

Let Us Be Partners Preserving Our Distinctive Heritage

Plain Words Of Persuasion To Sinhalese Politicians

The following is the text of an open letter addressed to Sinhalese leaders. The signatories to the letter appear at the end.

1. That one language is necessary to unify the various people of the country. The case of India, which achieved independence in recent times and which is expecting to introduce Hindi as the common language of India, is cited.

2. That the Government's policy is necessary to preserve the Sinhalese language from extinction. It is urged that, if more than one language is used officially, then Sinhalese will die out.

3. That, since the country is now independent, the language of the majority, which has been associated with the community almost from the very beginning, should become the official language to be the symbol of the new status of the country.

For these reasons the Government has gone forward with its policy, in spite of all the protests from the Tamils, and the Bill has now been passed by the House of Representatives. The gulf between the Sinhalese and the Tamils is threatening to become wider as the days go by. The Tamil's feel that the Bill should not have been brought up and passed against their wishes.

Many friends have told us that this situation came about because the Sinhalese people have not been told the Tamil side of the case. This letter is an attempt to tell you why the Tamils have felt that, if Sinhalese becomes the only official language, their language, culture and race will in course of time disappear from Ceylon.

That Sinhalese should be an official language of Ceylon goes, of course,

without saying: and because it is the language of the majority that it will always have predominance also goes without saying. We who have lived in this country are as interested in the preservation of the Sinhalese language and culture as the Sinhalese themselves. The Sinhalese language and culture have been associated with Ceylon through the ages. That it should die out or suffer will be as humiliating to us as to you. We can well understand any race being acutely concerned about the preservation of its language. A language is the expression of the culture and genius of a race. What we want to say is that what is now being done, while it is quite unnecessary for the preservation of your language, will wipe out our own; and we trust you will understand our concern.

When English was the official language, Sinhalese and Tamil continued to exist. Neither of them died out. Why is it then that the Tamils fear that if Sinhalese becomes the official language their language will die out? In the first place the English language was a foreign language. The difference between it on the one hand and Sinhalese and Tamil on the other was very great. Its sounds, its idioms, its system of alphabet were so different that it always remained a foreign language in both Sinhalese and Tamil areas. It could not oust local languages. In the second place, education in those days was the privilege of the few. This was especially true of English education. Now the situation is different. Education is free. Everybody can have it. When the official language is within easy access everybody will

want to learn it. Nor will it present the same barriers for study as English. Sinhalese is an oriental language. In fact many of our people who have had no regular education can speak a certain version of Sinhalese. When, therefore, a language similar to ours becomes the official language and must necessarily be known, and when a knowledge of it can be obtained easily, then almost everybody will in course of time be studying Sinhalese and using it not only for official purposes but at home and in all the ordinary walks of life too. This means our language will gradually die out, and with it our culture. In course of time to be a Tamil will have no meaning. In fact it will become a symbol of inferior origin in a country that was tending to be one race. Therefore the Tamil race will also disappear. We cannot but look upon this prospect with extreme distaste, frustration and dismay.

Both our races originally came from India. Both of them have been here for a long time. At one time there was much feud between us. That was a long time ago. Even in the time of our Kings our races had begun to live in peace and amity with each other. Then the Europeans came, and upon the country they unified administratively they imposed their language and culture. When the country was freed from European domination we expected to have the same rights we had before they came. We should not now be told that our language, culture and race have no place here. You cannot hope to build a united nation on such a relationship.

A glance at the world will show that one language is not necessary for the existence of a single

IN THE SENATE

Bill Fraught With The Gravest Of Consequences

Muslims Affected Most Says Senator Azeez

Senator A. M. A. Azeez said the Leader of the House had called it a simple Bill but that was the shortest of Bills fraught with the gravest of consequences. A Bill which would outlast the present Government and generation.

The Leader of the House had said it was to aid the common man but that was precisely what the Bill did not do. He hoped the Leader of the House and other members of the Government would ensure that the tail did not wag the dog!

It was very unfortunate that in the minds of some people it was felt that the Muslims were the one community that need not worry. The Muslim community was affected most because of the complexity of languages it had to face.

Another peculiar difficulty was that the Muslim community was scattered and a problem had been created for those Muslims in the Eastern Province because they were isolated. It was not a simple problem but a more common one.

There were 9 solutions to the problem as he saw it:

1. Parity—qualitatively and quantitatively 50/50;
2. Parity — qualitatively;
3. Parity with priorities

nation. Switzerland, Canada, South Africa, Belgium, Finland and many other countries are illustrations of the fact that there can be more than one official language in a country and yet national unity need not

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within parity;

4. Two official languages throughout the island;

5. Two official languages of the island,

6. Sinhalese only with due official recognition plus fundamental rights;

7. Sinhalese only while according due recognition to Tamil in the Legislature, administration and education;

8. Sinhalese only with reasonable use of the Tamil language; and

9. Sinhalese only as the official language.

It was in the last category that the present Bill fell but they were afraid of the assurances that had been given.

The Bill had no objects and reasons printed on it unlike in the other Bills presented in the House. The Prime Minister's powers would cease automatically on January 1st, 1961, and if he the Prime Minister, desired to foster all the minor languages of the country, then he had to be sympathised with.

By the definitions given in the House of Representatives and elsewhere, they did not know what the State language was or what the national language was or what the official language was.

Of the nine categories he had mentioned, where did the Bill come in, he asked.

In the confusion which had ensued was Sinhalese to be the only State language, the only national language and the only official language?



தமிழ்நாட்டின்
நமச்சிவாயவே நாளாய் கல்வியும்
நமச்சிவாயவே நாளாய் விச்சையும்
நமச்சிவாயவே நாளாய் நேத்துமே
நமச்சிவாயவே நாளாய் காட்டுமே.

Hindu Organ

FRIDAY, JULY 6, 1956

Treasure These Thoughts

Sadhanas practised with purity and surrender are devoid of all strain. They become natural, easy and spontaneous and ultimately lead to eternal peace and bliss.

COMMUNALISM AND REPUBLIC CONCEPTION

THE dethronement of one of the established official languages of this Island that was unabashedly carried out in the House of Representatives by the combined effort of the M.E.P. and the U.N.P., two of the diehard communal organisations that parade in public under the convenient cloak of unity, was the first step in the scheme of Sinhalaization. The spate of reasoned criticism of the Sinhala Bill was such a spontaneous expression of the real mind of the minorities that it was expected that even the crudest of the communalists of the M. E. P. would pause to think over the resulting situation in an attitude of human reasonableness. But the Premier and his colleagues seem to have failed to understand the implications of the legislation on language. Instead they appear to have been emboldened by the 'sentimental' victory in the House of Representatives. Premier Bandaranaike is perhaps celebrating his personal triumph in England in the midst of his Commonwealth colleagues. The British have agreed to evacuate the bases at Trincomalee and Katunayake in the same indifferent manner in which they had decided, ten years ago, to transfer power to the people of this country without even considering the real implication of the term 'people' in this context. It is ironical to note that the British who understand democracy to be a conception that makes it

possible for all the people to enjoy equality of opportunity in the administration of a country should have withdrawn from this Island leaving the people to the mercy of the racial numerical majority.

And now the announcement is made from England by Premier Bandaranaike that Sri Lanka would become a republic. Does Mr. Bandaranaike want the people of the world understand that republican constitution in his conception is a picturesque term for racial domination? The statesmen who sit along with Mr. Bandaranaike at the Commonwealth Conference may not know that there is seething discontent in this country among all sections of the people. They may not have been posted up with full information about the opposition to the Sinhala Bill and the nature of the voting on it in the House of Representatives. The entire Tamil Speaking areas voted against the Bill; so did the electorates that returned Leftist Members to Parliament. The Commonwealth Conference would do well to know, not as a matter of routine requirement but in the interest of the general welfare of the world, that the nation that wants to become a republic and remain in the Commonwealth has, by reason of its peculiar conception of political rights, enacted legislation that tends to exclude a substantial section of the people from participation in administrative affairs. Let Mr. Bandaranaike place all these facts before his colleagues in the Commonwealth and then proceed to proclaim Sri Lanka a republic.

PUBLIC LECTURE

Dr. Ishtiaq Hussain Qureshi, head of the Pakistani Centre of Studies, University of Columbia, and former Minister of Education, Pakistan will deliver a public lecture in English on 'Cultural Interdependence and Unity', under the auspices of the Tamil Cultural Society, at the Iqbal Hall, Zahira College, Maradana, on Sunday, 8th July, 1956, at 5 p. m.

Mr. C. Nagalingam, Q.C., President of the Tamil Cultural Society, is expected to preside.

PROGRESS OF STATE ENTERPRISES

Administration Report For 1955

Paper Factory, Valai-chenai. The estimated cost of this factory is Rs. 22,000,000. The estimated expenditure up to the end of September 1955 is Rs. 18,600,000. All Civil Engineering works except the laying of process and cooling water mains, were completed during the year. Erection of plant and machinery by the erection contractors which commenced last year has progressed satisfactorily and is almost complete. A 1500 K W steam turbine set was installed and tested. Good progress was made with the cultivation of illuk grass at the Punani Illuk Farm.

This factory was handed over to the "Eastern Paper Mills" Corporation on October 1, 1955. The initial capital of the Corporation was fixed at Rs. 22,000,000 and divided into 2,200,000 ordinary shares of Rs. 10 each.

Cement Factory, Kankasanturai: Production of clinker and cement and the sales of cement for the last three years are as follows:—

Year	Production of Clinker tons.	Production of cement tons.	Sale of cement tons	Value of sales Rs.
1953	62,393	63,632	61,480	8,953,306
1954	72,541	82,298	84,187	12,406,457
1955	80,456	84,357	84,250	12,657,963

The production of clinker in 1955 has shown an appreciable increase in the last year, in comparison with the production of 1952 and 1953. Sales have also maintained the figure attained during 1954, and in fact, the factory was often unable to cope with the demand. A future of the sales during this year was that the greater proportion amounting to about 57 per cent of the total sales, was consumed within the northern sector of the Island.

The power house generated during the year 15,293,754 KWH out of which 3,638,353 KWH was sold in bulk for public use in the Jaffna Peninsula. The corresponding figures for 1954 were 13,044,815 KWH and 2,787,810 KWH respectively.

The tentative trading account for 1954-55 revealed a nett profit of Rs. 3,342,883.36 after providing for a sum of

D. D. T.—Caustic Soda Factory, Paranthan. The estimated cost of this factory is Rs. 13,737,150. The expenditure to the end of September 1955 was Rs. 6,850,000. A Housing Scheme consisting of 27 houses, administration block, workshop, garages and canteen has been completed. Tenders have been awarded for all the factory buildings and the construction is proceeding. All the required machinery has been purchased and is stored in Colombo and erection of plant and machinery is expected to commence towards the end of 1956. The capital cost of the scheme has been increased by a sum of Rs. 2,569,950, consequent on a decision to transfer the lauryl alcohol plant for technical and economic reasons from the Vegetable Oil Factory at Seeduwa to the Caustic Soda Factory at Paranthan.

Rs. 780,532.69 as a depreciation reserve as well as Rs. 779,127 as profit tax. The depreciation reserve has been funded to general deposit account at the Treasury. Out of the nett profit of Rs. 3,342,883.36 an appropriation of Rs. 1,160,025 has been made out as provision for Income Tax. The comparative figures for 1953-54 will be a nett profit of Rs. 2,109,033.23, after providing for capital repayment by way of annuities and profit tax. The appropriation for income tax out of the nett profit of Rs. 2,109,033.23 was Rs. 766,515.

The preliminary proposals received from different manufactures for the expansion of the factory to double its capacity—i.e. to produce 200,000 tons of cement per annum have been examined and it has been decided to invite final tenders on a turn-key basis.

Let Us Be Partners.....

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be impaired. Since the first World War International opinion has almost insisted that language of minorities should be officially safeguarded. While India wants to introduce Hindi as the common language, the 14 major languages of that country are also official languages; and the common language that Government wants to introduce and to which there is much opposition in the South, is a composite language. Its very structure has yet to be determined. The Government is simply getting hold of a dialect and trying to build a language on it by borrowing words from many sources, including English. There are at present thirty countries in the world which have more than one official language.

Why should you imagine that giving official recognition to Tamil will destroy the Sinhalese language and culture? Official recognition to French has not destroyed German in Switzerland or English in Canada. Official recognition of English in South Africa, Swedish in Finland, Flemish in Belgium has not destroyed the languages of the majorities in those countries. Why should the language spoken by 6½ million people die out because 1½ million people speak another language? On the other hand, is it not far more likely that the existence of two languages side by side will stimulate each other and produce a healthy mutual reaction by which both languages will benefit?

Sinhalese is based on Sanskrit. It is parallel to many languages spoken in North India. With such a linguistic basis from the past and such support from the present how can your language suffer or die?

When Sinhalese will have a natural predominance in this country, why should it be imagined that unless it be made the only official language there will be no adequate symbol of our new status? On the other hand, if Sinhalese is made the only official language, when 1½ million speak another language, will it not rather look to the world that the majority has imposed its wishes upon a minority? Instead of being a symbol of the advantage of independence will it not be a rather

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SATYAGRAHA DENOTES CONSCIOUS SUFFERING

NOT MEEK SUBMISSION TO THE EVIL-DOER'S WILL

PRACTICABILITY OF SPIRITUAL LIFE IN THE POLITICAL WORLD

(Reproduced from the Young India of August 11, 1920).

I do believe that, where there is only a choice between cowardice and violence, I would advise violence. Thus when my eldest son asked me what he should have done, had he been present when I was almost fatally assaulted in 1908, whether he should have run away and seen me killed or whether he should have used his physical force which he could and wanted to use, and defend me, I told him that it was his duty to defend me even by using violence. Hence it was that I took part in the Boer War, the so-called Zulu Rebellion and the late War. Hence also do I advocate training in arms for those who believe in the method of violence. I would rather have India resort to arms in order to defend her honour than that she should in a cowardly manner become or remain a helpless witness to her own dishonour.

But I believe that non-violence is infinitely superior to violence. Forgiveness is more manly than punishment. Forgiveness adorns a soldier. But abstinence is forgiveness only when there is the power to punish; it is meaningless when it pretends to proceed from a helpless creature. A mouse hardly forgives a cat when it allows itself to be torn to pieces by her. I therefore appreciate the sentiment of those who cry out for the condign punishment of General Dyer and his ilk. They would tear him to pieces, if they could. But I do not believe India to be helpless. I do not believe myself to be a helpless creature. Only I want to use India's and my strength for a better purpose.

Let me not be misunderstood. Strength does

not come from physical capacity. It comes from an indomitable will. An average Zulu is anyway more than a match for an average Englishman in bodily capacity. But he flees from an English boy, because he fears the boy's revolver or those who will use it for him. He fears death and is nerveless in spite of his burly figure. We in India may in a moment realise that one hundred thousand Englishmen need not frighten three hundred million human beings. A definite forgiveness would, therefore, mean a definite recognition of our strength. With enlightened forgiveness must come a mighty wave of strength in us, which would make it impossible for a Dyer and a Frank Johnson to heap affront on India's devoted head. It matters little to me that for the moment I do not drive my point home. We feel too downtrodden not to be angry and revengeful. But I must not refrain from saying that India can gain more by waiving the right of punishment. We have better work to do, a better mission to deliver to the world.

I am not a visionary. I claim to be a practical idealist. The religion of nonviolence is not meant merely for the *rishis* and saints. It is meant for the common people as well. Non-violence is the law of our species as violence is the law of the brute. The spirit lies dormant in the brute, and he knows no law but that of physical might. The dignity of man requires obedience to a higher law—to the strength of the spirit.

I have therefore ventured to place before India the ancient law of self-sacrifice. For Satyagraha and its offshoots, non-cooperation and civil resistance, are nothing but new names for the law of suffering. The *rishis*, who

discovered the law of non-violence in the midst of violence, were greater geniuses than Newton. They were themselves greater warriors than Wellington. Having themselves known the use of arms, they realised their uselessness and taught a weary world that its salvation lay not through violence but through non-violence.

Non-violence in its dynamic condition means conscious suffering. It does not mean meek submission to the will of the evil-doer, but it means putting of one's whole soul against the will of the tyrant. Working under this law of our being, it is possible for a single individual to defy the whole might of an unjust empire to save his honour, his religion, his soul, and lay the foundation for that empire's fall or its regeneration.

And so I am not pleading for India to practice non-violence because it is weak. I want her to practise non-violence being conscious of her strength and power. No training in arms is required for realisation of her strength. We seem to need it, because we seem to think that we are but a lump of flesh. I want to recognise that she has a soul that cannot perish and that can rise triumphant above every physical weakness and defy the physical combination of a whole world. What is the meaning of Rama, a mere human being, with his host of monkeys, pitting himself against the insolent strength of ten-headed Ravana surrounded in supposed safety by the raging waters on all sides of Lanka? Does it not mean the conquest of physical might by spiritual strength? However, being a practical man, I do not wait till India recognises the practicability of the spiritual life in the political world.

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NATION-BUILDING MUST BEGIN WITH THE VILLAGES

(Continued from last Issue)

We have to teach them how to economise time, health and money. Lionel Curtis described our villages as dung-heaps. We have to turn them into model villages. Our village-folk do not get fresh air though they are surrounded by fresh air: they don't get fresh food though they are surrounded by the freshest foods. I am talking like a missionary in this matter of food, because my mission is to make villages a thing of beauty.

The revival of village industries is but an extension of khadi effort. Hand-spun cloth, hand-made paper, hand-pounded rice, home-made bread and jam are not uncommon in the West. Only there they do not have one-hundredth of the importance they have in India. With us their revival means life, their extinction means death to the villagers.

If we should have electricity in every village home, I should not mind villages plying their implements and tools, with the help of electricity. But then the village communities or the state would own power-houses just as they have their grazing pastures. But where there is no electricity and no machinery what are idle hands to do?

Villages have suffered long from neglect by those who have had the benefit of education. They have chosen the city life. The village movement is an attempt to establish healthy contact with the villages by inducing those who are fired with the spirit of service to settle in them and find self-expression in the service of villagers.

The village communities should be revived. Indian villages produced and supplied to the Indian towns and cities all their wants. India became impoverished when our cities became foreign markets and began to drain the villages dry by dumping cheap and shoddy goods from foreign lands.

It is only when the cities realise the duty of making an adequate return to the villages for the strength and sustenance which they derive from them, instead of selfishly exploiting them,

that a healthy and moral relationship between the two will spring up. And if the city children are to play their part in this great and noble work of social reconstruction, the vocation through which they are to receive their education ought to be directly related to the requirements of the village.

The village movement is as much an education of the city people as of the villagers. Workers drawn from cities have to develop village mentality and learn the art of living after the manner of villagers. This does not mean that they have to starve like the villagers. But it does not mean that there must be a radical change in the old style of life.

We have got to be ideal villagers, not the villagers with their queer ideas, or absence of ideas, about sanitation and giving no thought to how they eat and what they eat. Let us not, like most of them, cook anyhow, eat anyhow, live anyhow. Let us show them the ideal diet. Let us not go by mere likes and dislikes, but get at the root of those likes and dislikes.

We must identify ourselves with the villagers who toil under the hot sun beating on their bent backs and see how we would like to drink water from the pool in which the villagers bathe, wash their clothes and pots in which their cattle drink and roll. Then and not till then we shall truly represent the masses and they will, as surely as I am writing this, respond to every call.

BOOK REVIEW

Philosophy and Teachings of Swami Sivananda (In Poems)

Compiled by Sri Om Narayananda Madras.

Published by the Yoga Vedanta Forest University Sivanandanagar P. O., Himalayas.

Price per Copy Ans. 12

The poems are intended to help spiritual aspirants, giving them the necessary elucidation and guidance in spiritual matters.

Jaffna Hindu College Athletic Meet

Four New Records Set Up

The Annual Jaffna Hindu College Inter-House Athletic Meet was concluded on Saturday last, under the distinguished patronage of Mr. M. Sri Kantha, O.B. E. Government Agent, Jaffna.

Pasupathy House won the Inter-House Championship for the fifth year in succession with 109 points. Sabapathy House became runners-up with 77 points and Nagalingam House was placed third with 74 points.

Pasupathy House also annexed the Relay Challenge Cup and the shield for the best decorated House shed. Sabapathy House won the Tug-of-war shield.

Four new Inter-House Records were established in the Senior Division. Mas. T. Sri Visagarajah of Nagalingam House set up three new records in the High Jump, Pole Vault and Javelin throw with 5 ft. 7½ ins, 10 ft. 6½ ins. and 139 ft. 1 in. respectively. Mas. S. Ganesasundaram of Pasupathy House threw the discus over a distance of 101 ft. 1½ ins. setting up a new record.

The following won the individual championships:-

Junior: Mas. T. Mahalingam (Nagalingam) 13 points.

Intermediate: Mas. A. Arasacumar (Selvadurai) 20 points.

Senior: Mas. T. Sri Visagarajah (Nagalingam) 20 points.

The chief guest, Mr. Sri Kantha mentioned in his speech that he was pleased to find his "alma mater" making good progress both in the fields of sports and studies.

Mrs. Sri Kantha, distributed the certificates and trophies. Mr. P. Thiagarajah, Secretary of Games broke a tradition by proposing his vote of thanks to the chief guest, the officials and the visitors in Tamil. Mr. V. M. Asaipillai, the Principal while introducing Mr. Sri Kantha stated that Mr. and Mrs. Sri Kantha belonged to a family which always took a keen interest in the progress of Jaffna Hindu College.

Astrological

WEEKLY FORECASTS

'SRI PATHY'

FROM 8-7-56 TO 14-7-56

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

Beneficial changes in most of your affairs promised this week. You will be able to steer clear of obstacles. Gains and fame also promised.

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

Your undertakings will not bring the desired results. If you are not careful you are liable to be made a scapegoat. Minor health upsets also possible.

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

There will be many obstacles in your way before you could achieve anything. But do not lose heart. Friends and superiors will be very helpful. Financial tension will ease.

CANCER Punarpoosa 4, Poosa, Ayilya [Kataka Rasi]

You may have to fall out with some of your relatives this week. There will be no peace of mind. But financially a fairly favourable week.

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

You will be able to succeed in your undertaking after some initial difficulties. Triumph over competitors promised. You will gain popularity also.

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

Most of your worries will clear away. Triumph over enemies and success in new undertakings promised. Go ahead with your plans.

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

You will have to work hard for your success this week. Responsibilities will be heavier and there will be no mental peace. But financially a fairly good week.

SCORPION Visaka 4, Anusha, Kettai [Vrischika Rasi]

The first day of the week must be spent with care. Accidents and quarrels likely. Be careful with whom you associate. Financial difficulties and mental worries also shown.

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

The first day will be favourable for your personal affairs. Monday and Tuesday will upset you much. Rest of the week will bring in good results.

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

The first half of the week will be favourable for new deals. Some unexpected good news and ruin to enemies promised. Wednesday and Thursday will bring some minor upsets. Rest of the week will be favourable.

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

A favourable week on the whole. Financial gains and fame promised. New ventures will be very successful. Friday afternoon and Saturday will not be very favourable.

PISCES Pooraddati 4, Uttiraddati, Revati, [Meena Rasi]

Favours from friends and relatives promised this week. You will gain popularity and your friends will be very helpful. Financial gains also promised.

ORDER NISI

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction No. 186

In the matter of the Last Will and Testament of the late Sinnathamby Kandiahpillai of Vannarponnai west, Jaffna.

Deceased.

Ponnammah widow of Sinnathamby Kandiahpillai of Vannarponnai west, Jaffna. Petitioner.

vs.

1 Sanmugam Thiagarajah of Kandarmadam, Jaffna.

2 Kasinathar Ponnusamy and wife

3 Sivakolunthu of No. 171 Manipay Road, Jaffna.

4 Thambiah Mailvaganam and wife.

5 Ledchumpillai of Kokkuvil west, Jaffna.

Respondents.

This matter of the petition of the petitioner praying that the Last Will dated the 29th day of July 1952 and attested by K. S. Veeravagu Notary Public under No. 26112 executed by the deceased abovenamed and filed of record in this case be declared proved and that the petitioner be as executrix named therein declared entitled to probate, coming on for disposal before P. Sri SkandaRajah Esq., District Judge Jaffna on the 15th day of June, 1956 in the presence of Mr. A. Thanabalasingam Proctor for the petitioner and the affidavit and petition of the petitioner having been read;

It is ordered that the said Last Will be declared proved and that the petitioner be as executrix named therein declared entitled to probate thereof, unless the respondents abovenamed or any others shall show sufficient cause to the satisfaction of this court to the contrary on or before the 9th day of July 1952 at 10 a. m.

This 21st day of June, 1956

Sgd P. SriSkandaRajah
District Judge

Drawn by,
Sgd A. Thanabalasinga
Proctor for Petitioner.
(O. 210. 29 & 6).

person to be appointed Administrator over the estate of the said deceased;

It is ordered that Letters of Administration be issued to the petitioner unless the respondents or any other person or persons shall appear before this Court on or before the 9th day of July 1956 and show sufficient cause to the satisfaction of this Court to the contrary.

This 14th day of June 1956.

Sgd. N. Sivagnanasunderam
Addl. District Judge

Drawn by,
Sgd. A. V. Sathasivam.
Proctor for Petitioner.
(O. 209. 29 & 6)

Order Nisi

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction No 175

In the matter of the intestate estate of Nanmalar wife of Sinnadurai Nagalingam of Navaly

Deceased.

Sinnadurai Nagalingam of Navaly presently of Kacheri-Nallur Road Jaffna,

Petitioner

Vs

1 Lalitha daughter of Nagalingam a minor of the age of 5 years appearing by her Guardian-ad-litem the 2nd Respondent and

2 Muttatamby Subramaniam of Navaly presently of No. 70 Kacheri Nallur Road, Jaffna

Respondents

This matter coming on for disposal before P. Sri Skanda Rajah Esquire, District Judge Jaffna on the 31st day of May 1956 in the presence of Mr. S. Tirunavukkarasu, Proctor on the part of the Petitioner and on reading the affidavit and

petition of the Petitioner dated 31st May 1956.

It is ordered that the 2nd Respondent abovenamed be and he is hereby appointed Guardian-ad-litem over the 1st Respondent minor to represent her in these Testamentary proceedings and that the Petitioner abovenamed be and he is hereby declared entitled to have Letters of Administration over the estate of the deceased issued to him as widower of the deceased and that Letters of Administration be issued to him accordingly unless the Respondents abovenamed or any other person or persons interested shall appear before this Court on or before the 25th day of June 1956 and shew sufficient cause to the satisfaction of this Court to the contrary.

This 31st day of May 1956

Sgd. N. Sivagnanasunderam
District Judge, Jaffna

Drawn by
Sgd. S. Tirunavukkarasu
Proctor for Petitioner

25.6.56 Time to shew cause is extended till 16.7.56

Sgd. P. Sri Skanda Rajah
D. J.
(O 211 29 & 6)

ORDER NISI

IN THE DISTRICT COURT OF JAFFNA

No. 184 Testy

In the matter of the Intestate Estate of the late Siva packiam daughter of Ponnambalam Narasingappillai and wife of S. Balasubramaniam of Tellippalai West

Deceased.

Ponnambalam Narasingappillai of Tellippalai West,

Petitioner

Vs.

1 Theivanaipillai wife of Ponnambalam Narasingappillai of Tellippalai West.
2 Sangarappillai Balasubramaniam of Vasavilan

Respondents.

This matter coming on for disposal before N. Sivagnanasunderam Esquire, Additional District Judge, Jaffna on the 14th of June 1956 in the presence of Mr. A. V. Sathasivam Proctor on the part of the petitioner and the affidavit and petition of the petitioner having been read and it appearing to Court that the petitioner is a fit and proper

MAHATMAJI ON UNTOUCHABILITY

(Speech delivered by Gandhiji at the Suppressed Classes Conference at Ahmedabad on April 13, 1921)

I regard untouchability as the greatest blot on Hinduism. This idea was not brought home to me by my bitter experiences during the South African struggle. It is not due to the fact that I was once an agnostic. It is equally wrong to think, as some people do, that I have taken my views from study of Christian religious literature. These views date as far back as the time when I was, neither enamoured of, nor was acquainted with, the Bible or the followers of the Bible.

I was hardly yet twelve when this idea had dawned on me. A scavenger named Uka, an untouchable, used to attend our house for cleaning latrines. Often I would ask my mother why it was wrong to touch him, why I was forbidden to touch him. If I accidentally touched Uka, I was asked to perform the ablutions and though I naturally obeyed, it was not without smilingly protesting that untouchability was not sanctioned by religion, that it was impossible that it should be so. I was a very dutiful and obedient child and so far as it was consistent with respect for parents, I often had tussles with them on this matter. I told my mother that she was entirely wrong in considering physical contact with Uka as sinful.

While at school I would often happen to touch the "untouchables," and as I never would conceal the fact from my parents, my mother would tell me that the shortest cut to purification after the unholy touch was to cancel the touch by touching any Mussalman passing by. And simply out of reverence and regard for my mother I often did so, but never did so believing it to be a religious obligation. After some time we shifted to Porbandar, where I made my first acquaintance with Sanskrit. I was not yet put to English school, and my brother and I were placed in charge of a Brahmin, who taught us *Ramraksha* and *Vishnu Pooja*. The texts "*Jale Vishnuh*", "*Sthale Vishnuh*"—there is the Lord (present) in water, there is the Lord (present) in earth—have never gone out of my memory. A motherly old dame used

to live close by. Now it happened that I was very timid then, and would conjure up ghosts and goblins whenever the lights went out, and it was dark. The old mother, to disabuse me of fears, suggested that I should mutter the *Ramayana* texts whenever I was afraid, and all evil spirits would fly away. This I did and, as I thought with good effect. I could never believe then that there was any text in the *Ramraksha* pointing to the contact of the "untouchables" as a sin. I did not understand its meaning then or understood it very imperfectly. But I was confident that *Ramraksha*, which could destroy all fear of ghosts, could not be countenancing any such thing as fear of contact with the "untouchables."

The *Ramayana* used to be regularly read in our family. A Brahmin called Latha Maharaj used to read it. He was stricken with leprosy, and he was confident that a reading of the *Ramayana* would cure him of leprosy, and, indeed, he was cured of it. "How can the *Ramayana*," I thought to myself, "in which one is regarded nowadays as an untouchable took Rama across the Ganges in his boat, countenance the idea of any human beings being un-touchable on the ground that they were polluted souls? The fact that we addressed God as the "purifier of the polluted" and by similar appellations, shows that it is a sin to regard any one born in Hinduism as polluted or untouchable—that it is satanic to do so. I have hence been never tired of repeating that it is a great sin. I do not pretend that this thing had crystallized as a conviction in me at age of twelve, but I do say that I did then regard untouchability as a sin. I narrate this story for the information of the Vaishnavas and orthodox Hindus.

I have always claimed to be a *Sanatani* Hindu. It is not that I am quite innocent of the scripture. I am not a profound scholar of Sanskrit. I have read the *Vedas* and the *Upanishads* only in translations. Naturally, therefore, mine is not a scholarly study of them. My knowledge of them is

in no way profound, but I have studied them as I should do as a Hindu and I claim to have grasped their true spirit. By the time I had reached the age of 21, I had studied other religions also.

There was a time when I was wavering between Hinduism and Christianity. When I recovered my balance of mind, I felt that to me salvation was possible only through the Hindu religion and my faith in Hinduism grew deeper and more enlightened.

But even then I believed that untouchability was no part of Hinduism; and that, if it was, such Hinduism was not for me.

True, Hinduism does not regard untouchability as a sin. I do not want to enter into any controversy regarding the interpretation of the *shastras*. It might be difficult for me to establish my point by quoting authorities from the *Bhagavat* or *Manusmriti*. But I claim to have understood the spirit of Hinduism. Hinduism has sinned in giving sanction to untouchability. It has degraded us, made us the *pariahs* of the Empire. Even the Mussalmans caught the sinful contagion from us; and in South Africa, in East Africa and in Canada, Mussalmans no less than Hindus came to be regarded as *pariahs*. All this evil has resulted from the sin of untouchability.

I may here recall my proposition, which is this: so long as the Hindus willfully regard untouchability as part of their religion, so long as the mass of Hindus consider it a sin to touch a section of their brethren *swaraj* is impossible of attainment. Yudhishtira would not enter heaven without his dog. How, can then the descendants of that Yudhishtira expect to obtain *swaraj* without the "untouchables"? What crimes, for which we condemn the Government as satanic, have not we been guilty of towards our untouchable brethren?

We are guilty of having suppressed our brethren; we make them crawl on on their bellies; we have made them rub their noses on the ground; with eyes red with rage, we push them out of railway compartments—what more than this has British Rule done? What charge, that we bring against Dyer and O'Dwyer may not others, and even our own people, lay at doors? We ought to purge ourselves of this pollution. It is idle to

Senator Kanaganayakam on Language Bill

Speaking on the 'Sinhala only' Bill in the Senate, Senator S. R. Kanaganayakam said:

The Government was insulting the intelligence of the country when it was asked not to consider what was in the Bill but what was outside. The Bill consisted of three parts—one of which was in the Bill while two were not. The parts not in the Bill were various assurances by the Prime Minister, the Leader of the House, the M. P. for Matale and the like.

Senator Kanaganayakam said that there was a Tamil saying that when a child first began to play in the sand, one could read its whole future.

The party known as the MEP was now beginning to play in the sand. It was not really a party but a junta, a conglomeration of bodies at internecine war with one another.

The third part of the Bill comprised the arguments in favour of it and was like a magician's wand hovering all over and at the same time enforcing the 'Sinhala only' Bill.

He asked the Government whether it ever believed that Citizen Perera or Citizen Kandiah was to be affected by that Bill.

Did anyone hear of a people who had been educated and their religion improved by legislation.

It was by one's own efforts that one improved in these respects as was demonstrated by the Pall saying: 'Appamado Amata Padam'.

Three generations ago there were only Tamil people in Ceylon. Today there were only linguistic groups, not different peoples. The Bill could destroy the happiness of the people. It was an apple of discord thrown by a Varsity lecturer into Parliament.

talk of *swaraj* so long as we do not protect the weak and the helpless, or so long as it is possible for a single *swarajist* to injure the feelings of any individual. *Swaraj* means that not a single Hindu or Muslim shall for a moment arrogantly think that he can crush with impunity meek Hindu or Muslims. Unless this condition is fulfilled, we will gain *swaraj* only to lose it the next moment. We are no better than the brutes until we have purged ourselves of the sins we have committed, against our weaker brethren.

Jaffna Hindu College Y.M.H.A.

At a meeting of the above association held in the College Hall presided over by the College Principal Mr. V. M. Asaipillai on Wednesday the 4th instant Mr. R. N. Sivaprakasam, Editor, the "Hindu Organ" delivered a lecture on "சமயக் கல்வி". The Lecturer remarked that religion is the soul of life and that all men should follow a noble ideal. Those who do not lead such a life will fail miserably to realise the object of their being born in this world. Those who followed a noble ideal became in the long run great saints. Mahatma Gandhi was one of them. At the end of the lecture he advised the students to follow the example of great men. The chairman distributed prizes and certificates to the students who had succeeded at the All Ceylon Hindu Religious examination of 1955, conducted by the Colombo Vivekananda Society.

IN THE DISTRICT COURT OF JAFFNA

No. 179/Testy

In the matter of the Estate of late Mahaledchumy wife of Dharmaiah deceased of Sandilipay Jaffna
Suppar Selvadurai of Alankulai, Sandilipay Petitioner

Vs

- 1 Dharmaiah Jayaluxmi
- 2 Dharmaiah Manchari
- 3 Dharmaiah Yogeewaran
- 4 Dharmaiah Soundari all of Sandilipay, Jaffna
- 5 Sabaratnam Tharmarajah of Araly North, Vaddukoddai

Respondents

This matter coming on for disposal before P. Sri Skandarahaj, Esquire, District Judge, Jaffna, on the 4th day of June 1956 in the presence of Mr. R. Sivasupramaniam, Proctor on the part of the petitioner and the affidavit of the abovenamed petitioner dated 1st day of June 1956 having been read:

It is ordered that the 5th respondent be appointed Guardian-ad-litem over the 1st, 2nd, 3rd and 4th respondents and that the petitioner Suppar Selvadurai be appointed Administrator of the estate of the deceased and that Letters of Administration be issued to him accordingly, unless the respondents or others shall on or before the 29th day of June 1956 show sufficient cause to the satisfaction of this Court to the contrary.

N. Sivagnasundaram
District Judge, Jaffna

The above Order Nisi is extended returnable on 13.7.56.

Sgd. P. Sri Skandarahaj
District Judge.

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Road, Vannarponnai, Jaffna, on Friday, July 6, 1956.
Editor: R N SIVAPRAKASAM.