It is associated with praise of God. It keeps the mind in tune with God. Prayer can reach a realm where reason dare not enter—it can take you to the spiritual realm or Kingdom of God.

Prayer frees the devotees from the fear of death. It brings him nearer to God and makes him feel his essential immortal and blissful nature.

The power of prayer is indescribable. Its glory is ineffable. Sincere devotees only realise its usefulness and splendour. It should be done with reverence and faith and with a heart full of devotion.

Prayer is the trusty companion along the weary path of Moksha. Sincere prayer clearly shows one

By

SWAMI SIVANANDA

the next step. It was the prayer of Prahlad that rendered cool the burning oil when it was poured on his head. Prayer without attachment will ultimately lead to Moksha. Prayers are powerful spiritual currents. There is nothing so purifying as prayer.

Do not argue about the efficacy of prayer. You will be deluded. There is no arguing in spiritual matters.

Draupadi prayed fervently. Lord Krishna ran from Dwaraka to relieve her distress. Gajendra prayed ardently. Lord Hari marched with his disc to protect him. It was the prayer of Mirabai that rendered into nectar the virulent poison that was given to her.

Prayer does not demand high intelligence or eloquence. God wants your heart when you pray. Even a few words from a bumble, pure, soul, though illiterate, will appeal to the Lord more than the eloquent, flowing words of an orator or a Pandit.

Even when the medical board has pronounced a case to be hopeless, prayer comes to rescue and the patient is miraculously cured. There have been

many instances of this description. You may be aware of this. Healing by prayer is really miraculous and mysterious.

He who prays regularly has already started the spiritual journey towards the domain of everlasting peace and perennial joy. That man who does not pray lives in vain.

Do not pray for the attainment of any selfish ends or mundane gifts. Pray for His mercy. Pray for divine light, purity and spiritual guidance. Pray constantly.

Prayer generates good spiritual currents and produces tranquillity of the mind. If you pray regularly your life will be gradually changed and moulded. Prayer must become habitual. If prayer becomes a habit with you, you will feel as if you cannot live without it.

Prayer can move mountains. Prayer can work miracles. Pray even once from the bottom of your heart. Have a meek receptive attitude of mind. Cultivate intense feeling in your heart. The prayer is at once heard and responded. Do this in the daily battle of life and realise for yourself the high efficacy of prayer. You must have strong conviction in the existence of God.

Prayer is the beginning of Yoga. Prayer is the first important limb of Yoga. Prayer is preliminary spiritual practice.

Get up in the early morning and repeat some prayer. Pray in any manner you like. Become as simple as a child. Open freely the chambers of your heart. Discard cunningness and crookedness. You will get everything. Sincere devotees know pretty well about the high efficacy of prayer. Narada is still praying. Namadev prayed and Vittal came out of the image to eat his food. Ekanath prayed and Lord Hari showed His form with four hands. What more do you want? Pray fervently right now from this very second. You will attain eternal Bliss.

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 Vaddukodai East. Deceased. Annappillai widow of Kasi Nagalingam of Vaddukodai 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 Vaddukodai East the attesting witnesses having been read.

It is ordered that the Last Will of the late Kasi Nagalingam 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. (O 197 8 & 15)

ORDER No 1

IN THE DISTRICT COURT OF POINT PEDRO

Testamentary Jurisdiction No. 563 T

In the matter of the intestate estate and effects of the late Kanther Kathiravelu of Imaiyanan, Deceased Kathiravelu Thaaikasalam of Imaiyanan Petitioner

Vs

Elalychy widow of K. Kathiravelu of Imaiyanan Respondent

This matter coming on for disposal before S. Thamby Durai Esquire, District Judge Point Pedro on the 4th day of June 1956 in the presence Mr. P. Kanapadhipillai Proctor on the part of the Petitioner and the Affidavit of the Petitioner having been read.

It is hereby ordered that the Petitioner be and is hereby declared entitled to take out Letters of Administration to the estate of the abovenamed deceased and that Letters of Administration be issued to him accordingly unless the respondent or any other person shall appear before this court on or before the 5th day of July 1956 and show sufficient cause to the satisfaction of this court to the contrary.

This 4 day of June 1956. Sgd. S. Thamby Durai District Judge (O 200 15 & 22)

வாண்டுக்கு வந்த பெயர் மலிகைஞ் சார்க்கண்ணன் கோண்டறை யாசு செய்து குறைவிடா துயிர்க்கள் வாழ்க நான்மறை யறநகர் கோங்கர் நற்றவம் வேள்வி மல்க மேன்மைகொள் சைவ நீதி விசயக்கு வலக மெல்லாம்

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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/-.

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